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STATION: AITAPE

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Papua New Guinea Patrol Reports

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WEST SEPIK

ACC. No: 496.

Volume No: 5 [6]

1952/53

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SEPIK DISTRICT

AITAPE SUBDISTRICT (INCLUDES LUMI AND VANIMO)

PATROL REPORTS:

1-5 of 52/53 (Aitape)

1-3 of 52/53 (Lumi)

1-2 of 52/53 (Vanimo)



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of AITAPE (SEPIKA) Report No. 1 of 52/53

Patrol Conducted by K. GRAHAM C.P.O.

Area Patrolled AITAPE EAST COAST 4 EAST COAST INLAND

Patrol Accompanied by Europeans.....

Natives 3 lawstables

Duration—From 5/7/1952 to 2/8/1952

Number of Days 29

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services April 1951 (COAST)

Medical April 46 (INLAND)

Map Reference 2078 AITAPE & 2079 INLAND

Objects of Patrol 1) CENSUS 2) NATI PARAGUES 3) SURVEY OF
YAKAMUL MISSION LEASE 4) GENERAL ADMINISTRATION

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

1 / 19

.....
District Commissioner

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

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

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

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

TERRITORY OF PAPUA AND NEW GUINEA

30-1-2

Sub-district Office,
AITAPE.

3 July 52

Mr. K. J. Graham,
Cadet Patrol Officer,
AITAPE.

AITAPE PATROL No. 1 of 1952/53

Confirming verbal instructions, you will patrol the AITAPE EAST COAST and INLAND, taking your departure on 5 July.

You will take three members of the R.F. & N.G.C. and draw rations and trade from the District Store for whatever period you consider you will be absent. Whenever possible, live off the land and so help to conserve the station's food stocks. Should nothing out of the ordinary eventuate, I think you will find three weeks sufficient time to patrol the area but do not hesitate to stay longer in one place than another should a situation warrant your presence. You alone, during the course of the patrol, can determine how long you will be absent.

On patrol, you will carry the following work :-

1. Revise the census of the whole area;
2. Pay any Deceased Native Estates, funds from Trust Fund Suspense or Native Monies Trust Account, pensions and War Gratuities, details of all of which are in the respective registers at the office;
3. Complete all outstanding investigations of War Damage Claims;
4. At YAKAMUL, survey the land which is now sought by the Roman Catholic Mission (S.V.D.). Peruse the file on this before you leave and take with you the booklet on the procedure concerning land applications under the Land Ordinance of New Guinea. However, return the booklet to the office when you have finished;
5. Pay particular attention to roads and bridges. If those which I saw last week between AITAPE and YAKAMUL are indicative of the general standard, then much work is needed;
6. Check on the work at TADJI Airfield for which the natives receive payment;
7. Pay attention to native agriculture in the matter of crop diversification, acreage and relative intensity as well as to native livestock;
8. Announce the impending visit of officers of the Pacific Islands Regiment to recruit natives therefor. Apart from the fact that this recruiting team is due in September, I cannot give you further information.

In order to complete the compilation of the Village

Officials' Register, record the necessary details for insertion therein as your patrol progresses.

Wherever possible make a note of mapping corrections for inclusion in the quarterly returns. These corrections are forwarded to Army Headquarters for their information. Note also the extent of mission activity and its influence upon the natives with some attention to its effect upon their customs and the reaction of the people to education by the missions.

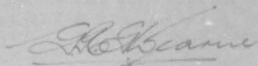
The Medical Assistant has advised verbally that he is moving the Orderly from the Aid Post at YAKAMUL to WOMISIS. Render what assistance you can in this move in which all AITAE medical equipment is to be involved. He should also be interested in your comments upon the health of the people and the interest of the people in the several Aid Posts he has established as well as the general conditions of village sanitation.

In view of the fact that you have no magisterial powers, I can only advise you to despatch those cases which warrant legal intervention to AITAE. Do not neglect to send all parties and all witnesses in such complaints. Possibly you will be able to mediate in the majority of complaints brought before you.

Should you have the time, I suggest that you collect anthropological data relating to native customs and land tenure. As you are well aware, there is a lack of anthropological data on file at this office.

Transport will, assuming it to be operative, carry you to the RAINU RIVER when you depart and, with the same proviso as well as that of forerunning, will meet you there when you return.

If there are any other matters or problems which you wish to discuss, do not hesitate to do so.



Actg. Asst. District Officer.

No.1 of 1952/53.

AITAPE.
SEFIK DISTRICT.

9th August, 1952.

PATROL REPORT.

Officer Conducting: K. GRAHAM, Cadet Patrol Officer.
AREA: Aitape East Coast and East Coast
Inland.
OBJECT: Census revision, investigation
of War Damage claims, survey of
Yakumul Mission Lease and in-
vestigation, general administration.
DURATION: 5.7.52 to 2.8.52 - 29 days.
PERSONNEL ACCOMPANYING:
Constables No. 5195B NINAGRU
No. 6528 ANSIM
No. 6481 DEWARI

INTRODUCTION.

The patrol covered a distance of approximately 50 miles along the East coast from Aitape, and approximately 10 miles inland along the DANMAP River and tributaries.

The natives are divided into four main dialect groups - LEMIENG, YAKAMUL, ULAU and MATAPAU. The latter place belongs to a dialect group which extends into three Sub-Districts - Aitape, Wewak and Dreikikir.

All the villages in the Aitape East Coast Sub-Division are situated on a coastal plain which varies in width from about 8 miles at Aitape to nil at MATAPAU. The villages in the East Coast Inland Sub-Division are all situated on tributaries to the DANMAP River.

DIARY.

- July. 5 By truck to Raihu River, then $\frac{1}{2}$ hr. to Vokau (QZ9451).
Census revised, village inspection. $\frac{1}{2}$ hr. to PRO
(QZ9950), census etc., thence to LEMIENG (QZ0249).
- 6 Sunday morning observed. Census and inspection of village
in afternoon, general administration.
- 7 3 hours to Chinapelli (RVO439). Census, inspection
of rice gardens and proposed site for new village.

- July. 8 4 hours to PAUP (RV1742). Census revised, War Gratuities paid.
- 9 To AFUA (RV1835) 1½ hrs. Census etc., then to Yakumul No.1 (RV2639).
- 10 Census, payment of War Gratuities and D.N.E. and inspection of all hamlets.
- 11 To Yakumul No.2 (RV2938), ½ hr. Census, inspection and general administration.
- 12 Traversed proposed Mission Lease at Yakumul - area far too large.
- 13 Sunday observed.
- 14 Traversed proposed Mission Lease within prescribed area.
- 15 Drawing up of report and maps for proposed Mission Lease. No.1 and No.2 Yakumul revisited to inspect work on roads and bridges, general administration.
- 16 To CHAROK (RV3234) 1½ hrs. Census of Charok and TAWAKE (ANAPALUK) Hamlets. To TAWAKE, ¾ hour, then to ULAU No.1 (RV3936) 1½ hours.
- 17 ULAU No.1 lined and census revised. To ULAU No.2 in afternoon (RV4235), census, D.N.E. and War Gratuities paid.
- 18 Inspection of No.1 and No.2 ULAU, general administration.
- 19 To DEIA (RV4536) ¾ hour. Census revised, outstanding War Damage claims investigated.
- 20 To SUAIN No.1 (RV5287) ¾ hours. Census and recording of War Damage claims.
- 21 SUAIN No.2 lined at SUAIN No.1. Census and War Damage.
- 22 Completed War Damage, Inspected No.1 and No.2 SUAIN, To MATAPAU (RV6628) in afternoon, 3 hours along beach.
- 23 Census recorded and outstanding war damage recorded, general administration.
- 24 Arrived MALIN (RV6425) after two hours over mountain track and along DANMAP River. Census, war damage etc.
- 25 To WOMISES (RV5716) 4 hours upstream DANMAP River. Heavy rain in afternoon - some war damage claims recorded.
- 26 Census and completion of war damage.
- 27 Arrived WALIHIGA (MAHREIN), (RV6211) 1½ hours upstream ATOB River. Census and war damage etc., to ASAPAS (RV6116) - also known as ASAPAM and MALIN No.2 - 1½ hours from WALIHIGA, on the ARAMAMP creek, a tributary of the ATOB. Census, war damage, general administration.
- 28 To BALUP (RV5825) 6 hours. Census, war damage, then to SUAIN, 2 hours.

July 29th To ULAU, 1½ Hours. General Administration.
 30th To YAKAMUL, 2½ hours. Minor complaints, re-inspection of all hamlets for work done on roads and bridges.
 31st To PAUP, 2½ hours. All movements of inhabitants and visitors restricted owing to outbreak of suspected measles. (Later advised to be CORYZA C RASH.)

August 1st To LEMIENG, 3 hours - general administration.
 2nd Inspected TADJI Airfield for work done by natives. (Cutting grass etc., for which they receive payment from D.C.A.) On to VOKAU and PRO, and returned to station in afternoon.

NATIVE AFFAIRS.

Although nothing definite was observed to the contrary, the native situation does not, on the whole, appear satisfactory in some of the larger coastal villages. In YAKAMUL and ULAU in particular there appeared to be a great amount of indolence and listlessness - far more than could be reasonably expected. Little attention is given to the improvement or even maintenance of the villages, and a definite impression was received that the people were waiting and expecting something or someone. At SOAIN and MATAPAU too, a lack of planned schemes was noticed, though to a much lesser extent. As stated before, there is no tangible evidence of subversive activities, but these villages differ entirely in activity and atmosphere from villages on the west coast, and also from the other village on the east coast nearer Aitape, i.e. LEMIENG and PAUP.

