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PATROL REPORTS

DISTRICT: EAST SEPIK

STATION: MAPRIK

VOLUME No: 21

ACCESSION No: 496.

1969 - 1970

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Papua New Guinea Patrol Reports

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MAPRIK EAST SEPIK

ACCESSION NO. 496

VOL. NO: 21 : 1969/70 NUMBER OF REPORTS: 12

REPORT NO	FOLIO	OFFICER CONDUCTING PATROL		AREA PATROLLED		MAPS/ PHOTOS	PERIOD OF PATROL
[1] 1 OF 1969/70	1-23	E.J. RAWLINGS	P.O	NORTH & SOUTH WOSERA	48-49	MAP	16.6.69 – 30.9.69
[2] 2 OF 1969/70	1-40	H. DREISE	P.O	ALBIGES CENSUS DIVISION	49		19.8.69 – 11.9.69
[3] 3 OF 1969/70	1-25	A.R. CRESSWICK	ADO	TAMAUI CENSUS DIVISION	49-50		26.9.69 – 1.10.69
[4] 4 OF 1969/70	1-6	H. DREISE	P.O	COAST OF TEREBO CENSUS DIVISION	50		22.10.69 – 27.11.69
[5] 5 OF 1969/70	1-36	A.R. CRESSWICK	A.D.O	MAPRIK CENSUS DIVISION	50		22.10.69 – 27.11.69
[6] 6 OF 1969/70	1-25	H. DREISE	P.O	PART OF BUMBITA MUHIANG CENSUS DIVISION	50-51		27.10.69 – 28.11.69
[7] 7 OF 1969/70	1-16	C.J. RAWLINGS	P.O	NORTH & SOUTH WOSERA CENSUS DIVISION.	51		1.10.69 – 31.10.69
[8] 8 OF 1969/70	1-85	L.C. HICKS	P.O	BUMBITA MUHIANG CENSUS DIVISION	51-52		25.11.69 – 11.2.70
[9] 9 OF 1969/70	1-13	C.J. RAWLINGS	P.O	NORTH & SOUTH WOSERA	52-53		1.11.69 – 30.11.69
[10] ~~10 OF 1969/70~~		~~R.C. RAWLINGS~~		~~NORTH & SOUTH WOSERA~~			
[11] 11 OF 1969/70	1-20	G. WATTS.	P.O	SEPIK CENSUS DIVISION YANGORU.	53		9.2.70. – 3.5.70
[12] 12 OF 1969/70	1-22	R.P. LACHAL	P.O	YAMIL CENSUS DIVISION	53		9.3.70 – 7.4.70
[13] 13 OF 1969/70	1-26	R.P. LACHAL		MAMBLEP CENSUS DIVISION.	53-54		11.5.70 – 30.7.70
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EAST SEPIK DISTRICT
PATROL REPORTS

1969-1970

MAPRIK

Report no	Officer conducting Patrol	Area Patrolled
1-69-70	C.J. RAWLINGS	N.S. WOSERA
2-69-70	H.L.DREISE	ALBIGES CENSUS DIVISION
3-69-70	A.R.CRESSWICK	TAMAUI CENSUS DIVISION
4-69-70	H.DREISE	COAST OF TEREBU CENSUS DIVISION
5-69-70	A.R.CRESSWICK	MAPRIK CENSUS DIVISION
6-69-70	H.DREISE	PART OF BUMBITA MUHIANG C.D.
7-69-70	C.J.RAWLINGS	NORTH & SOUTH WOSERA C.D.
8-69-70	I.C.HICKS	BUMBITA MUHIANG CENSUS DIVISION
9-69-70	C.J.RAWLINGS	NORTH & SOUTH WOSERA C.D.
10-69-70	R.C.RAWLINGS	N.S. WOSERA
11-69-70	G.WATTS	SEPIK CENSUS DIVISION YANGORU
12-69-70	R.P.LACHAL	YAMIL CENSUS DIVISION
13-69-70	R.P.LACHAL	MAMBLE CENSUS DIVISION

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EAST SEPIK Report No. 1 OF 1969/70

Patrol Conducted by MR. C.J. RAWLINGS, Patrol Officer

Area Patrolled NORTH & SOUTH WOSERA CENSUS DIVISIONS

Patrol Accompanied by Europeans --

Natives VARIOUS MEMBERS OF R.P.N.G.C.

Duration—From 16/ 6 /19 69 to 30/ 9 /19 69

Number of Days 97 days & 89 nights

Did Medical Assistant Accompany ?.....

Last Patrol to Area by—District Services 9/ 1 /19 69

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

Map Reference.....

Objects of Patrol Supervision of Wosera Local Government Council as Administrative Advisor; general administration.

Director of District Administration,
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 ....

GFB:HC

(35)

67-8-18

Division of District Administration,

KONEDOBU. Papua.

9th January, 1970.

District Commissioner,
East Sepik District,
WEWAK.

PATROL MAPRIK NO. 1/69-70

Your reference is 67-1-4 of 26th November, 1969.

I acknowledge with thanks receipt of Special Report by Mr. C.J. Rawlings, Patrol Officer, to North Wosera and South Wosera Census Divisions.

This report is a good effort. Apart from providing a detailed picture of the general situation in the Wosera area, it contains informative material on existing attitudes.

The queries raised regarding the construction of bridges over the Nanu and Amagu Rivers, and the need for Rural Development Funds, have been answered in separate correspondence.

Mr. Rawlings displays commendable initiative and keenness in his field work.

(T.W. ELLIS)
Secretary
Department of the Administrator

c.c.
Mr. C.J. Rawlings,
Sub-District Office,
MAPRIK. East Sepik District

Whilst political education is a continuing process it is becoming a more specialised task, and you are still expected to participate fully in its extension at every opportunity.

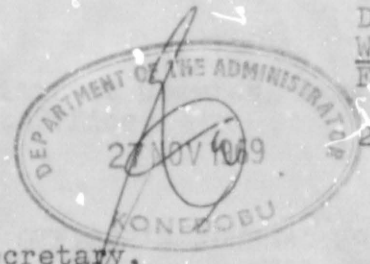
TERRITORY OF PAPUA AND NEW GUINEA

67.8-18

Reference: 67-1-4

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

26th November, 1969.



The Secretary,
Division of District Administration,
Department of the Administrator,
KONEDOBU, PAPUA.

MAPRIK PATROL NO. 1 OF 1969/70
NORTH AND SOUTH WOSERA CENSUS
DIVISIONS - MR. C.J. RAWLINGS,
PATROL OFFICER

Attached please find :-

(a) Original and copy of report.

(b) Copy of memorandum 67-3-7 of 10th November, 1969, from Assistant District Commissioner, Maprik.

(c) Map of area patrolled.

2. The Assistant District Commissioner, Maprik, has commented fully on the report. My only comment is in relation to the Gawanga Resettlement Scheme. It has undoubtedly failed as a resettlement scheme and it is apparent that the isolation of the area from existing facilities, and the lack of road communications, has contributed to such failure. The East Sepik District Co-Ordinating Committee had recommended that funds be allocated for the construction of roads to the Wosera Resettlement area and, indeed, construction of the road had commenced but was discontinued on the advice of the Local Government Engineer in his memorandum P18/8/2-P18/104 of 10th April, 1968. On the 3rd March, 1969, I submitted a report on the Wosera Resettlement area (10-4-7/10-2-2/35-1-2) and this should be referred to for information purposes.

3. In all probability (refer reply by Ministerial Member for Works to Question No. 2630 raised in the House on 14/11/69) approval for the construction of bridges over the NANU and AMAGU Rivers will be given and be placed on the 1969/70 Works Programme and, if that is the case, then I recommend that the matter of the Wosera Resettlement roads be raised again at an early date so that sections, at least can be constructed and be trafficable when the bridges are completed.

For your attention and advice, please.

E.G. Hicks

(E. G. HICKS),
DISTRICT COMMISSIONER

67-3-7
MVN/vp

Sub-District Office,
MAPRIK.

10th November, 1969.

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

MAPRIK PATROL REPORT NO.1 OF 1969/70
MR. PATROL OFFICER C.J. RAWLINGS: WOS. RA

The above report has been delayed at Maprik and the lateness in onforwarding to you is regretted.

2. Attached are:

(a) Situation Report and Diary in quadruplicate.
(b) Claim for Camping Allowance.
(c) Map 1 inch to 1 mile.

3. As you can see, the report covers an extended period, commencing in fact in June, 1969, on Mr. Rawlings' arrival in the area, and concluding in this instance at 30th September, 1969. It is anticipated that Mr. Rawlings will submit monthly situation reports from now on. These will be allocated patrol report numbers as they come to hand.

4. Some comments are relevant:

Paragraph 2

The use of slang "thumped" is not acceptable and is totally out of place in report writing. I can see reasons for suppressing "village Courts presided over by Councillors" and have pointed these out to Mr. Rawlings. It is a very short step from Councillors dispensing minor justice to hiding major crime for the right amount of financial consideration. The fundamental principle of separation of judiciary legislative and executive functions applies.

Paragraph 5

The President of the Council with assistance of the Advisor should visit the areas of Pukago and Nungwaigo and assess the local situation. Whether any specific projects are allocated to these villages remains the prerogative of Council but Council has a responsibility to all taxpayers to convince them that there are benefits and advantages to being members of and participants in the system.

Paragraph 6

As well as knowing of the existence and functions of the House of Assembly, the people should be made aware of the fact that one of the aims of the House is in fact, "to lead them out of the darkness". The House, is after all, the originator of law in the Territory, a facet of its work that tangibly affects the lives of everyone in the Territory.

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(32)

Paragraph 10

The Council should be encouraged to take a more active interest in the economic development of its area. I cannot agree in any shape or form that such Council encouragement "....would not in any case, be of much benefit to the Council...." Apart from a likely future increase in taxation and revenue to the Council, it is not the Council that requires benefitting, it is the people and the area that need development and ensuing benefits.

Paragraph 13

Road work is proceeding extremely well in the area and in this field the Administration is more than prepared to assist through rural development funds. Submissions from the Council to the Administration for these funds are impatiently awaited. Mr. Rawlings has been requested on numerous occasions to get these under way.

Paragraph 14

Again the use of the word "wantoke" must be avoided. Any Parents & Citizens Association is normally only energetic when there is an enthusiastic school teacher at the school concerned.

Paragraph 16

I anticipate an increase in effectiveness and an improvement in attitude from malarial spraying teams from now on as they are being once again supervised correctly by a new supervisor from Maprik, Mr. K. Taylor.

Paragraph 19

I wonder if people would take advantage of impartial justice from the Officer at Wosera Base Camp in the case of an implied injustice at a village. I think Mr. Rawlings may underrate the authority and traditional power of village sanctions and pressures that can and frequently are brought to bear on individuals. Another valid reason for discouraging "village justice".

Paragraph 20

Matters are now in hand to acquire land and funds for the establishment of a base camp in this area.

Paragraph 21

The lack of inter-mission friction is general through the Sub-District. I sincerely hope it continues this way.

Appendices A, B & C

Land demarcation in this and the Maprik area itself has been the subject of separate correspondence. All current patrols are looking into areas of disputes that have arisen subsequent to the operation of demarcation committees with the intention of presenting cases to the Lands Titles Commission.

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on adm[illegible]

(4)

Appendix C

This is a most interesting section of the report and points out very clearly that the resettlement scheme is not successful to date. Comparisons can be drawn to some degree between this area and the early resettlement schemes in West New Britain at the Dargi River and elsewhere. Tolais, coming from a donsely populated area with severe land shortage problems, would not settle permanently in the isolated conditions existing on the blocks and slowly but surely drifted home again. Perhaps this matter could be placed before the District Co-ordinating Committee for discussion.

I cannot agree that the government has taken no positive steps towards finishing land dicputes. Demarcation Committees have been active throughout the Wosera since August, 1967 and up to last month 5881 blocks of land have been delineated. The Chairman advises that he anticipates completing his work in the area within the next few months. Disputes still exist certainly, and they are being prepared for submission to the Lands Titles Commission, but these are relatively few in number compared to the overall total of blocks marked out. It is obviously incumbent upon the Administration to have these blocks surveyed and a registration plan drawn up as rapidly as possible.

Disparity in land ownership and wealth generally exists the world over, even I understand in the U.S.S.R. in spite of the proclaimed policy of equality in everything. Mr. Rawlings' suggestion in his last paragraph of this Appendix is somewhat emotional and hardly practical.

Appendix D

The operation of this company in its geophysical survey has been the subject of separate correspondence. Co-operation between the people, the company and the Administration was of a high degree and the operation from this point of view anyway was successful.

Appendix E

If expansion of cash cropping is to occur in this area, there must be a marked improvement in the staffing situation of the Department of Agriculture, Stock & Fisheries. The Council and the Advisor must help as much as possible but expert technical assistance is also required.

Conclusion

Mr. Rawlings has submitted a worthwhile, informative report. For a young, inexperienced officer he shows visible signs of initiative and responsibility towards his work. The Wosera is historically a difficult area to administer, to date Mr. Rawlings is to be commended for the manner in which he is settling to the task. He is gaining valuable experience here and must benefit from it.

M.V. Neal.
Assistant District Commissioner.

[illegible] O.I?
[illegible]
on [illegible]

MINUTE TO:

Officer-in-Charge,
Base Camp,
WOSERA.

Please take particular note of my comments under headings "Paragraph 2", "Paragraph 5", "Paragraph 13" and "Paragraph 19". You have been appointed by the Administration as a Local Courts Magistrate to dispense justice, Local Government Councillors were not elected for this purpose. I will discuss all these aspects with you on my next visit to the Wosera.

M.V. Neal.
Assistant District Commissioner.

TERRITORY OF PAPUA AND NEW GUINEA.

29

REPORT of MAPRIK Patrol No.1 of 1969/70
MAPRIK Sub-district
EAST SEPIK District
SPECIAL Patrol - Supervision of the WOSERA Local Government Council as Administrative Adviser - General Administration
CONDUCTED BY C.J.RAWLINGS Patrol Officer, through North and South Wosera census divisions both areas under the council
ACCOMPANIED BY various members of R.P.N.G.C. who worked in pairs for fortnightly periods, from MAPRIK Police Station
LAST PATROL was MAPRIK No.10 of 1968/69 - Mr.R.C.BLACKBURN C.P.O. spent extended periods in the area mainly at SAIKINGWANDU until going on leave in March this year.
POPULATION of the area is 18,097 per 1968/69 figures - no Village Population Registers are attached
DURATION from 16/6/69 to 30/9/69 - 97 days and 89 nights, the patrol having been broken on a couple of occasions(see diary)

INTRODUCTION: Although the patrol actually started in June '69, I have taken No.1 of 1969/70 as the bulk of the patrol has been in the early part of this year(69/70). Not all villages have been visited and most nights were slept at SAIKINGWANDU, the site of the council chambers. An Area Study is being compiled and should be completed early in the new year.

The WOSERA area, of approximately four hundred and twenty square miles is divided into two administrative census divisions and to date has been administered from MAPRIK Sub-district Headquarters. The council chambers, located on land known as 'SAIKINGWANDU' (which means "where cassowaries walk" hence the metaphorical 'KAUNSELGWANDU', "where councillors walk"), have been situated centrally with regard to the 18,000 odd people in the area and are 17.2 miles by road from MAPRIK (by the shortest route), south and slightly west of that centre. The country is undulating, mostly kunai-covered plains;about 50% of the North Wosera c/d is covered with sago swamp and secondary growth. The southern border of the area lies about fifteen miles(direct) from the SEPIK River and the northern border lies about five miles(direct) south of MAPRIK.

There has been fairly constant contact between the Administration and most of the area since the last war. The council was established in 1963 - it became a'multi-racial' body in 1966.

There is an annual rainfall of about seventy inches and this comes mostly between November and April. The 'wet' seems to have begun early this year as overtwenty inches has fallen since the beginning of July. During the 'wet', communications are badly disrupted it being sometimes impossible to get out of the area for a week at a stretch, mainly because of flooded rivers,though the couple of airstrips are also closed by the constant rain.

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(28)

PATROL DIARY

Monday 16th.June,1969.

Departed for WOSERA 1130,by Toyota. Arrived 1300 and continued to NANU River Primary T School to check the progress on construction of teachers houses, and to recover council trailer. Afternoon spent in making rest house habitable and repairing generator to make radio usable. A number of men in over land disputes. Slept WOSERA(SAIKINGWANDU).

Tuesday 17th.June,1969.

Repairing generator.
Discussed a couple of possible Patrol Post sites.
Most of the day involved in discussions of land disputes and the work of the demarcation committees.I hope to be able to instruct theses committees in their functions.
Heard a story regarding the ancestors of GWAIWARU Village during evening,evidently as persuasion on decision of locating patrol post.
Slept SAIKINGWANDU.

Wednesday 18th.June,1969.

Most of the day involved in discussions of the system (traditional)of land tenure and the histories of group movements throughout the area. A request was made by one RIPMI of KITIGUM that all those re-settlers not living in the area be struck off the roll and a new GAWANGA RE-SETTLEMENT group registered. Arranged movement of council tractor to HAYFIELD and ordered building materials for the council. Several minor complaints heard - one case of adultery referred to MAPRIK.
Slept SAIKINGWANDU.

Thursday 19th.June,1962.

Spoken to by several men re land and sago ownership.
Advised SARAGUM people of a relative deceased at LAE.
Continued walking to NANU River to see land offered as a Patrol Post site,known as YAMBINGEI.
Discussed work of Vocational School boys building the council-financed teacher's houses at NANU R. P.T.S.with Mr.K.KNOX. Returned SAIKINGWANDU 1500 after lunching with Fr.CONNOR at Catholic Mission KAUGIA. Spoke with him on possibility of making peppers(Chile) an economic crop,in the WOSERA.
Several complaints,again regarding demarcation committees.
(See Appendix 'A' re time spent on land work.)
Slept SAIKINGWANDU.

Friday 20th.June,1969.

Spoken to about land ownership.
Attempted to inspect section of land for Patrol Post site but fighting broke out amongst the two hundred odd men accompanying - having quieted people down I advised that as the land was under dispute it could not be considered(see ref.GWAIWARU Vill.17th.June above.)
Inspected a site known as KOMANING between SAIKINGWANDU and KAUGIA Catholic Mission,for Patrol Post.A likely site.
A complaint arising from said rumble - as all were still present I gave heated advice against repeating the performance;most remained in area during afternoon, talking quietly. I spent afternoon checking council stocks and scanning books.
Slept SAIKINGWANDU.

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(27)

Saturday 21st.June,1969.

More land offered by the NUMBUNGEI people for the Patrol Post site KOMANING,inspected yesterday.
To MAPRIK to collect motorbike in afternoon,returning 1900.
Slept SAIKINGWANDU.

Sunday 22nd.June,1969.

Observed WOSERA.

Monday 23rd.June,1969.

Reports on Patrol Post sites to A.D.C. Organising movement of council tractors and checking on road maintenance,issuing materials for bridges and for council projects;collecting council tax and fares for tractor hire.
Spoke to Fr.CONNOR and Fr.DAVITT re allocation by council for housing for mission teachers.
Several minor complaints.
Slept SAIKINGWANDU.

Tuesday 24th.June,1969.

Travelled over sections of WOMBISA,KAMGEI,WAIGAMAGA and MUL roads checking on road maintenance and searching for the council driver and tractor.Found the latter but driver absconded - returned tractor to SAIKINGWANDU and continued by motorbike to NINGILIMBI and SERAGIKIM to check on road maintenance and to investigate a complaint - subsequent Local Court found two men guilty of stealing and one of them also guilty of unlawful use of firearm.
To STAPIGUM by motorbike to discuss fairly violent dispute over sago;apparently equable solution found.
Returned SAIKINGWANDU 1800 after looking at another possible Patrol Post site.
Slept SAIKINGWANDU.

Wednesday 25th.June,1969.

Writing out mail - discussing tax patrols with clerk.
Several minor complaints.Arranged transport of materials to NANU River and collected trailer - supervised construction of bridges using council-supplied decking.
To ABUSIT by motorbike per instruction from A.D.C. to find two defaulting lessees of HOSKINS Oil Palm blocks.
Continued to MAPRIK having found the men,acquainted them with the contents of the "show cause" notice and taken statements from them.Discussed WOSERA with A.D.C. Mr.M.NEAL. Returned WOSERA per motorbike 1910 - one complaint in, of wife-beating.
Slept SAIKINGWANDU.

Thursday 26th.June,1969.

Organising deployment of tractors.Went over council books with clerk and ordered stationary etc.
Mr.P.PHILLIPS a T.&.I. officer from BAINYIK arrived to discuss the trade stores in the area and a possible co-operative of trade store owners. Several complaints.
To WAPINDUMAGA by motorbike to watch the demarcation committees working.Returned to SAIKINGWANDU and began police investigations into a couple of riots,ten men charged 1900.
Slept SAIKINGWANDU.

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(26)

Friday 27th.June,1969.

Reading last year's Annual Reports for the council. On council books with the clerk - checking tax defaulters 1968/69 as this has not yet been done. Spoken to by a number of men re shooting pigs that were invading their gardens. Police investigations continued re fighting on yesterday. Local Courts. Spoken to about land. Discussed work at NANU River school with Mr.KNOX who is transferring to Port MORESBY and I will have to supervise the work. Slept SAIKINGWANDU.

Saturday 28th.June,1969.

To MAPRIK to check on court records and ensure safe passage of detainees for MAPRIK C.I. Returned 1650 hrs. Slept SAIKINGWANDU.

Sunday 29th.June,1969.

Observed WOSERA.Covered most roads by m/bike to observe what maintenance work had been done.

Monday 30th.June,1969.

Morning spent organising road maintenance and movement of tractors. By car to SERANGWANDU with Mr.S.GEDDES of United Geophysical(Acquitane Oil) Co. to investigate claims for compensation of sago;no difficulties were encountered and explanations were made to the people about the work of the companies in the area. People were agreeable to the activities of the company and appeared very happy with what they'd seen of the attitude of the company to them,and their land.
Local Courts during afternoon.
Slept SAIKINGWANDU.

Tuesday 1st.July,1969.

Checked on progress at NANU River School - organised building of Aid Post tank stand.
To MAPRIK by bike to check up on the tractors and to send building materials to SAIKINGWANDU. Spoke to A.D.C. and returned WOSERA 1330. Discussions on demarcation work with some committee members.
Writing annual reports for the council.
Slept SAIKINGWANDU.

Wednesday 2nd.July,1969.

Working on annual reports.
Extracting names of tax defaulters.
To section of land at TALIENGI/MAUNDUK/MAIWARU with demarcation committees - observed for a couple of hours but little was achieved.
Slept SAIKINGWANDU.

Thursday 3rd.July,1969.

To land known as 'KUNAURU' with demarcation committee members - about three hundred people accompanying. Demarcation committees on both sides abused by their own villagers. Several solutions offered by myself and by committees - all rejected. Walked to land known as 'BANANGU' with the committees and returned to the council camp at 1740 when nothing was achieved there. There were some two hundred men waiting for me to go and see their disputed land.
Slept SAIKINGWANDU.

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Friday 4th.July,1969.

With demarcation committees to land near the council chambers. Two men found guilty in the Local Court after quarrelling broke out during discussions.
Slept SAIKINGWANDU.

Saturday 5th.July,1969.

By bike to MIKO to discuss activities of oil companies with people of MIKO and ABUSIT.
Slept SAIKINGWANDU.

Sunday 6th.July,1969.

Observed at SAIKINGWANDU(also referred to metaphorically as 'KAUNSELGWANDU' or 'where councillors walk')

Monday 7th.July,1969.

Discussions over land - sat in on another meeting of demarcation committees but nothing was proposed that was agreeable. Spoke to MR.KOKOMO ULIA, M.H.A. WOSERA/ DREIKIKIR Open who was at the chambers to discuss the proposed Patrol Post and attend the council meeting. Several complaints re errant husbands - letters of enquiry.
Slept SAIKINGWANDU.

Tuesday 8th.July,1969.

Supervised work of tractors - checked on work at NANU. MR.KOKOMO ULIA and Mr.ULSIMBI SUMBIA(MAPRIK council president and chairman of the WOSERA Demarcation Committees) discussing land problems with about two hundred men. Effected repairs to tractor to enable it to get to MAPRIK for service. Fr.CONNOR og KAUGIA C.M. and KOKOMO dined at Rest House in evening -informal discussions about the Territory generally and what was being done by the House of Assembly.
Slept SAIKINGWANDU.

Wednesday 9th.July,1969.

To MAPRIK by bike to discuss the demarcation work with A.D.C. and about funds allocation. Spoke to Mr.M.HOVEY regarding repairs to the tractor and of the exorbitant amounts of fuel used - led to investigation but nothing evolved. Returned WOSERA 1500 checked road work and work at NANU River.
Slept SAIKINGWANDU.

Thursday 10th.July,1969.

General discussions with MR.U.SUMBIA, MR.K.ULIA and MR. P.LUS M.H.A.MAPRIK Open, about the WOSERA area.
Council general meeting.
Slept SAIKINGWANDU.

Friday 11th.July,1969.

Worked on council books. Checked council stocks.
Couple of complaints of desertion and one of paternity.
Slept WOSERA.

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(23)

Saturday 12th.July,1969.

Worked on council books. Sold MAPRIK council raffle tickets(to raise money for S.P.Games)and assisted some ccuncillors to fill their books out.
Confronted by three errant schoolgirls and irate parents. Arranged transport with Fr.CONNOR back to TOREMBI C.M.for them. Slept SAIKINGWANDU.

Sunday 13th.July,1969.

At KAUNSELGWANDU -worked on final financial statement and other council records.

Monday 14th.July,1969.

Organising tax patrols. Typing submissions for new schools as brought up in Thursday's meeting.
Local Courts during afternoon, till 1700.
Slept SAIKINGWANDU.

Tuesday 15th.July,1969.

Cargo for patrol despatched. Concluded and mailed the submissions for schools. To KWALNGEI Village by bike, spoke to a number of men then continued to NUNGWAIGO.
Informal talks during evening.
Slept NUNGWAIGO.

Wednesday 16th.July,1969.

Collected tax at NUNGWAIGO and APANGEI Villages. General discussions were had re council work.
To PUKAGO - inspected road and advised on certain necessary improvements en route.
Discussed the need for tax,the council and what it was planning to do till late evening.
Slept PUKAGO.

Thursday 17th.July,1969.

Collected tax at PUKAGO from there and KWARAMA.
To SAIKINGWANDU to check with clerk and to bank money.
Wrote letters about a couple of matters arising from complaints -returned PATUGWA and inspected the road.
Informal discussions during evening,about the council and what it was and should be doing.
Slept PATUGWA.

Friday 18th.July,1969.

At PATUGWA collecting tax, from there and from PALGER YAKIWAR,SERANGWANDU,MAGUNGU and KAUSAGU villages.
To MAPRIK arriving 1810 - spoke to A.D.C.
Slept MAPRIK.

Saturday 19th.July,1969.

Returned KUPMABIT 1400 - discussed oil companies work and found that people were quite happy to have them working in the area and appreciated what benefits would be brought by any discoveries made.
Informal discussions during evening about the council.
Slept KUPMABIT.

Sunday 20th.July,1969.

At KUPMABIT - spoke to men on work of demarcation committees and the fact that I was not adjudicating on any land disputes.

~~Monday 21st.July,1969.~~

(23)

Monday 21st.July,1969.

Collected tax at KUPMABIT for there,MANGUL and part NALA. By bike to NALA to collect the rest. Spoke to assembled people of NALA on road work and benefits to be gained by growing economic crops,and the need for diligence and application. One Local Court heard -1600. Moved to KUNJINGINI,had general discussions in evening. Slept KUNJINGINI.

Tuesday 22nd.July,1969.

Collected tax from KUNJINGINI and MUL. Went to ABUSIT to collect tax for there and for TUGAIKIM, GWINYINGI and MIKO No.2 till 1900. Asked around to find thoughts on the oil companies - all quite satisfied with co. Slept KUNJINGINI.

Wednesday 23rd.July,1969.

To ABUSIT by bike to finish tax collection - thence to MIKO No.1 for tax there and TENDEGUM. Returned to SAIKINGWANDU 2100,in torrential rain.
Slept SAIKINGWANDU.

Thursday 24th.July,1969.

Tax audit on my books and on clerk's. Discussions till 2300 with three councillors on WOSERA land customs, exchange of brides,trade routes etc.
Slept MAUNSELGWANDU.

Friday 25th.July,1969.

Tax audit;instructed clerk on correct manner of entries.
Three Local Courts.
Slept SAIKINGWANDU.

Saturday 26th.July,1969.

Tax audit. By bike to MAPRIK for service,thence DREIKIKIR.
Slept DREIKIKIR.

Sunday 27th.July,1969.

Observed DREIKIKIR -returned MAPRIK late afternoon.
Slept MAPRIK.

Monday 28th.July,1969.

Arranged for Admin. tractor/trailer to assist on repairs to a section of road that had become somewhat dangerous. To NUNGWAIGO to check road maintenance and to check work of oil company in area and people's ideas . Also checked road maintenance at PUKAGO,KUNJINGINI,MUL and KITIGUM. Asked PUKAGO people what they thought of oil company in area. All appeared satisfied with activity. Spoke to company representatives on PAGWI Road. Rode to SAIKINGWANDU late afternoon - heard a couple of minor complaints. Assisted council President in writing his report.
Slept SAIKINGWANDU.

Tuesday 29th.July,1969.

Assisting President on report. Collecting outstanding raffle ticket books and money. Supervised road work of KUNJINGINI and MUL. Local Court in p.m. Discussed the establishment of fish ponds with Fr,CONNOR and councillors.
Slept SAIKINGWANDU.

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22

Wednesday 30th.July,1969.

Numerous minor complaints heard. One Local Court.
To BOMAGUM by bike,collected tax for CHIGIANGU and BOBMAGUM. Returned via WAIGAMAGA having spoken to people of BOBMAGUM and GHIGIANGU re tax and the need to accept paying tax. Queries as to why the council had no taxpayers meetings last year and why the council was not doing anything about fixing the Aid Post. Returned 1940,continued from council to PALGER to collect last of raffle tickets. Arrived MAPRIK by bike 2100 - spoke to Mr.CRESSWICK P.O.
Slept MAPRIK.

Thursday 31st.July,1969.

Accounting raffle tickets for S.P.Games contribution.
Discussed Wosera with A.D.C. and details of operations and employment of Wosera males as labourers with Mr. S.GEDDES of United Geophysical.
Checking court records for past council court cases.
Arranged transport of Haus Tamboran materials to Port Moresby by Air Force Carribou.
Discussed search for two Wosera men involved in rape at Timbunke C.M.
Returned SAIKINGWANDU 1700 via KWANEBANDU, advising people of coming tax collection - discussed the road work(or mainly lack thereof)with men of KWANEBANDU and WAIGAMAGA villages. By bike from SAIKINGWANDU to SERANGWANDU 1800 to serve summons on teacher,returned 1900.
Slept SAIKINGWANDU.

Friday 1st.August,1969.

Arranging final tax collections with clerk.
Tax auditing.
Slept KAUNSELGWANDU.

Saturday 2nd.August,1969.

Tax collection BANGELEGO,YAMBIGO JIPWAGO and some places, at BANGELEGO. Discussed council work with a few men.
Slept SAIKINGWANDU.

Sunday 3rd.August,1969.

Observed at WOSERA council chambers.

Monday 4th.August,1969.

Collecting tax KWANEBANDU and KAUGIAK.
Local Court - 1750.
Slept KWANEBANDU.

Tuesday 5th.August,1969.

Tax audit after returning SAIKINGWANDU.
Complaint of adultery - referred Welfare Wewak.
Advised several councillors that action should be taken against tax defaulters. Discussed the work of oil companies with these councillors. Once again no complaints, remarks being made that they hoped the explorations would reveal mineral deposits or such.
Slept SAIKINGWANDU.

Wednesday 6th.August,1969.

Executive and Finance Committee meetings till 1745.
Slept KAUNSELGWANDU.

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(21)

Thursday 7th.August,1969.

Four Local Courts - checked on progress at NANU River. Mr.F.HAYNES, S.L.G.O. WEWAK arrived p.m.to discuss works programme and inspect council.
Slept SAIKINGWANDU.

Friday 8th.August,1969.

Discussed council with Mr.HAYNES. By bike to ABUSIT to discuss land dispute between ABUSIT and KUNJINGINI. To MAPRIK 1400 after advising WAIGAMAGA on bridge-building. Spoke to A.D.C. re Wosera. Returned 1830.
Slept WOSERA.

Saturday 9th.August,1969.

On council books. Check on road work over past week; accompanied a group of French tourists(a film group)to various places of interest.
Slept WOSERA.

Sunday 10th.August,1969.

To MAPRIK p.m. to present bike for service.Discussed oil company activities with Mr.NEAL, A.D.C. and Mr. S.GEDDES of United Geo. Co.
Slept MAPRIK.

Monday 11th.August,1969.

Local Court till 1630. Couple of complaints heard. To PUKAGO by bike 1700 to discuss sacking of fifteen men who were labousers for United Geo. and to investigate reports of threatened violence towards a local overseer; arranged further talks in a days time but there were no grounds to the talk of threats. Returned WOSERA 1900.
Slept SAIKINGWANDU.

Tuesday 12th.August,1969.

Collecting tax at council chambers. A special meeting of the council's executive and finance committees to discuss estimates.
Informal discussions till 2300 with these councillors and some other men about the council and the people's attitude and acceptance of it. All the councillors appeared optimistic in outlook.
Slept WOSERA.

Wednesday 13th.August,1969.

Local Court.
Special meeting continued.
Complaint of sorcery investigated.
Slept SAIKINGWANDU.

Thursday 14th.August,1969.

General council meeting.
A.D.C. Mr.NEAL arrived 1430.
Slept SAIKINGWANDU.

Friday 15th.August,1969.

Checked out a couple of Patrol Post sites with Mr.NEAL. Departed for WONBISA for Mr.NEAL to open a new Haus Tamboran - transported a sick man to MAPRIK but he diad en route. Spoke to KUNJINGINI/ABUSIT re land 'RAGA'.
Slept WOSERA.

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(20)

Saturday 16th.August,1969.

At WOSERA.

Sunday 17th.August,1969.

to

Wednesday 20th.August,1969.

At WEWAK for well-building course.
Returned MAPRIK1 1750.
Slept MAPRIK.

Thursday 21st.August,1969.

Arranging transport of stores to WOSERA. Bike service.
Enquiries re council drivers.
Returned WOSERA 1600,checking brick making en route.
Slept SAIKINGWANDU.

Friday 22nd.August,1969.

Checking council stores. Completing annual reports.
Organising maintenance around council chambers.
Ordering materials for council. Checked road maintenance
(or once again lack thereof).
Slept SAIKINGWANDU.

Saturday 23rd.August,1969.

Discussion on road maintenance with KUMUNUGUM villagers
and people from GWAIWARU, BEPANDU etc.
Slept WOSERA.

Sunday 24th.August,1969.

Observed WOSERA - rode over newly-made SUNUWU(MAPRIK)
to SARAGUM(WOSERA) road.

Monday 25th.August,1969.

Revised estimates typed. Organising maintenance of
council chambers and construction of new house for driver.
Slept KAUNSELGWANDU.

Tuesday 26th.August,1969.

Checking council books.
To MAPRIK by motorbike 1245 - checking court records.
Discussed estimates with Mr.V.TAU, Local Government
Assistant. Spoke to Insp.S/c DYER re Wosera men wanted
for rape at ANGORAM. Discussed WOSERA with A.D.C.
Slept MAPRIK.

Wednesday 27th.August,1969.

MAPRIK office. Discussed U.G.C. and Compensation,
Local Courts p.m. Returned WOSERA 2010.
Slept WOSERA.

Thursday 28th.August,1969.

Council office - tested tractor driver,failed. Mr.
LEEN D.D.C. in to discuss WOSERA. To MAPRIK to collect
bike - returned WOSERA via SUKAGO,SERANGWANDU,MIKO,ABUSIT
advising people to present compensation claims from U.G.C.
Slept SAIKINGWANDU.

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(19)

Friday 29th.August,1969.

In council office; setting up an office for myself in spare room in council chambers as rest house no longer suitable as office.
Investigating theft of twenty dollars from Catholic Mission KAUGIA; money recovered but no further action.
Slept SAIKINGWANDU.

Saturday 30th.August,1969.

Organising compensation claims against U.G.C.
Slept WOSERA.

Sunday 31st.August,1969.

Observed SAIKINGWANDU.

Monday 1st.September,1969.

Preparing informations and other records for action under council rules. By bike to MAPRIK, making final check on compensation claims en route. Advice to A.D.C. re claims. Returned WOSERA 1800 hrs.
Slept SAIKINGWANDU.

Tuesday 2nd.September,1969.

Organising bridge-building at WAIGAMAGA, 0800-1130.
Checked on road work and returned to SAIKINGWANDU.
Worked on council books.
Slept SAIKINGWANDU.

Wednesday 3rd.September,1969.

In council office.
Council committee meetings till 1400.
To MAPRIK to roneo court forms and informations.
Spoke to A.D.C. Returned WOSERA 1700.
Slept WOSERA.

Thursday 4th.September,1969.

Organising deployment of council tractor and supervising council employees. Working on Patrol Report.
To MAPRIK to finish roneoing forms for WOSERA Council rule prosecutions. Returned 1810.
Slept KAUNSELGWANDU.

Friday 5th.September,1969.

Local Courts 0800 to 1900

Saturday 6th.September,1969.

Collecting court fines and preparing Warrants of Committment.
Couple of hours spent with Japanese visitors looking at pottery making at SARAGUM Village.
Departed for DREIKIKIR 1500 with constable WAI to ensure safe passage of forty six detainees - with O.I.C. DREIKIKIR Mr.H.MACK ferried all detainees in by 2200 hrs.
Slept DREIKIKIR.

Sunday 7th.September,1969.

Observed DREIKIKIR.

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(AL)

Monday 8th.September,1969.

Returned WOSERA 0800 - 1300, speaking to people from all villages(some 22 in all)en route about road work and the necessity to maintain roads. Showed most groups how to dig drains on either side of the road at least a couple of feet deep, to slope them properly, to put a crown on the road and to have properly constructed centre drains. Advised people that quite good roads could be built with only hand labour but a good job must be made in the first instance, and that the government would not provide assistance unless they saw the people were willing to fulfill their side of the bargain. Spoke to council brick labourers of the need for more effort. Two Local Courts in afternoon. Started clerk on preparation of informations for tax defaulters.
Worked on back wall of council chambers where crack had been caused by earthquakes.
Slept WOSERA.

Tuesday 9th.September,1969.

Organising tractor movements and labourers duties.
Discussed construction of a new driver's house with ISOGUM village people who have been contracted to build it. Entering court records till 1100 hrs.
Repairing section of back wall of chambers as no one else available to do it.
Two marital complaints.
Slept KAUNSELGWANDU.

Wednesday 10th.September,1969.

Typing minutes of committee meetings.
Organising landscaping and general maintenance of KAUNSELGWANDU. Repairing wall.
With Mr.D.EDWARDS Transport Mechanic and Mr.R.LECHALL, Assistant Patrol Officer to JAKPITANGET to find Admin. car stranded reputedly with two European women aboard.
Several complaints in p.m.
Repairs to wall.
Slept SAIKINGWANDU.

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Thursday 11th.September,1969.

Checked council stocks. Discussed construction of new driver's house.
Council meeting 10.40 till 1600. Mr.F.HAYNES, S.L.G.O. WEWAK attended. Discussed WOSERA area needs and chief objectives of council.
Slept SAIKINGWANDU.

Friday 12th.September,1969.

Discussed council minutes with clerk and suggested improvements as advised by S.L.G.O. and A.D.C. Mr.NEAL.
Local Courts till 1730. To DREIKIKIR by bike.
Slept DREIKIKIR.

Saturday 13th.September,1969.

By car to ARISILI to collect Mr.MACK O.I.C. DREIKIKIR, from patrol as driver was unavailable.
Slept DREIKIKIR.

Sunday 14th.September,1969.

Observed DREIKIKIR.

Monday 15th.September,1969.

National Day. Returned WOSERA by car to collect detainees for DREIKIKIR Corrective Inst.reaching DREIKIKIR 1810.
Slept DREIKIKIR.

Tuesday 16th.September,1969.

At DREIKIKIR - unable to get out as road closed.

Wednesday 17th.September,1969.

Departed DREIKIKIR 0745 for MAPRIK - arrived 1120.
Spoke to Mr.NEAL A.D.C. Departed MAPRIK 1330,arrived WOSERA 1600. Heavy rain had ruined roads. Several complaints discussed with Const.1/c LANGAS.
Slept WOSERA.

Thursday 18th.September,1969.

In office on general correspondence -0930.
Discussions of road maintenance with several council members. Advised that they could implement prosecutions against those failing to fulfil obligations. Explained proposed purchases of trailer,terrace blade and slasher for council tractors. Entered court records. Patrol Report.
Slept SAIKINGWANDU.

Friday 19th.September,1969.

Working on patrol report. One Local Court p.m.
Slept SAIKINGWANDU.

Saturday 20th.September, 1969.

Working on patrol report.
Slept SAIKINGWANDU.

Sunday 21st.September,1969.

Observed WOSERA.

...../14

(16)

Monday 22nd.September,1969.

Patrol Report.
Organising bridge building. Councillor committee members to DREIKIKIR. Police Investigation of stealing.
Mr.COLTON A.D.O. Training(I.C.) in - to KUNJINGINI to help him remove bogged car from river. Returned council camp 2100.
Slept SAIKINGWANDU.

Tuesday 23rd.September,1969.

To KUNJINGINI/ABUSIT over land dispute 'RAGA'. At 1100 advised A.D.C. by radio and requested his attendance tomorrow. Investigation of theft of reportedly $3,000.00
To MAPRIK Hospital 1500 to transport sick woman.
Returned WOSERA 2000 hrs.
Slept SAIKINGWANDU.

Wednesday 24th.September,1969.

To KUMUNUGUM village 0700 to further investigate theft.
To ABUSIT 0900 re land 'RAGA'. A.D.C. Mr.NEAL spoke to both parties till 1400 - temporary agreement reached.
Returned via TUMAIKIM/KAUGIAK to check claim of removed Demarcation pegs. Discussion ensued and requested that both groups see me at council chambers next week.
Continued to KUMUNUGUM(by bike)to take statements re stealing.
Slept SAIKINGWANDU.

Thursday 25th.September,1969.

Organising council maintenance. One complaint of desertion. Investigated stealing till 1600.
To WOMBISA by bike to check on man struck on head with knife.
Slept SAIKINGWANDU.

Friday 26th.September,1969.

Discussed road proposals with some councillors,seeking their opinions of priorities etc. On council books, preparing ledger for area study purposes etc. A couple of minor complaints heard. Prepared informations for tax defaulters. To RUBUGUM by bike to check on bridge constructions. Spoke to Malaria Control team re work.
Slept KAUNSELGWANDU.

Saturday 27th.September,1969.

To MAPRIK by bike for personal purchases and to hand in material gained in stealing enquiry.
Slept MAPRIK.

Sunday 28th.September,1969.

Returned KUNJINGINI by bike - AMOGU River flooded. Swam river, having cargo taken over in canoe. Walked to SAIKINGWANDU, discussing work of Malaria Control teams en route with KAUGET and KITIGUM villagers.
Slept SAIKINGWANDU.

Monday 29th.September,1969.

On council financial returns all day. Investigating fight in which a man and woman were badly cut up.
Slept KAUNSELGWANDU.

Tuesday 30th.September,1969.

On council books. Taking statements from KUNJINGINI men re 'RAGA'
Slept SAIKINGWANDU.

16/6/69 - 30/9/69 (15)

C.J. RAWLINGS

SITUATION REPORT

(A) POLITICAL:

1. Looking at the WOSERA from a Local Government point of view, the overall acceptance of the local council is good. It may be that the reasons for accepting the council or for appreciating it, may be different depending on the degree of assistance given to any one group (in the way of a well etc.). However, a good percentage of the people seem to have grasped the relationship of the council to the central government, and its various departments.

2. The majority of people look to their council or to their own councillor for assistance in settling disputes or adjudication in certain problems. There appears to be a form of 'court' held by the councillors in their villages, which I understand extends to the ordering of restitution to a person who has been thumped by someone, to compensation for destruction by pigs etc., the supervision of re-payment of bride prices etc. If this indeed the case, I see no reason to actively try and suppress it as this sort of thing is apparently restricted to the most minor events and it is universally accepted. (see heading (C) on Law and Order).

3. Councillors appear to be growing more aware of their powers as councillors and of their responsibilities. Constant directions to them of their powers to bring actions against people failing to obey council laws has had a marked effect in the increase in prosecutions. Constant instruction re the source of their powers (e.g. that the council as a body has certain powers which any on e individual councillor does n ot possess except by virtue of being part of that body) has given them more of a perceptiveness of the role of the council in the overall pattern of government. Harping on their responsibilities to their voters has encouraged more councillors to impart information to their people - their main greivance at present is that people do not appear to be interested in all the good things that the councillors have to tell them and that the people are unappreciative of their efforts.

4. There has been an apparent upsurge in the interest taken in the council of late, probably because of the tax collections and the natural interest people have in the distribution of their money. As mentioned above, re the various reasons for accepting or appreciating the council, the increase in this will be proportionate to the number of projects through the area, that have the council stamp on them. In the report for 1967/68, the adviser said "the distribution of the council's work is often misunderstood. The people cannot see why the council should build a well or an aid post in one village and not in another". The spread of projects and the people's greater understanding of how little can be achieved with a given amount of money, no matter how seemingly enormous it might be, should greatly reduce any friction that the "unfair" apportioning of money occasions and it is hoped lead to more compatability between long-standing rivals.

5. The attitude to individual councillors particularly is varied, those villages with the well or aid post etc. seeming to give due credit to their elected member. On the other end of the scale, villagers such as those at PUKAGO and NUNGWAIGO, express concern that the council has given them nothing in six and a half years and with several changes of councillors in that time, show very little regard or appreciation for the present incumbents. Support by the officer concerned for the councillors and continued explanations of the council's activities seem the best way to overcome this attitude.

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5/11.

(14)

This particular group of villages(seven in all)have their own language which no-one else can speak, while they can convrese with everyone from the Yangoru border to the Middle Sepik area to the border between Dreikikir and Maprik. Although they have these language ties these villages apparently have no tradition of association with any Wosera villages or even amongst themselves. They have ample land but appear to be an isolated group between the Wosera and Gaui Council areas, and appear to have been squeezed out of council activity. I hope to be able to follow up this idea more closely as I feel that showing an interest here and right through the South Wosera will keep these people in touch and appreciative of the council's activities even though they may not be directly affected, and will help to keep them happily within the bounds of the council and not wanting perhaps to ignore the council.

6 The House of Assembly has not made any real 'impact' on the area though its existence is universally known and accepted. People are generall aware of what the H.of A. is and what its functions are and they don't expect too much from that source as if it were"light leading them out of the darkness". They know their member KOKOMO ULIA (DREIKIKIR Open) and Pita LUS, MAPRIK Open and Mr.M.SOMARE, (East Sepik Regional) all of whom have visited the council at least once and have been to the area a couple of times. It is pleasing to note that no excessive weight or importance has been ~~xxxxxxxxxx~~ attributed to the House of Assembly and that its functions are realised.

(B)...../17

(13)

(B) ECONOMIC:

7 Coffee and Rice are the two main introduced economic crop sources of income. The number of people with mature coffee gardens is small; the most recent figures for the area show that $ was paid out for coffee sales. Figures for rice show $ paid into the Wosera last year. It is easy to assume that the slothfulness of the people is the main reason for these low figures. However this may be so, a look at the amounts produced by different groups in the Wosera relate these figures directly to the land holdings of the people. Towards MUNGWAIA, where the people have ample land, the figures are higher than say BEPANDU where the people have very little land. This relates to my comments in Appendix 'C' on land availability - it is difficult to harp at people to grow cash crops when they are short of land. The encouragement of rice I feel is of prime importance as it does not tie up any amount of land for an extended period. This has, to the people's minds, proved to be very hard work for a relatively small return. The amount of rice growing is increasing however with constant encouragemmant. To date I have noticed no outstanding personality in the economic field. There has been a certain amount of interest shown in the establishment of cattle runs - to date no one has shown he is keen enough to approach D.A.S.F. or myself for concrete information on the initial steps though the matter has been discussed with Fr.CONNOR of KAUGIA C.M. and myself. The former appears quite keen to start such a project. Anybody who has asked about starting a cattle project has demanded that either D.A.S.F. or myself must provide the fencing materials and other items needed and the required number of cattle, the money for which will be paid if and when the project becomes a going concern. (If it doesn't, well bad luck!) I have not yet been approached for a development bank loan nor have I suggested it to any persons in this class.

8 Both Fr.CONNOR and myself have encouraged fish ponds, which are being stocked from the ponds at the Corrective Institution at Wewak. Since I have been here, four have been prepared and another three are under way. I have purchased 100 Australorp chickens from Pt.MORESBY, which I hope to use both for my own purposes(food supply) and for improving the standard(and quantity) of poultry in a given number of villages. From that I hope that other people will be keen enough to take on such a project, one which I think would be well worth while considering the protein deficiencies in the area. Pig breeding is another activity that would improve the diet of the people - the obvious drawback here is that the pigs would be kept for sale to other areas rather than home consumption but if they can be produced to bring a higher price, there would be more money coming in which indirectly would enable the living standards to be raised.

9 The growing of peppers would probably be quite a profitable enterprise, the main drawback being that it is a fairly specialised sort of industry and would need a lot of supervision in the first instance, something that I do not think D.A.S.F. are presently willing, or able, to supply. There are a lot of bird's-eye chile peppers growing through the area. The people do not use these themselves and Fr.CONNOR, after discussion with the D.R.D.O. Mr.NEWTON, has bought a few pounds of these, which he intends to sell if D.A.S.F. consider the quality reasonable. It is purely a tentative feel into the possibilities of the scheme, and which he hopes will be just another minor source of income for the people.

10 The council has not, as a body, done a great deal to encourage economic development. Apart from the occasional cartage of produce to BAINYIK, by tractor, the purchase of a few coffee pulpers and the establishment of an Agricultural committee, to enforce an Agric. Hygiene rule, the council does not really promote economic development.

.../18

5/11.

(12)

It would be possible to encourage the council to embark on projects to help the area improve its living standards, but at the present time, as the council's executive ability is not high, the burden of establishment would lie almost wholly upon the adviser(s)and would not in any case,be of much benefit to the council. The council cannot afford to employ a person skilled enough to supervise economic projects and none of the councillors have the knowledge and apparently lack the inclination to run around teaching people (who, as in para.3, "do not appear to be interested in all the good things the councillors have to tell them, and that the people are unappreciative of their efforts.").

11.There are markets at NANU River Primary 'A' School and at KUNJINGINI C.M. The council does not run a market and suggestions to that effect have not brought a real response. If there was a council-owned market on the council land, the patronage would not be good if the people had to pay even five cents to sell their produce.I will further check on the possibilities of this venture.

12.To date the sale of artefacts in the area has been restricted to the odd private sale. The primary objects are the well-known clay pots of SARAGUM Village and the Yam masks or'Tumbuans'. Here again the council has suggested that it organise the sale of these things, through the WEWAK-BUT or GREATER MAPRIK Councils but individuals have not shown a real interest in the plan. I have suggested to BANGIMALEI, the maker-in-chief of the pots,that he use the council to display his wares, as the road to his village is not good, at the best of times, being about six miles from the council chambers, about half an hour drive in dry weather. He has not yet responded to t he idea. I would envisage that the council sell these items for the owners, keeping the very minimum in commission for itself. It would thus provide a more reliable source of income to the manufacturers.

13.The council is spending over $5,000.00 on roads in the area this year. It is hoped that this will encourage people to produce more economic crops as they will be able to easily get them to a market. At the present time, the area is virtually closed off from about November to March because of the rain making roads and rivers impassable. There are to be bridges built over the Amogu and Nanu Rivers, though the actual sites are not yet known. The council intends to buy or make cement pipes for culverts and is buying sawn timber decking and spikes for bridges. They also have ordered a slasher which will be used on the good sections of road only, which will give people more time to work on the surface of the roads and if the road has to be above a statutory grade before the slasher is used on it, this may also encourage more activity. The council has two tractors and will also carry gravel, the only supply of which is the Amogu River. It has also ordered a terrace blade which should be of considerable value in putting a crown on the roads as there are no real hills or cuttings that need to be made and all the roads are fairly well formed now. Again the 'wet' is the only foil to "the best laid plans of.....". I have sought permission to close off sections of road evrey so often so that the surface will have time to compact before vehicles travelling over it after rain, completely plough it up again as has been happening to date. Submissions are being prepared for Rural Development Funds.

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5/11.

(C) SOCIAL:

14. In the last five years the council has donated some $400.00 to school prizes and book grants. This year over $7,000.00 has been allocated to education. Last year there was over $1100 spent on education. Most people in the area are very keen to see their children obtain education and take up the positions that they now see other people hold. There has been the occasional friction between 'foreign' teachers, or nurses or other workers and these are even more incentive for the people to want educated 'wantoks' filling these positions. At the last census, there were 713 males at Admin. and Mission schools both in and out of the district and 342 females. This is a little over 12% of those eligible for schooling. There are approximately forty people who have gone on to higher education and now are employed as 'whitecollar workers'.(It is notable here that none of these have come back to the area in quite a number of years-a teacher who was here specifically asked to be transferred, after only a couple of months.) On the other hand, despite this keenness to have more schools, the Parents and Citizens associations for the present schools only function where the teachers put a good deal of time in. The council is presently discussing a rule to make people work in their local schools as voluntary work being performed is minimal. There are two administration schools in the area and four 'recognised' mission schools.Recent requests for two new schools to the District Inspector were submitted too late for consideration.

15. The council has spent over $7,000.00 on health facilities over the past six years, mainly on Aid Posts. It will soon have to start paying orderlies to supervise these Aid Posts. A proposed Rural Health Centre has been temporarily postponed as the council feels that the expenditure involved was disproportionate to the value of the project - most of the money has now been allocated to roads.

16. Health in the area is not really good although health facilities in the way of aid posts and clinics are just about adequate. The number of sores, ulcers and so on has decreased considerably and the decrease in the number of fights between land disputants has gone a long way to achieve this. Malaria is the one single factor that reduces the efficiency of the labour force, and spray teams of Malaria Control are just beginning the fourth or fifth spray run through the area. There has been no trouble with people refusing to have their houses sprayed - earlier this year there was an incident at a village involving a spray team but as a result of something else. The people appear to accept the work of the spray teams as 'a necessary evil' as they are not happy about the effect that it has on their houses and at times the members of the spray teams do tend to throw their weight around; they don't seem to realise the disadvantage they are at if the whole village suddenly took to them. This is an unlikely event however and the spray teams have been advised of their position.

17. The poor diet through most of the area does not contribute much to the overall picture - I have already mentioned a couple of possible ways of improving this. What sort of general effect these will have remains to be seen; it may be that they will have enough to make enough people realise the benefits to be gained. While it is true that any community can have only those services which it can afford to pay for, it must be capable of raising enough money to pay for the services and the general health here certainly reduces the capacity for work. However, improvements in health are noticed and as they are continuing I see no reason why this should be a vital factor in retarding the economic growth of the area - any improvement now largely depends upon the people realising the importance of health and making full use of the facilities that are available. This they appear to be doing.

(10)

18. Law and Order in the Mosera is reasonably upheld. The well-known battles over land have become almost non-existent(I hope I am not speaking too soon), there having been only one,of a minor nature, since I have been here. The people, men and women alike are an extremely volotile group, flaring up at sometimes the most trivial matters and at others remaining quite calm over something fairly serious(I am not guaging this by our standards but by the way I see their set of values). They can be quietened down very quickly after a difference of opinion but they may become violent a mere five minutes later with someone who may have been their supporter in the dispute only a few minutes before. They may harbour a grudge for months or forget a similar matter in a matter of hours, depending upon whom they are dealing with. This makes them a little difficult to work with at times.

19. There have been 38 criminal cases and 180 cases against council rules heard since the beginning of July 1969. Most of the council cases were for failure to maintain roads. 26 of the others were under sect 30. P.O.O.(N.G.). 3 were under the N.A.R.s, 5 under sect. 443 C.C.C., 2 under the Firearms Regs. Ord. and there were 2 under 14(1) of the Motor Traffic Ord. As mentioned in para. 2, many small mattersappear to be settled in the villages and I see no reason to frown upon this practice except where it mayy directly be causing some grave injustice, which I would find it difficult to accept, as no person is going to accept an injustice where he can resort to a source of appeal as handy as the nearest D.D.A. officer; as stated this system apparently applies to only the most trivial matters (particularly debts of long-standing, mainly in the traditional currency) witness the number of court cases - 38. There were a number of complaints that did not require court action and there were many which were too trivial. Overall, there is a ready acceptance of the introduced law and order and no one hesitates to bring any grievances forward, men and women alike, though the men are very resentful of their women being able to 'court' them as easily as they can court each other. Of the cases under section 30.P.O.O., 10 were fairly solid wife beatings. They were all in July - there has only been one since, which could bear witness to the acceptance and the efficacy of the system.

20. Proposals have been put forward for the establishment of a patrol post in the Mosera, which, with a population of more than 18,000, more than warrants one. When a patrol post is established it will bring all the services that are connected with it - at the moment, I can cope with the minor details of general administration. The Catholic Mission provides banking and postal services. A couple of Aid Posts are government built and staffed. There are two government schools. A Rural Police Post is about to be built, which will mean that there will be a permanent police establishment here(no matter how small) rather than those who come on patrol with D.D.A. staff or are sent in in times of trouble.

21. There are three missions in the area, th Roman Catholic (S.V.D. order), the Assemblies of God and the South Seas Evangelical Mission. The first has by far the biggest following, with stations at KUNJINGINI,CHIGINANGU, KAUGIA and BABMO and two 'outstations' at PUKAGO and MIKAU. The A.O.G. has a station at JAMBITANGET and the S.S.E.M. has one at NUNGWAIA. There is no ill-feeling between the respective adherents except what is cultivated by the Europeans who run the show. Religious antagonism has not been added to the people's present long list of traditional ones. The missions all have schools,and stores to help them pay for their mission. They all have a serious core of followers with a larger number on the perimeter and all appear to be achieving some measure of success in their spreading of the word. All members of the council are Christians of one stamp or another, some more some less. The missions are all receiving a lot of aid from the council this year, with school housing and clinics etc.

...../21

5/11.

(9)

22. The council is presently considering the establishment of a Woman's Club and a general sporting organisation - there is a large cleared area of council land that has been made into a playing area and which could be used to start such a scheme going. Letters have been sent through the area to find out the public opinion on this. Welfare Wewak have been approached to see what assistance they could give in starting a Women's Club but to date no answer has been received. The missions have training courses for people that they use as Lay Missionaries (or catachists?) to teach in the villages. The Nuns at KUNJINGINI have a sort of Woman's Club for the women on the station. No ventures into these activities have yet been made and it is doubtful whether they will catch on very readily.

23. I hope to improve the councillors' literacy in pidgin as a number of them can already read and write a little. The committee members particularly will gain here if they can read a set of estimates and follow the details of the council's expenditure throughout the year.
There have been no attempts made to start any form of club here nor organise any youth activities and the schools are the only centres where childern of the different groups associate. A few junior teams could possibly be included depending on the response made to the sporting club above-mentioned.

CONCLUSION: The Nosera area has overall not seen a great deal of development since the coming of the white man though it has seen a number of social changes and trends (e.g. the burning of all the Haus Tamborans about twenty five years ago by a Catholic Priest, which completely wiped out the cult for a long time - the greater status women appear to be gaining). There are over eighty miles of hand made roads, which must have entailed an enormous amount of work initially, but on which nothing is done now except under 'duress' - these roads are not as useful for market outlets as they could be, if more cash cropping was done. The land situation has not changed much and the Gawanga Resettlement area has not achieved all that was expected of it, to date. The missions have gradually spread their influence so that now they cover almost all the area. Law and the enforcement of the introduced laws is accepted.

I do not expect that all these things can be achieved in twelve months, but provided the pressure of change and growth can be maintained, by the council and by missions and the Administration, the area will continue to grow and develop - the very fact of the population pressure will ensure some activity in the political field as soon as there are a few men with the acumen to be able to express themselves and be heard. I consider the council to be the most important single aspect of development to date and as a body able to do the most for the area.

C.J.RAWLINGS.
Patrol Officer.

5/11.

APPENDIX 'A' copy only

(4)

Reference : 34-4-9

District Office,
WEWAK.
East Sepik District.

8th July,1969.

Assistant District Commissioner,
Sub-District Office,
MAPRIK.

FIELD OFFICER'S JOURNAL 291-320 - MR.C.J.RAWLINGS
PATROL OFFICER.

In perusing the above entries in the Field Officer's Journal it appears to me that Mr.Rawlings is concentrating too much in discussing Demarcation Committee matters with the people.

Under the Land Titles CommissioneOrdinance procedures are laid down for the hearing of land disputes between natives. A complainant submits an Application Form delineating bis land boundaries and if there is any dispute to this matter is referred for hearing to the Land Titles Commission. Mr. Rawlings is incorrect in thinking that Land Titles Commission Officers can give to an area without having cases to hear.

If the Demarcation Committee in the Wosera area is inactive then perhaps Mr.Rawlings would care to submit the name of the President plus two other members and I will endeavour to arrange that they be sent to Madang for a short course on procedures related to Demarcation Committee duties.

It is not unusual for natives to look to the European to solve his land problems. Demarcation Committees have been established in each Adjudication area to make decisions as to land ownership - if they cannot solve them the cases are referred to the Land Titles Commission for hearing. The responsibility therefore rests entirely on the people themselves to solve their land problems - I do not want any of our Officers to become involved deeply in these matters as they are wasting their time and the time of the people.

I would also like you to draw to Mr.Rawlings attention the use of the word "tok savi" is slightly out of place in Field Officer's Journals which are written in the English language - I suggest that he uses the word "discussion" in future returns.

Mr.Rawlings main duty in the Wosera area is to act as Administrative Adviser to the Wosera Council, Naturally enough he will be required to undertake certain general duties in his area one of which is the stimulation of economic development projects in his area. I am looking to Mr. Rawlings to establish firm Administration in the area and I do feel he is wasting his time at present by spending many hours indiscussing land disputes and land problems in his area.

Kindly draw the contents of this memorandum to Mr. Rawlings attention please.

(B. K. LEEN)
A/DISTRICT COMMISSIONER.

APPENDIX 'A' (cont.) copy only

(7)

Division of District Administration,
Sus-District Office,
MAPRIK.

67-1-8
MVN/DLM

September 5th.,1969.

District Commissioner,
East Sepik District,
WEWAK.

FIELD OFFICER'S JOURNAL - C.J.RAWLINGS
PATROL OFFICER.

1. Folios 72 to 82 of Mr. Rawling's Field Officer's Journal are attached.

2. They call for very little comment :-

(a) Work performed in connection with land demarcation was carried out at my instigation to ascertain and gauge the current situation in the area. The system of demarcating land in this and other areas of the subdistrict is proving not to be as successful as was originally thought. The people are not accepting decisions of the committees even though in some cases minutes forwarded to L.T.C. Madang indicate land marked and not under dispute. I feel that an extended visit by a L.T.COmmissioner prepared to hear cases is overdue.

(b) I would strongly recommend that you check the villages visited by Mr. Rawlings in the course of an average day covered in these folios. The distances covered and groups of people contacted daily are quite staggering.

3. I am more than pleased with Mr. Rawlings effort s in this area to date, he is to be commended on his aparent untiring attitude to his job. From several personal visits to the area I am under the impression that he is successfully bringing the Administration to the people.

M.V. NEAL
Assistant District Commissioner.

c.c. Patrol Officer Rawlings,
WOSERA.

APPENDIX 'B'

(C)

WOSERA LAND PROBLEMS.

Appendix 'A' consists of copies of correspondence between the District Commissioner and the Assistant District Commissioner regarding the percentage of time that I have spent on land discussions. As Mr.NEAL states in para.2(a),the degree of success achieved by the demarcation committees is not high. It may be that the committees that were chosen in each village are not in actual fact the clan leaders or the men with most say in land disposition. Perhaps at the time of the selection of committee members the people did not have a really good grasp of what was intended. In any event, they have not been successful in the Wosera area;perhaps this area is not unique in this.

I endeavoured to sit in with the demarcation committees when they were discussing land disputes, to see if I could point out what they were doing wrong or perhaps give some points that may have assisted them. I just did not have the time to go to as many of the meetings as I would have liked to do. In several instances I tried to bolster agreements made by the demarcation committees or offer suggestions myself. In only one instance,over ownership of sago,did all parties agree. I have discussed the function of demarcation committees with the members and I intend to have a meeting of all committee men throughout the area as soon as I can to ascertain just what they have achieved and perhaps give them some hints that may help. The chaiman of the Wosera committees, Ulsimbi Sumbia, who is also the president of the Greater Maprik Council, tells me that he has just about covered the whole area,has named all land and whether it is or is not disputed. However,disputes have been brought to my notice over land that has ostensibly been discussed and is not disputed. I have not instituted any proceedings against people removing markers as there ahs been doubt in all instances that the marks were placed by mutual agreement - it is this that makes me wonder whether the members of the committees are not just decoys and those with authoriy to distribute the ground are still not coming together.

Following instructions from the Assistant District Commissioner, I am endeavouring to draw up a schedule of disputed land which he will submit to the Land Titles Commission at Madang for consideration. I should be able to submit that schedule with my my next monthly report.

Although it may be true that the responsibility to resolve land disputes lies with the people, and that any decision made by a D.D.A. Officer would be purely arbitary,it is obvious that there will have to be enforcable decisions made on land ownership here, before people will be able to go ahead and freely use their land for economic cropping etc. The well-known land shortage here does not improve this situation much. With over eighteen thousand people on four hundred and eighty odd square miles,there is an averageof nearly seventeen acres per head - this would not be excessivly dense but considering that nearly two thirds of that population is situated on about two hundred square miles, reducing the per capita acreage to over ten,there is not a lot of spare land. I don't know what would be the minimum needed for the average family to subsist, not allowing for economic cropping,but it would not be less than ~~seven~~ to ~~eight~~ acres. The GAWANGA Re-settlement area was intended to reduce the land shortage and pressure but to date it has not been really effectively used.(see Appendix 'C').

APPENDIX E

THE GAWANGA RE-SETTLEMENT SCHEME

1) See Local Government Engineers' memorandum 18/8/2-P18/104 of 10th April, 1968. The District Commissioner's report 10-4-7/10-2-2/35-1-1, appendix 'C' of patrol report No. 1 of 1969/70 paragraph 7 of Annual Report (Wosera).

2) The figures given in Appendix 'C' remain much the same, with perhaps a slight increase in Nos. 4 and 5 and corresponding decrease in 2 and 3. It is worthy of note that a few of the re-settlers have joined Ambunti people in building an aid post near Ambukan, of bush materials. While at Gulaka en route to Ambunti in February, the officer met a resettler who had cut his foot and had allowed the wound to become so septic that he was unable to walk. He had taken a day and a half to travel from the re-settlement area to Gulaka with his wife and child and when I saw him he had lost most of his toes and the top half of his foot. The people of Gulaka carried him then to Komanjui where he was taken by canoe to Ambunti. This sort of incident is not uncommong amongst the re-settlers and is especially bad as there are so few people there to assist. There will be little more movement into the re-settlement until the access road is through and (if possible) an officer becomes available to spend some time down there.

3) There have been a number of applications made by people from Rubukim and from Jambitanget to take up land on the sections as yet unoccupied. (Yuworoko and Minjange). Councillor Malkan of Jambitanget, the vice-president of the Council and one of the most enterprising men in the area, has requested that he be given a section of Yuworoko for rice growing.

4) I consider that although the original idea of the re-settlement area was subsistence gardening only, the few people who have taken an interest could be allowed to try cash cropping. This of course will be restricted by the lack of access, which again comes back to the Administration.

5) An access road was begun in 1967 but was discontinued (L.G. Engineer's memorandum referred above). In his 67-1-4 of 26/11/69, to the Secretary, commenting on Maprik Patrol Report No.1 of 1969/70, the District Commissioner said that the bridges over the Nanu and Amagu Rivers would be included in the 69/70 programme. They were not, although the council was told that they would be. (Refer A.D.C. Mapriks 67-3-7 of 26th November, 1969 para. 4 to the D.C. The D.C.'s 67-1-4 of 17th December to the Secretary and Director of Public Works memo to the President of the Wosera Council). Until these two bridges are completed, and access into the Wosera and to the Gawanga is of a much higher standard, there will be no increase in the effective settlement of the area.

6) The writer believes that at least part of the Gawanga should be used for economic crops (rice) and that those people who have taken absolutely no interest to date, have their names taken off the present register. Despite the drawbacks, a number have at least tried to make a reasonable existence. [illegible] number excludes the Bepandu complex in its entirety. Many of that group claim that they will use up all the land that is left when the other groups move to the Gawanga. Again, the problem is adequate supervision. Reference my comments under Appendix A, para. 7; an extra officer would be able to get the scheme operating, no doubt at this stage, with more co-operation, as the land shortage is not diminishing at all, and no-one has yet offered another solution, other than re-settlement.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EAST SEPIK Report No No 2-69/70.

Patrol Conducted by H.L. DREISE - PATROL OFFICER

Area Patrolled ALBIGES CENSUS DIVISION

Patrol Accompanied by Europeans J. BOWERS - A.P.O.

Natives 2 POLICE CONSTABLES

Duration—From 19/8/1969 to 11/9/1969

Number of Days 19

Did Medical Assistant Accompany? NO

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

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

Map Reference .....

Objects of Patrol CENSUS REVISION

.....

Director of District Administration,
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.D. Trust Fund .....

.....

.....

.....

(32)

GFB:BT

DA 14 67.8.19. (36)

TERRITORY OF PAPUA AND NEW GUINEA

Reference: 67-1-4

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

30th December, 1969.

The Secretary,
Department of the Administrator,
KONEDOBU, PAPUA.

MAPRIK PATROL NO. 2 OF 1969/70 - PATROL MAP

(34)

Your 67-8-19 dated 16th December, 1969, refers.

Dyeline copy has now been completed and one copy is forwarded for your records.

The oversight in not forwarding the map with the report is regretted.

J. G. Hicks

(E. G. HICKS)
DISTRICT COMMISSIONER

B 31.12.

(34)

GFB:BT

67-8-19

Division of District Administration,
Department of the Administrator,
KONEDOBU. PAPUA.

16th December, 1969.

The District Commissioner,
East Sepik District,
WEWAK.

PATROL NO. MAPRIK 2/69-70

Your reference 67-1-4 of 1st December, 1969.

I acknowledge with thanks receipt of Annual Census and Area Study by Mr.H.L.Dreise, Patrol Officer, to ABELAM Census Division.

This is an interesting report. The sections on the attitudes of the people towards prospecting authorities, their Council and economic development contain sound, meaningful information. Covering comments add to the overall value of the report.

Please forward the patrol map - it was not attached to the report as stated in your covering memorandum.

Mr. Dreise has conducted an effective patrol.

(T.W. ELLIS)
Secretary,
Department of the Administrator.

c.c. Mr.H.L. Dreise,
Sub-District Office,
MAPRIK. East Sepik District.

Please note that political education must be a continuing process in all situations with the emphasis on the advantages of national unity.

Demarcation Committees (Page 13 paras. 45/46)

If attempts at arbitration between disputant groups fail, applications should be filed in the sub-district office, Maprik, for hearing by a Land Titles Commissioner.

Population - Distribution and Trends

It is my intention to ensure that Area Studies patrols are mounted regularly in the future. I anticipate that area studies to all census divisions will be completed by March 1970 which means that in 1970/71 normal census revision and general administration patrols will be mounted throughout the District.

Mr. Dreise has submitted an interesting report which has been commented on in detail by the Assistant District Commissioner, Maprik.

E. G. Hicks

(E. G. HICKS)
DISTRICT COMMISSIONER

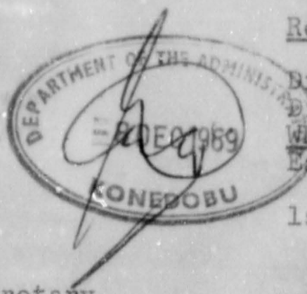
c.c.
Mr. K. Dreise,
Patrol Officer,
MAPRIK.

Assistant District Commissioner,
Sub-district Office,
MAPRIK.

(35)

67.8.19.

TERRITORY OF PAPUA AND NEW GUINEA



Reference: 67-1-4

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

1st December, 1969.

The Secretary,
Department of the Administrator,
KONEDOBU, PAPUA.

MAPRIK PATROL NO. 2 OF 1969/70 - ALBIGES CENSUS DIVISION - MR. H.L. DREISE, PATROL OFFICER

Attached please find :-

(a) Original and copy of report.

(b) Copy of Patrol Instructions issued to Mr. Dreise on memorandum issued to 67-3-1 dated 14th August, 1969.

(c) Copy of memorandum 67-1-8 dated 22nd October, 1969, from the Assistant District Commissioner, Maprik and

(d) Map of area patrolled.

2. I have the following comments to make on this report (page and paragraph numbers are the same as those used in the report).

Economic (pages 7/8 - paras. 22/28)

The District Rural Development Officer, Wewak, is aware of the problems in the Albiges area and has already taken steps to bring the situation back to normal. This will be by increasing Department of Agriculture, Stock and Fisheries patrolling in the area. It would not be unrealistic to assume that the reported anti-European feeling in the area can be attributed to the activities of Mr. Lus, M.H.A.

Reactions to discussions on proposed prospecting for minerals in the area (Pages 11/12- paras. 39/44).

The explanation given by the patrolling officer to the people with regard to mineral right of exploration companies is to the point. If minerals are found in the area then I would expect some opposition on the part of the people to make land available for prospecting. The influence of Mr. Lus, M.H.A. cannot be under estimated and he stated in the House of Assembly as to what he expects done if minerals are found in his area. He will bitterly oppose any attempt to remove minerals from his area unless his terms are agreed to and these would be totally unacceptable to the Administration.

(31)

67-3-7
MVN/vp

Department of the Administrator,
Sub-District Office,
MAPRIK.

11th November, 1969.

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

MAPRIK PATROL NO.2 OF 1969/70
H.L. DREISE - PATROL OFFICER

Your 67-1-4A of 30th October, 1969 refers.

2. The report is herewith resubmitted as follows:

(a) You did not return the map here, and my 67-3-7 of 7th November, 1969, page 4 para.4(e) refers to map scales in this Sub-District.

(b) Paragraphs have been numbered.

(c) Additional sections under appropriate headings have now been added.

3. Mr. Dreise suspended his current patrol to the Bumbita-Muhiang Census Division to complete the above alterations. He has now recommenced his patrol. I presume that the camping allowance claim remained at your office, it was not returned here with the report.

4. Approximately three weeks additional delay has occurred through these alterations being carried out.

M.V. Neal.
Assistant District Commissioner.

(30)

67-3-7 (1-8)

MVN/DLM

Department of the Administrator,
Sub-District Office,
MAPRIK.

October 22nd, 1969.

The District Commissioner,
East Sepik District,
WEWAK.

MAPRIK PATROL REPORT No. 2 of 1968/69.

ALBIGES CENSUS DIVISION.

Please find attached the following documents :-

(a) Patrol Report in quadruplicate containing population register, situation report and area study.

(b) Contingency claim for camping allowance.

(c) Field Officer's Journal for Patrol Officer H.L. DREISE, folios 4 - 9. - Has gone forward separately

(d) Copy of Patrol Instructions.

2. The following comments are relevant :-

Situation Report:

(a) Mr. Dreise's comments concerning the use of the new register forms are practical and worthy of noting to the Government Printer so that uniformity of folio 1 to folio 2 is ensured.

(b) The attitude of this area towards the Greater Maprik Council has been made known at Council meetings. The criticism generally has not been so much on the lack of schools as a specific item but rather a contempt for the Maprik people over the payment of taxes and distribution of funds generally through the Council's Capital Works Programme. It is a question of fact that cash cropping and economic development has occurred through this area on a larger scale than in the vicinity of Maprik. This was recently reflected at Council tax collection time when these people paid their taxes effortlessly whilst many Maprik's sought extension of time to find the money required. There is a feeling prevailing in this area, beyond this particular census division, that the disbanding of the old AMUK Local Government Council proved to be a loss to this area and very much a gain to the Maprik area. I have explored the possibility of convening occasional council meetings at the old AMUK chambers but this is not a practical solution as the Chambers through disuse are beyond economical repair. Current capital works expenditure for 1969/70 however, may do much to dispel disatisfaction with the Council as provision has been made for the overall expenditure of over $11,000 in this general area in the upgrading of roads utilising rural development and council funds.