YAKAMUL has been, during the war and subsequently, a troublesome village. Marital troubles and child exchange, apart from a very real fear of sorcery, have created many factions within the village which keeps it in turmoil. The Lulual of Yakamul is rather a strong character, and probably the best man in the village at the moment for that position, but until he obtains more support from the elders, his position will not be respected.

Most complaints during the patrol concerned the break down of sister-exchange. This custom will probably disappear eventually, but until it does it will be the cause of some discord. It was found that most complaints of this nature could be settled by calling together all the parties for discussion, after which they themselves could usually come to an arrangement which apparently satisfied everyone, while still abiding by native custom.

The villages in the inland area were remarkably good, as was the attitude of the people. As there has been only one previous census patrol through the area since the war, in 1946, it is a credit to the people that, but for one exception, houses, gardens and sanitary arrangements are satisfactory.

At LEMIENG, the unseasonal rains were preventing the making of gardens. A deputation arrived at the rest house, with a request that their rain-making prowess be recognised and "put in the book". The reason was to "legalise" their rain-

- making so that if any man was seen to be making rain in the wrong season, they could bring him into Aitape for disciplinary action. They said that previously when they have brought the culprits to Aitape, they have been told it is the season for rain, or that it is impossible to make it, and now they wish to prove their ability. The luluai offered to come to the station and make arrangements for a demonstration. This offer will be accepted. The present deluges were attributed to some other village's rain-making efforts, and obviously they could not stop any rain that was not their own! A description of the procedure is given at the end of this report.

Throughout the whole area, rice production is the main aim of the people, in some places to the detriment of the villages and the inhabitants. In no case is it grown as a food crop, but solely as a means of obtaining money. An estimate of the area under cultivation at the present time is about 30 acres. Gardens are in the process of being cleared, some quite large. Others have been abandoned because of their unsuitability for rice growing - a complete loss of time and effort for the want of a little forethought and instruction.

The natives reported that the rice was SIMOGUN's. He sent them the seed, and they were to send the grain back to him for hulling etc. It was also reported that SIMOGUN had marked SUAIN as the boundary of his activities, but the SUAIN people have sent seed rice to DEIA, ULAU, YAKAMUL and PAUP. These villages are to send their grain to SUAIN for onward movement to SIMOGUN.

The rice garden in each village is "bossed" by a native, or perhaps two, who in most cases, revel in the title of "Didiman". These natives are not noted for the amount of work that they put into the project, and one comment heard, in the background, was that the local rice-man made everyone work while he sat down "like a Master". It was immediately pointed out that not all "Masters" sit down while others do the work, a good example being the Government Officers at Aitape.

The idea seems to be held by the natives that the "business man" in the future will hold the respect and awe of the people, the luluais and tultuls being completely usurped. It is therefore reasonable to assume that this idea will cause some unsettlement in the villages later on.

At SUAIN, the native LONGAP is in charge of the rice production. Previously he has served a prison sentence for being instrumental in starting a cargo-cult at SUAIN. His rice store is situated on the beach, in front of which he has a marker guide for ships. He said he was waiting for SIMOGUN's pinnace to come and collect his rice (30 bags), and that it had not come before as it was broken down. Three canoe loads of rice were sent to SIMOGUN last year from SUAIN. Other villages have had rice in their stores for over six months, the result of the lack of transport.

Rice growing in AFUA village (population 22) has been tackled with great enthusiasm, even though no food gardens are planted. These people live wholly on sago which has had drastic effect on infant mortality. Four children were born but died in the last year, primarily because of malnutrition. This attitude is general throughout the area, to grow rice regardless - though admittedly AFUA is the extreme case. There is a lack of perspective in regard to rice. The conception seems to be that if rice can be produced, little other work is necessary - that rice is a solution to all problems.

Forty-nine people from the PALEI area, a more primitive area inland, came down to Chinapelli to work the rice garden there. The arrangements were, as far as can be ascertained, that they were to work the rice in exchange for free food. As a result, people from five small villages and hamlets all but abandoned their places, and after five months eating they had cleared bushland for a garden, the area of which was the equivalent of 5 square yards per man!

The growing of rice is certainly effecting the lives of the people in the area, and though the principal is good, some of these effects are detrimental, and therefore undesirable, brought about as stated above, by the notion that rice is a "cure-all". The fact that the rice must be stored for months awaiting transport demonstrates that very little practical planning has been done. The possibility that this rice growing 'craze' is connected with the attitude of the people along the coast has not been overlooked, but with the absence of any definite evidence, any claim of connection must remain unsubstantiated. Another possible explanation could be that the natives are attempting the project with the idea of being independent of the white man. This, too, is good in principal, but not if the results will be what they threaten to be at the present time - namely disruption of village life and exploitation.

At all villages it was stressed that rice growing should be relegated to a lower position and that work at the villages and gardens should always take first preference.

NATIVE AGRICULTURE AND LIVESTOCK.

The staple food of all the people in the area is sago, relieved by yams, taro, sibiha and sweet potatoes. In some places tomatoes, beans and cabbage are also planted. The usual coconuts, pineapples, pawpaws, breadfruit and bananas complete the food resources. All villages with the exception of APUA have ample and a good variety of foods at present, but doubt is held for the future if the current interest in rice production is maintained.

The clearing and planting of gardens has been considerably delayed by unseasonal rains, but which is not sufficient to cause any shortage of food. Individual gardens are scattered throughout the bush, though at two villages, ULAU and WALLIIGA, communal gardens are kept also.

Some small plots of peanuts are growing at PAUP, ULAU and ASAPAS. The present crops are intended for seed, and larger plots will be planted.

Apart from rice growing, dealt with in the last section of this report, and a small amount of copra being produced near VOKAU, no food production for cash is in progress. PRO, VOKAU, LEMIENG and CHINAPELLI villages bring vegetables, etc., to Aitape weekly for sale to residents and to the Government store.

Fish and wild pigs are plentiful both in the coastal and inland areas, giving a welcome change of diet. Native pigs have been crossed with imported stock and a few hardy progeny are found in most villages.

Many coconut trees have been planted in the area, but nowhere near the number that were destroyed during the war.

MISSIONS.

There are two Roman Catholic Missions in the area, the Franciscan Mission, with it's headquarters at Aitape, and the Mission of the Divine Word with headquarters at WEWAK. These Missions operate west and east of the Nigia River respectively. Europeans are resident in the following areas:-

Franciscan Mission	St. Anna (AITAPE)	2 Fathers (permanent)
S.V.D.	Tadji	1 Brother
"	Yakamul	2 Fathers 4 Sisters
"	Ulau	1 Father

The S.V.D. Mission produces copra at plantations at St. Anna and Tadji. They also own the SUAIN plantation and DRIMBOI Plantation near ULAU. The former plantation was completely destroyed during the war and is not producing. The DRIMBOI plantation has been partly destroyed but it is hoped that when a lay-worker is available to supervise the work there, it will be producing again in conjunction with cocoa, which is planned to be planted.

The land occupied by the S.V.D. Mission at YAKAMUL was traversed following an application for a Mission Lease. Previously the Mission Station was on freehold property, and was constantly being flooded. When rebuilding the station it was shifted further back from the coast, though since the HARECH River changed course, this site, too, is now flooded in wet weather. Owing to the confusion that resulted from the misapprehension that the Mission could acquire 11 hectares, the area of the proposed Mission Lease omits many of the present buildings.

The natives have accepted the Missions, I think, as an inevitable addition to their villages. Since the Missions have been there for over forty years, this is not surprising. As in all countries and races, there are supporters and active dissenters, and the people in this area are no exception. However, regardless of personal opinions, most children attend school. The tendency to change wives after being married in the church has brought some of the natives into conflict with the Mission Fathers. This habit is fairly common, both after native and church marriages, and marriage has very little permanency, especially in YAKAMUL.

EDUCATION.

The area is well catered for in respect to limited primary education - writing, reading (Pidgin) and arithmetic. All children can school to the age of approximately 16 years. Classes in the villages are conducted by natives, under the supervision of the priests and nuns of the Missions previously mentioned.

The numbers of children who attend school are:-

Village	Males	Females	Where attending school.
VOKAU	15	13	PRO
PRO	2	5	"
LEMIENG	17	13	"
PAUP	28	31	PAUP
YAKAMUL (Local)	47	47	YAKAMUL
(Boarders)	37	13	"
ULAU	39	32	ULAU
SUAIN	22	19	SUAIN
WOMISES	21	15	WOMISES

Any native child who shows intelligence and promise, and has the desire, can make application through the Mission for enrolment into the BORAM school in the WISWAK Sub-District. A request from the natives was received by the Fathers at YAKAMUL and ULAU to have English classes in the schools there. Although both Fathers are of German descent, they received training in English, as we ourselves receive school training in German or French. They were in Australia during the war and there received further knowledge of English, and they are quite capable of teaching the natives at least simple English. The classes were instituted, but after about a month the number of students dwindled to one, and the classes were abandoned.

MEDICAL AND HEALTH.