(c) The attitude of these people towards self-government, the House of Assembly and Europeans generally appears to be a reflection completely of the local Member of the House, Mr. P. LUS, who lives in this neighbourhood. It is one of confused thinking and of doggedly believing everything their local member expounds to the exclusion of any other explanation or reasoning offerred by others. The member has a dominating personality and insists that his own opinions are the only ones to be followed whether in fact he is right or wrong and he is not noted for his sympathy towards either expatriates or the Administration generally.

/2

(29)

(d) There is an urgent and obvious need for intensive patrolling by DASF into this area to clarify thinking on the economics, marketing and price structure of cash crops. There is a clear indication here of lack of confidence both in the local Rural Progress Society at the DASF itself that must be remedied as quickly as possible. I have noted similar trends in other parts of the Sub-District recently in correspondence to you (see my 67-1-8 of 1/10/69). I understand that in fact the DASF local staff position has recently improved at Bainyik and patrolling from there is under way now.

(e) The reaction of the people to publicity and general dissemination of information about prospecting authorities and mineral exploration reflects generally the attitude of the local Member of the House of Assembly, Mr. P. LUS. Mr. Lus spoke out at a meeting of the unofficial House Of Representatives mining committee that visited Maprik on 25/7/69 that he considered any future mining operation should be negotiated on a flat 50% share to landowners and 50% to the Administration and the company involved. He was uninterested apparently in the break up of the Company Administration share, but was adamant about the landowners' 50%. [illegible] section of Mr. Dreise's report was forwarded to you in advance under my 35-11-1 of 10th October, 1969, and the matter involved at the mineral committee meeting was reported in my MIS for July, 1969.

(f) Demarcation Committee work in the area has been the subject of separate correspondence to you on my file 34-1 of 25/9/69 and your file 34-3-1 of 1/10/69.

3. AREA STUDY.

(a) Access into this area is likely to improve during 1969/70 as the result of the allocation of rural development funds for the upgrading of the motor road from BALIF to BANG village and the road from AUPIK to AMI. Work is to be carried out under the supervision of the Department of Public Works with assistance from the Greater Maprik Local Government Council.

(b) The figures for the mortality rate of 33% were actually calculated by Mr. Dreise from interviews on patrol and are not readily available from his census records. The census figures have been compared to those obtained in 1964 to indicate the natural increase so that the value of any serious comparisons is extremely doubtful.

(c)(LEADERSHIP

Whilst acknowledging the fact that the existing Councillors are obstensibly leaders of their respective communities, I doubt very much if they are the true village leaders. This could be the case but it would be most unusual if this was the case.

(d) LAND TENURE

This section sounds very complicated by its wording, and more than likely is complex so that Mr. Dreise was possibly unable to concisely describe it in brief form that he utilised. I would imagine that the land utilised by unmarried daughters would revert back to the father when the girl marries. It would also appear that women do not play any role in land ownership.

(e) LITERACY

This information is covered in appendix 5, but would have perhaps been of more value if the figures quoted had been related to some overal figure in the total population, to give it some ratio value.

(28)

(f) MISSIONS

Relationships between the missions operating in the area appear to be amicable. I tend towards questioning somewhat the basis of propoganda from the Assemblies of God and South Seas Evangelical Missions in discouraging sinjeings and artifacts etc. (see p.19, para 6) It is difficult to erradicate a way of life that was apparently tangible to people and succesfully replace it with a religion that is intangible in its doctrine.

(g) Labour absentees amount to 3.9% of the age group, 16 - 45, this is not serious.

CONCLUSION

Mr Dreise has presented a lengthy report of interest and has obviously taken pains to search out and accumulate information required. The actual writing of the text is not as good as it could be and I expect better reports from him in future. Would you please forward six prints of the patrol map to this office in due course.

Neal

M.V. Neal
Assistant District Commissioner..

TERRITORY OF PAPUA AND NEW GUINEA (27)

Telegrams
Telephone
Our Reference 67-3-1
If calling ask for VN/DLH
Mr.

Division of District Administration
Sub-District Office,
MAPRIK.

August 14th, 1969.

Mr. H. Dreise,
Patrol Officer,
MAPRIK.

PATROL INSTRUCTIONS
MAPRIK PATROL NO.? OF 1969/70.

Dear Sir,

Please prepare to depart on patrol to the ALBIGES Census Division on 18th August, 1969. You will be accompanied for the first week by Patrol Officer-in-Training Mr. J. Bowers.

2. Mr. Bowers should return to Maprik on 22nd August, 1969 and then accompany Mr. Patrol Officer Cresswick to PAHAUI Census Division on 25/8/69.

3. The objects of your patrol will be :-

(a) Revision of Census

(b) Compilation of Area Study as per our Director's memo 67-1-0 of 21/6/68, on our file 67-3-1

(c) Careful explanation of the work of land demarcation committees in the area

(d) Support publicity for cash cropping through the Local Rural Progress Society and the New East Sepik Co-operative Producers Association.

(e) Widest publicity to be given to Prospecting Authorities particularly East and West Sepik as per Instructions Director Division of District Administration memo 35-1-1 of 29/4/69, our file 35-11-1, folios 108, 109, 110. A separate memo to be submitted to District Commissioner through me on reactions as per Director's memo para. 4.

4. The patrol must not be hurried and provision must be made to spend at least one night at each village. I anticipate that you will require approximately three weeks to complete the patrol.

5. Draw patrol equipment from the government store at Maprik, sufficient for your needs.

6. Draw $100 in cash from the cash office as an advance, payments to carriers are made on a basis of 40 cents per hour.

7. Two members of the Maprik Police Detachment will accompany the Patrol and you must liaise with Inspector K.F. Dyer in this matter.

8. Your patrol report completed must be in my hands with 4 days of your return to the station. You should completely familiarise yourself with Standing Instructions and current Circular Instructions particularly our files 67-1-1, folios 107, 108, 109, and 67-3-1.

9. I wish you a pleasant patrol.

Yours faithfully,

[illegible]

(26)

PATROL DIARY

MONDAY	19/8/69	Drove to Ami Aid Post and walked to Misangai village. Did census of MISANGAI people.
TUESDAY	20/8/69	Held discussions with MISANGAI people about Council work, prospecting for minerals, cash crops and demarcation committees. Walked to SUPA village and did census. Held discussions with people.
WEDNESDAY	21/8/69	Walked to NUNGALIM village. Did census and held discussion with village people.
THURSDAY	22/8/69	Walked back to SAHALI and did census. Held furtner discussions.
FRIDAY	23/8/69	Walked to AUNYELIM village and did census and held discussions. Walked to AMI and drove to Maprik.
MONDAY.	25/8/69	Drove to SUPARI and walked to Dahabiga village Rain all afternoon.
TUESDAY	26/8/69	Did census of DAHABIGA and BUTIKA villages. Held discussions in the afternoon with both villages.
WEDNESDAY	27/8/69	Walked to NILU and did census.
THURSDAY	28/8/69	Held discussions with NILU people. Walked to SUPARI.
FRIDAY.	29/8/69	Did census of Supari village. Held further talks with village people. Drove to Maprik.
MONDAY	1/9/69	Drove to Supari and walked to Womsak. Did census of Womsak No. 2 village.
TUESDAY	2/9/69	Did census of Womsak No. 1 village Held discussions with the Womsak people.
WEDNESDAY	3/9/69	Did census of AMAN village. Held further talks. Walked to Supari rest house.
THURSDAY	4/9/69	Did census of HIGIABIN village and held talks with village people. Walked to Ami village.
FRIDAY	5/9/69	Did census and held discussions at Ami. Drove to Maprik.
MONDAY	8/9/69	Drove to Walahuta. Village filthy, so supervised clean up of village and tracks.
TUESDAY	9/9/69	Did census and held discussions at Walahuta. Walked to Amahop.
WEDNESSDAY.	10/9/69	Did census of Amahop village and held discussions.
THURSDAY.	11/9/69	Did census of Mingalimbi village and held discussions. Drove to Maprik.

PATROL ENDS

MAPRIK PATROL No 2 of 1969/70 (25) 19/8/69-10/9/69

Par.1. INTRODUCTION. The objects of this patrol were as follows:-

(a) Carry out a census of the Albiges Census division.

(b) Compile an area study of area patrolled.

(c) Explain the work of demarcation committees.

(d) Support publicity for cash cropping.

(e) Give wide publicity to Prospecting Authorities.

Par.2. Although a census of this area had not been carried out since 1967, no difficulty was encountered in compiling the census register. The old census register was a bit hard to follow in places due to numerous additions and deletions, but the use of the new forms simplified matters in that, as I wrote them out on the spot, I did not have to find space for the new names in the already overflowing census register. The resulting mess would have probably been incomprehensible to the officer following. The new census register forms were indeed brought in at an opportune moment.

Par.3 The only difficulty I encountered with the new forms was that some of Form 1 had twenty five lines and some twenty four. As Form 11 always has twenty five lines the number on this page did not correspond with the 24 line type Form 1. Also I feel it would be helpful if the lines on Form 1 were numbered as well as those on Form 1. Also a space should be provided on Form 1 for a page number, otherwise there is no knowing which Form 1 belongs to which Form 11 if the register should get out of order for some reason.

Par.4 The total at the end of each page seems rather pointless as it would change each time the census was done, and there is not room for more than one or two changes.

...../cont.

(24)

I think that it might be more practical to have a special summary page for each village which could be revised each time the census was done. This could act as a cover page for each village in the register and would have the advantage of keeping the previous census figures readily available to the officer following, not scattered or unavailable, as is sometimes the case at present. It would also provide a readily available record of the progress or decline of the population of each village.

Par.5. No difficulties were encountered in getting the people to line for census and at no time was it necessary to prosecute or even threaten to prosecute for failure to do so. In fact the people were anxious to have their names correctly recorded. This was particularly noticeable in the case of adoptions and, to a lesser extent, marriages. The people seemed to think that the actual recording of the names of adopted children/wives with the names of the foster parents/ husbands, gave an added legal status to the arrangements.

Par.6. The mention of demarcation committees, brought to light the inevitable land disputes, while the discussion of cash croping and prospecting Authorities prompted lenghtly and sometimes heated discussions. These last three items will be discussed at length in the area study and situation report.

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(23)

MAPRIK PATROL No 2
of 1969/70
19/8/69 - 10/9/69

(a) Political

Par.7. (1) Local Government and Local Government Councillors

All of the Albiges Census division is incorporated in the Greater Maprik Council. The people are represented on the council by five councillors - (Mahasum-Wallupa'an, Gimbange-Walia, Mangani-Silalian, Kwasiepan-Kwalik, and Umbai-Sopata). Details of their wards and personal particulars are given in the area study. The councillors are in turn represented in the village of their ward, other than the one in which they reside by a man nominated by the councillor in question and is usually the old Luluai who still has considerable influence but some outshine the councillor in this respect in their own village.

Par.8. All the councillors were helpful towards the patrol, but councillor Mangani from Ami outdid the others in this respect. Clr. Umbai from Supari seemed to have the most influence over his people and Clr. Mahasum, who seems to be overshadowed by the Luluais from Yowak No. 1 and Amin villages, the least. Clr. Gimbange from Ahalop has some anti-administration/ European ideas and has influenced his people in this respect. He is also a member of the Pangu Party and a strong supporter of Peter Lus. He could perhaps do with some watching.

Par9. The other councillors were not notable in any particular respect.

Par.10 The overall impression I gained was that the people are not satisfied with what the council is doing in the area. The main complaint I received was of the

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lack of schools. Although there is a Primery T School and two mission schools in the area, they only cater for 267 children, so they may have a genuine complaint. I am aware that the situation is as good as in most parts of the Territory, but I feel that these peoples enthusiasm to educate their children should be encouraged.

Par.11. I explained to the people that the council could only do so much with the finance available and in most cases, they seemed to accept my explanation.

Par.12 (2) House of Assembly and Members.

There is an increasing awareness in this area of the functions of the House of Assembly, but the people still have many misconceptions, some of which should disappear in time, but there are others which will probably be more widly believed in future. The people see the House as the place where natives can stand up to Europeans. There is definite Anti-European feeling in the area and it is being expressed more and more openly. This I attribute to the urgings and example of the local M.H.A. if what he has been quoted as saying is any indication. For instance has been quoted by various persons in several villages as saying that the people should not let any Europeans in to prospect for minerals, because they only want to steal it and take it back to Australia. I will discuss this further, later on.

Par.13 The people are all anxious for the House of Assembly to take control of the Territory, but they do not see this as self government. What they do envisage by self government is for the Europeans to depart and for the public service to be left in the hands of what even the natives realise would be very inexperienced local officers. This

situation they are anxious to avoid, as they realise that it will be some time before they can run the country on their own. I explained that this situation was not likely to occur unless something very unusual happened. While they are anxious for the Europeans to stay and help with money and knowledge, they dont want to be controlled by them. In other words they want the advantages of continued European presence without the disadvantages.

Par.14. Another attitude that I noticed is that the people consider public works to be the responsibility of the government, meaning Europeans and have no understanding that these things have to be paid for, through taxes, by the residents of the country. I explained the amount of tax a person is expected to pay in developed countries and they expressed disbelief that they would ever be able to afford such amounts. At present they have no sense of gratefulness for the development that Australia is carrying out. Perhaps if more of the load was placed on their shoulders they would appreciate the help more. It might also be helpful if such gifts as subsidies paid on council projects were publicised more and given with a bit of ceremony, rather than being merely a few enteries in the council ledgers. At present the people have no feeling of receiving anything, worse they think they are being exploited. They are accusing Europeans of not paying the full value for their produce and they consider such major to improvements to the country, as roads etc., to be mainly for the convenience of Europeans.

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Par.15 Peter Lus the local M.H.A. has wide support in the area patrolled and the people see him as their leader and their champion in their fight to free themselves from European control. As I mentioned earlier, at least one of the councillors is also a member of the Pangu Party to which the M.H.A. belongs and I gather from the peoples attitude that the party, also has wide support.

Par.16 Some people thought Peter Lus was the leader of the House of Assembly, while others nominated the Administrator or the Director of D.D.A.

(b) Economic

Par.17 1. General rural Development. The economy of the area is based on coffee growing with rice as a secondary crop. Seven hundred and fifty eight (758) persons own a total of 173,705 coffee trees, most of them mature. This represents a probable total annual income of $17,000.

Par.18 A total of 346 persons claimed to grow rice. As no crop is planted at present, no estimate was made of future production.

Par.19 There are also a total of 18,831 coconut trees and 8,840 betel nut trees.

Par.20 The total number of bank accounts is 358 and the total of deposits together with money held in the villages, savings presumably obtained mainly from the sale of coffee and to a lesser extent rice, amounted to $17,564, a rather significant figure when compared to the total number of coffee trees (173,705). Also at the start of the patrol I did a sample survey by asking various people how many coffee trees they had and how much they received for this

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years crop. I concluded from the results of this survey that the average annual income per tree was 10 cents.

Par.21. All the above figures were obtained by asking questions of each adult in the villages.

Par.22 There is considerable unrest through-out the entire area patrolled, caused by the natives dissatisfaction with the income obtained from the sale of coffee and rice. The complaints I received in this matter ranged from stories that the clerks were not paying for the full weight to accusations that the society was only paying a fraction of the value of the produce and selling it at an huge profit. This profit, they say is being stolen by the agricultural officers. The chairman and director of the society were included in the general slander and there were veiled threats that persons unnamed were thinking of assulting the directors. The most heated accusations came from the Amahop-Wingalimbi people, the character of whose councillor I have already commented upon.

Par.23 The growers are unable to understand that coffee and rice is bought by weight and not per bag. None of my explanations in this matter seemed to satisfy them. They are particularly dissatisfied with the price paid for rice, thinking that it should pay something the same as coffee. They were also under the impression that they would get a higher price for the new strain of rice. I explained that they had heard the story incorrectly. What had really been meant was that the new strain was a higher producer and therefore more rice would be obtained for the same size garden, than if it were planted with the old type.

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(18)

Par.24 The people requested that a patrol officer accompany the clerks on their buying trips. I explained that this might be possible once or twice, but certainly not be practical as a general rule.

Par.25 It is significant, I think that at Amahop where the most complaints and accusations came from, the average number of coffee trees, per grower is only 160 compared to the average for the whole area of 230. No wonder they aren't making any money.

Par.26 At each village I encouraged the people to grow more coffee and rice and I mentioned 500 coffee trees per man as a good number to be aimed at, but I also said that the more energetic ones should plant more if they felt able.

Par.27 The coffee I inspected seemed healthy with the exception of a garden at Supari which I found infested with army worm, a potentially dangerous situation.

Par.28 In the area patrolled there were 1,102 members of the Rural Progress Society.

(c) Social.

Par.29 Health. The general health of the people appeared good. Apart from chronically infirm old people, few persons were unable to attend the census thru ill-health. The most prevalent disease noted was the type of skin complaint known as "Grili" - 371 cases were noted. Five cases of malaria, all the sufferers being children, were noted in Aunyelim. Otherwise this disease was not noticable, but is no doubt present. The only other common complaint noted, was blindness, usually only in one eye.

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(17)

Par.30 At Womsak, an interesting case was noted. A child had been born with six fingers on each hand and six toes on each foot. The extra finger looked a bit strange, but the toes were so perfectly formed that it was necessary to count them to notice that anything was wrong.

Par.31 At Aman, an obvious case of retarded development was noted. A man aged 21 appeared to be about 14 years old. Another possible case was also noted in the same village.

Par.32 (2) Education. There are three schools in the area where seven native teachers cater for 267 children. There is a Primary T School at Ami with 130 students in standard 1, 2 & 3. At Nungalim there is a Catholic Mission School with 48 students in Prep. and standard 1 and at Walahuta, a school run by the South Seas Evangalistic Mission with 89 students in Prep and standard 3.

Par.33 (3) Cult and unrest. I have already mentioned the unrest over prices paid for coffee and rice which almost amounts to a cargo cult. They are infact saying that Europeans are exploiting them and thus preventing the native people from obtaining the things such as cars and good houses that they see Europeans owning. They are also upset over the Administration policy on Mineral development. This I will discuss at length later on in this report.

Par.34 The only real belief in cargo cults, was brought to my attention at Nungalim where some of the younger men, including the councillor asked me to explain to some of the old men, who still have cargo cult ideas towards manufactured goods, the true origin of these articles. This is a good sign and I

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believe that the majority of the population now understand the way things are made.

Par.35 One interesting point however, that came up in discussions was that they attribute Europeans ease of doing anything to our possession of machines, as if machines were something that Europeans and they alone were blessed with in some mysterious way. They fail to realise that machines have to be invented and manufactured like anything elese, and in fact they are a recent development.

Par.36 They use this line of reasoning as a excusefor not doing certain things and at the same time, as an accusation directed at the Administration. For instance they say they cannot clear more land for coffee because they have no machines to do so, and the Administration should provide machines to do the work. They have seen the easy way of doing things and are unwilling to use the harder ways, namely manpower, which is the only method economically suitable to their fragmented method of production, the average case of which in this area, is a man with 250 coffee trees, perhaps in two small gardens and seperated from other growers by large tracts of bush.

Par.37 (4) Community Education & Womens Clubs.

There is a distinct lack of women clubs in the area and this is reflected in the womens inability to do anything but traditional occupations. Only 129 women claimed to be able to sew and fewer still (63) said they could play any form of sport. No improved methods of cooking were noticed at all.

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Par.38 At Walahuta the S.S.E.M. Mission run a womens club, but it does not seem to have had any appreciable effect. In fact Walahuta is one of the most backward and by far the most filthy village in the area.

(d) Miscellaneous

Par.39 (1) Reactions to discussions on proposed prospecting for minerals in the area.

In every village in the area was patrolled, discussions were held with the people about mining companies who had applied to the Administration for prospecting authorities to prospect for minerals in the East Sepik, with the view to avoid any misunderstand ing if prospectors should visit this particular area and also to explain what might occur if minerals were discovered. I explained that the only thing likely to happen in the near future would be for prospectors to come into the area to examine the rock formations, etc. and that little or no damage was likely to occur. In the event that damage did occur, it would be paid for by the Administration from monies deposited by mining company concerned, prior to the commencing of prospecting. The majority of the people were in favour of prospecting in the first instance, but there was some heated discussion on what should happen to any minerals that might be discovered.

Par.40 I explained in detail that the Administration, like the governments of most countries, reserved the rights of ownership of all minerals in the Territory and used the royalties obtained from these deposits to finance major public works throughout the whole country. This way it was possible

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to avoid the undesirable situation where individuals or small groups obtained the huge profits from these mineral deposits to the detriment of the rest of the population. Most people agreed that this was a desirable law.

Par.41 However, the main complants that the people voiced was that they thought that Australia was stealing the countrys minerals and not giving any of the profits to the native people. They were also worried that if the minerals were used now, there would be none left for their children, and that they should not be sent overseas, but used to make things in Papua New Guinea. I explained that there was little liklihood of the mineral deposits being exhausted in anything like one generation. Also money was needed for development now and royalties from minerals was the quickest way to get it. Further, even after self-government, it would not be eccnomically feasible to process the minerals in this country. It would be many a year before Papua New Guinea became an industrial nation.

Par.42 I made it quite clear that Australia was not, nor would ever contemplate stealing minerals or anything else from Papua New Guinea. In fact Australia is at present paying for all the development of this country, something that the natives must eventually take over by stages, by obtaining money from the sale of the countrys produce, including minerals.

Par.43 To their objection that the minerals should be used to make goods here, I used a parallel example of the coffee that they grow is not processed to the finished product here, but is sold overseas, a situation to which no-one objects.

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(13)

Par.44 Most of the objections raised at these meetings can be directly attributed to the local M.H.A. who seems to have been stiring up Anti-Administration feeling over the matter of mineral development. He has been continually quoted as saying that the people should not let anyone look for minerals as Australia only wants to steal them. They should be left till after self-government and till such time as local people are trained to do the work for themselves. It is also my opinion that the councillor from Amahop and several persons in the Walahuta area are also encouraging this line of thought.

Par.45 (2) Demarcation Committees. At each village I spoke to the members of the demarcation committees about the nature of their work. In particular I explained that if they called for two groups of people owning adjoining land to meet for the purpose of marking the common boundary, and if only one group turned up, they were on no account to mark the land. This is in view of the natives habit of refusing to turn up for discussions over disputed land, when they fear that the decision might go against them because there was no evidence that it was their land, and then later claim that they were not consulted and use as evidence for their case, the accusation that the other group tried to steal the land behind their backs.

Par.46 The demarcation committee may be doing valuable work in the marking of undisputed boundaries, but they seem unable to settle even the smallest disputes. This is no doubt due to their inability to overcome their parochialism. I told them that if they were unable to settle a dispute they should discuss the matter with the Demarcation Committee Chairman. If he was unable to make any headway then he should come to the office to discuss it.

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AREA STUDY

(a) Introduction

Par.47 (1) Topography. The Albigas census division lies on the land ward or southern slope of the coastal range which lies between Maprik and the north coast. The land varies from river flats to high mountains. Most of the villages are built on the four main ridges which run in a general north south direction and are divided by deep valleys. The area is mainly covered by virgin bush, together with native gardens of subsistance crops as well as coffee and rice and secondary growth.

Par.48 During the patrol several interesting topographical features were noted. In two of the valleys are lakes formed by landslides which happened in the 1930's. The larger of the two lakes lie between Sahali and Nungalim. It is about 400 yds. long and 200 yds. wide and was formed when a cliff about 200 ft. high collapsed into the valley leaving a huge gap in the hillside and forming a dam which caused the water to bank up. The dam is 20 to 30 feet high, but the water has cut a narrow channel in the centre thus lowering the water level. The lake must have been quite a bit larger when it was first formed. Some flat land on the east bank, which is now a coffee garden, has obviously been leveled by action of water when the lake covered it.

Par.49 The other interesting feature is limestone out crop in the mountains behind Butika village, which I am told contains caves. These caves the natives believe are inhabited by spirits. I will discuss this further later on.

Par.50 At Supari a muddy hole was allowing the escape of some type of natural gas. It was lighter than air, had no colour and no odour and burnt with a yellow flame, leaving no visible deposits.

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Par.50a Population - Distribution & Trends: As the figures for the last census done in this area in 1967 were not available when this report was written, it is difficult to make any statements regarding trends in population beyond saying that the population is showing a steady and general increase. In 1962 the total population was 3068, in 1964 - 3220, and in 1969 - 3734. Thus it can be seen that between 1962 and 1964 the population rose by 2.1% per annum and between 1964 and 1969 by 3.1% per annum. The increase is no doubt due to better health facilities. The population density for the area is 66.6 per square mile, is densest near the roads and thins towards the mountains (the north).

Par.51 (2) Access. The area is about 8 miles from Maprik along the all-weather Wewak-Maprik-Dreikikir road which also links Maprik with the district headquarters. There are no airstrips in the area, the nearest being at Hayfield, about 15 miles away. The main road goes through the villages of Amahop and Ningalimbi and side roads suitable for 4-wheel drive vehicles go into Supari/Womsak and Ami. The rest of the villages are linked by walking tracks, the most important ones of which run through (1) Ami-Supa-Sahali-Nungalim, (2) Supari-Dahabigu-Butika-Nilu and (3) Womsak-Aman. As might be expected these three tracks form the basis of what alliances do exist.

Par.52 (3) Social groupings and customs. There are 17 villages in the census division and each is a distinct social group. As well as the rough alliance noted above several more distinct ones occur where two groups have moved their village sites so close together that they almost form one village. Such is the case with Supa/Aunyelim, Amahop/Ningalimbi and Dahabigu/Butika.

Par.53 Marriages most often occur between members of the same village, sometimes between those of nearby villages and on rare occasions between members of villages in different areas of the sub-district. In addition there are a few wives whom village men married while working in other districts. However, the usual practise in the case of these men is for a wife to be picked out for them from the village girls and for the marriage to take place on one of the mans visits home. After a while the man usually goes off again leaving the wife at home. There are any number of these grass widows in the

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village and some trouble is caused by the issue of illegitimate children.

Par.54 The custom of bride price is not particularly noticable, no doubt made less desirable by the council restrictions. A far more evident custom is that of exchanging sister for wives. In fact a single man with no sister to swap finds it difficult to get married. They take this arrangement quite seriously, in fact I had two complaints by men whose sisters had married and no sister had been handed over by the brother-in-law for marriage to the complainant.

Par.55 Discussion of this custom brought to light a rather interesting insight on natives views on European men marrying native women. They do not object as they might be expected to, on racial grounds, but rather on the ground that they are losing a woman and not receiving one in exchange. In fact it was suggested quite seriously that some European women should be encouraged to marry native men to make upthe balance.

Par.56 Adoption of young children and even teenagers are very common and are the general rule where a couple has no children or where grand-parents have no more unmarried children and are given a grandchild.

Par.57 Poligamy is decreasing in popularity, no doubt due to mission influence and is now almost confined to the older men. However, two or three younger men still retain the old custom and have two wives. 39 men had two or in rare cases three wives. Husbands usually remarry on the death of their first wife - 109 cases of this were recorded. The practise is not so common with widows.

Par.58 Women usually give birth to their first child at 20 years of age. This is most noticable when doing the census. This means that they marry at about 19, and exceptions are

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unusal. I did note one case however, where the wife appeared to be only about 15. As she was from another area, I could not determine her exact age. Men seem to marry anytime from 20 on, depending no doubt on the availability of suitable women. While there are few unmarried native women left on the shelf so to speak, there are quite a few older bachelors.

Par.59 The first few children a woman produces are usually spaced about two years, a part - while late children come at larger intervals. The only contraceptive method I heard mentioned was the rather crude one of blocking off the vaginal passage with some sort of vegetable matter, such as soft bark.

Par.60 The neo-natal mortality rate appeared to be about 10%, but 1,039 children of a total of 3,117 (or 33%) born to women in these villages died before reaching maturity. Those that do reach maturity usually live to 30 years or to a maximum of 60 years. 57 pregnant women were noticed.

Par.61 (c) Leadership. The leaders in the villages are no doubt mainly the councillors, but as I have mentioned before the luluais still have some power and influence. I have already commented on the characters of the councillors. Below is detailed their personal particulars.

Par.62 1. Mongeni-Silalian - Councillor for 3 years for Ami, Misangai and Aunyelim villages, is 35 years old, married, 3 children. His only schooling was bible training at a mission school. He worked for three years on a copra plantation at Rabaul and has been to jail once a long time ago, for fighting.

Par.63 2. Kwasienan-Kwalik - Councillor for 3 years for Supa, Sahali and Mungalin, married with 4 children, completed standard 1 at a mission school, is 42 years old and reads and writes pidgin.

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Par.64 3. **Umbai-Sopata** - Councillor for 1½ years for Supari, Butika and Nilu. He is 35 years of age, married with two children. He learnt to read at an S.S.E.M. Mission school and has worked on a New Britain copra plantation.

Par.65 4. **Mahasim-Walupa'am** - Councillor for 3 years for Wamelk Nos. 1 & 2 and Amam villages, aged 38 years, married, 3 children no education and has not been away to work.

Par.66 5. **Gimbange-Walia** - Councillor for 3 years for Walahuta, Amahop & Ninglimbi villages, married with 3 children, bible school training only. Member of the Pangu party.

Par.67 As can be seen from the above the leaders in this area are average villagers who perhaps were off to "see the world" in their youth, but are now married and settled down to village life. With the exception of No. 5 they are not radicals, but are sometimes forced to say and do things through pressure from their constituents. Some complaints were received that the councillors were not voicing the desires of their people loud enough in the council, but in general the people seemed satisfied with their councillors.

Par.68 (d) **Land Tenure.** Land is held on a communal basis with individual men having rights to particular parts of the groups land. When a man dies or gets too old, his sons divide the land equally amongst themselves. Married daughters use their husbands land and unmarried daughters are given a small amount of their fathers land for their own use, such land reverting to their brothers or their decendants on the womans death. Widows usually reverts to using their fathers land.

...../cont.

(6)

Par.69 In almost every village in this area, some land was set aside for a communal coffee garden, usually about 500 trees, but in one case 1,500. Oftenthe people did not have any definite plan for the use of the profits of this plot, but usually had some vague idea of buying something in the future to help the whole village, such as a car or cattle.

Par.70 (E) Literacy. I have already listed the schools in the area and further details are given in the appendices. Besides the children who were away at school, 239 persons claimed to be able to read and write pidgin and in a few cases, English.

Par.71 There are 25 radios in the area, some villages have none, but one has four.

Par.72 (F) Standard of Living. Although all the villagers are mainly still on a subsistance level, the standard of living varies considerably. Some villages have adhered strictly to the old type of village with houses built on the ground only. The houses are usually crowded together, facing in all directions with no plan, and the whole conglomeration surrounded by mud and in the case of Walahuta, rubbish and food scraps also. This description would apply to Walahuta, Ami and Aumyelim.

Par.73 Most of the other villages in the area have made some progress in the field of house construction. A good number are frame houses built on the ground or on stumps, with verandahs added. The old style house was mainly delegated to the role of a yam storage shed.

Par.74 The people are normally clothed in trade store type goods and older people walking around naked are uncommon.

...../cont.

Par.75 Their diet remains basically traditional with a tin of meat or fish and rice on rare occasions. Their normal diet consists of yams, marmi, taro, pitpit, kumul cabbage Chinese taro, sweet potato, sago, bread fruit, mangos, bush lemons, pandanus and fruits and nuts from various trees. I tasted one of these fruits from the Tulips tree and found it quite pleasant tasting, something like the flavour and texture of grapes.

Par.76 The people use shot guns to shoot birds, flying foxes and wild pigs. There are 33 shot guns in the area, 12 in Wamsak No. 2 alone.

Par.77 Most of the villages in the area are built on the top of narrow ridges.

Par.78 (g) **Missions.** The two main missions represented in the area are the South Seas Evangelistic Mission at Walahuta and the Catholic Mission at Numgalim. The former is staffed by a European pastor and his wife with native teachers, while the latter has only native teachers, but the priest comes out from Maprik on occasions.

Par.79 1,283 adults claim adherence to the S.S.E.M. Mission, 355 to the Catholic Mission and 91 to the Assembles of God Mission. There are also one or two Methodists and Lutherans. There does not seem to be any conflict between members of different religions even when they line in the same village.

Par.80 B oth the S. S.E.M. and A.O.G. Missions have encouraged the people to give up their Tamberans and singsings. This propaganda seems t o be most effective and few carvings or other ar tifacts were found in these villages.

...../cont.

80a. Non-indigenes: The only non-indigenes in the area are a European missionary and his wife who live at Walahuta. Little contact was made with these people and I have no comment to make.

80b. Communications: The only communications are by road and this is discussed in other parts of this report, notably Par.51.

80c. Technical and Clerical Skills: None were noted.

80d. Possibility of Expanding the Economy: The people were advised to clear more land for cash crops but no further possibilities in this matter were noted.

80e. Attitudes towards Central Government: Information on this topic is to be found in other parts of the report.

80f. Attitudes towards Local Government: My comments on this matter are also to be found in other sections.

Par.81 (h) Complaints - Few complaints were brought before the patrol and only two resulted in court action. One was for unlawfully striking and the other for Adultry. The adultry case was concerned with persons outside the area patrolled. Both cases resulted in fines.

Par.82 (i) Resthouses - These were reasonable in most cases though a couple of villages did not have resthouses. Walahuta, once again is a glaring example. Some villages shared resthouses and this was found quite satisfactory. Supari has a large resthouse area, in a pleasant location with well constructed buildings and a large grass area (instead of the usual mud), in the centre for meetings, together with a roofed over area. It could be held up as an example to the other villages in the area.

Par.83 (j) Carriers - At no time was it found difficult to hire carriers and this was usual ly arranged by the councillor.

Par.84 (k) Anthropology - As already noted the missions have persuaded t h e people to give up their artifacts and thus most have been thrown away. However, some items of interest were noted -

Par.85 Cassowary bone knives are still fairly common. The old ones were carved with pigs teeth and decorated with scrolls and curved lines. One very old one had a face carved on it.

Par.86 I was shown a comb made in the old style. It consisted of five rounded hard wood sticks, sharpened and held in a narrow fan shape by means of tight basket work. On the introduction of knives these were superseded by combs carved from bamboo.

...../cont.

Par.87 At Milu I saw a stone carved drum or Kundu. It was much heavier and more roughly carved than the ones made more recently. It was not decorated in any way except for two ridges around the centre.

Par.88 Shell ornaments are still fairly common, including the man-shaped ones that are held in the mouth during singsings or fights.

Par.89 One dogs teeth neckless was also noted.

Par.90 At Numgalim I saw many old adze blades that I was told had been sold to the people by the Germans. Why there were so many in this remote village and none in any of the others, I was unable to determine.

Par.91 As noted earlier, there are limestone caves near Butika and these the people believe are inhabited by a masali. A long time ago, so they believe, this masali kidnapped some men who were dressed up for a singsing. Since this time no married men or women can go near the cave as they believe the masali will kill them or trap them in the caves.

Par.92 Single persons apparantly have nothing to fear. They seem to think that this spirit wants to punish them for having sexual intercourse about which they apparantly have a guilt complex.

Par.93 As a sign of the times, they were all very interested in the moon landing. I tried to correct the many misconceptions they held.

Par.94 (L) **Labour.** - Only a small percentage of the men are away working in other districts and there is no shortage of labour. All but a few of these men are working on plantations, but one group of ten or so are apparantly occupying themselves in l...

...../cont.

by forming an "odd-job" company.

Par.95 511 men (including those away at present) have worked on plantations. 71 as ordinary labourers, 52 as gold miners, 14 as tradestore owners, 14 in the P.I.R. or R.P.N.G.C., 9 as factory workers, 5 as sailors, 5 as teachers, 3 as Aid Post orderlies and 44 in various other occupations.

Par.96 129 men admitted spending some time in jail, mostly for minor offences.

Par.97 Other matters pertinent to this area study have already been dealt with in the situation report or the information will be found in the appendices.

H.H. Dreise

~~H.H.~~ DREISE
Patrol Officer

Appendix 3.

ECONOMIC TREES.

Village	No. of Coffee trees	No. of coconut trees	No. of rice growers	No. of Betel Nut trees
AMAHOP	10599	1409	9	311
AMAN	7125	547	8	241
AMI	6248	1259	21	1111
AUNYELIM	11614	957	6	547
BUTIKA	10593	1132	10	475
DAHABIGA	12525	1354	29	658
HIGIABIN	1653	225	13	197
MISANGAI	6096	892	25	637
NILU	10934	1474	8	513
NINGALIMBI	10532	704	15	99
NUNGALIM	14092	2166	92	854
SAHALI	16171	1744	26	1009
SUPA	5614	837	24	374
SUPA RI	12778	1480	18	555
WA:AJITA	7229	943	24	315
WAMSAK No.1	19237	984	22	298
WAMSAK No.2	10665	724	6	646
TOTALS:	173,705	18831	346	8840

Appendix 4.

MONEY HELD BY VILLAGERS.

VILLAGE	No. of Bank A/C's	Total Deposits + money held in village.
AMAHOP	34	$ 1779
AMAN	1	169
AMI	3	467
AUNYELIM	24	2606
BUTIKA	36	481
DAHABIGA	36	1485
HIGIABIN	11	190
MISANGAI	12	766
NILU	28	462
NINGALIMBI	14	959
NUNGALIM	51	829
SAHALI	26	851
SUPA	16	683
SUPARI	39	2490
WALAHUTA	10	588
WAMSAK No.1	15	2266
WAMSAK No.2	3	473
TOTALS:	358	$17,564

Appendix 5.

SOCIAL DEVELOPMENT.

VILLAGE	RELIGION			LITERACY	No. of Coffee Society Members.
	AOG	SSEM	RC		
AMAHOP		150		14	116
AMAN	2	9	68	6	77
AMI	7	85		5	83
AUNYELIM		107		16	67
BUTIKA		64	23	14	59
DAHABIGA		45	51	18	50
HIGIABIN		35	11	1	36
MISANGAI		80	280	28	55
NILU		95	7	13	65
NINGALIMBI		89	11		66
NUNGALIM		114	81	59	81
SAHALI		122	4	19	64
SUPA		53		10	44
SUPARI	1	109	1	20	82
WALAHUTA	2	80	9	12	50
WAMSAK No.1		46	13	19	142
WAMSAK No.2			96	2	9

Appendix 5. SCHOOLS.

NAME OF SCHOOL	No. of Teachers.	No. of Pupils								Totals.
		Prep.		Standard 1		Standard 2		Standard 3		
		M.	F.	M.	F.	M.	F.	M.	F.	
AMI PRIMARY T SCHOOL	3	-	-	30	15	29	12	30	14	130
NUNGALIM CATHOLIC MISSION SCHOOL	2	15	6	20	7	-	-	-	-	48
S.S.E. MISSION SCHOOL, WALUHUTA.	2	36	10					26	17	89

Grand Total. 267

Amount Returned to Store

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EAST SEPIK Report No. 3 of 1969/70

Patrol Conducted by A.R. CRESSWICK, Assistant District Officer.

Area Patrolled TAMAUI CENSUS DIVISION

Patrol Accompanied by Europeans J. BOWERS, Assistant Patrol Officer (Part only)

Natives 1 POLICE N.C.O.; 1 COUNCIL INSPECTOR

Duration—From 25/8/1969 to 22/9/1969

Number of Days 20

Did Medical Assistant Accompany?.....

Last Patrol to Area by—District Services 11/7/1966

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

Map Reference.....

Objects of Patrol Revise census, Area study, and compile information as per instruction.

Director of District Administration,
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 .....

PB:IT

67-3-28

13th January, 1970.

The District Commissioner,
East Sepik District,
WEWAK.

PATROL MAPRIK NO. 3/69-70.

Your reference is 67-1-4 of 15th December, 1969.

2. I acknowledge with thanks receipt of Annual Census and Area Study by Mr. A. Cresswick, A.D.O., to Tamaui Census Division.

3. The detailed covering comments indicate that appropriate action has been taken on matters arising from this patrol.

4. I am generally disappointed with this report. Quite apart from the incompleteness of the Area Study, the report lacks information, and Mr. Cresswick has made far too many general comments. I would have liked to have seen some worthwhile proposals on action that should be taken to overcome existing problems.

5. I will look for a marked improvement in Mr. Cresswick's next report.

(T.W. ELLIS)
Secretary
Department of the Administrator.

CC: Mr. A. Cresswick,
Sub-District Office,
MAPRIK
East Sepik District.

Whilst political education is a continuing process it is becoming a more specialised task, and you are still expected to participate fully in its extension at every opportunity.

TERRITORY OF PAPUA AND NEW GUINEA

67.8.28. (23)

Reference: 67-1-4

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

15th December, 1969.

DEPARTMENT OF THE ADMINISTRATOR
2 DEC 1969
KONEDOBU

The Secretary,
Department of the Administrator,
KONEDOBU, PAPUA.

MAPRIK PATROL NO. 3 OF 1969/70 - AREA STUDY TAMAUI C.D. - MR. A. CRESSWICK, ASSISTANT DISTRICT OFFICER

Attached please find :-

(a) Original and copy of report.

(b) Copy of Patrol Instructions issued to Mr. Cresswick on Maprik memorandum 67-3-1 dated 14th August, 1969.

(c) Copy of memorandum 67-3-7 dated 7th November, 1969, from the Assistant District Commissioner, Maprik.

(d) Map of area patrolled has been forwarded to Port Moresby for sunprinting and a copy will be forwarded to Headquarters on receipt of these.

2. I have the following comments to make with regard to this report (page and paragraph numbers are the same as those used in report):-

ECONOMIC (paras. 8-9)

The statement that there have been no patrols into the area by Rural Development Officers is incorrect. Department of Agriculture, Stock and Fisheries have advised that the following patrols were mounted to the Tamaui Census Division in 1968 and 1969 :-

13-18th August, 1968 17th June-[illegible]th July, 1968
June, July, August, September and October 1968
September, October and November 1969.

On all the above occasions at least two Rural Development Officers or Rural Development Assistants made up the team.

The loss of earnings to the grower is his own responsibility if he is not prepared to process his crop. This is no reflection on any Department. The statement that prices paid are lower is not strictly correct, either. Department of Agriculture, Stock and Fisheries formerly paid 14 cents a pound for coffee and 3 cents per pound for rice. The Society now pay 13 cents a pound for coffee and 3 cents for rice. What is not mentioned in the report is that there are dividend or rebate payments made to shareholders and this payment, when made, is in excess of the 14 cents originally

paid by Department of Agriculture, Stock and Fisheries. What the members of the society do not understand is that they are members of a business concern and they have to pay for trucks, buildings, factories themselves. Naturally, enough prices paid for produce must be lower but is balanced by their capital investment in the Society.

It should be made quite clear at this juncture that the Directors of the Societies are paid officials of the society and it is their responsibility to explain the functions of the Society to the members. They have had sufficient training and instruction on this subject to be able to impart their knowledge to the members and if they do not do this then they must accept the responsibility for the lack of understanding of the members.

Intensive patrolling by Department of Agriculture, Stock and Fisheries officers was undertaken when the rice and coffee projects were introduced into the Maprik Sub-district but there has been no increase in staff to handle the increased administrative duties associated with the projects as they developed. As a consequence, field staff are undertaking these administrative duties and patrolling suffers as a result. Repeated requests for additional Department of Agriculture, Stock and Fisheries staff through the District Co-ordinating Committee have met with little success and staff resources in this District are now strained to the limit.

SOCIAL (para. 11-13)

It is the responsibility of each Local Government Council to make submissions each year for additional schools for their area and these should be forwarded to the District Education Committee at Wewak which makes recommendations as to priorities to be given to establishment of new schools in the East Sepik District. The only submission from the TAMAUI Census Division received by the Committee was from the Assemblies of God Mission at WAIGAKUM.

POLITICAL DEVELOPMENT (para. 10)

On receipt of a copy of this memorandum the Assistant District Commissioner, Maprik, should immediately arrange a patrol programme for the Council Administrative Adviser to adhere to. The programme should be drawn up to include visits of a few days to each Council ward for the purpose of explaining what the Greater Maprik Council is doing and what it is trying to achieve. If the Councillors cannot do the job then the Adviser will have to do it for them. The TAMAUI Census Division is not far distant from Maprik and it concerns me to think that the electors in that ward are vague about Local Government expenditure and procedures.

ECONOMY (para. 11)

The statement that only 20% of possible production of coffee is being achieved in the area is disappointing and reflects adversely on the Greater Maprik Local Government Council. Most Councils in the Territory have overcome the problem of disinterest of the people in maintaining gardens and processing crops by introducing Agriculture Hygiene Rules and the Greater Maprik Local Government Council could well take note of some of these and adopt them as rules of their own Council where applicable.

(21)

I would suggest that the Council employ an Agricultural Inspector who could initially enforce the Council Hygiene Rule throughout the area and ensure that all coffee gardens are kept clean and free of pests. This would make the farmer take an interest in his garden and the result could be that production could increase.

In this section mention is made of difficulty being experienced by one farmer from Yenigo in obtaining labour at reasonable rates of pay. If the Assistant District Commissioner, Maprik, could advise me of the rates of pay applicable to employment and whether housing is available for labourers employed outside the sub-district, I may be able to find labour for him in Wewak if he requires it.

With regard to the complaint of the people about the condition of the road network in their area I would suggest that the Assistant District Commissioner, Maprik, ensure that the owners of land adjacent to their road undertake maintenance of the roads as required under the provisions of the Roads Maintenance Ordinance and, if they require upgrading, then the Council should make a submission to the District Co-Ordinating Committee for Rural Development Funds to be allocated in 1970/71.

MISCELLANEOUS
VILLAGE POPULATION REGISTER

(a) Attention should be paid to the spelling of village names in the Register. These should be the same spelling as shown in the Village Directory issued by our Department.

The following names are incorrect:-

SAGASIK	should read	SAGISIK
SUAMBUKAMI	" "	SUAMBUKUM

(b) Pages should be numbered for easy reference.

(c) Attention should be paid to correct setting out of headings as indicated in Departmental Standing Instructions. For instance, the heading in the report "Population" should be "Population-Distribution and Trends'.

(d) A copy of memorandum 35-11-1 dated 13th October, 1969, from the Assistant District Commissioner, Maprik, with attachment from Mr. Cresswick, was minuted on to you for information on the 17th October, 1969.

(e) The reporting officer obviously did not refer to his Departmental Instructions and related Circular Instructions when compiling this report otherwise he would not have overlooked the headings indicated in paragraph 4 sub-paragraph (d) of the Assistant District Commissioner's covering memorandum.

3. This report makes depressing reading, to say the least. It emphasises criticism of the Administration but does not offer any solutions to the obvious problems existing in the Census Division. The Assistant District Commissioner at Maprik will be asked to take immediate steps to rectify the situation.

E. G. Hicks

(E. G. HICKS)
DISTRICT COMMISSIONER

c.c. Assistant District Commissioner, MAPRIK.
Mr. A. Cresswick, Assistant District Officer, MAPRIK.

(20)

67-3-1
MVN/DLM

Departmento of the Administrator
Sub-District Office,
MAPRIK.

August 14th, 1969.

Mr. A. Cresswick,
Patrol Officer,
MAPRIK.

PATROL INSTRUCTIONS

MAPRIK PATROL NO.3 Of 1969/70.

Dear Sir,

Please prepare to depart on patrol to the TAMAUI Census Division on 21st August, 1969. You will be accompanied by Patrol Officer-in-Training, Mr. J. BOWERS, as from 25th August, 1969.

2. The objects of your patrol are :-

(a) Complete revision of Census.

(b) Compilation of Area Study as per our Director's memo 67-1-0 of 21/6/68 of our file 67-3-1.

(c) Careful thorough explanation of the work of land Demarcation Committees.

(d) Support publicity for cash cropping through the Local Rural Progress Society and the new East Sepik Producers Co-operative Association.

(e) Widest publicity to Prospecting Authorities, particularly East and West Sepik as per Instructions in Director of Department of District Administration memo 35-1-1 of 29/4/69, our file 35-11-1, folios 108, 109, 110. A separate memo to be submitted to District Commissioner through me on reactions as per paragraph 4 Director's memo.

3. The patrol must not be hurried and provision must be made to spend at least one night at each village. I anticipate your trip will be of approximately three weeks duration.

4. Patrol equipment should be drawn from the government store, and a cash advance of $100 should be taken from the Cash Office.

5. You should liaise with Inspector A.E. Dyer of Maprik Police Detachment for one member of the Police to accompany your patrol.

6. You should familiarise yourself fully with Standing Instructions and relevant Circular Instructions, particularly our file 67-1-1, folios 107, 108, 109, and file 67-3-1.

7. Your patrol report must be in my hands within four days of your return to the Station.

8. Mr. Bowers in in your hands to gain necessary field experience and should be made fully aware of all matters as they occur on a day to day basis, as I anticipate him conducting solo patrols in future. He should assist you by compiling the situation report under your guidance.

9. I wish you both a pleasant patrol.

Yours faithfully,

M.V. Neal
Assistant District Commissioner.

(19)

Division

Sub-District Office,
M A P R I K.

67-3-7
MVN/vp

7th November, 1969.

The District Commissioner,
East Sepik District,
District Headquarters,
W E W A K.

MAPRIK PATROL No.3 OF 1969/70

Please find the above patrol report prepared by Mr. A.R. Cresswick, A.D.O. in quadruplicate. The following papers are attached:

(a) Report in quadruplicate.
(b) Claim for boot allowance 1968/69.
(c) Patrol map in scale 1" to 1 mile. Please forward six copies.
(d) Claim for camping allowance completed.
(e) Patrol Instructions, memorandum 67-3-1 of 14th August, 1969.

2. Some comments follow:-

SITUATION REPORT

(a) Paragraph 4.

We are told that "one village has had a bad run with their elected representative who recently resigned. His replacement is now in hospital..." Apart from knowing that this Councillor is from the Tamaui Census Division, we have no identity of the man. Generally Councillor education is obviously required here.

(b) Paragraph 6

This hypothesis on the election of Pita Lus is most interesting - especially in view of criticism pointed at the above member at the Maprik Council meeting of 4th November, 1969. He was criticised for not visiting villages in his electorate and for not broadcasting his views over Radio Wewak if he did not have the time to visit all villages. His reply was not really well received, "I will not broadcast my news over the radio as it is the white man's radio station!" From present attitudes from this Council it would seem that his political future is in some jeopardy.

(c) Economic

I would be surprised if any of the aims of the Administration are known in this area; our Department has not patrolled the area since 1966. The current deplorable shortage of staff in the Department of Agriculture, Stock & Fisheries is not going to alleviate this situation at all, so that it is difficult to suggest a solution to the situation.

(d) Paragraph 9

Prices are not lower today than in previous years, in fact D.A.S.F. have advised that there has been no change in prices per pound for several years. It is of interest also to note that currently D.A.S.F. estimate that although the

(18)

area generally marketed approximately 1000 tons of coffee last year that 50% of the total crop rotted on the trees!

SOCIAL

(e) Paragraph 11

The staffing and indeed the placing of a new school in this Census Division rests nominally with the District Education Committee, which decided priorities within the District.

(f) Paragraph 14

The Missions' attitude towards cargo cults in this area is not unique to the Territory. A perusal of the book "Hawaii" by James Mitchener would perhaps not be amiss! A tangible belief cannot be replaced entirely by a mystical intangible one initially.

(g) Paragraph 16

I understand from D.A.S.F., District Rural Development Officer, that "new" coffee plantings are not to be encouraged generally. This is tied up with the Highlands coffee growers and the Australian Tariff Agreement, and involves, I believe, a relatively complicated system of quotas allocated to coffee exported from T.P.N.G.

3. AREA STUDY

(a) Population - paragraph 3

This is a contradictory paragraph, we are told "... previous figures are higher..." and later, "... the percentage increase calculated from village figures ..." Either there is an increase or there is not. In actual fact, the 1969/70 figure of 5,742 compared with that last recorded in 1966 of 6,020 indicates a net decrease in population. However, the two villages of MANGUL and NALA have, since 1966, been excluded from Tamaui and included in the South Wosera and North Wosera Census Divisions respectively. This would indicate a more accurate comparative figure for 1966 of 5,551 and an overall increase of approximately 1% which is very low. True census comparisons are extremely difficult to assess because of the loss of previous census records.

(b) Land Tenure - paragraph 5

The only two areas of land recently investigated near Waigakum are of 90 acres and 3 acres respectively, one for the projected Maprik High School and the other for the East Sepik Producers Co-operative Society.

(c) Literacy - paragraph 6

It would be of interest to know here just what school fees are charged by this Mission.

(d) Missions - paragraph 8

It is sincerely to be hoped that the reported lack of friction between Missions to the area continues indefinitely. The Missions represented here are the Catholics and the Assemblies of God.

...../3

(17)

(e) Political Development - paragraph 10

See also my paragraph 2(b) above.

(f) Economy - paragraph 11

The answers to complaints raised against the local Society are:

(i) No variations.
(ii) No change here - are all shares over which members have control.
(iii) This is not so.
(iv) In fact they do not as prices are paid by the pound and not by the bag. Honesty of the buying clerks may be subject to doubt, however. This covers localisation of the organisation here and if doubts are raised by growers they are signs of the times.

The man at Yenigo with over 2,500 coffee trees will have to import labour from outside the area. I believe local people were asking something like $5.00 per day from him.

The children farmer should purchase wire netting.

The group effort at Kusanabu is already receiving D.A.S.F. assistance and is proving successful, I believe.

The average income over the past twelve months, even on a per capita basis of £70,000 between 5742 works out at more than $5.17 per head.

(g) Paragraph 12

Re-afforestation alone will not overcome a traditional custom of burning kunai, the people will continue to burn and will burn out young trees with the kunai unless a wide re-orientational programme into land conservation is carried out hand in hand with re-afforestation.

The Forestry Department is to regularise their position in the project in the Wingei area by submitting a formal application for the land they are seeking for a forestry experimental block.

4. CONCLUSION

(a) A report on mining publicity to the area has already been forwarded direct to you as per memorandum 35-1-1 of 29th April, 1969 from the Director, Department of District Administration, in my 35-11-1 Appendix A of 13th October, 1969.

(b) This is not a well documented report by Mr. Cresswick and is below the standard he is capable of achieving. I do not doubt that he has carried out careful investigational work in the field, but he has failed all through the report to draw comparisons with previous reports or to give factual details that could be of value in assessing accurately any degree of achievement over the past few years.

..../4

(16)

(c) I am disappointed generally in this submission and will look for much improvement in future reporting for this officer.

(d) I feel that the report should go forward as is in spite of some missing sections, in order that the information contained is not too out of date by the time it reaches Headquarters. I have requested Mr. Cresswick to submit the following additional sections as appendices to this Area report:

Appendix C Attitudes to Central Government
D Comments on "Non-Indigenes"
E Comments on "Technical and Clerical Skills"
F Comments on "Attitudes to Local Government"
G Accommodation, Services, Facilities.
H Leadership.

(e) The instructions contained in your 67-1-1 of 5th March, 1969, page 2 paragraph 4, and at pages 28/29 paragraph 10 of Departmental Standing Instructions, in connection with the scale to be adopted in patrol maps are noted. Nevertheless, I would like to draw your attention to my 67-3-11 of 8th September, 1969, paragraph 3, accompanying Yangoru Patrol Report No.1 of 1969/70. The scale of 4 miles to 1 inch is hardly practicable for this Sub-District, and if it had been utilised for that Yangoru patrol it would have resulted in a map approximately 1 inch by 1½ inches square. The map that accompanies this report would have to be similarly reduced to approximately 2 inches square. This leaves very little space for details. It is therefore requested that approval be given for the utilisation of the scale of 1 inch to 1 mile.

M.V. Neal.
Assistant District Commissioner.

(15)

MAPRIK PATROL REPORT NUMBER 3

OF

1969/1970

TAMAUI CENSUS DIVISION

(14)

Patrol Diary 25/8 Prepared for patrol departure at Maprik. Completed correspondence outstanding. 4/8.
Travelled by vehicle to Dumbit 2. Inspection of village carried out and few discussions with people. O/night. 5/8

26/8. Conducted a census of both Dumbit No. 1 and 2 Mr. Bowers APO discussed health and living conditions. Prepared information for area study. 6/8.
Departed Dumbit for Suambukam and made camp on arrival 2/8. O/night Suambukam.

27.8.69. People assembled and census completed. Discussed various topics and prepared information for area study. Discussed work of demarcation committees and prospecting leases. O/night/ 8/8.

28.8.69. Departed 0830 for Yauwanjungei village. Spoke with C.M. Priest at ROMA on way. Carried out census of both villages after sending Mr. Bowers onto Sagasik village to establish a camp there. 6/8. Travelled onto Sagasik after discussions with Yauwanjungei people. 2/8 Further talks with Sagasik villagers during evening. 1/8. O/night.

Mr. Bowers compiled census of Sagasik village. Inspected village area and included some gardens in the inspection. Discused various topics and compiled area study information. Further talks on demarcation work. 6/8. Returned Maprik by vehicle 1530 hrs. 3/8.

1.9.69 Completed work at Sub-District Officeduring morning and early afternoon. Patrol gear carried to Warabung rest house from Sagasik and camp established. 5/8 Spoke with members of Societyduring evening on problems with cash cropping. 2/8.
O/night.

2.9.69 Census revised for Yangisagu village. Mr. Bowers visited village areas and inspected housing. 4/8. Compiled area study information after discussions with people here 3/8.

3.9.69 Revision of census of Kusanabu village during a.m. Mr. Bowers compiled area study information. Discussed in detail demarcation work and prospecting leases. 5/8. Visited coffee and rice plantings and inspected road works in area. 3/8. O/night.

4.9.69 Revision of census of village of Kombenombo. 3/8 Few complaints heard. Travelled to Yenigo village and established camp there. 2/8
Discussed land demarcation and prospecting leases with people of Yenigo. Inspection of roads and further discusion discussions on work of Societies. Visited Council Aid Post. Remained O/night Yenigo 3/8.

5.9.69 People of Naramgo and Yenigo assembled at Yenigo rest house. Censusrevision of both villages completed and few discussions held mainly on Council rules and roadworks. 6/8.
Visited coffee gardenareas and new cattle holding yards at Yenigo village. 2/8. O/night.

6.9.69 Returned to Maprik and completed Council correspondence and check of books. 3/8.

8/9.69 Delayed at Maprik organising supply to PWD of Council Tractors for use on new roads construction. 4/8 Visited Wora village to advise people of land investigation to be carried out during patrol. Discussed area with land owners.2/8. Proceeded to Yenigo village Visited Malba villages and inspected roadworks en route. 2/8. Camped overnight at Yenigo village.

9.9.69 Proceeded to Malba village and conducted census of both Malba No. 1 and No. 2. 4/8 Returned to Yenigo and held discussions with people of both Yenigo and Malba villages. Compiled area study information.3/8. O/night Yenigo.

10.9.69 Travelled to village of Kwimbu No. 1 and revised census of both villages . 5/8 Discussed problems people have with Societies and cash cropping in general. Inspection of village area by Council inspect. Village here in untidy condition. Compiled area study information , returned to Yenigo and remained O/night. 3/8. Mr. Bowers returned Maprik on transfer Angoram.

11.9.69 Visited during a.m. by group of approximately 75 villagemen who had complaints of both Councillors from the two Wards concerned re their lack of interest and failure to co-operate . Roadworks also discussed. 3/8 . Travelled to Kwimbu and revised census of Kwimbu No. 2 village3/8.
Returned Yenigo and camped O/night/ 1/8.
Travelled to

12.9.69 Travelled to Bengaragum village but bridge collapsed on road to village and vehicle sustained brake damaged . Returned to Maprik with vehicle 6/8.
Vehicle sent to Yenigo to collect remainder of patrol gear.

16.9.69 Travelled to Waigakum No.3 village and revised census in village. Discussed some agricultural problems and demarcation work.Returned Maprik. 5/8.
Compiled area study information. 2/8

17.9.69 Travelled to Waigakum No3. and revised census of both Waigakum 1 and 2. Further discussions with people . 7/8. Returned Maprik.

18.9.69 Travelled to Kwarengu village and revised census Discussed work of demarcation committees and Society. Compiled area study information. 5/8. Returned to Hayfield and began investigation of land. 3/8
Returned Maprik.

19.9.69. Travelled to Bengaragum village and completed census6/8. Returned to Hayfield and carried out further work on investigation. People do not wish to sell but negotiate for a fifty year lease.2/8

(12)

AR.CRESSWICK.
25/8/69-22/9/69

SITUATION REPORT - TAMAUI CENSUS DIVISION

Political The Tamaui Census Division forms part of the Greater Maprik Local Government Council. The usual complaints were noted throughout the area on the activities of the Council in other Census Divisions and the lack of material benefits in the Tamauiarea. The Councillor in most cases has failed to explain fully the the functions of expenditure and and allocation of finance Tax collection response has been excellent and no problems are visualised at this stage with collection of tax.

2. The Tamaui area has not received a great deal of aid since the formation of the original Maprik Council - a permanent material Aid post and a few Coffee Hullers have been allocated to this area and once again road - works will not begin here for some time because of higher priorities in Census Divisions closer to Maprik which are producing more coffee and rice and putting more effort into the work.

3. Much time was consumed in all villages discussing problems the Local Government Councils have in providing aid with the limited amount of money available. An item of great concern to these people is education for the many children who have no schooling facilities. A site was investigated some years ago for a Council sponsered school but once again priorities have been higher elsewhere. Total numbers attending from this Census Division are 34 males and 98 females

4. Local Government is an accepted institution and during this patrol no alarming incidents of complete disagreement or anti Local Government feeling was recorded. Councillors are always verbally attacked by these people in one way or another and one village has had a bad run with their elected representative who recently resigned. His replacement is now in hospital and has unfortunately been unable to attend a meeting since the by-election. Councillors do not wish to co-operate by meeting and discussing their respective Ward duties

Ward duties such as School and Aid Post maintenance and consequently a school or Aid Post is neglected because of this lack of co-operation. One Councillor claims the work is the responsibility of the next and so on.

5. A priest at the Catholic Mission station at Roma has complained bitterly of the Councillor at Wauwanj-ungei who he claims has continued to turn the people against him and the Mission. The Mission is very neglected in comparison with others around and the priest himself appears to have lost interest. His gold mining activities are covered under the economic situation.

6. The House of Assembly and it's members activities are now being given much publicity through radio and other mediums and this publicity is slowly having an effect on the thinking of the younger village person. Names are more frequently used in general conversation. In all villages the previous member, who held office before the electoral boundaries were altered, is highly praised for h his continuous close contact with the people of the Maprik area. They claim Pita Tamindei was the man who instigated the economic development at Maprik. The same praise is not given to the present memberwho has not visited since his pre-election campaigne in 1967 and early 1968. The remarks made of the present member, Mr. Lus in some places could not be printed but the general theme of the complaint is his failure to visit any area and discuss any items of interest and the fact that when people go to him he seems to forget to bring their grievances to anybodys attention. It has occurred that with two MHAs in the area during the last election with the one christian name of Pita, it is possible that people who thought they were voting for their favorite did in fact vote for Pita Lus and not the late Pita Tamindei. The Tamaui area was previously Pita Tamindei electorate and not under Pita Lus' electorate. Pita Tamindei died early in June 1968 after the general election

7. The patrol concentrated on political education with em emphasis on Local Government and not on the Central Govt. It is possible for people to show a complete anti reaction to Local Government if it is not understood somewhere. Although

Although much of the Tamaui Census Division is reasonably economically sound attitudes toward Local Government could alter quite easily. From discussions with these people even the material benefit of a small item of expenditure such as a few village wells would go a long way toward settling ary doubts this area may have of being well and truly neglected by the Local Government Council.

Economic

In every village visited the question of rice and coffee prices paid to the grower were discussed and through either the fault of the Department of Agriculture or the Society directors general knowledge of the work and aims of the Societies is very poor considering the number of agricultural assistants who visit the area. This again was another complaint brought to attention throughout the area - the lack of patrols by Rural Development Officers. The Tamaui has not been patrolled for at least two years due to staff shortage and also to staff being absorbed into co-operative duties and accounts work.

9. Most growers consider the prices paid per pound are now much lower than they were a few years ago. For those who wish to work the rewards from coffee and rice are extremely good but these people are similar in this respect to the Maprik gold miner who works for short periods and lives on his earnings until they are expended. The Department of Agriculture claim the average standard of coffee tree in this area should yield approximately 50 cents per season but the average here is down to 10 cents.

10. The Priest at the Catholic Mission at Roma has applied for a gold mining lease in an area above Yamil village in the Yamil Census Division which is part of the old Thurston claim. This move has caused Councillors to brand Mission as a business organisation and some now consider the Mission has come to make money and not to educate and spread the gospel. Few objectors say the Priest , Father Vegvari John is mining the gold for himself.

One only has to read mining reports from Maprik to understand the strong objections some have to the Priests application which has been publicised for many months. These objections stem from the Councillor mentioned previously but seem to be purely a personality clash. The apparent attitude to outsiders wishing to prospect is very selfish indeed particularly with respect to the Yamil villagers who do not even consider allowing their close relatives to work on their waterways. Since the patrol the Mining Court was held at Yamil on the 1st. October and granted to the Priest with surprisingly enough no objections from the Yamils. It is not known if he has established any form of business arrangement with the people. The Mission has a small timber mill in operation but operates for Mission needs only.

Social

11. Educational facilities are poor and only a total of 439 attend school within the Census Division and in schools outside. The Mission school at Roma is unable to cope with the many younger children in the vicinity of the Mission. It is doubtful if the education department could staff a new school in the area as priorities are once again with the Bumbita-Muhiang Census Division which has a large number (over 1200) of children at school age.

12. The Tamaui area is in the unfortunate position of being well down the list of priorities for roadworks , schools and other Local Government assistance . The Council has based allocations on population and development to date and consequently the area , perhaps injustly, has not been considered.

13. Health in general is average with a prominence of skin disease. Water supplies , both drinking and general use are very poor. More Aid Posts are required but staff shortages again present a problem.

14. There is still a strong feeling toward cult activities in the Southern part of the Division and it is doubtful if Mission influence will ever change this situation. The work of all Missions is regarded highly but the Missions make the mistake of trying to erase completely this Cult instead of working steadily with it. Church workers are active with services held in many of the villages -

- Catholic Mission to the South and the Assemblies of God an and Catholic Mission to the North and along the main road to toward Maprik. The Missions are accepted generally as a service and education for all persons and no visible resentment is evident.

15. A large number of people have migrated out to the Wosera Census Divisions over the last three years. No reasons are given for the migration but is likely they have not re-registered in the Wosera area . Many Tamaui people originally came from the Wosera .

16. An apathetic attitude exists in the South along the grass country where continuous burning of grass has ruined what could have been excellent crop soil. The grass is burnt to enable the hunting of a few small animals. This section of the Division is not economically sound and people there show a little resentment toward people along the fringes of the Main road who are able to produce and market crops quite readily. It has been explained that should they wish to market coffee they must begin immediately to plant for there will come a time when the Society will not be able to purchase above a certain amount from each Society. This does not appear to worry the lower Tamaui people at all.

AREA STUDY - TAMAUI CENSUS DIVISION

Introduction

The Tamsui Census Division is situated South of Maprik and is approximately 106 square miles in area . This area is mainly kunai plains with hills rising to 400 feet in the North. The plains extend as far as the Sepik river in the South. Two major rivers winding through the Census Division are the Parchee and the Kalauru. Rainfall is an estimated 65 - 70 inches per annum.

2. Access to Tamsui is gained by the Sepik Highway from Maprik and also by secondary roads linking all villages to the main road.

Population

3. A population register is attached. The total population in the Census Division is now 5742 persons. Previous figures are higher because some villages are now administered from the Wosera base camp and i included in the North Wosera Division. Continuity in figures and accurate recordings of deaths , birhhs and migrations was impossible because of the loss of the original and duplicate copies of the Census register for part of this Census Division. The percentage increase calculated from village figures prepared in 1966 is 3.6. Village books used in some cases dated back as far as 1958.

Social Groupings.

4. The Tamaui people are within the boundaries of the Maprik language group with the exception of Bengaragum village who speak the Wingei dialect which extends toward Yangoru. Linguistic and dialect boundaries are are shown on the attached map.

Land Tenure and Use.

5. The system is patrilineal and in the traditional system throughout Maprik. If a landowner dies without producing any male dependents his land is handed on to his brother's children. Their are no individual leaseholders of land in the area.

Two large areas of land near Waigakum have recently been investigated but only one so far purchased - this being t the new High School site. The Waigakum people have stated they do not wish to sell any further land in the area not even if a long term lease were arranged. All land holdings are individual and only one village is in the process of establishing a communal system which does not appear to be clearly understood by the persons involved. Twenty village men at Kusanabu are working in an area of 22 acres of land owned by an elderly man from that village Permission has been given to these men to prepare gardens of coffee and rice. They claim all profits will be banked and re-invested into the land. The agricultural Deptartment is advising.

Literacy

6. Schools in the Tamaui area are as follows:-

Bainyik Primary T

Assembly of God Primary T , Hayfield.

Catholic Mission , Roma

The Mission school at Roma is unregistered. Students attending are:-

BAINYIK	
Prep.	40
Standard 1	75
Standard 5	32
Standard 6	65
	212
AOG HAYFIELD	
Standard 4	44
Standard 5	38
Standard 6	38
	120
CATHOLIC MISSION, ROMA	
Prep.	27
Standard 1	37
Standard 2	37
	101

The unregistered Mission has difficulty in keeping students at school. Of those 101 enrolled only 68

regularly attend. The Local Government Council truancy rule does not apply to an unregistered school. Many have claimed Mission school fees are more than they can afford and removed children from the Mission school because of th this. Very few adults are literate or semi-literate in the vernacular of Pidgin English. The total number would be an estimated 10 per cent of the population. Mission trained catechists are assisting where necessary . None have received higher education but 5 males are away at high school. Every village is equipped with at leaot one radio receiver. The only interest shown is in Radio Wewak and the local programmes including the Sepik District news items.

Standard of Living

7. Housing and sanitation was found to be very poor in all villages and it was necessary to enforce Council road and hygeine rules throughout. Most trade stores items are found but very few trade stores are within easy reach of the villages in the South and the staple diet is not often supplemented with tinned goods.

Missions

8. All people will identify themselves with one Mission or another and no apparent disapproval exists with the exception already mentioned at Roma. Many identify themselves with a particular Mission but have no part in services either in the village or in Mission centres. Some village groups are divided into Assemblies of God and Catholic Mission but again no apparent friction exists . Of the regular attenders of services the Catholic will travel to the Mission station at Ulupu in the Yamil Census Division every Sunday. Persons do not have any particular reasons for becoming either Protestant or Catholic and influence in the area is equally divided between the two denominations.

Communications

9. The Census Division is bordered on the West by an all weather road running as far as Pagwi base camp on the Sepik River.. This road provides access to the river and shipping both to Angoram and Madang. Since the completion of the Wewak Maprik section of the Sepik Highway shipping has decreased so that only fuel and oil are now delivered to Pagwi. The Pagwi road section has increased trade between the middle Sepik , Maprik and Wewak people. Internal roads are average but suitable for four wheel drive vehicle only. Most of the internal feeder

(cf)

roads had been well maintained but at the time of the patrol had been neglected for some time. The Hayfield airstrip was upgraded in 1968 and is now an all weather strip and serves Maprik and surrounding areas. The Mission airstrip at Roma has been closed for some time.

Political Development

10. Complaints heard during the patrol were of the lack of interest shown by the MHA for the area who, it is claimed does not visit villages to explain developments occurring around the District. The complaints are from the younger people of the villages. The older generation show no interse interest in political development. Some points of interest were explained to various groups with particular emphasis on the Local Government system as it stands. It is apparant that Councillors do notunderstand the necessity of carefully explaining details of Local Government expenditure. The community here and in other Divisions is still fragmented and only time and education will lead to unification of these village groups. The Greater Maprik Council is actively engaged with political development and has kept close contact with most of the House of Assembly members. Council development is poor in this area but the greatest single complaint was of lack of schooling facilities. Tax rates are being met without difficulty.

Economy

11. This area has sufficient potential to increase earnings in all fields such as rice coffee artifacts sale of livestock and market gardening. The present production from the area indicates that although gardens have been planted which should return a satisfactory income they are only producing about 20 percent of what could be expected from the recorded plantings. Most villages along the main road and to the N North sell fresh foods at Maprik market each week. Artifacts are purchased by the Council and sold also to tourists who visit the village. A farmer along the northern section of the Division should earn up to $200 per annum from all these enterprises whilst in the South about half this amount. The Societies are operating throughout and all cash crops are marketed through the Tamaui Rural Progress Society. It appears to be operating very well but attitudes toward this

particular Society vary from village to village. The main reason for any ill-feeling toward this Society appears to be the lack of knowledge of the operation and aims of a Society. Complaints heard were (a) price variations of coffee or rice, (b) membership i[illegible] variations, (c) prices are now much lower than of previous years and (d)coffee prices vary from bag to bag for equal amounts. The Directo of the Society appears to have as much knowledge as the coffee and rice farmer which is prctically nil. Some complaints were also directed at the Society clerks who buy the coffee. It is claimed they are not 'weighing in' the correct amounts. The Agricultural assistants who have patrolled this area for the past three years do not think it necessary to discuss these things assuming the farmer being a member of the Society should already understand. Three men in the villages of Yenigo and Kusanabu are actively engaged in other projects. One man at Yenigo has over 2500 coffee trees but claims his attempts to employ local labour have failed because he cannot afford the wages they demand and they will not consider working for the award daily rates The man has no family or close relatives to assist with the work. Another man at Yenigo is constructing a chicken farm and hopes to breed 100 head of poultry and market eggs in both Maprik and Wewak. Hawks are unfortunately taking all the newly hatched chickens but this enterprise could be rewarding if he overcomes the problem. The third man at Kusanabu is organising the communal effort already mentioned under the heading of Land Tenure. The cash cropping problems in the South of the Tamaui area extend from the road system in the area although both North and South were established at the same time. The people are not as energetic as they could be and the gardens were very neglected. They blame the road system and claim it inadequate. Total amount paid to this section of the Society (Census Division area) is approximately $70,000 over the past twelve months. Average per capita income is [illegible] but is not accurate at all as the income is appreciably higher in some parts of the Divis[illegible] than others. The figure includes all sources of incim income. Share capital in the Society is $29034. Coffee trees are listed Appendix 'B'.

$17-2

Expanding the Economy

12. Much of the area to the North is steep and hilly but sufficient ground is still available for planting of cash crops. To the South in the kunai grass country exists even greater areas of uncultivated ground unsuitable for reasonable farming because of the continuous burning of acres of grass to enable the killing of a few rats and other small animals. Efforts by the administration to stamp out this practice have so far failed. Re-afforestation is perhaps the only answer to the problem. All economic activities could be increased but the existing crops are not being marketed efficiently because of lack of effort and hard work so encouragement to produce more at present would not be met with any success. The village of Kusanabu has 7 acres of Teak and Kamarare planted but other villages are not willing to plant timber because of the time lapse involved before the timber nets any return. The Kusanabu people have also expressed a wish to supply fresh food to the Maprik hospital on a contract basis. Trial forestry plantings are being undertaken near Wingei of various timbers but Sub-District office has no record of these activities or the progress being made.

(1)

APPENDIX B

COFFEE PLANTINGS

	Immature	Mature
Kwimbu	2142	1251
Malba 1	437	1519
Malba 2	726	9139
Suambukam 1	1272	904
Suambukam 2	85	Nil
Kombenobo	848	509
Sagasik	112	Nil
Kusanabu		
Ysuwanjungei	449	38
Dumbit	342	353
Yangisagu	1285	929
Bengaragum	608	Nil
Naramgo	1561	1761
Waigakum 1	1045	1539
Waigakum 2	1171	919
Waigakum 3	977	1023
Kwarengu	1803	264
Yenigo	1523	6044
Kombenobo 2	120	1539

Amount Returned to Store

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of East Sepik Report No. 4 - 69/70

Patrol Conducted by H. Dreise

Area Patrolled Coast of Terebu Census Division Wewak Sepik District.

Patrol Accompanied by Europeans Crew of HMAS Madang

Natives Nil

Duration—From 26 / 9 /1969 to 1 / 10 /1969

Number of Days 6

Did Medical Assistant Accompany ? No

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

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

Map Reference .....

Objects of Patrol To act as liason officer aboard HMAS Madang

.....

Director of District Administration,
PORT MORESBY.

Forwarded, please.

/ / 19

R. G. Lucas
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 ....

.....

.....

.....

GFB:MJ

5

67-8-29

Division of District Administration,
Konedobu.

13th January, 1970.

District Commissioner,
East Sepik District,
W E W A K.

PATROL NO. MAPRIK 4/69-70:

Your reference 67-1-4 of 12th January, 1970.

I acknowledge with thanks receipt of Special Report by Mr. H.L. Dreise, Patrol Officer, to part TEREBU Census Division.

This short, special patrol does not require any comment.

c.c. Mr. H.L. Dreise,
Sub-District Office,
MAPRIK.
East Sepik District.

(T.W. ELLIS)
Secretary
Department of the Administrator.

Whilst political education is a continuing process, it is becoming a more specialised task, and you are still expected to participate fully in its extension at every opportunity.

67.8.29 (4)

TERRITORY OF PAPUA AND NEW GUINEA

Reference: 67-1-4

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

17th December, 1969.

The Secretary,
Department of the Administrator,
KONEDOBU, PAPUA.

MAPRIK PATROL NO. 4 OF 1969/70 -
MR. H. DREISE, PATROL OFFICER

Attached please find original and copy of above report together with copy of memorandum 67-3-7 dated 3rd November, 1969.

2. Mr. Dreise acted as Administration Liaison Officer with the Royal Australian Navy when the H.M.A.S. Madang visited the East Sepik District to undertake a survey of specific sections of the coastline.

3. Travelling Allowance claim will be forwarded for payment when received.

4. Mr. Dreise undertook his duties whilst detached to the H.M.A.S. Madang satisfactorily.

E. G. Hicks

(E. G. HICKS)
DISTRICT COMMISSIONER

c.c. Assistant District Commissioner,
MAPRIK.

Assistant District Commissioner,
WEWAK.

Mr. Dreise
Officer-in-Charge,
YANGORU.

(3)

67-3-7
MVN/vp

Department of the Administrator,
Sub-District Office,
M A P R I K.

3rd November, 1969.

The District Commissioner,
East Sepik District,
W E W A K.

PATROL REPORT NO.4 - 1969/70

Please find attached in quadruplicate a brief report written by Mr. H. Dreise, Patrol Officer, covering his six days accompanying HMAS "Madang" along the coast of Terebu Census Division, Wewak.

2. The aims of the patrol appear to have been achieved and no additional comments are necessary.

3. A claim for travelling allowance for Mr. Dreise is also attached.

M.V. Neal.
Assistant District Commissioner.

(1)

PATROL DIARY.

FRIDAY	26/9/69	Departed Maprik 9.15 and flew to Wewak via Dreikikir. Reported to the District Office and then went aboard the HMAS MADANG and reported to the Captain.
SATURDAY	27/9/69	Assisted Navy diving team to remove unexploded bombs from the Wewak harbour.
SUNDAY	28/9/69	Ship moved down the coast to Sil Village and anchored.
MONDAY	29/9/69	went ashore to Sil Village and did survey of beach and environs. Returned to the ship.
TUESDAY	30/9/69	Anchored off Samap No.2 Village. Went ashore and did survey. Ship moved to Samap No.1 Village in the afternoon. Went ashore and again did survey of the beach. The ship then returned to Wewak.
WEDNESDAY	1/10/69	Reported to the District Office. Returned then to Maprik by road.

(1)

INTRODUCTION:

The object of this patrol was to act as liason officer aboard the naval patrol boat HMAS MADANG. This involved mainly acting as interpreter to ask the natives where such things as where tracks and the village water-supplies were and also explaining to them what the patrol was doing there.

As the people in the villages ~~visited, they~~ visited showed little interest in the patrol and so I did not have much explaining to do.

While I was on board, the crew of the HMAS MADANG were involved in investigating beaches thought suitable for amphibious landings in time of war or civil emergencies. The investigations were carried out as follows:

The gradient at the centre of the beach from the high watermark to the three fathoms depth of water level was determined. All off-shore reefs were investigated and the length of beach available for operations was measured. The terrain immediately behind the beach was investigated to find out the position of tracks, water courses etc., and the type of vegetation and terrain. This information was needed so that any landing party would be aware of difficulties they would encounter and their means of exit from the beach.

Photos were taken of all beaches and the surrounding area, with a poloroid camera. The advantage of this camera was of course that any photos that didn't come out satisfactorally, could be retaken on the spot.

A composite photo was taken of the beach itself. About ten photos were taker so that their areas of vision, overlapped each other. Later these photos were cut and joined together to make one long photo of the entire beach, similar to what can be obtained with a camera equipped with a 180 degree lens, but with less distortion.

As visits to these villages were brief and few people were present at the time, no discussions were held with the natives and little was observed about their reaction to the patrol.

H.L.Dreise

PATROL OFFICER.

Amount Returned to Store

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EAST SEPIK Report No. 5 - 69/70.

Patrol Conducted by A. R. CRESSWICK A.D.O.

Area Patrolled WAPRIK CENSUS DIVISION

Patrol Accompanied by Europeans MR. R. LACHLAN APO

Natives 3.

Duration—From 22 / 10 / 1969 to 27 / 11 / 1969.

Number of Days 14.

Did Medical Assistant Accompany ? NO

Last Patrol to Area by—District Services / 5 / 1968

Medical .... / / 19

Map Reference

Objects of Patrol AREA STUDY. REVISION OF CENSUS.
WARD COMMITTEE ELECTION AND DEVELOPMENT.

Director of District Administration,
PORT MORESBY.

Forwarded, please.

/ / 19

District Commissioner

Amount Paid for War Damage Compensation .... £

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

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

Popula

MIGRAT

Females in Child Birth	M	F

(E6)

GFB/BT

67-8-32

Division of District Administration,
KOMBLOBU. PAPUA.
15th January, 1970.

The District Commissioner,
East Sepik District,
WEWAK.

PATROL NO. MAPRIK 5/69-70

Your reference 67-1-4 of 30th December, 1969.

I acknowledge with thanks receipt of Annual Census and Area Study by Mr. A. R. Cresswick, Assistant District Officer, to MAPRIK Census Division.

This is a good report. I am particularly impressed by the Situation Report - it contains well detailed, interesting material of practical worth. The overall value of the report is increased by excellent covering comments, and the fact that action is taking place on matters arising from the patrol.

Copies of the map will be forwarded under separate cover.

(T.W. ELLIS)
Secretary,
Department of the Administrator.

c.c. Mr. A. R. Cresswick,
Sub-District Office,
MAPRIK. East Sepik District.

Whilst political education is a continuing process it is becoming a more specialised task, and you are still expected to participate fully in its extension at every opportunity.

(35)

are of value to this headquarters and, if follow up action takes place, particularly with regard to increased coffee production, then the report has increased in value. A good report by Mr. Cresswick.

Tracing of the map is attached and it would be appreciated if eight dyeline prints could be returned for distribution, please. I would also be pleased if you could return the tracing, so that additional dyeline copies can be made, when our equipment for sunprinting is repaired. (11)

E. G. Hicks

(E. G. HICKS),
DISTRICT COMMISSIONER

c.c. Assistant District Commissioner,
MAPRIK.

Mr. A.R. Cresswick,
Assistant District Officer,
MAPRIK.

(54)

across the local customs and traditions of the people to such a degree that disintergration of society is quite apparent. On receipt of his copy of this memorandum the Assistant District Commissioner, Maprik, should give thought to submitting a fully documented report indicating a justification for the posting of a Welfare Officer to Maprik.

(Page 5, para. 19)

The efforts of the Parents and Citizens Association in establishing competitive trade store operations in the Balupwine area is to be commended. Not only will the Primary "T" School benefit by obtaining modern equipment for the use of the students; the people of the area will benefit by being able to purchase more with their cash.

Population-Distributions and Trends Area Study (Page 2, para.5)

The requirements of your memorandum 14-2-0 dated 14th October, 1969, have not been fulfilled. The Assistant District Commissioner has been asked by radiogram to forward this information to me urgently.

Standard of Living (Page 5, para. 16)

It is quite possible that the people still construct their houses on the ground to combat cold and inclement conditions which are usually evident in areas located above sea level. Before being asked to construct houses above the ground the people should be contacted to ensure that such houses will be warm enough for them to live in.

Economy of the Area (Page 11, para. 35)

I would like the Assistant District Commissioner, Maprik to advise me whether Nambasil's business is suffering as a result of the closure of the Maprik Airstrip. It should be possible to arrange for the shipment of poultry and eggs to Wewak by road as traffic between Maprik and Wewak is increasing since Hayfield Airstrip has become functional.

3. MISCELLANEOUS

Spelling of Village Names in the Population Register should be the same as in the Village Directory. The following corrections should be made to the register included in this report :-

BARANEA	should read	BARANGA
JAMBI	" "	JAME
KUMINIBIS NO. 1	" "	KUMINIBIS NO. 1
KUMINIBIS NO. 2	" "	KUMINIBIS NO. 2

Mr. Cresswick has not included in his Area Study the heading "Attitudes towards Local Government, "Attitudes towards Central Government", and a section on "Accommodation, Services, Facilities". I will ask him to submit these to me.

The omission of the above, however, does not detract from the value of this report. Mr. Cresswick has written clearly and concisely on aspects of Administration which

67. 8. 22 (33)

TERRITORY OF PAPUA AND NEW GUINEA

Reference: 67-1-4

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

30th December, 1969.

The Secretary,
Department of the Administrator,
KONEDOBU, PAPUA.

MAPRIK PATROL NO. 5 OF 1969/70 - AREA STUDY OF MAPRIK CENSUS DIVISION - MR. A.C. CRESSWICK, ASSISTANT DISTRICT OFFICER

Attached please find :-

(a) Original and copy of the report.

(b) Copy of patrol instructions issued to Mr. Cresswick by the Assistant District Commissioner, Maprik, on memorandum 67-3-1 dated 13th October, 1969.

(c) Copy of memorandum 67-3-7 dated 18th December, 1969, from the Assistant District Commissioner, Maprik, and

(d) Tracing of map of area patrolled.

2. The Assistant District Commissioner, Maprik, has commented adequately on the report but I have the following comments to add under the appropriate report headings :-

ECONOMIC (Page 3 para. 6)

In my memorandum 67-1-4 dated 15th December, 1969, addressed to yourself (copy to the Assistant District Commissioner, Maprik) I drew to the attention of the Assistant District Commissioner a possible solution to the obvious wastage of coffee in the Albiges Census Division. The remarks in that memorandum apply to the Maprik Census Division and it is my earnest hope that action will be taken immediately by the Greater Maprik Local Government Council to remedy an obvious unsatisfactory situation in relation to coffee production throughout the Council area.

SOCIAL (Page 5 para. 15)

I would be only too pleased to support the request of the patrolling officer and Assistant District Commissioner for the posting of a Welfare Officer to the Maprik Sub-district. The population of the sub-district, 85,000, warrants such an Officer being posted there and the intensive economic development projects being consolidated and expanded are cutting

(32)

COPY

67-3-1
MVN/DLM

Department of the Administrator,
Sub-District Office,
MAPRIK.

October 17th, 1969.

Mr. A. Cresswick,
Assistant District Officer,
MAPRIK.

PATROL INSTRUCTIONS
MAPRIK PATROL NO.2 OF 1969/70

Dear Sir,

Please prepare to depart on patrol to the Maprik Census Division on 22nd October, 1969. You will be accompanied by Mr. R. Lachal, Assistant Patrol Officer.

2. The objects of your patrol are in fact two fold in as much as I require Mr. Lachal to carry out activities of a specific nature in addition to gaining experience in the day to day activities of revision of census, and collating information for an area study and situation report.

3. I therefore require:

(a) Complete revision of census.

(b) Compilation of Area Study and situation report as per our then Director's memo 67-1-0 of 21/6/68 on our file 67/3/1.

(c) The fullest support to the Department of Agriculture, Stock and Fisheries in its efforts to expand and encourage cash cropping and economic development in the area. I understand that they currently have one of their officers on patrol in this Census Division. You should liaise with the Officer-in-Charge, Bainyik on his officer's movements and the objects of his patrol in the area to ensure that no conflict of aims occurs and to also ensure maximum co-operation between our two Departments.

(d) Give the widest possible publicity to current Prospecting Authorities in existance in both East and West Sepik Districts. Note well instructions from the Director D.B.A. and his memo 35-1-1 of 29/4/69 on our file 35-11-1 folios 108, 109 and 110. Note also Government Gazette No.58 of 9/10/69 page 763 indicating the grant of the authority for International Nickel Southern Exploration Ltd., no. 124 (N.G.).

(e) Should any land disputes be brought to your notice during the course of the patrol, you are to prepare documentation for application for hearing to a Lands Commissioner, and not become involved yourself as either an arbitrator or adjudicator in the dispute. In view of problems occurring in the area generally with land demarcation work and the unwillingness of litigants to even listen attentively to Demarcation Chairmen it is felt advisable that current and future disputes be referred under the Consolidated Lands Titles Commissions Rule 1965, published in Government Gazette No.14 of 18/3/65, direct to the Commission.

(f) In view of telegram 606 from the District Commissioner, Wewak take note and report immediately to Public Health Department Maprik, any observations of influenza outbreak.

(g) I require Mr. Lachal to carry out the following specific duties:

(1) Prepare fully documented Ward development plans for each of the eight wards in this Census Division. These plans must cover all facets, social and economic of development that are within

.../2

(31)

the Maprik Council's capabilities of successfully achieving. Where projects in village areas are proposed and requested by the people, an indication of feasability must be shown together with site planning and estimates of costs involved. Maps covering individual projects etc. must accompany each report. Please note our file 39-1-3, Circular No. 13 of 1966 and Addendum.

(2) Carry out the election of Ward Committee members for each ward, at the rate of one ward committee member for each village within the ward. The duties of such committees are:-

(a) Assist the Ward Councillor wherever possible.

(b) To bring matters from the electors to the attention of the Councillor for discussion at Council meetings.

(c) To disseminate Council meeting news and information to the people following council meetings.

(d) To hold two meetings per month with the Ward Councillor, once immediately prior to the monthly council meeting and again immediately following that meeting.

(e) To assist in any Council sponsored projects within the village area to ensure that the project is successfully completed.

(f) To ensure that all Council assets located in the village area are not wilfully damaged.

(g) To report to the Ward Councillor at regular intervals on the state of repair and the necessity of maintenance on any of the above assets.

4. Advance publicity on the proposal to set up these ward committees has been given at recent Council Meetings and Councillors are aware that elections and development plans are to be carried out. Actual advance publicity to the villages concerned should not be given for this Census Division. The question of payment for the elected committee members should not be raised by you. If the members themselves bring it up then they should be referred direct to their Ward Councillor for attention at the next Council Meeting.

5. You should also arrange:-

(a) To draw patrol equipment as required from the government store at Maprik.

(b) To draw $100 as a cash advance from the cash office, payments to carriers should be made at 10 cents per return hour.

(c) Liaise with Inspector Dyer for two members of the R.P.& N.G.C. to accompany you.

6. Your completed report must be in my hands within four days of your return to the station. You should familiarise yourself fully with standing instructions and current Circular Instructions, particularly Maprik file 67-1-1 folios 107, 108 and 109, and file 67-3-1.

7. I wish you both a pleasant and successful patrol. A copy of these instructions must accompany your report.

Yours faithfully,

M.V. Neal.
Assistant District Commissioner.

(30)

systems. It is hoped that any submissions approved will follow the pattern established in the current year where projects are supervised by the Public Works Department.

Economy of the Area

15. As with other sections of the Sub-District reported on in my 6-3-1 of 16th December, 1969, there is a need for member education for members of the Sepik Producers Co-operative Association Ltd. This problem is being tackled by the Departments of Trade & Industry and Agriculture, and I hope will be overcome in the future. A meeting was held with gold miners from this division and others at Maprik on 17th December, 1969 and a large number of worries and problems raised by the miners were discussed. It is planned to institute a monthly meeting of the miners to encourage further participation by them in this industry.

Political Development

16. This area must receive its share of emphasis in the general Political Education programme that is to be implemented from April/May, 1970 up to the General Elections in 1972.

17. The accompanying officer, Mr. R.P. Lachal, Assistant Patrol Officer, carried out his duties of election of Ward Committees and investigation into Ward development plans most satisfactorily. He has become involved in this task and is taking an active interest in the problems that are arising in connection with it. The plans for the eight Wards visited are involving a considerable amount of work and on completion will be submitted to the Maprik Council with a copy to you. I anticipate Mr. Lachal will continue in this work, visiting all the other wards in the Council and documenting facts, figures and information for use by the Council in its preparation of estimates in the years to come.

Conclusion

18. Mr. Cresswick has submitted an interesting and informative report.

M.V. Neal.
Assistant District Commissioner.

MAPRIK Patrol N° 2 69/70

(29)

7. The experiment of the P.& C. trading venture at Balupwine "T" School is proving eminently successful. It works on a minimum profit margin to bring commodities to this community at realistic prices in contrast to other stores in the area, particularly in the township of Maprik. These latter stores appear intent on making the maximum profit possible with margins frequently 50% above retail prices in Wewak. This is a policy that would appear to be unreasonable when it is realised that the clientel is wholly indigenous, a section of the community that is definitely not affluent. These are the only stores available in the town area and so this section of the public is virtually compelled to shop there.

COMMENTS - AREA STUDY

Population

8. The situation here is quite satisfactory as natural increase is being maintained at a steady level.

9. The position of absentee workers from this census division is not causing any problem, in fact it appears to indicate a situation where economic development at home is attracting people to stay rather than drift in the direction of Wewak which is most desirable.

10. Social Groupings: comments here by Mr. Cresswick on page 3 paragraph 7 appear to conflict with the Situation Report page 5 paragraph 15. Perhaps one is a generalisation and the other involves one or two specific instances heard by the patrolling officer.

Leadership

11. I expect that leadership will turn more to the younger educated men of the village once the Maprik High School has become an established factor in the Sub-District. There will undoubtedly be a struggle for authority at some stage in the future with the older generation men being most reluctant to hand over their sources of authority; this is evident in any society.

Standard of Living

12. An improvement in the general standard can be anticipated with the increase in intensity of economic development in the area and through the efforts of the Local Government Council to provide wider services to the communities involved.

Missions

13. As elsewhere in the Sub-District, the missions involved have established amicable relationships and pursue their policies without friction.

Communications

14. The council will be making submissions in the very near future for rural development funds in sections of this census division in an endeavour to improve the local road

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(28)

67-3-7
MVN/vp

Department of the Administrator,
Sub-District Office,
M A P R I K.

18th December, 1969.

The District Commissioner,
East Sepik District,
District Headquarters,
W E W A K.

MAPRIK PATROL REPORT NO. 5 OF 1969/70

Please find attached above report in quadruplicate, together with claims for camping allowance from both officers concerned. The patrol map is drawn on the scale of 1" to 1 mile and six sunprint copies would be appreciated. Mr. Lachal's detailed plans for submission to the Greater Maprik Council are still under preparation and will be submitted to the Council at an early date. Election of Ward Committees in the eight wards involved has been completed, and the various committees are being visited and assessed by Mr. Lachal. Elections and development plan preparation will be continued in other wards in the new year.

COMMENTS - SITUATION REPORT

Political

2. The forthcoming Political Education programme to be implemented from April, 1970 to the next General Elections 1972, should do much to improve and stimulate thinking in this area.

Economic

3. This Census Division is in a sound economic position in comparison to other neighbouring census divisions but falls behind the western census divisions, Albiges and Bumbita (see Patrol Report No.6, page 6, paragraph 26) where there are reported 71,248 coffee trees from only nine villages.

4. Oil palm development is not by any means an economic proposition in this area at this stage and this has been pointed out to Councillor Stevan of Yanwanjungei in the Tamaui Census Division by DASF officers. He is, however, insistent and has planted a small plot near his village.

Social

5. A Welfare Officer would indeed prove a welcome posting to the census division as there is a great deal of work that could be done by such an officer. Accommodation, however, would unfortunately prove a serious obstacle to such a posting.

6. It is possible, depending upon availability of local transportation, that the majority of eligible high school students from this census division could be day students, so that the boarding school fee problem may not be as serious as anticipated.

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PATROL DIARY

22/10/69 Prepared patrol equipment and moved to Jamei Village. Inspection of village and roads. Travelled to Loneim Village and discussed census and other minor matters, returned Jamei. Overnight.

23/10/69 People of Loneim Village assembled at Jamei rest house and census revised. Discussions on Ward Committees. Compiled area study information. Overnight.

24/10/69 People of Baranga and Jamei assembled at Jamei rest house and census revised. Compiled area study information. Visited Ulupu Mission and Council Aid Post site during afternoon. Returned Maprik.

27/10/69 Travelled to Kalabu Village and revised census of Kalabu No.1 village. Discussion during afternoon and compiled area study and other information. Roads and villages inspected. Overnight at rest house at Kalabu.

28/10/69 Village of Kalabu No.2 assembled and census revised. Travelled to Nyamikum Village and established camp at rest house. Visited Kimbangwa Village en route. Overnight Nyamikum.

29/10/69 Travelled to Kimbangwa and revised census here. Area study information compiled. Returned to Nyamikum and inspected business establishments there. Overnight.

30/10/69 Revision of census at Nyamikum. Compiled information on business and area study, overnight.

31/10/69 Travelled to Balogwil and revised census of both Balogwil and Imbia Villages. Discussions held and information compiled. Returned Maprik.

3/11/69 Travelled to Kuminibus Village and established camp. Census revised and area study compiled. Overnight Kuminibus.

4/11/69 People of Kuminibus No.2 assembled and census revised. Inspected village and roads and visited Balupwine "T" School. Overnight Kuminibus.

5/11/69 Moved to Neligum Village and revised census books of Neligum. Compiled area study and other information. Returned Maprik.

6/11/69 Village of Cheragum assembled near Maprik and census revised.

7/11/69 Revision of census at Maprik No.1 and No.2 Villages. Discussions with people and returned Maprik.

8/11/69 to 27/11/69 Patrol broken to complete other outstanding matters.

27/11/69 End of patrol.

(26)

COPY

67-3-1
MVN/DLM

Department of the Administrator,
Sub-District Office,
MAPRIK.

October 17th, 1969.

Mr. A. Cresswick,
Assistant District Officer,
MAPRIK.

PATROL INSTRUCTIONS
MAPRIK PATROL NO.2 OF 1969/70

Dear Sir,

Please prepare to depart on patrol to the Maprik Census Division on 22nd October, 1969. You will be accompanied by Mr. R. Lachal, Assistant Patrol Officer.

2. The objects of your patrol are in fact two fold in as much as I require Mr. Lachal to carry out activities of a specific nature in addition to gaining experience in the day to day activities of revision of census, and collating information for an area study and situation report.

3. I therefore require:

(a) Complete revision of census.

(b) Compilation of Area Study and situation report as per our then Director's memo 67-1-0 of 21/6/68 on our file 67/3/1.

(c) The fullest support to the Department of Agriculture, Stock and Fisheries in its efforts to expand and encourage cash cropping and economic development in the area. I understand that they currently have one of their officers on patrol in this Census Division. You should liaise with the Officer-in-Charge, Bainyik on his officer's movements and the objects of his patrol in the area to ensure that no conflict of aims occurs and to also ensure maximum co-operation between our two Departments.

(d) Give the widest possible publicity to current Prospecting Authorities in existance in both East and West Sepik Districts. Note well instructions from the Director D.D.A. and his memo 35-1-1 of 29/4/69 on our file 35-11-1 folios 108, 109 and 110. Note also Government Gazette No.58 of 9/10/69 page 763 indicating the grant of the authority for International Nickel Southern Exploration Ltd., no. 124 (N.G.).

(e) Should any land disputes be brought to your notice during the course of the patrol, you are to prepare documentation for application for hearing to a Lands Commissioner, and not become involved yourself as either an arbitrator or adjudicator in the dispute. In view of problems occurring in the area generally with land demarcation work and the unwillingness of litigants to even listen attentively to Demarcation Chairmen it is felt advisable that current and future disputes be referred under the Consolidated Lands Titles Commissions Rule 1965, published in Government Gazette No.14 of 18/3/65, direct to the Commission.

(f) In view of telegram 606 from the District Commissioner, Wewak take note and report immediately to Public Health Department Maprik, any observations of influenza outbreak.

(g) I require Mr. Lachal to carry out the following specific duties:

(1) Prepare fully documented Ward development plans for each of the eight wards in this Census Division. These plans must cover all facets, social and economic of development that are within

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(25)

the Maprik Council's capabilities of successfully achieving. Where projects in village areas are proposed and requested by the people, an indication of feasability must be shown together with site planning and estimates of costs involved. Maps covering individual projects etc. must accompany each report. Please note our file 39-1-3, Circular No. 13 of 1966 and Addendum.

(2) Carry out the election of Ward Committee members for each ward, at the rate of one ward committee member for each village within the ward. The duties of such committees are:-

(a) Assist the Ward Councillor wherever possible.

(b) To bring matters from the electors to the attention of the Councillor for discussion at Council meetings.

(c) To disseminate Council meeting news and information to the people following council meetings.

(d) To hold two meetings per month with the Ward Councillor, once immediately prior to the monthly council meeting and again immediately following that meeting.

(e) To assist in any Council sponsored projects within the village area to ensure that the project is successfully completed.

(f) To ensure that all Council assets located in the village area are not wilfully damaged.

(g) To report to the Ward Councillor at regular intervals on the state of repair and the necessity of maintenance on any of the above assets.

4. Advance publicity on the proposal to set up these ward committees has been given at recent Council Meetings and Councillors are aware that elections and development plans are to be carried out. Actual advance publicity to the villages concerned should not be given for this Census Division. The question of payment for the elected committee members should not be raised by you. If the members themselves bring it up then they should be referred direct to their Ward Councillor for attention at the next Council Meeting.

5. You should also arrange:-

(a) To draw patrol equipment as required from the government store at Maprik.

(b) To draw $100 as a cash advance from the cash office, payments to carriers should be made at 10 cents per return hour.

(c) Liaise with Inspector Dyer for two members of the R.P.& N.G.C. to accompany you.

6. Your completed report must be in my hands within four days of your return to the station. You should familiarise yourself fully with standing instructions and current Circular Instructions, particularly Maprik file 67-1-1 folios 107, 108 and 109, and file 67-3-1.

7. I wish you both a pleasant and successful patrol. A copy of these instructions must accompany your report.

Yours faithfully,

M.V. Neal.
Assistant District Commissioner.

MAPRIK C.P. -

4th December, 1969.

(24)

SITUATION REPORT

MAPRIK PATROL No 2 of 1969/70

POLITICAL

1. It was observed during the patrol the overall increasing awareness of the political situation, more so in this Census Division because these people in the vicinity of the township have closer contact with the Local Government Council and Administration bodies. The people have, in the past year or so, expressed opinions on political matters much more strongly than ever before, either because of their own awareness or because they are being encouraged to do this and therefore allow the Administration to gain an insight into the stage of political awareness at village level. Further education supplementing what has already been discussed at village level is, however, necessary.

2. Most of the Census Division complained that the present M.H.A. was not suitable to this area and claim an older experienced man would be of greater assistance to Maprik. The complaints were of the same nature as those experienced in other Census Divisions, the man does not visit villages in his electorate and make direct contact with the people as did Mr. Tanindei. The Regional Member was also mentioned in a few places and only on one occasion has a meeting been organised by him at Maprik for the benefit of the people. The Kalabu village people were one group who supported the M.H.A. and had no comments to make on his present duties as the elected Member. The Kalabu groups have long been known for their lack of co-operation and apathetic way of life.

3. The usual anti-Local Government opinions were expressed but only one village complained of the poor efforts of the Council and the $6.00 tax rate in force. It is becoming increasingly difficult to quietly discuss

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discuss problems with people in this area and once a group assemble to talk, one only hears of the concerns of those who are not paid at least $100 for a bag of coffee and from those who are made to work on the road for a period of 4 hours or so a week. I believe many people will purposely mislead anyone who questions them on earnings and income nowadays as they feel they will be exploited with taxes, school fees and other rates payable to assist the overall development. The Kimbangwa village group has expressed very strong anti-Local Government feeling but this may be indirect stirring by the Councillor for this village (John Jambapwi) who apparently takes both sides when the situation requires such.

4. The Greater Maprik Council is favoured and the Maprik Census Division is financially very sound with the overall result of a basically sound indigenous community.

5. Improved Political Education would benefit the area and long discussions were held on some points relevant to this area and the Council as well as the House of Assembly. The term "independence" was discussed and it is very clear the term is entirely misinterpreted to the end where a long life of luxury awaits the indigenous population following the immigration of the non-indigenous population back to lands unknown. Somewhere along the line, someone has explained at great lengths the ill effects of independence at an early stage of development and with this in mind they are still showing caution as if the mention of the word would bring instand rebuke from somebody. The Council has been the only source of discussion on this subject and it is pleasing to surmise that at least some of the Local Government activities and discussions are being brought to village level.

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Unity and co-operation at village group level is still a problem to be overcome and minor incidents have become in some instances major conflicts involving large groups of people. The area is in close proximity to Administration bodies and this deters in most cases the people who wish to settle disputes in an unlawful manner.

ECONOMIC

6. The Maprik Census Division is above all a very sound economic area where opportunities exist for residents to establish for themselves an above average income from the sources available; gold, coffee, rice and cattle raising are few of the industries available to the people. At present they are earning, by indigenous standards, incomes within the top bracket of the Sub-District, these earnings are far from the potential earning available. Only steady and continuous hard work will increase their earnings and it is realised they are not in favour of this hard work. Total mature trees in the Census Division was 51,028 and immature 20,520 for the 1968/69 year. The Agricultural Department ascertain a loss of 50% of the coffee rotting on the trees each season but in many places this would be a conservative estimate.

7. The growers have a tendency to place the blame for crop prices, diseases, the minor transport problems which sometimes occur with Society vehicles, and other activities of the Society which they dislike, on the shoulders of the Agricultural Department and the Society Directors receive no mention at all. In most cases a full investigation into any grievances will result in the same answer being found, the Directors fail to satisfactorily explain details of any projects and undertakings by the Societies.

8. The people here are in a fortunate position of being

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able to carry out seasonal work with both coffee and gold. When the coffee season is at its end, the men will travel to the headwaters of the various rivers and pan gold until the beginning of the next wet season and also the beginning of the new coffee season. Incomes from gold are exceptionally high.

9. The road system is sometimes used as an excuse for the lack of work carried out on crops but secondary roads serve the Census Division to an extent where very little hauling by hand has to be carried out. An exception is Imbia where the only road out follows the creek winding down from the large lake above and in the wet season the area is reached by walking path only.

10. Coffee is still the favoured crop because of its higher return compared with rice but some still continue to clear new rice gardens and find rice a suitable crop for their needs. The question was raised on numerous occasions of Oil Palm industries beginning in the Sepik District and what objections were raised to people beginning to plant the palm. A detailed explanation was given in all instances but when a Maprik Councillor (Stevan of Yauwanjungei) has gone ahead with the planting of palms it is difficult to explain without creating an impression of trying to deceive some and favour others.

11. In two or three villages the once strongly favoured cult activities such as feasts and sing-sings are giving way to increasing hard work and it appears the realisation of the benefits gained from hard work has reached the minds of some. The trend is good to see and it will be interesting to note whether or not this trend will spread throughout.

12. Non-indigenous development during the last 12 months is the construction by the Shell Company of a bulk fuel storage depot and also the beginning of a new Administration

(20)

transport pool. Both projects are connected indirectly with non-indigenous development. No new business ventures have been started. Many non-indigenous owned vehicles are working on road construction and indirectly profiting the Sub-District stores, Hotel and other suppliers.

SOCIAL

13. The Greater Maprik Council market area at Maprik has had an enormous effect on the social life of particularly the women of the area and most incidents of inter-tribal disputes are the work of the hot-headed Maprik man who considers fighting as the only road to settlement. The market has proved an excellent opening for a day away from the village and the women will carry fresh local foods for many miles to gain perhaps up to fifty cents profit per day. The market operates five days per week and the recent construction of a well has provided a handy water supply for various needs.

14. A family feud was observed during the course of the patrol whereby the females of the household took to the trees in the heavy rain and stayed until it apparently became too cold to be bearable.

15. The social customs of this area are extremely poor to the extent where a man or woman cannot remember how many children they have had, how many they have been given and given away and the names of those involved. In all, a Welfare Officer's position created in this township would be an excellent decision for any District Commissioner to approve and would be the beginning of the end of these foul social customs which have been a curse to this area for so many years. Requests so far by the Local Government Councils have not been

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(19)

approved. The parents don't show any concern at all bout the future of their children so long as they have the balanced amount of males and females to assist with working and to ensure a return of bride price.

16. Should the policy of the Administration remain as it is, for example, not to become involved with the change of native customs and traditions, then the social affairs of Maprik people will remain as unstable as always because it has been proved after so many years that Mission influence will not alter customs such as they stand.

17. Only one village shows any signs of having been kept continually clean without signs of any hasty cleaning up prior to the patrol's visit - this was the village of Neligum under Councillor Abraham. The standard of general health was reasonable but some bad cases of various sicknesses, especially in children, show a neglect by the adults. The villages of Maprik 1 and 2 appeared to be the untidiest in the Division, reflecting the attitudes of the people. Self-help projects would not be favoured in this area. Only through constant supervision of authority can any form of assistance be obtained for Council projects such as roads and village wells.

18. The decision by the District Education Committee to levy a $30 boarding school fee has hit home hard and much discussion resulted which led to one finding that they have no money to pay these fees. The money is certainly available in the Maprik Census Division for the number of students attending, the only concern in the village is parting with this amount of money all in the one day.

19. The Maprik Census Division has the services of three schools with a total enrolment of 489. The Balupwine Primary

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(18)

"T" School enrols 171 students, the bulk coming from Kuminibus and Neligum. The School runs a trade store for the benefit of the Parents & Citizens Association and is entirely organised by Standard 5 school children who gain excellent training in management and finance through this store. Unfortunately the Headteacher, Mr. Tame, had educated these children to an extent whereby their business methods have, over the period of 4 months since the store opened, completely demoralised the other storeowners in the area who before the completion of the patrol were complaining of the business they have lost. The store's turnover in 4 months has been over $1,800 with a clear profit to the school of $450, which is to be used for the purchase of a projector and power unit and other education equipment.

20. The AOG Mission conduct few village Pidgin English language schools at various places but these are not well attended and people show no great interest in them.

21. The Public Health Department conduct clinics throughout the Division on alternating weeks and the village of Kuminibus have shown me a bank book containing $200 which was collected in the village and which they wish to put towards the construction of a baby health clinic at Kuminibus.

22. All women's clubs in the area have no activities other than a weekly game of basketball and the club is used throughout the week for the education of pre-school children.

23. During the patrol period, investigations were held into any recent sicknesses but it has been established that the recent epidemic of influenza did not affect the Maprik Census Division at all. All deaths recorded were of other natural causes.

22/10/69
27/11/69
A.R. CRESSWICK

(17)

AREA STUDY

MAPRIK PATROL NO.5 OF 1969/70

MAPRIK C.D.

INTRODUCTION

1. The Maprik Census Division is approximately 30 square miles in area and lies in the foothills of the Prince Alexander Range which borders the north of the Division. The Amogu River runs through the Census Division from the steep gorges above Kuminibus village to the low lying plains south of Maprik. The land rises above the river to steep ridges upon which most of the villages have been founded with very little migration apparent from the ridges down to the water.

2. All villages may be reached by vehicle when the weather is dry and road surfaces are reasonalbe but become very sticky with only a slight amount of rain. The Census Division is very small and the outlying villages of Kuminibus and Kalabu for example are within a two hour walk from Maprik. Annual rainfall is approximately 70 inches per year. The villages up the Clearwater creek area become difficult to reach after heavy rain and consequent flooding as the actual road and walking path follows the river running both alongside and through the creek. Satisfactory repair and maintenance of this road would be impossible. No other feasible route is available to Imbia this way but possibilities lie with a route through Neligum and down the mountain from the south-west.

3. Very little difficulty would be found with the up-grading of the road to Kalabu and onto Yangoru and such is the position with the road from Maprik to Kuminibus with, however, the problems encountered when fording the Amogu River which retains a sandy layer after heavy flooding.

4. Contact at Maprik was made around forty years ago

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(16)

when goldminers first came to the Sepik District with the early Administration officers. This lengthy period has not improved the outlook of many village people towards such important aspects as health and hygiene as villages are in a very bad state of repair and latrines likewise while skin diseases are still prevalent. Hospital treatment has still to be encouraged by threats of action being taken against offenders. Councillors are showing a loss of interest in all activities that surround them and appear to consider only themselves and their relatives who require assistance and advice with village matters.

POPULATION

5. The village population register forms are attached. The increase overall amounted to 31 persons only which is a low percentage when the birth rate of percent is considered. The reason for the low figure is the numbers who have, in the last three months, departed for the Cape Hoskins Oil Palm project. Of the total of 87 migrations out, 43 of these travelled to Cape Hoskins. The previous total figure for the Maprik Census Division in 1968 was 4,715. Deaths since that figure was recorded totalled 70 and births totalled 169. Birth rate per 100 is calculated at 3.6 which is an average figure for the Maprik Sub-District. Death rate since the last census is 1.5 per 100. Natural increase is 2.1 per 100 which is equal to world figures recently released in a United Nations report which stated a 2.0 to 2.1% rise.

6. Many of the absent workers inside the District are working in and around Maprik employed as general labour. The Malaria Control teams employ the greater numbers. Total numbers who had drifted into Wewak in the past appear to have declined and it is hoped these have returned home to establish themselves in their village. The total males employed or

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recorded as being employed as recruited labour outside the District is only 142 which is very low for a population approaching 5,000. This may indicate a wealth of the Division.

SOCIAL GROUPINGS

7. Maprik villagers are able to trace their lineage back through five generations and know the names of males in each generation. The extended family is the dominating group and is the land holding group. Each sub-clan has a leader but the most influential of all is the leader of the largest clan. For this reason, any clan will try to increase population for greater prestige in the eyes of others.

8. Two language groups in the Census Division are the Mountain Arapesh and the Maprik. The Mountain Arapesh language includes the villages of Baranga, Imbia and Loneim and extends with dialect changes only into the Wewak and Aitape Sub-Districts as far as the coast and includes the village of Dagua. Boundaries of the languages are shown in the attached map.

LEADERSHIP

9. Leadership does not appear to be turning toward the younger educated men of a village and the older hereditary leaders still retain their positions as always, having the final say in matters relating to affairs in the village. The Councillors have for appearance sake all the say but are still controlled by the older leaders. The nomination and election of Councillors does not appear to follow any pattern as in a few areas the Councillor is highly appreciated for his efforts and in others he is considered irresponsible and a disadvantage to the villages in his ward. During the election of Ward

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Committee members throughout the course of the patrol, the appointed men were all in the younger age group of 20 to 35 years. In one instance only is the Councillor related to the leader of a clan at Maprik No.2 village.

LAND TENURE AND USE

10. The traditional system of land tenure is based on the extended family. The land rights are patrilineal and all gardens and crops are harvested by the family only without any communal sharing at all with an exception at Kuminibus village. A family has opened a savings account and all proceeds are banked for re-investment into any family business. The present account holds $90.

11. The extended family groups clear the ground and work the crops but are not known to work together in community efforts with other family groups.

12. The Local Government Council at Maprik holds leases at the Council Chambers site and two leases within the town area. These two leases are Section 3 Allotment 2 and Section 8 Allotment 4.

LITERACY

13. An attached Appendix lists the total enrolments of the three recognised schools in the area:

(1) Catholic Mission, Maprik

(2) Primary "T" School, Maprik

(3) Primary "T" School, Balupwine.

A Catholic Mission catechist has a class of preps enrolled at Loneim village and operates for five hours each day, Monday to Friday. English is taught as a foreign language in the three recognised schools. Total enrolment at these schools is 489 of which 228 are from the 15 villages in the Census Division. Grades range from Standard 1 to Standard 6. An

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estimated 40% of adult males are literate in Pidgin English in the village. Their training has been organised by various Mission denominations who have held classes each week to assist with education.

14. Two High School trained males from Nyamikum village are working at Port Moresby, one as a Draftsman and the other with TAA. Five others have entered colleges around the Territory. A further eight young people from Kuminibus have completed High School at Brandi and are all employed and in training as clerks, dentists, postal workers, police and DCA employees. A large number from Kuminibus are away at Brandi High School at Wewak.

15. Radio receivers are common throughout and approximately 20% of families would own a receiver. A number of receivers working and unserviceable will be determined from a survey to be conducted next month by the Council. Interest lies with Radio Wewak for District information and news but no great interest is apparent in newspapers and literature distributed from the Council.

STANDARD OF LIVING

16. Many villages were neglected and in a very unhealthy state when visited - the few that were reasonably clean had only recently been done. Housing is constructed on the ground in the traditional fashion with very few people, in the traditional Maprik fashion, finding the energy to construct a more suitable and hygienic house off the ground. Most Councillors have houses constructed after the style of the village rest house and the use of manufactured building materials is a common sight on these houses.

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17. Cooking implements, tools and knives are still the only European artifacts seen around a village with the exception of hurricane lamps and the odd pressure lamp. Clothing is trade store items and usually only worn on special days or when visiting town. The laplap material suffices during normal village life.

18. Yams, mamei, supplemented with coconut, banana, pineapple, cane and green vegetables is the staple diet. Meat is eaten when available and is obtained from the odd pig, a few birds and fish either traded or caught in the streams. Tinned goods and rice are purchased at trade stores in Maprik, but only on very few occasions unless the person is on a cash wage.

19. Organisations such as a sports club and women's club are functioning in the town but do not extend to the village area. All sports played, both male and female participants, have no connection with village life and teams are selected only from local town residents and departments.

MISSIONS

20. The Maprik Census Division has the services of three Missions operating within a small area and so adding to the confusion of the indigenous resident. To add to the three Missions, the Summer Institute of Linguistics moved into Nyamikum in 1965 studying the language and printing readers in the village dialect. The Seventh Day Adventist following near Maprik is very small and is established as a headquarters for the Maprik area. The pattern of influence is not regular as both remote villages in Dreikikir and some not so far away all follow the S.D.A. teachings and beliefs. The groups,

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however, are very small mainly due to the restriction of forbidding the eating of fresh meat.

21. The Assembly of God and Catholic Mission together have maintained approximately equal shares of influence in the Census Division and the village of Neligum is visited by catechists from three denominations. The AOG have headquarters for the area at Maprik, the Catholic Mission at Maprik and the S.D.A. also at Maprik. The Catholic Mission have established a school at Maprik and prep classes at Loneim village. The A.O.G. do not have any schools at Maprik but do visit villages for religious instruction and Pidgin English classes. Villages identifying themselves as Catholic denomination have approached the Mission asking for an upgrading of the school from the present Standard 3 to Standard 5.

22. The A.O.G. moved into the villages of Kalabu 1 and 2 around 1952 and the Mission staffed by European missionaries but finally closed down in the early sixties because of loss of influence and the little interest shown by the Kalabu people in religious instruction. Services are still held weekly at Kalabu by visits from Maprik. All villages in the Census Division are in close proximity of Maprik and most adherants walk the short distance to attend services at the large churches at Maprik.

23. There is no real conflict between the church denominations at village level, the disagreements appear to come from the non-indigenous persons who establish and run the Missions, each group being guided by their own beliefs but not openly criticising the teaching of the other. The only instance reported was of a minor nature where the Kuminibus people have disturbed S.D.A. gardens and people say this is

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because they will not accept this Mission when they restrict so much of their everyday eating and general living habits. The general attitude toward Missions is that they have been an excellent source of teaching enabling all people to exist peacefully if they so desire.

24. The Summer Institute of Linguistics are at Nyamikum village studying the Maprik dialect for use in the printing of the Bible and other readers in this language. They have not influenced villages or interfered in any way with village custom.

NON-INDIGENOUS

25. Five non-indigenous owned establishments operate in the Census Division. They are as follows:

(1)	Hotel	1 non-indigenous employee 14 indigenous employees.
(2)	R. Worcester ..... Stores (2)	1 non-indigenous employee 8 indigenous employees.
(3)	K.C. Peters & Coy.. Store	1 non-indigenous employee 7 indigenous employees.
(4)	AOG Mission ..... Store	Supervised by missionaries. 3 non-indigenous employees.
(5)	Catholic Mission... Store	Supervised by missionaries. 2 indigenous employees.

26. The Shell Co. will shortly operate from a bulk storage yard supplying petrol and oil to the area and a bakery may be constructed within the near future. Non-indigenous owned trucks and machinery are working both within the area and outside and may be included under this heading.

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COMMUNICATIONS

27. All villages with the exception of Imbia, Baranga, Balogwil and Maprik are linked by vehicular road and may be reached in the dry weather. Apart from the main Sepik Highway, the road from Maprik to Balupwine Primary "T" School is generally good in all weathers but from Maprik to Kalabu only a section to the present Council Chambers has been upgraded to all weather conditions. Society vehicles are able to use all these roads during the dry weather. Roads and walking tracks are shown on the attached map. The only road which would prove very difficult to upgrade is the road from Clearwater near the Amogu crossing to Nyamikum and onto Imbia. This route follows the creek and is continually flooded and washed out in the wet season. There is no other route available to these villages which would be suitable to vehicles. Only one road was found to be maintained both correctly and regularly, this was the road up to Meligum village and through the village area.

TECHNICAL AND CLERICAL SKILLS

28. The total number of educated persons in the categories of technical and clerical skills are all employed in both Administration and private enterprise bodies throughout the Territory. Numbers are recorded under various headings.

ECONOMY OF AREA

29. Total recorded coffee trees in the Maprik Census Division are as follows:

Mature	51,028
Immature 1-2 years	20,520
	71,548

New rice gardens planted totalled 33 only with a further

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(8)

F3 being prepared. From 1st July, 1969 the marketing of these crops is handled by the Sepik Producers Co-operative Asscciation Ltd. The estimated amount of earnings from coffee and rice per farmer is between $80-120 per annum. The amounts cannot be accurately recorded in the Census Division because the Co-operative Association keeps ~~xkx~~ no records of actual amounts paid to the individual village but only amounts recorded as paid to the previous Societies which have been replaced by the new Association. The amounts earned by the individual farmer in the Maprik area could be doubled as it is estimated by the Agricultural Department that at least 50% of coffee is not harvested each season. The only reason is the attitude towards extra work. If a farmer sells coffee to receive an amount of money he is happy to stop working/for a period knowing full well that he is able to live off the land and will not starve.

30. The marketing of fresh foods through the Maprik market is a popular enterprise of the women and all villages participate. It is estimated that many would earn between $40-$80 per year from the selling of fresh foods. The Balupwine Primary "T" School have plantings of fresh food and also market these at Maprik. They hope to establish a contract with the Maprik High School and supply all fresh foods for the school.

31. The Cash Office at Maprik pays out casual labour wages of $2,164 per fortnight and of the 116 employed in the district 86 of these are employed by the government, and are from the Maprik Census Division earning approximately $1,200 of this amount. Others are employed by private enterprise and would earn from $8.00 to $20.00 per fortnight.

32. In the period from 28/10/68 to 18/10/69, goldminers in the Maprik Census Division earned, after deducting expenses,

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almost $4,800, the majority of these from Kuminibus village. The total earned by miners from Kuminibus was $2,750. Some miners claim they are earning approximately $40 per month but others only $10-$20 per month. A miner from Imbia who claims an income of $600 per year from his gold employs five men from the Mamblef Census Division to work at the headwaters of the Amogu River. Goldmining is carried out by the men of the few villages to the north of the Census Division as no other village has land holdings in this area.

33. The usual complaints came to light of the operations of the Societies but in most cases it is the fault of the Directors that misunderstandings occur. Most men are Society members and a surprising number of women have also joined. It is appreciated that without the Society, the marketing of coffee and rice would not be the easy task it is today and returns would not be as expedient as they have been.

34. Three cattle projects are underway in the area at Kuminibus, Neligum and Nyamikum villages. At Kuminibus, six cows have been purchased all 7/8 Braman crosses. The other two villages have completed fencing and are ready for stocking. Three calves have already been born at Kuminibus.

35. At Nyamikum village also a poultry business has been established by a man, Nambasil, who until recently supplied 200 eggs per week to a large store at Wewak. Since the closing of Maprik airstrip he has not been able to airfreight these out and has lost this contract. The poultry at present includes Peking and Muscovy ducks, White leghorns and Rhode Island Red crossed chickens. Two geese have also been purchased from the Highlands. Memebu from Kuminibus has

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established four different enterprises:

(1) Construction of a yard for a piggery, all animals to be purchased from Bainyik.

(2) A poultry yard with a few birds but plans to breed and purchase more until well established.

(3) Has purchased a new Toyota vehicle and runs this in conjunction with his own trade store.

(4) Selling of fresh foods both at Maprik and villages nearby.

The money earned from gold won on the Amogu River has enabled Memebu to establish himself in these fields. He also has close contact with the A.O.G. Mission who have assisted him in the past. All business activities are confined more so to villages in the north of the Census Division and the opportunity to establish these concerns has come from money earned from gold at the headwaters of rivers and creeks winding down from the Prince Alexander divide.

36. An appendix is attached of licensed trade stores showing the monthly sales. Very few are operating profitably, the exception being the store at Balupwine Primary "T" School which showed a turnover of $1,800 in the first four months of trading and a net profit of over $450. All goods are purchased from Wewak and prices charged are less than the larger stores at Maprik. Proceeds from the business are used for the purchase of school equipment which cannot be obtained for the school from the Education Department.

37. No difficulty is experienced in meeting the annual $6.00 Council tax rate, the village of Kuminibus have collected $200 to be given to the Council towards the cost of a health clinic at the village and the parents of the Balupwine school

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children have also approved the financing to $200 from school funds of a library to be constructed at the school by the Council. Income to the census division from all activities with the exception of the 142 male workers outside the District amounts to an estimated $42,800 per annum. This amount is calculated from the following activities:

Rice & coffee	20,000
Market gardening, artefacts & other ventures	6,000
Cash Wages	12,000
Gold	4,800
	42,800

Average per capita income figure is $9.02.

38. Recently it has been found that figures pertaining to cash incomes and other earnings recorded in villages in the Maprik Census Division by field officers have been misrecorded because of village people purposely indicating the incorrect amounts earned and held in Commonwealth Savings Bank accounts.

EXPANDING THE ECONOMY

39. Sufficient arable land is still available even though the population is dense in the Census Division. The encouraging of new gardens would not be satisfactory because of the amounts which rot every year because they are not harvested. Rice would probably continue without trouble. New crops would only be successful if the work involved proved to be less strenuous than coffee farming. Wage earnings could not be increased any appreciable amount until new ventures are established in the township of Maprik.

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POLITICAL DEVELOPMENT

40. The Census Division has a closer contact than others with the Government Departments in the Sub-District and with the Local Government Council and appears to have an understanding of politics which is lacking in other areas. Improving the present political education programme to full time basis at village level will no doubt increase the understanding. At present the average village person apart from the Councillor claims he knows all but questioning reveals the little knowledge he has. Only one village favoured the present member, all others claim he is not presenting their respective grievances to anyone nor will he visit the village to speak to the electors. Some electors claim the present Local Government Councillor in their Ward would be an excellent replacement for the Member because the Councillor at least shows interest in the village and holds various meetings to discuss the work of the Council. The Member has recently visited Council meetings but has sometimes created ill-feeling because he wishes to dictate Council policies which do not concern him.

Mark Lessard ADO

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APPENDIX TO MAPRIK PATROL
REPORT NO.5 OF 1969/70

SCHOOL ATTENDANCE FIGURES - MAPRIK CENSUS DIVISION

1969

MAPRIK PRIMARY "T" SCHOOL

Standards: Prep to Standard 6

Village	Male	Female	Total
Boniora	10	-	10
Nagipaem	3	1	4
Loneim	8	1	9
Yamil	6	-	6
Nyamikum	1	-	1
Imbia	7	-	7
Jamei	2	-	2
Maprik 1	2	-	2
Kalabu	10	-	10
Kinbangwa	7	4	11
Cheragum	5	2	7
Kuminibus	1	1	2
			71

Total enrolment is 227, 71 from villages in the Maprik Census Division, 34 from villages outside and 122 are children of Administration and other employees working and living within the Maprik Township.

BALUPWINE PRIMARY "T" SCHOOL

Village	Std.1	Std.2	Std.3	Std.4	Std.5	Total
Kuminibus	11	13	18	8	14	64
Neligum	10	8	8	6	4	36
Balogwil		1	2			3
	21	22	28	14	18	103

Total enrolment is 171; 103 enrolled from villages in the Maprik Census Division and 68 from other villages.

CATHOLIC MISSION PRIMARY "T" SCHOOL, MAPRIK

Village	Std.1	Std.2	Std.3	Total
Jamei	5	3	1	9
Maprik 1	2	2	4	8
Maprik 2	4		1	5
Nyamikum	6	3	13	22
Kinbangwa	3	3	4	10
	20	11	23	54

Total enrolment is 91; 54 from the Maprik Census Division and 37 from both this Sub-District and other areas around the East Sepik District.

A P P E N D I X.

TRADE STORES IN MAPRIK C/D.

Store Owner	No.	Village	Average Monthly Sales
BASPEN	18004	Nagipaem	$40
GUMBAILU	14294	Kuminibus 2	$10
MANJIPATU	18044	Kalabu	$20
KITWAKIA	17992	Kinbangwa	$3
ABRAHAM	18029	Cheragum	$10
MICHAEL	14332	Kinbangwa	$15
NATI	18075	Kuminibus 2	$2
WINUALE	17984	Kuminibus 1	$20
ALIMACA	18033	Kuminibus 1	$6
MEMEBUR	17986	Kuminibus 1	$100
JEKINAN	17990	Neligum	$4
KIKAP	18006	Kuminibus 1	$4
LAGA	18067	Kuminibus 2	$10
BAKAMOI	17967	Jamei	$40
GIMI	17985	Kuminibus 1	$7
MALEMOLE	17960	Neligum	$2
SIRANGIN	17974	Imbia	$5
KWAIBELEN	18001	Imbia	$3
LUKITINDOU	17963	Kalabu	$40

	Amount Returned to Store

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EAST SEPIK Report No. 68 of 1969/70

Patrol Conducted by H. DREISE, Patrol Officer

Area Patrolled Part of Bumbita-Muhiang Census Division

Patrol Accompanied by Europeans Nil

Natives S. KUMOU, Field Assistant

Duration—From 27./.10../19.69 to 28./.11../19.69

Number of Days 22

Did Medical Assistant Accompany ? No

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

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

Map Reference .....

Objects of Patrol Census Revision and Area Study

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Director of District Administration,
PORT MORESBY.

Forwarded, please.

/ / 19

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District Commissioner

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

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

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

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Popula

		MIGRATIONS			
13	Females in Child Birth	In		O	
F		M	F	M	

GFB/BT

67-8-34.

Division of District Administration,
KONEDOBU. PAPUA.
24th February, 1970.

The District Commissioner,
East Sepik District,
WEWAK.

MAPS - MAPRIK PATROL NO. 6/69-70

Your 67-1-4 of 12th February, 1970, refers.

Six copies of the patrol maps are forwarded herewith.

(S.J. PEARSALL)
a/Secretary,
Department of the Administrator.

... Encl.

Populat

67-8-34

67-3-7

MVN/kr

67/1/34

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

3rd February, 1970.

The District Commissioner,
District Headquarters,
WEWAK.

MAPRIK PATROL NO.6 of 1969/70

Your minute 67-1-4 of 22/1/70 under The Secretary's 67-8-34 of 16/1/70 refers.

2. Please find tracing attached. I think it was originally forwarded with the report under cover of my 67-3-7 of 18/2/69, as it was returned here together with sun prints. Itwas probably inadvertently attached to the sunprints when they were posted back here.

M.V. Neal
Assistant District Commissioner

67-1-4
Secretary,
Department of the Administrator,
KONEDOBU, PAPUA.

District Office,
WEWAK. East Sepik District
12th February, 1970.

Your memorandum 67-8-34 of the 16th January, 1970, refers.

Could 6 sun-prints of the attached map be returned in due course please.

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

GFB:JO

67-8-1

Division of District Administration,
KUNDUBU. PAPUA.

16th January, 1970.

District Commissioner,
East Sepik District,
WEWAK.

PATROL NO. MAPRIK 6/1969-70.

Your reference 67-1-4 of 30th December, 1969.

I acknowledge with thanks receipt of [illegible]uation Report by Mr. H.L. Dreise, Patrol Officer, to Bumbita-Muhiang Census Division.

This well written report gives a sound picture of the general situation in this census divisio.. Mr. Dreise appears to have taken some effort to provide information of interest and value.

The patrol map was not forwarded with the report. Please send it in and I will have copies made, as requested in your memorandum.

(T.W. ELLIS)
Secretary,
Department of the Administrator.

c.c.
Mr. H.L. Dreise,
Patrol Post,
YANGCRU.
East Sepik District.

Whilst political education is a continuing process it is becoming a more specialised task, and you are still expected to participate fully in its extension at every opportunity.

TERRITORY OF PAPUA AND NEW GUINEA

67.8.24 (20)

Reference: 67-1-4

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

30th December, 1969.

The Secretary,
Department of the Administrator,
KONEDOBU, PAPUA.

MAPRIK REPORT NO. 6 OF 1969/70 - BUMBITA/MUHANG CENSUS DIVISION - MR. H.L. DREISE, PATROL OFFICER

Attached please find :-

(a) Original and copy of report.

(b) Copy of Patrol Instructions issued to Mr. Dreise on memorandum 67-3-1 dated 17th October, 1969, written by the Assistant District Commissioner, Maprik.

(c) Copy of memorandum 67-3-7 dated 18th December, 1969, from Assistant District Commissioner, Maprik.

(d) Map of area patrolled.

2. The report is most informative and Mr. Dreise has reported well on this occasion. I look forward to receiving the Area Study of this Census Division in due course from Mr. L.C. Hicks.

3. It is requested that twelve sunprint copies of the map be returned for forwarding to the Assistant District Commissioner, Maprik. Ordinarily I would have these maps sunprinted here but the glass of the sunprinting board has been broken.

E. G. Hicks

(E. G. HICKS)
DISTRICT COMMISSIONER

c.c. Assistant District Commissioner, MAPRIK

Mr. H.L. Dreise, Patrol Officer, YANGORU

(19)

67-3-7
MVN/vp

Department of the Administrator,
Sub-District Office,
M A P R I K.

18th December, 1969.

The District Commissioner,
East Sepik District,
District Headquarters,
W E W A K.

MAPRIK PATROL REPORT NO.6 OF 1969/70

Please find attached, in quadruplicate, Patrol report submitted by Mr. H.L. Dreise, Patrol Officer, who was accompanied in part by Field Assistant Spencer Kumou. Two claims for camping allowance are attached together with a scale map of the area at 1" to 1 mile. It would be appreciated if 12 copies of the attached map could be returned to this office in due course.

2. Instructions for this patrol were altered during the course of it when it became necessary to transfer Mr. Dreise from Maprik to Yangoru as Officer-in-Charge. The patrol was stood down and incorporated only a situation style report. A census revision and compilation of area study were transferred to Mr. Patrol Officer A.L. Hicks. A separate set of patrol instructions was issued to Mr. Hicks covering all the features of the instructions attached here and a new patrol was mounted.

3. Economic development has tremendous potentiality in this area if only the land disputes prevalent both here in the section covered and in the remainder of the Division can be settled satisfactorily. Work is in hand to present these disputes to the Lands Titles Commission and four applications for hearing have already been forwarded.

4. Mr. Dreise's account of tamboran activities in the area and the fact that "They still exist and remain an important part of the villagers' life" (page 7 paragraph 32) is of interest in view of the SSEM Mission's active efforts to suppress this activity.

5. The section on page 14 paragraphs 67 and 68 has been the subject of separate correspondence as requested by the Secretary (my 35-11-1 of 18th December, 1969 to you). It is of interest that the people's reaction was favourable here in view of the fact that this area is the home of Mr. P. Lus. M.H.A. His general attitudes towards mining is not normally favourable to Administration policies in this unless distribution of mining royalties, etc. are on a strict 50% basis to the Administration and the people respectively.

6. Mr. Dreise has submitted an informative and well-written report on this occasion in direct contrast to the last one he submitted, see my 67-1-8 of 22nd October, 1969 and your 67-1-4A of 30th October, 1969. I look forward to him maintaining this high standard of work now that he is Officer-in-Charge Yangoru Patrol Post.

M.V. Neal.
M.V. Neal.
Assistant District Commissioner.

c.c. OIC Yangoru.

(18)

the Administrator

67-3-1
XVN/DLM

Sub-District Office,
MAPRIK.
October 17th, 1969.

Mr. H. Dreise,
Patrol Officer,
MAPRIK.

PATROL INSTRUCTIONS

MAPRIK PATROL No. 56 of 1969/70.

Dear Sir,

Please prepare to depart on patrol for the BUMBITA-MUHANG Census Division on 22nd October, 1969.

2. Yourare required to carry out the following duties during the patrol :-

(a) Revise the census completely at each village.

(b) Compile a situation report and area study as per the Directors memo 67-1-0 of 21/6/63 on our file 67-3-1.

(c) Give the fullest support to the Department of Agriculture Stock and Fisheries in its efforts to expand and encourage cash cropping through the area. I understand that they will also have an officer on patrol during the period you will be in the area. You should liaise with the Officer in Charge Bainyik on his Officer's movements and the objects of his patrol to insure that no conflict of aims occurs and to ensure that the fullest sense of co-operation is maintained between our two Departments.

(d) Give the widest possible publicity to the various prospecting authorities in existance in both East and West Sepik Districts. Note well instructions from the Director D.D.A. in his memo 35-1-1 of 29/4/69 on our file 35-11-1 folios 108, 109, 110. Note also Government Gazette No. 58 of 9/10/69 page 763, indicating approval given to the Prospecting Authority for International Nickel Southern Exploration Ltd, No. 124 (N.G.) You are reminded that a separate memo on reactions from the local people to your publicity efforts is required immediately upon your return from this patrol.

(e) There has been an increasing amount of unrest in this Census Division over the past few weeks over land disputes. I have notified the District Commissioner on this matter and advised him that I intend to issue instructions to patrolling staff to restrict their activities on such disputes to an investigation and preparation of Application for hearing by a Land Commissioner under the Consolidated Lands Titles Commission Rules 1965, published in Government Gazette No. 14 of 18/3/65. My requirements are therefore that all current disputes in the area be investigated and prepared for presentation to a Land Commissioner. This will involve the preparation of an Application on Form I, the survey etc. on Form 2 of the above rules and the collection of statements associated with all parties to the dispute. These statements should assist the Commission when it comes to hear the application.

You are to clearly explain to all litigants in these disputes that you are investigating claims for presentation to the Lands Titles Commission and are in no way adjudicating on any of them. Markers placed in the ground to identify conflicting claims to any piece of land should be permitted to remain and be thus available for viewing by a Lands Commissioner. Other than recording information you must not become involved or otherwise identifyable with any individual party to any dispute.

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(17)

The following disputes are already known to me, although there may be more :-

NINGILIMBI No. 1	V	NINGILIMBI No.2
LEHENGA No.2	V	TATEMBA
LEHENGA No.2	V	NINGILIMBI NO's 1 & 2
KAMANAKOR	V	SUNUHU
SUNUHU	V	NINGAMBLIS

You should peruse the file containing minutes of the AMUK demarcation committee to note blocks marked as being under dispute. Also read our file 34-1- folios 233 to 240 and file 34-1-1 folio 145.

(f) In view of telegram 606 from the District Commissioner Wewak, take note and report immediately to Public Health Department any observations of influenza outbreak.

2. Your patrol must be unhurried and provision is to be made to spend at least one night in each village. I anticipate that you will require at least six weeks to complete this patrol.

3. You should also arrange :

(a) To draw $100 in cash as an advance from the cash office; payments for carriers should be made at the rate of 10 cents per return hour.

(b) To draw patrol equipment from the government store at Maprik.

(c) Liaise with Inspector Dyer for two members of R.P. & N.G.C to accompany you.

(d) Notify me as soon as you require the assistance of DLA Field Assistant Mr. S. KUMOU to join your patrol.

4. Your completed patrol report must be in my hands within 4 days of your return to the station. Familiarise yourself with Standing Instructions and current Circular Instructions particularly Maprik file 67-1-1 folios 107, 108, 109 and file 67-3-1. A copy of these instructions must accompany your report.

5. I wish you a pleasant and successful patrol,

Yours faithfully,

M.V. Neal
Assistant District Commissioner.

H. DREIST

P. Report 6 of 69/70 (16)

BAMBIRA-MUSHIANG

PATROL DIARY

Mon. 27/10/69	Drove to Balif and camped. Did census of Namango village. Held discussions and gave talks on prospecting, etc.
Tues.28/10/69	Commenced census of Balif village.
Wed. 29/10/69	Completed census of Balif village. Held discussions and gave talks on prospecting, etc.
Thur.30/10/69	Returned to Maprik for Court Case.
Mon. 3/11/69	Drove to Ilahita and held discussions on land disputes.
Tues. 4/11/69	Revised census of Uwelum village.
Wed. 5/11/69	Revised census of ~~Bagualif~~ Hauingalif village.
Thur. 6/11/69	Revised census of Awi village.
Fri. 7/11/69	Commenced census of Eil village.. Returned to Maprik.
Tues.11/11/69	Drove to Ilahita. Held talks on land disputes.
Wed. 12/11/69	Completed census of Eil village. Held discussions and gave talks on prospecting, etc.
Thur.13/11/69	Revised census of Ililip village and held discussions etc. with village people.
Fri. 14/11/69	Held discussions on land disputes and inspected the disputed land at Walangam.
Tues.18/11/69	Drove to Ilahita and walked to Kamanakor.
Wed. 19/11/69	Revised census of Kamanakor village and held discussions.
Thur.20/11/69	Walked to Ingamblis and commenced census revision.
Fri. 21/11/69	Completed census of Ingamblis. Held discussions. Walked to Ilahita. Drove to Maprik.
Mon. 24/11/69	Drove to Ilahita and held discussions on land disputes. Commenced Patrol report.
Tues.25/11/69	Supervised survey of disputed land. Writing Patrol Report.
Wed. 26/11/69	Supervised survey of disputed land. Writing Patrol Report.
Thur.27/11/69	Supervised survey of disputed land. Writing Patrol Report.
Fri. 28/11/69	Writing Patrol Report. Returned to Maprik.

(13)

H.D REIST.
P. Repat 6 of 69/70
Bumbita Muhiang

A. INTRODUCTION

Par.1 The objects of this patrol were as follows:

Par.2 (a) To carry out a census revision of the Bumbita-Muhiang Census Division.

Par.3 (b) Compile an area study of the area patrolled.

Par.4 (c) Obtain information on disputed land in the area and compile applications for the hearing of these disputes by the Lands Titles Commission. Details on the background of these disputes were also to be obtained for the information of the Commissioner.

Par.5 (d) To advertise Prospecting Authorities concerning the area, explaining what was likely to occur and the rights involved. Also the people's reaction to this information was to be noted and an impression of their opinions to be obtained.

Par.6 (e) To support the Department of Agriculture, Stock & Fisheries in their effort to support cash cropping, in the area.

Par.7 (f) To note and report any outbreaks of influenza in the area.

Par.8 I am in receipt of written patrol instructions from the Assistant District Commissioner, Maprik to carry out a patrol for the above objects, but after one third of the patrol had been completed, these instructions were verbally amended by him to the effect that I was to complete the work in hand and hand over the patrol together with census figures etc. already compiled, to Mr.L. Hicks, to enable me to proceed as soon as possible to Yangoru to take over as Officer-in-Charge.

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27/10/69 - 8/11/69
H. DRUST:
P. Repat 6
01/69/20
(14)
B/Mulkiha

Par.9 This patrol report will be, as further instructed, a situation report only, of the area already patrolled by me, and the area study and census revision will be completed by Mr. Hicks.

Par.10 The area covered by this report consists of low clay ridges covered for the most part with virgin bush. The villages are as usual on top of the ridges but are more spread out than in more mountainous areas. They are connected by an intricate system of tracks and, in addition, most of the villages are also accessible by road.

Par.11 By far the most interesting village in the area is Ilahita which, in fact, consists of five (5) villages set out like spokes of a wheel with the South Seas Evangelical Mission at the hub. The people of these villages claim a common ancestor and have strong affiliations.

Par.12 European influence has had little effect on the houses in this area which are almost solely of the old type built on the ground. The new style houses built on stumps are more in the nature of status symbols than anything else.

Par.13 The census as completed so far was done without difficulty and no cases occurred of persons failing to appear without excuse. The only limiting factor in actually compiling the census was the time necessary to write the names from the old registers to the new forms. A minimum of fifteen (15) minutes was needed for each page of the old register, and where complications occurred, especially with large families, of numerous marriages, adoptions etc., considerably more time was needed.

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Par.14 I have already commented at length in my report on the Albiges Census Division, on the new forms and I will not repeat those comments here. However, I have since come across a further type of Form 2 with twenty-five (25) lines, which does not correspond to the 25-line type Form 1. Also, the holes in the edges of the various types of forms are in different positions, thus complicating their binding into book form.

B. POLITICAL

Par.15 (1) Local Government and Local Government Councillors. The whole of the area patrolled is incorporated in the Greater Maprik Council but the Council does not seem to have made a very great impression on the lives of the people. They seem to look more to the Missions in the area for guidance and help. This is understandable in view of their greater than normal parochialism. This is due in part no doubt to their distance and isolation from Government and Council officers at Maprik, tending to force them to settle their problems and troubles at village level, rather than bringing them before higher authority. This parochialism is reflected in the numerous land disputes in the area, of which I will write in detail later.

Par.16 The people are anxious for the Council to build a school in the Ingamblis-Sunahu area, a project, I understand, which has been under discussion for some time but which is being complicated by land disputes.

Par.17. No other request for Council assistance was made during the patrol.

Par.18 The personal particulars and opinions I gained of Councillors that I had dealings with during the patrol are as follows:

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Par.19 (a) Biam-Kanauli, Councillor for Balif, Namango and Albinama No.3 Villages. He is married with three children and has had no formal education. He seems well disposed towards the Administration but seems to have little real power in the village.

Par.20 (b) Kunai-Waluf, Councillor for Ililip, Eil and Auwi Villages, has six wives and seven children. Three of his children have been adopted by other family members. His education consisted of passing Standard 3 at a Mission School. He is a leader of some standing in the village but only, I suspect, in dealings with the Administration, and is overshadowed in other matters by other traditional leaders, more of which later.

Par.21 (c) Salapan-Siama, Councillor for Hagualif and Uwelum Villages, has two wives and six children. He has no education. He seems to have no power at all in the villages, not even amongst his own family and stays in the background while Kunai, the other Councillor in the Iluhita village complex, does most of the talking Salapan might be expected to do.

Par.22 (d) Bi'ina-Angindo, Councillor for Kamanakor Village has two wives and three children. Has no education. He seems to have a bit of power in his village.

Par.23 (e) Lango-Wamanda, Councillor for Ingamblis and Ulamup Villages, has one wife, three children, and no education. He comes from Ulamup Village and has no authority in Ingamblis, being completely overshadowed there by Anumbange-Ningihali of Ingamblis who was the former Councillor for these villages. As I did not visit Ulamup, I was unable to guage his standing there.

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(2) House Of Assembly and Members

Par.24 The M.H.A. for this area is Pita Lus who comes from Lehinga but lives at Balif, the reason for which I was unable to determine. Strangely, he seems to have made less an impression in this area than in the Albiges Census Division. During discussions on Prospecting for Minerals, the heated arguments and accusations, reflecting Lus' well known views on this subject, which characterised these talks in the Albiges area, were pointedly absent. ~~The~~ In line with their parochial thinking, the people in this area were more interested in the possibility of making a business out of mining or working the mining company, rather than worrying about the more abstract idea of Australia or other countries making a profit out of Papua New Guinea's resources, particular worry of Lus and his followers. This attitude is more understandable in the Hahita people who have no love for the Lehinga people, the relatives of Pita Lus.

Par.25 During my three day stay at Balif, the M.H.A. was conspicuous by his absence, although he was in the area on several occasions, and I expressed a desire for him to be present at discussions I intended to hold with the village people so that he might present his views. He did not put in an appearance until the night before I left. Perhaps he feared that he would be shown up before the villagers if he tried to present his views which are known to be in contrast to those of the Administration, or failed to refute any Administration views put forward.

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C. ECONOMIC

Par.26 The economy of the area is still largely subsistance but cash crops are assuming a greater importance each year. The area apparently made a late start in the cash crop field, starting in most cases only five years ago. This type of economy has made little impact on village life and trade stores are uncommon. In the nine villages visited there were a total of 71,248 coffee trees, planted by 508 growers. This is an average of 141 trees per grower as compared with an average of 250 in the Albiges Census Division.

Par.27 The total amount of cash being held by these villages amounts to $7,702 which is in a ratio of 10.8 cents per coffee tree planted. In my report on the Albiges Census Division I put forward a theory that the average income per coffee tree was 10 cents. The figures in this area seem to substantiate this theory. The extra 0.8 cents per tree being held in Bumbita-Muhiang could be accounted for by the fact that less money seems to be going out of the area for trade goods.

Par.28 Only 130 persons have bank accounts.

Par.29 There are 7,307 coconut trees, [illegible],728 betel nut trees and 540 persons claim to grow rice. Note that 32 more persons grow rice than grow coffee.

Par.30 There is a slight amount of dissatisfaction over the prices paid for coffee and rice, mainly rice, but it is not wide spread or as obvious as in other areas.

Par.31 In the villages visited there are 403 members of the Rural Progress Society.

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D. SOCIAL

(1) Anthropology

Par.32 The social systems of the area are reflected in the traditional belief and customs of the people. Although the Tambaran ceremonies are not made now obvious on the surface by such things as spectacular "Haus Tambarans" as they are in other areas, they still exist and remain an important part of the villagers' life.

Par.33 The Tambaran ceremonies are basically initiation rites of males, the core of each ceremony being the secret of what goes on in these ceremonies, secrets which are jealously guarded from the uninitiated and more particularly from the women. In these ceremonies the young males are taught not to mix freely with women, to consider them inferior and shameful, and even to hate them.

Par.34 Although the Mission has been in this area for over eighteen years and has tried to stamp out these ceremonies, they have only succeeded in removing some of the visual signs and implanting a guilt complex. The beliefs and customs remain.

Par.35 There are four grades of Tambaran called Nau, Malulum'u (flying fox), Akate and Gwal, and the ceremonies were described to me as follows:

Par.36 (a) Nau: This is shown to the boys when they are about five years old. A tree is decorated with flowers, etc. and yams are planted. The spirit of the yams is actually the Nau tambaran. The boys are forbiddn to eat meat, bananas, and sago during the initiation ceremony and until the yams grow. They are told not to eat with women or sit with them.

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Par.37 (b) Maulum'u (flying fox): This ceremony takes place when the boys are about eight years. A house is built in the bush by another clan, whose song will later be initiated by the fathers of the boys to be initiated at this time. The boys are taken to this house in the bush where they stay for about two months. They are painted black and their mothers are told that the boys are turned into flying foxes. Later the mothers are told that one of the flying foxes has died but not which one.

Par.38 Men from surrounding villages are asked to contribute pigs to a feast for the boys. These are carried into the bush camp but the women in the village are told that a woman from the other village was being taken to the flying foxes who were going to have intercourse with her.

Par.39 At the end of the two months an all night singsing is held and in the morning the boys are brought back to the village.

Par.40 While in the bush they are told not to eat meat or drink cold water when they return to the village. They are also told to keep apart from the women and girls.

Par.41 (c) Akate: This is apparently a not very important tambaran and is a combination of Nau and Maulun'u and is held at about the same age as the latter. The ages at which boys are shown these tambarans varies as the ceremonies are put off until a sufficient number of boys are within the right age limit.

Par.42 (d) Gwal: This is by far the most important tambaran and is only revealed to mature men. Yams are collected and displayed. Discussions are held as to who has grown the biggest yams. Those who have only grown small yams are ridiculed. The "big" secret of this tambaran is the

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source of the noise which is supposed to be made by spirits but is actually made by men blowing into lengths of bamboo.