On the whole, the health of these people is good. There are Native Aid Posts at YAKAMUL, SUAIN and lately, at WOMISES. A few cases of Yaws and sores were sent to these Aid Posts during the patrol, though generally medical attention was sought fairly quickly. At YAKAMUL, however, there were twelve cases of advanced yaws, tropical ulcers and open sores which had not received attention. Some of the YAKAMUL people are very wary of having sores dressed, etc., probably fearing that old bandages and lint could be possessed by an enemy, thereby giving him the means to work sorcery. The Father-in-Charge at YAKAMUL has reported that natives have at various times come to the Mission for treatment in preference to the Aid Post established in the village.

The Aid Post at WOMISES was established there about ten days before the patrol arrived. The people had already commenced building a store and dispensary, and if the numerous bandaged bodies and limbs give a true indication of their willingness to be treated, they must be very enthusiastic indeed.

The natives of ASAPAS and WALIHIGA, as well as WOMISES, accept the new Aid Post as a great convenience. Previously any native requiring medical treatment had to go to SUAIN over a terrible track, a big deterrent, which encouraged either ~~waiting~~ waiting till the patient recovered, or until he had to be carried there - providing he had not died in the interim.

There is no village in this area which is more than half a day's walk from Aitape or an Aid Post - most villages are very much nearer.

ROADS AND BRIDGES.

Along the coast the Army road is still in good condition. The road has been eroded in a few places by rivers and the sea, and in others the surface has been reduced to sand, but over most of it's length a good hard surface remains.

Bridges have been allowed to fall into disrepair. Although some of the bridges over the bigger rivers are outside the resources of the natives, they should be able to repair and maintain bridges over the smaller rivers and creeks. The bridges in YAKAMUL have been allowed to rot and disappear - bridges in the village itself. With all small watercourses bridged it would be possible to break water only about ten times between Aitape and Matapau.

A common complaint was that when there was heavy rain in the mountains, the rivers flooded and the bridges were carried away. In most cases if the bridge site was shifted upstream a little distance and two or three solid posts are sunk further upstream to hold any rubbish away from the bridge supports, it would survive all but the biggest floods that these small creeks could be capable of.

In the East Coast Inland area, only a few short roads exist, and there are no bridges at all. It is fairly rugged country, and all travelling is done along river and creek beds, except for the road from MATAPAU to MALIN. It is suggested that future patrols moving from WAIUM to BAIUP follow the course of the DANMAP River, and not the mountain track. Although this latter route is shorter, it is not worth the effort or risk involved. It is very hard on the carriers, and one part is dangerous, the patrol having to clamber down the side of a steep mountain which had been cleared of all substantial growth by a landslide.

VILLAGES.

The villages in this area are ~~reasonably~~ reasonably satisfactory, though some rebuilding will be necessary in the next twelve months in most places.

The WAIUM people have no village but live with WOMISES for census, etc. Like the WOMISES natives, they live at their gardens scattered throughout the bush. The two villages have a population of approximately 200. WOMISES village, on a new site of one year, consists of 8 communal houses. Unlike any other houses in the area, they are built on the ground, and though they are sufficient for shelter, they are neither substantial nor hygienic. As the people live at their gardens, little interest has been taken in the village, which is, in fact, deserted for most of the time.

It was suggested to the people that they make a permanent village with a house for each family unit, on the present site, which is a good one. Most of the villages inland have abandoned previous sites, and returned to pre-war camps.

All sanitation arrangements are satisfactory. Along the coast people use the sea, while inland the larger rivers provide a suitable means of disposal of waste matter. Water for drinking and washing is obtained from small creeks always nearby. At PRO and VOKAU, 44 gal. drums are used to catch rain for drinking water.

LEMIENG Village has been over-run with ants since the war, caused apparently by building the village over old army food dumps. A section of the inhabitants favoured moving the village to a new site, but this never eventuated, and as the hordes of ants now appear to be diminishing in number, it is not likely to in the future.

At the inland villages and especially SUAIN and MATAPAU on the coast, scores of mangy dogs make the nights and days a nightmare. Each morning the women appear with shovels to clean up after them. Grilli was very prevalent in both children and adults, probably owing to the fact that the dogs have free run of the houses and are in physical contact with food, cooking utensils and blankets etc.

VILLAGE OFFICIALS.

The luluai-tultul system is working fairly well in this area, but in all villages there are numerous "councils". Any man who the luluai or tultul thinks fit to help him in some aspect of duties is known as a "council". There was no friction between the village officials and these men observed on the patrol. The fact that some natives are willing to help the luluai is good, but for the Official to give him some authority, which apparently has been done, must eventually cause confusion in the village. The people were told that "councils" had no authority in the village, the luluai and tultul only being recognised as Village Officials by the Government.

The tultuls, as in other areas, have exceeded their original duties, and have assumed most of the functions of a luluai.

In most cases the Village Officials were carrying out their duties to the best of their ability. However, at ULAU, the luluai lacks interest in his work, and is both incompetent and unco-operative. A recommendation for his dismissal is being forwarded.

The tultul of VOKAU and the luluai of ERO both stated their intention to come to Aitape and relinquish their hats and positions. The luluai because of physical infirmities and the tultul because he wants to make some money! At present there are two officials in each village, but as both are small places, when the resignations have been accepted, no new appointments to the positions should be necessary.

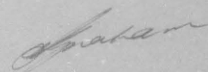
As stated previously, the luluai of YAKAMUL is having difficulty in having his authority respected, not, I think, because of any weakness of the luluai, but rather the general attitude of the people there, especially the younger men and women.

WAR DAMAGE COMPENSATION.

No War Damage claims were paid during the patrol owing to lack of funds in the Aitape Sub-District.

All outstanding claims have been recorded in this area, except those of absentees away at work. As soon as the claims have been typed, they will be forwarded for approval and registration.

The villagers nearer Aitape who have had their War Damage claims recorded previously are waiting anxiously to be paid. The fact that they know they will have money in the near future could possibly be a deterrent to some of the natives to commence commercial ventures



K. GRAHAM, CPO.

APPENDIX. A.

ANTHROPOLOGICAL NOTES.

RAIN MAKING - LEMIENG.

Three places near LEMIENG Village are acknowledged to be inhabited by MASALAIŠ i.e. devils. They are the ghosts of the ancestors of the LEMIENG people, who originally owned the ground.

The devils at these three places control the rains from the North West, from the mountains, and from the North East. Their names are:-

North West Rains	SILOI-INAN (f)
Mountain Rains	AINDAU (m) WOLINYIPEER (r) CHORJURU (f)
North East Rains	KAVWAMBUOL (m) TAMINAIU (f)

The procedure is as follows:- To start the rain, a man or woman goes to one of these places and cuts the bush, digs or marks the ground, or lights a fire, all the while giving tribute to the ancestor and asking him to send the rain. If the request is not respectfully made, or if the bush is cut etc., without asking for rain, violent storms and floods will result.

To stop the rain, the same person must again go to the place of the ancestor. He burns any scented plants in a fire, after which he chews wild ginger and spits it out, or spills coconut milk onto the ground, and requests the spirit to drive away the rain.

DISPOSAL OF DECEASED NATIVES' POSSESSIONS.

Throughout this area, most villages have the custom of destroying all or part of a deceased native's possessions or putting them on his grave so he can avail himself of them in the next life. If a wife or child survives a deceased man, a few coconut palms, saucepans, arrows, etc. are destroyed as a token, the remainder can be used by the next-of-kin. However if the man has no family and no near relations, everything must be destroyed. No-one can use his garden or cooking pots, or a terrible sickness will torment the user. His bows and arrows will not kill for another man.

POLICE.

Constable No. 5195B - NINAGRI.

A good constable, but sometimes very officious and objectionable. A little old for strenuous patrol work.

Constable No. 6528 - ANSIM.

Conscientious and reliable, though excessively timid at times.

Constable No. 6481 - DEWARI

A moody and unpredictable character. Between moods does good work.

VILLAGE POPULATION REGISTER

Year 1952 AITAPE EAST COAST

Dist. V. G. - 212/741

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS												MIGRATIONS				ABSENT FROM VILLAGE				LABOUR POTENTIAL		FEMALES Present Number of Child Average Number of Family	TOTALS (Excluding Absent)		GRAND TOTAL								
				0-1 Mth.		0-1 Year		1-4		5-8		9-13		Over 15		Females in Child Birth	In		Out		AT WORK		STUDENTS		Male		Female	Child		Adults							
				M	F	M	F	M	F	M	F	M	F	M	F		M	F	M	F	M	F	M	F							M	F					
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F										
YORAU	5/7	2	4			2						1	2			1	2	5	2							12	30	10	22	1	25	1.5	22	24	3955	127	
HO	5/7	1	3	1								1	2	1		1	2	5	2			3				1	21	2	17	2	14	2.4	16	19	2321	80	
LOSINGO	6/7	6	3	1		1		1				2	3			2		1	2	1	12			1		31	47	28	34	1	30	2.8	42	41	5653	208	
CHIDAPILLI	7/7	3	5	1		1				1		1	1			1	1	6	9		3	1				12	48	14	32	3	28	2.6	25	26	3640	150	
TAJE	8/7	8	9	1		2	2					3						1	5					1		23	32	26	78	11	54	1.8	58	99	97312		
AFUA	9/7	2	2	2	1							1	1					1						1		1	5	2	3	3	1.5	3	4	6	9	22	
YAKAUL No.1	10/7	3	7			1				2		1	3	4				1	1	6	12			2		14	99	176	2	45	2.3	35	32	57	65	210	
YAKAUL No.2	11/7	15	9	3	1	1		1				3	1			1	4	4	1	22	15			1	1	23	124	268	7	87	2.3	64	63	11310	6303		
CHANG/ KATAMIE	15/7	3														1		2	1	3						6	15	1	1	1	2	2.0	10	15	15	65	
ULAU No.1	17/7	10	10	1	1	2	1			2		1	2			3	3			10						24	87	228	8	60	1.9	54	64	96	10	324	
ULAU No.2	17/7	9	7	1		2						4	5			2		1	1	15						17	57	145	3	49	2.3	47	44	51	61	219	
DUA	19.7	3										1	1			1										5	19	5	17	2	16	1.7	15	12	24	19	71
SHAIN No.1	20/7	4	5	1				1								2	1	9	11	1						17	60	189	3	23	2.3	42	40	44	38	127	
SHAIN No.2	21/7	2	5			1						2	1			2				3	2			1		4	31	7	30	1	27	1.9	21	22	30	36	115
KATAU	23/7	2	4									1	1			3	4			3						4	16	4	20	17	1.8	12	14	17	22	63	
		70	76	9	6	6	10	1	3	2	3	-	1	20	27	2	16	19	8	11	58	3	105	7	9	1	214	671	96	575	85	273	23	446	74	712	2581

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TERRITORY OF PAPUA AND NEW GUINEA

30-1-2.(163)

Sub-district Office,
AITAPE.