Par.43 During these ceremonies the men eat semi-poisonous plants which cause swelling and sores and have been known to cause death.

Par.44 These tambaran ceremonies have the effect of putting the men in a position above the women in that they know something, or at least tell the women that they know something that the women don't know. In this way the young men going off to the plantations perhaps fulfills something of the same role in that when the men return to the village they have had an experience not shared by the women.

Par.45 The people in the Ilahita village complex all claim to be descended from a Mosalai called Paingap. One family claims to be the direct descendants and the head of this family, Akotan-Kwomofe controls all the land belonging to the five Ilahita villages and acts as spokesman in discussions over land. He was also the prime mover behind the project to buy a truck for the village and I also noticed that he was controlling the seed rice.

Par.46 I was told that Akotan holds the secret of the garden magic which is handed down from father to first son. This garden magic is performed each year at the place where Paingap is said to have lived.

Par.47 Paingap is said to have married a muruk who became the first woman and this is how it is said to have come about.

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Par.48 One day all the muruks were down at the river to wash. They had taken off their feather cloaks and hung them on a tree. Paingap, who was hiding in the undergrowth, watching, took one of the cloaks and hid it. When the muruks got dressed again, one of course could not find her cloak and had to stay behind to look for it. When the other muruks had left, Paingap came out, captured the muruk that was left and took her back to his house where she stayed as his wife, and became the mother of the people who lived at Ilahita and, in fact, all the people in the world.

Par.49 Apparently after Paingap and the muruk had many children, these children were always fighting, so the muruk gave them all different languages. Then of course they couldn't talk to each other so they went to all different parts of the country and founded the different groups of people.

Par.50 Another Masalai who resides at Ilahita is said to change into the form of one of the village men and in this form to commit such mischief as raiding a garden or having intercourse with a woman while her husband is away, a very convenient excuse, no doubt, for a man accused of doing such things.

(2) Health

Par.51 The general health of the people appeared good. Apart from chronically infirm persons, few were unable to attend the census through ill health. By far the most common complaint is "grilli" which is very evident in this area - 417 cases were noted.

Par.52 By the time the patrol started, the recent influenza outbreak was almost finished in this area. However, while

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the epidemic was on, 812 persons caught the disease and seven (7) others died from it.

Par.53 Blindness in one eye was the only notable deformity, five (5) cases were noted.

Par.54 At Balif lives a man who was recorded as being born in 1890. As he has a son born in 1912, a grandson born in 1939 and a great-granddaughter born in 1961, it is entirely possible that he was in fact born around 1890, which means that this man has lived to the age of 79, nearly 20 years more than is normal in this area.

Par.55 Of the 106 children born in these villages last year, 13 died giving an infant mortality rate of 12%. This is a great improvement over the position 15 years ago, when, I am assured by the Mission, the percentage of deaths among babies under one year was something like 60%.

Par.56 Of the 2,390 children who have been born in the present generation, 794 have since died (30% deaths) which is about the same as in the albiges Census Division.

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E. MISCELLANEOUS

Par.57 (1) Land: The Ilahita area of the Bumbita-Muhiang Census Division is seething with land disputes. The five villages in the Ilahita complex of course have largest land holdings and it appears as if the surrounding villages are trying to encroach on this land. On the east side of Ilahita, Lehinga No.1 and Lehinga No.2 villages are claiming large tracts of land at present being used by Ilahita village (Walangam, Waipise, Numbafuta and Lufam). These blocks of land have been surveyed and applications, for hearing before the Lands Titles Commissioner, prepared.

Par.58 On the west side of Ilahita, Kamanakor Village is disputing another piece of land being used at present by Ilahita. Originally all the land being used by Kamanakor villagers was given to them by Ilahita village after Kamanakor had been dispossessed of their own clan land in the Saunes area. Now Kamanakor seem to be trying to get a bit more land than they were originally given.

Par.59 To the south of Kamanakor, Sunuhu village is claiming a tract of land on the southern border of Kamanakor land formerly Ilahita's). Sunuhu is also claiming a large tract on the southern border of Ingamblis village. Ingamblis is actually a group that has broken away from Ilahita.

Par.60 In all cases the land that is in dispute is at present being used by Ilahita or its allies and there seems to be a definite move to compress the Ilahita villages into a smaller area. Kamanakor is actually of the same language group as Sunuhu but they seem to have fallen out with them and allied themselves with Ilahita. For example, the two villages have combined to buy a truck. The land dispute between them is more in the nature of a domestic squabble than a real break.

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Par.61 As with most land disputes, great difficulty was encountered in getting both parties of the dispute to sit down and discuss the matter calmly. On several occasions one of the parties to the dispute failed to appear at the time and place set down for the discussion on the land in question. Then when the survey had got underway, they would turn up and claim that the lines being surveyed were not the true boundaries of the disputed land. On other occasions, one side would try to prevent the other from cutting lines on what the first side believed was their land. Another favourite manoeuvre is for one clan to cut the boundary of their undisputed land not in its correct position but move it inside the disputed land.

Par.62 On each of the land disputes that I investigated, I obtained some background information as to the basis of each group's claim, which may be of assistance to the Lands Titles Commissioner when he actually hears the cases. This information is set out below:

Par.63 (a) <u>Walangam Land</u>. The people of Lehinga No.1 village told me that originally both Lehinga and Ililip villages used this ground but the people from Salata came and took it. Two men, Gote and Saefer, one from Lehinga and one from Ililip decided on a plan to get rid of the Salata people. They each implanted a spear underneath the water in a hole used by the Salatas for washing. Some of the children from Salata came to wash at the hole. One jumped in and was impaled on the spear. When the Salatas saw this they left and went to live where Salata village is now, and Walagam land was divided between Lehinga and Ililip villages.

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Par.64 The Ililip people agree with this story except that they say that when the Salata people left, Ililip got Walangam land and the Lehinga people took over Pambil land which the Salata people had also left.

Par.65 (b) Lufam, Waipise and Numbafuta Land: The Lehinga people say that when the Germans came to the area, and Lehinga No.1 village was in possession of this land/were friends with Ililip. However, a man from Ningalimbi was killed during a singsing at Lehinga by a man from Tatembe but Lehinga No.2 was blamed. Ningalimbi and Ililip villages tried to enlist the aid of other villages in the area to come and fight Lehinga No.2 village. When Lehinga No.2 village heard about this they ran away to Lehinga No.1 and other villages and left the above named blocks of land and it was taken over by Ililip who have used it ever since. All this happened about 1920.

Par.66 Ililip people admit the above story is true but they also say that they gave Lehinga No.2 village some land called Heisiwa-Bautimbe to compensate them for the loss of Lufam-Waipise-Numbafuta land.

(2) Reactions to Discussions on Proposed Prospecting for Minerals in the area.

Par.67 In each village visited by the patrol, discussions were held with the people about mining companies who had applied to the Administration for prospecting authorities to look for minerals in the East Sepik District, with the view to avoid any misunderstanding if prospectors should visit this particular area, and also to explain what might occur if minerals were discovered. I explained that the only thing likely to happen in the near future was for prospectors to come to examine rick formations, etc. and that little damage was likely to occur. In the event

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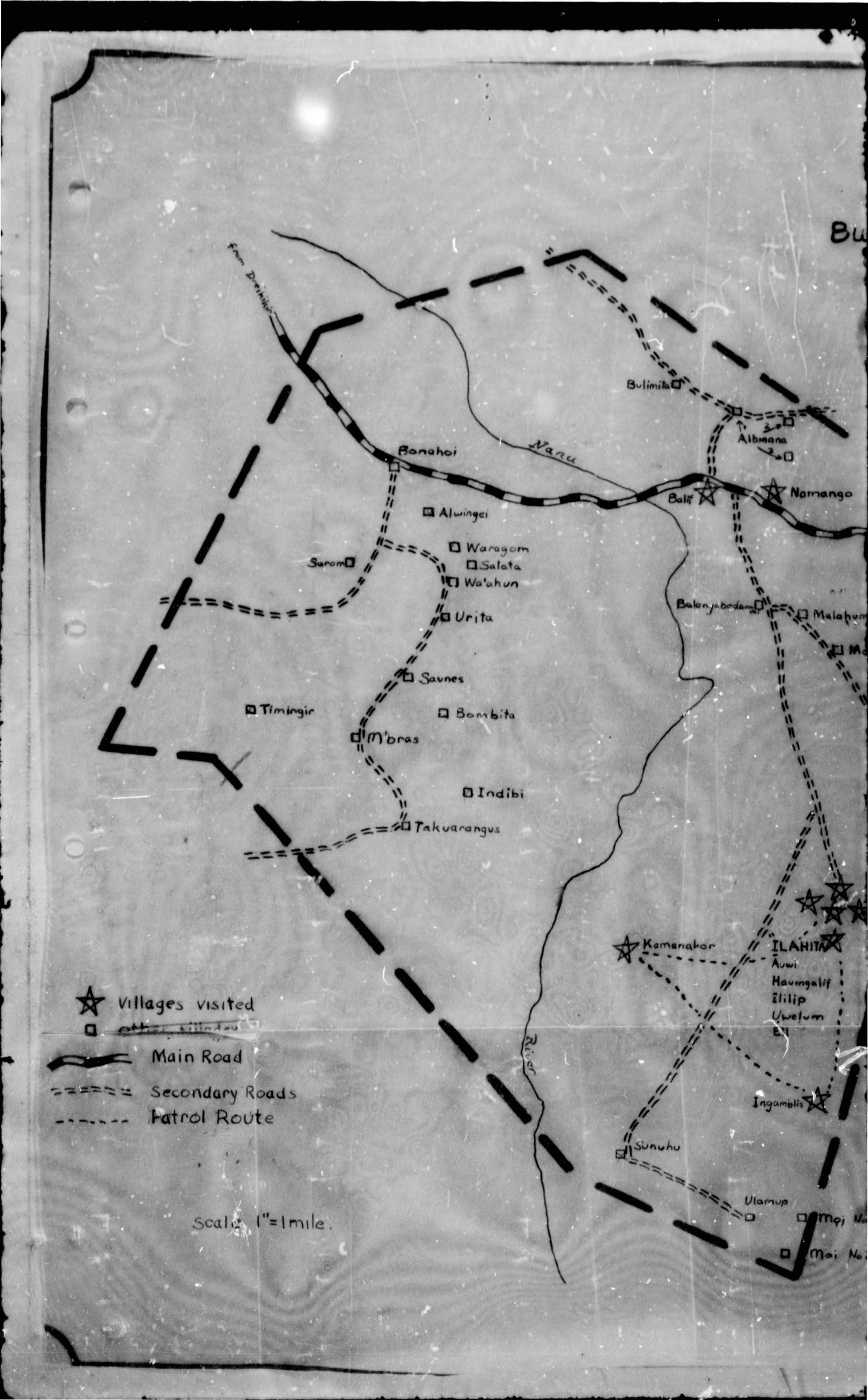
that damage did occur, it would be paid for by the Administration from monies deposited by the mining company concerned, prior to the commencement of prospecting. The majority of the people were in favour of prospecting in the first instance and were grateful that the Administration took the trouble of explaining all this to them. They also expressed a desire to be kept informed of developments, especially in the event of minerals being discovered.

Par.68 I explained in detail that the Administration, like Governments of most countries, reserved the rights of all minerals in the Territory and used the royalties obtained from these deposits to finance major public works throughout the whole country. This way it was possible to avoid the undesirable situation where individuals or small groups obtained the huge profits from these mineral deposits to the detriment of the rest of the population. I think most people were able to understand the advisability of this law. The heated arguments that marked these discussions in the Albiges Census Division were notably absent in this area. These people seem to have been less influenced by outside pressures, in particular, political ones. Even though the local M.H.A. Pita Lus lives at Balif, he does not seem to have been able to convert them to radicals. Perhaps they are just a more easy going group. They seemed more interested in the possibility of making a bit of money from the mining company, than in the question of whether or not the Administration is right in its claim that the minerals belong solely to it.

H.L. DREISE.
Patrol Officer.


From Dretkikir
Bulimita
Albinana
Nanu
Bonahoi
Bali
Namango
Alwingei
Waragom
Salata
Wa'ahun
Surom
Urita
Balanyabedang
Malahum
Saunes
Timingir
Bombita
M'bras
Indibi
Takuarangus
Kamanakor
ILAHITA
Auwi
Hauingalif
Ililip
Uwelum
Ingamblis
Sunuhu
Ulamup
Villages visited
Main Road
Secondary Roads
Patrol Route
River
Scale 1"=1mile.

M. N

Map of

Bumbita-Muihang

Census Division

L'ulimita

Albmana

Banahoi

Naru

Bali

Namango

Alwingei

Waragom

Salata

Wa'ahun

Urita

Balangabadang

Malahum

Mahop

to Maprik

Saunes

Bombita

M'bras

Indibi

Takuurangus

Kamanakor

ILAHITA

Auwi

Havingalif

Ililip

Uwelum

Eil

River

Igamblis

Sunuhu

Ulamup

Moi No1

Moi No2

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of East Sepik - Maprik Report No. 7 of 1969/70

Patrol Conducted by C.J. Rawlings, Patrol Officer

Area Patrolled North & South Wosera Census Divisions

Patrol Accompanied by Europeans -

Natives Various members of R.P.N.G.C.

Duration—From 1 / 10 /19 69 to 31 / 10 /19 69

Number of Days 28

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services 16 / 6 /1969

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

Map Reference.....

Objects of Patrol Supervision of Wosera Council as Adviser, general administration.

Director of District Administration,
PORT MORESBY.

Forwarded, please.

/ / 19

R.J. Hicks
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 ....

GFB:HC

(15)

67-8-30
Division of District Administration,

KONEDOBU. Papua.

9th January, 1970.

District Commissioner,
East Sepik District,
WEWAK.

PATROL MAPRIK NO. 7/69-70

Your reference is 67-1-4 of 17th December, 1969.

I acknowledge with thanks receipt of Special Report by Mr. C.J. Rawlings, Patrol Officer, to North Wosera and South Wosera Census Divisions.

Covering comments are noted with interest.

Mr. Rawlings has continued his good work in the Wosera area. His report provides an interesting account of effective field duties.

(T.W. ELLIS)
Secretary
Department of the Administrator

c.c.
Mr. C.J. Rawlings,
Wosera,
Via MAPRIK.
East Sepik District.

Whilst political education is a continuing process it is becoming a more specialised task, and you are still expected to participate fully in its extension at every opportunity.

67.8.20.

(14)

TERRITORY OF PAPUA AND NEW GUINEA

22 DEC 1969

Reference: 67-1-4

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

17th December, 1969.

The Secretary,
Department of the Administrator,
KONEDOBU, PAPUA.

MAPRIK PATROL NO. 7 OF 1969/70

Attached please find :-

(a) Original and copy of the report.

(b) Copy of memorandum 67-3-7 dated the 26th November, 1969, from the Assistant District Commissioner, Maprik.

2. With reference to paragraph 4 of memorandum 67-3-7 forwarded by the Assistant District Commissioner, Maprik, it is confirmed that the Director of Public Works wrote to the President of the Wosera Local Government Council advising him that bridges for the AMAGU and NANU Rivers were on the design list and that the Co-ordinator of Transport is recommending the inclusion of these bridges in the 1969/70 Works Programme. The Co-ordinating Committee, at its meeting held in Wewak on the 1st September did recommend that causeways should be constructed over the above bridges as it was apparent that something had to be done in a hurry if access into the Wosera was to be achieved in the near future.

3. The Committee felt that the causeways could be constructed inexpensively and speedily and access could be achieved in 1969/70 if these proposals were acceptable to the Co-ordinator of Transport. The Committee did, however, further recommend that high cost/low risk bridges be considered for construction in 1972/73.

4. The Assistant District Commissioner, Maprik, has commented adequately on the remainder of the report and matters of interest to departments have been extracted and forwarded to them.

E. G. Hicks

(E. G. HICKS)
DISTRICT COMMISSIONER

c.c. Assistant District Commissioner,
MAPRIK.

Officer-in-Charge,
WOSERA.

Mr. C.J. Rawlings,
Patrol Officer,
WOSERA.

(13)

8. The comments on thinking about Indonesia contained in Appendix A is of interest but should have been the subject of a separate report to me as soon as it came to Mr. Rawlings' attention, rather than being held until the end of the month. This type of thinking is right in line with the sort of information the Administration is looking for and is always anxious to obtain. It also, of course, would indicate to the political education officers of the District the need for additional emphasis to be placed in their programme into this area.

9. Mr. Rawlings continues to carry out his activities in the Wosera most effectively and appears to be gaining the confidence of the people and the Council most satisfactorily.

M.V. Neal.
Assistant District Commissioner.

C.c. OIC WOSERA.

(12)

67-3-7
MVN/vp

Sub-District Office,
M A P R I K.

26th November, 1969.

The District Commissioner,
East Sepik District,
District Headquarters,
M A P R I K.

MAPRIK PATROL REPORT NO.7 OF 69/70

Please find attached in quadruplicate the Monthly Patrol Report from the Wosera Base Camp for the month of October, submitted by Mr. C.J. Rawlings, Patrol Officer. Also attached is his claim for camping allowance for your approval, please.

2. The report covers Mr. Rawlings' activities in the area during the month and attracts little comment from me inasmuch as it, in fact, adds little to his very comprehensive report recently submitted under Maprik No.1 of 69/70. His mention of political education on page 8 paragraph 3 will be the subject of intensive propaganda and activity from now on until the Elections in 1972 under the political education programme that is to be instituted.

3. Perhaps the cattle project mentioned on page 8 paragraph 5 could be brought to the attention of DASF for their information and assistance when necessary.

4. The subject of the two river crossings on the Amagu and Nanu Rivers is still of vital importance both to us and to the Wosera Council as mentioned on page 9 paragraph 6. I understand the Council has recently received a letter from Mr. Crotty, Director of PWD, to the effect that they propose to construct two bridges now at $15,000 each. This appears to contradict prior information that we had through the District Co-ordinating Committee in that the District Works Engineer, Wewak was planning to construct two low level cement causeways at about $5,000 each. Perhaps some sort of clarification should be sought now as to a final decision regarding these two crossings.

5. The submissions for Rural Development Funds for the area are now in my hands and will be forwarded to you as soon as possible, see page 9 paragraph 7.

6. Provided that there is no official recognition of knowledge by the Administration that village "courts" are being unofficially held, it would seem that little harm would be done. I doubt whether we would be able to stamp them out completely in any case, but nevertheless publicity must be given through the area that lawbreakers must be brought to the police and law courts for attention. We can not in any shape or form condone unofficial courts.

7. The establishment of a women's club in the area under council sponsorship with the assistance of two lay missionaries at Kaugia will undoubtedly be of benefit to the area. Mr. Rawlings should contact the Welfare Section in Wewak for guidance and assistance when necessary.

..../2

TERRITORY OF PAPUA AND NEW GUINEA.

(11)

REPORT of MAPRIK Patrol No. 1 of 1969/70

1/10/69

MAPRIK Sub-district

EAST SEPIK District

SPECIAL Patrol - Supervision of the WOSERA Local Government Council as Administrative Adviser - General Administration

CONDUCTED BY C.J.RAWLINGS Patrol Officer through North and South Wosera census divisions both areas under the council

ACCOMPANIED BY various members of the R.P.N.G.C. who worked in pairs for fortnightly periods from MAPRIK Police Station

LAST PATROL was MAPRIK No.1 of 1969/70 conducted by C.J.RAWLINGS P.O.

POPULATION is 18,097 per 1968/69 figures - no village population registers are attached

DURATION from 1/10/69 to 31/10/69 - 28 days(26 nights) - see diary

INTRODUCTION: This is the second of the special reports that have been requested from the officer patrolling the Wosera, to be submitted monthly. Preparations are under way at present to have a Base Camp established here before the beginning of 1970 and the land for this site has been completed (survey and the investigation) preparatory to being sent to Lands.(at 4/11/69)

The Wosera area of approximately four hundred and twenty square miles is divided into two administrative census divisions and to date has been administered from the Maprik Sub-district headquarters., The council chambers, located on land known as 'Saikingwandu'(which means "where cassowaries walk", hence the metaphorical "Kaunselgwandu"), have been situated centrally with regard to the population and are 17.2 miles by road from Maprik(by the shortest route) south and slightly west of that centre. The country is undulating, consisting of grasslands,tropical rainforests and swampy sago palm creeks. The kunai stretches are apparently rather infertile, according to D.A.S.F.,being of the same type as that around the Yambi area(southernmost point of Sth.Wosera)where a cattle project proved unsuccessful. The growth of coconut trees etc.on these grass areas is generally stunted,seemingly confirming this. The rainforest areas(covering perhaps 30-35% of the area)include areas of secondary growth, which is very thick in parts and appear to be quite fertile,probably due to the collection of humus over the years. They are the sites of economic crops and subsistence gardens and are rapidly diminishing as population increases.

(10)

The sago swamps have caused and continue to cause more trouble and fights throughout the area than any other single factor, because of their importance as part of the people's diet, particularly in the season when they cannot grow any garden crops., and because of the traditional system of exchange, bride price and gift obligations(see heading - Traditional Customs).

The area is dissected by the Amogu, Amuk and Nanu Rivers which rise in the Prince Alexander Mts. behind Maprik and link up in the Sth.Wosera, thence flowing to the Sepik River, which lies about fifteen miles direct, south of the southern border of the Wosera. There is an annual rainfall of over seventy inches, most of which falls from November to April and is Monsoonal. Daily rainfall is convectional, clouds forming in the late morning and early afternoon and causing heavy falls during the afternoon as these clouds rise over the Prince Alexanders. This rain may be accompanied by strong wind gusts(sometimes up to forty knots) and often as not, by lightning and thunder.

The soil is generally of a heavy clay type, with a topsoil going up to eighteen inches depth, at the very most, and generally less than twelve. Where forest or heavy secondary growth exists, the topsoil is covered with varying thicknesses of decaying vegetable matter.

There has been fairly constant contact between the Administration and most of the area since the last war. The council was first established in 1963 - it became a 'multi-racial' body in 1966.

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(9)

PATROL DIARY

Wednesday 1st. October, 1969

Typing patrol report (Maprik No.1 of 1969/70).
0930 to 1810 engaged in taking statements from men of Abusit Village over land known as 'Raga' the ownership of which is disputed with Kunjingini.
Slept Kaunselgwandu.

Thursday 2nd. October, 1969

Four local courts till 1400.
Discussed councillor's course held at Dreikikir by Mr. P. Colton A.D.O., with two councillors. The course was designed for council committee members, re procedures, functions etc. Discussed the relationship of a council to the central government; both men (cllrs. Matik and Nigiti) seemed to understand this.
Several complaints over minor debt and bride price.
Typing patrol report till 1710.
Slept Saikingwandu.

Friday 3rd. October, 1969

Local Courts till 1600 - tax defaulters (20 cases)
Typing patrol report.
Slept Saikingwandu.

Saturday 4th. October, 1969

Worked around council grounds - cut bricks for repairs to council chambers.
Slept Wosera.

Sunday 5th. October, 1969

Observed Wosera

Monday 6th. October, 1969

Nine tax defaulters in the Local Court, one case of stealing and two offensive behaviour.
Discussed payment of tax with the above nine and a number of other people - the need for tax, sources of central government tax etc. All appeared to realise the need for taxation but wanted to stretch their four dollars (council tax) a lot further than possible.

Tuesday 7th. October, 1969

Two Local Courts - 1005. Checked council books - inwards and outwards mail. Discussed area with cllrs. Malken, Baisel and Constables 1/c Sipori - changes in last five years.

...../4

(8)

Wednesday 8th. October, 1969

0630 - to Rumbungei Village to check on deceased male struck on head by wife - to Kunjingini and back(1400) with cause of death report of Meningitis, from Dr. Stocklin, Medical Officer Maprik. Advised relatives. Council's committee meetings till 1600, thence had informal discussions with councillors till 1750, re rules and regulations governing ownership of shotguns, the need for census, the progress of tax collections, (query as to why council was not 'courting defaulters' made by committee members!) I advised that proceedings against tax defaulters had begun and that ~~xxxxxfxxxx~~ the clerk and I were unable to handle the thousand odd men concerned all in one day(or even month) and that it was hoped that people would take heed from the reports of the first few cases(as indeed they are doing).
Slept Kaunselgwandu.

Thursday 9th. October, 1969

Organising maintenance of council grounds.
Enquiry re threats made to member of R.P.N.G.C. who was escorting detainees to Dreikikir Corrective Inst.
Outward mail.
Checking council stocks.
Collecting tax at Saikingwandu.
Afternoon spent discussing counvil's capacity for sponsoring social clubs, economic enterprises etc. with police, clerk, council employees and some council members. Discussed Indonesia(see appendix A)
Monthly financial returns.
Slept Wosera.

Friday 10th. October, 1969

Several complaints of a minor nature.
One Local Court.
Monthly returns.
To Nanu River P.T.S. to check housing and make enquiries re native land that is being used by the school.
To Maprik by bike with Mr. R. Lachal A.P.O. per request of A.D.C. to discuss area and my Adviser's report.
Slept Maprik.

Saturday 11th. October, 1969

Returned Saikingwandu 1400 by bike.

Sunday 12th. October, 1969

Returned Maprik 1700 by bike.

...../5

(7)

Monday 13th. October, 1969

Working on patrol map.
General office duties at Maprik.
Several jobs for council completed.
Slept Maprik.

Tuesday 14th. October, 1969

At Maprik

Wednesday 15th. October, 1969

Returned Wosera 2100(three hours by bike)

Thursday 16th. October, 1969

Several ~~xxxxxx~~ enquiries re sorcery, deserted wives and husbands, reports of failure to maintain roads.
Council meeting opened 1010 - closed 1640.
Several shotgun permits requested.
To Numbungei 1710 to inspect broken well pump.
Slept Saikingwandu.

Friday 17th. October, 1969

Detainees despatched Dreikikir C.I. Advice to Police Officer Maprik re stealing.
Collected council tax as clerk absent.
Slept Wosera.

Saturday 18th. October, 1969

To Maprik with council tractor - returned 2100 with council water tank and other cargo.

Sunday 19th. October, 1969

Observed Wosera

Monday 20th. October, 1969

Most of day spent supervising erection of radio arials.
Discussed patrol post site Komaning with land owners.
Collected tax for council.

Tuesday 21st. October, 1969

Collecting council tax as clerk ill.
Entries in council births, marriages and deaths registers.
By bike to several villages to enquire re any people ill - possibly with influenza - nil seen.

Wednesday 22nd. October, 1969

Collecting tax and tax auditing.
Entries to B., M. and D. registers.
To Maprik by bike to check council orders, post mail collect cash advanve - returned Saikingwandu 2100

...../6

Thursday 23rd.October,1969

To Nanu River P.R.S. by tractor with school supplies.
To Wombisa with tank for Aid Post and infant welfare nurse for clinic.
Collected tax as clerk ill.
To Jambanget by bike to check road maintenance and to discuss council's allocation of $1,000 with A.O.G. Missi[illegible]. Returned chambers 2000.
Discussed area with Mr.A.Pretty R.D.O. who has just completed a two week patrol into the south Wosera.

Friday 24th.October,1969 (National Day)

Bike sent to Maprik for repairs.
Collected tax.
To Nanu River Primary T School - spoke to about two hundred children from standards 2,3,4,5, at the request of the Head Teacher Mr.Eli Monera re the United Nations and the need for unity in this country, starting with their own village groups. Answered questions for a time, mainly about the United Nations. Watched four short sketches prepared by the children, depicting the work of the United Nations. Discussed Wosera area with teachers.
To Saikingwandu 1300 - collected tax and discussed need for tax with men from Kwatmagum and Kwanebandu.
Tax audit.
Slept Saikingwandu.

Saturday 25th.October,1969

To Maprik by push bike.

Sunday 26th.October,1969

Returned Wosera by motor bike 1400

Monday 27th.October,1969

Tax audit.
By bike to Lehinga,Balif checking road maintenance.
Supervised construction of two culverts.
To Dreikikir to discuss Yubanakor land dispute with Mr.Mack O.I.C. (~~[illegible]~~) (see O.I.C. Dreikikir's 35-10-1/217 to A.D.C. Maprik and A.D.C.'s 35-10-6/335 to O.I.C. Dreikikir). There have been no more complaints about this land and the position at present is static. This piece of land will be included in those investigated for condideration by the Lands Titles Commissioner. Discussed councils and obtained details of duplicating machine. Returned to Wosera 1450 - police investigation of fighting.

...../7

(5)

Tuesday 28th.October,1969

Local Court till 0900.
Arranged details of road maintenance prosecutions with the council inspector.
Investigated a couple of complaints re fighting and Rioutous behaviour.
Arranged for line cutting of proposed Patrol Post site.
To Kunjingini by tractor carting coffee for Isogum, Numbungei and Stapigum villagers(no driver was available and I had promised this last week - a Bainyik vehicle was waiting for the coffee on the other side of the river). Inspected road work en route, advising people on methods of constructing culverts. Returned 1700.
Slept Saikingwandu.

Wednesday 29th.October,1969

Began line cutting - Komaning land.
Two Local Courts.
Discussed another patrol post site with owners(Kaunauru)
General council office duties. Letters written re a couple of complaints earlier in the week.
Mr.H.Wetzel D.O. Lands in 1600.
Drove to Kunjingini to collect cargo for Manu School.
Slept Wosera after dinner at Kaugia C.M.

Thursday 30th.October,1969

One Local Court.
Organising maintenance of council grounds.
Most of the day spent in land survey with Mr.Wetzel.

Friday 31st.October,1969

Land survey for Patrol Post site, land Kaunauru.

...../8

WOSERA (4)

P Report No. 7. 1/10/69 - 31/10/69

SITUATION REPORT

A) POLITICAL:

1. There is little to add to what was said under this heading in Maprik Report No.1 of 1969/70. In paragraph 6 of that report I stated that ".....no excessive weight or importance has been attributed to the H.o.A. and that its functions are realised." I meant in saying this, that no 'cultist' beliefs were held out for this body and that it is accepted for what it is, the central law-making body which passes laws that affect all the people in the Territory. People accept that the individual officers are merely instruments through which these laws are applied.

2. I have continued to explain to the councillors how they obtain their powers and how they should apply them. The sudden upsurge in prosecutions as mentioned in para.3 of the above report has had the effect of overall increase in the effectiveness of council rules, and their observance.

3. I hope to be able to spend more time in villages specifically for political education purposes. The degree of literacy is not high and written matter has a limited use; however, used in conjunction with verbal discussions and talks, it can be effective.

B) ECONOMIC:

4. Bainyik D.A.S.F. Experimental Station's Annual Report for 1968/69 has reasonably accurate figures for the production figures of coffee and rice in the area. (See also Appendix E of above mentioned Maprik report). A recent D.A.S.F. patrol in the South Wosera counted over 300 coffee gardens on an approximate total area of 150 acres, with a potential yield of more than 30 tons - however, the officer concerned stated that the yearly production would not likely be more than 20 tons, because of poor management and general lack of interest by the growers. It is estimated that about ten-twelve tons of rice will come out of the South Wosera in the next half year and that this figure should increase over the next few years. North Wosera figures are likely to be more than double the above two.

5. In para.7 of Maprik Report No.1 I said that some interest had been shown in cattle projects but that no one had approached me to make a start etc. Some lads from Isogum Village recently returned from Timbunke Catholic Mission station

(3)

in the Angoram Subdistrict on the Sepik River, which runs a couple of hundred head of cattle, and they have begun building a yard to run cattle. These beasts(I don't know how many yet) are going to be supplied by the mission. A couple of lay missionaries were in Kaugia a while back to see how the preparations for the project are coming along. The mission will I understand, continue to look after it until firmly established.

6. The proposed road work programme has been neglected over the past month for lack of a driver for the council tractor. Two men are ready to begin work and the council's second tractor, which has been off the road for months, should soon be functional again. I am at present occupying the newly completed driver's house on the council grounds but as I hope to have built my own house on the Patrol Post site fairly soon, this should not cause any inconvenience. The only other delay to the road-building programme is the fact that the extra trailer, slasher and terrace blade have not yet been delivered. A number of implements(spades etc.) have been purchased and are being distributed. The two bridges or causeways that I spoke of in para.13 are still in the air, no definite plans having apparently been made. These two bridges, over the Amogu and Nanu Rivers are absolutely essential to improve the communications in the area and possibly open up the Gawanga resettlement area and provide an outlet for the road that is being constructed from Ambunti, by the people. As I was told that these bridges had been approved, it will be unfortunate taht I have to advise the next council meeting that nothing more has been done about them. There was quite an amount of road work done by the people in the initial stages and it is unfortunate that the bridges which they have been requseting for a number of years have still not been installed.

7. Rural Development Funds submissions will be forwarded before the end of November. They will apply to the road from Patukwa to Mungwaia, via Wombisa and Jambitangel. This road may eventually lead into the re-settlement area and join with the road coming from Ambunti.

8. Most other comments under this heading from the above-mentioned report remain unaltered.

...../10

(2)

C) SOCIAL:

9. Refer paras.14-23 inclusive, in Maprik Report of Patrol No.1 of 1969/70.

10. In there past month there have been thirty cases for breaches of council rules, of which two were found not guilty. There were thirteen other cases, eleven of which were under sect.30 of the P.O.O.(N.G.)and two were under sec.443 Q.C.C. One was returned not guilty. This compares with a total of 226 for the previous three months. In para.19 of the above report, I discussed the 'village' courts that were apparently being held, to settle minor matters, and I stated that I see no reason to particularly frown upon this practice; further discussions with people about such matters reveal that they are no more than attempts to relieve ~~xyxxif~~ me of being involved in the most trivial of matters and are not courts in form but attempts to reconcile both parties, much as in our society a fight will be broken up by friends or onlookers to prevent police intervention etc. In a case where one party still feels aggrieved,the matter will be then brought to the police,and I do not see how this practice can or should be interfered with,as it is not harmful to the dispensing of justice nor does it associate the legislative too closely with judicial functions.

11. The council will soon actively prepare for the clubs as mentioned in para.22 of the last report. To date no answer has yet been received from welfare as to what assistance they can give. There are two European lay missionaries(female) at Kaugia C.M. who have shown willing to help run a Woman's club and the teachers there and at other schools are keen on the idea of a sport club with weekly meetings - village reaction to date has not been much.

D) CONCLUSION:

12. The report is brief, there being little to add to the above-mentioned one. Administration influence appears to be holding firm and apart from a certain amount of apathy displayed by the people at times, I feel that the Wosera will continue to progress probably at much the same tempo as other areas of the Territory,the only qualification on this being the oft-spoken of land shortage.

C.J.Rawlings

C,J,RAWLINGS.
Patrol Officer.

(1)

APPENDIX A

Under the diary of Thursday 9th. October, 1969, I mentioned discussions regarding Indonesia. These arose when discussions were in progress regarding the the role of central government. One man made mention that in Indonesia, everything was communally owned, from women, pigs, housing, cars, children and gardens etc. This statement met with a most unfavourable reaction amongst those present - the communally owned gardens seemed (strangely enough) to be the most repugnant of these ideas. Although gardens here are often made by a family or a clan group, there are strict laws governing the usage of land and the removal of food from these gardens. Their idea of the communallly owned system was that a man could go to the garden of any man at any time and remove any food that he wanted; or he could take any woman at any time; or that he could kill and eat any pig as he liked; or that he could sleep in any pe person's house or use their car as they liked. These ideas went very much against their ideas of free enterprise, and the ability of one man to become richer than another by a bit of work. All declared that under this sort of system, they would not work because someone else would just come any time and use up their efforts. Each maintained that instead, he would go and appropriate another person's food etc. Most seemed to realise the end result of such thinking - they did not appear to readily accept my rather cursory explanation of a communist system and the fact that Indonesia is not indeed Communist.

I was unable to discover from where this titbit of information came from except that 'mipela harim long reindio' - presumably Radio Wewak. On a couple of other occasions I have been told that Indonesia, China and Russia, seemingly lumped together under the one catagory, were not very good places. However, if I essay to question any one on this point, I will get no results, except at times from police or other Admin. personnel, who I imagine, are generally the sources of such stories as above described.

Amount Returned to Store

H.Q.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EAST SEPIK Report No. MAPRIK NO.8 - 69/70
Sub-District: MAPRIK
Patrol Conducted by L. C. HICKS - PATROL OFFICER

Area Patrolled BUMBITA-MUHIANG CENSUS DIVISION
ANNUAL CENSUS AND AREA STUDY - Council Area.

Patrol Accompanied by Europeans Mr. R.P. Lachal-Assistant Patrol Officer(Part)
S. KUMOU- D.D.A. Field Assistant (Part)
Natives Sen. Const. BASU(No.1262) and Seniors Const. TIAWAI "

Duration—From 25/11/19 69 to 11/2/19 70

Number of Days 59 days (54 nights)

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services ../9/19 68(20 days) - Area Study and Census

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

Map Reference Fourmile "Wewak" ~~XXXXX~~ SA54-16

Objects of Patrol 1. Census Revision; Publicity Recent Prospecting
~~Authorities~~ 3. ~~Land~~ Investigation.

TOTAL POPULATION OF AREA PATROLLED: 8779

Director of District Administration,
PORT MORESBY.

Forwarded, please.

20/4/1970

E. L. Hicks
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 .... /

JEH:HC

Division of District Administration,
Department of the Administrator,
KONEDOBU. Papua.

67-8-55

1st May, 1970.

The District Commissioner,
East Sepik District,
WEWAK

PATROL MAPRIK NO. 8-69/70

Your reference is 67-1-4 of 20th April, 1970.

I acknowledge with thanks receipt of Annual Census and Area Study Report by Mr. L.C. Hicks, Patrol Officer of the BUMBITA-MUMIANG Census Division.

This is an extremely well written and detailed Area Study of the above census division, which provides a wealth of information of considerable value to other field officers working in the area. The details submitted on land disputes is of great value and I trust that applications registering claims with the Land Titles Commission, are duly prepared.

I have forwarded a copy of this memo to Mr. Hicks at his current station.

(T.W. ELLIS)
Secretary
Department of the Administrator

MINUTE TO:

Mr. L.C. Hicks,
MUMENG.
Morobe District.

I should like to commend you on your fine submission on your patrol to the MUMIANG Census Division. The interest you are showing in your work is most encouraging and is an example for other officers to follow. I trust you will continue to demonstrate this keen interest in your work.

(T.W. ELLIS)
Secretary
Department of the Administrator

1st May, 1970

67-3-7

MVN/cl

Division of District Administration,
Sub-District Office,
M A P R I K,

District Commissioner,
W E W A K

MAPRIK PATROL REPORT NO. 8 of 1969/70

Please find attached the above mentioned patrol report and area study in quadruplicate compiled by Mr. L. Hicks, Patrol Officer and only recently received [redacted] from his new posting at Mumeng in the Morobe District. Claims for camping allowance are attached.

2. This patrol was an extremely extended one lasting 59 days and was also in iteself an extension of incomplete patrol No. 6 which had to been hurriedly curtailed to permit the conducting officer to be transferred to Yangoru Patrol Post. See my covering memo 67-3-7 of 18/12/69. Mr. Hicks Patrol Officer was himself transferred to the Morobe District immediately at the conclusion of this current patrol.

3. Some comments are now in order:

SITUATION REPORT

para 8. A slight error occurs here in as much as the Dept. of Agriculture does not in fact purchase locally grown coffee. This is marketed after processing to Lae in the name of Sepik Producers Co-operative Association.

para 10. The reference here is to para 110 of the accompanying Area Study.

para 16 to 21. These paragraphs depict on an example the primary cause for the length of this patrol. Whilst conducting the revision of census and the collection of material for the Area Study, the patrol's main aim was to investigate land disputes and prepare documentation for hearing by the Lands Titles Commission. This proved enormously time consuming and yet I regard the time spent in this census as most valuable to the Administration and encouraged Mr. Hicks not to hurry these matters in any way at all. Unfortunately Mr. Hicks has not yet forwarded the necessary land documentation on the disputes he investigated from his new posting despite two telegrams from me requesting the required information.

para 2[illegible] The matter of this water catchment scheme at Bonahoi has been placed before the Greater Maprik Local Government Council for attention.

..../2

AREA STUDY

Section B, paras 13,14,15,16. The population increase of 440 or 4.3%, whilst indicating a healthy population nevertheless represents a way above average increase in an area already densely populated. Present almost insurmountable land problems must be aggravated by greater population pressures.

Section C, Social Groupings. I find sections (a), (b) and (c) relatively straightforward but sections (d) and (e) paras 31 to 50 a confusing highly complex discussion of extremely local land intrigues. It speaks volumes for the enormous amount of patience and time Mr. Hicks must have spent in assembling and sorting all of this information. He tosses in names here and there with such abandon and familiarity that the reader would need to be physically involved in the area personally to be able to grasp and comprehend the details completely. Mr. Hicks mentioned to me that the land and social classification in the area was highly complex, his writing of the situation certainly confirms this. I regret that I find this section of the report to be disjointed, and even though I have some local knowledge of the area discussed have read it through and am still left wondering at the object behind such intricate parochial detail.

Section H, Missions. It is pleasing to note that there is a lack of friction between the various mission bodies in the area. The reluctance of the older generation to give away their traditional customs and rites to the face of mission pressure is understandable. The SSE Mission above the others is apparently adamant in its policy of discouraging so called "pagen" rites and through its influence among the present generation as the result of education will probably carry forward its policy successfully.

Section J, Communications. The District Co-ordinating Committee has recommended the issue of Rural Development Funds for the up-grading of the road section BALIF to ILAHITA to LEHENGA to AUPIK. If grated the funds will ensure the provision of a valuable alternative link for economic crops from the area to be moved through to the headquarters of the Sepik Producers Co-operative Association headquarters at Bainyik and Hayfield.

The feeder road from BALIF north towards Supari is currently being up-graded on Rural Development funds and Maprik Council involvement, under the full supervision of the Public Works Department.

Section K, Political Development. The local member of the House of Assembly Mr. P. Lus actively campaigns and travels around this area explaining the work of the House of Assembly. Be his explanations partisan along Pangu Party lines or not, I rather expected this area to be more politically conscious than Mr. Hicks reports it to be. It will be interesting to observe reactions here to the forthcoming visit of the Select Committee on Constitutional Development to Maprik on 4th May, 1970.

..../3

Section M, Economy. The Census Division in spite of a relatively high population and a preponderance of land dispute problems, still contains large areas of undeveloped land. Economic development is progressing most satisfactorily and there is potential for much further explansion.

There is little difficulty here of meeting taxation responsibilities and taxpayer meetings in the area fully supported an increase in taxation for 1970/71 from $6.00 to $7.00

Appendix "A"

These stories collected by Mr. Hicks make entertaining reading and perhaps would be worthy contributions for publication from time to time as legends from this area.

Appendix "B"

This is a highly complex and without local knowledge of the areas concerned a highly confusing document. Mr. Hicks has quite obviously gone to enormous lengths to accumulate the wealth of information it contains and it will undoubtedly prove an invaluable document to anyone involved in the investigation and settlement of land disputes in this area. It tends to read disjointedly as a whole document and unfortunately the accompanying map, mentioned from time to time through its text was not attached by Mr. Hicks. I have written to Mr. Hicks requesting a copy of this map.

The actual areas of land within the Census division, mentioned at para 57, have been surveyed ready for application to the Land Titles Commission for adjudication. I am awaiting the receipt of the relative documentation from Mr. Hicks on these from his present posting at Mumeng in the Morobe District. My comments to you in my 34-1 of 9th April, 1970, are relevant here.

CONCLUSION

This is the second patrol report submitted by Mr. Hicks during his brief period of posting to this Sub-District. This one, as with his earlier one from Dreikikir, is most comprehensive and demonstrates Mr. Hicks careful attention to detail with his willingness to work hard at his task.

Apart from requiring the additional maps and documentation on land to complete the submission, the report is a commendable effort. I must repeat my earlier comment made about Mr. Hicks' report on Dreikikir No. 2 of 1969/70 in my 67-3-13 of about 12th January, 1970, at the last paragraph that his transfer to the Morobe District appears to have been very much their gain and our loss of a good officer.

M. V. Neal
Assistant District Commissioner

c.c. L. Hicks, Patrol Officer
Sub-District Office,
Mumeng, Morobe District

67-8-55

67-1-4

District Office,
WEWAK.
East Sepik District.

20th April, 1970.

~~The Assistant District Commissioner,~~
~~Sub-District Office,~~
~~MAPRIK.~~

MAPRIK PATROL REPORT NO. 8 69/70

Thank you for the above report submitted by Mr. L. Hicks, Patrol Officer.

Your covering remarks are most adequate and I cannot see the need for supplement.

It is obvious that Mr. Hicks has put a lot of work and attention to detail into the patrol report and the subsequent report and I concur with your remarks under Social Groupings. However, the report will serve as a good basis for the next extended patrol to the area.

For your information please.

(E. G. HICKS)
DISTRICT COMMISSIONER.

c.c. to Secretary, Department of the Administrator, Konedobu.

Original and duplicate, together with map, forwarded for your information and records please.

(E. G. HICKS)
DISTRICT COMMISSIONER.

COPY

(80)

Sub-District Office,
MAPRIK

25th November 1969

67-3-7
MVN/vp

Mr. L. C. Hicks,
Patrol Officer,
MAPRIK.

PATROL INSTRUCTIONS: MAPRIK PATROL NO.8 of 69/70

Dear Sir,

As advised to you verbally you are to depart Maprik today, 25th November 1969, and take over the patrol of the Bumbita-Muhiang Census Division from Mr. Patrol Officer H. Dreise. You will find Mr. Dreise at Ilahita Village.

2. You are required to obtain from Mr. Dreise statistical figures and information that he may have already compiled in connection with the Area Study of the Census Division and also details of census figures he has already completed.

3. Mr. Dreise was instructed to compile a situation Report and Area Study of the Census Division, however, as he is being withdrawn half-way through the patrol he will complete only the Situation Report for the part he has carried out.

4. You are to complete census revision for the remaining villages of the Census Division and compile a situation report and Area Study as per the Director's memorandum 67-1-0 of 21st June, 1968 on our file 67-1-1.

5. The following duties are also required:

(a) Give the widest possible publicity to the various prospecting authorities in existence in both East and West Sepik Districts. Note well instructions from the Director D.D.A. in his memorandum 35-1-1 of 29th April 1969 on our file 35-11-1 folios 108,109,110. Note also Government Gazette No.58 of 9th October 1969 page 703, indicating approval given to the prospecting Authority for International Nickel Southern Exploration Ltd. No.124 (NG). You are reminded that a separate memo on reactions from the local people to your publicity efforts is immediately required upon your return from this patrol.

(b) There hasbeen an increasing amount of unrest in this Census Division over the past few weeks over land disputes. I have notified theDistrict Commissioner on this matter and advised him that I intend to issue instructions to patrolling staff to restrict their activities on such disputes to an investigation and preparation of Application for hearing by a Land Commissioner under the Consolidated Lands Titles Commission Rules 1965, published in Government Gazette No.14 of 18th March, 1965. My requirements are, therefore, that all current disputes in the area be investigated and prepared for presentation to a Land Commissioner. This will involve the preparation of Application on Form 1, the survey etc. on Form 2 of the above ruleand the collection of statements associated with all parties to the dispute. These statements should assist the commission when it comes to hear the application.

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(79)

You are to clearly explainto all litigants in these disputes thatyou are investigating claims for presentation to the Lands Titles Commission and are in no way adjudicating on any of them. Markers placed in the ground to identify conflicting claims to any piece of land should be permitted to remain and thus be xxx available for viewing by a Land Commissioner. Other than recording information you must not become involved or otherwise identifyable with any individual party to any dispute.

The following disputes are already known to me, although there may be more:

NINGLIMBI	NO.1	V	NINGILIMBI NO.2
LEHINGA	No.2	V	TATUMBA
LEHINGA	NO.2	V	NINGILIMBI NO's 1 & "
KAMANAKOR		V	SUNUHU
SUNUHU		V	INGAMBUS

You should peruse the file containing minutes of the Amuk Demarcation Committee to note blocks marked as being under dispute Also read our file 34-1 folios 233 to 240 and file 34-1-1 folio 145.

(c) In view of telegram 606 from the District Commissioner Wewak, take note and report immediately to the Public Health Department any observations of Influenza outbreak.

6. Your patrol must be unhurried and provision is to be made to spend at least one night in each village. I anticipate that you will require at least three weeks to complete this patrol.

7. Arrange:

(a) xxxxxxx To draw $50 in cash as an advance from the Cash Office; payments for carriers should be made at the rate of 10¢ per return hour.

(b) Draw adequate patrol equipment from the Government Store at Maprik.

(c) Take over two members of the R.P.N.G.C. from Mr. Dreise.

(d) Liaise with Mr. S. Kumou, D.D.A. Field Assistant, in connection with survey of land dispute boundaries.

8. Your completed patrol report must be in my hands within four days of your return to the Station. Familiarize yourself with Standing Instructions and current circular instructions, particularly Maprik file 67-1-1 folios 107,108,109 and file 67-3-7. A copy of these instructions will accompany your report.

9. You may if you wish, come back to Maprik on Friday afternoons and rturn to your patrol on Monady mornings but you should notify me before in order that I may make the necessary xx transport arrangements. As dicussed with youx, the aim of this patrol is to restore and build up faith in the Administration and generally create good relationships from the Administration to the people. As you are not a member of the local court, it will be necessary for matters requiring magisterial attention to be sent into Maprik. Should any instance arise on the patrol about which you feel unsure, you are to either send word to me in Maprik or come yourself to seek advice or assistance.

10 I wish you a pleasant and successful patrol.

Yours faithfully

.....

M.V. Neal
Assistant District Commissioner.

MAPRIK PATROL No.8 - 1969/70

PATROL DIARY

Period:- 25th November 1969 to 11th February 1970

Bumbita - Muhiang Census Division

Villages not visited by Patrol
but only censused at the nearest rest-house:

		Rest-House
Sarom	..	Bonahoi
Aluwingei	..	Salata
Waragom	..	"
Wa'ahun	..	"
Saunes	..	Urita
Bombita	..	"
Tauanangas	..	Indibi
Timingir	..	M'bras
Albinama No.3	..	Alninama No.2

---oooo0oooo---

Tuesday - 25th November 1969

1330HRS. Departed Maprik and arrived at Ilahita per Administration Toyota at 1430HRS. Introduced to Mr. Donald TUZIN, an anthropologist (American Nationality) who is being sponsored by the Australian National University (A.N.U.) for an approximate 15-~~mth~~ month village-political study of traditional village structure in connection with leadership.

OVERNIGHT ILAHITA VILLAGE.

Wednesday-26th November
0900HRS. Accompanied Mr. Spencer Kumou and Sen. Const. BASU (No.~~1264~~ 1262) to survey boundary of disputed land between Lehinga and Ilahita. Returned Rest-House at 1500HRS.

OVERNIGHT ILAHITA VILLAGE.

Thursday -27th November
Discussions with people of Ilahita 'group' over customs and generally familiarized myself with the people and knowledge of their area.

OVERNIGHT ILAHITA VILLAGE.

Friday - 28th November
Inspected EIL and ILILIP Villages accompanied by Councillor Kunai. Departed Ilahita in afternoon per Administration Toyota.

OVERNIGHT MAPRIK

Saturday - 29th November Observed at Maprik
Sunday - 30th November " " "

(77)

- Patrol Diary .

Monday - 1st December 1969

1145HRS. Departed Maprik per Administration Toyota for Ilahita. On arrival arranged carriers and departed Ilahita at 1430HRS. Arrived Sunuhu Rest House. Inspected village of Sunuhu No.1. Evening discussions with interested people .

OVERNIGHT SUNUHU No.1 VILLAGE

Tuesday - 2nd December
Compilation of new Census-Tax Roll-Roll of Electors forms for Sunuhu No.1 and No.2 Villages. Evening discussions.

OVERNIGHT SUNUHU No.1 VILLAGE

Wednesday - 3rd December
Continued compilation of Sunuhu No.1. Visits by Councillors from Kamanakor and Apangai Villages. Evening discussions with land owners.

OVERNIGHT SUNUHU No.1 VILLAGE

Thursday - 4th December
Completion of census compilation at 1455HRS. 1605HRS Departed on foot for Ingambus for discussions with owners of land under dispute. After discussions at Ingambus, departed 1900HRS via Utamup arriving back at Sunuhu No.1 at 2020HRS.

OVERNIGHT SUNUHU No.1 VILLAGE

Friday - 5th December
Further enquiries re: land under dispute.
1130hrs. Departed Sunuhu No.1 arriving at Kamanakor Rest House for discussions with respective land-owners. After completion, departed Kamanakor at 1700hrs arriving at Sunuhu No.1 again at 1800HRS
Evening discussions

OVERNIGHT SUNUHU No.1 VILLAGE

Saturday - 6th December
Departed Sunuhu No.1 for Utamup. Arrived and inspected village. Evening discussions.

OVERNIGHT UTAMUP VILLAGE

Sunday - 7th December
Further discussions re: land and minor court matters. Evening discussions.

OVERNIGHT UTAMUP VILLAGE

Monday - 8th December
Census Revision of Utamup Village. Balanced figures and further evening discussions.

OVERNIGHT UTAMUP VILLAGE

Tuesday - 9th December
Departed for Moi Rest House. Inspected part of Moi No.1 Village.
OVERNIGHT MOI No.1 VILLAGE

(76)

- Patrol Diary -

Wednesday - 10th December
Census Revision Moi No.1 and 2.
Evening discussions

OVERNIGHT MOI No.1 VILLAGE

Thursday - 11th December
Compilation of Census
Evening discussions

OVERNIGHT MOI No.1 VILLAGE

Friday - 12th December
Completed compilation of Census and Evening Discussions.

OVERNIGHT MOI No.1 VILLAGE

Saturday - 13th December
Balancing Census figures, minor complaints, Inspection of more of Moi No.1 Village.
Evening Discussions.

OVERNIGHT MOI No.1 VILLAGE

Sunday - 14th December
Futher inspection of Village and further discussions extending to late evening concerning land disputes and history.

OVERNIGHT MOI No.1 VILLAGE

Monday - 15th December
Discussions with respective land owners from Moi and Wosera. Evening discussion only a continuation of day.

OVERNIGHT MOI No.1 VILLAGE

Tuesday - 16th. As 15th as well as walking over boundaries. MOI
Wednesday - 17th. " " " " " " " " MOI
Thursday - 18th. " " " " " " " "
Departed for Ingambus inlate afternoon

OVERNIGHT AT INGAMBUS VILLAGE

Friday - Arranged for Mr. S. Kumou who had arrived from ~~XXXX~~ Maprik on 15th December to begin chain and compass surveys of those areas under dispute, to come from Sunuhu where he had been working since the 16th. Departed for Aupik to meet Administration transport. Arrived Maprik approx. 1500HRS.

OVERNIGHT MAPRIK

Saturday - 20th December — Observed MAPRIK
Sunday - 21st December — " "
Monday - 22nd December — " "
Tuesday - 23rd December — " "
Wednesday - 24th December — " "
Thursday - 25th December — Christmas Day

4/

(95)

- Patrol Diary -

Friday - 26th December Observed MAPRIK
Saturday - 27th December " "
Sunday - 28th December " "
Monday - 29th December " "
Tuesday - 30th December " "
Wednesday - 31st December " "
Thursday - 1st January 1970 New Years Day
Friday - 2nd January
Departed Maprik on patrol per Administration Toyota at approximately 1600HRS.

OVERNIGHT ILAHITA VILLAGE

Saturday - 3rd January
Minor complaints and discussions re: land. Evening discussions.

OVERNIGHT ILAHITA VILLAGE

Sunday - 4th January Observed.

OVERNIGHT ILAHITA VILLAGE

Monday - 5th January
Departed for Ingambus Village. Inspection of progress in marking boundaries of land under dispute. Evening discussions.

OVERNIGHT INGAMBUS VILLAGE

Tuesday - 6th January
Still acting as mediator in discussions between Ingambus and ~~XXX~~ Sunuhu. Evening Discussions

OVERNIGHT INGAMBUS VILLAGE

Wednesday - 7th January
Further discussions re: land under dispute. Village inspected and evening discussions.

OVERNIGHT INGAMBUS VILLAGE

Thursday - 8th January.
As Wednesday 7th.

OVERNIGHT INGAMBUS VILLAGE

Friday - 9th January
Discussions and clearing of disputed boundaries

OVERNIGHT MOI No.1 VILLAGE

Saturday - 10th January....As the 9th. MOI No.1
Sunday - Observed MOI No.1
Monday - 12th January....As the 9th. Moi No.1
Tuesday - 13th January....As the 9th MOI No.1
Wednesday - 14th January....As the 9th MOI No.1
Thursday - 15th January
Departed for Ilahita

Overnight ILAHITA VILLAGE

Friday - 16th January
Walked to Bainyik and caught a society car to Maprik. OVERNIGHT MAPRIK

(74)

- Patrol Diary -

Saturday - 17th January Observed Maprik
Sunday - 18th January Observed Maprik
Monday - 19th January
Departed per Administration Toyota for Ilahita.
OVERNIGHT ILAHITA VILLAGE

Tuesday - 20th January
Departed for Ingambus Village. Day spent in checking on progress of S. Kumou in surveying areas under disput between Ingambus and Sunuhu.
OVERNIGHT INGAMBUS VILLAGE

Wednesday - 21st January
Arrived MoiNo.1 village. Later arrival of Mr. S. Kumou from Sunuhu. Commenced surveying areas under dispute.
OVERNIGHT MOI NO.1 VILLAGE

Thursday - 22nd January
Surveying areas under dispute. MOI NO.1
Friday - 23rd " " " " MOI NO.1
Saturday - 24th Day spent in writing patrol notes and relaxing. MOI NO.1
Sunday - 25th Observed. MOI NO.1
Monday - 26th January. Attempted to survey area knownas "Kongai". Not able to due to Wosera's belligerence. Departed Moi No.1 afternoon for Ingambus.
OVERNIGHT INGAMBUS VILLAGE

Tuesday - 27th January
Departed Ingambus for main road at Balif. Returned to Maprik.
OVERNIGHT MAPRIK
Wednesday - 28th January Observed MAPRIK
Thursday - 29th January Observed MAPRIK
Friday - 30th January
Departed Maprik in morning per Administration Toyota for Balangabadangal Rest-House.
Commenced Census revision Balangabadangal/Ilahop /Malahun.
OVERNIGHT BALANGABADANGAL VILLAGE

Saturday - 31st January
Completed census, evening discussions.
OVERNIGHT BALANGABADAGAL VILLAGE
Sunday - Observed
Monday - 2nd February
Survey of Rural Police Post, Balif.
Mr. Assistant Patrol Officer R. Lachal arrived afternoon from Maprikto assist with rapid completion of patrol. Evening discussions
OVERNIGHT BONAHOI VILLAGE
Tuesday - 3rd February
Census of Bonahoi and Salom.
OVERNIGHT SALATA VILLAGE

Wednesday - 4th February
Census of Aluwingei, Waragom, Salata, Wa'ahun Villages.
Evening discussions.
OVERNIGHT SALATA VILLAGE

Ref

- Patrol Diary -

Saturday - 17th January Observed Maprik
Sunday - 18th January Observed Maprik
Monday - 19th January
Departed per Administration Toyota for Ilahita.
OVERNIGHT ILAHITA VILLAGE

Tuesday - 20th January
Departed for Ingambus Village. Day spent in checking on progress of S. Kumou in surveying areas under disput between Ingambus and Sunuhu.
OVERNIGHT INGAMBUS VILLAGE

Wednesday - 21st January
Arrived MoiNo.1 village. Later arrival of Mr. S. Kumou from Sunuhu. Commenced surveying areas under dispute.
OVERNIGHT MOI NO.1 VILLAGE

Thursday - 22nd January
Surveying areas under dispute. MOI NO.1
Friday - 23rd " " " " MOI NO.1
Saturday - 24th Day spent in writing patrol notes and relaxing. MOI NO.1
Sunday - 25th Observed. MOI NO.1
Monday - 26th January. Attempted to survey area knownas "Kongai". Not able to due to Wosera's belligerence. Departed Moi No.1 afternoon for Ingambus.
OVERNIGHT INGAMBUS VILLAGE

Tuesday - 27th January
Departed Ingambus for main road at Balif. Returned to Maprik.
OVERNIGHT MAPRIK
Wednesday - 28th January Observed MAPRIK
Thursday - 29th January Observed MAPRIK
Friday - 30th January
Departed Maprik in morning per Administration Toyota for Balangabadangal Rest-House.
Commenced Census revision Balangabadangal/Ilahop /Malahun.
OVERNIGHT BALANGABADANGAL VILLAGE

Saturday - 31st January
Completed census, evening discussions.
OVERNIGHT BALANGABADAGAL VILLAGE
Sunday - Observed
Monday - 2nd February
Survey of Rural Police Post, Balif.
Mr. Assistant Patrol Officer R. Lachal arrived afternoon from Maprikto assist with rapid completion of patrol. Evening discussions
OVERNIGHT BONAHOI VILLAGE
Tuesday - 3rd February
Census of Bonahoi and Sarom. ~~Evening discussions~~
OVERNIGHT SALATA VILLAGE

Wednesday - 4th February
Census of Aluwingei, Waragom, Salata, Wa'ahun Villages.
Evening discussions.
OVERNIGHT SALATA VILLAGE

43

- Patrol Diary -

Thursday - 5th February
To Urita Village. Commenced census Urita/Bombita/Saunes Villages. Evening discussions.

OVERNIGHT URITA VILLAGE

Friday - 6th February
To M'Bras Village where census revised for M'Bras and Timingir. Evening discussions. Mr. Lachal returned Maprik.
OVERNIGHT M'BRAS VILLAGE

Saturday - 7th February
To Indibi Village and conducted census for Indibi/Tauanangas.
OVERNIGHT INDIBI VILLAGE

Sunday - 8th February
Walked to Bonahoi and evening discussions.
OVERNIGHT BONAHOI VILLAGE

Monday - 9th February
Mr. R. Lachal returned remarkably early from Maprik per Administration Toyota. Loaded extra gear and drove to Bulamita Village where everything was off-loaded. Mr. Lachal (A.P.O.) walked to Albinama No.1 where he commenced census. I stayed at Bulamita, finished census revision and also walked through to Albinima No.1. Evening discussions.

OVERNIGHT ALBINIMA NO.1 VILLAGE

Tuesday - 10th February
Waked to Albirima No.2 and conducted census of Albinima No's 2 & 3. Evening discussions.

OVERNIGHT ALNINIMA No.1 VILLAGE

Wednesday- 11th February
WAlked to Balif and arranged transport for Patrol to Maprik.

PATROL STOOD DOWN

MAPRIK PATROL No.8 - 1969/70

(72)

L.C. Hicks
25/11/69
11/2/70

SITUATION REPORT

BUMBITA - MUHIANG C.D.

POLITICAL

1. The Greater Maprik Local Government Council was proclaimed in November, 1965 when the Amuk and Maprik Councils amalgamated. The Maprik Council began operating in 1958. The Amuk Council was formed somewhat later following a L.G. Survey carried out by Mr. H.S. Pegg (A.D.O.) in August 1962 of the Wora, Albiges and Bumbita-Muhiang Census Divisions with a view to them being included in this new Council. Consequently, in November, 1963 the initial elections for the Amuk Local Government Council were held. Today, as part of the greater Maprik Council, the Divsion is divided into 10 Wards with eleven (11) Councillors looking after thirxty-four (34) Villages with an average population of approx. 258 people per Village.

2. The 1968 House of Assembly Elections produced a controversial figure in Peter LUS as their Representative. Lehinga Village is the home of Mr. Peter Lus M.H.A. However, he moved from there in 1965 when he married into Balif Village where he is now living with his wife. He is now anxious to secure some form of lease of land that has been given him by the Balif people in order to legally secure this rather tenuous arrangement.

3. Impressions gained during the patrol were that the people in the area, more particularly in the immediate vicinity of Peter Lus's home area, have a surprising political awareness and are apprehensive that representatives such as Pita Lus may be too progressive for their liking. Opinions were also expressed that the Mission in the area, referring in particular to the S.S.E.M., have made it discreetly known that they also consider Pita Lus's efforts at variance with the best interests of thefuture of his Electorate. Of course, these reports were not substantiated by the Mission in my prescence. It must be realized that this self-same awareness of the people has been stimulated directly by the presence of Peter Lus as their elected Member. There are quite a number of 'financial' supporters of the Pangu Party throughout the Area, more particularly in the Muhiang area. These people, in the main, have paid up the usual 20¢ or 50¢ with no idea of the political aims or meaning of the Pangu Party or for that matter of any party - There are a couple of members of the Christian Democratic Party in a couple of the Muhiang Villages.

4. Since the initial elections of the Amuk L.G.C. in 1963, there have been another two Council Elections, the second being in May-June 1965 and the third in 1967. The next are due in September of this year and it will be interesting to see whether the people's frustration with the little assistance they have received from their council, will show in a new choice of Councillors. What benefits they have received in the area in the way of education or road-building, they rightly or wrongly attribute to their M.H.A. - Mr. Peter Lus - rather than any individual Councillor.

Situation Report (Cont.)

Bumbita - Muhiang C.D.

5. During the patrol's contact with the Bumbita and Northern Muhiang area, it was gratifying to note the keen interest shown by individuals and the range of querys, often surprisingly complex and heavily flavoured with a mission bias, that were directed at the patrol during the many group discussions held in the evenings. It is extremely apparent that this keen interest and often surprisingly intuitive understanding, especially in the political field owes its growth to the presence of the extremely active and controversial Mr. Peter Lus.

ECONOMIC.

6. Rural development is to be assisted in the next financial year by the allocation of funds under the Rural Development Fund to the Balif - Lehinga - Aupik feeder road. Other feeder roads in the area are also under consideration for future allocations under this scheme.

7. The economy at the moment is based on coffee with rice as a secondary cash crop. Both are purchased by the two societys serving the Division although recently they have amalgamated with other Societies in the Maprik Sub-District to form an association with its headquarters at Hayfield near Mapril, where it is hoped to build bulk-stores. If the trend evident now in the rapidly increasing coffee yield as well as the prospect in the not too far distant future of having an all-weather road link between Wewak and Lumi/Nuku, continues then the coffee-production will probably warrant the construction of a coffee-processing factory in Wewak,

8. Marketing for both crops are carried out with the Society as agent and D.A.S.F. at Bainyik as buyers. There is no non-indigenous development in the area other than the saw-mill established at Balif by the S.S.E.M. However, they usually meet only the demand of their own stations. As well, there is one trade-store owned by a European - Mr. B. Porter - at Balif, on the corner of the main road and the feeder road going North to Bulamita and Albinima and beyond.

SOCIAL.

9. Education facilities are urgently required in the area. Some resentment was apparent towards the Mission teaching staff and what the people regard as an abnormal strictness about behaviour, etc. They are worried because apparently, a number of children have been expelled due to relatively minor incidents. It is unfortunate that the patrol was unable to discuss this and other aspects of the Mission's work in the area, due to the lack of time. The opening of the High School in the Maprik Sub-District at Hayfield will be expected to channel off a number of otherwise idle, and partially schooled youngsters.

(70)

Situation Report (Cont.)

10. Social customs of this area in many cases leave much to be desired but Mr. Bunting's comments in para..110, Section (L), page 21 have a bearing on this situation. It was apparent during census that in certain cases, interest in children and their welfare appears to be in the main absent, especially if the child perhaps is sick, etc.

11. It appears that in the area, the nature of a husband's authority over his wife, depends partly on a superior physical strength which subsequently means it would be possible for him to enforce his will. However, often the wife is somewhat protected by the influence of her kinsmen. Marriage is not generally considered as yet a private affair of the couple, but a social contract uniting two social groups and creating new bonds. These days, any break down in these bonds causes a corresponding break in land, usually resulting in heated discussion between former affines.

12. Polygny is practised throughout the area but is only favoured due to economic reasons - women are principal cultivators and consequently a polygynous man may accumulate more food for feasts which are the means of obtaining prestige (eg. Councillor Kunai of Ilahita) - or for practical reasons where a brother's (deceased) wife is included in the original family group (Levirate). There were even a number of cases where a man has married two sisters (a form of Sororate). Residence is patrilocal although there are examples of matrilocal marriage where due to some wrong committed, imagined or real, the husband is either forced by public opinion or of his own accord to leave his own village.

13. One other interesting point discovered during the patrol was the fact that contrary to usual practise; in the Northern Bumbita it is the mens job to wash and prepare the sago from the palm while the women's job lies solely in the garden.

14. It was suggested by a previous Patrol Officer - Mr. A.R. CResswick in his patrol through the area in 1968 that a Welfare Officer's position would be a valuable asset to the Sub District Office in Maprik, and thus to the District. The number of absentee labourers in other districts with families still at home; the lack of concern in many instances over their woman and children's well-being, etc. There was a case discovered during the patrol where Animbuengi/Yamba of Tauanangas who previously had adopted Antonai/Aisinga (Female of 13 years !..according to the census records) has already been responsible for giving her one child and she now has just delivered another.

15. In 1958 an outbreak of cult activity was apparently dealt with very effectively by Mr. Patrol Officer Pegg. Later in 1959, Mr. Patrol Officer M.J. O'Connor reported a great resurgence of the cult of the long yam, and in all the Ilahita villages as well as many others in the area, particularly Ilahop and Malahun, the practice of this cult occupied a great part of the men's time. Cult-wise, the area has been relatively quiet for some time and no evidence was noticed on patrol other than the seeming obsession with the fact that we as white men are actually their long-lost 'younger brother' returned to finally show them how to receive the benefits too of our material culture(refer Appendix A -

Situation Report (Cont.)

"The Story of Unaluwa" page xii). As yet, there is no evidence that this traditional story is being used in any other way than merely an explanation for both of our racial groups existence. However, it would provide an interesting basis for any cult movement in the area and should be kept in mind by future patrols, I feel.

16. During preparation of land claims to be presented to the Lands Titles Commissioner, it was necessary for a couple of weeks of the patrol to be spent in the Southern Muhiang area, in particular at Moi No.2 to listen to disputes between them and various North Wosera villages hugging their boundary to the South.

17. During these discussions and surveying of the disputed areas, I received reports that on the patrol's arrival at a particular area - "Asa'o" - the Wosera's (In this case Isogum) intended to start trouble and throw myself, the field assistant and the chain off the land. However, though expecting trouble, it transpired that for some unexplained reason no serious problems arose.

18. Lulled into a sense of false security, and with the prospect of only one more block to be surveyed in this troublesome and frustrating area - "Kongai" - myself, Const. Tiawai and Spencer Kumou, the D.D.A. field assistant commenced work. We satisfactorily completed the surveying of one boundary and were commencing another side when without warning a group of Woseras suddenly became uncontrollable in a matter of seconds. Working with them at any time was a headache and one needed to be continually alert for any sign of an increase in the general 'noise level', indicating an attempt to assert their will by forceful means. This particular situation developed in an instant, prompted no doubt by a 'heckler' in the background who seeing Moi cutting a mark through bush which he rightfully or wrongfully believed was his and not patient enough or content to wait on the Lands Titles Commissioner for adjudication, decided to take the matter into his own hands. However, I believe it had all been previously planned that they (ie. Woseras) would show Moi a thing or two and throw us of in the process.

19. What made things difficult at that moment was the fact that Constable was some distance away supervising another group and ensuring that there was no trouble, while Spencer Kumou was some distance behind in the bush still pulling the chain and taking compass readings. Consequently, while I was kept occupied for a few brief moments with the Wosera Demarcation Committee members, a group of milling Woseras began yelling in a particularly belligerent manner and wielding bush knives and lengths of wood scattered in all directions as if in search of the entire Moi group of men in order to seek a fight. My first thought was to halt the rush while it had just started and as yelling was only drowned out by the uproar, I was forced to forcibly prevent one of the lead Wosera men carrying a bush knive from pursuing a group of Moi's. I wasn't helped either by Wosera village leaders who were present although the Moi group heeded my previous instructions in case of any trouble, not to retaliate but to stay in a group and leave it to myself and the Constable.

20. I consider it extremely lucky that a more serious

Situation Report (Cont.)

incident didn't arise and that no injuries resulted from any action by any of the villagers present. The fact that myself and Const. Tiawai along with Spencer Kamau succeeded in averting a full scale riot thus leaves the way still open for representatives of both sides to get together and reconcile the situation. Needless to say we were necessarily forced to abandon any further attempts to survey the area and after spending a considerable time in calming down the excitable Wosera Group and sending everyone home, we ourselves left the area.

21. This incident along with other minor encounters and discussions with various Wosera groups and individuals continually impressed me with the fact that the situation in regard to land availability in this particular sector of the Wosera as already having passed the critical stage.

22. The only solution appears to be resettlement but certainly not on the clan (or maximal group) as the basic unit, which is being used in the scheme to the west in the Gawanga. To allow individuals to resettle does not relieve the situation at all. These people are reluctant to relinquish control of traditional ground knowing that once they finally move then there is no returning. Hence they are more concerned to wait until present land disputes are settled but I feel that to do this, they will be waiting for ever. It seems that Mr. D.A.M. Lea and Mr. J.A.W. Forge who made studies of the problem in the past made very good suggestions:

"...the village segment to me seems to be the largest working unit in the central Wosera and should be the basis for resettlement IF a communal scheme is decided upon"

D.A.M. Lea

" To make blocks of land available to villages to form colony hamlets in the traditional manner".

J.A.W. Forge.

For efficient re-settlement it would be necesssary that all settlers be forced to renounce all claim to land in their villages. However this step would probly not appeal to many Woseras.

23. During a patrol (PR No.4 of 56/57 - North Wosera) by Mr. Assistant District Officer Arthur T. Carey a fair amount of valuable work was done, and in a subsequent letter to the District Commissioner, or District Officer as he was known then, Sepik District dated 5th June 1957:-

"The patrol's task in the area was to settle permanently boundary marks between the various Wosera villages, the boundaries of which generally had previously been settled by former field officers, to sketch the boundaries to provide a permanent record.."

The use of the word permanent is interesting and as illusory as the boundaries have seemed to be. It is a pity that the excellent work by previous experienced officers seems to have been all for naught.

24. Further comments;-

"I think they are complacent, self satisfied and insular

(67)

...insular coupled with vociferous insistence of 'rights', with scant recognition of responsibilities."

K.A. Brown - Patrol Officer
(PR No.7 of 54/55)

"Violence and threats of it must always be viewed in a serious light, particularly among the WOSERA who are prone to it. No misguided tolerance will help in obviating this undesireable trend"

S. Elliot-Smith
District Commissioner - Sepik District.

(In a letter to the Director DDNA of 22/10/1954 as comments on PR No.3 of 54/55 by Mr. Brown)

MISCELLANEOUS

25. During the patrol's duration, enquiries were made into any recent illnesses of an influenza nature, but it appears that the recent territory wide epidemic of this illness did not appreciably affect the Bumbita-Muhiang Census Division. The majority of deaths recoded were from other natural causes.

26. Publicity was given to recent prospecting and mining authorities while in the Muhiang area but due to the patrol's hast in the Bumbita area, they were not as yet collectively informed as required in the Patrol Instructions

27. One point of contention in the Bonahoi area is the Nylex water-tanks formerly installed beside the main road at Bonahoi by an Army civil aid team. The tanks are now polluted and are nolonger suitable for drinking; while the sides of the actual tanks (ie. the earthern surrounds) are caving in. In other words the project has been a complete failure and is regarded as a bit of a 'joke' by the local people.

L.C.Hicks

.....

L. C. Hicks
Patrol Officer

MAPRIK PATROL No.8 - 1969/70

(66)

- AREA STUDY -

BUMBITA - MUHIANG

(A) INTRODUCTION.

(a) Geographical Description:

1. The area patrolled lies to the West of its Administrative Headquarters at Maprik, and approximately mid-way and to the South between Dreikikir Patrol Post and Maprik Sub-District Office. It shares common boundaries with six other Census Divisions, three of which are administered from the Patrol Post at Dreikikir while the other three lie within Maprik Sub-District Office's actual sphere of operations. IT's actual area of 84 sq,miles has a population density of approximately 105 persons to each square mile, working on the latest census figures.

2. Topography in the area is simple, consisting essentially of a series of ridges running in a N.S. line from the Prince Alexander Ranges to the North. It is almost cut in half from North to South by the Nanu River, which also serves to divide the BUMBITA- section from the -MUHIANG section of the Census Division. This is the only River of any importance which runs through this Census Division although the Amuk River lies to the East, in the Wora Census Division, while to the West lies the Mihambon River, actually atributary of the Nanu itself.

3. Vegetation cover is mainly secondary growth as the needs of the dense population in this area has been the cause of the destruction of most, if not all of the original forest cover.

4. The annual rainfall would probably vary from 60" to 68" per year. It invariably rains in the afternoons, clearing at sundown and beginning again during the night. Rain falls fairly evenly throughout the year except for the months from May to November when a relatively dry period is experienced. Probably the heaviest rain would be recorded in November - February. At all times during the patrol walking in the early morning was much more difficult than after 10 or 11 o'clock when the sun had had time to dry out the precipitation from the night, that made the tracks at the best of times very slippery.

(b) Access and Location:

5. The Eastern boundary of the census division is approximately nine (9) miles from Maprik direct with a further eight (8) miles directly to the Western boundary. The whole of the Bumbita and most of the Muhiang (except for 4 Villages) divisions lie immediately to the South of the main road connecting Maprik and Dreikikir. This main road actually runs through the Villages of Balif, Namango and Bonahoi. From Balif, there are two vehicular roads, one North and South, while at Bonahoi, another vehicular road travels south later branching, part to Urita Village and the other going on through Brugum S.S.E.M. Mission Station and eventually on to Dreikikir by the 'back way'. Access to the Division is either by road from Maprik or on airstrips (Mission) located at Balif and Brugum.

6. Of the six Census Divisions surrounding the Bumbita-Muhiang; four are connected directly by road with the area patrolled. Those are the Urat, Wam, Albiges and Wora Census Divisions. Patrols into the area have a choice of commencing at Bonahoi OR Balif OR at Ilahita, all three of which are equally advantageous.

(65)

(c) History of Contact:

7. Prior to the war the Administration aimed at consolidating the country to the East of Maprik and lack of staff prevented the extension to the West and South. After civil Administration was again established, the same policy was observed. However, around 1948 when rehabilitation had become well advanced and the Yangoru Police Post was re-opened, more time was then able to be devoted to the thickly populated areas to the South and West of Maprik. Because of these difficulties, the Bumbita-Muhiang ar a was first patrolled from Aitape although up until the 1949-50 period the majority of the area had had very little contact with the Administration. Some of the places that were visited by a Captain McColl of the A.I.B. near the end of the war were occassionally visited by recruiters.

8. T h e C e nsus Division has had much of its Administration carried out from Dreikikir although Maprik has mounted patrols into the Area at various times in the 1950's. The whole situation actually depended on the staff availability. The Maprik Station itself was opened in 1937 but it was not until 1948 that patrols became at all regular. When the station at Dreikikir was closed in 1952, contact with the area became relatively infrequent being kept up by visits by officers from Maprik. Consequently, a brief history of cargo-cult thinking grew up, culminating in a report from the Ilahita area in 1956 of a movement at the place. It was investigated by Mr. A.D.O. Arthur T. Carey during November 1956 - January 1957 in Dreikikir PR.No.1 of 1956/57. A later out-break of cult-thinking in the Ilahita area in 1958 was effectively dealt with by Mr. P.O. Pegg.

9. As far back as 1959, Mr. P.O. M. J. O'Connor reprted that there appeared to be a great resurgence in the cult of the long yam, and".... in all the Ilahita villages as well as many others, particularly Ilahop and Malahun, the practice of this cult occupies a great part of the men's time." It would appear from impressions and evidence gleaned from the present patrol, this practice is still very much practised in a great many of the villages within the Division, not just those mentioned particualrly by Mr. O'connor.

10. It was reported in August, 1962 by Mr. Assistant District Officer H.S. Pegg in a Local Government Survey Report for the establishment of the Amuk L.G.C. that "....whether it is the beginnings of a nativistic movement or not, but the Indibi and Tauamangas people have flatly refused to enter into the economic field, claiming they were insulted by other villages in the early days of the Rural Progress Societies." Currently these two villages in particular still seem to have some grudge against therest of the Bumbita but they have ventured to a small extent in to the economic field since Mr. H.S. Pegg's report in 1962.

11. The last census patrol was carried out from Maprik Sub-District Office in August-September, 1968 by Mr. Patrol Officer A.R. Cresswick who has since been promoted to Assistant District Officer.

12. Summing it all up, it appears that it has only been since 1950 when the first initial census patrols were mounted from Dreikikir, that any significant contact has been established between the area and the Administration, some twenty years.

(B) POPULATION - DISTRIBUTION AND TRENDS.

(a) Village Population Register (Appendix 1):

13. Please find attached a copy of the latest Village Population Register for the Bumbita-Muhiang Census Division as compiled from figures obtained during this patrol. They show that since the last census patrol in 1968 there has been a natural increase of 2.5% with a birth rate above the average of 4.3%.

14. Though a few of the more obvious pregnancys were noted, there was no attempt by this officer to ascertain the latest neo-mortality rate as this is a task better suited to the talents and knowledge of Infant-Welfare or Public Health patrols. It can be very difficult, especially when one is not trained for the task, to guess whether a woman is in the early stages of pregnancy or not, especially when the situation is complicated by poor stature, voluminous clothing (blouses and skirts), natural reticence and the practical embarrassment on both sides caused by questions of the majority of women of child-bearing age as to the state of their natal health within the preceding year.

15. A Reconciliation with last year's census figures (MAPRIK PR No.8 of 68/69) follows:

Total Population as of Last Census	(1968)			..8339	
Migrations In since	"	"	"	.. 311	
Births Recorded "	"	"	"	.. 380	..9030
Migrations Out "	"	"	"	.. 91	
Deaths Recorded "	"	"	"	.. 160	.. 251
.·. Total Population present Census	(1969)	..			..8779

A break-up of that total into Adults & Children, Male or Female is as follows:(Including Absentees)

Male Adults	 2729
Female Adults	 2342
Male Children	 1951
Female Children	 1757
TOTAL	8779

16. With the exception of four Villages - Auwi; Saunes; Timingir; Ilifwalum - all villages show an increase in population. Of these four villages mentioned; in the case of the latter three their decrease (Saunes - 1; Timingir - 6; Ilifwalum - 5) would be due purely to Migration Out. However, in the case of Auwi which shows a decrease of 6 from last year's figures, it is more likely explained by the above-average death rate of 5.7%, seven (7) deaths being in the approx. 40yrs. and above, range...probable cause, old age.

17. Average village population balances out at approx. 258 with actual village figures varying from 91 for Aluwingei, the smallest to Sunuhu No.1 with 619 people, the largest.

(b) Communications:

18. For a sketch map of the area patrolled, please refer to a copy of the map prepared by Mr. Patrol Officer H. Dreise and attached as Appendix to his Patrol Report - MAPRIK PR No.6 of 1969/70. This map is not very satisfactory but doesxserve to show the approximate Village positions within a more practical format (ie. Scale 1" = 1 mile) than that suggested by Standing Instructions. Another, more detailed map was to have been prepared by this officer, within an identical size but lack of time and the fact that Mr. Dreise's map had been accepted prevented this.

(63)

19. All villages with the exception of the following are connected by road with the main Maprik-Dreikikir all-weather road that passes through Namango, Balif and Bonahoi.

Ingambus
Utamup
Sunuhu No.2
Kamanakor
Auwi
Saunes
Bombita
Timingir
M'Bras
Tauanargas
Indibi

..... TOTAL POPULATION: 2991

20. Every village within the Census Division is connected by an intricate system of walking-tracks while those villages listed in para. 19 are all within easy walking distance of a road. However, with the exception of the main-road from Maprik to Dreikikir, all feeder roads within the Division are subject to weather and at times are extremely difficult to negotiate, due to steep gradients, clay surfaces in places, and a need for adequate culverts and drainage.

(c) Absenteeism:

21. (i) Absentees outside the District

Adult Males	....	552
Adult Females	....	33
Male Children	....	15
Female Children	....	10
SUB- TOTAL		610

(Attending School - 6M; 4F)

(ii) Absentees inside the District

Adult Males	....	74
Adult Females	....	50
Male Children	....	138
Female Children	....	51
SUB-TOTAL		273

(Attending School - 116M; 50F)

TOTAL 883

If one subtracts the number of those attending school, then there is an actual number of 707 people absent from their village at the time of the census...ie. approx. 8.1%. The only problems that the absentee problem seems to be causing at the moment is the number of young wives and children left behind.

22. Masculinity for the population (including absentees) stands at 114;100 (ie. Male:Female). It is interesting to note that if the absentee figures are excluded then the ratio of males to females in the village balances out in the Female's favour. that is 98:100.

(62)

A P P E N D I X B

(C) SOCIAL GROUPINGS.

23. (a) It was unfortunate that due to circumstances the patrol became so disjointed and hurried at the end. Otherwise, it may have been possible to give a more detailed analysis of the various individual groups throughout the Census Division. It was apparent however that Census Boundaries don't follow linguistic boundaries and hence, a number of social groupings extend into neighbouring census divisions.

24. It also appears that in the Muhiang area at least, there existed a few village 'groups' whoformed what could be termed 'power groups' while there also existed a number of smaller communities, either 'immigrants' or residertial who formed alliances at various times with these dominent groups depending on the circumstances and atmosphere. At least three of these stronger 'power groups' could be recognized in the village groups of Moi No's 1 & 2 - 652 people; Sunuhu No's 1 & 2 - 1000 people; the Ilahita 'Group' consisting of Ilifwalum, Hauingalif, Eil, Auwi, Ilahita - 1484 people. Utamup and Ingambus (226 people and 394 people respectively) are Muhiang villages but minority groups; while Kamanakor (436 people) and Sunuhu No's 1 and 2 are 'immigrants'from further west, in the Yubanakor area.

25. The thirteen (13) Villages in the Bumbita area total 2309 people or approximately 26.3% of the total population of the Census Division as of the current census. Within this group there is some division but the extreme hurried nature of the patrol at this stage prevented any factual assessment, of actual limits and how far they extended.

26. Two other groups deserve mention and they are the Balif - Namango group of 555 people; and the Albinama No's 1, 2 & 3 - Bulamita group of 970 people. The Balangabadangal-Ilahop - Malahun group of 653 people appear to be more of a minority group despite their size.

27. For easy reference, the Ilahita group of villages are referred to commonly as a numeral rather than their actual names as recorded in the Village Directory. That is:

Ilahita	No.1	....	Ilifwalum
"	No.2	....	Hauingalif
"	No.3	....	Ilahita (Ililip)
"	No.4	....	Eil
"	No.5	....	Auwi

28. Previously these various groupings appeared to have lived in general harmony but unfortunately ever since Mamalimbi (Lehinga No.2) entered the scene, friction has resulted with its basis - LAND (Refer Section E Area Study and Appendix B). It would also appear that working on linguistic boundaries as a guide to social groups, the Wora villages of Lehinga No's 1 and 2; Ningilimbi No's 1 and 2 (the latter actually an 'immigrant' but included here) and Aperinga should be included with the larger Balif-Balangabadangal group, as well as Amahop.

(b)

29. The predominent functional unit is the extended family, although it is apparent in a number of cases that the nuclear or simple family is slowly assuming a more significant role, due to the increasing 'sophistication' and emphasis on individuality that our society teaches.

(c) (d)

30. Within the census division there are elements of two main linguistic groups and these are bounded, or split up to either side of the Nanu River. Both are from the Arapesh family having a common stock with the Mountain Arapesh spoken in the North of the Greater Maprik Council area and the Yangoru Council area. There are only three villages in the area with a different language - the "Kwanga" - ie. Kamanakor and Sunuhu No's 1 & 2 who speak the Yubanakor dialect. However both have the ability to translate into "Arapesh". Of the two groupings within the division, thirteen (2309 people) villages speak the Bumbita Dialect; while the remainder with the exception of the "Kwanga" group (1436 people) speak the Muhiang dialect (ie. 5034 people without counting those in the adjacent Wora Census Division). There are a number of variations again within the Muhiang dialect - ie. the Balif and Ilahita 'dialects', the former spoken by all villages north of and including the Balangabadangal 'group', within the Muhiang dialect itself.

(d) and (e)

31. Reference should also be made to Section E of the Area Study as well as Appendix B, for further details concerning affiliations and alliances.

32. During the patrol, it was reported that apparently Simai (Auiapwi)/Bau'umba of Lehinga No.2 (Wamalimbi) recently threatened Ningilimbi and Ilahita with death if the latter persisted with the current dispute over land. Apparently the spirits of the dead would rise up, cut their necks and they would be then thrown into holes in the ground. A number of men from Ililip were allegedly witness to these statements but it had not been possible to check with Simai as he was in Wewak. Councillor Kunai (Ilahita 'group') later reported that Mr. Pita Lus M.H.A. on being informed of this matter had reputedly told him that he himself would investigate this matter. On being later asked by this officer about any progress in the matter, Mr. Peter Lus denied any knowledge of these reports, stating it was the first he had heard of it when I had spoken to him. It is difficult to understand why the M.H.A. for the area should attempt to disclaim or cover up any knowledge of the matter, although it is no coincidence that his home village was Lehinga No.1. This story gained fairly wide prominence in the immediate area but I feel has now lost its impact although it would be necessary to follow this up on a succeeding investigation.

33. In the South of the Muhiang, it is evident that the North Wosera villages abutting onto the Moi group, in particular Moi No.2 have been steadily attempting to extend their Northern boundaries still further. The entire border with the North Wosera with the exception of a small section at "Buningili" is under dispute and the brief contact that was necessarily made during discussions over land with the Wosera groups concerned only served to impress upon me very much, the critical nature of the land shortages within the North Wosera C.D.

(60)

34. At the ceasing of tribal hostilities forced by the arrival of the Administration or in some cases by the Japanese all boundaries at that time were frozen. Consequently, villages such as Stapigum and Bapandu who were weak at the time are now desperately short of land, whereas Umunoko was a powerful group at the time. Hence during any discussion, it is still possible to reason with groups such as the latter but where one strikes a group such as Stapigum or Saragum, where land shortage is critical, reason is discarded...

> ...." They are almost without self-respect, and totally lacking in self-confidence, but I believe that they would respond to positive leadership if its aims were comprehensible to them....."

This comment was written by Mr. J.A.W. Forge in his study of the Wosera's problems in January of 1963.

35. A cynical viewpoint of Moi's apparently benevolent desire to give shelter to various village groups in the past, would be that she needed 'adopted' villages to assist her in holding her boundaries, especially in the South where the North Wosera villages would have been a continual 'thorn ~~xxx~~ in the side'. Though the Wosera have relationships with the Southern Kuhiang villages of Sunuhu No.2, Utamup and Moi No.2, these are tenuous. The "Gian" clan of Stapigum No.2 has minor ties with Sunuhu and Utamup, while the "Maningi" clan from the same village has associations with Moi No.2. At present, there are apparently a few people of Saragum origin settled with Sunuhu while Utamup has adopted a few Stapigum No.2 settlers. These small family groups however evidently have existed in this present relationship for a number of years.

36. Apparently, Jambitanga and Umunoko along with Bapandu have always been allies with Moi No.2 although Bapandu's relationship has been relatively recent. Originally, Moi extended her settlements along the two main ridge lines to the South of "Suambugwandei"; the "Wangei" clan moving along the "Buningili" ridge-line while the "Ola" clan extended along the ridge-line terminating in "Lapokwa" until contact was made with elements of the North Wosera villages of ~~x~~ Stapigum and Isogum, who were advancing Northwards.

37. It was interesting to note that comments made by previous field officers and field workers were confirmed even after only a brief contact with various Wosera groups. Complaints centred on land but these were quickly followed by food-worries which are directly concerned with availability of land; while complaints were received again about how previous police and administration officers had never given them a fair go. As has already been mentioned reasoning as an argument is given short shift. It was glaringly apparent that as isolated individuals it is possible to discuss in a reasonable fashion their problems but unfortunately within a group it is hopeless. Even those individuals who may have been conducting ~~a~~ reasonably sincere conversation the previous day, on being part of the group become part of it and will disregard completely what they may have admitted or promised ~~xx~~ previously.

(59)

38. In was also evident that, in support of previous comments of other officers, ridge lines within the Wosera would be the most practical boundaries between villages. The present patrol continually, and almost without ceasing, ran into disputes over sago plantings. These were annoying, in particular, when a single palm was concerned and when the respective Wosera party would under no account give an inch, whether his claim was valid or not. This resulted in a number of cases where to solve the problem, either Bapandu or Moi would disgustingly waive their rights and let the Wosera have the benefit of the doubt. All these disputes arose where boundaries encountered streams.

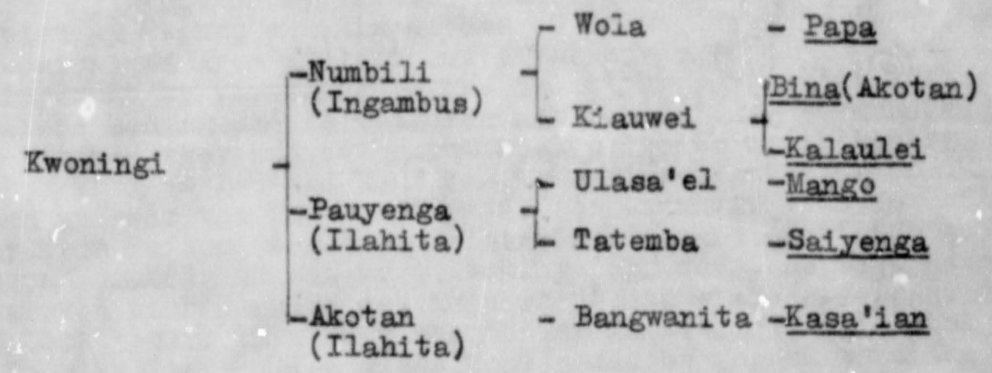
39. Leaving the Wosera and Muhiang border for a moment but still concerned with those Wosera villages to the South of Utamup and Sunuhu. Within the area to the South (ie. North Wosera) the density of the population and the history of forced movement of village groups due to internecine warfare in the past, has resulted in innumerable disputes over land and sago rights continually being brought forward. With the prospect that if the present rate of growth continues then even those small areas of original forest growth will be denuded to make way for cultivation with the final possibility that if this continual cultivation continues then there is likely to be a repeat of the extensive, infertile kunai plains to the South. A far from happy prospect.

40. However, despite their obvious internal friction and difficulties, when it comes to discussion outside the Wosera with fringe groups, then they will always present a united front making it extremely difficult to obtain a balanced viewpoint.

41. Difficulties may be encountered in future with relations between Utamup, Sunuhu and Moi's 1 and 2, due to the fact that if there are further migrations of single families into any of these villages, especially Utamup who is not overendowed with Territory, then attempts will be made to extend boundaries previously lost during inter-village fighting. Intra-village fighting as distinct from inter-village is not uncommon in the Wosera and discussions with two demarcation committee members from Stapigum No.2 outside the group (Sanambuli/Nigigruk and Yau'ungumbuli/Tapmapil) seemed to indicate that they are afraid to venture any form of decision over where a boundary actually exists for fear of Saragum who they claim would then kill them by sorcery. They even expressed the wish that rather than attempt to win back their own ground from Saragum they would rather 'retreat' into the villages in the South of the Bumbita-Muhiang Census Division, a not wholly desireable situation, as those people in the latter area at the present moment have probably only enough for themselves with the future always to be kept in mind. And with the lesson of Lehinga No.2 (Mamalimbi) and Ningilimbi No.2 and Bapandu to be kept in mind, where internal friction has occurred due to the upset in the status quo, it is better that they should settle on ground that has been leased in an area which can afford to give ground away.

42. Contact with the ~~Bumbita~~ Bumbita and villages Northx of Ilahuta were far too short to make any comments, although it seems that Tauanangas and Indibi in the Southern Bumbita still appear to be withdrawn in their contact with the remaining villages in the area.

43. There are ties between Ilahita and Ingambus. For example, in the past an ancestor of Ingambus - Kwoningi - had three sons, two of whom - Pauyenga and Akotan - migrated to live at Ilahita while their eldest brother - Numbili - stayed at Ingambus. They all belong to the "Tinbalin" clan (New Guinea Hornbill).



44. Balangabadangal: Actually the name is made up of 'Balanga', who was an ancestor from the "Tinbalin" clan; and 'Badangal', who belonged to the "Wangei" clan (Black Cockatoo). Ilahop(its original name) was founded by Supawai and his wife Tumbalangei who established themselves originally at "Mambahimbil". Supawai belonged to the "Wangei" clan. At present Ilahop is established at "Gaindil". Balangabadangal has connections with the Bumbita (Bolan of Balangabadangal) when in the past one of their number migrated out; while another - Supafian - migrated out to Albinama No.1; Pasina into Balif while some migrations went into Ililip (Akatin)

45. Some discussions arose between Moi No.1 and Utamup as to whether Moi No.1 would consider returning part of the area they previously lost in fighting. Moi No.1 agreed without much ill-feeling to return a portion of "Lembango" while retaining "Simau'uta" and "Nau'ai". This was agreed to if Utamup would perhaps 'buy' back the ground by giving a feast, and again both parties agreed.

46. Subsequently a feast was prepared by Utamup and Moi No.1 invited. However, Moi No.1 had heard reports that Utamup would later try to trick everyone into thinking that she actually had bought not just "Lembango" but "Simau'uta" and "Nau'ai" combined. Moi No.1 consequently refused to attend the party. This all occurred around Christmas time last year (1969) during the patrol. Utamup then attempted to bribe Dombapa of Moi No.2 to secretly help them in regaining the ground in question. However after reports reached me of this Dombapa immediately returned the money to the ex-luluai of Utamup and denied that he had come to any secret 'arrangement' with Utamup.

47. Later it transpired that the actual basis for

57

Utamup's concern over "Simau'uta" etc. lies in a long standing dispute with Moi No.2 over ground known as "Mul" and "Ninasau" The idea of Utamup's was that if Moi No.2 could assist her to regain Utamup's traditional ground then perhaps it then would be possible for Utamup to reconsider returning an area long under dispute, to Moi No.2.

48. Ingambus had previously returned a small area of ground to Utamup at her request and ~~the~~ part of the price given by Utamup was diverted by Ingambus to Moi No.2 for their help in originally assisting in fighting against Utamup. This arrangement was subsequent to a boundary placed between Utamup - Moi No.1 - Ingabus ground by Mr. Carey (?)

49. Apparently, it was discovered, that Lehinga had schooled up Utamup on this method of arranging a feast to buy a pre-arranged area of land but after-wards to claim more, arguing that by partaking in the feast the particular village ~~x~~ concerned had agreed to sell and now couldn't go back on their word because they had eaten the host's 'price'. Apparently Abraham/Piti of Lehinga No.2 was the prime instigator of this scheme and was the intermediary in the ~~xxxxxxx~~ transfer of money from Ba'apo (Abraham)/Selata (ex-luluai) of Utamup to Dumbapa/Numakola of Moi No.2. Lehinga claimed that this method had worked with Ilahita and that if Utamup wished to regain land lost before then they should try it too, claiming that Moi No.1 was merely ' a snake that could be forced to disgorge its food it had previously eaten'.....that Moi could be 'pursuaded' to ~~xxxx xxxx~~ relinguish ground it had previously gained. Lehinga No.2 and Utamup were originally neighbours prior to fighting between Ingambus, Moi No.1 V Utamup.

50. Within the entire area, it is still possible to find occupational specialists in the field of sorcery and traditional medicine but these people still obtain their subsistence, like everyone else from their own garden work.

51. During a stay in Ingambus I was witness to what was allegedly a ritual act whereby the parents, in this case the mother, after discovering that their daughter had been sleeping with a young man during the night, began to roam the village especially in the region of where the young man usually slept with his family, exclaiming in a loud voice and heaping insults etc. upon the boy and his family about his behaviour. However this was only done because the fact that the boy and girl had already been carrying on a relationship with everyone's knowledge for some time and it was only know that the girl's mother considered it was time to be married that this ritual was undertaken. The relatives of the young man are expected to put up with whatever abuse they receive fro the relatives of the girl, until they can buy her, and have handed over the bride-price and held a feast to celebrate the marriage.

52. Traditionally, if a man wished to marry he would include in the bride-price a large yam to the parents of the girl, in acknowledgement of the yam given to the girl during the celebration marking the transition from girl to woman (first menstrual period). After the payment has changed hands

56

then the newly marrieds are expected to stay inside their house for about 2 weeks without being seen outside. Food is brought to them by the man's mother. After this time, they then wash and food is prepared by the newly married couple for all the young children after which they prepare their own food. After about a month, the husband grows his hair long at the back and cuts it close in the front. Originally, it remained like that for about 4 years or so, till the first child arrived. It was not wise to have children early in the marriage because of the hard work involved initially with establishing food gardens, etc.

53. The married men are not allowed to eat the meat of the cassowary for fear it will cause sickness amongst his wife and children, although it is permitted for single men. However the younger married men are not allowed to eat bananas or meat, only yam, mami, etc....while the young single men are not allowed to eat snake.

(D) LEADERSHIP.

54. There are no outstanding village leaders in the area who would be respected much more than outside their own village group, except of course in the controversial figure of Mr. Pita Lus M.H.A. who lives at Balif. This is not to say that there is no potential but that interest lies as yet, mainly with their own group.

55. The Councillors on the whole leave much to be desired and are for the most part not considered as traditional leaders. The respect which they command or the influence that they wield depends largely on their own personality, drive and considered -ability ~~of~~ by the people to act as an effective intermediary between the Government and themselves. The majority of the major decisions still are considered by the traditional leaders of the village.

56. An example of an ineffective Councillor would be Langu/Wamana of Utamup Village who is responsible for the Villages of Ingambus and Utamup in Ward 23. He replaced Anumbangei/Ningihalit of Ingambus who was Councillor previously and Langu's success in the last elections is by far a retrograde step and probably a tribute to Anumbangei's ability and devotion to the task of Councillor. The people evidently wished to have a rest because it is quite obvious that Langu has no influence in Ingambus and rarely visits there. Langu has no strength of character and is probably under the influence of the ex-luluai at Utamup, Abraham. He is married to a Tatumba woman and has 2 children. He belongs to the "Afu" Clan and as many men in the area has spent part of his life working on plantations, in his case about 6½ years total. He has plantings of coffee but no rice as yet.

57. Two other men worth mentioning from Utamup, would be Au'iapwi/Sa'onggo and Ba'apo/Selata. The former is soft-spoken and seemingly humble character. He has a fair command of written pidgin and has acted as Clerk during Demarcation Committee meetings locally. Is inclined to be stubborn but in a reasonable way. The latter is the ex-luluai and is not to be underestimated despite his ~~quiet~~ quiet and pleasant manner. He probably wields a fair amount of influence behind the scenes although open to reasoning.

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He has affinal connections with Ingambus.

58. Anumbangei/Gaimbalei - Moi No.2 and belongs to the "Ola" clan. There has only been one luluai in the past and he was it. He is respected, influential and knowledgable. He is a proud but reasonable man, less aggressive than his older brother Gola, or Nalimini/Kwapta of the "Wangei" clan (Moi No.2). He is most likely the most influential man within the Moi 'group' although there are quite a few others. Anumbangei appears definitely pro-admin and is fluent in the speaking and understanding of Pidgin despite his seniority.

59. Nalimini/Kwapta - Moi No.2 and the "Wangei" clan. He is an elected Demarcation Committee but his grasp of the Pidgin language is limited. He is a rather volatile personality and inclined to become'excited; unless a firm control is exercised during any controversial discussions eg. LAND. He hasn't left his area before but is a strong, and traditional figure in the area although his influence is not excessive.

60. Pika/Mota - Ex-Councillor and ex-Policeman. He spent 9 years in the latter position and is respected rather for his previous connection with the Government than through any traditional associations. He can be a reasonable man but also is a man to be wary of due to his capability of stirring dissatisfaction. Though he is extremely soft-spoken he is another man not to be underestimated. (Moi No.2)

61. Dumbapa/Makula - Demarcation for the "Wangei" clan and a traditional leader. Has a better, but not complete knowledge of pidgin and is less belligerent than Nalimini is inclined to be. He is also less ingenuous than the latter, and appears more of a devious personality.(Moi No.2)

62. Embelim (Amos)/Kasanda - Demarcation committee for the "Ola" clan. He is a reasonably young man compared with the other village personalities and is a similar personality but more resilient than Au'iapwi/Sa'onggo of Utamup. Is inclined to be stubborn to the point of unreasonable -ness but is basically a sincere person greatly influenced by mission and government.

63. There are a number of other men of note in both villages, mainly those elected as Demarcation Committee members in Moi's 1 and 2. The ex-tultul is hardly worth mentioning, though pro-admin.

64. Wirau/Nindigitchi - Councillor for Bapandu Village (North Wosera C.D.). Definitely pro-administration and a reliable man. Can be valuable in any discussions between Wosera and Muhiang speakers, as long as it is kept in mind that what directly concerns his own village will have an influence on any translation though that translation may be basically honest. Probably as unbiased a man as could be found and always alert with a happy disposition.

65. Two men of note in Ingambus Village would be Anumbangei/Ningihalit and Yuwalo/[redacted] Yuhukwundi. The former was the ex-Councillor and a reliable, traditional personality. He is co-operative and pro-administration. His 'committee' - Yuwalo - is also a terrific help and always co-operative.

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66. Kwonangga/Niwambal - Demarcation Committee from Ingambus. Has previously spent time in gaol for being involved in fighting over land. He is a similar personality to Hatuei/Awandir of Sunuhu No.2, keen but can easily be confused, and can be unreasonably stubborn especially when his facts are often not accurate.

67. Sunuhu No's 1 and 2 are still heavily influenced by traditional leaders such as Kruvitch/Sambahangu; Walmin/Suama (Demarcation Committee); Dungwandei/Mietchi; Sambani/Dwianguna; Tesua/Kailura (Demarcation Committee). However, the younger men such as Silas/Maikuna , Hatuei/Awandir, Masimoto/Sangaualeni are being accorded increasing respect by the ruling faction. Silas gains his position of respect from a reputation for being unbiased, fair and his previous service as a member of the R.P.N.G.C. The second of the three, Hatuei (mentioned in para. 66) is often inclined to unintentionally manage to distort any instructions but one can't help but give credit to him for his ability to accept critical advice and to hold no hard feelings after being given a good 'dressing down'. He is young but appears willing to learn and I would say he was respectful of the Administration. Masimoto is a quiet, impressive and sincere villager from Sunuhu No.1. He is obviously sincere and always unobtrusive.

68. Though a Wosera villager, Kimbiri (Wanggu) of Stapigum No.2 bears noting in that he appears to be a bit of a 'wanderer' throughout the area. Close questioning only served to discover that his past is rather vague but that he was adopted by Stapigum No.2 appears to be definite. He always appears wearing a 'slouch hat' and a red shirt and suffers from grilli. His wanderings have allowed him to amass an interesting store of information about various villages in the area and he can understand both Wosera and Muhiang languages. However he would not be as reliable as Councillor Wirau from Bapandu.

69. Councillor Ba'andu/Tuwin for the Ward 24 - Moi No.1 and No.2. A comparitively young man from Sunuhu No.1 is married with 2 children. Has spent 3 years in Rabaul in the past and has no formal education. He lacks self-confidence but has potential if he can find the drive. It is obvious that he still is very mindful of the traditional leaders in his ward, especially within his own clan of "Ola". However, he is a sincere personality if inclined to be reluctant as yet to fully exploit the opportunities he has as Councillor to help his ward.

70. It was difficult to formulate any impressions of leaders in other villages in the Census Division due to its hurried nature but the following men impressed the patrol during its brief contact with them.

Kabis/Walif; Councillor for Sunuhu No's 1 and 2. Has potential but unfortunately does not appear to be using it to its fullest extent. He is actually from Kamanakor but migrated into Sunuhu No.1 some time ago. He is young but has no traditional influence and even has no significant basis for his election other than that he is relatively young and can attend the meetings.

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Paul Tomson Pango: An impressive Councillor from Ward 27 - M'bras, Timingir, Indibi, Tauanangas, Villages. Obviously mission (S.S.E.M.) influenced. I feel he could give more heed to his 'constituents' in the Indibi-Tauanangas area however.
Amiren/Bitangat: On first impressions, a man to be listened to if not necessarily heeded. On his information, a great friend of Mr. Kokomo/Ulia M.H.A. from Emil Village in the Dreikikir area. An interesting personality but has the inclination to try and dominate, at times even the patrol by subtle means. Probably pro-administration but only as far as that serves his own purpose. He has apparently been elected Councillor for the three elections since Local Govt. Councils have been established in the area.He is responsible for Bombita, Urita, Saunes, Wa'ahun - Ward 29 - with his home village being Urita.
Stephen Nisia Lona: Quite an impressive fellow. He is literate in the lingua franca (Neo-Melenesian) and is Councillor for Ward 37 - Bulamita, Albinima No.'s 1, 2 and 3. He is pro-administration and remarkably aware of the Administration's basic aims in this country.
Kaisman/Ba'apu: A waste of good material. He appears to be a regular'commuter' between his village and Wewak. Rather than Councillor, he would do better as an entrepreneur, I feel with a seemingly better business than Council 'sense'. He is quite capable of doing an excellent job if he applied himself but appears not suited. Though in close proximity to Balif and consequently Mr. Peter Lus, appears not to be impressed by the latter.

71. One other person of note in the area who is respected and comparitively widely known after Mr. Peter Lus is Wongu of Albinima who is President of the Supari Rural Progress Society. He is unfortunately on the older side of middle age and though widely respected is losing much of his influence. He actually migrated into the Albinima 'group' from Warimgambi Village in the Wam Census Division (Dreikikir Administrative Area). However he is still greatly active and obviously pro-administration and progressive.

72. It appears that the really young men are creating a problem in that they realize the increasing difficulty to obtain reasonable employment outside their area due to the influx of people already into town and urban areas; are unwilling and see no reason why the should work very hard; or haven't the educational qualifications needed to compete with the increasing number of higher educated young people appearing on the scene who are also seeking work, in many casesfar below what they were led to expect after attaining a sufficiently high standard at High School. These young men in many instances are forced to lead a rather frustrating existence in what now appears to them as a stifling, traditional atmosphere. Probably in desperation, for the sake of having something to believe in, many are turning back to traditional beliefs to the worry of many parents and village leaders. Their wishes are catered to by the still significant number of older men who still cling to tradition and perpetuate the traditions and practices of their ancestors as far as their memory and the'annoying' presence of the Administration allows. In many instances quarrelling and fighting resulting in brawls is common as an outlet to their frustrations.

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(52)

(E) LAND TENURE AND USE

73. (a) Inheritance of land is strictly patrilineal, passing down through the male line of the family, even if it is necessary, in the case of a childless marriage or all daughters, to adopt a male heir from a close relative. The clan lands are self-contained continuous units usually marked by such natural features as creeks, spurs and crests of ridges. As well, usufructuary rights are held by other members of the clan; adopted men from other clans or villages; and members of other village groups who have married women of the owning clan.

74. As a point of interest, it is interesting to note that in July of 1948 during a patrol into the North Wosera (Initial Census - PR No.4) the officer in charge - Mr. Patrol Officer A.J. Zweck - had cause to note that in the area of Moi, what had apparently been a sizeable village group had been considerably scattered by the Japanese occupation into numerous small hamlets. He surmised that this may have happened to a number of previously compact village groups in the past and that this situation would probably not rectify itself for quite some time. It is still evident (1969) that in the case of Moi's 1 and 2, this perhaps explains the rather scattered nature of both villages.

75. (b) With the exception of Mission leases, there is no alienated land within the Division. There were only two approaches made during the patrol concerning land tenure conversion, by interested parties. One enquiry was from the M.H.A. Mr. Peter Lus who is interested in legalizing a purchase of a parcel of land from Balif villagers for allegedly $550.00. The other came from an ex-school teacher, originally from the Kar Kar Subdistrict of Madang who is at present a very industrious member of the Balangabadangal community. His name - Yaling/Banguk. He owns a motor-bike (Honda 90cc.) as does Mr. Peter Lus, and has established coffee and rice and is interested in cattle. However he was thinking of protecting his investment which at present is merely a verbal agreement between himself and the owners. Both were advised to approach Sub-District Office at Maprik to work out details if they wished to go ahead.

76. (c) Within the division most villagers connected with the planting of cash crops are members of either the Dreikikir Rural Progress Society (Bumbita) or the Supari Rural Progress Society, both of which have since formed along with the other individual societys in the Maprik Sub-District, an Association with its headquarters at Hayfield near Maprik. Plantings are a mixture of communal and individual effort.

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(F) LITERACY

77. (a) Until this year (1970) the only registered schools in the area were run by the S.S.E.M. Mission in the area who have their headquarters at Brugum, in the West of the Bumbita area. These schools were established at Brugum where there is also a Bible Training School; Ilahita and Balif.

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However, this year the Government has just established a school at Balif as the Mission schools are operating at full capacity and are stretched to their limit which is far from enough. It was not possible to include a detailed list of numbers of students, etc. at the time of writing as due to much time being spent in discussions over land and later the need to hasten the ~~patr~~ patrol's progress, not allowing sufficient time to have been spent with the individual mission stations to ~~elicit this~~ elicit such information.

78. (b) An average of 30 adults per village would be called fluent in the lingua franca while the majority of children would be reasonably fluent. As well there are a few who are literate in the lingua franca with even a fewer number (approximately 10 to 20) capable of a reasonable grasp of the spoken and written English. This last figure of course doesn't include the children now attending schools.

(G) STANDARD OF LIVING.

79. (a) There are several hamlets in almost every village. In the majority the clearing is of plain earth that often has been scoured into deep erosion channels and gullies. At this time of the year, it was consequently very muddy at times, with in some cases, the presence of pigs not helping matters. However it was pleasing to note the increasing use of two particular varieties of grass, both of which cover the ground in a cover of only an average height of ~~X~~ ½inch, not growing any higher. Where either variety of this grass was seen, its planting was encouraged.

80. (~~X~~) Villagers have selected prominent ridges on which to establish their main village sites. In general they are well drained, ..however in regard to the houses themselves, they are in many cases built far too close ~~togethe~~ together. From various vantage points, village and hamlet sights can be pinpointed by conspicuous coconut (cocosnucifera) stands.

81. The type of house in general use varies little from that common to the Sub-District, namely a long sloping structure like a tent with one end raised higher than the other to allow the provision of a door. The morita (thatched sago leaf) roof usually extends to the ground on both sides, and behind. Usually a portion is subdivided approximately 6 to 8ft. from ~~x~~ the front and this small semi-open section serves as kitcher and verandah. The houses are withou floors and it was noticed in the majority of cases without centre supporting poles. The actual weight of the ridge-pole is usually taken by large crossed supporting members on both sides laid in common with the frame to support the roof later.

82. Villages were obviously cleaned and tidied for the patrol's arrival from the indications of newly cut bush and rubbish on the village borders, along with the ashes of some of the more dilapidated houses. Flies are prevalent throughout all the villages.

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83. A number of isolated cases in one or two villages was noticed of Elephantiasis and leprosy, the former obvious while the latter noticed due to their producing their treatment cards. Goitre or what appears to be that, seems to be effecting a number of the females in the Indibi-Tauanangas area. Overall, the health appears reasonable although there appears to be a fair amount of minor sicknesses always present. As in most areas around Maprik, "tinea imbrocata" is very prevalent. On the other hand, cases of "tinea varicosa" (discolouring of patches of skin) appeared uncommon.

84. In regard to housing construction, it is obvious that as yet with a few exceptions (Balangabadangal for example) they are unable to make a windproof wall from the stems of the sago palm, nor can they lay a good floor of limbom, two methods of construction originally alien to them.

85. A number of the older people were observed wearing the bare minimum if nothing at all, while it is apparent that in the gardens many of the men and women shed their clothing, what there was of it. Quite a few times while investigating land boundaries under dispute one would come across a woman who would hastily reach for an old length of cloth, or a man,who wouldn't bother.

86. The use of mineral resources by the villagers is limited to the making of clay pots and in the past stone axes.

87. During the patrol a Maleria spray team was also moving through the area concurrently. Apart from a few refusals from individuals, whose resistance was fairly weak once everything was explained to them again as well as the penalties for refusal. No trouble or disturbance of any kind occurred during their operation, of any significance.

88. (b) Cooking is done in the open, in the majority of cases either steam-cooked or in clay saucepans. Tinned goods and rice can be purchased from stores at Balif and in the various villages as well as direct from Maprik.

89. The staple diet in the area consists of yam, mami, small quantity of sago, chinese cabbage and tulip (Gnetum gnemon), the latter being an edible leaf when they are young. It iscommonly used in soups and has definite food value being rich in mineral content, vitamin A and protein. In addition taro, banana, coconut, pineapple, tomatoes, onions, sugar-cane are eaten while meat is obtained from the cus-cus possum, bandicoot, pig (festive occassions), snakes, cassowary, fish and numerous species of birds.

90. Traditionally, the Muhiang group were apparently only familiar with the spear although the Bumbita traditionally were equipped with bows and arrows as well. Consequently, before the advent of the shot-gun, birds were caught by putting the sticky, gluey sap of the Breadfruit tree on branches as a trap.

91. Fish were originally caught either in small hand-nets, or by using a fish-poisin, especially in small streams where all that was necessary was to form a dam at one end of the prposed fishing area and then one at the other; shovel out all the water and then finally they could collect the floudering fish left on the stream bed.

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92. The lowest standard of living would be in the Southern ~~pr~~ portion of the Bumbita area - Indibi/Tauanangas.

93. (c) There are no community centres in the ~~x~~Census Division and neither are there any branches of the Red Cross, Girl Guides or Boy Scouts. Sport is played in the area in the vicinity of the various mission stations.

(H) MISSIONS

94. There are three Missions represented within the Census Division:

South Seas Evangelical Mission	....	S.S.E.M.
Seventh Day Adventist Mission	....	S.D.A.
Roman Catholic Mission	....	R.C.M.

Of these three the former is by far the most important and having the most influence in the area, having its Headquarters within the census division at Brugum where there is a mission owned airstrip and a substantial European Staff. Balif also has a mission airstrip, a sawmill, and ~~x~~ school, also with a number of European staff. Ilahita is regularly staffed by two trained nurses who perform extremely creditable work in the infant welfare field. The small aid-post and hospital there was established with an intended emphasis on pre- and ante-natal care.

95. The S.D.A. Mission have their headquarters in Maprik and their influence is only evident in the two villages of Bonahoi and Aluwingei. They also have an indigenous missionary posted at Bonahoi where they also hope to place a teacher this year but there are doubts about the latter due to shortage of staff. It's influence appears to be minimal bordering on non-existent.

96. The C.M. originally made contact with Moi from the Southern R.C.M. Mission stations in the Wosera but since the S.S.E.M. have established themselves strongly in the village, the influence of the R.C.M. have diminished somewhat.

97. It is regretted that details, figures etc. are unable to be given at this stage as information under this heading was not obtained on patrol, due to lack of time.

98. There is no friction between the dominent Mission and any of the minority mission groups. The only friction that results as Mr. Patrol Officer Phillip Bou reported in PR Maprik No.6 of 64/65."...a great deal of animosity existed ~~xxx~~ between the S.S.E.M. adherent and the elderly men of the village who still follow traditional customs and rites". The present situation is that those people obsessed with the teachings of the Mission believe implicitly in what they are taught and the literal truth of the bible. Throughout the patrol in the Bumbita and Northern Muhiang, the subject of religion and what it would bring them, includingits relationship with Government policy was brought up. A great deal of vocal expression was used to show the strong opposition within the village to the continuation of traditional practices by a fewof the old village leaders.

99. The strong mission influence can be partially attributed to the failure of the store at Balif being refused once again a liquor licence, by the liquor licensing Commission in February of this year.

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Another factor attributed to the people's general opposition is their wish not to have easy ~~xxx~~ access to beer within their area for fear of the trouble it would cause and the number of undesireable travellers who would inevitably drift in. With the exception of the upper Bumbita and Muniang areas, it would appear that only lip service is paid to the ideals and religious aspect of the mission's teachings.

(I) NON INDIGENES

S.S.E.M.

100. There is no European activity in the area other than the mission. Reasons for lack of details under this heading are briefly given in para. 97 as unfortunately the patrol never ~~xx~~ had enough time to sit down and chat at the respective stations except perhaps for Ilahita, although there a change of staff during the patrol didn't leave anyone sufficiently familiar with the running of the station to effectively answer my queries.

(J) COMMUNICATIONS

101. Running through the North of the Census Division from East to West lies the main Maprik - Dreikikir all-weather road. As has already been mentioned this road runs through three villages within the Division - Namango, Balif and Bonahoi. From Bonahoi, a feeder road has been constructed as far as Urita, the limit of vehicular travel so far with any surety although in good conditions it would possibly be feasible to reach Indibi via Saunes, Bombita. (Indibi is actually only approximately 1¾ hour walking from the main road at Bonahoi) Just before reaching Sarom and just after leaving Bonahoi, the road forks with what was once the alternative route to Dreikikir via Brugum S.S.E.M. Station, branching off to to the West. With road surfacing in mind in the future, it was noted that there were corronous (coral limestone) deposits within the village itself near the rest-house. Their extent was not investigated at the time.

102. There is also an all-weather road constructed from Bainyik through to Aupik to the west and then on to Amahop on the Main road from Maprik to Dreikikir. The only problem with this road lies in the fact that after leaving Bainyik there are the Amuk and Amogu Rivers to ford. To connect up with this road feeder roads were constructed from Balif via Lehinga, and from Ilahita via the same Lehinga. Thus it is possible to travel directly South to the Wosera from Aupik or Balif, the latter via Malahun, Ilahop and Lehinga. At Balangabadangal, the feeder road from Balif forks with the right fork heading further Southwards to Ilahita. Another fork before Ilahita is reached will lead one along an excellent section of bush road that follows the ridge, finally to the Rest House at Sunuhu No.1. Some construction has been carried out between Utamup and Sunuhu but two bridges and steep gradients need to be rectified. Between Sunuhu No.1 rest-house and the rest-house at Utamup is ½ hour strong walking with the same distance again before Moi is reached, if a little less. Both Moi's are connected by a vehicular track to Aupik necessitating crossing the Amuk twice and a couple of bridges to be negotiated across small streams.

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103. At Balif, on the main road another feeder road of some importance goes North, later forking with one branch going to Supari in the Albiges Census Division of the Maprik Sub-District while another branch extends West into the Wam Census Division. Both are important economic outlets, not only just for Bulamita/Albinama 'group' but for the two other Census Divisions previously mentioned.

104. Summarising, it is possible to reach the following villages by road from Maprik. Those villages marked with a * would be difficult to impossible in wet weather.

Bulamita	Balangabadangal
Albinama No.1	Malahun
Albinama No.2	Ilahop
Albinama No.3	Hauingalif
Namango,	Ilahita
Balif	Ililip
Bonahoi	Sunuhu No.1
Sarom	Moi No.1
Waragom	Moi No.2.
Salata	
Aluwingei	
Wa'ahun *	
Urita *	
Saunes *	
Bombita *	
Indibi *	

Of those villages not mentioned; Kamanakor, Sunuhu No.2, Utamup, Eil, Auwi, Ifwelum, M'Bras, Timingir, and Tauanangas are all within between a few minutes to ½ hour walk. The only exception would be Ingambus who are situated sort of in the middle of everything and take slightly longer to reach the feeder road between Moi and Aupik. Ingambus is connected by an excellent walking track between Moi and Ilahita where various sections are already capable of taking a vehicle. A motor-bike could be used to reach all villages in the Muhiang with the exception of probably Kamanakor.

105. In the next financial year it is hoped to start work on upgrading the Balif - Aupik road via Lehinga using Council and Rural Development funds. It has been calculated that the total estimated cost over a few years should be $16,660 for 8.5 miles of up-grading, the council's contribution being $8,400 with a little over half again being provided by R.D.F.

106. There are two airstrips in the area, both run by the S.S.E. Mission and used by the Missionary Aviation Fellowship. Both are grass strips and situated close to roads - one at Balif and the other at Brugum. There was talk apparently once in the past by the S.S.E.M. when they first moved into Ilahita that an airstrip should be established in the area but the road accesss has removed any need for such a facility.

(K) TECHNICAL AND CLERICAL SKILLS

107. Apart from ex-policemen, ex-servicemen and ex-plantation labourers there are very few skilled people present in the villages although a few men it was noticed possessed short-term driving permits for the most part long expired. It must be admitted however that a thorough enquiry was not undertaken during the patrol and it would be assumed that this dearth of skills is not a really true picture although those possessing any skills at all are not likely to be staying in their village.

(46)

(L) THE STAGE OF POLITICAL DEVELOPMENT

108. The entire census division is incorporated in the Greater Maprik Local Goverment Council which was proclaimed in the month of November 1965 when the Amuk and Maprik Councils amalgamated. The Maprik Council began operating in 1958 while the Amuk was in 1963. The latter Council was responsible for the Bumbita-Muhiang area until that year. The next general elections are due in September of this year (1970). However up until now the Council does not seem to have made any startling impression on the every-day lives of the people, most of their guidance and help being obtained from the Mission or their own traditional leaders, probably due to their rather insular position in relation to either Dreikikir or Maprik.

109. Evidence was noticed during the patrol of a few Councillors showing a loss of interest in all activities that surround them (eg. Balangabadangal/Ilahop/Malahun; Moi No.1 and No.2; Utamup/Ingambus; Bonahoi/~~Zxixxx/xixxingei~~/Sarom/Salata/Aluwingei/Waragom.)and appear to consider only themselves and their relatives who require assistance and advice with village matters.

110. It must be admitted that often the Councillors have an uphill struggle against the influence of tradition, and it does not help matters if the Councillor himself encourages tradition above his own responsibilities. eg. Councillor for Bonahoi/Salata. It was obvious from comments made during the patrol's stay in various ~~xx~~ villages and conversation with Mr. D. Tuzin at Ilahita, that the long-yam 'cult' is still practised. It is interesting to quote a remark by Mr. Assistant District Officer B. Bunting made in his patrol report No. 3 of 59/60 during November-December 1959 .....

> " It must be expected that interest in customs such as the long yam cult will continue for many years. Such customs lie at the root of all social life and are not to be thrown over because of a foreign land use being encouraged by the Administration. Indeed it is not desireable that such customs be discouraged until ~~xxxxx~~ cash cropping in the area reaches the stage where native customs actually interfere with advancement....."
>
> He went on to say that the "low status of women in the area can be viewed in a similar light..."

111. During the entire patrol there were no signs of obvious antagonism towards the patrol except during our contact with the Wosera groups on the Muhiang's Southern Boundary. Whatever was said in explanation, whatever was done it was continually being distorted and twisted to suit their own purposes and as often their fallacys had a basis in fact, no matter how obscure, it became extremely difficult at times to extricate oneself from the 'situation' manufactured by various Wosera groups. For example one of the many ruses used by the Wosera to delay and hamper, was the story they spread that seeing as I was actually the kiap from Dreikikir (It was true that I had recently been transferred fro Dreikikir Patrol Post) I had no jurisdiction or knowledge of their problem and consequently refused to discuss anything furtner with Moi representatives until the Maprik kiap arrived....which I consequently did. All this was despite adequate explanations previously. There were many other minor instances where my words or even their own words were warped or used in another context to imply something else, and all in all the time spent in the area proved especially frustrating.

(45)

112. With the introduction of Demarcation, the various village leaders and Demarcation Committee chairmen seem to have gained the mistaken impression that now is the time to reclaim what was traditionally ~~their~~ theirs. Many individual families have established small camps on the periphery of their areas to safeguard their interests. This officer consistently made it clear, in an attempt to rectify this mistaken belief; that land which had been won by conquest, or had been obtained through the goodwill of any village, was to be considered to belong to the people using it.

113. In 1962 Mr. J. Corrigan recorded a number of boundaries placed by himself after discussions with various owners and reference to comments made previously by Mr. A. Carey. It is a pity that these decisions can't be upheld legally, as even the people are beginning to realize now that an impartial adjudicator is much more likely to make afair decision ~~xy~~ than parties or individuals directly conderned, no matter how unbiased they appear to be.

114. All disputes were heard first in the village with all relevant parties attending and later the actual ground was visited, a decision reached bt the owners and demarcation committee members present and a boundary marked with posts after which a chain and compass survey was conducted.

115. The most politically aware and curious, group in the Census Division appeared to be the Northern villages of the Bumbita and Muhiang areas, many questions being asked on a wide range of subjects from religion to government to basic rights and the origin of the white and the black people. All discussions were attempted to be held in an informal manner with the initiative to be taken by the audience. It is obvious that many people are aware of the Pangu Party as evidenced by the numerous party tickets but it was equally obvious that the majority didn't have the slightest about what it signified. The terms "Independance" and "Self Government were discussed and it is very clear that to some Independance means the arrival finally of a long life of luxury, while to others it means a return to the past which they do not want and the possibility of forced occupation of their country by a foreign power not necessarily kindly disposed towards them.

(M) THE ECONOMY OF THE AREA

116. Figures given below were for coffee and were supplied by the Department of Agriculture, Stock and Fisheries from its files for the Bumbita area held at Dreikikir. It is regretted at the time of writing that the figures for the Muhiang area which apparently are held at Bainyik had not come to hand.

	IMMATURE			MATURE			
Village	0-1	1-2	2-3	3-4	4-5	5 +	TOTAL
Tauanangas	496	-	1361	785	65	234	2941
Aluwingei	58	275	300	310	1237	852	3032
Bombita	1192	362	-	756	-	-	2310
Bonahoi	590	172	2133	2283	2040	903	8121
Indibi	1340	1403	808	511	312	339	4713
M'Bras	505	146	-	607	5627	187	7072
Saunes	-	71	285	673	449	470	1948
Sarom	85	-	180	-	3115	105	3485
Urita	613	270	130	895	2047	2148	6103
Wa'ahun	334	324	100	1521	758	784	3821
Waragom	202	436	183	1210	1872	3231	7134

(44)

116 (cont.)

Village	IMMATURE 0-1	1-2	2-3	MATURE 3-4	4-5	5+	TOTAL
Timingir	450	-	107	141	4744	116	5558
Tausnangas	496	-	1361	785	65	234	2941
			(All censused in June 1968)				
TOTALS	6198	3813	6734	10302	27338	11351	65743

117. Rice, the second major cash crop in the area is reasonably extensive although the monetary return in the eyes of the villager hardly justifies the amount produced. The following figures were collated during an inspection of society receipts issued for the 1969 period. They can't be considered as accurate in that many receipts were lost, or not produced due to the owners being absent fromthe village or plain absent mindedness. As well, figures for coffee also collated from receipts inspected on patrol are included. Unfortunately between the time of completion of patrol and the writing of this report, a few of my notes became mixed so as to make it difficult in a few cases to determine from exactly which village the figures were taken. Hence, all figures are given as a total for the Division.

Coffee		Rice	
lbs. (Approx)	$ (Approx)	lbs. (Approx)	$ (Approx)
155,155	20,170.15	585,315	17,559.45

As can beseen the figures are ~~x xxxxxxxx~~ significant and give an average income per village of $1110 approximately from coffee and rice. The village income is without a doubt somewhere in excess of this figure.

118. Approximate figures regarding CSB accounts in the area total approximately 11,3[illegible].18 Dollars with approximately 370 accounts (not including those villages patrolled by Mr. H. Dreise). It must be understood that these figures are very approximate and probably in excess of this amount. A fair percentage of some accounts consist of wages gained as absentee ~~xxxx~~ plantation labourers.

119. The area except for the Bumbita area, is under the influence or control of the Supari Rural Progress Society which originally came into being to handle peanut and rice production but got into difficulties when the market price for peanuts dropped in the 50's. Rice is milled at Bainyik Agricultural Station.

120. Concerning pests, it was noticed in the coffee gardens of the Northern Bumbita and Muhiang areas, the presence of a black and white caterpillar who seems to enjoy the leafs of the coffee tree itself as well as the shade-trees.

121. No attempt has been made to assess an average income due to haste and pressure of other work, mainly land worries.

(43)

(N) POSSIBILITIES OF EXPANDING THE ECONOMY.

122. Unfortunately, during this patrol it was impossible to devote the time that one could have wished to an assessment under this section and I find it increasingly futile to make a guess at the situation. Suffice to say that that any expansion of the economy could be in the forestry or small cattle holdings. Other forms of business which spring to mind would be more efficient and better stocked trade stores, service station, poultry runs and pig pens.

(O) ATTITUDE TOWARDS LOCAL GOVERNMENT.

123. I feel that anything that could be included under this heading would merely be a restatement of comments in the Situation Report or Sections (C), (D), (G) and (L). The general attitude on the average could be termed as favourable but the Councillors still need more initiative to compete with the as yet traditional feelings still very much present in all the villages, despite alleged mission or government influence.

(P) ATTITUDE TOWARDS CENTRAL GOVERNMENT.

124. Throughout the patrol emphasis was placed on national unity and the need to support a powerful central civilian government. It was clear that all understood the basic reasons for unity but no-one has yet come to question the fact that the major decisions for their future now and the future years come from a place very much removed from their situation.

(Q) ACCOMMODATION SERVICES AND FACILITIES:

125. There are no facilities within the area for accommodation except perhaps the three mission stations and of course, the village rest-houses. The latter are located at the following villages:

Albinima No.1	.....	Fair but small.
Albinima No.2	.....	Good
Balangabadangal	.....	Very Good
Balif	.....	Just Fair
Bonahoi	.....	Good
Bulamita	.....	Good
Ilahita	.....	Good
Ingambus	.....	Good but small.
Kamanakor	.....	Good
M'bras	.....	Good
Moi No.1	.....	Poor
Salata	.....	Good
Sunuhu No.1	.....	Poor
Urita	.....	Good
Utamup	.....	Fair
Indibi	.....	Poor

TOTAL .. 16 serving 34 Villages.

126. All are raised floor houses. The rest-house at Moi No.1 was asked to be replaced as it is of shocking construction. Unfortunately, latrines donot measure up often to the condition of the actual rest-house. Neither do the police houses. Indibi were also informed that if they wished patrolling officers to sleep in their village in future then they should see about providing decent structures for them as well as personal accompanying the patrol. Sunuhu No.1 were also asked to straighten up their rest-house which needs new walls.

L.C.HICKS
PATROL OFFICER

APPENDIX A

THE STORY OF AMAINA (Bumbita)

Once there lived a man by the name of Amaina, which if translated would mean earthh tremor, who inthe disguise of an old man was married to two women. His dual identity was a secret known only to his two aged parents, Wambriem his father, and Mamahoringem (Kwapiteiwa) his mother.

However, he often quietly shed, as one would a shirt, his old skin that ordinarily disguised him as an old man. He would then appear as a young man, white of skin and always dressed in the most brilliant finery of Bird of Paradise plumes. Wherever he went in this latter guise hewas held in awe by the people. He often could be heard coming by the noice that the bone used to withdraw lime from his gourd, made as it rattled like far-off thunder in its container. When he finally appeared, people would shower gifts of betelnut, tobacco leaf and other presents upon him as a sign of the awe in which they held this person so different from themselves.

One day, in his disguise as an old man, one of hits wives unintentionally pinched her husband's arm harder than she had intended and it tore, revealing for a brief instant to his wife's gaze the white skin underneath. This quick glimpse was not lost on the wife and though Amaina hurriedly covered up the matter, she was suspicious and mentioned theincident to the second wife. From now on, both wives decided to keep their eyes open and find more conclusive proof that their elderly husband and Amaina were one and the same person.

Time passed but no opportunity offered itself to the two women until one day, the second wife witnessed a startling event. She had been finding food in the vicinity of a pool by the name of 'Hurine' (apparently situated near present site of Sarom Village) when she unwittingly witnessed her husband approaching, and unwilling to reveal her prescence she hid. Amaina approached the pool and as was his usual practice before going through his transformation, cast a few stones into the surrounding bush and called out in order to flush out anyone in the nearby vicinity who would otherwise be a witness. Satisfied that noone was seemingly about (his wife had stayed hidden), he then looked into the calm waters of the pool as a last test of anyone being nearby. He was surprised to see that this time there was an extra image, besides his own and he consequently straightened and went through his usual act of calling out and throwing stones in to the surrounding bush.

~~Receiving no reply again and unable to q~~

Receiving no reply for the second time and unable to understand why the image of one of his wives should be beside his own, when he had already called out twice, he completed his transformation and with some misgivings left for his parent's house. There as always, he left the old man's skin but this time with some advice. With a premonition in his mind that perhaps after the strange odcurrence at the pool, everything may not go too well, he told his parents that in the event of his not returning the old man's skin should always be kept and handed on to each succeeding generation in the event of his later re-incarnation.

Meanwhile, back at the pool, his second wife who had witnessed his complete changeof identity, hurried away and informed the other wife of what she had seen and that they now could be sure that Amaina was actually their husband. It only remained for them to wait their opportunity of revealing this in front of everyone.

When Amaina arrived for the sing-sing, the people again acted as they always did by giving presents to him, with the exception of his two wives who now knowing who Amaina actually was stayed on the outskirts and refused to take part in this adoration of Amaina who was actually in their eyes, only their husband. Soon an opportunity offered itself - his young child who was with its mother, and not yet being 'house-trained' decided it was a fit time to for his toilet. This consequently had to be cleaned up and his mother whispered to the other wife that if she were to bring some water in a small bamboo to wash the child, while she herself shovelled up the mess her child had left with a leaf, they both may have a chance to trick Amaina into revealing himself.

Pretending to be engrossed in their task, they came close to Amaina, whereupon the mother quickly thrust the child towards Amaina saying that seeing as it was his child too, then he should not be acting like some sort of God all the time. Amaina, angry now, replied in another tongue, but his wife was insistent and Amaina, becoming more and more annoyed, spoke in a voice like thunder in many languages and the earth began to shake and all were afraid and ran away. But too late, only those who had been within their houses all along were protected from the curse that fell upon the fleeing people. The latter were al, turned into stones which today are everywhere abundant in the villages around Salata and scattered further afield in the surrounding areas.

The Story of Amaina (cont.)

(40)

However his two wives who knew very well that he was also actually their husband continued to follow him as he retreated before their determination, until finally his first wife cornered him at the top of a steep slope (at the present site of Sarom, situated just off the feeder road from Bonahoi to Urita Villages), and threw the child into his arms. Caught off balance, Amaina fell down the slope but not before grabbing his wife as he went and taking her with him. A great landslide occurred and to this day there is a large overgrown gully which according to the people was never caused by mere water flowing off the side of the hill. A search later by the people who were not turned into stone failed to find his body although they did find a few of the things he used to carry around, including his Bird Of Paradise plumes, his string bag, and his gourd and stirring stick.

It is claimed, that the old skin which he left with his parents is still in existence and although no-one has actually seen it, it is believed to be inside its original container, a hollow bamboo tube, which still can be seen, carefully looked after in a special house, located at "Aruwa", a hamlet of Sarom Village. It originally was kept at "Suapi" near Tauanangas Village but at some time in thepast probably during thewar when the Japanese were on the rampage it was removed for safe-keeping to its present hiding place. As well, the bone or stick used to extract lime from a gourd, is also kept. This bamboo container is apparently very heavy and only the old men of the village are permitted to carry it. The pool, "Hurine" and ground near it, areforbidden to the men of the village to go near. It is also believed that Amaina was responsible for giving everyone their own particular language.

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Comments: This story was told to me by AMIREN/BITANGAT, Councillor for Urita Village in the Bumbita-Muhiang Census Division. The extent to which this story is known in surrounding areas, was not investigated. It was spoken and written in haste, and therefore it is unlikely to be a full or completely accurate account. Also as I have mentioned elsewhere, I couldn't be sure after such a hurried contact, that all details were authentic and were not coloured by bible storys. It's interest to this report lies in its mention of the physical characteristics of Amaina (ie. white skin, etc.) and the fact that he allegedly may return one day.

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(59)

HOW MEN FINALLY MARRIED WOMEN

Originally, all women were married to dogs; while all men were married to wallabys.

One day, there were two men - Mumbu'una and Awoli'muna - who wished to cook some food but they had no fire. There were a number of women working some distance away in a garden, and Mumbu'una told his younger brother to go and ask these women for fire to cook with. However, when the women saw Awoli'muna, they were afraid and sang out. Awoli'muna was ashamed and ran back to his elder brother. Mumbu'una then tried but this time all thewomen were impressed with him and all wished to marry him. However there was one women in particular in whom he was interested and consequently he scorned the various offers by the other women and waitde until she came up and offered him fire which he excepted and went his way.

After this initial contact, all the men and women later met in thebush and slept together. The women agreed that it was better than sleeping with dogs so they decided to kill all their dogs, keeping only two as future progenitors.

While his wife was in the garden one day, he was approached by all theother women with whom he then slept successively. He then told them to chase away all the wallabys, who were up until then actually the men's 'wives'.

The women used the last dogs to chase these wallabys, some being caught and killed by the dog. Apparently, the story goes before he was sent out after the wallabys, the dog's penis and testicles were tied with a short length of bush vine to his neck. After he had successfully chased or killed all the remaining wallabys, he returned and the rope was then cut. On being cut his penis remained in a lateral positon to his belly and did not return to its original position as in man.

Now all the men and women in the world were married.

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Comments: This story was interesting in thefact that the part dealing with the wallabys poses an interesting sidelight on what WALUN of Ilahita Village (Ililip) had to say concerning the preseence of the 'muruk' and 'sikau' on the Australian Coat of Arms as represented on the Local Government Councillor's badge. (refer Area Study)

A P P E N D I X A

THE STORY OF KWANAUMI (Moi Village-Muhiang)

A man and woman went to their gardens one day to work. They left their children at home with some food. Anold man - KWANAUMI- who lived in a house close by saw the food and being old and unable to gather his own food, hethought he would attempt to trick these children out of their food. He came out of his house and threw a stone into the bush without anyone seeing him. At the noise of the falling stone in the bush nearby, he called out that some galip nuts had fallen to the ground, whereupon all the children got up and ran into the bush to gather this harvest. While they were gone, Kwanaumi quickly took one bowl of soup that the children's parents had left for them. When they returned the children quickly discovered that one of their number was without a bowl of soup. However no-one knewwhere it could have gone.

Another day passed and Kwanaumi decide to try this trick again, but this time the children left one of their number hidden nearby to see who was stealing their food. This child saw the old man - Kwanaumi - come from his house and take the bowl of soup.

The following morning, Kwanaumi happened to mention to the children that he ~~xx~~ was going out. He took his stone axe with him to sharpen on a stone at the river. The children followed with some spears and surrounded the old man where he was working. At this moment, a bird by the name of 'Sambitan' sang out and Kwanaumi hearing the bird's cry said - " Yiasahena" - ('I think I am about to be killed by the children from who I stole their food.) At this one of the children replied - " Nai'atep " - ('Keep quiet'). Thereupon, at being betrayed by the bird they immediately speared Kwanaumi, a child by the name of Kwopowan striking the first blow. The children were now not quite sure what to do with thebody. They eventually decided to take the body with them and eventually came to a large pool by the name of "Mangel". Here, they found a branch of a tree by the name of "Kwondor" and after rubbing the stick struck the waters of thepool. The waters divided leaving the bottom of thepool dry. They then buried the body of Kwanaumi in the bed of the pool and then stepped back, struck the ground with the same stick and the waters returned to their former position. However they neglected to hide the branch they had used well enough, before returning home. They all agreed that if any questions were later asked by his two wives as to his whereabouts, all should deny any knowledge. Upon returning, Kwanaumi's two wives asked the children if they had seen their husband, but the children said that as far as they knew he had only gone down to theriver to sharpen his stone axe.

The Story of Kwanaumi (cont.)

(37)

His wifes tried all day to determine his whereabouts but night fell and they were still no wiser. During the night, they heard a bird by the name of "Ela" sing out from on top of the house. The women took this as a sign that he had died or something had befallen him. The following morning they searched further afield and found where he had sharpened his stone-axe but further searching proved unsuccessful so they returned to their village to sleep. The following morning they prepared themselves for a long search, readying food, etc. and followed the Buningili ridgeline to the Nanu river where they paused to drink, at the junction of the Takwako and the Nanum. One drank from the Takwako and the other from the Nanu. They found the Nanu better to drink and followed it upstream until they reached the confluence of the Falalembi and the Nanu and still found the latter better. They continued on up the Nanu until they reached another tributary, the Mangei which turned out to be sweeter than the Nanu, so they followed the Mangei Creek to its source. At the source the water had lost its sweetness so they deduced that the actual origin of the water's good taste came from somewhere just below the source. It was while they were resting that they espied the branch that had previously been used to divide the waters. They struch the water and the waters divided revealing the grave of their husband. They retrieved the bones and took them home. They then placed them on a bed inside a house and proceeded to smoke them. Later they heard sounds like pangal (stems from sago palm) exploding under heat and they went inside the house to see what could be causing this noise. They found instead of just bones, the whole person of Kwanaumi who, however was very weak. At first he was only able to drink water, but later they fed him with soup as he became stronger.

The two wives then spread theword that everyone was to prepare for a great sing-sing at "Kaumbul". Everyone readied their various dances and costumes and finery for the big day. In the meantime the two women, whenever they heard of a source of the best finery eg. Tatumba, they would go and by it before anyone else. This made others wonder as it was not normal for women alone to be decorated in such a manner as they seemed to be preparing for. These two women then made a long ball of string made from plant-fibres.

The nightof the sing-sing arrived and the two wives worked very hard to prepare Kwanaumi, washing him and clothing him in all thefinery they had been carefully preparing over the previous days.

The Story of Kwanaumi (cont.)

When the time came for Kwanaumi to makehisappearance the two women started a song. Apparently he really was the star of theball. Then all thepeople were told by the two wives that he actually wasn't a man but only bone. Kwopowan, who had originally struck the first blow when they killed Kwanaumi before, noe became angry and speared Kwanaumi in front of everyone. At this Kwanaumi did not remove the spear but told his two wives that he would go to themountains to theNorth. Where he was originally speared, some of his blood spilt and evento this day the people can show a clump of wild bananas, whose suckers they claim always come up from thesame spot no matter what one does to remove the plant.

Kwanaumi still with the spear wound left the village letting out the string previously prepared by his two wives, as he went. Each night he slept and the string in th ehands of the two women who stayed back in th evillage would still for the night. However one morning came when the string moved no more and his wives guessed that at last he had found his resting place and had died. His wives then followed him, reeling in the string as they went until eventually they reached the mountains too and Kwanaumi's final resting place. The road behind was closed to theremainder of the Moi's as the two women reeled the string in as they went. The place where they eventually ended up is marked by a distinctive white cliff-face that is visible as far South as Moi, and is located near Supari in the Albiges Census Division. The white feature which is fairly prominent about a third of the way up the Western side of these ranges is claimed to be part of Kwanaumi's headdress as seen from the back, his face was turned towards the sea.

(NB. Apparently, there is an interesting sequel to this story related by the present generation of Moi's. It seems that not so long ago, a group of Moi's were returning from Aitape on thecoast via Supari and apparently stayed in Supari for the night, the people there not actually knowing that they came from Moi itself. Anyway, during the night a strong wind arose and the Supari's asked them where they were from. When the Moi's replied, the Supari villagers all of asudden asked them to speak softly as they were convinced that the spirit of Kwanaumi - who they consider a Spirit rather than a man -had 'smelt' his own kith and kin and was letting them know he was around.)

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55

THE STORY OF BOINGALAP - Origin of the Yam
(MUHIANG - Moi Village)

- Boingalap was once a man but the name is now given to an area of ground to the South of Moi No.2 along the same ridge which culminates in Buningili. The latter area of ground borders with Stapigum No.1 (North Wosera C.D.) -

Once there lived a man by the name of Boingalap who lived with his wife and children inside the boundaries of what is now considered Moi territory. Now this man only knew where to obtain the staple yam.Not even his family knew exactly where or how he managed this feat. Apart from relatives and his immediate family, everyone existed on taro and what they could find in the bush.

Whenever the family needed food, Boingalap would go off secretly on his own and return later with a hollow bamboo filled with this magic water which when boiled over the fire would turn into food.

This fact was excepted by his family until one day....

Boingalap, on this particular day, decided to go and visit a relative of his - Elamif - and he warned his wife that while he was away, she should be careful with the supply of water which he had left and to see that it did not run out too quickly. His family did not heed his advice and they used up all the water in one day and as Boingalap had decided to stay with Elamif that night ....when the morning dawned they were hungry and needed more water with which to cook and so they could eat.

Unbeknown to Boingalap, one of his children had followed him during one of his previous visits to the source of this magic water. Now that the family was hungry, and Boingalap was not yet home, his wife decided to send off his young son to obtain some fresh supplies before her husband returned and discovered that they had not heeded his advice about conserving their supply of magic water.

Now the place where this magic water was obtained was near 'Angamuta', a hill in the area now recognized as belonging to Ingambus Village and where the source of what is now known as Kalawin Creek now rises. When his son arrived at the place he was not too careful in opening the 'faucet' and the pressure inside the ground forced out a large yam which knocked him off his feet and allowed the magic waters to run unchecked. Thus all the yams, etc. were now released and carried away by the flood. A cassowary heard the commotion and finding Boingalap's son and the havoc he had caused killed him with his beak.

Meanwhile, his father - Boingalap - who was staying at 'Elap' (the ground where Councillor Kunai has established his houses at Ilahita) with his relative, heard the rushing of waters from the distance as of a dam bursting. Alarmed, he rose quickly and in his haste forgot his baskets and net-bags that he had carried with him to 'Elap' and carrying only his spear and lime-gourd hurried away in the direction of the thundering waters along the ridge which is now traversed by the walking track between Ingambus and Ilahita. The various things he left behind turned into stone and are the origin of all the stony outcrops noticeable in Ilahita, especially around 'Elap'.

(54)

The Story of Boingalap (cont.)

Racing the torrent, he reached the forefront of the advancing tide and attempted to stem the flood a number of times with his spear but the force of the current broke it, all the yams and mamis being carried away.

However at a place called 'Gwarakem' to the South of * the present village site of Moi a stone dam arrested the swirling tide, all the food being brought to rest while the waters escaped between a crack in the dam. Boingalap, determined to discover where the yams and mamis had gone started out on asearch beginning along the ridge now known as 'Buningili', reached the Nanu River and followed it. During his travels his dog happened to catch the scent of the hidden food. Boingalap, following his dog discovered at last where all the food had gone. He hurried back to his family and built a house to take all the food which he then filled up with yams and mamis from the hidden cache. Soon the secret was out as his brothers had also built a house and filled it up after Boingalap had revealed where the food could be found. Everyone else saw all this activity and on enquiring were told by Boingalap where they could find the same food. However these people who came up last were unwise and ate most of what they gathered without thinking of the future and plantings. Hence, today it is the Muhiang who have the best yams, mamis because originally Boingalap and his relatives were careful and stored much of what they found for later planting. Apparently, before the secret of the magic water was known to all, food had consisted of only taro whereas after the great 'flood', yams, mamis, coconuts, pigs, cassowary's, bananas, etc became known.

--------oooooooOoooooo---------

* NB. While this story was being related by Moi No.2, members of Umunoko Village (North Wosera C.D.) were present and they added some detail concerning the stone dam formed at 'Gwarakem' -

" Apparently, originally when Boingalap was singing out concerning the flood waters as they thundered Southwards, that if anyone was in their path they should try and stop them - two people, a man and his wife by the name of Gwangwando and Nyerindi heard him and lay down in the path of the on-rushing tide, the man on top of his wife. Thus the bulky food was trapped by the dam formed by their two bodies, thus preventing the yam and mami from ever being introduced into the Sepik River area; the waters escaped through the narrow crack between their two bodies, which were turned into stone. There is now a song known in the area about Boingalap."

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(33)

THE ORIGIN OF FIRE

- Enquiries of those Moi men present failed to reveal any definite knoweldge of a traditional story as to the origin of fire although a number of Wosera men present related a story which I was unable to note down due to lack of time.

However the Wosera's claim that fire was originally controlled by the women, men were without understanding of its origin. It was apparently kept hidden in every women's crotch but due to a trick by a number of insects, the fire was revealed and through an accident, the fire caught and spread through the area where there are now the kunai plains of the Wosera area before it was contained. -

The Wosera evidently knew a song which they call "Au'wei", named after a spirit (Maselai) by that name who is connected with the story of the origin of fire (In what way, I wasn't able to determine at the time); and this is used whenever they wish to cast a 'spell' upon their adversary or someone whom they wished to defeat, so that the person or persons would be unable to defend himself/theirselves. According to the Moi's this spell is very strong and something to be feared. It was obvious from discussions with the Moi's that the Wosera's reputation for sorcery is well known and is something to be very careful off.

THE STORY OF ANI - Apparently the equivalent of our God - as related by Bapandu Village(Wosera)

Once there was a Spirit by the name of ANI, and she was married to another spirit by the name of SUAMBU. They had a son by the name of JIGI who was a man and the original settler of this world.