27 August 52.

District Commissioner,
District Headquarters,
WEWAK.

AITAPE PATROL REPORT No.1 of 1952/53

The attached report by Mr. Graham, Cadet Patrol Officer, is for his second 'solo' patrol. It appears to have been well conducted, despite a bout of ill-health which he experienced during its course.

NATIVE SITUATION.

I am not particularly satisfied with this state of affairs and a close watch will be kept on them. Every endeavour will be made to put the patrol programme for 1952/53 into full effect and if this is achieved, then this area, as will all others, will be visited at approximately four-monthly intervals.

The position created by the intense interest in rice cultivation as a cash crop is one needing constant attention and this it will receive. A recent conversation with Mr. R. Pilsford Agricultural Extension Officer at DAGUA, suggests that LONGAP alone is in charge of the scheme in this area and that his relations with SIMOGUN M.L.C. are nil.

The people from PALEI were brought to CHINAPELLI at the instigation of one MALKAIS, a Native Agricultural Assistant at present visiting DAGUA. These natives were ordered back to the PALEI area when the CHINAPELLI people complained that they could no longer support them. I am awaiting MALKAIS' return to AITAPE to interrogate him on the matter.

VILLAGE OFFICIALS.

I do not consider the natives in this Sub-district sufficiently advanced as yet to have councils and do not intend to recognize the body of individuals now referred to by the natives as 'Councils'. The term has been adopted as a convenient appellation for a group of men to have a 'share' in the Iuluai's responsibilities. The Iuluais have been advised to discontinue this practice.

WAR DAMAGE COMPENSATION. The amount involved for the SEPIK District is known to be very heavy indeed and the natives in this Sub-district are being told that they must not expect payment of their claims for some time to come. When such payment is made, I foresee a further decline in the availability of labour for employment elsewhere in the Territory.

The additional copy of the Population Register, required for the Department of Public Health, is attached to the original of the report.

H. H. Williams
Actg. Asst. District Officer.

30-11-182

23rd September, 1952

The District Commissioner,
SEPIK DISTRICT,
WEMAK

Patrol Report No 1/52-53 - Aitape

The Report of Mr. Cadet Patrol Officer K.J. Graham's patrol of coastal and inland villages to the east of Aitape is acknowledged, with thanks.

I agree that Mr. Graham on only his second patrol by himself has compiled a well constructed and informative Report. The villages had not been patrolled for a long time and from Mr. Graham's observations the state of some villages was far from satisfactory. The Yaksauls have always been noted as troublesome and wrong-headed. The area could well do with a follow-up patrol in a few months, this time by the Assistant District Officer. The rice growing seems badly organized and although rice and peanut growing are most desirable, it should be done in addition to the planting of the usual native foodstuffs. The intended visit by the Agricultural Officer has been noted.

J. G. Jones
District Officer

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TERRITORY OF PAPUA AND NEW GUINEA.

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



P.R. 1 of 1952/53.

Sepik District,
District Office,
WEWAK.

8th. Sept., 1952.

PATROL REPORT NO. 1/52-53 - AITAPE.
MR. K. J. GRAHAM, C.P.O.

Three (3) copies of the abovementioned report are submitted
herewith.

NATIVE AFFAIRS:- Rice growing activities in the Sepik
District are being carefully watched by officers in charge of Sub-
Districts. The Agricultural Officer stationed at Dagna will carry
out an inspection of the area as soon as possible.

The report is well set out and contains some useful information.

Alan Timberley
.....
(A. T. Timberley)

Acting District Commissioner.

*Mr. Graham
28/9/52*



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of AITAPE (SEPIK) Report No. 201 52/53

Patrol Conducted by G.R.G. NEARNE O.M.D.O.

Area Patrolled AITAPE NEST COAST

Patrol Accompanied by Europeans.....

Natives 1

Duration—From 20/ 7/19 52 to 26/ 7/19 52

Number of Days 7

Did Medical Assistant Accompany? N.O.

Last Patrol to Area by—District Services SAN /19 52

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

Map Reference 2076 AITAPE 4 M. 1 INCH.

Objects of Patrol 1) INVESTIGATION OF REPORTS OF CARGO CULT ON AITAPE-VANIMO BOUNDARY 2) ROUTINE INSPECTION

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

1 /19

.....
District Commissioner

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

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

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

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TERRITORY OF PAPUA AND NEW GUINEA

AITAPE PATROL REPORT No. 2 of 1952/53

Officer Conducting : G.R.G.Wearne, Actg. A.D.O.
Area Visited : AITAPE WEST COAST
Duration - Commenced : 20 July 1952
Completed : 26 July 1952
No. of days : 7
Personnel - Police : Reg. No. 7814 Const. KAROK
Carriers : Daily average 14
Object of Patrol : 1. To investigate reports received at AITAPE that there had been a renewal of Cargo Cult activity at SERRA village on the boundary of the AITAPE and VANIMO Divisions of AITAPE Sub-district.
2. Routine inspections on return to AITAPE to acquaint myself with this area.

PATROL REPORT No. 2-1952/53

This brief patrol was carried out along the littoral known for patrol and census purposes as the AITAPE WEST COAST. In effect, it extended into the VANIMO Sub-division where I rendezvoused with Patrol Officer Taylor, Officer in Charge at VANIMO Patrol Post, to investigate reports of a recurrence of cargo cult activities in the SERRA village group.

DIARY :

- 20 July - The patrol departed from AITAPE at 0650 hours and travelled across a rather poor road through TEPIER PLANTATION to EELES where a change of carriers was effected. From there, we moved through LAMPU to MALOL where canoes were hired to transport the party along the canal to AROP. New canoes were obtained there to take us on to WARAFU where we camped at 1800 hours.
- 21 July - Leaving WARAFU at 0655 hours, the patrol continued its westward journey through SISSANO and the Government-owned RHAINBROM PLANTATION to cross the RHAINBROM RIVER and pass through SARAI to reach SERRA's central hamlet of RAINU at 1215 hours. Patrol Officer Taylor concluded the revision of the census of the SERRA hamlets and during the afternoon and evening we discussed general administrative matters, including our respective informations about the alleged revival of the cargo cult.
- 22 July - With Mr. Taylor at SERRA investigating the reported recurrence of the cult.
- 23 July - Attended to the finances of the SERRA Village tobacco project. Departed SERRA at 0935 hours with P/O. Taylor to return to SISSANO which was reached at 1255 hours. The village was inspected and the natives addressed on routine affairs. The WARAFU people were in attendance for the latter. Visited the Roman Catholic Mission.
- 24 July - Leaving SISSANO at 0650 hours, WARAFU was inspected en route AROP where I inspected that village and addressed the assembled natives on routine matters. Fathers Anselm and Lec and Brother Jerome of the Roman Catholic Mission visited AROP to organize a dance as compensation for work performed on certain buildings for the mission at AROP.
- 25 July - At 0630 hours, the patrol embarked on canoes for the canal trip to MALOL which was reached at 0820 hours. The village was inspected and the natives addressed. MALOL mission station was visited in the afternoon.
- 26 July - Quitting MALOL at 0600 hours, the patrol proceeded to LAMPU and EELES which were both inspected and of which the natives were assembled and addressed. Carriers were changed at EELES and the patrol regained AITAPE at 1100 hours.