Apparently, Jigi used to cut an area of bush to try and clear a place for a garden or house but the bush always seemed to grow again very quickly. This happened a few times and Jigi became tired at the hard work this rapid regeneration caused. He decided to hide himself and discover just what was the reason for all his hard work going for nothing.

Thus, he discovered it was his mother, ANI who appeared from a hidden hole in the ground to which she returned after causing the bush to grow again. With this observation, he ran and found a relative to accompany him into the hole in the ground, so that they could find Ani. They entered her 'cave'... first they found the hearth, then the limbon on which she sat by her fire but still no trace of her. They penetrated deeper and came to another room whose entrance was closed.

Ani who had been disturbed by their intrusion sang out. Now Jigi's brother - Kinyambu - had not accompanied Jigi into the deeper recesses of Ani's home and when Ani sang out, it was only Jigi who heard her. At the sound of her voice, Jigi became unconscious and during this time Ani took the opportunity

to

(32)

The Story of Jigi and ANI (cont)

reveal to Jigi all the knowledge now known to man; the secrets of planting and harvesting, of magic and sorcery, etc. etc.... She then returned him to consciousness when she had finished and tested Jigi by asking him to repeat the lesson. Her teaching had been so successful that as soon as Jigi began to intone what apparently must be a ritual, Ani became unconscious. In order to restore her to consciousness, he blew on her fingers after completing repeating-back what she had taught him. When she regained consciousness, she praised herson who she now realized was capable of looking after his own destiny as she had taught him all she knew.

Ani then instructed Jigi to go and see his brother Kinyambu, and that they should both prepare a string-bag and they were then to place Ani in it. The two men then cut a pole and fastened the large string-bag (bilum) containing Ani to it so that it would be easy for them to carry. When they asked her where they were to carry her, she replied that they should carry her to her husband's home and that they should travel by the ridges and cross no creeks.. a number of men helped for a while to carry but she became very heavy and it was up to the two brothers, Jigi and Kinyambu to carry her easily. After travelling a long while, they paused for a rest and a group of 'Waragum' (apparently an original Wosera group who have since split up into various villages) men arrived and helped carry. These men were apparently decorated in all their finery at thetime and as they carried Ani, they sang a song by the name of 'Mairambul'...

" Gila'gager nara'gagir sera worei ba'al ....."

Finally they arrived at her husband's home at 'Kandingei', her husband originally having established himself at Nungwainge but later moving. Ani then instructed to give to the Waragum men who had helped carry her some red 'kap kap's' (small shell ornament sometimes seen worn suspended by a string from around the necks of some of the older men) as pay. As well, she gave to the ancestors of Saragum pay in the form of a long, narrow stone and an amount of "suma" (in pidgin - "gringri" - which describes the small white cowrie shells which when joined together on a string are used as money). This was in appreciation for their assistance to Jigi and Kinyambu in originally readying the materials for the making of the string-basket in which she was carried and the the pole, etc...

Now Jigi finally settled down at 'Nungwainge' while Kinyambu established himself at 'Numbungai' (apparently the originall settlement of Bapandu). Kinyambu's original home before he accompanied his brother Jigi was at 'Uraskil'.

Ani, now reunited with her husband settled down at 'Jimiaqwali' (the '..qwali' part meaning in tok-ples - 'neck') where they still apparently live in their sprit identitys.

When Ani finally arrived at 'Jimiaqwali' she beat a certain message on the hollow wooden drums and to this day, it is believed that if trouble arrives in the form of a drought, or famine, etc. then it is only necessary to perform a certain ritual...preparation of food offerings, a feast in other words and sing a certain song calling the name of Ani and the trouble will be solved.

According to my informants from Bapandu, if another village wish to employ the magical 'services' of Ani, then they first must prepare a feast for Bapandu who then can bring their influence to bear on Ani for her consideration of the other village's problem.

The Story of Jigi and ANI (cont.)

(31)

Evidently, there are two men in the Village of Bapandu - Tamja and Sau'un - who have the responsibility of looking after the 'instruments' used in the ritual. These are a stone "kapi" (spoon) looked after by Tamja; and a long narrow stone , "Jai" which is looked after by Sau'un and used to beat the drum garamut when they sing out for Ani's help. These were not sighted by the writer due to lack of time although they did promise that if I ever managed to make a visit to their village again (ie. Bapandu) it would be possible to see them and where they were kept. These two men who are two of the "Numandu" ('big men') in the village were present at the discussion at Moi's rest-house. In the Muhiang dialect, 'big men' or the traditional village leaders are known as "Dambani".

THE STORY OF UNALUWA - The Cassowary.
(The Origin of the Various Languages and the Establishment of Man as a Race - as well as the Muhiang's explanation of where the WHITE MAN CAME FROM...)

- I believe that this has been documented already by a previous patrol officer in his report but this version may have slightly more detail. My informant was a young man from Moi No.1 whose name was Kambopi-Tuningi and who also is one of the Demarcation Committee members for his village. The story was told in the ~~xxx~~ company of a number of the older men fro both Moi villages, who were not fluent in Pidgin English and so allowed Kambopi to tell the story with very few corrections or interruptions from them. This story is common to the Muhiang area and its value and interest lies in the inferences that could be drawn from the tale. eg. it will be noted that:

i. According to the story, the youngest child of ~~xxxx~~ Unaluwa, the mother Cassowary, was white and was taught all his mothers secrets by her, enabling him to find food without working hard, etc....

ii. This youngest child dissapeared with his knowledge at some time in the past and it was suggested by a few of the village men from Moi and Ilahita, in particular WALUN of Ilahita, that we white people are actually their younger 'brother' returned finally to reveal the secrets of his material progress and standard of living which was given to us so long ago by Unaluwa ! An interesting hypothesis on their part as well as being the interesting basis for cargo-cult thinking if it was developed. At present, I believe it has not developed to this stage and is as yet only a result of a number of the older men attempting to reconcile their traditional storys with our unexplicable appearance into their lives.

iii. Walun from Ilahita, used as one of the basis for his argument; the fact that the Australian Coat-of-Arms as evident on every Councillor's Badge obviously bears a 'murck' (cassowary) and a 'sikau' (wallaby). It was explained that the Cassowary is actually an emu, and that the wallaby is actually a large kangaroo

The Story of Unaluwa (cont)

but this information in the majority of cases didn't obviously alter a basic conviction.-

One day some men were working in a garden when they heard in the distance the sound of a number of cassowarys approaching. Now one of these men - Akona - decided on his own to investigate so he went and hid near where they usually came down to wash at a place called "Amo'uta" (name of water situated near where Councillor Kunai from Ilahita now has his house.)

When they all arrived, they all took off their feathers ans stood revealed as women. They hung these feather skins in the fork of an old tree and went down to wash. While they were washing, Akona crept down and took the skin of their leader which was longer than any of the others, from under the pile of other feather skins, and hid it in his house. He then returned to "Amo'uta" to observe what would transpire when the cassowary/women finished washing and returned to dress back as cassowary's.

It was late afternoon when they finished and when they returned to dress in their feather cloaks, Unaluwa the lead woman discovered that hers was missing. A search by the others failed to discover its whereabouts of course, and rather than delay the others any further, Unaluwa sent the others home and she would wait there until the morning.

After Unaluwa's companions had left, Akona came out of hiding and acting unconcerned asked her what was wrong. She told him and after another perfunctory search, for appearance's sake, he suggested that as it was getting dark it would be better if she had somewhere comfortable to sleep and he offered her a room in his house. He prepared some food for her in the form of berries, etc. which was a cassowary's usual diet but her excretia was still the same as a cassowary's, so he prepared some soup and gave it to her but she still had watery excretia. He persisted until finally in the morning after an especially large bowl of soup, her excretia assumed the normal appearance.

He then told her that if she wished to perform efficiently in future in the ridding of waste matter, then she should go and sit down on a sharpened stone he had prepared upright in the ground. She did and the action resulted in cutting herself which formed a deep slit. She now was a true woman as before she was merely a cassowary similar to a woman.

This wound resulted in bleeding (menstrual flow) and Akona prepared a separate room for her where she stayed until the bleeding had stopped. She then washed and he prepared some soup for her. After this they could now live together as man and wife, and it was not long before children resulted. The first child was a boy, followed by a girl, then a boy again, then a girl... etc.

Much later, with all their children growing up around her, Unaluwa one day during her normal working day went to fetch some water. While she was away, Akona showed one of his younger sons his mother's original feather skin which he had kept hidden all this time, in a hollow bamboo container hidden in the morata thatching of their house. He put it on his son who immediately walked about and cried like a cassowary.

(29)

The Story of Unaluwa (cont)

Before Unaluwa returned, his father returned it to its hiding place.

Later in the day while Akona was away hunting and Unaluwa was preparing the evening meal, the son was with his mother and he became hungry but his mother told him that he had already received his share and he would have to wait. He then told his mother that if she would give him some more to eat, he would tell her of something hidden by her husband in the roof. His mother was curious and told her youngest son to climb up and show it to her. On being handed the hollow bamboo container she reached inside and drew out the feather skin, her feather skin! She tried it on and was sure that it was hers. She then pretended to return it to its container in front of her child, but actually hid it under some yam leaves she had cut from a yam previously while preparing the evening meal. She then told her son to return it to its hiding place and not to tell his father.

Now when Akona returned he noticed that even the part of the yam that was to be replanted, had been eaten..... because Unaluwa had given it to her young child so that she could find out what was hidden in the roof of their house.... but she could not tell her husband this so said that they had been hungry and had eaten it.

Whereupon Akon became very angry and insulted his wife, calling her amongst other things just a cassowary which was unfair now that she was a women and married to him with many fine children. In her shame, she cried and later, gathering her children around her she explained to them that she was going to leave Akona but if they ever wished to follow her then all they needed to do was wait until it was time to collect the succulent tulip leaves and to climb to the highest tree and look around after following a line of tulip trees that they would find along the way she had gone.

She then cleaned up the house and with her feather cloak hidden in the debris she took to throw away went into the bush bordering their house where she changed into her feather skin and immediately appeared and spoke as a cassowary. Her family heard her and her ~~father~~ husband suddenly realized who it was, and in vain apologised for his earlier insults. Her children tried to catch her but she was away.

Much later when the time came to gather the tulip leaves which had ripened into new shoots, the children and their father set out until finally they came to two tall trees. The boys went up one while the girls went up another, the eldest going on top and working down. They then took lengths of pit-pit and using them as spears cast them in all directions. It transpired that the pit-pit belonging to the youngest child, flew straight into a bowl of salt that Unaluwa had carefully prepared. She was living in her home village with her previous companions and this pit-pit came out of nowhere. So off she went determined to find the culprit. It did not take her long as the cries of her children in the two tall trees soon led her to them.

She stood under the two trees and with the length of pitpit in her hand that had broken the bowl of salt, asked them all who was the culprit. They were all afraid at first but the youngest had enough courage to blurt out that it was he and he went down whereupon his mother embraced him fondly. At this show of effection, the remainder of the children realised it was their mother and they came down.

She asked them about their father and finally they showed her his hiding place at the base of

The Story of Unaluwa (cont)

one of the trees. Immediately she took the length of pit-pit which she washolding and using it as a spear killed him.

She then took all her childrer with her and set out for her village. When they were near, it started to t rain, so they all decided to shelter; the girls sheltered in one part while the boys sheltered closeby. Here they decided to sleep for the night, but in the middle of the night the girls discovered that they were sleeping near what appeared to be houses while the boys discovered that they were close to what apparently were garamuts (drums) It was still too dark to see clearly however, so they all went back to sl sleep and wait for the morning. In the morning, their mother got up early and cleaned up the village before her children arose. She then showed them all around her village. After they had finished seeing everything they came to a beetle-nut palm.

Unaluwa told her children to climb up it, the youngest child going first and bring down some of the fruit. As they fruit was handed down by each of the children it reached t the last and oldest child, whereupon his mother spat upon the trunk of the palm just below him and it changed into (ie. her spittle) a "malem" (wasp) which stung him. In his pain, he cried out and the language which he spoke was the Muhiang dialect ..."Malem mai'hei"!

And so as the wasp stung each of the children in turn they each spoke a new language and thus all the languages of the world were born until it came to the youngest child turn. (it was here that they claim, the youngest child spokeour language ie. English).

Unaluwa then took all the children with her, gave each couple a house after she had paired them off with her youngest son being the odd man out, and he stayed with his mother. She then taught them all they needed to know to start a life. Then she and her yougest child left.

One day, Unaluwa decided it was time that her young son should step out on his own. So, telling her son to take a spear and go down to the water and wait for a cassowary to come down to drink whereupon he was to kill it. He was to wait until the muruk presented a good target for a killing thrust before attempting to kill it. After her son had left, Unaluwa donned her feather cloak and now in the guise of a muruk went down to the water to drink. Pretending that she was unaware of his prescence she finally presented him with her side whereupon he struck the fatal blow to what he thought was a cassowary. His mother cried out and realizing what he had done he was very sorry but when he wentto withdraw the spear, his mother stopped him and said that first he must go and fetch all his elder brothers to help him bury her.

But his brothers wouldn't listen to him saying that since he had done the deed then it was he that should have the task of burying their mother. At this news his mother told him that the ground where he was to bury her would henceforth be his alone and that his brothers were to stay elsewhere. After instructing him on what to do, she then allowed him to withdraw the spear whreupon she died. Following his mother's directions, he cleared a very large area of bush and used the bush and timber to cover up his mother's body. He then fenced in this area as a garden.

(27)

The Story of Unaluwa (cont)

Where his mother's body was actually planted a few ~~xxxx~~ choice varieties of food-crops came up while in the garden itself all the food came up nothing with no work from the youngest son. The elder brothers who had previously ignored his request for help to bury their mother were now forced to work their gardens in the normal manner.

After all the food had ripened in his garden the youngest brother harvested it all and built houses to take the produce; whereas the houses of his older brothers were never full.

NB.

i. Apparently, when they harvest the yams, they place them all within a cane ring, for each individual garden, build a fence and pile up all the yams.....at this time, they have a celebration called "Ulingwip". (Evidently, enquiries seem to suggest that the Woseras also have a song used during the same type of celbrations).

ii. Following up on their idea that the white-man is actually their younger 'brother'.....

"Yu ol waitpela skin yupela iliklik bilong mipela."

I asked why was it that our skin happened to be white while there's was brown, to which they answered without any hesitation that originally Unaluwa had washed ~~x~~ all her children except for her youngest with cold water, hence the fact that they were still dirty. Her youngest child she washed in water which was dyed with a colour which gave us our distinctiv pale hue.

Comments: The importance of this story and the length of it, I consider important due to the fact that it could provide a potential background for a 'cult' -type ideology. As it is, without enquiring further as I would have wished, especially from the Anthropoligist at present working at Ilahita - Mr. D. Tuzin - on a grant from the A.N.U.; I would assume that this story of 'Unaluwa' is directly concerned with the celebrations surrounding the yam and/or long yam.

A P P E N D I X B

(28)

The following is an attempt to represent facts and impressions gathered by the author, relating to various village historys. These were gained during discussions and investigations over claims to be made to the Lands Titles Commission for decision. Many facts have also been gained from previous reports by Administration Officers.

1. The following is a document placed in the SARAGUM Village Book (North Wosera C.D.) by Mr. Patrol Officer J.C. Corrigan concerning certain boundarys between the North Wosera and Bumbita-Muhiang Census Divisions, as agreed to at that time.

....."Boundary Plotted Between (1) BAPANDU/MOI/KULUNGU as against ISOGUM then STAPIGUM then STAPIGUM then SARAGUM (2) An area of land common to MOI and UMUNOKO (3) Between UMUNOKO and SARAGUM. 4th June1962.

(1) The boundary commences at a point on the Nangingili Creek called Dumierko then moves up a line of posts to the crest of Lapuko Ridge then follows a line of posts down to the sago line known as Tokwaka. Isogum finish at Tokwaka and Stapigum No.1 continue the boundary in Isogum's place. From Tokwaka the boundary follows a line of posts to the crest of Bukingili Ridge at a point marked by a fighting trench and two kwila posts. From this trench which is astride the watershed of two small creeks the boundary follows the course of the creek to the South and goes as far as the Nanu River. The boundary then crosses the Nanu at a point known as Mangimi and follows the bed of the Nanu upstream to a point on the South Bank known as Awin where a kwila tree and post stand thence away from the river at 90deg up a short steep ridge lined with posts known as Tepapil ~~after crossing a small creek~~ thence down this ridge and up another incline also called Tepapil after crossing a small creek, thence down the incline to another small creek thence across this creek and up a ridge known as Kongi, following a line of posts to the crest of Kongi Ridge, thence fo r a distance of 50 or so yards down the Western slope of Kongi to a kwila post on the edge of a well defined forest line.

Moi after this boundary was defined by Mr. O'Brien in 1957 leased a small area of land (left blank on the sketch) to Stapigum No.2. Just recently after receiving a set-back in litigation Moi have attempted to get back this area. I have ruled that Stapigum may only plant subsistence crops on this land and no cash crops and also that MOI may not go back on their agreement.

(2) The area of Moi and Umunoko common land commences at the kwila post on the Western slope of Kongi then follows the well-defined forest line also marked by posts which divides the common land and Saragum land as far as the Wangimbu Creek then follows the Wangimbu Creek downstream to its junction with the Nanu, then follows the Nanu downstream to the Western edge of the Moi land leased to Stapigum.

A P P E N D I X B

(3) The boundary between Saragum and Umunoko is the well- defined forest line as shown on the diagram. That part of Wangimbu Cre k within Saragum's area belongsto Saragum whilst Umunoko and Moi jointly share the area contained within their area.

The Position of Stapigum and Saragum.

Relations between Saragum and Stapigum No.1 are cordial enough but there is a certain amount of ill feeling between Saragum No.2 and Stapigum No.2 over the area of Kongai edged in double lines. I made an arbitary decision over this area in July 1961 and this is that the boundary moves from Kanowi hamlet (Saragum) to the crest of Kongi ridge. A line of posts has been placed in position. As regards the sago creek Miambambu Saragum appear to control the top half whilst Stapigum have the lower half.

As regardsthe area shaded and lying around the headwaters of the Wangimbu Creek, this is principally a Saragum area but Stapigum No.1 have some minor claims in this area. There is am area shaped as an inverted L which has had no decisions made upon it but it is definite that only Stapigum and Saragum have any claim on it.

The Position of Moi and Bapandu and Kulungu.

It would appear that in the past Moi, an Arapesh speaking area gave shelter to Bapandu and Kulungu when these last two villages were routed from the Yambingei area. Now it would appear that the alliance is somewhat skaky and trouble can be expected in the future. There is no boundary dividing this area. Bapandu and Kulungu have further complicated theissue because Bapandu has holdings in the Jambitanga area whilst Kulungu have become associated with Gwaiwaru. Both in comparitively widely separated areas from the areas accorded them by Moi.

J.C. Corrigan P.O....."

2. Since the above facts were written by Mr. J.C. Corrigan in 1962, there has been a resurgence in these same disputes. The posts that he mentions as having been placed marking boundaries have all either been removed or have rotted. The "well-defined forest line" is now not so well defined, or perhaps I should say there is now another well-defined forest line which is now further into land previously stated as being shared between Moi and Umunoko. This has come about through Saragum and Stapigum's continual encroachment past the mark placed in 1962, and their clearing of new gardens.

3. During the patrol an attempt was made to prepare a case for the Lands Titles Commissioner in this area in particular but the situation became impossible finally due to harassment by belligerent elements amongst the Wosera groups represented. (Refer LAND TENURE AND USE OF AREA STUDY - Section E (a).)

A P P E N D I X B

(24)

4. Considerable time and energy have been expended in the past by a number of Administration Officers endeavouring to unravel the history and delineate the boundaries of traditionally owned land. The following comments are an attempt to put down on paper at least a small part of that knowledge previously gained.

Common Boundaries between Bumbita-Muhiang and North Wosera Census Divisions:

Villages involved:

Saragum, Isogum, Bapandu, Saragum, Stapigum, Tatumba, Umunoko - North Wosera

Moi No.2, Utamup, Sunuhu No.1) - Bumbita Muhiang

5. Moi No.2; Isogum; Stapigum; Saragum:

The main areas under dispute brought to the attention of this patrol, and which in actual fact form the common boundary between the Bumbita-Muhiang C.D. and the North Wosera C.D.(the latter administered from Wosera Base Camp) were-

"Kongai"; "Buningili"; "Asa'o"(Asokwa); "Kavier"(Kavia)

Throughout the various discussions between Moi No.2 and the various Wosera villages concerned, BAPANDU Village (A Wosera village 'adopted' by Moi No.2) always was present and appeared to be vitally interested in every turn of events.

6. A note in the Stapigum Village Book records the fact that in 1955, Mr. Arthur Carey (Assistant District Officer) delineated and marked the boundarys of Stapigum, Saragum and Moi No.2's land - with an area known as "Kongai" being awarded to Stapigum (No.2). The boundary began from a 'No.2 [illegible]wila' at a place known as "Awin" and extended along a definite ridgeline to a marked taun known as "Nangimi". In 1960 , Mr. Patrol Officer Redmond noted that Saragum have claim to an area of approximately 8 acres within the region of the crest of "Kongai", known as "Kanowl", while the Miambambu Creek belonged to Saragum. However, in a consequent land revision in 1961, Luluai Gumbura of Saragum was courted, having given false evidence to Mr. Redmond previously. The present dispute in the "Kongai" area arose because Stapigum and Saragum Villages have evidently ignored Mr. Corrigan's ruling made in 1962 (Refer Para 1 and 2 of Apprendix B) and have since established gardens on the more fertile alluvial soil on the banks of the Nanu River as well as having spread westwards into the forest area, previously delineated as Moi No.2 and Umunoko land.

7. According to Stapigum, they originally were established at "Gwoimba" to the South but apparently a fight developed between Saragum and themselves and they were driven to "Kwinba". Later Saragum, animosity forgotten joined them. However this didn't last long and once again Saragum drove Stapigum away. This time Stapigum was accepted into Isogum (No.2) but their peace was shortlived as a fight developed between the 'host' (Isogum) and the 'guest' (Stapigum) and Stapigum was once again forced to leave, this time seeking shelter in an area known as "Bauna". It was apparently here that an ancestor of Moi n0.2 found them in hiding. His name was Dundamba. It was he, feeling sorry for them

A P P E N D I X B

(23)

adopted them into Moi No.2 and settled them on the crest of a ridge known as "Gaunbol" (Only about 200yds along ridge to the South from the Rest House at Moi). However, worried that perhaps this was too close to himself and more worried about Moi's exposed Southern boundaries, he shifted them to Buningili where they were allowed to establish a settlement and plant gardens.

8. However Stapigum (No.2) rocked the boat because of an incident between rival clans within Stapigum No.2 itself. A man by the name of Dugili of the 'Gian' clan had a son who died suddenly and he accused Wapikwal of the 'Kwan' clan of being responsible for his son's death through 'poison'. He thus approached Saragum to kill Wapikwal. Now Dungra of the 'Maningi' clan decided that Dugili should pay for this dirty deed and he consequently approached Umunoko to help him kill Dugili and Saul, a younggster. They were successful. The body of Dugili was later buried with that of Wapikwal at Buningili. However Saul's body was left to rot in the bush.

9. Dungra in his turn, now became afraid for his life because Dugili's clan would necessarly attempt revenge. He ran away to Moi No.2 but the family of the late Dugili pursuaded Moi No.2 to kill Dungra. However, in the ambush that followed only his father SAGIWURA and a villager from Bapandu DIVISH were killed at "Boingalap". The latter man happened to be killed by accident. Now it was Stapigum's turn to run away and they were accepted into Stapigum No.1. However as always happens with a Wosera group, fighting developed between Stapigum No.1 and Stapigum No.2 and the latter returned once again for Moi No2's security, whereupon they were given Buningili again.

10. Now Bapandu was introduced into the scene and with Moi No.2 helped Stapigum to fight back against Stapigum No.1 and her allies - Saragum, Tugaikim, Kwatmagum, etc. During the ensueing skirmish a fellow by the name of Kulanbavia, a villager from Moi No.2 was killed by Stapigum No.1, while another man Salai of Bapandu was also killed in the region of the Mangimi Creek. (Nanu River). These two deaths only served to increase Moi No.2 and Bapandu's participation. An ambush was arranged, whereby a villager from Stapigum No.2 was to act as 'bait' by venturing alone into a garden to obtain some food knowing full well that he would probably be under observation from the 'enemy'. He was sited upon which he retreated luring the opposing group of Stapigum No.1's who followed into a trap. It was here that Moi No.2, Bapandu and Stapigum No.2 killed six men from the pursueing group of men from Stapigum No.1.

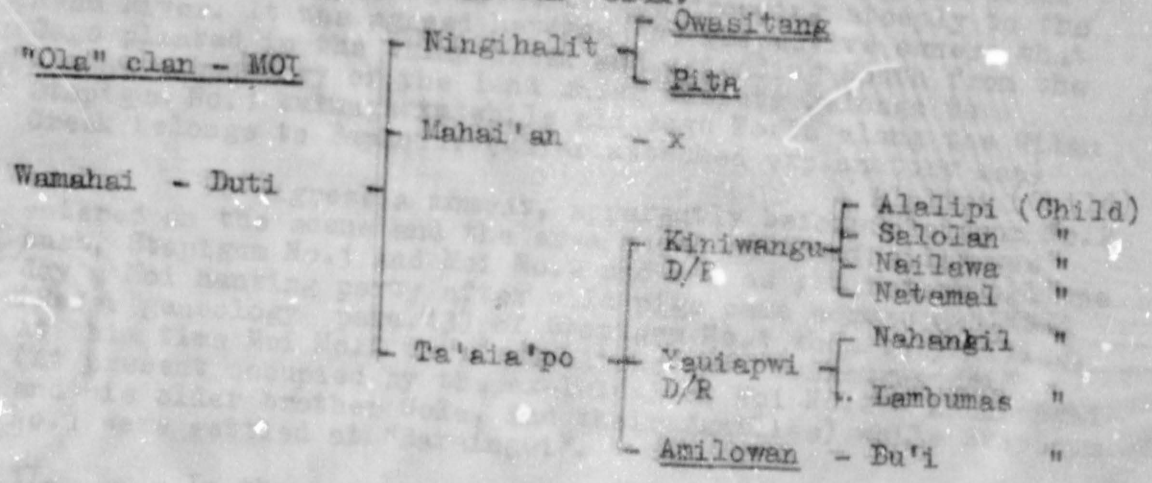
11. Now that scores had been evened well and truly in Moi and Bapandu's favour, a very deep trench was dug across the ridge at Buningili to help protect Stapigum No.2's Southern border. But once again, internal friction resulted within Stapigum No.2. A fellow from Stapigum No.2 - Angomi - secretly asked Moi No.2 to help him kill Kataumil, also of Stapigum No.2. However, due to a misunderstanding, Kataumil's brother - Salgut - was killed by Moi and Moi, annoyed that they had been deceived into killing another man other than the person they had agreed upon found Angomi and killed him. Afraid of Moi's wrath, Stapigum No.2 now ran away for the second time and settled at "Gaumbul", their present village site.

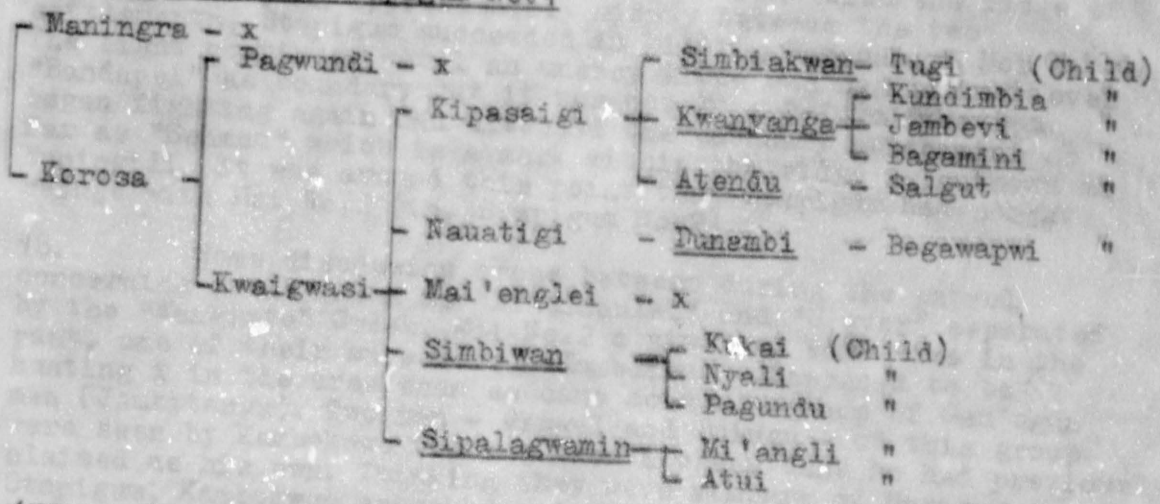
12. During all the time that Stapigum No.2 was being harboured by Moi, she was fighting Stapigum No.1 to the South.

(22)

A P P E N D I X B

13. It is Stapigum No.1 who are contesting rights with Moi No.2 over the ridge known as "Buningili". The following is a rough geneology supporting Moi's claim by the 'Ola' clan; and Stapigum No.1's by the 'Waratuk' clan:





(NB. "Wama" clan claim secondary rights)

14. The present boundary that is being claimed lies to the North of that agreed upon previously when Mr. A. Carey and later Mr. J. Corrigan deliniated the area. For once, the Demarcation Committee men reached a common agreement over part of the boundary extending from the Takwaku Creek tp the East and extending to the crest of Buningili Ridge. However for some inexplicable reason other than the Wosera's reputation for being stubborn, they insisted upon a different boundary to that of Moi's, when they came to the area West of Buningili and extending to the Nanu River (Refer attached Map). That is, if we consider the boundary of Moi No.2 and Stapigum No.1 one will see that working from the East at the Takwaku Creek it follows a small creek to its source near the crest of Buningili but then Stapigum insist upon the Northern boundary to where it strikes the Nanu River, whereas Moi will only agree to the Southern boundary as shown on the attached explanatory map. These two latter boundary's only enclose an area of about 4.7 hectares, which is under dispute as to ownership.

(21)

A P P E N D I X B

15. The area of land under dispute to the West of the Buningili Ridge and which extends as far as the Nanu River, spans the Gilau Creek, Tiangamau ridge, the Tiangamau Creek and finally the Epiwang Ridge before dropping steeply to the Nanu River. It was agreed between the respective owners that Sago planted in the Gilau Creek and extending South from the Northern boundary of the land under dispute belongs to Stapigum No.1 ~~xxixxxx ix~~ while all sago North along the Gilau Creek belongs to Bapandu. (Refer attached explanatory map)

16. To digress a moment, apparently before Stapigum No.2 entered on the scene and the area known as "Buningili" was bush, Stapigum No.1 and Moi No.2 had not as yet met. Until one day a Moi hunting party after wild pigs came across MANINGRA (Refer geneology para.13) of Stapigum No.1 whom they killed. At this time Moi No.2 were established at "Suambugwandei" (At present occupied by the ex-luluai of Moi No.2 - Anumbangei and his older brother Gola, and their families) while Stapigum No.1 were settled at "Baraingei".

17. In the ensueing 'war of attrition' with the ridge of "Buningili" lying approximately midway between the two settlements, Stapigum succeeded in killing Wamahgi of Moi No.2. The fight continued until an uneasy truce was negotiated over "Bandapei" as boundary but it was not long before Stapigum began fighting again and extended the boundary northwards as far as "Selmau" which is a mark within the ridge area known as Buningili. It was around this point that Stapigum had sought refuge with Moi No.2 (ie. Stapigum No.2)

18. Some discussion arose between during the patrol concerning areas known as "Bindinaulei" and "Ulaver" separated by the "Wangimbu" Creek. Moi No.2 claim that some time in the past, one of their ancestors - Kambokwon - happened to be hunting ~~x~~ in the area when he came across a group of Gau'ugum men (Jambitanga). Two men - Gangal and Buingu - of this group were seen by Kambokwon fishing from a creek that he had previously claimed as his own. Thinking they were members of Saragum or Stapigum, Kambokwon ambushed and killed them. After inspecting the bodies, he realized his error and immediately informed their relatives so that their bodies could be collected. However, Gau'ugum refused to listen to their former allyx's apologies. Waiting their chance they found the wife of Apula gathering food in the bush and they killed her. Moi No.2 accepted the death of Kuluwai and then made friends again with Gau'ugum (Jambitanga)

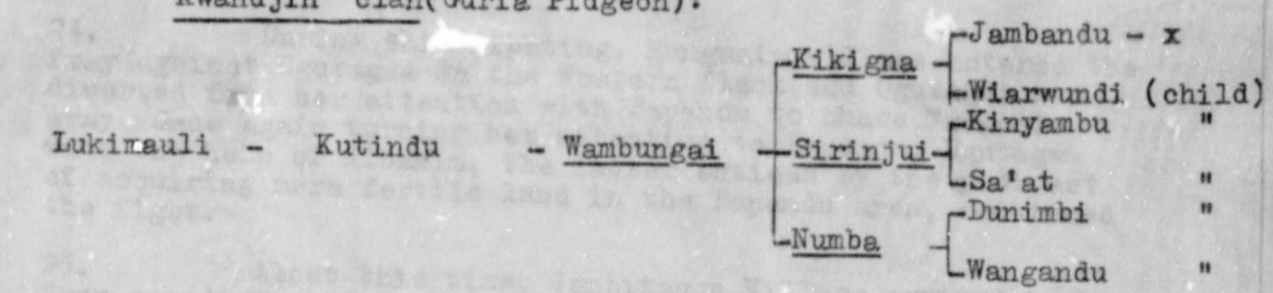
19. Originally, a group of Wosera people by the name of 'Miambagum' werein the area of "Bindinaulei". They were involved in fighting with Kwatmagum Village. Saragum Village decided to help Kwatmagum in ousting Miambagum from Bindinauli. This occurred during the time of Jambiui and Lukimauli of Saragum.

20. Later Moi No.2 approached Saragum with offers of friendship but treachery ensued with Angaramuna of Moi No.2 killing Dumbai of Saragum ('Kwandjin' clan) who had previously followed Lukimauli in settling at Bindinauli. After this, Moi ran away but in so doing ran into a Saragum villager - Baba - on the road who had a retaliatory bash at the fleeing Moi's. Later, a Moi group came across Kilainingi of Saragum on his own and killed him. His body was not discovered for a few days where it was lying on the road to Sunuhu but after its

discovery, Saragum decided it was wiser to vacate the area in a hurry.

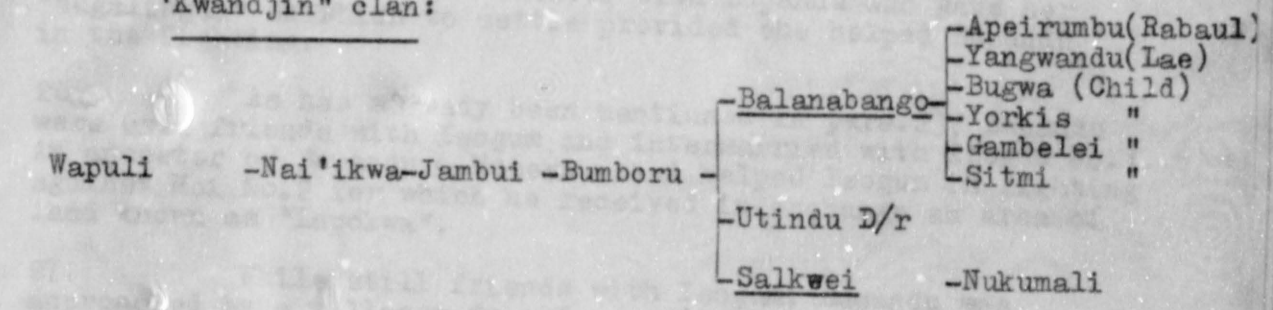
21.(i) "Bindinauli" (Hill ~~Creek~~) - Saragum:

'Kwandjin' clan (Guria Pidgeon):



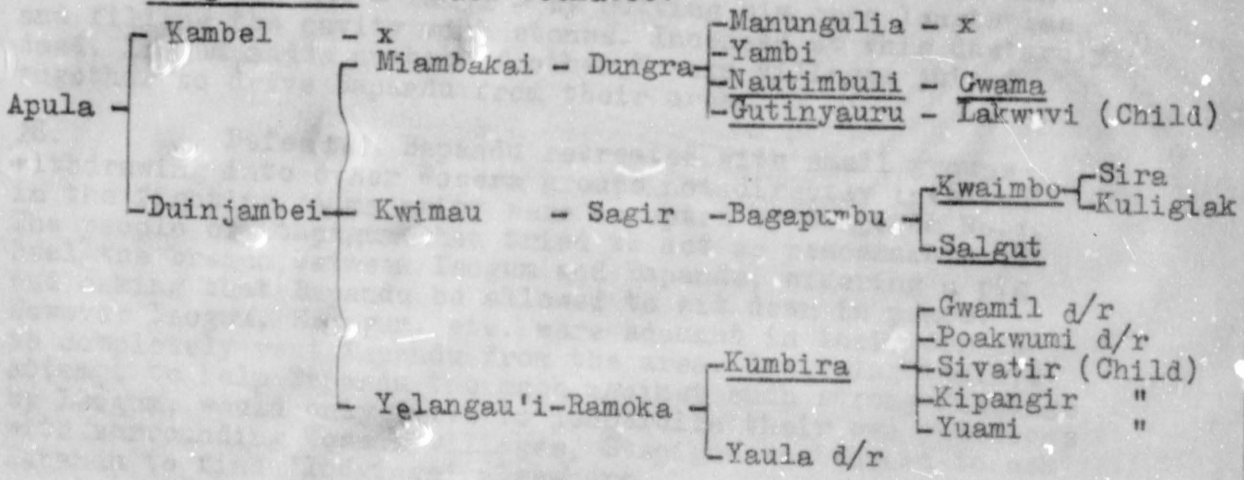
(ii) "Wangimbu" (Creek) - Saragum:

'Kwandjin" clan:



(iii) "Miambambo" - Moi No.2:

'Mangel' clan - Black Cockatoo:



Moi No.2; Isogum (No.1 & 2); Bapandu :

22. Here the areas under dispute were "Asa'o" and "Kavier".

Originally, Bapandu Village was established further to the South in an area now occupied by Isogum and Jambitanga, but were driven out of the area and finally sought refuge with Moi No.2 where they are today.

23. In the past, while Bapandu was still occupying her traditional area, fighting broke out between her and Ugutagwa, another North Wosera Village. The fighting spread, with various alliances being formed but with two main divisions formed by

(19)

A P P E N D I X B

Bapandu with Waragum and Gaugim (the two latter villages are no longer in existence as such, having split up since and been absorbed into other Wosera groups); Stapigum (No.1 and 2); Isogum (No.1 and 2); Saragum and Kwatmagum V Manjukwarui; Umunoko; Wombisa; Kumunugum No.1; Kumunugum No.2; Moi No1; and Moi No.2; Ugutagwa.

24. During this fighting, Nunguaia village entered the fray against Ugutagwa on the Western flank and Ugutagwa was diverted from her attention with Bapandu to chase Nunguaia away. Once again turning her attention to Bapandu, Ugutagwa with the help of Jibakim, the latter enticed by the prospect of acquiring more fertile land in the Bapandu area, continued the fight.

25. About this time, Jambitanga Village arrived back from spending some time in the Ingambus area from where she had been driven after friction had arisen between Ingambus and her allys. She sought shelter with Bapandu who gave her "Wugalingai" on which to settle provided she helped Bapandu in the fighting.

26. As has already been mentioned in para.23, Bapandu were once friends with Isogum and intermarried with Isogum No.1. An ancestor of Bapandu - Musera - had helped Isogum in fighting against Moi No.2 for which he received in exchange an area of land known as "Lapokwa".

27. While still friends with Isogum, Bapandu was approached by a villager from Isogum (Actually an ancestor of the current Councillor for Isogum) and asked to kill someone for him, from another family within Isogum itself. Bapandu complied but committed the 'unpardonable sin' of mutilating the body of the man - Tamja - by cutting him open lengthwise and filling the cavity with stones. Incensed at this dastardly deed, Isogum and a number of other Wosera villages joined together to drive Bapandu from their area.

28. Defeated, Bapandu retreated with small groups withdrawing into other Wosera groups not directly involved in the fighting. A majority were accepted by Stapigum No.1. The people of Stapigum then tried to act as peacemakers to heal the breach between Isogum and Bapandu, offering a pig and asking that Bapandu be allowed to sit down in peace. However Isogum, Saragum, etc. were adamant in their desire to completely rout Bapandu from the area. Realizing that to attempt to help Bapandu too much against such strong feelings by Isogum, would only serve to jeopardize their own relations with surrounding Wosera villages, Stapigum was forced to ask Bapandu to find 'lodgings' elsewhere.

29. Consequently, Bapandu was accepted into Moi No.2 by Dunjamba and settled on their Southern boundaries. Now that Bapandu had entered the picture, the previous unstable balance of power between Moi and the Wosera groups to the South , was disturbed.

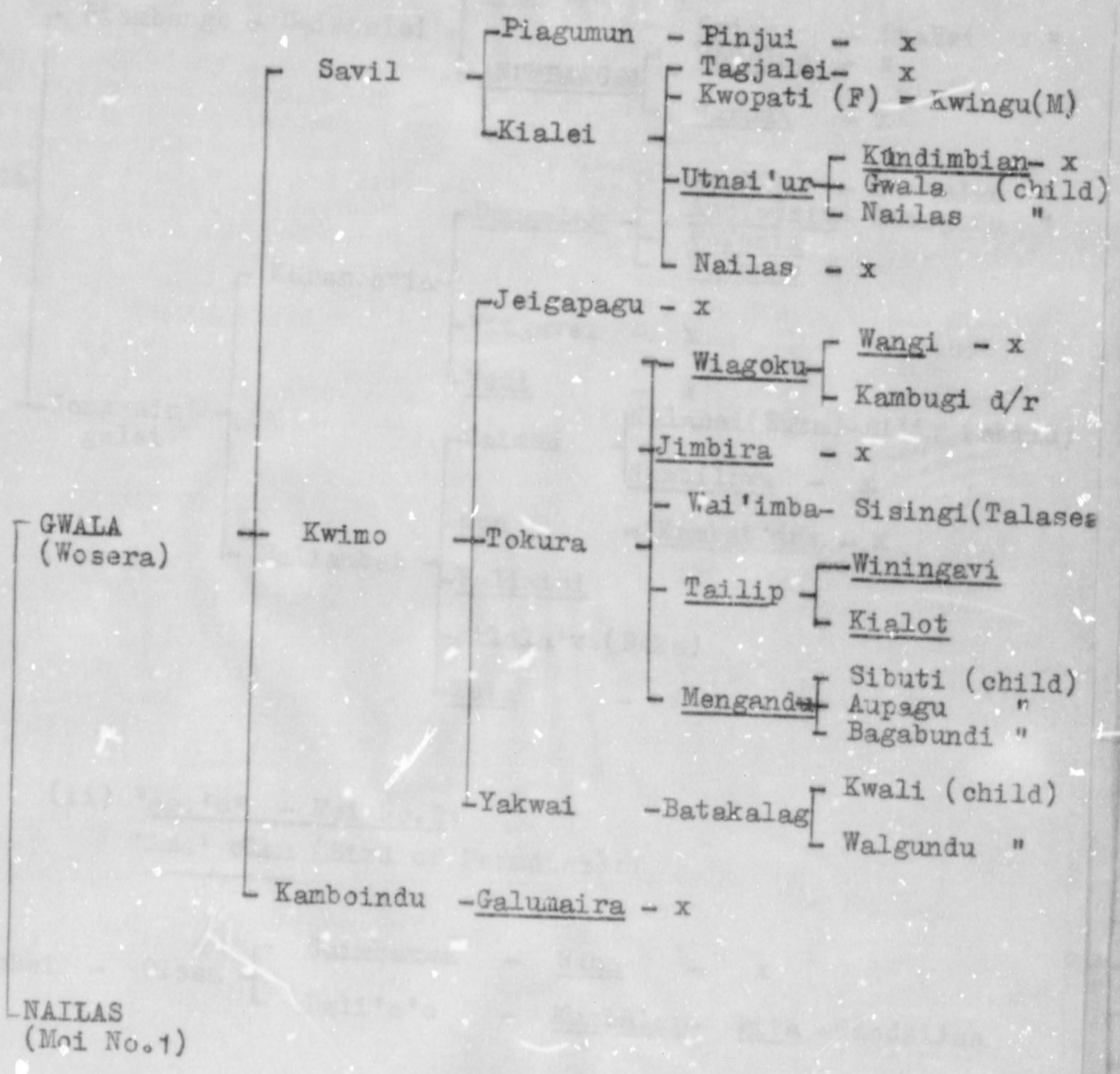
*Addendum to page 13:

A women - Andai - from Moi No.2 married into Isogum No.1 but Isogum would not pay the bride-price. This grievance allied with a problem of the Isogum owned pig trespassing caused fighting to break out between Moi andIsogum in which Umbumof of Isogum was killed. As well Gwala of Isogum 1 retreated to "Wangiwater", with Moi following. Isogum retreated further but later advanced

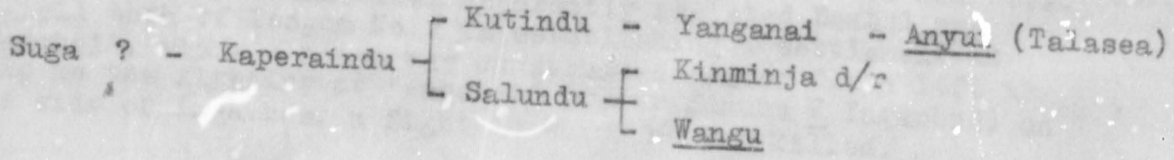
(18)

A P P E N D I X B

30. (i) "Lapokwa" and "Kavier" (ridge) - Isogum No.1:
"Kwas" clan



(ii) Another 'family' also from Isogum lay claim along with "Kwas" to the above ground under dispute between Moi NO.2 and themselves. I attempted to trace the geneology of the spokesman for this group - Wangu - but the result was not quite satisfactory. I believe that Wangu is more probably an adopted relative of Utnai'ur (refer geneology above for Kwas).



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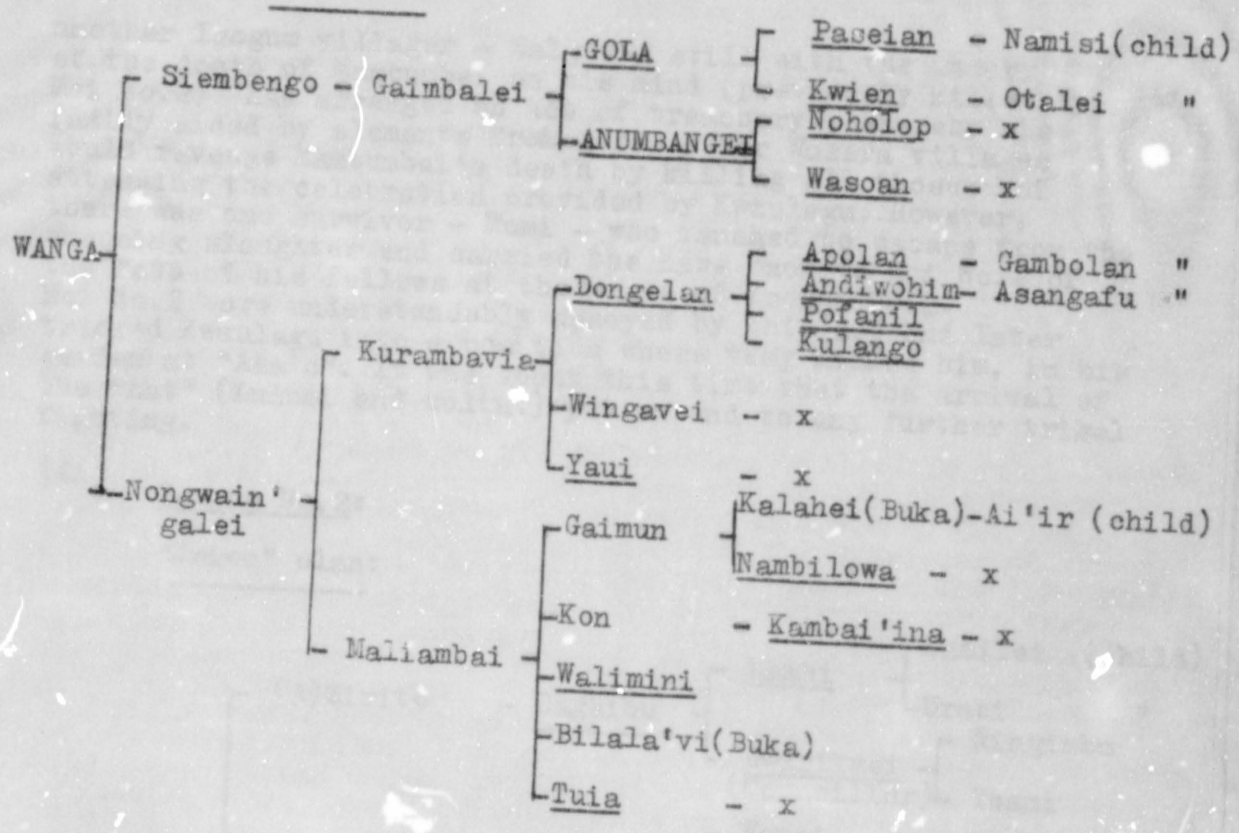
A P P E N D I X B

31. (i) "Lapokwa"; "Kavier"; "Takwako" - Moi No.2:
'Ola' clan:



(ii) "Asa'o" - Moi No.2:
'Ama' clan (Bird of Paradise):

To'ombei - Olesa
Gaimbauwa - Saun - x
Bali'a'o - Kumbalei - Pita - Nandailas

32. The story concerning the history of Isogum's relations with Moi No.2 in the past is somewhat confused, with both sides at variance over details. It appears that at some time in the past Mairaningi (refer geneology para. 34) of Isogum No.2 encountered a group of Moi No.2's in the area of "Asa'o" - probably Olesa (refer geneology para. 31(ii)) of Moi ~~XXI~~ No.2. They made friends and Olesa apparently assisted Dombul and Angipil both of Isogum No.2 in establishing a settlement at "Sanghai", where a house was constructed. Later Olesa left to help in the fighting at "Wasandi" (refer Sunuhu V Ingambus) on the side of Ingambus, a fight in which he was killed.

33. When he did not return, Isogum No.2 decided to approach Moi No.2 as friends and invited a number of Moi's to attend a feast at "Kwamendalango" (Isogum). Unfortunately, at this party without the apparent knowledge of Kwaulagu of Isogum

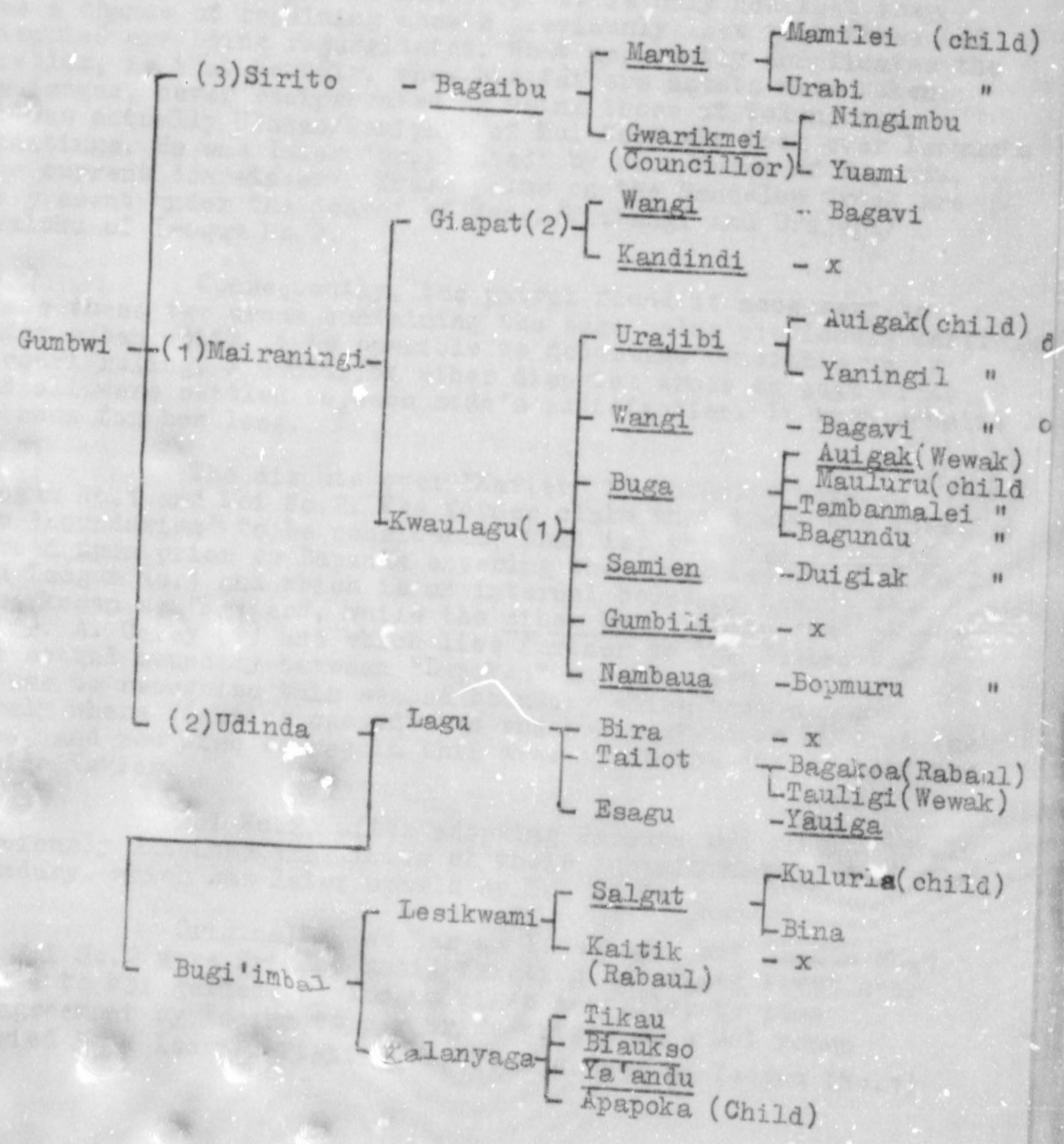
A P P E N D I X B

another Isogum villager - Salgut - still with the memory of the death of Mambumbei on his mind (previously killed by Moi No.2) had arranged an act of treachery , whereby his family aided by elements from a few other Wosera villages would revenge Mambumbei's death by killing all those Moi attending the celebration provided by Kwaulagu. However, there was one survivor - Momi - who managed to escape from the ensueing slaughter and carried the news back to Moi No.2 of the fate of his fellows at the hands of Isogum No.2.
Moi No.2 were understandably annoyed by this act and later tricked Kwaulagu into a position where thay killed him, in his garden at "Asa'o". It was about this time that the arrival of the "hat" (Luluai and tultul) put an end to any further tribal fighting.

34.

Isogum No.2:

"Kwien" clan:



35. Isogum insist that the boundary originally agreed between the former owners from ISogum No.2 and Moi No.2, lies at Mandelep Creek but Moi No.2 rather argues that it lies between "Kwamendalango" (Isogum No.2) and "Asa'o" (Moi No.2).

36. While the area known as "Asa'o" was being chained during the patrol, some disputes arose over sago plantings. In particular, an instance arose where Amos (Naundir)/ Kosanda of Moi No.2 claimed that approximately 13 palms on the Mandelep Creek were originally planted by his father and rightfully belonged to him. Isogum No.2 appeared not to dispute the fact that this was true, only that these palms were now theirs due to long usage. Naundir could nct be diverted at the time with this preoccupation of his to regain possession of palms which he had not used in his lifetime. Consequently Isogum No.2 retaliated by reclaiming an approximately-equivalent number of sago palms on the Tolunguga Creek originally planted by Isogum No.2 but used by Moi No.2 for the same time.

37. Apparently, Mr. Arthur Carey (?) while delineateing boundaries in the area previously, warned both Isogum No.2 and Moi No.2 that neither were to overstep their boundaries and apparently neither mentioned at the time the existence of these sago plantings. Hence, Moi 'appropriated' those on the Tolunguga while Isogum those on the Mandelep. It is only now that they see a chance of regaining assets previously lost that these old disputes are being regurgitated. What apparently complicates the problem, is that Naundir, when his fathers assets were taken by Isogum, never reciprocated by using those at Tolunguga. It was actually Ulanan/Panipati of Moi No.2 who took over Isogum's plantings. He was later 'supplanted' by Saun/Sarei of Bapandu, the current 'caretaker'. Those palms on the Mandelep Creek are at present under the 'care' of Wangi/Kimbangi and Urajapi/ Kwaloku of Isogum No.2.

38. Consequently, the patrol found it necessary to place these two areas containing the sago palms previously mentioned under a ban until it is possible to determine ownership under a court ruling. A number of other disputes arose on sago areas but all were settled to each side's satisfaction. It only remains to be seen for how long.

39. The dispute over "Kavier" is actually between Isogum No.1 and Moi No.2. The former claim that there are actually two 'boundaries' to be considered; that is, the 'true' boundary agreed upon prior to Bapandu entering the area, between Moi No.2 and Isogum No.1 and which is an internal boundary inside the area known as "Kavier", while the other boundary is that placed by Mr. A. Carey (?) and which lies further to the South, being the actual boundary between "Lapokwa" and "Kavier". Isogum refuse to recognize this second boundary which they claim is purely where fighting ceased when the Administration entered the area, and now wish to regain this area up to the 'true' boundary inside Kavier.

40. Moi No.2, after adopting Bapandu and with her help previously extended the limits of their jurisdiction to the other boundary, which was later upheld by Mr. A. Carey (?).

41. Originally, as far as I can make out Isogum No.1 and Moi No.2 were friends until friction developed first over damage to Moi gardens by Isogum pig/s and later by some disagreement by Isogum to pay bride-price for a Moi women married into Isogum. Fighting broke out with an Isogum (No.1)

A P P E N D I X B

village - Yagumun - and his wife being killed by Moi No.2. In retaliation, two Moi men - Kitiwanyari and Gambongi - were killed by Isogum No.1. After this fighting a mutual peace treay was evidently 'signed' with the boundary being that now claimed by Isogum No.1. (Refer Addendum page 8 Appendix B *)

42.. Now, after this treaty had been negotiated, a group of Isogum men and women undertook an excursion to Utamup, where very good drinking water can be found. Somehow, Bapandu who were still in hiding and scattered from being routed previously by Isogum and other allied Wosera villages, pursuaded Moi that Isogum's purpose in going to fetch drinking water was purely an ulterior motive and that they shouldn't be trusted. Consequently, Moi No.2 arranged an ambush where a number of the Isogum party were killed, in the Takwako Creek area. After this, Bapandu came out of hiding and were given ground by Moi No.2, while fighting ensued once again between Isogum and Moi. However, this time Bapandu assisted as it was in their best interests to extend Moi's boundaries so that she herself would have a place to become established under Moi's protection. During this fighting, Isogum No.1 were later to claim that their own relatives were fighting against them on the side of Moi No.2 and Bapandu. They were refering of course to Nailas (refer geneology para.30) who left his brother Gwala ('Kwas' clan) and Isogum No.1 previously to settle with Moi No.1. This fighting then continued until the arrival of the 'Administration'.

43. It is interesting to note that the first plantings of sago on the Takwako Creek were probably by Isogum No.1 with perhaps individual plantings by Isogum No.2 and Stapigum but after Bapandu's entry into the area, initially her 'adoption' by Isogum (refer paras. 23 to 27) and later by Moi No.2, sago plantings were considerably extended by her (ie. Bapandu). Consequently, some confusion was encountered on both sides on just who exactly owned what sago....plantings have become considerably intermingled in past years and are extensive .... It was finally agreed between Bilalavi/Takwanjambi of Isogum No.1 and Nimbia/Gwian of Bapandu that sago rights north of an arbitrary mark where the Takwako ~~rif~~ ridge descends and strikes the Takwako Creek at Point A (refer attached map), should belong to Bapandu while rights South of this mark including any tributaries, should henceforth be developed by Isogum No.1. The original name of Takwako Creek according to Isogum No.1 was "Saigibuga" but it was renamed "Takwako" after an ancestor of Isogum's who was ~~legendrxxxary~~ legendarily connected with the story of this particular creek.

44. Throughout the patrol where discussions over land were concerned in connection with the North Wosera villages, sago rights were a continual headache, even down to individual palms. During discussions between Stapigum No.1 and Moi No.2 over the Buningili boundary along the Napimbil Creek (the Buningili boundary to the East running from the crest of the ridge to the Takwako Creek and which follows the Napimbil Creek) Dua/Gaigumun and Gaigumun/Sauingu of Stapigum No.1 agreed to pay Wingabi/Dungwandi of Bapandu paid $10.00 for sago rights over seven palms on the Napimbil Creek. It was consequently agreed then between Bapandu (Moi No.2 has no sago plantings here) and Stapigum No.1 that all palms now on the Napimbil Creek belonged to Stapigum.

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A P P E N D I X B

45. Relations between the two Wosera villages of Umunoko and Tatumba with Moi No.2 appear to be amicable. Originally, when Umunoko and Moi No.2 first encountered each other, it was at "Yambungu" where Wangavi of Moi No.2 met Muku of Umunoko and invited him to accompany him to "Suambu' gwandei". Umunoko reciprocated later by making Wangavi welcome at their settlement and they moved closer to Moi No.2 for mutual protection even though they were still as yet unfamiliar with each other's language (It was not until Bapandu was 'adopted' by Moi No.2 , did Moi finally produce enough of her own people to understand the language of the North Wosera.)

46. Moi No.2 's original ancestor - SEKINDU - was settled at "Suambugwandei" (refer para 16). It was here that a number of surrounding villages in the past, at some time or other, at Moi's invitation, came and sat down side by side with Moi for a short while. Amongst the many'immigrants' into Moi's area, there has been one - Ningilimbi No.2 - now established in the Wora Census Division who is still causing trouble, over land boundarys. During the patrol, at no time were disputes raised over land boundarys between Moi No.2 and Umunoko or Tatumba.

Common Boundaries between Bumbita-Muhiang and Wora Census Divisions:

47. The following will only be a brief account of some of the history concerning villages in this area:(As the patrol was only passing through the Bumbita-Muhiang C.D. most of the information was obtained from villages in that C.D. although some was obtained from individuals from the Wora C.D. who attended the patrol during its stay at the Ilahita, and Ingambus and Moi rest-houses.)

Lehinga No.1	)	
Lehinga No.2	)	
Ningilimbi No.1	)	... Wora
Ningilimbi No.2	)	
Tatumba	)	... North Wosera
Moi No.1	)	
Moi No.2	)	
Ilahita 'Group'	)	... Bumbita-Muhiang
Ingambus	)	

48. According to my informant - Nalipa/Minipa of Tatumba Village - her ancestor was Kwasatatagungafi (Bagundu) who established himself at "Matengai" and "Ulif". His sister - Akutaheiwa - had three sons who were the founders of the present village of Tatumba. Originally, Moi, Ilahita, Lehinga, and Tatumba were friends but the 'Immigration' of Ningilimbi No.2 into the area was eventually to lead to rifts developing in these former happy relationships. The latter originally were a 'Bumbita' village which due to serious friction in their own area - "Kolowambel" - were driven out eventually arriving within the territory of Moi who gave them an area of land known as "Kwai'etei" on which to settle.

49. However, friction developed between Moi and Ningilimbi No.2 and fighting broke out with Umunoko helping Moi to chase Ningilimbi No.2 away. The survivors from the latter scattered, the majority seeking refuge with Utamup. This time, Utamup entered the fray on Ningilimbi No.'2 's side

(12)

A P P E N D I X B

but again Ningilimbi No.2 along with Utamap were routed and Ningilimbi No.2 was forced to seek refuge further away, with Ningilimbi No.1 who protected Ningilimbi No.2 by force of arms against Moi No's 1 & 2. During this fighting between Ningilimbi's 1 and 2 V Moi's 1 and 2, the village of Tatumba helped both sides. After the situation had cooled, Ningilimbi No.2 was settled between Ningilimbi No.1 and Tatumba. It wasn't long before friction arose because of the prescence of Ningilimbi No.2. An argument arose between the two Ningilimbi's but by accident Tatumba became involved. Ningilimbi No.2 tried to right matters by offering Tatumba a pig but Tatumba refused. However the latter did accept a proposal by Moi No.2 to unite forces and drive Ningilimbi No.2 out.

50. By this time Ningilimbi No.1 the original settler became worried that she would become involved in this new fighting between Moi's 1 and 2; Tatumba V Ningilimbi No.2, ~~xxxx~~ and so she left the area, settling further North near present site Seragakim No.2 (Wora C.D.). At this Ningilimbi No.2 retreated and took over the ground deserted by Ningilimbi No.1. During the fighting, Tatumba succeeded in killing Gonele and Mangwanan of ~~Ta~~ Ningilimbi No.2 while the latter killed a villager from Moi No.2 by the name of Teola.

51. After killing Teola, Ningilimbi No.2 cooked his body and filled his stomach cavity with stones. Moi No.2 anxious to retrieve his body sent a few female relatives in the hope that Ningilimbi would soften. Ningilimbi, perhaps afraid of the results of their mutilation of Teola's body, lavished gifts upon the female relatives when they arrived in the hope that this would pursuade Moi to desert Tatumba and join up with Ningilimbi No.2. After some discussion over the 'bribe', reason prevailed considering the large price involved and Moi now changed sides, fighting occurring in the vicinity of the Gwangwandi Creek. After this Moi and Ningilimbi No.2 became friends. Tatumba was later to assist Isogum in fighting against Moi No.2.

52. Apparently, two ancestors of the Ilahita 'Group' originally came from further South at "Matengai", one of Tatumba's original settlements. Both these men came individually, one following the other, moving Northwards all the time, and establishing settlements as they went.....at "Aulembil" where Lehinga No.2 (Mamalimbi) were established then to "Kumum/nu' umbil" where Balagabadangal is now established then to "Tiapimbil" ; to "Wai'apimbi"; and so on until they reached "Tatumba" (Not the village name this time but an area of ground within Ilahita)

53. Lehinga No.2 (mamalimbi) claim that their ancestor - Tatengafu - who was a ~~xprix xprix~~ spirit who had a son by the name of Tugapai (now a human being) who himself had two sons, one of whom - Nalupan - migrated to Moi while the other - Gominda - stayed at "Lufam" and founded Mamalimbi. Later he moved to "Kumanatau".

54. Previously Ilahita, Ningilimbi No.1 and Lehinga No.2 (Mamalimbi) were friends. However, Ilahita claims that for some reason which wasn't satisfactorily explained Mamalimbi killed a few men from Ilahita and Ningilimbi No.1 but hid

A P P E N D I X B

their bodies. This went on in secret until one incident arose where Mamalimbi actually killed a Ningilimbi villager in front of everyone during a feast. Consequently, Ilahita and Ningilimbi No.1 made pacts with surrounding villages and fighting broke out against Mamalimbi who were eventually scattered in defeat, and their ground split up amongst the victors. However, later Mamalimbi was accepted back again as a friend until a time came when fighting broke out between Tatumba V Ilahita and ~~Ningilimbi~~ Ningilimbi No.1. Apparently, a few men from Mamalimbi joined forces with Tatumba and with this Mamalimbi was again scattered by Ilahita and her allies. This time, remnants dispersed to areas such as "Lufam" , "Komanatauwa", "Simau'uta", "Numbafuta" and "Waipisi"

55. At Ilahita, after establishing "Tatumba", the two brothers had moved on to "establish "Apatamba" as well as "Balanga" (local language for "head"). From "Apatamba" , an ancestor by the name of Kwalangk left and settled in the Bumbita area at Indibi. The present rest-house at "Ilahita" is established at "Boingili" while "Ilahita" is actually the name of the Hamlet situated at the junction of the roads Balif-Ilahita/Lehinga - Ilahita.

56. Lehinga regard the Moi group as "Masilif" ("tambu"-relative attained by marriage) while Ingambus is regarded as "Wala'ol" (local language for "sing aut", describing the fact that they use a certain type of call just between the two villages) with Ingambus using a continuous cry, low in tone while Lehinga reply with a short, strident call.

57. Boundaries within the Bumbita-Muhiang Census Division:

During this patrol, the following areas were recorded as under dispute:(these aren't those already looked into by Mr. H. Dreise)

"Nugombomaji"	(Nukabumaji)	- Kamanakor/	Sunuhu No.1
"Bolpemba"	(Bolpiba)	- "	"
"Mambrata"	(Mambata)	- Ingambus/	Sunuhu No.2
"Bugatigi"		- "	"
"Buhumba"		- "	"

58. Wai'mut of Sunuhu No.1 (refer geneology para. 59) claims that his great-grandfather was the original settler of "Nugombomaji" and that one of Machenakor's (clan from Kamanakor) ancestors only joinedx him there. While there, a villager by the name of Kwangel of the "Mapakanu" clan (Kamanakor) married a woman from the "Kamanakor" clan (Kamanakor) but a man from her own clan slept with her. Angry, Kwangel enlisted the aid of Aphwi'hejenakor, Wai'ajakin to help in fighting the "Kamanakor" clan. The name of the woman was Mendiai. Sunuhu went to the village site at "Dauhu" but everyone had fled so only the houses were burnt and Wai'mut's family returned to Sunuhu No.1 with Aphwi'hejenakor and Wai'ajakin. "Kamanakor" is actually local language for a type of tree found in the rain forest.

59. From what I can gather the village of Kamanakor was considerably fragmented originally and lived in scattered small hamlets

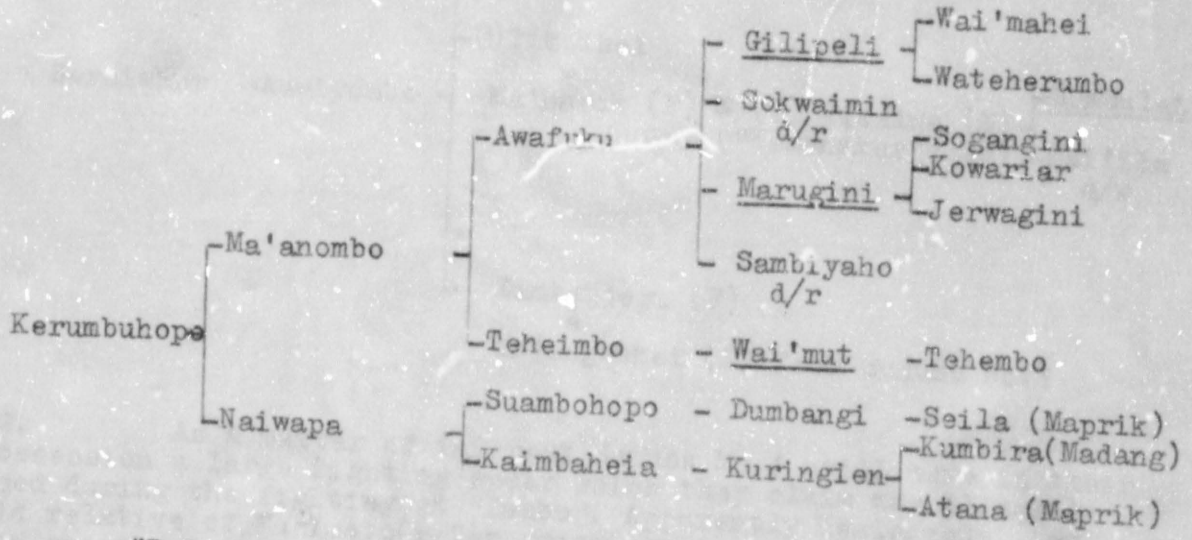
A P P E N D I X B

but originally, probably were settled in the Bumbita area. the "Apusumbanakor" clan (Kamanakor) claim to have originated at "Nimbeiheikor" in the Yubanakor area (Gawanga C.D.) but were driven out by the "Waitagwa" clan from Yubanakor. They sought shelter with the "Apwhi'benjenakor" clan of Yubanakor but once again they were driven off the land they had settled there - "Mangganjem". They then tried to settle on "Auwunjambu" belonging to Apangai. However friction developed between them and the "Watenakor" clan of Apangai and they were forced to leave again. They then settled at "Ambaito" (land belonging jointly to Apangai, Sunuhu, Asanakor and Tauanangas) but Apangai, annoyed that they should try and settle down so close again just after they had been chased off "Iluwa", with the help of the others drove them away. (Kamanakor knows "Ambaito" and "Iluwa" as "Sopungei" and "Wambeituwo" respectively). It was about this time that they reached Nugombomaji and Daahu.

60. It was now that the fight referred to in para. 58 occurred and they were driven to "Surumbu" owned by the "Sinu" clan of Sunuhu No.1. They weren't allowed to stop for long before being chased to "Umanimbili" and "Mangget" both areas belonging to Ilahita, and incidently where they are established today

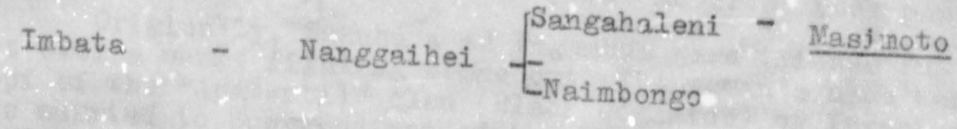
61.

(i) "Nugombomaji" - Sunuhu No.1:



(ii) "Bolpembo" - Sunuhu No.1:

"Wachakimi" clan:



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A P P E N D I X B

(iii) "Nugombomaji" - Kamanakor:
"Machenakor" (frog)
"xxxxxkor"
clan:

Apola - Anggengeli
- Taminja - Tamanjambo -
  - Narekombo
    - Dua
      - Akwanei (Kavieng
      - Kulangu (child)
    - Dungwala
      - Suan
      - Alokweni
      - Kalkenu (child)
      - Baningen "

(iv) "Bolpemba" - Kamanakor:
"Wakahache" clan:

Seraimbor - Auwiyombo
- Wai'apa
  - Manganamini - Kenamini (Gianamin)
  - Wurunai - x
- (1) Tikeihei
  =
  Ma'harok (F) = (2) Fikaina (M) ("Kamanakor" clan)
  - Sumbulai
  - Mai'ila d/r
- Kimbanjeri (F)
  =
  Anjungwahei (M) from Sunuhu No.1

62. As a matter of interest Sunuhu No.1 still have in their possession a large fighting spear which they claim was allegedly used during the fighting at "Dauhu". Apparently Kwaiakanjei, an old relative of Masimoto (refer geneology para 61 (ii)) captured the spear and when not being displayed is looked after by Kwaru. Imbata (refer geneology para 61 (ii)) apparently occupied "Bolpemba" after Kamanakor was defeated at "Dauhu". Before that, Seraimbor (see para 61 (iv)) had settled there after having been driven from "Wasitako" in the vicinity of "Ambaito" (see para.54).

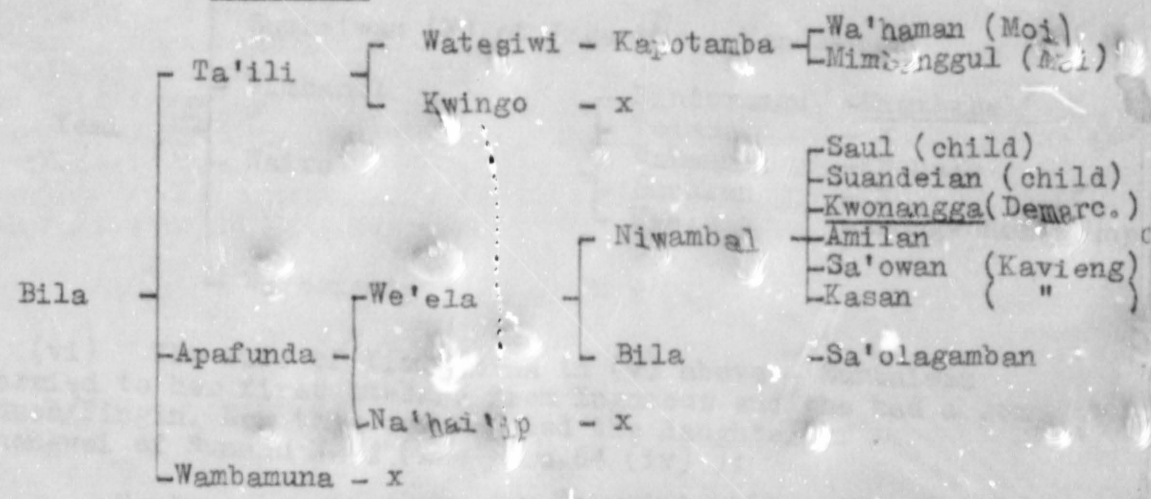
63. Originally, Sunuhu and Ingambus were friends but due a fight over a woman fighting broke out. The woman's name was Ma'atepi of the "Apatambil" clan (Black Cockatoo) of Ingambus and she was married to Sungwandiman of the "Haknanakor" clan of Sunuhu No.2 Village. A serious family argument occurred one day, and Ma'atepi ran away to her family at Ingambus. Her brother - Hapafunda - avenged the shame she had suffered by killing Sungwundiman, c.) Fighting erupted now between both sides, resulting amongst others in the death of Mangofan of the "Apatambil" clan of Ingambus. This fighting spread amongst the men of a number of villages but it is remembered, by a particular hill called "Wasandi".

(8)

A P P E N D I X B

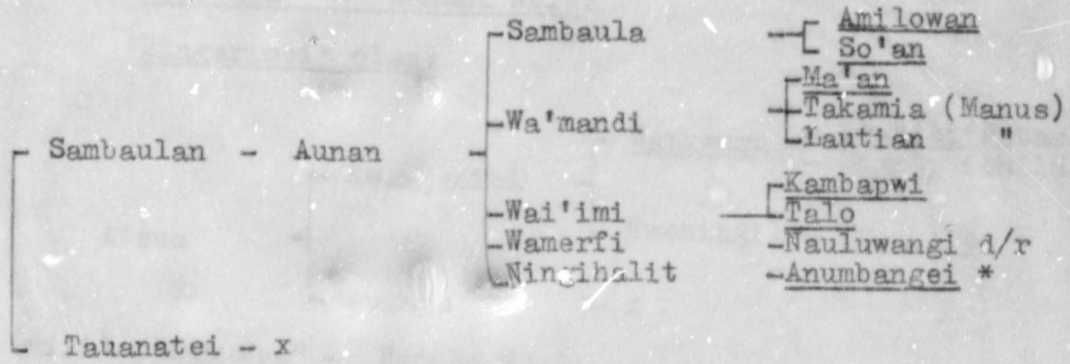
64. (i) "Bugatigi" - Ingambus:

"Ola" clan (Parrot)



(ii) "Mambrata" - Ingarbus:

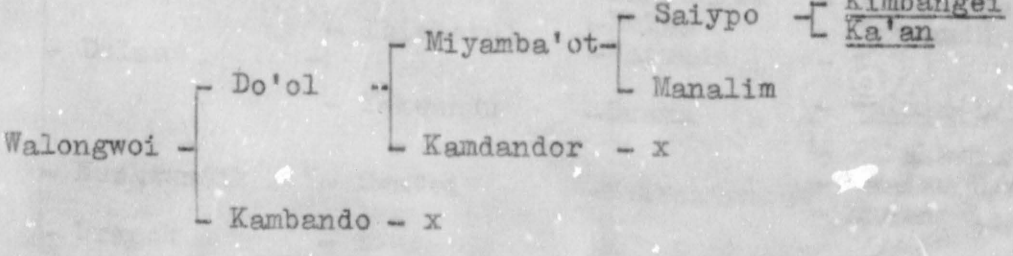
"Wangei" clan



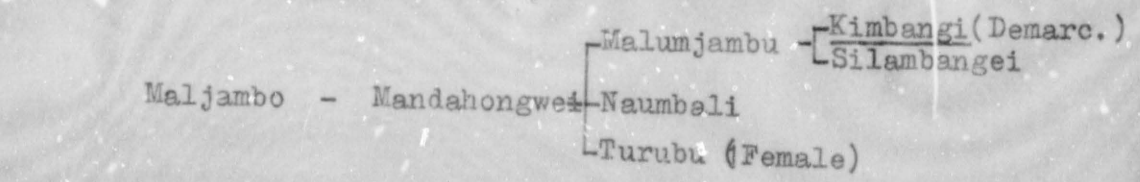
* Anumbangei:- A'red-skin', ex-councillor, reliable and pro-government, stubborn and proud.

(iii) "Buhumba" - Ingambus:

"Sengelif" clan:



(iv) "Haknanakor" Clan - Sunuhu No.2:



A P P E N D I X B

(v) "Bugatigi" - Sunuhu No.2:

"Hurakwa" clan (New Guinea Hornbill) :

- Yemi
  - Timbalnina = Sumbaiwan (F) of Ingambus - Manduen — Sambanumbo d/r
  - Mimbahel
  - Waira
    - Ninduwangu — Miambakali
    - Teimba — x
    - Wahamuni — Kwanalo
    - Supuken — x
    - Kwalu — Asongwohoi (Kokopo
  - Waibonamin — x

(vi) The wife of Timbalnina in (v) above - Sumbaiwan was married to her first husband from Ingambus and she had a son - Manduen/Fingin. Now this son married the daughter of Mandahongwei of Sunuhu No.2 (see para.64 (iv)):

Manduen = Turubu — Apwuna
- Nalumini (Ingambus)
- Auyabei d/r

(vii) "Mambrata" - Sunuhu No.2:

"Ningarimbi" clan:

- Atana
  - Kwanjanimi
    - Wapkwaru
      - Kwan'bi (Rabaul)
      - Sugato (child)
    - Kwoningili — Nikahopo
  - Sugato — x

(viii) "Buhumba" - Sunuhu No.2:

"Haknanakor" clan:

- Hombatowen
  - Taukwapa — Ulambaiheia
    - Asinai (Madang)
    - Ulungu
    - Langu
    - Songwila (Kavieng
  - Wateruku — Nambongwa — Naluwangu
- Dulas
  - Ibichatal
    - Dulas — Yakwandua d/r
    - Wafunda — x
  - Yakwandu — Suama
    - Walmin (Demarc)
    - Wabakwaru
- Nungwandik — Cwatei — Mairakwambu
  - Kwalau d/r
  - Kuningei
- Urapok — x

A P P E N D I X B

65. Mambrata: Originally, this area was apparently used for hunting and gardening purposes while the "Wangei" clan (Ingambus) ~~s~~ settlement was established at Embawamkalanga However during the fighting at "Wasandi" , Wateitu was killed (see geneology para.66). At this loss, the clan ("Wangei") left their settlement and the area and retreated to "Tonumbo" and "Numap" their present site. Evidently, the "Wangei" clan were originally friends with Sunuhu but another clan from Ingambus pursuaded them that for the sake of their family honour they should support their own village group in the fighting. Hence, they fought against ~~Wangei~~ Sunuhu at "Wasandi" and were defeated Formerly, the "Ningarimbi" clan probably shared "Mambrata" with the "Wangei" clan but after Wasandi, Ningarimbi who had combined with the "Apwhihejakor" clan (Sunuhu) to beat Ingambus, now took full control of this area.

66. (i) "Mambrata" - Ingambus:

"Wangei" clan:

- Wateitu - Wakwoiku
  - Mingila - x
  - Kelasila - Nugafan
  - MA'an
- Salai - x

(ii) "Bugatigi" - Ingambus:

"Kupul" clan:

- Toto'o - Apatei
  - Timbia
    - Da'agambi - Wafa'an
    - Niwambo d/r - Nalang
    - Kalawi d/r
      - Selermbi
      - Apu'um (Manus
      - Semali "
  - Pu'ani
    - Neteinbap d/r - Alo
    - Walinamini d/r
      - Simbiwan
      - Dolai'in
    - Baiwam
      - Kempanandi
      - Sanggafelan (Buka)
    - Sambana - Walifeo
  - Olimi

67. "Bugatigi": Apparently, ~~xxxxxx~~ according to Ingambus, the "Hurakwa" clan of Sunuhu No.2 originally occupied ground known as "Supapwimbi" but later joined the "Apatambil" (Black Cockatoo) clan at a later stage at "Hanggambil". Before the fighting at Wasandi occurred there evidently were settled at "Bugatigi" and "Kilenggei" the "Kupul" clan of Ingambus, represented by Apatei (see para 65 (ii)) as well as Bila

A P P E N D I X B

(see para. 64 (v)) and Yemi (see para. 64 (v)). When fighting broke out Yemi sought refuge with Sunuhu No.2 while Bila and Apatei retreated to "Inggambil" where "Apatambil" clan (Ingamah was settled. After the fighting, Mandahongwei (see para.64 iv) planned on settling at "Bugatigi" and consequently Yemi moved back to forstall any territorial ambitions on the part of anyone else, including Mandahongwei.

68. Later, during the period of We'ela (see para.64 (i)) of Ingambus, a man from Ingambus died (" Ola " clan) and a few of the Ingambus women started a rumour that perhaps Sunuhu was responsible through sorcery. Sunuhu were annoyed at these insinuations and it was not until the men from Ingambus prepared a feast for Sunuhu, did Sunuhu desist from threatening havoc to Ingambus's food gardens. After settling the problem, Ingambus then asked Sunuhu No.2 if she would help them regain an area of land coveted by Ingambus but occupied by Utamup. Utamup was consequently beaten but later during the Administration, Mr. Carey(?) awarded this area of ground back to Utamup and ordered that Ingambus should withdraw.

69. Now slightly worried about a possible shortage of ground in the future, Ingambus now considered it worth the effort to regain their traditional land which had previously been lost to Sunuhu in tribal fighting. Ingambus considered that those areas under dispute were only 'technically' won by Sunuhu due to the fact that when a number of the adult males were killed in the fighting at Wasandi, the sparcity of settlement and predominence of women, children and old men in these areas - forced these small groups to seek more security further to the East, without having been actually chased from their hamlets by Sunuhu warriors.

70. While on patrol, Ingambus attempted to convince me in a half-hearted manner that they had bought "Bugatigi" back off Sunuhu No.2 only recently. After listening to both sides I'm very much inclined to think that it was just a last attempt by Ingambus to regain this land in my presence. A brief account of the circumstances surrounding this claim are given in paras. 71 and 72.

71. Apparently not so long ago, a fellow by the name of Melio from Utamup died and Nika/Abuna, a 'migrant' from the Yubanskor area at that time living in Sunuhu No.2 with Miambahalei (see para 64 v), took his body and buried it at Bugatigi. He then stated that work should cease until the body had rotted. When the body had decomposed, then a tomahawk was to be laid on the grave, then taken and used to cut various trees belonging to different men in the area.if.a branch or some bark, were to die or fall off then whoever owned that particular tree was responsible for Melio's death. These incidents were reported Maprik by the Councillor and Nika was consequently jailed for his activities.

72. However, on his release, he somehow pursuaded Ingambus to prepare a feast for him in payment for the hard work he experienced in jail after having spent his own time burying Melio. Apparently, the A.D.C. heard about Melio stirring up trouble again and 'packed' him off to his own area but before he left, Ingambus claim that he promised to let them have this ground in return for the feast they had prepared.

(4)

APPENDIX B

When this food was given to Sunuhu, ostensibly as merely in appreciation for Nika's previous hard work, Silas of Sunuhu realized that perhaps if they accepted the food then Ingambus would then say that they had bought back the ground. Hence everyone except Nika and Miambahalei returned their portions. Miambahalei ate not understanding the significance until too late but as Nika had no authority to negotiate anyway Ingambus have hardly a leg to stand on if they wish to persist with this particular line of reasoning if all else fails.

73. A sketch map is attached of the area under dispute and which approximates "Buhumba".

74. Utamup: Their traditional ancestor Kwauneiwi had two sons - Soa'an and Suwalawo. The former occupied an area known as "Nauei" while Suwalawo occupied an area known as "Suataman" (Tatumba). Both these brothers belonged to the Gwau'i Clan. However, apparently Tatumba became angry with the Utamup group established at "Suataman" asxthey apparently repeatedly ruined the drirking water in the Kulimbal Creek. It reached the stage where Mendagwambingwali of Tatumba asked Suwalawo to leave, which they did, moving to an area near Aperinga and Aupik (Wora C.D.) renaming an area of ground "Simau'uta" after ground originally occupied by their founders. However fighting broke out between Aupik and Neligum (Wora C.D.) V Suwalawo's 'line' and they were forced to leave the area and seek refuge in the Albinama area further to the North, where their descendents still are. It seems though that no connections are now recognized between them and Utamup itself.

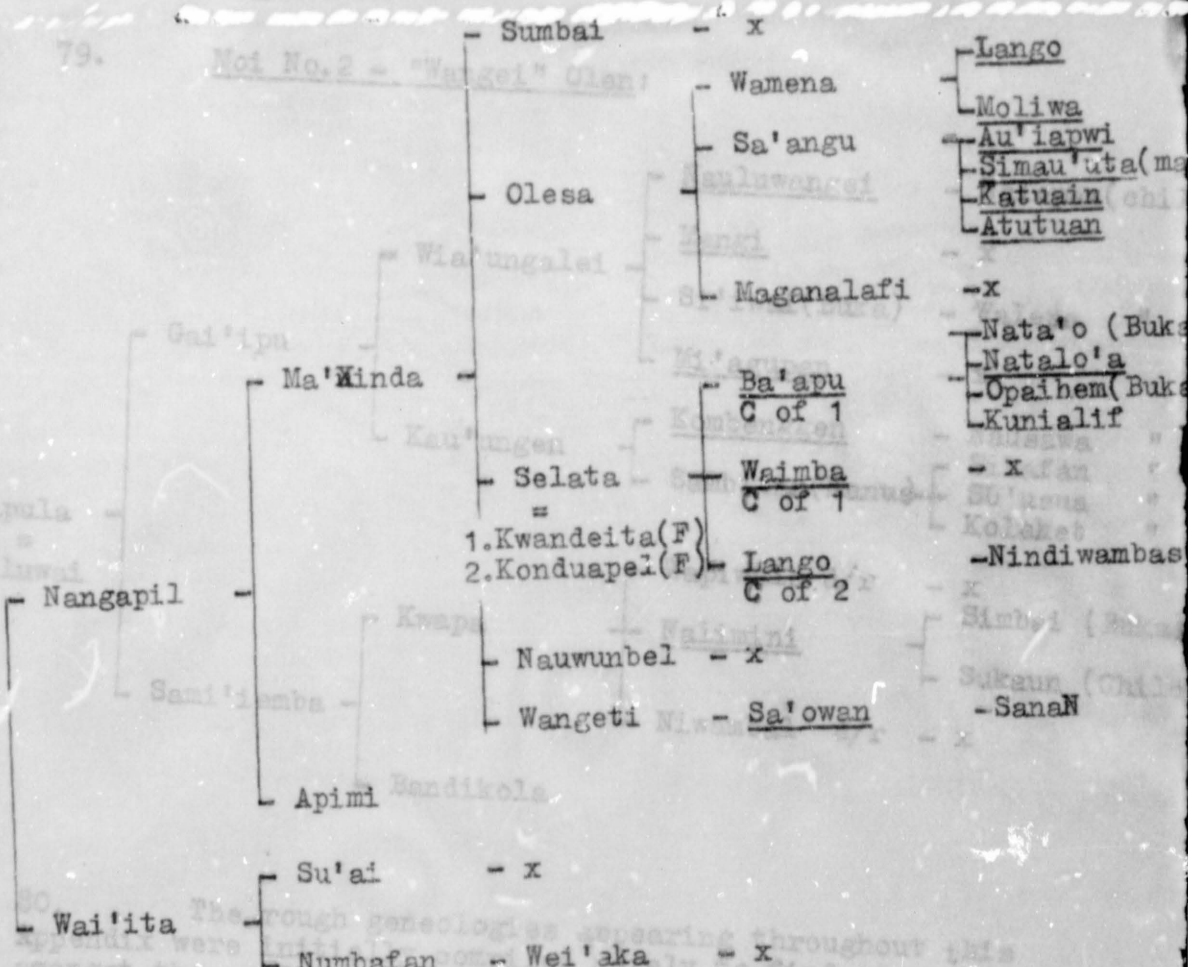
75. When Utamup was originally friends with the surrounding villages of Moi; Lehinga No.2; Ingambus and Sunuhu; she was established at "Simau'uta" where the village was located while gardening was carried out in other areas ("Lembango"; "Nau'ai"). After fighting occurred at Wasandi, some Ingambus sought refuge with Utamup and Moi's 1 and 2. Some intermarriage resulted. An Utamup villager - Lapanxigei -'emigrated' to Ingambus and settled down with the "Apatambil" clan at "Ulafhimbil" as his daughter had previously married into Ingambus.

76. Later, however Bila from Ingambus happened to die and Ingambus accused Utamup of causing his death through sorcery. It was at this time that Sunuhu No.2 came to help Ingambus in the fighting against Utamup and Moi No.1. Utamup lost, and were scattered, some being accepted into the "Haknanakor" clan of Sunuhu No.2. Others became absorbed into Moi No.1 but eventually these small groups became concerned over the fate of their lands and returned to "Krungai" (present site of rest-house) somewhat to the East of "Simau'uta". However Ingambus discovered them here and continued the fighting, this time with both Moi's on Utamup's side.

77. Later some friction developed between Utamup and the two Moi's because of two women from Moi No.1 - Sananuma and Kufiyaum - who left their 'husbands' at Moi and married into Utamup, due apparently to some family bickering. Fighting later ensued and it wasn't stopped until the arrival of the Administration.

A P P E N D I X B

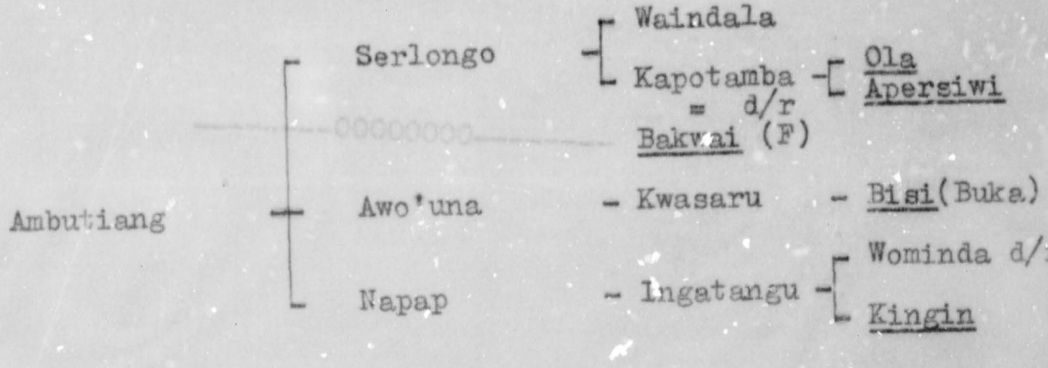
78. (i) Utamup - "Gwau'i" Clan:



(ii) Moi No.1 - "Wangei" Clan:

Kutamba - Wali'ma'hou - Wandei - Duningi - Kwinggu (Demarc)

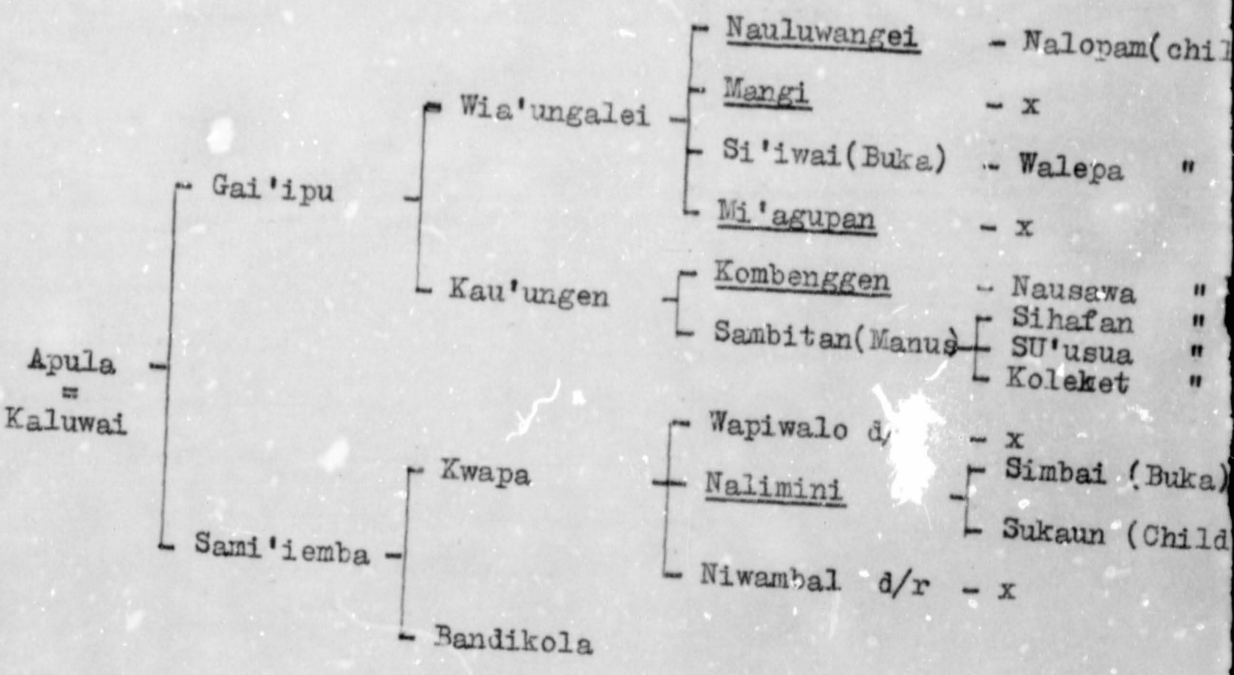
(iii) Moi No.1 - "Ola" Clan:



The above rough geneologys were taken when Utamup were still enquiring and negotiating with Moi No.1 over return of all or part of their former traditional land.

APPENDIX B

79. Moi No.2 - "Wangei" Clan:



80. The rough geneologies appearing throughout this Appendix were initially compiled merely to find some order amongst the conflicting claims and were meant as only notes. However they have been included here because of the time taken in sorting them out and the value they might be to future patrolling officers who are interested. Any names underlined indicate that they were adults present in the village; the majority of names are males only (except those marked with (F) after them); the mark "x" merely means no male children at time of recording. A few extra general comments appear in the body of the report (Area Study and Situation Report)

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TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EAST SEPIK Report No. 9 of 1969/70

Patrol Conducted by C.J. RAWLINGS, Patrol Officer

Area Patrolled North & South Wosera Census Divisions

Patrol Accompanied by Europeans

Natives Various members of R.P.N.G.C.

Duration—From 1/11/1969 to 30/11/1969

Number of Days 27 days

Did Medical Assistant Accompany?

Last Patrol to Area by—District Services October/1969

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

Map Reference

Objects of Patrol Supervision of Wosera Local Government Council as Administrative Adviser - general administration.

Director of District Administration,
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 ....

GFB/BT

67-8-33

Division of District Administration,

KONEDOBU. PAPUA.

14th January, 1970.

The District Commissioner,
East Sepik District,
WEWAK.

PATROL NO. MAPRIK 9/69-70

Your reference 67-1-4 of 24th December, 1969.

I acknowledge with thanks receipt of Special Report by Mr. C. J. Rawlings, Patrol Officer, to NORTH WOSERA and SOUTH WOSERA Census Divisions.

This interesting report indicates that Mr. Rawlings is continuing his good work in the Wosera.

The well prepared Anthropological section is very informative.

(T.W. ELLIS)
Secretary,
Department of the Administrator.

c.c. Mr. C. J. Rawlings,
Wosera Base Camp,
MAPRIK. East Sepik District.

Whilst political education is a continuing process it is becoming a more specialised task, and you are still expected to participate fully in its extension at every opportunity.

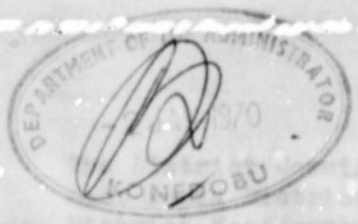
TERRITORY OF PAPUA AND NEW GUINEA

67 8 22. (11)

Reference: 67-1-4

Division of District Administration,
District Office,
[illegible]
East Sepik District.

[illegible] December, 1969.



The Secretary,
Department of the Administrator,
KONEDOBU, PAPUA.

MAPRIK PATROL NO. 9 OF 1969/1970 -
WOSERA AREA - MR. C. J. RAWLINGS,
PATROL OFFICER

Attached please find :-

(a) Original and copy of report.

(b) Copy of memorandum 67-3-7 dated 18th December, 1969, from the Assistant District Commissioner, Maprik.

2. In Appendix "A" of the above report Mr. Rawlings mentions that Dr. Margaret Mead made out an anthropological study of the Wosera area. I will ask the Officer-in-Charge, Wosera, for a reference about this study as we have no copy in our library.

3. Mr. Rawlings states that the people are apathetic through a poor diet. It could be a deficiency in iron in the food plus malaria but medical tests on some of the inhabitants could be of value to accurately assess the reason for their apathy.

4. This report of Mr. Rawlings is most interesting and the anthropological information is of value.

5. The Assistant District Commissioner should forward a copy of the Confidential Report referred to under the heading of "Situation Report - Political".

E. G. Hicks

(E. G. HICKS)
DISTRICT COMMISSIONER

Assistant District Commissioner,
Sub-district Office,
MAPRIK.

Officer-in-Charge,
WOSERA Base Camp

Mr. C.J. Rawlings,
Patrol Officer,
WOSERA.

(10)

67-3-7
MVN/vp

Department of the Administrator,
Sub-District Office,
M A P R I K.

18th December, 1969.

The District Commissioner,
East Sepik District,
District Headquarters,
W E W A K.

MAPRIK PATROL REPORT NO.9 OF 1969/70

Please find attached, in quadruplicate, monthly patrol report from the Wosera Base Camp submitted by Mr. C.J. Rawlings, Patrol Officer.

2. Also attached is a claim for Camping Allowance for your approval, please,

3. Mr. Rawlings submitted a comprehensive patrol map with Patrol Report No.1 of 1969/70, forwarded to you on 10th November, 1969. I would be grateful if you would forward 12 copies of this map as soon as possible.

4. Mr. Rawlings continues to carry out his duties as Officer-in-Charge of this area quite satisfactorily. The report is brief but has also been supported by FOJ folios already submitted.

5. Submission for rural development funds for the road from the Amogu River crossing through to the re-settlement area has been made on behalf of the Wosera Council. Maps of the road have been requested from Mr. Rawlings.

6. The area suffers from a number of land disputes which are being investigated preparatory to submission to the Lands Titles Commission for adjudication. It will be interesting to see if the Commission's enquiries at the time of hearings support the opinions raised by Mr. Rawlings in his Appendix "A".

7. Mr. Rawlings is carrying out a worthwhile task in the area and the Council and the people generally are benefitting from his presence there. I noted with pleasure that his application for deferment of leave to July, 1970 has been approved.

M.V. Neal

M.V. Neal.
Assistant District Commissioner.

c.c. Officer-in-Charge, Base Camp, Wosera.

(9)

TERRITORY OF PAPUA AND NEW GUINEA

REPORT of MAPRIK Patrol No.9 of 1969/70

MAPRIK SUB=DISTRICT.

[illegible] District.

SPECIAL Patrol - Supervision of the Wosera Local Government Council as Administrative Adviser - General Administration.

CONDUCTED BY C.J. RAWLINGS, Patrol Officer, through North and South Wosera Census Divisions, both areas under the Council.

ACCOMPANIED BY various members of the R.P.N.G.C. who worked in pairs for fortnightly periods from Maprik Police Station.

LAST PATROL was MAPRIK No. 7 of 1969/70 conducted by C.J. RAWLINGS, P.O.

POPULATION is 18,097 per 1968/69 figures - no village population registers are attached.

DURATION from 1/11/69 to 30/11/69 - 27 days - 26 nights.

INTRODUCTION: This is the third of the special reports that have been requested from the Officer-in-Charge in the Wosera, to be submitted monthly. Preparations are under way at present to have a Base Camp established here before the beginning of 1970 and the land for this has been surveyed and investigated to be sent to the Lands Department.

2. The Wosera area of approximately four hundred and twenty square miles is divided into two administrative Census Divisions and to date has been administered from the Maprik Sub-District Headquarters. The Council chambers, located on land known as "Saikingwandu" (which means "where cassowaries walk", hence the metaphorical "Kaunselgwandu"), have been situated centrally with regard to the population and are 17.2 miles by road from Maprik (by the shortest route) south and slightly west of that centre. The country is undulating, consisting of grasslands, tropical rainforests and swampy sago palm creeks. The kunai stretches are apparently rather infertile, according to D.A.S.F., being the same type as that around the Yambi area (southernmost point of South Wosera) where a cattle project proved unsuccessful. The growth of coconut trees, etc. on these grass areas is generally stunted, seemingly confirming this. The rainforest areas (covering perhaps 30-35% of the area) include areas of secondary growth,

...../2

(8)

which is very thick in parts and appear to be quite fertile, due to the collection of humus over the years. They are the sites of both economic and subsistence gardens and are rapidly [illegible]

3. The numerous sago swamps have caused and continue to cause more trouble and fights throughout the area than any other single factor, because of their importance as part of the people's diet, particularly in the season when they cannot grow any garden crops, and because of the traditional system of exchange, bride price and gift obligations. (See Appendix "A").

4. The area is dissected by the Amogu, Amuk and Nanu Rivers which rise in the Prince Alexander Mountains, behind Maprik and conjoin in the South Wosera, thence flowing to the Sepik, which lies about fifteen miles direct, south of the Wosera southern border. There is an annual rainfall of over seventy inches, most of which falls from November to April and is monsoonal. Daily rainfall is convectional, clouds forming in the late morning and early afternoon and causing heavy falls during the afternoon as these clouds rise over the Prince Alexanders. This rain may be accompanied by strong wind gusts (sometimes up to forty knots) and often as not, by lightning and thunder.

5. The soil is generally of a heavy clay type, with a topsoil going up to eighteen inches depth, at the very most, and generally less than twelve. Where forest or heavy secondary growth exists, the topsoil is covered with varying thicknesses of decaying vegetable matter.

6. There has been fairly constant contact between the Administration and most of the area since the last war. The Council was first established in 1963 - it became a "multi-racial" body in 1966.

******

(7)

PATROL DIARY

Saturday, 1st November, 1969
Land survey for Patrol Post site, with Mr. A. Wetzel, D.O. Lands, Wewak.
Slept Saikingwandu.

Sunday, 2nd November, 1969
Land survey "Kaunauru". Slept Saik.

Monday, 3rd November, 1969
Land survey - listing of improvements. Slept Saik.

Tuesday, 4th November, 1969
Compiling improvements list - Kaunauru Land.
Transferring from old rest house to house newly built for council drivers - old house demolished.
Slept Saikingwandu.

Wednesday, 5th November, 1969
Council committee meeting. Checked road maintenance at Saragum.

Thursday, 6th November, 1969
Checked council books. To Maprik for discussion with A.D.C. Returned Wosera.

Friday, 7th November, 1969
Made repairs to generator. Local Courts. Thence to Maprik for talk with A.D.C.

Saturday, 8th November, 1969
Discussions with OIC Dreikikir. Selpt Dreikikir.

Sunday, 9th November, 1969
Returned Wosera.

Monday, 10th November, 1969
Completed typing patrol report. Road maintenance schedule and R.D.F. submissions. Several minor complaints.

Tuesday, 11th November, 1969
Tax collections. Investigated complaints.
Discussions with Nanu P.T.S. Head Teacher.
Discussions with Mr. D. Tuzin, anthropologist.
To Maprik. Discussions with Mr. D. Pitt, District Inspector, Education.

Wednesday, 12th November, 1969
Discussion on Council well-building equipment with Mr. Hovey.
Returned Wosera.

Thursday, 13th November, 1969
Council meeting. Heard complaints.

Friday, 14th November, 1969
Local Courts. Thence to Maprik with detainees.
Returned Wosera.

Saturday, 15th November, 1969
At Wosera.

...../4

(5)

SITUATION REPORT

POLITICAL

Covered under my confidential letters to the Assistant District Commissioner. There is little to add to my earlier reports.

SOCIAL

See Appendix "A". The Council has again asked Welfare, Wewak re assistance for establishment of a Woman's Club, as yet with no reply.

ECONOMIC

Rural Development Funds submissions have been made by the Council.

All other comment remains unaltered from previous reports.

C.J. RAWLINGS.
Patrol Officer.

(4)

APPENDIX "A"

The many fights and disputes over sago and land in the Wosera are well-known and need no elaboration. In the time that I have been here, I have discussed these problems at some length with many people and with demarcation committees. Anthropologist Margaret Mead, after her study of the Wosera, made some conclusions that I have not been able to reconcile with information I have gleaned. I have not seen a complete copy of Miss Mead's findings but I have recently spoken to a couple of anthropologists in this area, both students of Mead's.

2. She surmised that the Wosera people, short of land and with a rapidly expanding population, were gradually usurping land that wasn't theirs, by conquest. She considered that because of the aggressive nature of the Wosera people that they were forcing their borders further apart, taking land from the surrounding areas.

3. I consider that almost the completely opposite view is the case. It is apparent that no-one in the Wosera knows exactly where the land of his ancestors is. There has been considerable change in the land-holding situation since the beginning of this century, so that few people are occupying land that was worked by their forefathers any more than perhaps three or four generations back. The Wosera could be divided into four groups. The Kumunugum/Tatemba people have ties with the Ningilimbi-Ilahita groups in the Maprik area - whether they migrated or were forced out of that area is difficult to determine; more likely the former would be the case. The Nungwaia people came from the Sepik originally (many years, perhaps even a couple of centuries, ago) and fought their way through the Wosera area to their present position. There is mutual dislike and distrust between this group and the "Wosera", a certain amount of respect arising from fear is displayed by the Woseras towards the Nungwaia/Weikor people, who are the biggest land holding group. Also, the Nungwaia people took a certain amount of land from the Daina and Masalaga (Dreikikir) people.

4. The name "Wosera" in actual fact, applied only to the group of villages around Serangwandu, where the first settlement in the area was made, by migrants from the Sepik. This was also the site of the first Administration camp, pre-war.

...../2

It may have been that the Germans first settled there, pre World War 1 but there is no evidence to support this that I can find. All the people from that area, and from Kunjingini, Abusit, Miko 1 and 2, Waigamaga and the central Wosera (around Saikingwandu) are descendants of migrants from the Sepik River (Torembi, Nagotimbit, Korogo, many villages in the Burui Kunai and so on.) Whether these people moved north to escape the head-hunting raids of the main river Sepiks, whether they left to find new and better land, whether they were chased north by other Sepik groups is difficult to determine. I believe that simple migration was the main reason, although fear of the head-hunters could have inspired the desire to seek out new pastures. I know of no evidence to suggest that the Wosera people were themselves head-hunters, even though they did decorate heads and use them in Haus Tamborans. These were apparently the heads of important ancestors.

5. When the migrations took place, the area now known as the Wosera was unoccupied, and apparently mostly rain forest. The Serangwandu area was initially occupied and later migrants passed through to settle around Kunjingini and further north. The Bobmagum/Kwanebandu people apparently have ties with the Wora people (Maprik) and they have moved down from that area. They prevented the southern migrants from going any further. Very early migrants had come to the central Wosera but were rebuffed by the Ilahita people. This area is the main trouble spot as later migrants apparently put pressure on these settlers, who were unable to move further. They were then accepted by the Mui people (Ingamblis in the Maprik area) and by the Kumunugums and Tatembas, who were both long-standing enemies of the Bobmagum group, and who needed more allies. For this reason, the present situation includes many people in the central group having only permissive occupancy of land (albeit very long-standing occupancy).

6. The people claim that ALL sago in the Wosera is planted, mainly by the migrants from the Sepik. The sago here is of a different type to the Maprik sago, having more and longer needles and generally growing taller. It is for this reason that ownership of sago is so hotly argued. Under Appendix "C" of Report No.1 of 1969/70, in the second last

...../2

paragraph, I said: "There appears to be very little sago that is used by any person or family that is actually on land owned by that person or family". I think the above may clarify that statement a little. When the migrants spread themselves through the area, they planted sago in a swamp that might have been up to an hour's walk from the land where they claimed hunting or gardening rights. As arguments and fights caused constant shifting between the groups, the people agreed to allow use of sago that had been planted by another group even though it was now in the middle of their area. They may have planted more sago next to that already planted and in thirty or so years, the plantings by the two groups would merge and the general shortage of land would cause each group to try and usurp even the smallest patches of land owned by another group, especially if it was adjacent to their sago.

7. This, I would consider that rather than being aggressive and spreading their boundaries as their population has increased, the Wosera people may have been compressed into an area gradually getting smaller - they have been unable to fight their way out in any direction and have gradually been suppressed by their neighbour.

8. They may be "aggressive" but only superficially, when there is a lot of them and particularly when they are armed. They appear to be very much afraid of the Main River Sepiks - this is noticable in their attitudes towards Sepik policemen and teachers in the area; it is noticeable at Kunjingini market, where Sepik people often come to trade in fish. People from the Sepik often come well into the Wosera area to bring fish to certain villages - whether this is a practice that has continued for years and that the villages concerned are made up of migrants from the Sepik villages who bring the fish I have not yet discovered. The reverse never applies (of Wosera people going to the Sepik villages en mass). Individually, these people are not over-aggressive. They display an apathy and a debility that mainly results, I think, from their poor diet. They have little staying power, they find it difficult to work for long periods and this is not purely from laziness. All this does not give an overall picture of fighting ability, nor the likelihood that they would be capable of defeating a group such as the Nungwaias, the Sepiks or the Ilahitas, all of whom are relatively big and healthy, particularly the Sepiks.

...../4

(1)

9. Perhaps it is because they have been hammered from all sides and defeated so consistently that they have become "punch-drunk"; indeed it takes only the slightest provocation for them to begin [illegible] as they can, trying to talk each other down. If this is unsuccessful, spears or knives are resorted to - such an altercation is rarely left to maybe two or three individuals but necessitates at least a dozen men involved. However, constant punishment for fighting, warnings and rebukes for carrying spears to land disputes, a Council rule relating to the carrying of weapons, has brought home to most that the practice of fighting to settle disputes must be relinquished. Most people are very aware of the trouble their volatile natures can get them into and the incidents of riotous behaviour have been heavily reduced - to the extent of only six appearing in the Local Court in five months. There have been only 37 cases under Secs. 30(a) & (d) in that time, all minor ones. It is to be hoped this situation will continue.

H.Q

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of East Sepik Report No. 11 of 1969/70

Patrol Conducted by G. Watts - Patrol Officer

Area Patrolled Sepik Census Division - Yangoru

Patrol Accompanied by Europeans Nil

Natives Nil

Duration—From 9/2/70 to 3/5/70 ~~6/2/1970 to 2/3/1970~~

Number of Days

Did Medical Assistant Accompany ? NO

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

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

Map Reference See land investigation report

Objects of Patrol (a) Land Investigation (b) Routine Administration

---

Director of District Administration,
PORT MORESBY.

Forwarded, please.

27/10/1970 E. L. Hicks

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 ....

GFB/sj

5Z867-8-95

Division of District Administration,
KONEDOBU Papua

12th November, 1970

The District Commissioner,
East Sepik District,
WEWAK

MARIK PATROL NO. 11/69-70

Your reference 67-1-4 of 29/10/70.

I acknowledge with thanks receipt of Situation Report by Mr. G.S. Watts, Patrol Officer of Sepik Census Division.

Whilst this report contains a useful record of the work undertaken, its value for other purposes has been reduced by the excessive delay in submission.

I trust that appropriate action has been taken to resolve Mr. Watts' worries about political education work.

(T.W. ELLIS)
Departmental Head

67-8-95 (18)

67-1-4

Administration,
District Office,
WEWAK. East Sepik District

29th October, 1970.

The Assistant District Commissioner,
Sub-District Office,
MAPRIK.

MAPRIK PATROL NO. 11 OF 1969/70

The above report submitted by Mr. G. Watts, Patrol Officer, is acknowledged.

Mr. Watts is presently on a training course at Port Moresby and it would be appreciated if you would interview him on his return as to the late submission of the report, together with some explanation on the delay with the maps. I have checked with the District Officer (Lands) and he is unaware of any request made by Mr. Watts.

Some of the remarks made in the report are, as you say, of 'academic interest' only. I have nothing further to add to your covering remarks.

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

c.c. to The Departmental Head,
Department of the Administrator,
KONEDOBU.

Mr. Watts will be interviewed on his return from Port Moresby as regards maps of the area, including the land investigation.

For your information and records please.

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

67-3-11
JAW/cl

Division of District Administration,
Sub-District Office
MAPRIK

5th October, 1970

The District Commissioner,
East Sepik District
WEWAK

MAPRIK PATROL 11 OF 1969/70

Enclosed are three copies of the report on the above patrol which was commenced by Mr. G. Watts, Patrol Officer, of Yangoru in last February. The report is submitted over three months after the patrol was completed, but other than the sections dealing with the land investigation, the comments made in the Situation Report are still pertinent and a little more than pure 'academic interest' as one would expect from a report dealing with matters some eight months old.

2. The prime purpose of the patrol was to carry out land investigations into the possible alienation of a large track of land known as "Kunauki" which could be utilised for livestock holdings. As you are aware the land investigations have only now been concluded as a recount of improvements has to be made. Mr. Watts covers the history of this in his Introduction to the Situation Report.

3. A greater appreciated of the content of the report will be gained when one considers that the WITUPE villages are located in the centre of a vast, grassed plain approximately 12 miles by 12 miles, with the nearest concentrations of population being five miles North and six miles to the West. Five miles to the East the villages of HARIPMOR and KINIAMBU are the WITUPE's nearest neighbours. Further East than these one again encounters unoccupied grass plains which extend for many miles. To complete the picture, the Witupe people are a small, isolated group with little potential (other than cattle) for economic development because of poor soil conditions. If the proposed land sub-division, which I believe will include small-holder blocks, proceeds then these people will eventually be in a far superior economic position than those to the North in the foothills and social advantages such as schools, Health centres, roads, shopping facilities will be their fringe benefits. These facilities of course would be available to all vilages in the Census Division, not merely the WITUPE people.

4. I have not received any copies of the Investigation Report yet and I cannot at this stage comment on Mr. Watts' standard of work and accomplishments made.

5. Again there is no patrol map submitted - Mr. Watts states the delay in submitting this report was because he was awaiting a map of the boundaries from the Lands Department. What is required for the report is a map showing the area patrolled which could be traced from maps already held at Yangoru, not one showing the Investigation boundaries only.

6. Claim for camping allowance amounting to $115.60 is attached.

J. A. Wiltshire,
Assistant District Commissioner

TERRITORY OF PAPUA AND NEW GUINEA

16

Telegrams
Telephone
Our Reference
If calling ask for
Mr

In Reply Please Quote
No.

Department of the Administrator,
[illegible]
East Sepik District
12th August, 1970

The Assistant District Commissioner,
M A P R I K

MAPRIK PATROL NO, 11 OF 1969/70

Enclosed please find Situation Report for the above patrol which although numbered in the Maprik sequence of reports was actually mounted from Yangoru.

2. The Delay in submitting the report has been caused by my awaiting a map of the boundaries surveyed by the Lands Dept. and a map that accompanied the preliminary report has not yet been received from the District Office, Wewak.

3. A point that I ommitted from the following report was that on the new draft series maps 1:50,000 the road from YEKIMBOLYE NO.2 to HARIPMOR which has been there for about 10 years is not shown.

4. The Investigation report for the area patrolled has been forwarded to the District Office for typing. I presume that a copy of this and a map of the area will be forwarded to you and Yangoru eventually.

G.S.Watts
Patrol Officer

for KWAGAMA. On arrival at 900 departed with land owners to walk boundaries. Returned 1600 and compiledlist of owners Slept KWAGAMA.

Tuesday 17th February

After packing gear Vehicle brought it to YEKIMBOLYE 2 where camp was set up. All land owners out cutting lines so went to HARIPMOR to tell owners to start working on the lines. Returned YEKIMBOLYE 1400 after trouble with bike. Tried to repair it but had to go to Maprik where repaired it my self and retuned at 1800.
Slept KWAGAMA.

Wednesday 18th February

TERRITORY OF PAPUA AND NEW GUINEA

16

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

In Reply
Please Quote
No.

Department of the Admini[illegible]
Y A N G O R U
East Sepik District
12th August, 1970

The Assistant District Commissioner,
M A P R I K

MAPRIK PATROL NO. 11 OF 1969/70

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G.S.Watts
Patrol Officer

MAPRIK PATROL NO.11 OF 1969/70

PATROL DIARY

Monday 9th February, 1970

Departed Yangoru 1000 arriving KWAGAMA 1030.
All villagers working on road and villages.
Set up camp and chatted with villagers as they returned to village in afternoon.
Slept KWAGAMA.

Tuesday 10th February

Discussed proposed work of patrol with villagers then with land owners walked around western boundary of their land.
Land divided into very small blocks which the owners wanted to demarcate but also wanted to be paid for work.
Returned to Kwagama 1630. Further discussions with land owners.
Slept KWAGAMA.

Wednesday 11th February

Departed KWAGAMA 900 for Maprik arriving 1030.
Discussed problem of very small land holdings with A.D.C. and also the possibility of getting funds to pay for line cutting if necessary. Also spoke with Mr.Young -Whitford.
Depatred Maprik 1500 and after calling at Yangoru returned to KWAGAMA 1730. Slept KWAGAMA.

Thursday 12th February

Discussion with Land owners decided to cut village boundarys only to make investigation faster and easier. 1100 depatted with owners-walked boudaries-returned 1700.
Slept KWAGAMA.

Friday 13th February

Departed 0800 with land owners walking and cutting lines.
Retuned 1700. Slept KWAGAMA.

Saturday 14th February.

Got a lift to Yangoru and returned with tractor to collect Policeman .
Slept at Yangoru.

Sunday 15th February

Observed at Yangoru.

Monday 16th February

After arranging transport left Yangoru by bike at 0830 for KWAGAMA. On arrival at 900 departed with land owners to walk boundaries. Returned 1600 and compiledlist of owners
Slept KWAGAMA.

Tuesday 17th February

After packing gear Vehicle brought it to YEKIMBOLYE 2 where camp was set up. All land owners out cutting lines so went to HARIPMOR to tell owners to start working on the lines.
Returned YEKIMBOLYE 1400 after trouble with bike. Tried to repair it but had to go to Maprik where repaired it my self and retuned at 1800.
Slept KWAGAMA.

Wednesday 18th February

Land owners cutting boundaries and settling dispute so held informal discussions with villagers and did some paper work al day. Slept YEKIMBOLYE.

Thursday 19th February

Discussions with land owners from 800 to 1000.
To Maprik to have bike replaced by new one. Discussion with A.D.C. Returned to YEKIMBOLYE on PWD vehicle 1515. Owners allout cutting lines. Slept YEKIMBOLYE

Friday 20th February

Land owners to land dispute.
Visited missionaries at Kusambuk Assemblies of God Mission.
Slept YEKIMBOLYE.

Saturday 21st February

To Yangoru.

Sunday 22nd February

Observed at Yangoru.

Monday 23rd February

Departed for Maprik 800 to collect new motor bike.
All day at Maprik and slept at Bainyik.

Tuesday 24th February

Reading Wosera Investigation report at S.D.O.Maprik and returned YEKIMBOLYE at 1230. Villagers cleaning village and maintaining road. Visited A.O.G. Kusambuk. Slept YEKIMBOLYE.

Wednesday 25th February

Following complaint of sorcery in Kubalia area went to SASOIA to inform OIC Kubalia. Returned YEKIMBOLYE 1130 where met Lands Technical Officer. To HARIPMOR with him to show him what had been ~~surveyed~~.demarcated. Discussion with land owners at HARIPMOR then returned to YKIMBOLYE at 1730. Slept YEKIMBOLYE.

Thursday 26th February

Discussion with Lands team.
With land owners talking about customs regarding land.
Slept YEKIMBOLYE.

Friday 27th February

Compiling list of land owners. 1030 Departed for Maprik for bike service. Returned YEKIMBOLYE 1600 .
Slept YEKIMBOLYE.

Saturday 28th February

To Yangoru.

Sunday 1st March 1970

Observed at Yangoru.

Monday 2nd March

Returned to YEKIMBOLYE 0900. Talking with land owners when Mr.Wirth LDO arrived and had discussions with him.
Continued discussions with land owners for remainder of after noon. Slept YEKIMBOLYE.

(13)

Tuesday 3rd March

Left Yekimbolye 0830 walked boundaries with land owners and returned 1850. To Yangoru to get mail.& return.
Slept YEKIMBOLYE.

Wednesday 4th March

0900 to Maprik. Bike service and discussion with ADC. To Hospital for treatment sore throat. Returned 1900.
Slept YEKIMBOLYE.

Thursday 5th March

Compiling names of land owners and improvements.
1300 to Wewak to see D.D.C.
Returned to Yekimbolye 2100.
Slept Yekimbolye.

Friday 6th March

To Yangoru - packing personal effects.
Returned and slept YEKIMBOLYE.

Saturday 7th March

At YEKIMBOLYE.

Sunday 8th March

At YEKIMBOLYE.

Monday 9th March

To Yangoru - continued packing effects.
Returned and slept YEKIMBOLYE.

Tuesday 10th March

Sick - to Maprik - reaction to sulphur tablets
Returned and slept YEKIMBOLYE.

Wednesday 11th March

Sick at YEKIMBOLYE moved camp to HARIPMOR

Thursday 12th March to Sunday 15th March

Sick at YEKIMBOLYE

Monday 16th March

Informal discussion with villagers.
Inspected trade store in village.
Slept at HARIPMOR

Tuesday 17th March

To KINIAMBU to discuss complaint that people were not working on the roads.
On return to HARIPMOR spoke with Lands surveyors
Slept HARIPMOR

Wednesday 18th March

Heavy rain all day - Lands vehicle bogged.
Slept HARIPMOR

Thursday 19th March

Writing report on progress to date.
Slept HARIPMOR

(12)

Friday 20th March

To Maprik for bike service and submitted reportto A.D.C.
Returned to HARIPMOR1700 and slept.

Saturday 21st March

To Yangoru - discussion with Mr Wetzel.
To Wewak with him

Sunday 22nd March

Returned to Yangoru from Wewak.
Slept HARIPMOR.

Monday 23rdMarch

Discussion.
Walked boundaries with owners accompanied by S.Kumou
To Yangoru 1700 - Incident with Mr.Richardson - To Maprik

Tuesday 24th March

Returned to Yangoru by Toyota with Mr.Buttner after discussion with A.D.C.
To HARIPMOR after visiting missionaries at Kusambuk.

Wednesday 25th March

Depated 830 for WITUPE where urged villagers to start on demacating boundaries. Then rode to KUMBWI.
To Maprik for bike service.
Retunned and slept HARIPMOR

Thursday 26th March

To KWAGAMA - discussion with land owners.
Returned to HARIPMOR and had further discussions.
Slept HARIPMOR

Friday 27th March

Good Friday to KWAGAMA and then to Maprik.

Saturday 28th March

Returned and slept HARIPMOR

Sunday 29th March

Easter Sunday - at HARIPMOR

Monday 30th March

Easter Monday - at HARIPMOR

Tuesday 31 st March

Public Holiday - at HARIPMOR

Wednesday 1st April

To Maprik - discussion with A.D.C. and bike service.
Returned 1630 and slept HARIPMOR

Thursday 2nd April

Compiling names of owners at HARIPMOR
To Yangoru 1500 to get mail.
Returned and slept HARIPMOR

(11)

Friday 3rd April

To Wewak at request of D.D.C.
Returned HARIPMOR 1900

Saturday 4th April

At HARIPMOR

Sunday 5th April

At HARIPMOR

Monday 6th April

To Yangoru picked up S.Kumou - returned HARIPMOR
Discussion with Warasause.
Slept HARIPMOR

Tuesday 7th April

Moved aamp to KWAGAMA then to MARINGEI AND WITUPE to check on progress of line cutting.
Returned KWAGAMA 1500
Dined at Kusambuk
Slept KWAGAMA

Wednesday 8th April

730 departed for BIMA via KUBALIA and walked fromBARARAT 1hr
Compiled names and improvements after discussion with land owners.
Depated 1530 arriving backat KWAGAMA 1800

Thursday 9th April

Moved camp to WITUPE
To Maprik for discussion with A.D.C. and returned 1630 WITUPE

Friday 10th April

Discussion with villagers - confusion.
Trying to get Council tractor out of bog.
Slept WITUPE

Saturday 11th April

At WITUPE

Sunday 12th April

At WITUPE

Monday 13 April

Discussion - still confusion
Slept WITUPE

Tuesday 14th April

To Yangoru and then to Maprik to have bike repaired
Returned to WITUPE 1300 and informal discussions with villagers
Slept WITUPE

(10)

Wednesday 15th April

Supervising cutting of boundaries
Returned 1630 and slept WITUPE

Thursday 16th April

Walking boundaries with land owners
Returned 1500 and slept WITUPE.

Friday 17th April

Discussions
Slept WITUPE

Saturday 18th April

To Yangoru and return.
Slept WITUPE

Sunday 19th April

At WITUPE

Monday 20th April

Walking boundaries with owners - met some people from MARAGOMBI
Returned 1615 and slept WITUPE.

Tuesday 21st April

To Maprik for discussion with A.D.C.
Returned 1700 and slept WITUPE

Wednesday 22nd April

Compiling names- confusion - discussions with land owners.
Slept WITUPE

Thursday 23rd April

Compiling names of owners again. And completed improvements
Slept WITUPE

Firday 24th April

After patrol packed gear to Maprik for discussion with A.D.C.

Saturday 25th April

Anzac Day - returned from Maprik and had discussions with Mr.Wetzel.
A.D.C.s farewell party at Maprik.

Sunday 26th April

Returned to Yangoru

Monday 27th April

Patrol to KWAGWI then to WITUPE. Returned to KWAGWI then walked to SENGRI 1½hrs - meeting at night with land owners.
Slept SENGRI.

(9)

Tuesday 28th April

Walked to SARA - meeting with land owners - compiled owners names and improvements.
Returned SENGRI - 1hr walk - meeting and slept at SENGRI

Wednesday 29th April

Compiled owners names and improvements with S.Kumou at Sengri.
To MARAGOMBI 1½hrs walk - set up camp and slept MARAGOMBI.

Thursday 30th April

Discussion then inspected block of land owners did not want to sell. Returned MARAGOMBI 1400 and compiled owners names and improvements.
Discussions at night. Slept MARAGOMBI.

Friday 1st May

Departed MARAGOMBI and walked to BAIMHIU 1½ hrs then to KWAGWI. Then to Yangoru.
To KINIAMBU onreturn bike broke down. Walked to Kusambuk then by truck to KWAGWI then walked to Yangoru.

Staurday 2nd May

At Yangoru

Sunday 3rd May

1245 to KINIAMBU - no brakes on vehicle - held meeting and returned Yangoru 2230.

END OF PATROL

PATROL REPORT

MAPRIK PATROL NO. 11 of 1969/70

INTRODUCTION

To fully understand the background of this patrol I am producing in chronological order the important points which I feel may culminate in a very big step in economic development in the Yangoru area.

7th June, 1967 Mr. I. Read. OIC Yangoru informed the A.D.C. Maprik that approximately 2,00 acres of land was available in the SARA area suitable for development.

23rd May, 1968 The District Commissioner felt that above land should be developed by Yangoru Council. This matter was held in obeyance pending an Agricultural Report.

18th June, 1969 The Director of D.D.A. advised the urgent need for the purchase pastoral land under I.D.A. Credit Agreement.

26th August, 1969 The Secretary, Dept. of Administrator advised again of the urgent need for pastoral land to be purchased prior to 31/12/69.

7th September, 1969 Mr. G. Hamilton. OIC Yangoru confirmed that about 8,000 acres of land was available to be purchased.

11th September, 1969 A patrol was mounted by myself to ascertain the willingness of land owners to sell. Area of about 30 - 40,000 acres available but some of this was very poor & swampy. At the same time a helicopter survey was conducted.

23rd September, 1969 Dept. of Agriculture stated that Sepik would not qualify for World Bank Finance and therefore land should be purchased in Ramu area.

30th October, 1969 Land Development Officers Wirth and Barrett began survey external boundaries of 'KUNAUKI'

5th January, 1970 The Assistant District Commissioner instructed that land investigation begin immediately.

9th February, 1970 Land investigation patrol began by myself, accompanied by S. Kumou.

The above is not complete in some details but relevant comments to other correspondence will be made in the following Situation Report.

Sepik CD

G. WATTS

(7)

SITUATION REPORT

MAPRIK PATROL NO. 11 of 1969/70

~~7/6/67~~
9/2/70
to
3/4/70

POLITICAL

1. As far as political awareness is concerned in this area it is very interesting to note that the area is one of the most patrolled from Yangoru. Over the last 13 years there have been 12 Census Patrols into the Sepik Census Division which covers most of the area involved with the investigation of the land KUNAUKI. The villages not in the above Census Division are close to the main road and as such receive quite a lot of contact too.

2. In this patrol I attempted to conduct some political education but found it most difficult for various reasons. The main being my own lack of knowledge of political systems etc. This has been overcome to some extent by the stepped up publicity of the Select Committee on Constitutional Developments meetings recently. If the Secretary wishes Political Education to be a continuing process then I feel that there must be more information available to field officers for dissemination amongst local people. I refer to the Secretary's memorandum 19-1-29 of 16th October 1969. To date I have not received a copy of the booklet that was to be distributed in November last. Also, there are none of the leaflets used in the House of Assembly Elections left. I presume they were all distributed in the election campaign.

3. Local Government in the area seems to have developed at a much greater pace than anything else. Whilst the people still tend to think of the Councillor merely as a replacement of the former luluai, I do feel that they realise that there is now a definite difference between the roles of the "kiap" and the Councillor. They realise that the Councillor is not appointed but elected. This is basic but very important. It was noticed however that the Councillors do tend to exceed their powers and take the law into their own hands. The only two serious complaints brought to the attention of the patrol both involved Councillors asaulting another person.

4. Overall, I feel that the people are more than satisfied with the Yangoru Councils achievements to date, few as they may be. One sore point however seems to be the decision at some stage by the Council to build an Aid-Post at MAKAMBU. Unfortunately this will serve a very low and immediate population surrounding the village instead of the theoretical aim to give as wide a coverage as possible. Low population and large distances here are the problem and it seems to me that the people prefer to remain sick than to walk a long way, more than a day in some cases, to an Aid Post. A more central position would have been in the centre of "KUNAUK" on the bank of the Trubum River, but, then maybe no one would bother to use it!

5. Judging by the discussions at Council Meetings the people do influence their representatives into bringing matters to the Council's attention. In some cases however they still prefer to "lobby" through the Administration, be it our department or D.A.S.F. etc. Continually throughout the patrol the Administration was referred to as being the "Papa", a misconception at this stage of political development and it was attempted to show the people that the Administration was more of a "Was Papa" with the emphasis on the Councils' role and that of its adviser.

6. Strangely enough there do not seem to be any real leaders in the Sepik Census Division. The powerful leaders come from YEKIMBOLYE NO.2, SASENGIAN, an ex-Councillor and progressive coffee grower; KWAGWI, WARASAUSE. Councillor, ex-President, member of Di[illegible] Council and Chairman of Demarcation Committee; and SARA, SIBENTAM, a Councillor and energetic agriculturalist. The Councillor from KINIAMBU is also quite influential but WER does not seem to hold sway over his underlings as strongly as theothers. It is also interesting to note the tremendous influence WARASAUSE holds because of his numerous positions. Whether this is beneficial to all remains to be seen but at present I doubt it.

7. As stated above the populous seems to be more than satisfied with the Council system. In direct contrast with this however is the lack of awarenes and dissatisfaction with the House of Assembly. No doubt they have become aware of the House through the media of Radio Wewak but they have not been able to reconcile in their minds that their Member, Mauwi Sauinambi, does not have a rapport in the form of a geographical or afrinal kinship with the Yangoru area generally. I hope that Mr. Nauwi's recent visit to the area does something to establish this necessary link which in the long term may improve the image of the Yangoru people and Mr. Nauwi in the eyes of a large section of his electors. It would be interesting to ponder the reaction to an explanation that the land that the Administration was considering alienating was in fact theirs by democratic process through the House of Assembly or would be in years to come.

8. In the first part of the patrol informal meetings were held regularly during the day to discuss problems with the villagers. This produced very little positive results. However in the last two weeks of the patrol, meetings at night around a Hurricane lamp were held with some very fruitful discussion coming from the people. Perhaps the cooler night atmosphere gives clearer thinking. In this case it did as shown by the speed in which the major areas, the last, were demarcated and investigated. Part of this must be attributed to the presence of WARASAUSE who accompanied the patrol for the last 4 weeks, to a lesser extent Mr. Kumou.

ECONOMIC

9. The area is no where near as developed economicallyas other areas in the Yangoru area. This is very difficult to understand when the large areas of land available are not being utilized at all and also the fact that there are two reasonable roads linking the area with the Sepik Highway.

10. It is a pity that the people have not improved these roads to where they could become all-weather roads. This would require very little work as the roads run parallel to low ridges running south the the Sepik River. Drainage would be no problem as the land is well drained and with little technical assistance bridges could be kept to a minimum. The people are quite philosophical about the whole matter. They don't really care because they don't have to drive their cars over the roads (Kiniambu and Haripmore villages own one vehicle each which only travels on the good surfaced roads anyway) If the Administration goes ahead and purchases Kunauki they know they'll probably get a road built by Public Works. This involves very little work on their part except for selling their land. As they were forced to build the roads back in the "good time" they feel they have done their bit for the community as far as roads are concerned. No really an attitude of self-help!

(5)

11. To explain the above attitude the people state quite frankly and openly that they do not trust one another and that if one person tries to get ahead then he is frightened that the rest of the villagers will "wok sanguma" against him. This is very real fear amongs all of the people in the Yangoru area and I think it will take a long time to change the present beliefs and inhibitions of the people. Large scale development in the area of some form would help speed up this change in that it would diversify the peoples activities greatly and perhaps change their ideas.

12. A good example of the distrust that these people have in one another was evidenced when they stated time after time that each land-owner was to receive an equal share of the purchase money to be divided up by the officer making the purchase. It was explain that if only a few persons acted as agents for the owners then these persons would more than likely keep the money themselves and not distribute it fairly. Eventually the people agreed to appointing executors and stated point blank that everyone concerned must be present at the time of purchase just to keep an eye on the money. I suppose this could be classed as a form of democracy.

13. This system works in numerous ways and is particularly noticeable when a person works hard to earn some money from a cash-crop. When this crop is sold the seller is only too happy to distribute the proceeds amongst his fellow men. This probably keeps the sorcerers at bay until the next time he has excess money. The sharing of wealth by this method also applies to the breeding and sale of pigs and dogs which have a lucrative market in the area by fetching high prices.

14. Like the rest of the people in the Yangoru area they have the assistance and experience of the Department of Agriculture and Forestry to call upon at any time. However it would seem by the poor attempts at rice growing and coffee plantings that they are not really interested in this type of development. They complain that rats ate the rice when it was stored in their houses awaiting sale. Why aluminium foil or a similar metal sheeting was not wrapped around the stumps of the houses I don't know. It certainly would be cheap enough.

15. I feel that they would prefer someone else to do the hard work of establishing an industry and they would be only too happy to be employed by this person cutting grass etc. with no real initiative to do something for the future. This precedent has already been set by the speed in which the people from this area are assimilated into non-skilled jobs on plantations and in towns as labourers etc. They see this as the best way to earn an easy and quick buck!

16. The area is now almost completely devoid of wild life no doubt through the excessive and indiscriminate use of shot-guns. In fact the meat shortage is so general that cockatoo is a delicacy. I would like to see the area declared protected and the use of shot-guns completely prohibited except in very exceptional circumstances. Up until now any one with enough money to buy a shot gun did. Just imagine 1 shot gun equals½ a coffee pulper! If there is a law regarding the prohibition of the indiscriminate us of fire I can't see why a similar type of law can't be applied to shot guns. The shot gun has lost its usefullness and become a status symbol.

17. I can imagine the rush for shot-guns when the land is purchased. All that money to spend and the only thing that they want is shot guns! It would be very pleasing to have the Business Advisory Officer from Wewak in the area at about the time of purchase. Several villages wish

(4)

to purchase passenger vehicles with the Money and I feel this officer's advice would be beneficial to those interested. Whilst on this subject has a booklet been prepared by Department of Information and Extension Services along the lines of one on Outboard Motor Maintenance but for motor vehicles. I feel there is a need for this type of publication in the area.

SOCIAL

18. The lack of a school with standards of those reaching a full primary school in the area serves as a remarkable comparison to places like Yangoru which is served by three schools. There were no persons encountered who were literate in English except for the villages on the northern extremities near Yangoru. This is quite a handicap for the area as it is quite possible that they could be left behind in isolation in the future.

19. The problem is however, quite complex and very similar to the one of the aid post as outlined in paragraph 4. The Catholic, Seventh Day Adventists and New Guinea Gospel Mission give a reasonable standard of education and coverage of population in preparatory grades and then I presume that any student with promise is funnelled through to larger schools. This is probably adequate for the area because I feel that they don't deserve opportunity if they cannot take advantage of present facilities. The Seventh Day Adventist teacher at Witupe No. 2 apparently gave up in disgust at the lack of co-operation shown by the villagers and went back to Papua. Unfortunately this attitudes discriminates against people who try to do something and their children suffer. The shortage of trained teachers to, does not help to overcome the problem, no doubt occuring in other areas of the Territory also.

20. The people in the area show no concern whatsoever towards disease and sickness. Probably this is caused by neglect on the part of Health extension by Public Health Department and the missions in the area and the endemic lack of interest generally shown by these people.

21. At Witupe a small boy was brought to me with a sore on his foot. To me it looked like leprosy or yaws so I told the father of the child to ensure that the Health Extension Officer see it when he arrived at the village. I was still at the village when he arrived but the father did not show him. He thought his son had been given the sore by the spirits. It turned out that the boy had a mild form of yaws. Also at Witupe a person with an enlarged spleen was told by the same officer to come to Yangoru for treatment. To date he has not even after a reminder from myself. At Kiniambu I noticed a child with a large trophical ulcer on his ankle and suggested that his father take him to the aid post for treatment. I returned a week later to find that nothing had been done. Even when I offered to bring him to the aid-post by vehicle the father was most reluctant.

22. Surely it is no longer our job to do routine medical patrol work. when there are already aid-posts in the area and also a Health Extension Officer at Yangoru with a overly abundant staff, who do not seem to extend themselves with extension work. P.H.D. at Yangoru must be the only department that consistently has maintained staff at a reasonable level over the last few years. Yangoru is also served by the Catholic Mission clinic with two Infant Welafe Sisters who do regular patrols. PH.D. is allocated a motor bike that could be used to reach nearly every village in the Yangoru Patrol area.

23. This area also has its fair share of mentally retarded persons. At Haripmore there are two, at Sengri and Witupe, one each. Perhaps this is a reasonable average?

24. [illegible] the problem of a suitable site that will serve the most people in this area is a problem. The only solution seems to be more regular medical patrols by Aid Post orderlies or the Health Officer to help change the peoples' apathetic attitude.

25. There were very few complaints brought to my attention during the patrol (refer paragraph 3). My only complaint is that the Council and Councillors are not prosecuting people under road maintenance and village hygiene rules. Quite an improvement could be made in roads and villages or else more revenue could be made for the Council in fines to provide better services.

26. I suspect that sorcery is still strongly practised as mentioned before but charges would be very hard to prove unless complaints are made by the villagers themselves.

27. As mentioned above missions play an important part in education in the area but as far as health is concerned their assistance is negligible. The Assemblies of God Missionaries at Kusambuk, the Catholic Mission Priest from Negrie and to a lesser extent the Seventh Day Adventist layman from Maprik proved to be very good sources of local information. Also the linguist from the Summer Institute of Linguistics at Kwagwi proved to be very informative in matters concerning land tenure and customs of the area.

28. Naturally there is a friendly opposition in the competition for converts between the missions, however, no friction at all was evident between followers of different creeds.

29. At Haripmor however a discussion about old customs sparked off a conversation with the people over the discarding of their old artefacts and traditions. I pointed out to them that it was noticeable the absence of a Haus Tambaran, to which they replied that the Government and the Mission had prohibited this type of thing. It was pointed out that the Administration only made laws to prevent harm or wrong being done to the populous but did not prohibit the following of old customs and lawful actions but merely the result of unlawful actions. Mission, it was explained, made laws for its own followers to abide by. The matter was later discussed with the A.O.G. Missionaries at Kusambuk, whom it was stated had placed the prohibition on all the old traditions.

30. An interesting point that was invariably asked was what was my religion. They were sure that I was an S.D.A. because I did not smoke.

31. A land dispute between Kworo and Kupmabit was brought to my attention during the patrol and I was assured that it had been settled and that Kworo would mark out the boundary with cement pegs which they had already purchased. As this area did not affect the investigation it was left for the time being. Since then however I have discovered that the dispute has not been settled as stated.

32. In the latter part of the patrol emphasis was placed on the basic problems associated with recent happenings in Rabaul and Bougainville. It was pointed out that the main problem in both areas had been land shortages. The affect of this discussion only served to make the people more determined than ever to sell their land, if it was to be developed.

(2)

33. The influence that Radio Wewak has is quite considerable and the programmes are regarded by the people with a certain amount of awe and pride. It would be very prestigious for both the Administration and the people if the land is finally purchased or lease. I feel it should by publicised through this media. It is also heartening to hear a good percentage of the news both local and ABC widening [illegible] to the good things that the Administration does instead of its mistakes.

34. A programme that interested me recently on the ABC was "GIMI TOREMA", a series about important and influential men in the Territorys' past. Perhaps a similar programme could be done through Radio Wewak but with the emphasis on leaders and influential people in the Sepik District. This may help to give the people an image or identity as one group or District.

CONCLUSION

35. It is very easy to reminisce after something has been done and say "I told you so" but I feel that some pertinent points should be made at this stage in case another area of land as large as Kunauki is purchased.

36. This initial haste and urgency in the matter has fizzled out because of lack of funds and maybe that World Bank Finance may not be forthcoming. Was this envisaged back in June 1969 when the land was to be purchased by December 1969?

37. When Lands Department Officers surveyed the intial boundarys, staff shortages in our department ruled out an officer accompanying them and thus completing ownership investigation at the same time which would have undoubtedly saved a lot of time and energy that was later necessary to settle matters of boundary positions not acceptable to the land owners.

38. No funds were required for the work of boundary cutting because the people were very keen to sell the land initially because of the anticipated development opportunities.

39. The use of a motor bike enabled work to be carried on in several places simultaneously thus reducing the necessity of another officer to complete the investigation.

40. The greatest problem however, was the "communication and break down" between Wewak, Maprik, Yangoru and "Kunauki". To reduce the changes of such an occurrence why not have direct communcation with Wewak to the Deputy District Commissioner or the D.O. Lands. In the latter stage of the patrol it was found most practical to communicate directly with the D.O. Lands at Wewak.

A very good example of the breakdown can be seen from a memo to the Officer-in-Charge of Yangoru from the Assistant District Commissioner, Maprik requesting an interim report on the investigation. The memo was for my personal attention and was received at Yangoru on 19th March. I did not see this memo until the 8th May 1970

41. If the land is to be purchased or leased I feel that a precise date should be given so that the landowners can be informed immediately. They have stated that they also regard the matter as urgent otherwise they will be dissatisfied with [illegible] original haste. It would seem at this stage that a very explosive situation could occur if the land was not developed within a reasonably short period, at least to show the people that the Administration was genuine in its desires for development.

42. I also feel that if the land is not purchased then this area should be given a lot less attention than it has in the past. To date with the amount of contact just over the last year, with 3 patrols in the area, the balance sheet is showing a very low return if not a loss. Other areas are more worthy of attention!

43. I would be interested to see reports on similar land purchases in other Districts to see what problems were encountered and how they were overcome. Of particular interest is the recent purchase in the Musa Valley of the Northern District.

G.S. Watts
Patrol Officer

H.Q.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EAST SEPIK Report No. MAPRIK NO 12 - 1969/70
SUB-DISTRICT - MAPRIK
Patrol Conducted by R.P. LACHAL. ASSISTANT PATROL OFFICER.

Area Patrolled YAMIL CENSUS DIVISION.
TYPE OF PATROL ..... ANNUAL CENSUS AND AREP STUDY
Patrol Accompanied by Europeans NIL.
SENIOR CONST TIAWAI (NO 10412)
Natives COUNCIL INSPECTOR. JOEL WASANDI.

Duration—From 9/3/1970 to 7/4/1970

Number of Days 20 (16 NIGHTS)

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services ...../7/19 65 AREA STUDY AND CENSUS.

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

Map Reference .....

Objects of Patrol (1) REVISION OF CENSUS. (2) PUBLICITY RECENT PROSPECTING AUTHORITIES (3) PUBLICITY FOR CASH CROPPING THROUGH PRODUCERS CO-OPERATIVE.
TOTAL POPULATION OF AREA PATROLLED: 2812

Director of District Administration,
PORT MORESBY.

Forwarded, please.

18/6/1970

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 ....

RKG:JO

67-8-81

Division of District Administration,
Department of the Administrator,
KONEDOBU. PAPUA.

30th June, 1970.

The District Commissioner,
East Sepik District,
WEWAK.

PATROL NO. MAPRIK 12 OF 1969/70.

Your reference 67-1-4 of 18th June, 1970.

I acknowledge, with thanks, receipt of Situation Report by Mr. R.P. Lachal, Assistant Patrol Officer, of Yamil Census Division.

All too frequently areas in close proximity to Sub-District Headquarters are neglected completely. You should ensure that this does not happen.

For a first effort, Mr. Lachal has submitted a reasonable report, indicating a keen interest especially with respect to the stage of political awareness and potential for economic development. He should re-examine my circular 67-1-0 of 21st June, 1968, prior to submission of his next report.

It is interesting to note that Mr. Lachal has made full use of informal talks with local villagers as one of his basic field techniques.

I find it hard to understand that the Assistant District Commissioner, Maprik, has no comment to offer.

(T.W. ELLIS)
Secretary,
Department of the Administrator.

c.c.
Mr. R.P. Lachal,
Assistant Patrol Officer,
Sub-District Office,
MAPRIK.
East Sepik District.

67. 8 - 81.

(21)

67-1-4

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

18th June, 1970.

The Assistant District Commissioner,
Sub-District Office,
MAPRIK.

MAPRIK PATROL REPORT NO. 12 OF 1969/70

Thank you for the above report submitted by Mr. R. P. Lachal, Assistant Patrol Officer.

I find it difficult to understand why this particular area has not been patrolled since 1965. It is not all that far distant from the Sub-District Headquarters and access is quite good. Could you advise me on this point and ensure that more frequent patrols visit the area.

The remarks as regards Education under the heading of "Missions" I will pass to the District Education Inspector for his comment and he will advise you in due course.

The patrol report could have been enlarged upon a little; however, I consider it a fair effort for Mr. Lachal.

For your information and advice re paragraph 2 above in due course please.

(E. G. HICKS)
DISTRICT COMMISSIONER.

c.c. to The Secretary,
Department of the Administrator
KONEDOBU.

For your information and records please.

(E. G. HICKS)
DISTRICT COMMISSIONER.

(20)

67-3-7

RPL/cl

Sub-District Office,
MAPRIK

11th June, 1970

District Commissioner,
WEWAK

MAPRIK PATROL REPORT NO. 12 1969/70

Four copies of the above Patrol Report are enclosed for your comments and onforwarding, please.

2. Claims for Camping Allowance is attached.

J. Young-Whitford

J. Young-Whitford
Assistant District Commissioner

TERRITORY OF PAPUA AND NEW GUINEA

(19)

Department of the Administrator.

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

Division of District Administration,
Sub-District Office,
M A P R I K

14th April, 1970

Assistant District Commissioner,
Sub-District Office,
M A P R I K

MAPRIK PATROL REPORT - NO. 12 of 1969/70

Please find enclosed, five (5) copies of the above report, including copies of patrol instructions, patrol diary, maps and appendices A and B.

2. According to Patrol instructions, a revision of census was completed for the YAMIL Census Division and copies of the village population register are enclosed.