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GENERAL REMARKSNATIVE AFFAIRS -

1. The main purpose of this patrol was the investigation of reports that certain natives at SERRA were reviving practices associated with the cargo cult which, I understood, was prevalent in that area several years ago. Following a very thorough investigation by P/O. Taylor and me, I concluded that the reports were not correct but probably arose out of a misinterpretation of the position concerning funds derived from the tobacco project promoted by Mr. A.C. Jeffries some twelve months ago.
2. Summarized briefly, the reports which I had received at AITAF concerning the matter, were :
 - a. that a native named SIBITU was collecting money from the village people for no apparent reason ;
 - b. that the same native was conducting meetings of the village people exhorting them to disregard government policy ;
 - c. that the SERRA people were destroying their crops and livestock in a manner similar to the past outbreak of the cargo cult ; and
 - d. that life in the village had come to a standstill pending the 'arrival of large quantities of cargo'.
3. It transpired that Mr. Jeffries appointed a village council for the SERRA group during 1951, such council consisting of one male and one female representative of each of the three hamlets comprising the group - SARAI, RAINU and RUINDU. At its inaugural meeting, he advised the council to concentrate on the planning and construction of model villages and to develop the cultivation of native tobacco economically. For the former, a VANIMO native named KIAMU was detailed to superintend the work and I must state that as a result of Mr. Jeffries' advocacy and KIAMU's supervision, the standard of housing in the hamlets is a credit to the community.
4. In respect of the tobacco project, the natives planted a communal garden and subsequently retailed tobacco to Mr. Jeffries at VANIMO at the rate of 6/- per lb., collecting £45 in all. An additional £10 was paid for other communally produced food which was also sold him. The people were then advised by him to hold the total sum for the purchase of tools and equipment, pending a reduction in prices, which would become communal property.
5. Early in 1952, Constable SIBITU returned to his police detachment at MANUS, where he had been stationed for several years, but two months later was repatriated to SERRA, having been discharged from the Force. The reason for his discharge so soon after the expiration of his leave is not known, but I assume that he was one of the members of the MANUS detachment who was retrenched. Confirmation or contradiction of my assumption would be appreciated.
6. On his return to SERRA, the village people appointed SIBITU to be custodian of their profits from the sale of the tobacco, a position which he accepted. The £55 were deposited with him and he was able to produce this amount on demand. However, although literate, he did not keep a register of the investors.

7. Subsequently, SIBITU attended and addressed meetings of the village people whereat he advised them to work on road maintenance (an ironic advice in view of the condition of the road between the RHAINBROM RIVER and SARAI), the cultivation of larger crop areas, the beautification of the villages and the alignment of village houses. In this he may, perhaps, have been influenced by KIAMU, although Mr. Taylor thinks this rather doubtful.

8. Following his attendance and activities at the SERRA village meetings, SIBITU extended this phase of his 'campaign' to MORI, PUARI, LEITRE and RAWA where at meetings of these village people, he advised them to work conscientiously on housing, roads and gardens. The natives of these villages had confirmed this to Mr. Taylor during the course of his forward journey from VANIMO.

9. At the beginning of July, SIBITU visited VANIMO Patrol Post at the instigation of the Lulual of RAWA to obtain a 'licence' to retail tobacco. One was not granted.

10. At about the same time, the Medical Tultuls of SERRA and SUMO (an inland village accessible from SERRA) also visited the Patrol Post. Mr. Taylor and Mr. Frost, Medical Assistant, explained the nature of their duties to them and advised them to destroy diseased dogs in an endeavour to eradicate sources of disease. These village officials themselves interpreted the remarks to include diseased poultry and pigs and on their return to their villages assembled the people and passed on this advice. Investigation revealed, however, that no action regarding the destruction of livestock ensued. Likewise, there was no indication that the people were destroying their crops. On the contrary, gardening activities were being extended, if the areas being cleared for cultivation were indicative of anything.

11. SIBITU was informed that his present status was that of an ordinary village native and that in detailing what work should be done by the people, he was usurping the Government-appointed Village Officials. The responsibilities of these officials were outlined to them and the village people and SIBITU was warned not to exert any authority over them.

12. In conclusion, I made the following recommendations to the village people :

- a. that a village group banking account be opened with the Commonwealth Savings Bank at the VANIMO agency ;
- b. that deposits to the account become communal property and that a register of investors must be kept ;
- c. that withdrawals from the account be made for the community's needs (furtherance of village projects, the purchase of tools, etc.) ;
- d. that one literate native (other than SIBITU) be appointed to carry out the clerical duties incurred in maintaining the register of investors ; and
- e. that the village officials assume more control over village activities and not allow other natives to assume the responsibilities of the officials.

13. Before leaving SERRA, I listed the names of all the natives who had deposited money with SIBITU and gave the money and the register to the Lulual pending the appointment of the 'clerk' and the opening of the banking account.

14. Elsewhere along the coast the native situation

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remains normal. Recently the people of SISSANO have made several applications for permission to visit HOLLANDIA in Dutch New Guinea. A further application was made when I stayed overnight there. As previously, I refused permission. In the past, these people have visited that country and permits have been granted for periods up to four months. Invariable, however, the natives have exceeded this period, in some instances being absent for as much as twelve months. Such a prolonged absence results in them not having any gardens upon their return, returning to dilapidated houses and becoming virtual parasites on the community until they have planted and harvest new gardens and have reconstructed new houses. In addition, whilst they are in Dutch New Guinea, they lead a parasitic existence, having neither gardens nor homes there.

VILLAGES -

15. The standard of cleanliness and of housing in the villages on the West Coast leaves very much to be desired. Comparatively, SISSANO and WARAFU are perhaps the cleanest of a poor group. By far the worst are AROP and MALOL. In all places, old, dilapidated and now unoccupied houses have been left standing and are a blot on the landscape. In each instance their demolition was ordered as I considered such structures, unfit as they are for habitation, to be insanitary. In other cases, I instructed the owners to carry out repairs or to rebuild, as the condition of the house warranted. Where instructions were issued for the reconstruction of a house, emphasis was stressed on the necessity to complete the new building before demolishing the present one. Consideration was given in every instance to the availability and proximity of native materials.

16. The topography of the coastal area is such that deep pit latrines and refuse pits cannot be sunk, and the natives resort to the water to deposit refuse, etc. The water in the lagoons and swamps behind MALOL, WARAFU and SISSANO as well as AROP are used for this purpose. Drinking water is carried some distance to the village although in isolated instances well-water is obtainable.

NATIVE AGRICULTURE -

17. The agricultural activities of these people seem to be very restricted. Their gardens are small isolated plots inland from the coast. No large scale communal development of food crops takes place. The staple diet is taro, sweet potato, bananas, sugar cane and sago.

18. The most noticeable feature of agricultural activity in this area is the heavy concentration on the production of copra. This is especially the case at SISSANO, WARAFU and AROP - the three villages working RHAINBROM PLANTATION - where the interest in the scheme is such that increasingly less interest is apparently being taken in normal routine affairs in village life. Whilst I appreciate the importance of introducing commercial production to these people, I do think that emphasis should be placed on the necessity to maintain routine life in the village.

19. Possibly the most noticeable effect of the copra projects is to be found amongst the children. In normal villages

one generally finds the children to be comparatively healthy, as well built as his normal and routine diet permits. However, at SISSANO and, to a lesser extent, at WARAFU and AROP, the 'comparatively healthy child' is not very easily found. To my mind, there is a most definite incidence of malnutrition amongst the children although I am not in agreement with the mission staff at SISSANO when they rate it at 75% - such a figure seems to me to be absolutely fantastic. It will be agreed, I think, that in the subsistence type of agriculture which these people pursue, the coconut is a most important ingredient of the diet. It seems, however, that while the coconut can be produced as a cash crop, its food value is ignored by these people and its consumption has been severely restricted by the few natives who are commercially minded - or rather, more commercially minded. In fact, in one or two cases, these progressive people have forbidden its consumption completely.

20. To the people of all villages, I strongly recommended a return to subsistence agriculture with a view to planting up an adequate acreage of gardens before proceeding further with their cash crops. Until this is done, I do not propose to expend any efforts to assist the copra project. I do believe that whilst one goes out of one's way to assist this project, normal food production will continue to decline through neglect. It will need only one poor season to see what will undoubtedly be disastrous results amongst the people themselves as a result of their current attitude. A native full of food is much preferable to one rolling in money.

VILLAGE OFFICIALS -

21. The general standard of the Village Officials along the coast is unsatisfactory. The Luluais of SISSANO and MALOL, whilst most courteous in their behaviour, are not as strong as would at first appear. Nevertheless, they seem to be the strongest of the Luluais in the area.

22. Luluai AWOR of WARAFU tends to show a degree of disinterest in his position and, like other natives in his village group, is concentrating more and more on copra production, having his own drier and being the custodian of the funds derived by the WARAFU people from the sale of copra. He was warned to regain his interest in the affairs of his people or he would be replaced by someone less interested in cash cropping and more interested in the general welfare of the people.

23. The officials at AROP struck me as being a rather decadent bunch who lack, apparently completely, intelligence, initiative and *savoir faire*. In other words, collectively, they constitute a most unimpressive body of authority. Luluai NAMI of AROP No. 2 is a pre-war appointee (not that that is a disadvantage) who has become senile and is now most ineffective. The next census patrol might take the opportunity of finding a replacement for him.

24. In MALOL, Luluai SANAT appears to be performing a most reasonable task. Unfortunately, he is dependent upon some poor material in the way of Fululs. The Tulul of AINDIN hamlet contents himself with roaming far afield instead of fulfilling his duties as representative of the people, who were advised to select a successor by the time the next patrol visits the village.

25. Last, but by no means least, is Iulual RAINSAU of TELES - a thorough incompetent, who is dictated to by an alleged council which is not even recognized as an unofficial body of authority. Like NAMI at AROP, this official should be replaced on the next patrol. The ideal replacement seems to be the Tuitul of LAMPU, but whether such would be logical is a point which can only be resolved at an assembly of the whole village group.