3. With reference to para. 2c the widest possible publicity was given to the various prospecting authorities in existence in both east and west Sepik covered in this report under appendix A and submitted as a separate memorandum to the Assistant District Commissioner on completion of patrol.

4. With reference to paragraph 3 the patrol was found to be interesting and was at no stage hurried. The village's involved expressed their appreciation at having plenty of time to discuss any worries which they had been saving for the patrol.

5. A patrol from Department of Agriculture, Stock and Fisheries was patrolling the census division simultaneously to this patrol and the main points fr[illegible] their report is included. Attached please find claims for camping allowance in respect of Assistant Patrol Officer R. P. Lachal for onward forwarding.

6. I hereby submit my first report for your comments and onward forwarding please.

Lachal

R.P. Lachal
Assistant Patrol Officer

(18)

67-3-7

MVN/cl

Division of District Administration,
Sub-District Office,
M A P R I K

Mr. R. Lachal,
Assistant Patrol Officer,
M A P R IK

PATROL INSTRUCTIONS MAPRIK NO. 11 OF 1969/70

Dear Sir:

In confirmation of our discussions over the past week, you are to depart Maprik today 9th March, 1970, to carry out a comprehensive patrol of the Yamil Census Division.

2. The objects of your patrol are:

(a) Complete revision of census, with the full reporting of figures as per The Secretary's Circular 14-2-0 of 14th October, 1969, contained in Maprik file 67-3-7.

(b) Compilation of Area Study as per our Director's memo 67-1-0 of 21/6/68, contained in our file 67-3-7 and in the Department's "Standing Instructions".

(c) To give the widest possible publicity to the various prospecting authorities in existance in both East and West Sepik Districts. Note must be carefully made of instructions from the Director D.D.A. in his memorandum 35-1-1 of 29th April, 1969, on our file 35-11-1, folios 108,109,110 et Seq. Note also Government Gazette No. 58 of 9th October, 1969, page 763, in connection with Prospecting Authority No. 124 (N.G.) You are reminded that a separate memorandum on reactions from the local people to your publicity activities is required immediately upon your return from this patrol. This memo will thus duplicate the contents of your report and will be forwarded prior to the completion of the report.

(d) Give support publicity for cash cropping through the newly formed East Sepik Producers' Co-operative Association.

3. Your patrol must not be hurried and provision must be made to spend at least one night at each village. I anticipate that your trip will last approximately three weeks.

4. Patrol equipment should be drawn from the Government Store, and cash advance of $50 should be arranged through the cash office.

5. You should arrange through Inspector Lace of Maprik Police Department for one member of Police to accompany your patrol.

.....2

(17)

6. You must familiarise yourself thoroughly with standing Instructions and relevant Circular Instruction's, particularly on our files 67-1-1 folios 107,108,109 and our file 67-3-1.

7. Your Patrol Report must be in my hands within a week of your return to the station and a copy of these instructions must be attached to the report.

8. You may, if you wish, return to Maprik on Friday Afternoons, and return to your patrol on Monday mornings but you should notify me accordingly so that I may made necessary transport arrangements. As you are not a member of the Local Court, it will be necessary for matters requring magisterial attention to be referred to me at Maprik. Should any instance arise on the patrol about which you feel unsure as to the correct course of action, do not hesitate to either send word to me or come yourself for advice on assistance.

9. This is your first solo patrol, Good Luck

Yours faithfully,

M.V. Neal
Assistant District Commissioner

(16)

MAPRIK PATROL NO. 12 - 1969/70

PATROL DIARY

PERIOD: 9th March, 1970 to 7th April 1970

YAMIL CENSUS DIVISION

All villages were visited by patrol and serviced from the nearest rest-house as listed

	REST-HOUSE
AUNYALIM 1 & 2	ULUPU
YAMIL 1 & 3	YAMIL 2
YALAHIM	NAMBENOGWEN
CHAULAGUM	"

Monday 9th March, 1970.

Departed Maprik 1330 hrs and arrived Gwalip 1530 hrs per administration vehicle. Spent some time talking with Assemblies of God Mission at Wingei, Evening discussions

Overnight Gwalip

Tuesday 10th March, 1970.

Gwalip 2 assembled and census revised. Five years since previous census. Walked to A.O.G. Wingei for area study information. Returned rest house.

Overnight Gwalip

Wednesday 11th March, 1970.

Gwalip 1 assembled and census revised. Several problems arisin from census. Employed carriers and walked to Ulupu via Aunyalim. Meet and talked to Department of Agriculture, Stock and Fisheries patrol also working in the Yamil Census division. Evening discussions mainly concerned with D.A.S.F. Patrol.

Overnight Ulupu

Thursday 12th March, 1970.

Walked to Aunyalim I from Ulupu village assembled and census revised. Two marriage complaints heard. Inspected Aunyalim. Walked to Catholic Mission Ulupu to obtain school roll and area study information. Returned rest house Ulupu. Domestic fight during absence.

Overnight Ulupu

(15)

Friday 13th March, 1970.

Heard story of trouble from previous night. Walked to Aunyalim 2 and census revised. Inspected village and returned rest house Ulupu. Returned Maprik per Administration Toyota.

Overnight Maprik.

Saturday 14th March, 19 70 - Maprik

Sunday 15th March, 1970 - Maprik

Monday 16th March, 1970.

Departed Maprik per Administration Toyota for Ulupu. Road inspection en route. Recorded for future reference many unexploded bombs in this area. Casual discussions with old men in the afternoon.

Overnight Ulupu.

Tuesday 17th March, 1970.

Ulupu village assembled and census revised. Inspected village during afternoon. People from Aunyalim 1 & 2 and Ulupu assembled for evening discussion.

Overnight Ulupu.

Wednesday 18th March, 1970.

Employed carriers and walked to Yamil 2. Meet by Councillor from Yamil and accompanied to the village. Organised census program with Councillor and retreated to rest house to balance census figures. Casual evening discussions.

Overnight Yamil.

Thursday 19th March, 1970.

Yamil 2 assembled and census revised. During afternoon accompanied some gold miners to the Parchee River to acquaint myself with process of working gold. Application from development bank for water pump.

Overnight Yamil.

Friday 20th March, 1970

Yamil 3 assembled and census revised. Discussion with men of village regarding weighing of coffee and rice. Walked to Ulupu via Yamil 1 and Catholic Mission. Meet by Toyota and returned Maprik

Overnight Maprik.

Saturday 21st March - Maprik

Sunday 22nd March - Maprik

(14)

Monday 23rd March, 1970.

Spoke with Bill Babbington (Dept. Mines) re gold mining activities in the Yamil Census Division. Departed Maprik per Toyota and returned Yamil. Road too wet for truck. Employed carriers at Kalabu and walked to Yamil 2

Overnight Yamil.

Tuesday 24th March, 1970.

Yamil I assembled and census revised. Employed carriers and moved to Nambenogwen. Revised census Yalahin and Chaulagunem. Several minor complaints heard. Evening discussions.

Overnight Nambenogwen.

Wednesday 25th March, 1970.

Nambenogwen village assembled and census revised. Two complaints over bride price. Inspected Nambenogwen. Evening discussions.

Overnight Nambenogwen.

Thursday 26th March, 1970.

Employed carriers for walk to Ulupu. Meet Toyota and returned Maprik.

Overnight Maprik

Friday
Saturday
Sunday EASTER
Monday
Tuesday

Wednesday 1st April, 1970

Completed outstanding office work. Returned to Yamil per Administration vehicle. Walked to Parchee River to take some gold mining pictures. Evening discussions.

Overnight Yamil

Thursday 2nd April, 1970

Employed carriers from Yamil 2. Prepared cargo and departed for Mendamen. Five hours walk, mainly following Parchee and Olahau Rivers. Spoke to Councillor and settled into rest house.

Overnight Mendamen

(13)

Friday 3rd April, 1970.

People from Mendamen assembled and census revised. Inspected village during afternoon. Evening discussion with entire village present.

Overnight Mendamen.

Saturday 4th April, 1970.

Engaged carriers from Mendamen. Walked to Nagipaem. Settled into rest house. Observed Nagipaem. Minor complaints heard by Police Corporal.

Overnight Nagipaem

Sunday 5th April, 1970.

Observed Nagipaem. Caught up with Patrol work. Formal gathering of village in the evening.

Overnight Nagipaem.

Monday 6th April, 1970.

Village assembled and census revised. Two marriage complaints heard. Employed carriers and followed Amogu.river to Balupwine. Returned Maprik via Toyota.

Patrol stood down.

End of Patrol

(12)

ORDER OF PATROL .....GWALIP 1 & 2
AUNYALIN 1 & 2
ULUPU
YAMIL 1,2, & 3
YALAHIN
CHAULAGUNEM
NAMBENOGWEN
MENDAMEN
NAGIPAEM

Wide publicity had been spread several weeks prior to the departure of the Patrol, this was necessary as the previous administration Patrol to this census division was in July, 1965. The Patrol was keenly anticipated, and warmly received. Relevant Councillors had visited Maprik on several occasions requesting the Patrol and after a lapse of five years, there was much work to be done. Evening discussions were held most nights, often extending into the early hours of the morning, and nearly always centering around the following six topics:

1) Self Government and Independence.

This always created lively discussion, and on no occasion did anyone have the slightest idea concerning the difference or implications of the two. After tedious explanation the original fear of the unknown still existed with the people still realizing their inadequacy.

2) Mining and Prospecting Authorities In Existance in both East and West Sepik Districts.

Much time was devoted to this subject. At all times during the patrol this topic sustained the most attentive audience. I attribute this to the fact that the biggest cash income from this census division is derived from gold mining and the people are well aware that their ground bear rich mineral deposits. Recently two companies have inspected the area and the general impression the writer received was that any company wishing to start mining operations in the Yamil Census Division would be welcomed with open arms by the local population. More detail will be given in the appendix hereby attached. After lengthy discussions with the Department of Mines representative in Maprik (Mr. W. Babbington) it appears that gold deposits in the Yamil area have bearly been touched.

3) DISTRUST of Weighing Clerks from D.A.S.F.

This is a Perennial complaint and it is surfice to say that two clerks are now serving jail sentences. However the locals will never be able to comprend the weight to the amount payable. They just state that all bags should fetch the same price regardless of weight. To explain this is a losing battle.

9/3/70
7/4/70 2 R.P. LACHAL

YAMIL.

(11)

MAPRIK N°12
0/1969/70

4) The Education of Village Children.

The patrol continually stressed the importance of this topic and generally it was clearly understood. There are two well run mission schools in the division, Catholic Mission Ulupu and Assemblies of God, Gwalip. However when a small fee of $1.50 was imposed at the Ulupu Catholic Mission in order to pay teachers, the result was a remarkable decline in enrollment and we have the appalling situation where three classrooms became empty and one teacher had to be returned to Wewak because of lack of work.

The idea suggested to the parents was that "you may not have had the opportunity, but give your children a chance". Mendamen being so isolated and inaccessible did not have any children attending school.

5) Questions on Obtaining Loans From Papua and New Guinea Development Bank.

These were very common and already two people have obtained new trucks through loans. Many had the idea that this was the way to improve their income and standard of living without working.

6) Roads.

In dry weather a good access of four wheel drive tracks serve the area and the President of the Maprik Council who resides at Ulupu is very strong in his desire for the Council to purchase a Grader or Bulldozer so as the roads can be upgraded and more business can be derived from the owning and running of P.M.V. vehicles. The Yamil Census Division is probably the most pleasant of the Maprik Sub-District with undulating grass land and secondary growth except for MENDAMEN and NAGIPAEM situated some 5 to 6 hours walk north of Maprik in very heavily timbered bush, tho only access being to follow the river beds of the PARCHEE, ULAHAU, and AMAGU.

SITUATION REPORT

POLITICAL

The Greater Maprik Local Government Council was proclaimed in November, 1965, and all thirteen villages came under the Council area consisting of Wards number 2,9,10,11 and 15. With redistribution of electorial boundaries the census division has five Councillors to look after 13 villages. In previous reports the Councillors complained of lack of co-operation from the villages. During this patrol the people seemed more aware of the duties of the Councillor and the Councillors themselves very glad of the patrol to give support to the thoughts and ideas gained from the Monthly Council Meetings.

(10)

The population of this census division turn more to the Council for help than the government. This tendency drives from the President who resides at Ulupu. The average population per village was 216.

The Member of the house of Assembly for the area (Mr. Pita Lus) did not appear to have much support in this area. I attribute this to the fact that the President Ulisimbi Simbia resides at Ulupu and there is restrained rivarly between them. This may be the reason that the Member of the House of Assembly has rarely been seen in the census division since his election.

MISSIONS

There are two missions working very actively in this Division.

(a) Catholic Mission - Ulupu

(b) A.O.G. - Wingei

Both missions staff well run primary schools up to Standard (6). The A.O.G. Mission situated on the main Sepik highway has good access to transport facilities. The access to the Catholic mission is governed by the weather. They maintain a small airstrip, single engine plane and received a supply plane once per week. Both missions have a marked influence because most parents have a keen desire to see their children educated even though they themselves may not have had the chance. The Catholic Mission imposed a minor fee in order to run the school as their only grant from the government was $300 per annum. The fee was as follows.

$1.50	for prep
2.00	Standard 1
2.00	" 2
3.00	" 3
3.00	" 4
4.00	" 5
4.00	" 6

If two children of the same family attend school the fee is reduced to 25%. If three children from the same family attend, the fee is reduced by 50%. The fourth child attending school receives his education free. This resulted in a marked decline in attendance even to the unexcusable situation where 3 classrooms were vacated and one teacher had to be returned for lack of work. This lack of interest was sore point at most evening discussions. Attendance figures for the two mission schools are as follows:

	Catholic Mission				A.O.G. Mission		
	B	G	T		B	G	Total
Prep	23	10	33	Prep	—	—	—
I	22	14	36	1A	33	22	55
II A	17	10	27	2	37	1	38
IIB	13	10	23				
III	25	11	36	3	—	—	—
IV	30	6	36	4	37	2	39
V	21	9	30	5	—	—	—
VI	21	17	38	6	—	—	—
	172	87	259		107	25	132

(9)

ECONOMIC

The Yamil Census division people are politically aware of the work of the Council and Administration, but continually expressed their fear of Self-Government and Independence with a realization of their inadequacy. This was apparent in questions raised during evening discussions, when on [illegible] Independence is granted what country will come next to look after us"

Aid post at the Mission
Aid post help at Aunyalim

The Patrol was well received throughout and at all times worked through the relevant Councillors. The Councillor of one ward would always walk with the patrol to the next ward to ensure introductions were properly carried out.

Gold Mining provides the biggest cash income for the census division. Alluvial mining only is carried out on the Parchee, Uluhau and Amagu rivers. These rivers are said to have gold deposits which as yet have ben untouched. The locals realize this but because of the hard work involved, and their lethargic attitude, they rest after filling a Penicillin bottle which provides enough ready cash for a month or two.

An application for a development bank loan was received from Councillor Lamoungi and his brother to purchase a powerful water pump so as the "wash" could be obtained more rapidly and produce more gold. The Patrol worked for an afternoon on the Parchee River to observe how much could be mined in a few hours work. The result was approximately 1/3 ounce to the value of $10.00. I feel they would be able to reapy a bank loan for the water pump and I intend to complete a loan application form on their behalf.

Many Europeans have worked in the Yamil Census division and at one stage before the war the Parchee River yielded on the average 400 ounces per month.

The Economy is also supported by Coffee and Rice. Rice is relatively new in the area and as yet has not yielded a return. The numerous coffee gardens were overgrown and in very poor condition. The D.A.S.F. Patrol conducted at the same time has given the owners three weeks to clean the gardens before fines are imposed under a current Council rule. It is difficult to understand the poor condition of the coffee gardens as the returns seem worth the effort.

In 1968, 8865 lbs were produced for a return of $1149.84

And in 1969, 10689 lbs were produced for a return of $1350.96.

The Coffee and Rice are purchased by the Mitpim society serving the area of which most growers are members.

There is no non-indigenous development in the area, but it may be worthy of note that the industrious Catholic Mission runs a heard of Cattle and planted 5000 teak tress for future development of the mission. Requests for purchase of more land by the Catholic Mission have been refused as it is thought by the locals that the mission have plenty of land for their immediate wants.

(4)

SOCIAL

The village of Ulupu recently sold two ancient "tamberan" carvings for the cost of $1600.00, purchased by the Barcelona Museum in Spain. The two carvings had been inspected by the curator of the Museum in Port Moresby and [illegible] interesting to [illegible] the carvings [illegible] have lost a lot of significance in the village. Until recently, no one was allowed to view the carvings without first killing a pig and feasting with the village leaders. If this condition was not complied with, soucery was used to kill the offender.

The Yamil Census Division saw a lot of action during war time and the carvings were carried into the bush and burried for fear of destruction. The high price offered must have meant more the stories and legends once associated with them

The education facilities in the census division appear adequate. Although the number graduating from Standard 6 and returning to their village because of High School inadequacy is depressing. Attempts were made during the patrol to encourage enlistment into the Police, Army, etc., instead of wasting their Standard 6 education.

There are very few "Haus Tamberans" in the census division and the traditional sing sings are fairly rare occurence.

Polgamy is practised throughout the area and appeared more common among the older men, mainly for economic reasons.

I was always disturbed at the carefree attitude towards child deaths even to the stage where the name of the deceased child had been forgotten. The manner in which children are distributed between relations and watch parents occurs with no obvious display of emotions or affection.

Two land cases raised concerned the isolated villages of Mendamen and Nagipaem both of which have requested land grants so as they can move closer to Maprik and avail themselves to all facilities. These will be inspected in the near future.

HEALTH

General health was good throughout the patrol. This may be attributed to the aid posts at Ulupu and Wingei, staffed by European sisters, and the government aid post at Nagipaem. The patrol was alarmed to find advanced cases of leprosy at Mendamen and the health department, Maprik was advised immediately. The inaccessability of Mendamen causes concern as there are no children attending school, no aid posts and the people themselves are rather lifeless, spasmodic gold mining being their only income.

COMPLAINTS.

Owing to the good road access to Maprik, no major complaints were brought to the patrols attention. Several marriage and bride price complaints were heard and due to the experience and capability of

(7)

Senior Constable Tiawai (NO. 1442) most cases were agreeably settled. However two bride price complaints had more reaching effects than first thought and resulting in violence. Many hours were spent trying to solve the situation but as there is no law regarding bride price and marked marriage, I could only advise and hope a solution would be reached however the situation at present remains unsettled, and will require a detailed investigation.

The need of a permanent welfare officer in Maprik has been mentioned in two previous reports. Numbers 6 and 8 of Maprik 69/70. The number of domestic quarrels brought to the Patrols notice and also during office hours at Maprik are mostly trivial yet nevertheless time consuming.

CARRIERS

Carriers were employed on a village to village basis and the only minor difficulty encountered was a discussion over price between Yamil and Nendamen an 11 hour return journey in one day, where for harmony I agreed to pay half the return journey.

(6)

APPENDIX (B)

THE INTRODUCTION OF SHELL RINGS

The locals have an amusing story as to the origin of the circular shell rings commonly used in bride price transactions, and also used as legal tender.

A village dog was chasing a rat through the bush and being such a tenacious dog he chased him for two days, until he finally reached the beach. The inhabitants were so surprised to see an unfamiliar dog that they decorated him with shell rings and fed him in the hope that he would remain. After resting for a few days at the beach the dog returned to Ulupu, sleeping one night in the bush. When he eventually arrived at his own village the people were very excited to see the decorations around the dogs neck which they had never seen before.

The next time he went into the bush the village followed the dog and realized they would have to spend a night sleeping in the bush when the dog made preparations to sleep the night. The next day the group arrived at the beach. The people living there were so surprised to see them that they arranged a big feast and presented them with several rings to take back to their village.

The art of cutting the centre out of the ring is now lost as the people are just too lazy to set down to this laborious task. As a result the rings in existence now still hold their value, as legal tender.

MAPRIK PATROL NO. 12 - 1969/70

AREA STUDY

YAMIL CENSUS DIVISION

INTRODUCTION

a) Geographical Description

The patrol departed Maprik for the Yamil Census Division (comprising 15 villages) on the 9th March, 1970 commencing at Gwalip, approximately 12 miles, east-south-east of Maprik on the main Maprik-Wewak Highway and stretching through to Mendamen and Nagipaem, situated in the mountainous PRINCE ALEXANDER RANGES, approximately half way between the main Sepik highway and the coast. The Yamil Census Division marks the boundaries of the Maprik Council area and shares common boundaries with four other census divisions, namely MAPRIK TAMAUI, WINGEI and KABOIBUS, the latter two being administered from Yangoru Patrol Post.

b) Topography

The Census division begins in the grassy undulating foothills of the Prince Alexander Ranges and spreads to mountainous bush rising to 2,500 feet above sea level.

c) Vegetation

Vegetation cover is virgin bush and mostly non arable, however the foothills provide good grazing land and the coffe gardens appear very healthy. The mission project of newly planted teak trees look very prosperous. The rainfall is slightly above 100" per year and sudden downpours make the rivers impassable and it is not uncommon for the school children at Ulupu Catholic Mission to be stuck overnight.

ACCESS AND LOCATION

There is an alternative of three feeder roads to the census division leaving the main Sepik highway at Maprik, Yenigo and Wingei. All roads are passable by four wheel drive vehicles but chains are a necessity after heavy rain. The division can be visited by aircraft landing at the small mission airstrip at Ulupu.

HISTORY OF CONTACT.

Through gold mining activities the Yamil area has been contacted by Europeans for over fifty years. The first sub-district office was established at Yamil before being moved to the present site at Maprik

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The airstrip which once served the government station at Yamil can still be seen today although now disued and overgrown. The census division was activly involved during war time; and as a result the gardens and coconut trees were completely destroyed. Now [illegible] and producing. The continual finding of unexploded bombs causing some concern for the safety of inhabitants but most seem aware of the potential danger.

The present Councillor for Yamil, Lamongi Dumali, is known to the present administration of Papua, New Guinea, D.O. Hay through a wartime incident involving the two. The administration has visited the area on two recent occasions.

The last census patrol was carried out from Maprik Sub-District Office in July, 1965, by Patrol Officer Vincent Dagg. I can't explain the five years lack of patrols to this census division but I suggest that through the two missions, their aid posts, and good road access the population are well cared for and have a good understanding of government policy.

POPULATION - DISTRIBUTION AND TRENDS.

Please find attached a copy of the latest village population register for the Yamil Census Division, compiled from figures obtained from this patrol. They show that since the last patrol in 1965 there has been a natural increase of 9.2% an annual rate of 1.84%. The birth rate was recorded at 13.7% an annual rate of 2.74%. A reconciliation with the previous census figures are as follows:

Total Population of Last Census (1965)		2558	
Migrations in since	"	63	
Births recorded	"	390	
		3011	3011
Migrations out	"	74	- 200
Deaths recorded	"	126	2811
		200	

Total Population Present Census
2811

A break up of male and female is as follows:

Male Adults	912
Female Adults	714
Male Children	600
Female Children	585
	2811

The majority of absent workers were employed inside the census division. The below average death rate of 1.00% is attributed to the close proximity of aid posts and the relatively healthy atmosphere of the area.

Average population per village balenced out at approximately 216 with actual village figures varying from 93 at Yamil 3 and Chaulaunem up to 443 at Ulupu. All villages except Nagipaem and Mendamen are connected by road. The villages of the census division appear to live in harmony and co-operation which is complete contrast to the pre-war days of tribal fighting.

LEADERSHIP

1) Ulisimbi Sumbia. President of the Greater Mapr[illegible] Council and Councillor of Ward 9, comprising Ulupu and Aunyalim 1 & 2. An influencial person and dominates in this ward. Recently lost favour with Catholic Mission due to his marking of marriages, Polygamy and illegitimate children. This has effected his attitude towards the mission as he was once a devoted catechist. Appears very pro administration and intends to stand as candidate for the next House of Assembly elections.

2) Lamongi Dumali. Councillor of Ward 10, comprising Yamil 1,2,&3. A shrewd solid character whose long years as Luluai and Councillor have strengthened his ties with the government. Energetic for his age and popular in his domain.

3) Simon Kailuat. Councillor of Ward 15, comprising Yalahin, Nambenogwen, Chaulagumen, and the isolated village of Mendamen. Sincere and energetic, especially as he has to look after Mendamen, a tiring 10 hour return walk. One of the Catholic Missions main supporters and an active gold miner. Rather likeable character and pro administration.

4) Jumbu Wagi. Councillor, Ward 11, including Gwalip 1 & 2 and Yangisaigu. A hard man to judge and appears to sit on the fence concerning Council policy's, although his area is clean and well kept.

5) Saragen. Councillor of isolated village of Nagipaem. Treats his office with a serious attitude and takes criticism to heart. A good honest worker.

The Councillors of the Yamil Census division appear to be also legitimate leaders of the village and not only the figurehead as in other villages.

STANDARD OF LIVING

The pattern of houses is the same throughout the area. Houses are built on the ground and consist of a central ridge pole standing up to 15' high in front to ground level at the rear. Struts are laid to the ridge pole and the whole area covered by Sago palms.

(2)

Houses built off the ground on stilts with divided rooms were notice in all villages. This style of housing appears to have infiltrated from the coast and is used by the more sophisticated villager, such as Councillors, ex-police etc.

All villages were inspected by Joel Wasandi (Council Inspector) and found to be satisfactory. The water supply for the area was clean and mostly drawn from mountain streams.

LANGUAGE PATTERN.

If one was to examin a language map of the area, it can be seen that a wedge shape language intrusion commences at Nagipaem and Kendamen and narrows to a point at Ilahita in the Bumbita-Muhiang Census Division.

The name given to this "talk-place" is "Mountain Arapes" a completely different language from any other in the Maprik Sub-District (after social grouping.)

TECHINIAL AND CLERICAL SKILLS.

The large number of absentee workers inside the district do not appear to cause any labour hardships. It is interesting to note that three men from this census division are trained Mechanics and employed by Government Transport- Maprik.

The Sisters at the Catholic Mission Ulupu have trained several nurses who now staff their aid post.

No one with any clerical skill was observed.

There are six trade stores serving the division. Even their stock consisting of basics, such as salt, kerosene, clothing, and tobacco proves to be very profitable.

Amount Returned to Store

H.Q.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of Maprik Report No. 13/69-70

Patrol Conducted by R. P. Lachal, Assistant Patrol Officer

Area Patrolled Mamblep Census Division

Patrol Accompanied by Europeans

Natives 1 member of RPNG Constabulary and Council Inspector

Duration—From 11/5/19 70 to 15/5/19 70

13 7 70 30 7 70

Number of Days 18 days 15 nights

Did Medical Assistant Accompany?.. no

Last Patrol to Area by—District Services 7/12/19 66

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

Map Reference

Objects of Patrol Revision of Census, Area Study, Publicity to Prospecting Authorities Effecting Census Division, Political Education, Suppor Publicity for Cash Cropping and General Administration

Director of District Administration,
PORT MORESBY.

Forwarded, please.

27/10/1970.

E. G. Hurley
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 ....

GFB:KP

67-8-96

Division of District Administration,

KONEDOBU. PAPUA.

11th November, 1970.

The District Commissioner,
East Sepik District,
WEWAK.

MAPRIK PATROL NO. 13/69-70

Your reference 67-1-4 of 28th October, 1970.

I acknowledge with thanks receipt of Annual Census and Area Study by Mr. R.P. Lachal, Assistant Patrol Officer, of MAMBLEP Census Division.

The covering comments are noted with interest. Mr. Lachal appears to have an eye for detail; his neatly presented report contains well documented, informative material.

The overall value of the Area Study is weakened by the absence of information under the headings "Attitude Towards Central Government" and "Accommodation Services and Facilities", and a Situation Report should have been submitted. Please draw Mr. Lachal's attention to my Circular 67-1-0 of 21st June, 1968.

I trust that Mr. Wiltshire will arrange for the MAMBLEP to be patrolled more frequently in future.

A promising report of a useful patrol.

(G.A. WILLIS)
Departmental Head.

67-8-96.

(24)

67-3-7.

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

28th October, 1970.

The Assistant District Commissioner,
Sub-District Office,
MAPRIK.

MAPRIK PATROL NO. 13 OF 1969/70

Thank you for the above report and the covering comments in your memorandum 67-3-7 of 29th September 1970.

It would be appreciated if you would examine old records held at your office to ascertain how this Census Division was neglected by patrols for a period of four years. I realise the difficulties involved as there have been quite a number of staff changes over the past 2½ years.

The reason for the broken periods of the patrol were due to the fact that Mr. Lachal had to return to Maprik Station on Mr. M. Neal's departure to advise Mr. J. Young-Whitford who was resident at Maprik as Officer-in-Charge until the arrival of yourself.

Mr. Lachal has submitted a sound piece of work, neatly presented, and I have no other comments to add to those submitted by yourself.

(E. G. HICKS)
DISTRICT COMMISSIONER.

c.c. to The Departmental Head,
Department of the Administrator,
KONEDOBU.

For your information and records please.

(E. G. HICKS)
DISTRICT COMMISSIONER

67-3-7

JAW/cl

Division of District Administration,
Sub-District Office,
M A P R I K

29th September, 1970

The District Commissioner,
East Sepik District,
W E W A K

MAPRIK PATROL 13 of 1969/70

Enclosed is the original and two copies of Report, an Area Study, of the above patrol to the Mamblep Census Division.

2. As mentioned in correspondence enclosed with the report, the patrol was broker by a period when Mr. Lachal had to return to Maprik during the change over of A.D.C.'s.

3. It will be noted that the last patrol to the area was some four years previously - how this came about I do not know, but it has led to many difficulties particularly in the Census which had to be regarded as an initial one as census registers for many villages could not be located. Statistics cannot be related to the 1966 census because of this and any comparisons should be carefully considered.

4. The reactions to the publicity given to Prospecting Authority Application 211 (Pacific Metals Pty. Ltd.) has already been covered in my memoranda, file 35-11-1.

5. The road link from MILAK to AMI is an interesting proposition and one which I shall refer to the Greater Maprik Local Government Council. As Mr. Lachal states at p. 7 (Area Study), "..the new road has had a remarkable effect on morale of these people...". The same can be said for the effect the Sepik Highway construction has had on the Maprik people as a whole and it is most gratifying to observe the changes generated, both from an economic and politico/Social aspect.

6. Since the patrol officers of the Sepik Producers Co-operative Association Pty. Ltd have visited parts of the Mamblep to raise further share capital for the $110,000.00 building complex near Hayfield, the re-action from existing shareholders was excellent and is consistent with Mr. Lachal's comments at p. 9 on this subject.

7. The section on "Political Development" p.14 concisely outlines the state and personalities in the division and should be of interest to our Headquarters.

8. The "rosey picture" of the Cape Hoskins oil palm project, mentioned at p.18, has a great deal of acceptance in many other ABELAM areas and D.A.S.F. have not yet convinced people (including the President of the Greater Maprik Council) that such a crop would not be successful and economically viable in the Maprik Sub-District.

.../2

(22)

9. The report is a well written and lucid commentary on the Mamblep and reflects the interest Mr. Lachal has in his patrolling work. He has managed to obtain some very useful information which is not often understood and missed by other Officers of his status and he has thus combined this into an interesting and original report.

10. Claim for Camping Allowance is also attached.

J. A. Wiltshire
Assistant District Commissioner

TERRITORY OF PAPUA AND NEW GUINEA

Telephone
Telegrams
Our Reference 67-3-7
If calling ask for
Mr. MVN/cl

In Reply
Please Quote
No.

Department of the Administrator,
Sub-District Office,
M A P R I K

7th May, 1970

Mr. R. Lachal
Assistant Patrol Officer,
M A P R I K

PATROL INSTRUCTIONS MAPRIK NO 13 of 1969/70

Dear Sir:

In confirmation of our discussions over the past week, you are to depart Maprik 11th May, 1970, to carry out a comprehensive patrol of the Mamblep Census Division.

2. The objects of your patrol are:

(a) Complete revision of census, with the full reporting of figures as per the Secretary's Circular 14-2-0 of 14th October, 1969, contained in Maprik file 67-3-7.

(b) Compilation of Area Study as per our Director's memo 67-1-0 of 21/6/68. contained in our file 67-3-7 and in the Department's "Standing Instructions".

(c) To give the widest possible publicity to the various prospecting authorities in existence in both East and West Sepik Districts. Note must be carefully made of the instructions from the Director, D.D.A. in his memorandum 35-1-1 of 29th April, 1969, on our file 35-11-1, folios 108,109,110 et seq. Note also Government Gazette No. 58 of 9th October, 1969, page 763, in connection with Prospecting Authority No. 124 (N.G.) You are reminded that a separate memorandum on reactions from the local people to your publicity activities is required immediately upon your return from this patrol. This memo will thus duplicate the contents of your report and will be forwarded prior to the completion of the report.

(d) Give support publicity for cash cropping through the newly formed East Sepik Producers' Co-operative Association.

3. Your patrol must not be hurred and provision must be made to spend at least one night at each village. I anticipate that your trip will last approximately three weeks.

4. Patrol equipment should be drawn from the Government Store, and cash advance of $50 should be arranged through the cash office.

.../2

5. You should arrange through Inspector Race of Maprik Police Department for one member of Police to accompany your patrol.

6. You must familiarise yourself thoroughly with standing Instructions and Circulars relating to patrolling, our files 67-1-1 folios, 107, 108, 109 and our file 67-3-1.

7. Your Patrol Report must be in my hands within a week of your return to the station and a copy of these instructions must be attached to the report.

8. You may, if you wish, return to Maprik on Friday afternoon, and return to your patrol on Monday mornings but you should notify me accordingly so that I may make necessary transport arrangements. As you are not a member of the Local Court, it would be necessary for matters requiring magisterial attention to be referred to me at Maprik. Should any instance arise on the patrol about which you feel unsure as to the correct course of action, do not hesitate to either send work to me or come yourself for advice or assistance.

9. I hope that you have a pleasant successful patrol.

Yours faithfully,

(signed)

M.V. Neal
Assistant District Commissioner

TERRITORY OF PAPUA AND NEW GUINEA

(19)

Telephone
Telegrams
Our Reference 67-3-7
If calling ask for
Mr. JYW/cl

In Reply
Please Quote
No.

Department of the Administrator.
Sub-District Office,
MAPRIK

14th May, 1970

Mr. R. Lachal
Assistant Patrol Officer
MAPRIK

PATROL INSTRUCTIONS MAPRIK NO 13 OF 1969/70

Reference is made to memorandum 67-3-7 dated 7th May, 1970 issued from this office.

2. On receipt of this memorandum, you are to stand down the patrol which you commenced on the 11th May, 1970. This should be done in the next day or two so that no confusion is caused to the people residing in the patrol area.

3. When the patrol is stood down please let me know your whereabouts and I will send a vehicle to collect you at a time convenient to yourself.

4. You can anticipate that patrol number 13 will be mounted when a permanent A.D.C. Maprik is posted here but this, of course, will remain the progative of the new A.D.C.

5. My reasons for deferring your patrol are simply that it is important that continuity be maintained in this sub-district over the next two or three weeks, and as you have ben in the sub-district since 1969 (August), you are best equipped to maintain this.

6. During my absence from Maprik station you will be expected to maintain existing services and the first occasion will happen next Wednesday (20th May, 1970) when I will be proceeding to Wewak for four or five days.

7. By remaining on the station you will have an opportunity to complete your outstanding patrol report and I expect this to be in my hand within a week of your current patrol being stood down.

(signed)
J. Young-Whitford
Assistant District Commissioner

PS Further to these instructions I was verbally instructed by the Assistant District Commissioner, J.A. Wiltshire, to give as much time to the present political education program now being conducted by individual officers of the administration.

MAPRIK PATROL REPORT NO. 13 OF 1969/70

Patrol Conducted By: R. P. Lachal, Assistant Patrol Officer

Personnel Accompanying: 1 Member R.P.N.G. Constabulary,
Greater Maprik Local Government Council
Inspector (Kevin Walimblangui)

Area Patrolled: Mamblep Census Division

Duration of Patrol: 18 days)
15 nights) 11-5-70/15/5/70 - 4 mights
Patrol stood down during change of A.D.C.
13/7/70/30/7/70 = 10 nights

Last Patrol to Area: 7-12-66 to 22-12-66. D.D.A. Patrol No 7 of 1966/67

Objects of Patrol:
(a) Revision of Census
(b) Area Study
(c) Publicity to Prospecting Authorities Effecting Census Division
(d) Political Education
(e) Support Publicity For Cash Cropping
(f) General Administration

INTRODUCTION

The Mamblep Census Division is contained in an area of approximately 15 sq. miles. It borders the Maprik Census Division to the North and the Albiges Census Division to the South. Towards the coast the area is surrounded by the TORRICELLI Mountains (Sub-District Boundary) rising gradually to a peak of approximately 3,000 feet above sea level at MOUNT USHAKA.

The entire Census Division has an adequate supply of water and there is at least one small stream or river flowing from the mountains to supply each village with pure water for cooking and drink. This advantange, however, has little effect on the numerous cases of Grille ( ) seen during the Patrol.

The Climate is typical of a lowlands area with a rainfall pattern much the same as that of Maprik itself (i.e. approximately 70 inches a year) spread fairly evenly over the 12 months of the year. There are no rainfall figures for the area, but due to higher alltitude and the constant cloud build up over the TORRICELLI Mountains the rainfall would be slightly higher than the Maprik Town area.

The most northern villages of WAMBAK GWOIN GWOIN, WAIKIM, MILAK, SAULIK, MAPUTMA, and KULUNGE are hot and humid during the day, possibly resulting from the low-lying clouds which appear during the evening and early mornings. The refreshing breeze from the mountains turns the evening into pleasant cool and often cold nights.

(17)

All villages are within a days walk from Maprik Station and all but WAMBAK and KULUNGE accessible by motorbike. The closest being approximately two and a half miles and the furtherest about seven miles from sub-district office. The recently new Sepik Highway provides access to the Census Division and the newly completed rural development road (5 miles) to the MILAK AID POST has had a remarkable effect in cash cropping and opening up the area generally. 5 ½ miles of the main MAPRIK-DREIKIKIR road could be regarded as the Eastern border of the Mamblep Census Division (i.e. from BONGIORA to YAMELIKUM). Two feeder roads to AMI and MILAK provide four wheel drive access to nine of the fifteen villages and the remaining six are within an hours walk from either one of these feeder roads.

Prior to the Patrol and during the time the Rural Development road to MILAK AID POST was being constructed, there was a proposal to continue the road ring through MILAK, and WAIKIM coming out at the AMI Primary "T" School. The road (consisting of a grass track) was originally a voluntary effort between the villages within close proximity. I feel the upgrading of this road would be within the capability of the Greater Maprik Local Government Council - all that would be required is a top dressing of gravel and volunteer labour to complete work and construct the necessary drainage etc. This completed, would provide a further two villages with good all weather outlets for cash crops and cattle projects which are flourishing in the area.

There are no airstrips in the Census Division and no feasible site or reason for one to be constructed. The close proximity of Maprik and further development in the road system is adequate and there is no apparent need for an airstrip. HAYFIELD Airstrip is the closest to the Census Division (Maprik Airstrip closed June 1969) approximately 10 miles away.

The nearest shipping port is PAGWI on the Sepik River, which is serviced by coastal vessels from both MADANG and WEWAK. PAGWI is connected to Maprik by an all weather road and is some thirty seven miles distance from the area under study.

The Census Division has been under administrative influence for at least 30 years and once again because of close proximity to Maprik, contact has been constant. Most complaints requiring arbitration or court hearings are brought direct to the sub-district office and as a result there were only a few minor complaints brought before the Patrol, and could normally be resolved in casual evening discussions.

Mission influence in the area (mainly Assemblies of God Missions) has been consistent for many years and consequently the traditional influence of the Yam "cult" and affiliated "Tamberans" have waned considerably. The middle age and younger men seem to have little interest in keeping on the traditional "cults". I attribute this to the conflicting ideals of the mission and also to the effort involved in building a "Haus Tamboran". There are three, old remaining Tamberans at WAKIM, MAPUTMA and BONGIORA. When asked if they were to be rebuilt when they eventually fell apart the reply was a laconic maybe, maybe not.

The Patrol was well received throughout and on many occasions prior to the commencement of the patrol the sub-district office was asked by Mamblep residents as to when the patrol would begin. I suppose this is only to be expected after a lapse of four years.

The people appear to be very pro administration and seemed genuinly dissappointed when I only stayed one or two nights in each village.

There is enthusiasm for cash cropping and now a pleasing initiative to wards other business ventures such as Cattle Projects, Passenger Motor Vehicles, etc. The Council Tax Patrol followed closely behind the Patrol and the willingness to pay tax was a suprise not only to myself but to the council collector who has been experiencing difficulty in other parts of the sub-district

In conclusion, I feel the Patrol was successful in achieving its purpose. An accurate revision of census was completed, much patient and exacting publicity was given to Political Education and relevant Prospecting Authorities effecting the census. Emphasis was placed (although rather superflous) on Cash Cropping which is already flourishing throughout the area.

I present the following area study as per my Patrol Instructions for Maprik Patrol No. 13 of 1969/70 for your consideration and onward forwarding please.

Claims for Camping Allowance are attached.

ORDER OF PATROL

VILLAGE	HAUS KIAP	CONDITION
APANGAI 1 & 2	APANGAI "BRIGITI"	POOR
MAGAPITA	"	"
YAMELIKUM	YAMELIKUM	FAIR
KULELIGUM	KULELIGUM	GOOD
WAIKIM	WAIKIM	FAIR
KULUNGE	"	"
MILAK	"	FAIR
GWOING GWOING (Bambra)	BAMBRA	POOR
SAULIK	SAULIK	V. GOOD
MAPUTMA	"	"
WAMBAK	"	"
KUKWAL	BONGIORA	GOOD
CHIGINAMBU	"	"
BONGIORA	"	"

PATROL DIARY

11/5/70
Monday — Finalised outstanding correspondence and prepared Patrol cargo. Departed Maprik by Toyota for patrol of Mamblep Census Division accompanied by one member of R.P.N.G. Constabulary and Council Inspector. Settled into Rest house Apangai. Discussion with Councillors as to order of Patrol. Evening discussions regarding objects of Patrol. Overnight Apangai

12/5/70
Tuesday — Apangai No 1 and No 2 assembled and census revised. Labourious job of transposing to new census forms. Council Inspector walked through Apangai 1 & 2 to check latrines and general hygiene. Reconciled census figures. Overnight Apangai.

13/5/70
Wednesday — Walked to Magapita. Village assembled, census revised. Inspected village and spoke at some length on Political Education programme. Returned Apangai - arbitrated a few complaints - Apangai 1 & 2 and Magapita assembled at rest house for talks on objectsof patrol. Overnight Apangai.

14/5/70
Thursday — Received word from Maprik that patrol was to be stood down temporarily during change over of A.D.C.'s Maprik. Engaged carriers and walked to Yamelikum. Settled into Rest house, village assembled and census revised. Travelled to Maprik to farewell outgoing A.D.C. (M.V.Neal) Returned Yamelikum overnight.

15/5/70
Friday — Walked to various points of Mamblep Census Division to advise alteration of patrol programme. Returned Maprik and introduced to relieving A.D.C. J. Young-Whitio . Patrol Stood Down

Recommenced

13/7/70
Monday — Departed Maprik by Toyota to recommence Patrol Mamblep Census Division. Cargo dropped at Kuleligum. Settled into rest house. Organised order of Patrol with relevant Councillors. Evening discussion on Political Education programme. Overnight Kuleligum

14/7/70
Tuesday — Kuleligum Village assembled and census revised. Discussion on Prospecting Authoritics effecting the area. Council Inspector walked around village to check latrines and general hygiene. Casual evening discussions (asked to explain communism) must have been listening to radio Peking. Overnight Kuleligum

15/7/70
Wednesday — Engaged carriers and walked to Wakim. Inspected proposed road from Ami Aid Post to Milak Aid Post (Bambra) approx. 3 ½ hours. Paid off carriers and settled into rest house. Village assembled and census revised. Inspected village and spoke to male group during evening. Passive reaction. Overnight Wakim

16/7/70
Thursday — Walked to Kulunge (high up in Toricelli Mountains) Village already assembled and census revised. Inspected village and gave short explanation of Prospecting Authorities P/A 122 effecting this Census Division. Returned to Waikim. Engaged carriers walked to Haus Kiap at the Bambra Aid Post. Inspected Milak village en route. Observed Sepik Producers Co-op Association weighing and buying coffee at Bambra. Reconciled census figures. Overnight Bambra.

17/7/70
Friday — Walked up to Milak where village had already assembled. Revised census. Heard one Marital complaint. Spoke to whole village on Political education and Prospecting Authority P/A 122. Returned to Rest House Bambra. Arbitrated on a very complex adultery case (very time consuming). Organised following weeks patrol with relevant Councillors and returned to Maprik for weekend.

20/7/70
Monday — Returned to Rest house Bambra. Gwoin Gwoin village already assembled and census revised. Council Inspector visited Gwoin Gwoin and Milak. Several latrines and dwellings to be rebuilt. Visited Assemblies of God literary class and spoke to children. Casual evening discussions. Overnight Bambra.

21/7/70
Tuesday — Engaged carriers and moved camp to Saulik. Village Assembled and census revised. Village facilities inspected. Arbitrated several minor complaints. Prepared information of suspected Rape and sent all relevant parties to Maprik. Overnight Saulik.

22/7/70
Wednesday — Walked to Maputma. Census revised. Largest village in census division. Council Inspector visited houses and toilets to check village hygiene etc. Several minor cases brought forward for arbitration. Spoke to combined Maputma and Saulik in evening discussions. Overnight Saulik.

23/7/70
Thursday — Engaged carriers and moved camp back to rest house Mambra. Walked to Wambak Village and revised census. Returned Bambra, sent word to Kukwal of intended visit tomorrow. Overnight Bambra.

(13)

24/7/70
Friday — Engaged carriers and moved to Bongiora rest house. Revised Census at Kukwal village en route. Spoke to village concerning the objects of the patrol. [illegible] figures. Awaited transport to Maprik. Attended meeting for the explanation of the Australian service for overseas co-operation.

27/7/70
Monday — Attended to outstanding office correspondence. Re-stocked for patrol and returned to Bongiora. Organised patrol route with Councillor. Casual discussions with male group gathered around rest house. Council Inspector visited Wambak and Kukwal. Overnight Bongiora.

28/7/70
Tuesday — Walked to Chiginambu, revised census. Spoke to male group on Political Education programme. Walked to Bambra Aid Post to observe tax collection by Council Patrol. Returned Bongiora. Chiginambu and Bongiora assembled in the evening for a lively political discussion. Overnight Bongiora.

29/7/70
Wednesday — Bongiora village assembled and census revised. Heard several minor complaints. Commenced compiling Patrol Report. Overnight Bongiora.

30/7/70
Thursday — Awaited transport. Packed cargo and returned to Maprik. Patrol stood down.

AREA STUDY

Population Distribution and Trends

(a) A census revision was completed during the Patrol. This proved to be a more labourious than difficult task as the previous village population register forms had unfortunately been misplaced. However, new books were raised and it is hoped that this upset will not break the continuity of figures recorded in the past. The overall population increase for the densus division is 251 persons, representing a birth rate of 4.1% and a death rate of 1.4%. However, the resultant natural increase rate of 2.7% could be slightly lower if some deaths were unrecorded due to the forgetfulness of the people and the lack of availability to the previous census books. However, it is hoped that these figures are a good indication as to the present population trend.

The rather high natural increase rate is probably due to the improved medical facilities, regular baby clinics visiting the area, and two aid posts with a resident orderly and good all weather roads access to the Maprik Hospital in emergency cases.

Male migration to Bougainville and Cape Hoskins are constantly causing social problems. The wife being left alone for two years or more to look after gardens and feed the children, naturally turns to alternative male company for her security and protection. This is generally the cause of all marital problems - absent males. The number of males absent in the Mamblep Census Division at the time of the patrol was 127. This is indeed a large portion of the male population.

Marital migrations are generally only inter-village and have little effect on the population trend.

(b) All villages are linked either with vehicular roads or walking tracks. The rural development road of approximately 5 miles to the Bambra Aid Post was completed in February and gives all weather access to six villages in the census division which previously relied on the weather to transport their produce. This new road has had a remarkable effect on the morale of these people and when the tax patrol visited the area, no difficulty was experience in collecting, as they realize where the money is eventually being spent.

Social Groupings

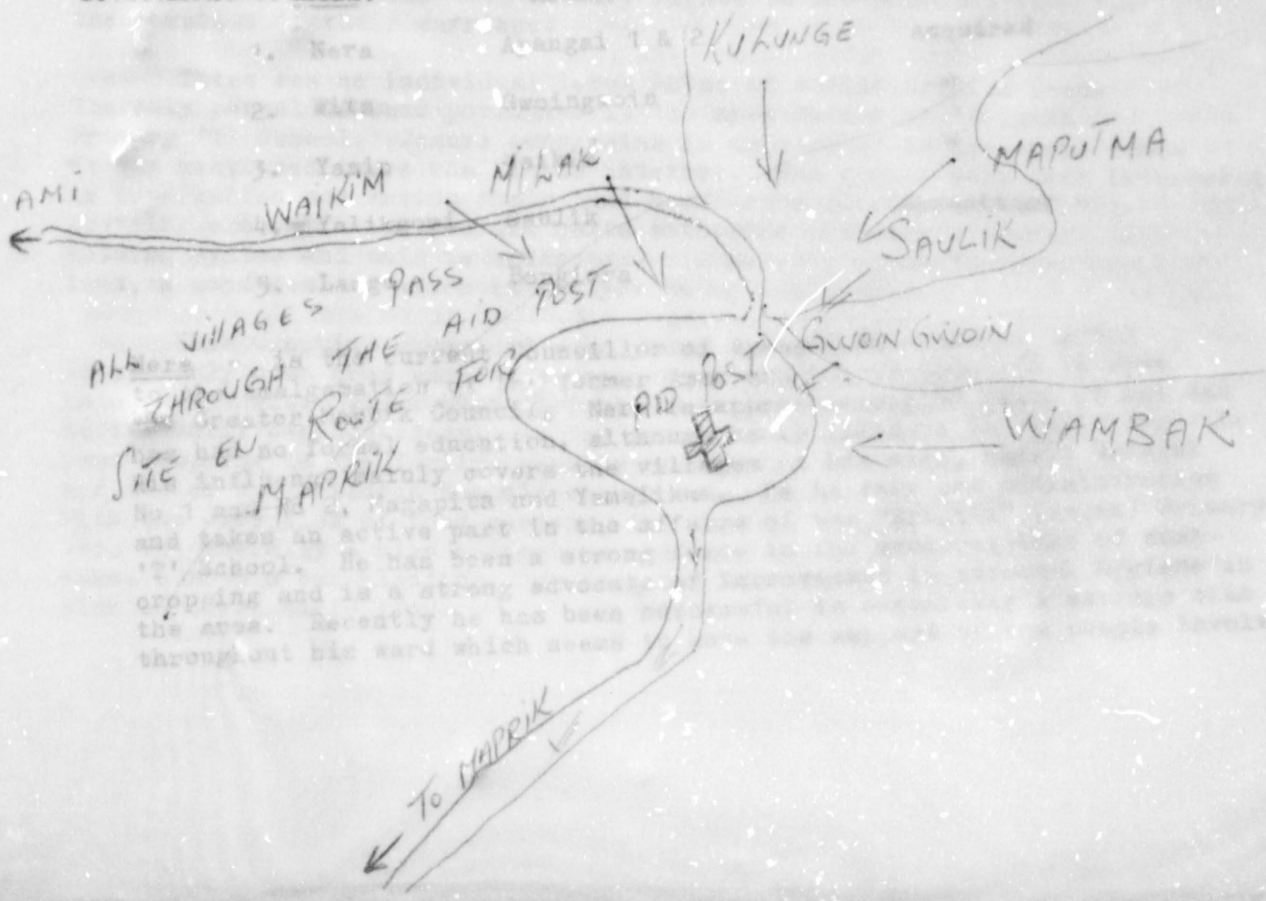
There is only one distinct social group in the area under study. The Mamblep Census Division forms part of the larger cultural group (The Abelam), which extends south to the Wosera and east to the Yangoru area. The Census division borders on the ALBIGES and BUMBITA-MUHIANG census divisions containing the disimilar ARAPESH people speaking a difficult Tok Ples which appears to be an intrusion from the Coast.

The functional social unit of the area is the clan and most social and cultural activities are conducted on a clan basis. However routine day to day activities are usually conducted on a family basis and only on special and ceremonial occasions does the clan combine to ease the work load. (e.g. clearing the bush in preparation for a garden where the work can be done far more quickly by a group than a individual).

The "Tok Ples" is known as ABELAM language which is fairly widely spoken in the Maprik Sub-District. The Western and Northern borders of the census division are the extremities of the Abelam language and the people further out to the west and the north speak a completely different language. The introduction of Pidgin English as enabled greater contact between the two groups breaking down the language barrier which existed previously. The language to the south is similar to that of the Mamblep and can understand each other. (e.g. My Wosera domestic could understand the ABELAM with slight variations even though he lived some 20 miles to the South)

The harmony between villages in the area is good, probably due to increased contact afforded by the improved network of roads. This also results in more trade outside the traditional clan groups. Marriage between more distant villages has brought about closer contact over larger distances. For example, the "BAMBARA" Aid Post situated at the end of the recently upgraded Bongiora road and built by the Greater Maprik Local Government Council is the only one in the area and services all villages in the northern part of the census division. The Aid Post orderly WITA,(formerly from AITAPE and now living permanently at GwoinGwoin) has become quite a personality, Mainly through his willingness to attend patients at any hour of the day or night. The Aid Post provides another means of getting together and the aid post site, being centrally situated (refer rought sketch below) is now regarded as the central meeting place for the area. The Annual Taxpayer's meeting was held there during the Patrol.

A proposal was revised during the patrol for a Saturday Market to be held near the Aid Post. This would enable surrounding 8 or 10 villages to buy and sell various items without the long walk to Maprik and return. This proposal will be considered by the Greater Maprik Local Government Council.



Attributing also to the increased cohesion in the area is the introduction of the local government councils and rural progress societies. The villages have been successfully linked together under the leadership of single Councillors, producing an attitude of collective responsibility in gathered village groups. The SEPIK PRODUCERS CO-OPERATIVE ASSOCIATION has encouraged and sponsored cash cropping, and membership and produced a strong feeling of togetherness, even though some meetings I have attended have been firey. The basic mistrust of weighing clerks etc. employed by the S.P.C.A. still exists but seems to be gradually subsiding probably due to the continual contact between councillors and directors of the society which before lacked a common understanding. They now realize the need for working together towards a common aim and also the realization that one depends on the other.

Relationships with social groups outside the area can only be described as good. In the past, as already mentioned, there was a lack of communication with the neighbouring ARAPESH because of a language barrier. Pidgin English has overcome this. There are no animosities from the past still present and an increasing number of marriages between the two groups has occurred. This had not commenced previously seemingly because of the difference in traditional groms of Marriage. The ARAPESH have a system of exchange with the female members of the family whereas the Mamblep people have a bride price system of marriage. There is little contact with the people of the North (also ARAPESH), as the two groups are divided by the TORRICELLI Mountain range. To conclude the the Social Groupings Heading, contact with the people to the south and eastern census divisions is constance and relationships are good.

LEADERSHIP

I think it would be fair to say that there is no prominent leader or outstanding figure in the census division. This is a very sweeping statement, but it seems that Councillors are gradually becoming village leaders and not merely front men for the real hereditary leaders in the villages. All Councillors featured prominently during the Patrol. It is hoped that this is not entirely due to their position but that the people are looking more toward the Council for leadership. There are five names which could be singled out as leaders. These are

	Name	Village	Hereditary or Aquired
1.	Nera	Apangai 1 & 2	Acquired
2.	Wita	Gwoingwoin	"
3.	Yasin	Waikim	"
4.	Yalikgomi	Saulik	Hereditary
5.	Langu	Bongiora	"

Nera - is the current Councillor of Apangai No 1. and 2. prior to the amalgamation of the former Amuk and Maprik Councils to form the Greater Maprik Council. Nera is approximately 40 years of age and has had no formal education, although he is literate in Pidgin Englsih. His influence mainly covers the villages in his ward, namely Apangai No 1 and No 2, Magapita and Yamelikum. He is very pro administration and takes an active part in the affairs of the "Brigiti" (Aupik) Primary 'T' School. He has been a strong force in the encouragement of cash crop ing and is a strong advocate of improvement in personal hygiene ir the area. Recently he has been successful in organising a savings club throughout his ward which seems to have the support of the people involved.

Wita - is the aid post orderly at "Bambara" Aid Post and although now resident in GwoinGwoin Village, was originally from the Aitape area. Wita is 49 years of age and has been an aid post orderly for some considerable time. He has played an important role in establishing the aid post site as a central gathering place. It is apparent that his own efforts to settle [illegible] at village level under a different cultural conditions contributed to the high degree of cohesion between the villages in his immediate area. His effect on the people, although only socially is very important to the area under study. I was disappointed to discover that he firmly believes someone in the area is working poison against him. A bit disconcerting for an aid post orderly.

Yusin- Councillor from Waikim, Not a very confident leader but all the people in his ward seem to go through him for their wants etc.

Yalikgomi - Councillor from Saulik. A very confident leader and shrewd busness man. Has engaged in a cattle project and oil coconut plantation all on his own efforts. A good arbitrator in the village and appears pro administration.

Langu - Councillor from Bongiora for many years. I have the impression he is dictated to by some elders of his ward, but at least he is involved in all village activities.

It is obvious that the traditional pattern of leadership is on the decline and far less important than it was a few years ago. The younger man is playing a far more important role in village life. There is a noticeable swing towards the younger men for leadership as cash croppings becomes increasingly more important. Young men who have worked in other districts are increasingly being looked to for guidance.

LAND TENURE AND USE

The traditional system of land use works on a patrilineal ownership basis. The family parcel of land is divided amongst a main son, or if there are no sons, to the closes male relative. The female has usufructuary rights over her father's land until she is married at which time she gains usufructuary rights to her husbands land for the duration of their marriage.

There are no individual lease holds of administration land. The only parcel of land purchased in the area is that of "Brigita Primary 'T' School. Tenure conversion is unheard of in the area. When it was mentioned there was little interest. The people were more interested in demarcation and having their land boundaries clearly defined than anything else. The people are quite satisfied with their present land holding system and this is understandable as they appear to have ample land, a good deal of which is not yet being utilised.

Cash Cropping commenced some years ago - initially with Coffee as the only cash crop and now with rice as well, and was established on a clan basis. Since then there has been a general swing towards individually owned gardens. at the present the largest unit employed in cash cropping is the family, usually consisting of the man, his wife, and any of his children not old enough to establish a garden of his own. With the exception of food gardens, the land is cleared by community effort. This is generally a clan obligation and once the land is cleared the owner takes over his own planting. He is later obliged to assist others in his clan to clear their land.

The old communally owned coffee gardens, usually situated on clan land, no longer exist. The Department of Agriculture, Stock and Fisheries actively encourage plantings on a individual basis. Even the two small cattle projects in the census division are undertaken on a family basis, which is a very [illegible] job.

LITERACY

There is only one school in the area, the administration Primary 'T' School at "Brigiti". The school has a European Head Teacher and three Indigenous teachers. There are 172 pupils attending but only a dissappointing 23 have managed to reach Standard 6.

The Assemblies of God Mission hold a literacy class near the Bambra Aid Post but this is restricted to teaching Pidgin to between 5-10 year olds. This takes the form of how many days in the week, Months of the year etc. Very basic yet keenly supported by the surrounding area. A number of children in the census division attend school outside the area, namely at Maprik, Ambunti and Balif.

On direct enquiry, it appeared that the number of people who were literate was quite high. However on closer investigation it was found that a larger proportion of those who claimed that they could write, could hardly do so and what they wrote was illegible. Approximately 159 males and 53 females claimed to be literate (other than school pupils). However the numbers of those who could actually write legibly would be considerably less

It is gratifying to see that the number attending high school has risen considerably in the past few years. Most of these pupils were at Brandi High School in Wewak and a surprising number of girls at Yarapos High School. It was a great sense of pride by the parent to tell me that their child was attending high school.

Every village had at least one radio, however there were only a few listeners to the administration radio station in Wewak in the evenings. When questioned about the type of programmes they like best, they claimed that anything concerning their own area interested them but they listened to all programmes. At the time of the patrol, the Mataungan incident was occuring in Rabaul and it was interesting to note that they were interested in the drama but had no idea as to what was really the crux of the problem. In the past, five radio sets had been issued by the Greater Maprik Council but now three are out of order. I recorded fifteen privately owned transistors in the census division but this could be far from accurate.

The Greater Maprik Council also distributes the monthly publication of "NIUS BILONG YUMI" and "NIU GINI TOK TOK" at its monthly meetings. These are read with interest by those that are literate, but eventually end up as cigarette paper. Minutes of Council meetings are also distributed on a village basis so that the people know what the council is doing. Knowledge of Council affairs was quite good. It would be fair to say that if the village person wishes to know whats going on, he has the means at his disposal if he wishes.

STANDARD OF LIVING

Housing in the area is still mainly of the traditional style. This type of house is quite inferior as it is merely a make-shift bamboo [illegible] and covered with sago thatch. There is no shortage of timber in the area and it appears that the main reason for not adopting a better style of housing is that the older men of the village claim that the yam crop would fail if the traditional style of house was not retained. There is growing scepticism towards this point of view and a number of the younger men in most villages have built a better type of house. This was encouraged throughout the patrol as the traditional house has no form of ventilation and is quite often damp, especially during the wet season. Proper drainage was encouraged. the patrol was fortunate to have the services of the council inspector who was very effective in planning drains, re-building houses and general duties relating to health.

Sanitation in all villages was quite good and all latrines were fairly well constructed. There was a tendency of not having the latrines covered and it was explained in each village as to why they should be covered. Those who had latrines were instructed to remedy the situation whilst the patrol was present. Throughout the whole patrol only three persons were brought to Maprik under a local Council law for failing to maintain latrines in a hygienic condition.

Rubbish disposal was virtually non existant in most villages (worst offender WAIKIM) and all villages were cleared up while the patrol was present. There was a tendency to throw the rubbish into the bush at the edgeof the villages. The Council Hygiene rule was pointed out and Councillors were instructed to take action against anyone who did not in future adhere to the rule.

Clothing was generally quite clean, especially amongst the younger section of each village. The state of clothing generally detiorated with the older men. The younger people (apparently through Mission influence) realised the necessity for clean clothes. European style of clothing is now worn by all and traditional style of attire are only worn during village ceremonies.

The use of European artefacts is increasing and the traditional pottery has been displaced by metal pots, pans and plates etc.. Little European hardware is used - probably through lack of availability in local stores - and the main items used outside the house are steel axes, bush knives and sarifs. Bush materials, with the exception of nails, are used exclusively in the construction of houses. Nails are usually not available in the local stores, but can be purchased from the Greater Maprik Local Government Council at cost price.

The staple diet is the Yam which is supported by lesser quantities of taro, sweet potatoe, bananas and to a lesser extent sago. Fresh meat is scarce and although pigs are still kept, they usually only killed for ceremonies. Edible birds are virtually non-existant (except in the deeper bush to the north of the Census Division), due to constant slaughter. Introduced crops such as cabbage tomatoes, beans and onions are included in the diet only to a minor extent as these are grown primarily for sale in the Market in Maprik. These are of good quality as the soil in the area is good, and they were certainly plentiful at the time of the patrol.

Canned foods such as meat and fish are purchased by most when the mony is available but not in any large quantity. Prices for these goods are quite high and this of course dictates the amounts consumed. It was pleasing to note that a number of women were feeding their babies on tinned (powdered) milk. This was probably due to the influence of the regular visits of the Child Welfare Sisters from the Maprik Hospital. Canned foods on the whole remain a luxury for most.

There are no community centres in the area, and organisations such as Red Cross, Girl Guides and Scouts do not exist. As mentioned earlier, the Aid Post site at "Bambara" near Gwoingwoin, is often used for community gathering but there are no facilities available.

[illegible] often kick a ball around the Village, However lack of suitably large areas of flat land make it difficult for organised sports activities to occur.

MISSIONS

There are no Mission establishments within the Census Division, but both the Assemblies of God and the Roman Catholic Mission have approximately equal influence in all villages whilst the Seventh Day Adventist Mission asserts small influence in the villages nearest Maprik. There has been reports of verbal conflict between the Assemblies of God and Roman Catholic Missions but this was not evident during the patrol.

All three of the Missions influencing the area are situated in Maprik itself.

The Assemblies of God Mission has a village church in every village and honorary catechists conduct prayers and hymn singing regularly. Occasionally a European Missionary conducts Sunday services.

The Roman Catholic Mission also has catechists (or Church Councillors as they are called), who conducted prayers in the village. The Roman Catholic generally have no village Churches and prayers are conducted in a village meeting house. The work of these catechists is also honorary.

The Seventh Day Adventist Mission, although it has the smallest, also has the most ardent following. Mission representatives often visit the villages where the Mission has followers. Village churches have been erected in the Villages where the following is strongest.

The Assemblies of God Mission followers, although generally indifferent in their attitude towards the Mission, outwardly adhere to the teachings of the Mission. As a result "Haus Tambarans" no longer exist and traditional activities such as carving and painting have gone by the wayside. The impression gained by the Patrol on this matter, was that because the Missionaries are European and preached that "Haus Tambarans" and traditional activities belonged to a Pagan belief and therefore should be abolished, the people have taken this as an instruction and acted upon it. It must be stressed however that this is merely an impression gained and cannot be substansiated, yet all villages strongly stated that no more 'Haus Tambarans' would be built in this census division.

Relationships between the followers of the different Missions appeared to be quite cordial.

NON INDIGENES

There are no plantations, factories or commercial establishments owned or operated by non-indigenous persons and other than the European Head Teacher of the "Brigiti" Primary T School, there are no non-indigenes living in the area.

COMMUNICATIONS

The census division is easily accessible by the relatively new Maprik-Dreikikir road, which is the best all weather road in the sub-district. Three of the villages are situated on the road itself, whilst five other villages are directly linked to it by two feeder roads. One of these feeder roads terminating at the Bambra Aid Post has recently been upgraded and surfaced through a concentrated Council effort and Rural Development funds at a total cost of $8,500.00. This has been a moral boaster and tremendous improvement in access to the area under study. All villages not actually lying on any of these roads are only a few minutes walk away. During the last patrol to this census division in 1966, it was stated that all roads were only dry weather roads. Even though rapid progress is not possible it is gratifying to realize that the area can be visited at any season of the year. The Maprik-Dreikikir road is maintained by the Administration and the others by the Greater Maprik Local Government Council. The rapid increase in cash cropping and numerous Passenger Motor Vehicles has considerably increased the amount of traffic on this road

Sea. The area under study is connected with the warft at Pagwi on the Sepik River, some thirty seven miles distant, by the all weather Maprik-Pagwi road. In the past, this has been the sub-districts main supply route, but with the improvement in joining and surfacing of the Main Sepik Highway to Wewak, the majority of all supplies are carted by road.

Air. No airstrips in the area since the closing of Maprik airstrip. The nearest airstrip is situated some 15 miles distance at Hayfield.

TECHNICAL AND CLERICAL SKILLS

I found it a very difficult task to gather occurate information under this heading. It appears that there are a few people with technical skills and certainly more with clerical skills. There were twelve persons with expired drivers licenses. These were mainly people who had acquired licences whilst they were working as labourers on plantations in other districts. It may be just a coincident but at the time of the patrol there were six persons employed in various capacities at the Maprik Hotel and two storeman also working in a tradestore in Maprik.

As mentioned previously, the number of men who have been absent from the villages for several years has a detrimental effect on the technical and semi-skilled labour available. It was difficult to ascertain exactly what type of work they were employed in as the relatives knew little of their activities.

THE STAGE OF POLITICAL DEVELOPMENT

The area forms part of the Greater Maprik Local Government Council and has been a part of the Council since the inception of the former Maprik Council in 1958. The people have a good knowledge of local government and a high opinion of the Council. This may be due to the Council partcipation in the construction and upgrading of the Bongiora road.

Unlike other census divisions, mission influence has had a noticeable effect on traditional activities existing. "Haus Tamberans" are delapitdated and traditional forms of art have virtually died out. The Assemblies of God Mission have been very active in the census division and through the stern attitudes, a large number of traditional activities no longer occur. These activities had social values as well as religous, and the new concept of Christianity has not really given the people sufficient material to satisfy the peoples needs, and they waste time finding new and less satisfying activities to fill their time. Social apathy may have set in, but the people seem to find sufficient to keep them occupied. I stress this is my personal opinion and only what was assumed from the number of idle men in every village during the day. Knowledge of Political matters is greater than any other census division I have patrolled in the sub-district. The close proximity of Maprik no doubt has contributed to this. The people also have fairly constant contact with the local members of the house of assembly who visit them from time to time and keep them informed of what is going on. It may be worthy to note that the people of this census division only half heartedly supported the current M.H.A. (Pita Lus) with the reason that they find him embarissingly outspoken and not realy being the voice of his electorate. This was most evident when I was giving publicity to Prospecting authority 122 (Pacific Metals). The population expressed their eagerness to have a company developing the area and the future prospect of employment. However Pita Lus has discouraged the granting of the Prospecting authority by saying that the people themselves can reap the benefit when Independence is granted. I was surprised to hear that the people themselves can see the stupidity in this line of thought.

The Greater Maprik Council plays an important role as regard to dissipation of knowledge. Minutes of all general meetings are distributed on a village basis thus giving the people up to date information on what the Council is doing if they are interested enough to find out.

There exists in the area an impression that all Europeans regardless of occupation or position have to be obeyed. This mistaken impression is undoubtedly Pita Lus's motivation in ranting and raving to every kiap at the sub-district office. He has the idea that people are behind him when he is shouting at a government offical. This attitude is very detrimental as regards development in the area. For example progress on a Rural Development Road came to a complete standstill when the M.H.A. told the labourers, who at the time were content to offer their services free, that they were idiots for working without pay.

It is hoped that the influence of more widely travelled people from the same area should be of assistance in political education. Relations with Europeans were excellent in this census division and pro-administration attitude was always evident during the patrol.

Traditional influence have little bearing on the day-to-day life of the people. Younger men who have travelled to other districts are a facta in influencing the line of thought at village level.

The position of village women remains unchanged and women are still regarded as being inferior and subservient to men. The male portion of the community has to date far outpaced the female portion in all aspects of development. Women are encouraged towards improvement especially in personal and household cleanliness . It was a sign of the times to sometimes see women attending the evening discussions around the 'house kiap' and not being roused by their males. However whilst the traditional attitude towards women remains unchanged, development of the female sector in all spheres will be slow.

THE ECONOMY OF THE AREA

Coffee is an established cash crop in the area and evidence to support increasing interest in coffee production was apparent by the patrol. Figures from the Agricultural Station at Bainyik show over 500 coffee gardens in the census division. Rice has become the second most populat crop but I could not obtain any production figures. Two cattle projects have commenced and I was asked on several occasions the procedure for obtaining a development bank loan for this venture. From past receipts I estimate the total monetary value of crops produced to be $3,500 for coffee slightly above this figure for rice. These facts may sound vague but this is the figure gained from adding society receipts for the past year.

According to Agricultural Officers at Baiyik losses are frequently incurred through carless picking and often through leaving the picking until too late. In one case several gardens were neglected because of a sing-sing which took preference and as a result the crops rotted away unattended.

European food crops are grown in all villages in the area and a considerable amount of the produce are sold in the market at Maprik. The Market is supervised by the Council who also constructed the various buildings so as crops grown can be kept under shelter. No one has set himself up as a full time Market gardener, but many indulge in the sale of European food crops at least to a minor extent. Accurate figures on income derived from this source are difficult to obtain but through enquiries in the village it is estimated that approximately $3,000 per annum would be gained from produce sold at the market by this census division. As all food stuffs are sold in 10 cent and 20 cent lots this figure is an indication as to the quantity of produce grown in this census division alone.

There were twenty two wage earners in the area at the time of Patrol. This is negligible when taking into account the census division population. Other than the aid post orderly and two personal servants the remainder are employed as barboys at the Maprik Hotel and counter attendents And storeman. There are several people from the area working in Maprik, but as these no longer reside in their home area they have not been included. The aid post orderly receives a monthly income of $26.00 and the average monthly wage for labourers is $15.00 thus the total earnings from wage labour for the area is approximately $415.00

A small amount of gold is panned and this could be - if done consistently - the main source of income for the area. The gold receipts for the past twelve months total $2,800. This figure could be trippled with a more energetic attitude.

The Rural Progress Society operating in the area handles the transportation and processing of rice and coffee. The people's attitude towards the society is quite favourable although there are many who regard the society as part of the Department of Agriculture, Stock and Fisheries. Other than the society there are no other Co-operatives operating in the area.

There are no entrepreneurs or business men in the area. There are six small trade stores yet none really seemed to be making a large profit, but merely providing a service to the people - all trade stores are native owned.

The tax rate of $7.00 set by the Greater Maprik Council can be adequately met by most people of the area. The exceptions would be the aged and infirmed who are granted part or whole exemptions depending upon the extent of the dissability. No complaints on the tax rate were received

by the patrol. The Council Tax Patrol which followed closely behind received full cooperation by the majority of the tax payers.

The per capita income for the area is approximately $9.00 per annum, however when only those capable of doing work are considered this figure rises to $16.00. Even this figure gives an unrealistic picture as the people nearest Maprik earn considerably more than those to the north of the census division. Cash cropping, especially rice, is increasing rapidly and the per Capita income will more than likely treble during the next few years. Absentee labour has not been included but the income derived from this source would only be small and have very little effect.

Marketing facilities are good. At present most produce is transported by road which is now proving far more economic than the previously used shipping port at Pagwi on the Sepik River.

POSSIBILITIES OF EXPANDING THE ECONOMY

There are still large tracts of arable land availalbe for increased cash cropping, cattle projects etc., and it is estimated that there will be sufficient land to meet village needs for some considerable time. Most of the remaining arable land is virgin bush which is presently used for hunting only.

The town of Maprik is steadily increasing in size and it is expected that Market Gardening will increase at a comparable rate. Since rations for administration employees ceased, the demand for marketing of locally grown foodstuffs continues to increase. Naturally the villages closet to Maprik will benefit most from any increase.

Market gardening could also be increased by making a larger variety of foodstuffs available. Several people have successfully grown potatoes, onions and cabbages and these people have been encouraged to increase their efforts.

It is doubtful whether there shall every be any sizeable increase in cash wage earnings except of course by inevitable pay rises. Maprik has a limited need for labourers and this will possibly increase but here again not to any great extent. The labour supply is far greater than any present or future needs and consequently people are encouraged to remain in the village and concentrate on cash cropping. The main reason why the people of this census division have no objection to Prospecting Authority 122, is that they see more wealth through employment by any big company working in the area.

Timber is readily available but not in such quantities as to warrant the establishment of another timber industry in the area. Timber plantings could be developed but because of the steep grades in most of the area, would prove uneconomical when it came to removing the timber. The Assemblies of God Mission at Hayfield and the South Seas Evangelical Mission at Balif have saw mills and buy timber on a piece basis from individual villages. The two sawmills are producing enough timber to supply the existing demand.

The possibility of growing oil palm in the area was raised on several occasions. People returning to their village after visiting Cape Hoskins have painted a rosy picture. The impression gained is that even though the initial work is hard the return is worth while. Many detailed hours of discussion were [illegible] explaining why oil palm cannot be grown at this stage of development.

I gained the impression that interest in new crops would be slight unless the crops involved little work and a quick turn over.

ATTITUDE TOWARDS LOCAL GOVERNMENT

The whole of the census division is included in the Greater Maprik Local Government Council area and the Council is regarded quite favourable by all.

Evening discussions on Local Government and Central Government often continued late in the night. There is still a considerable number of people in the area who regard the Council as an integral part of the central government but the number appears to be growing smaller. In the past the council issued radios to all villages to keep the people in contact with what is going on around them. Information on Council activities is also distributed on a village basis (as are the minutes of Council Meetings) and knowledge of Council affairs is quite good.

CONCLUSION

The Mamblep Census Division is only a small section of the rapidly developing Greater Maprik Council area. Cash Cropping is developing rapidly and once rice production in the area is fully developed, the people will be financially well off although even at present they are by no means poor. The road net-work in the area is good. It adequately meets the people's needs as far as transportation of produce is concerned. Health and Hygiene were found to be above average the the whole census division are of the most pleasant in the sub-district.

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