ROADS -

26. It is possible to travel from AITAPE to the western limit of the Sub-district on foot along the coast, utilizing the services of Government employed ferrymen at the several watercrossings. However, between MALOL and SISSANO is an alternative, and quicker, route - by canoe. From the former village to AROP is a canal through swampland which is used regularly by canoes and the mission launch. This waterway has become the primary communications link between the two villages and I pursued my predecessors' policy in advocating the retention of this route by keeping the canal free of logs and marine growth.

27. West of SISSANO, the road to the RHAINBROM RIVER badly needed attention and instructions were issued on the outward journey for work to commence on the maintenance of this road. Such did not take place due to mission interference.

28. Between the RHAINBROM RIVER and SARAI, the road was completely overgrown and the patrol had to resort to the beach. This state of affairs was remedied and the patrol returned along a well-defined track slightly inland from the beach.

NATIVE COMPLAINTS -

29. Only one complaint was brought to the notice of the patrol. This was a marital difference which was settled by mediation at AROP.

CARRIERS -

30. Carriers used by the patrol averaged fourteen per diem. The total manhours of portorage has been assessed at 285.

MISSION ACTIVITIES -

31. The Order of the Franciscan Mission, a Roman Catholic sect, is the sole operating mission body in the area. It has stations at MALOL and SISSANO. New buildings have been erected at AROP, but whether these are on mission leased ground or purely native ground is, at present, the source of investigation.

32. At SISSANO, there is an airstrip which is used by aircraft companies primarily for the mission's benefit, although such a view is not shared by the mission staff. It was in the matter of this airstrip that the mission interfered with my instructions to the SISSANO people to carry out road maintenance. It transpired that after I had proceeded to SERRA, the mission-father called upon the village people to cut the grass on the strip and, in the face of protestations, overrode my instructions about the road. In a subsequent discussion on

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this matter, Father Sylvester was more interested to learn whether the natives had raised the question of payment. From this discussion, I learned that no payment is made at all. I have since advised the mission to cease this practice and to conform to the requirements of the Native Labour Ordinance, 1950 - either by employing a permanent maintenance labour force or by engaging natives casually at the ruling rate in this Sub-district of 6/- per capita per diem.

CONCLUSION -

33. As I stated earlier, the purpose of this short patrol was to investigate allegations of renewed cargo cult activities on the AITAPE - VANIMO boundary with Mr. Taylor. For this reason, the outward journey from AITAPE was hurried. The return journey was intentionally slower to enable me to become acquainted with the coastal sector of the AITAPE WEST patrol area and to gain some idea of the nature of routine administrative problems therein. The next patrol, which will include a revision of the census, is scheduled to be undertaken in November.

G. B. Keane

Actg. Asst. District Officer.

APPENDIX I

R.P. & N.G.C. PERSONNEL

Reg. No. 7814 Constable KAROK, a new member of the AITAPE detachment, was the only police constable available to accompany the patrol. He acquitted himself satisfactorily on this his first patrol, but is obviously inexperienced in field duties. Given time and encouragement, he should develop into an excellent field man. Throughout he showed a keenness and willingness to learn.

G. B. Keane

Actg. Asst. District Officer.

Register

30-11-183

22nd September, 1952

The District Commissioner,
Sepik District,
NEWIAK.

Patrol Report No 2/52-23 - Aitape

The Report of Mr. G.R.G. Wearne, acting Assistant District Officer of his brief Patrol of the Aitape West Coast area is acknowledged.

An enquiry was made at Police Headquarters regarding the circumstances of Corporal Sibuti's retirement from the Force. Sibuti's file disclosed no information on why he was returned from Manus, where he was employed in the War Criminal Compound. He was in 1950 promoted to the rank of Corporal on the recommendation that he had completed twenty years service with the Force and was a cool and efficient member. It is thought that he was one of the native members who were retrained. The file does not disclose any misdemeanours of a serious nature. He might make a useful official of his village later on, should the vacancy occur.

Mr. Wearne has carried out a useful piece of work which should be of benefit both to the area and to himself. As intended, a follow-up and less hurried Patrol of these villages should be carried out in November.

(J. H. Jones)

Director

PIA



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of AITAPE Report No. 3 of 52/53
 Patrol Conducted by K GRAHAM C.O.
 Area Patrolled AITAPE ISLANDS
 Patrol Accompanied by Europeans.....
 Natives 1
 Duration—From 18/8/1952 to 25/8/1952
 Number of Days 9
 Did Medical Assistant accompany? NO
 Last Patrol to Area by—District Services 4/10/1947
 Medical/...../19.....
 Map Reference.....
 Objects of Patrol GENERO, WAR DAMAGE, GENERAL ADMIN.

DIRECTOR OF DISTRICT SERVICES
 AND NATIVE AFFAIRS,
 FORT MORESBY.

Forwarded, please.

1 /19

.....
District Commissioner

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

No. 3 of 1952/53

AITAPE,
SEPIK DISTRICT.

8th September, 1952.

PATROL REPORT.

Officer Conducting: K. GRAHAM, Cadet Patrol Officer.
AREA: Aitape Islands Group.
OBJECT: Check census, war damage investigation, general administration.
DURATION: 18-8-52 to 25-8-52 and 4-9-52 (9 days)
PERSONNEL ACCOMPANYING:
Constable No. 7298 KAPA.

INTRODUCTION.

The island group consists of TUMLEO, ALI, SELEO and ANGEL islands, and also YAKOI, a hamlet of TUMLEO situated on the mainland. For about four or five months of the year these islands are virtually isolated from the mainland owing to the rough seas of the North West season.

Conditions have not returned to normal since the war, and trading, a major item in their pre-war lives, has, in most cases, suffered severely.

DIARY.

August 18. From AITAPE by canoe to TUMLEO, 2 hrs. Census general administration.
19. War Damage investigation - all day.
20. Completed war damage.
21. To ALI, 3 hrs. Census etc., visited Mission Station.
22. To SELEO, 1 hr. Spent day. Census, inspection etc. Returned to ALI.

DIARY. (continued)

- August 23. To ANGEL, 1 1/2 hrs. Spent day. Census, inspection etc., returned to ALI.
24. To ALI, general administration, inspection etc.
25. Returned to AITAPE late afternoon.
- September 4. To YAKOI. Census, war damage investigation.

.....

NATIVE SITUATION.

Generally the position is very good. These people are a superior type and have been in contact with Europeans since early German times. ALL people in particular are very friendly and intelligent. Some of the younger men have been to Australia since the war and are aware of the conditions there.

At TUMLEO however, there is much discontent, and the younger men are continually causing strife in the village. A complaint was lodged by the luluai about them, in particular one PARKONEIU who had publicly announced that no-one was to take any notice of the luluai or tultul. YARELI undoubtedly still has influence in the island. Rumours have circulated at various times that letters have come from him to the island, but no evidence has been forthcoming. The luluai thinks something is going on, but all the villagers emphatically deny it. The village itself showed signs of neglect, owing no doubt to the habit of the young men of leaving the island for either YAKOI or RAIHU camps when the luluai has work for them at the village.

During the war, many of the TUMLEO people were actively anti-white, and some feeling seems to linger in that direction. Little interest is taken in the village and very few are away at work.

Another complaint at TUMLEO concerned the talk of some of the older women to the young girls not to bear many children, as having large families was the fashion of dogs and pigs. A few of the old men were very concerned. One of them said that this wasn't the attitude of white men - they all liked big families. No comment was made on this statement. As everywhere else, the women eat "rope along bush" to prevent pregnancy, which very likely accounts for many cases of sterility. The population of TUMLEO has increased by ten in two years but this attitude of some of the women has manifested itself very recently and could quite easily cause a marked decrease in population. The luluai has set an excellent example with seventeen progeny!

There is a fair amount of rivalry and jealousy between the islands, but their attitude to each other is a healthy one, and does not cause serious friction.

DIARY. (continued)

- August 23. To ANGEL, 1½ hrs. Spent day. Census, inspection etc., returned to ALI.
24. To ALI, general administration, inspection etc.
25. Returned to AITAPE late afternoon.
- September 4. To YAKOI. Census, war damage investigation.

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At ALI, the luluai requested that sister-exchange be abolished - he said that it caused too much trouble in the village. After explaining that the Government could not do anything about it, that it was something for the people themselves to decide, the luluai asked that all arrangements be made before him or the elders of the village so that they could see that the girl was not being married against her wishes, and also to hold the man to the conditions to which he agreed when he obtained his wife. They are fully aware of the pitfalls of this marriage system and are anxious to prevent post-marital troubles.

VILLAGES.

All villages, perhaps with the exception of TUMLEO, were excellent. Owing to the smallness of the islands, all building materials must be brought from the mainland. This is done during the South East season, and when the islands are isolated in the rough North West season, the actual building is done. All houses showed great individuality, the ones at ALI in particular would do credit to skilled tradesmen. Large, airy, European type houses with large verandahs are replacing the one-room shacks hurriedly put up after the war. Owing to the scarcity of building materials, work on houses is slow, but the finished article is a credit to their craftsmanship.

The villages are situated on beaches, and unlike other beaches in the Sub-District, the sand is white. The places are kept exceptionally clean and decorative shrubs are numerous. Smaller buildings are situated behind the dwellings for cooking, and for storing fishing gear etc.

There are resthouses at TUMLEO and ALI. The TUMLEO rest-house has been thrown together fairly roughly, but is adequate. At ALI the rest-house is a substantial building with iron roof and sawn timber floor. It is very well planned, and is complete even to catches on doors. As everything else at ALI, it is a tribute to their workmanship and skill.

VILLAGE OFFICIALS.

The officials on the whole were satisfactory. At ALI, TUMLEO and YAKOI the luluais were found to be intelligent, and they have a clear idea of their duties and authority. The luluai of SELEO is meeting some opposition from an old man on the island who is desperately trying to keep alive the magic and tambus of the ancestors. At ANGEL the luluai is merely a figurehead, very old and slow and practically useless for the position. The man in control, BUR, appears capable and a good type of native, and if he continues his good work till the next patrol to the islands, I would suggest his appointment as luluai be considered.

ALAI, the luluai of TUMLEO was previously employed as a typewriter by the Sek mission for many years. He can speak and write German, and by all accounts, plays a mean game of chess!

At all villages 'councils' were very much in evidence. At ALI these men do very good work cautioning troublemakers and reporting activities to the luluai. They are all very much respected by the people. The islands have reached the stage now where official village councils could be set up with advantage, and if an Agricultural Officer could be on hand to steer ventures in the right direction, commercial enterprises should flourish.

COMMERCIAL POSSIBILITIES.

The above were outlined in a patrol report of Mr. J.J. Murphy (Report WKT 1 of 7/9/50). As the position is unaltered, little need be said here. There is still no market available for trochus shell and other shell, though recently 1230 lbs of girrigirri shell was purchased by the Government from ALI. SELEO and ANGEL islands are preparing girrigirri for sale also.

COPRA.

A little copra is worked at YAKOI and at TUMLEO's ground near the RAIHU River. The ALI's will commence copra production after the North West season. They intend to bring coconuts from the mainland, and process them on the island and transport them direct from ALI. With the coconut trees planted after the war beginning to bear, they should have ample coconuts for both food and copra requirements.

AGRICULTURE AND LIVESTOCK.

There is very little agriculture in progress on the islands. TUMLEO is the only island with sufficient fertile soil to support gardens. A little kaukau is grown elsewhere, but it is very poor. All have gardens on the mainland and these are worked during the good season, and the produce is stored on the island for the North West. Naturally, the gardens are mainly devoted to yams, kaukau and taro which can be stored for some time. Aibika, cabbage, beans and tomatoes are also planted.

The staple diet of these people consists of fish and sago, the sago coming from the mainland also. Fowls are plentiful ~~xxxxxx~~ ~~xxxxxx~~ but few natives eat the eggs. Pigs are non-existent on the islands except for three owned by the Mission at ALI. Both domesticated and wild pigs are found near their mainland camps.

Pawpaws, bananas and pineapples grow fairly well, though flying foxes are a pest.

FISH.

Fish, (together with sago) is the main food of these island people. There are few fish in the waters at the present time owing to the approaching North West season. Throughout this season, when food is usually badly needed, practically the whole population spear fish at night on the surrounding reefs. Catches are not very large.

Tambus restrict the fishing hauls somewhat and as fish is an important trading item, trading is curtailed. The people of ANGEL have the sole right to make and use drag nets. They claim that their ancestors showed them how to make these nets and even if others had the nerve to make one themselves, they wouldn't catch fish. This net is never used for trade.

The ALL's have the monopoly of kite fishing - at least two of the five ALL hamlets have the right. The kite, about 18" square is made of sago leaves sown over a betel nut palm frame. The kites are used to catch garfish. The bait is a small ball of cobweb. The kite is towed behind a canoe which causes the bait to skip over the surface of the water. The gars strike and cannot loose their teeth.

The net most widely used, apart from the small women's net, is a triangular shaped net supported on a V of two bamboos. The arms are about 10 to 12 feet long. The wide end is slipped under driftwood, etc., and raised. The fish are trapped in a pocket at the narrow end, and are taken out by hand.

MISSIONS.

The islands have been the stronghold of Missions since early German times, though since the war the transfer of priests and nuns, and more recently the taking over by the Franciscan Mission from the Mission of the Divine Word, Mission work has been interrupted there. At present there is one Father at ALL. Two weeks ago the four Sisters of the Divine Word Mission were withdrawn, and Franciscan Sisters are now awaited. A catechist school is being erected on SELEO Island which will be staffed by a Father and Brother. The catechist school was previously at Vanimo.

EDUCATION.

Schools on the islands are conducted by native teachers under supervision of the Father at ALL. The Mission Sisters will conduct classes when they arrive.

The numbers of students who attend school locally are:-

<u>Village</u>	<u>Males</u>	<u>Females.</u>
SELEO	1	1
ANGEL	12	6
TUMLEO	XX 32	30
ALL	46	43

Almost all the natives in the islands are able to read and write pidgin - some older men are familiar with German, and a few young men can write readable English.

TRADE.

The TUMLEO people have a very secure trading item in their pottery. (Described fully in Mr. Murphy's report) The other islands usually trade smoked fish for the saucepans, then 'retail' them to the mainland.

Before the war, markets for shell, spears and rings enabled the islands to trade for all their sago requirements. Now the market is now limited ~~ix~~ mainly to fish, which according to the people, are not so plentiful since the war.

Below are listed the the main trading items of the islands:-

TUMLEO	Clay saucepans., etc.
ALI	Smoked fish
SELEO	" "
ANGEL	" "
	Fishing nets
	Baskets.

The trading values are approximately:-

1 large clay sago bin	=	5 limboms sago
1 clay saucepan	=	1 " "
1 V net	=	30-50 clay saucepans
2 large & 1 small fish	=	1 saucepan

Dogs are at a premium, and a bitch pup would bring around 20 limboms of sago.

As mentioned previously, insufficient sago can be obtained by trading to last through the North West season. Therefore the people must go to the mainland and themselves work it. This means that for quite long periods, the islands are almost deserted, where-as prior to the war the people were only absent during trading trips along the coast.

The islanders are recognised as masters of the canoe building trade, and most canoes along the coast have been built either at TUMLEO or ALI. Payment for canoes is usually made with sago.

HEALTH.

These islands are remarkably free from disease, and not one case of grilli was seen. No doubt the fish and sago diet supplies all necessary nutriment, and frequent dippings in the sea prevent skin diseases and infections.

The NMT at ALI has apparently done good work previously, but during the census at SELEO, one woman was noticed to be almost entirely incapable of walking. Apparently she had suffered a stroke or fall and became paralysed. The NMT was attempting to treat her with injections for over six weeks. She was immediately sent to the Aitape Hospital. With immediate attention this woman would probably be normal, but now she is a cripple and possibly will be permanently.

A few children had ~~what~~ what appeared to be whooping cough at ALI, and one child died while the patrol was there. No attempt at segregation or isolation was made by the NMT.

Drinking water is collected in 44 gallon drums during the wet season and from wells during the South East season. Both drums and wells were kept clean, except at TUMLEO where they harboured numerous larvae

ROADS.

All roads on the islands were clean and satisfactory, though at TUMLEO they showed evidence of hasty cleaning.

WAR DAMAGE.

At long last all war damage in th Aitape Sub-District has been recorded. Apart from some claimants who were absent at the time of the patrols through their areas, there should be no other claims. ~~XXXXXXXXXX~~ When time permits all recorded claims will be typed and forwarded for registration and approval.

K. Graham
K. Graham CPO.

la

8

POLICE.

GRA

F

Constable No. 7298 - KAPA

A good solid character. Quiet, though able to show authority when the occasion arises- conscientious and dependable.

The Story of ALL.

9

We have not always been ALL people - there was not even an island called ALL a long time ago.

A long time ago our ancestors were at SUMO. One day, when all the men were making a big house tamberan, one old woman went to get water to cook her food. In the water she saw a big eel, it was not a real eel, it was a masalai. The woman went to the men and told them that there was a big eel in the water. The men left their work on the house tamberan and drained the water. They found many eels. The old woman said, "I saw a big eel, but these are all small ones". They looked further, and at last found the big eel. The men asked the woman if this was the eel that she had seen, she said, "Yes, that is it". The men killed it and roped it to a pole, it was a big eel, and carried it to the house tamberan. They finished their work and they cut the eel and they cooked it and feasted. But three women and two men did not feast on the eel, they wanted to go to SERRA. They gathered their bows and arrows and coconuts for food and walked to the beach and slept, so that they might start early the next morning. In the night a big storm came up and big seas came up, it was the masalai's revenge. One man at SUMO who had eaten the eel heard the storm and the seas, and he knew it was not good. He climbed a high coconut tree. Floods came and killed everyone that had eaten the eel, but not this man who had eaten the eel and climbed a high coconut tree.

The two men and three women on the beach waked, and saw a big tree, a kapiak tree, felled across the river by the storm, and they went to walk on it to cross the water - but a big wave loosed the tree and carried it out to sea. The men and women were afraid, and clutched their coconuts and bows and arrows tightly as they drifted on the open sea. After a time, the ground that was on the roots of the tree fell into the water, and sand began piling up against the tree. Soon there was much land. They planted the coconuts and hunted fish with their bows and arrows and when the coconuts grew they had food and they made houses from the leaves. These two men and these three women carried many children who carried many children. Later one man saw smoke from TUMLEO Island (SELEO and ANGEL were not there then) and one man was carried there by some driftwood and he brought fire back to ALL.

This ground still has the shape of the tree which caused it - the wide end is the roots and the narrow end is the branches. The tree which carried our ancestors here has rotted in the centre of the island.

10

The Story of ANGEL Island.

Before, long ago, we had a large village built on the reef near PAUP - it was a very big place. There was one little boy who every time he wished to defecate, sat astride a break in a supporting stick of an outrigger of a canoe. His uncle came to the beach one day and saw the broken support, and bound a bamboo across the break to mend it. Later, the little boy again sat astride the support to defecate, and the bamboo cut him between the legs to his breast, and he died. His mother waited, waited and waited for him to return to the house, but when he did not come she went to look for him and found him lying on the beach. She carried him back to the village. The father asked "What happened?". The mother told him that the bamboo on the canoe had cut their son in half. The father was very sorry and ashamed that his brother had accidentally killed the boy by mending the canoe. He was very ashamed. That night, after his son had been buried, he brought out all the things of his ancestors and went to the beach. He made a singsong on the beach, a singsong to arouse the sea. The waves came up, higher and higher, the ground shook, and the sea surged over the whole village, drowning all the men, all the women and all the children.

But two women were on the beach fishing, and when the ground shook they were afraid and swam into the sea, they swam a long way. They became tired and said "We would like a big tree to come up so we could rest". The spirits of all the dead people at the place they had left must have heard them, as a piece of driftwood floated to the surface and they clung to it and rested. Then sand rose up beneath them, and they were afraid again, and started to swim again. The elder sister who was pregnant, called to the younger girl that she would see if the sand was firm. They both lowered their legs, the sand was not firm and they raised their legs, but the sand suddenly rose up firm and strong, and lifted them out of the water.

The two women were now on separate pieces of land. The younger girl called to her sister to swim to her sand, but the woman said, "I have child and am heavy and unable to swim. You must come to me." The younger sister swam from her sand (now called SELEO) and joined her sister on the ground now called ANGEL. That night a tree commenced to rise out of the ground. On the fourth night the woman carried a son, his name was PINIWAR. On the seventh day the tree was fully grown, and the branches sheltered the mother and child and the mother's sister. The child grew quickly as the tree did and his mother fashioned a bow and arrow and he hunted the fish close to the beach. They left the fish he caught in the sun, which cooked it. Then they ate.

They saw smoke come up from the mainland and they wished to have fire on the island. The boy, now a grown man, sat astride a piece of driftwood, and reached the coast. He walked inland and found the man who had lit the fire, his name was NOR and his place LEMIENG. This man had known PINIWAR's mother when she was at the old village. He gave the boy fire and food, he was a good friend. And PINIWAR had much intelligence and he knew all things. He told NOR to tell all the people of LEMIENG that were scattered throughout the bush, to come to the beach and build a big village there. It would be a good village.

PINIWAR eventually married his mother's sister and she quickly became pregnant. This woman carried 2 boys and 2 girls, and these boys married these girls and soon there ~~was~~ were many people on this island.

la

GRAT

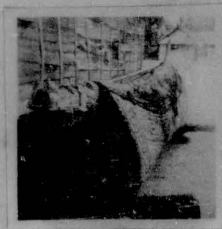
F



V type fishing net used
all islands.



Drag net of ANGEL Island.



Garamut, ALI Island.,
decorated with busts
of nuns.

Fishing Kite, ALI Island.



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GRA

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TERRITORY OF PATUA AND NEW GUINEA.

34/11

P/R.3/52-53.

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



Sepik District,
District Office,
WEWAK.

23rd. October, 1952.

PATROL REPORT NO.3/52-53 - AITAPE.

K. GRAHAM. C. P. O.

Three copies of the abovementioned report are submitted
herewith.
The patrol was of a routine nature only.

NATIVE SITUATION. The Assistant District Officer Aitape
has been instructed to pay particular attention to TUMLEO Island and
to ensure that regular patrols are carried out.

The Patrol Report is well set out. At the present moment
Mr. Graham is conducting a patrol of the neglected Schouten Islands.

*Mr. Graham P.
30/10/52*

Alben Timperley
.....
(A. T. Timperley)

Acting District Commissioner.

la

TERRITORY OF PAPUA AND NEW GUINEA

30-1-1.(293)

GRA

P

Sub-district Office,
AITAPE.

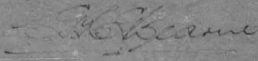
16 October 52.

District Commissioner,
District Headquarters,
WEWAK.

PATROL REPORT : AITAPE 3 of 1952/53

The above report is forwarded in quadruplicate,
please.

The patrol was of a purely routine nature and
calls for no particular comment other than the activities
of the younger men who 'are continually causing strife' at
TUMLEO will be constantly watched.



Actg. Asst. District Officer.

30-11-189

31st October, 1952

The District Commissioner,
Sepik District,
WENAM

PATROL REPORT NO. 3/52-53 - ANIAP

The Report of Mr. K. Graham, Cadet
Patrol Officer of his Patrol to Tumbo, Saloo, All
and Angel Islands with attached photography, is
acknowledged.

Mr. Graham has supplied an interesting
and well constructed account of the way of life and
conditions of these island people. Census statistics
reveal an increase of 10 since the Cadets Patrol in
1949.

It is noted that particular attention
will be paid to Tumbo Island, where the native
situation is generally not as sound as on the other
islands.

A. T. Roberts
(A. T. Roberts)
A/Director.

P10

VILLAGE POPULATION REGISTER

Year.....1952.....

AITAE ISLANDS GROUP

Govt. Form - 501 (7-51)

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS												MIGRATIONS				ABSENT FROM VILLAGE AT WORK				LABOUR POTENTIAL				FEMALES		TOTALS (Excluding Absent.)		GRAND TOTAL										
				0-1 Mth.		0-1 Year		1-4		5-8		9-12		Over 12		Females to Child Birth	In		Out		Inside District		Outside District		Govt.		Misc.		Males				Females	Average Size of Family	Child		Adults					
		M	F	M	F	M	F	M	F	M	F	M	F	M	F		M	F	M	F	M	F	M	F	M	F	10-16	16-45	10-16	16-45	Pregnant		Number of Infants per 1000 live births		Average Size of Family	M	F	M	F	M+F		
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M				F		M	F	M	F	M+F		
UNLEO	18/8	8	12	2	1	1								1	1	-	2	6	4	8	1	4		5					29	65	20	48	1	44	2.8	64	59	62	55	256		
LI	21/8	13	13	1	2	1	1		1					9	5			2	4	9		18				3					29	92	34	84	4	70	1.9	86	80	120	128	444
ISELO	22/8	5	2		1			1						1	1	1	3	1		11									4	23	1	17	-	15	1.8	18	11	16	24	80		
INGEL	23/8	3	1											3			2	3	1		1							8	23	7	21	-	19	2.0	19	15	26	23	89			
AKOI	4/9	3	2			2										1	2	3		2		2						16	20	20	13	2	14	2.4	25	21	24	99				
TOTAL		32	39	3	3	3	2	1	1	1				14	7	4	7	14	10	20	1	36		7		3			86	225	82	183	7	162	2.3	165	145	227	958			

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 GOVT
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TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of AITAPE (SEPIKI) Report No. 40/52/53

Patrol Conducted by G. R. G. HEARNE A.D.O.

Area Patrolled MAMAI & PALEI AREAS

Patrol Accompanied by Europeans.....

Natives 8 CONSTABLES

Duration—From 24/10/1952 to 24/1/1953

Number of Days 93

Did Medical Assistant Accompany? NO

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

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

Map Reference AITAPE 4 NEWAIS STRAT 2078 & 2079

Objects of Patrol 1) CENSUS REVISION 2) WAR DAMAGE
3) INVESTIGATION OF DEATH OF NATIVE AU-CPA.

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

1 /19

.....
District Commissioner

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

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

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

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

AITAPE PATROL REPORT No. 4 of 1952/53

Introduction

In the four and a half years preceding the date of commencement of Aitape patrol no one officer ever visited any portion of either the PALSI or the MAINAI areas although I am informed by natives that the old districts as far as KALUPDA are reports are held in Aitape to confirm this visit TERRITORY OF PAPUA AND NEW GUINEA

Since July 1951 the following patrols have been to various parts of both areas:

- 1. D. JONES - Mainai - 20 July to 21 September 1951
 - 2. G. H. G. WEARNE - A.D.O. - 9 June to 26 June 1952
 - 3. H. J. ...
 - 4. H. J. ...
- AITAPE PATROL REPORT No. 4 of 1952/53

On the first visit, Mr. G. H. G. Wearne, A.D.O., was the Officer Conducting the patrol.

Area Visited: PALSI and MAINAI.

Duration - Commenced: 24 October 1952

Concluded: 24 January 1953

No. of Days: 93

- Personnel - Police:
- 5200B Sgt. MANAWAMBI
 - 5196B L/Cpl. NOHONGA
 - 3237 Const. API
 - 2259 Const. KUNDIKIRNAR
 - 6561 Const. MALAU
 - 4212 Const. MUMUN
 - 6212 Const. WAIDE
 - 6549 Const. WALEK
 - 6934 Const. JEGERU
 - 7814 Const. KARGOK

Carriers: Daily average 35

Object of Patrol:

1. Census revision
2. War Damage Payments
3. Investigation of the death of native AU-OPA
4. Routine administration.

On 24 October 1952, the patrol was started from Aitape for the PALSI area. The first day was spent in the vicinity of the first village, where the intention was to visit the village of ...

AITAE PATROL REPORT No.4 of 1952/53

Introductory

The coastal plain and the beginning of the low forest along the coast. In the four and a half years preceding the date of commencement of this patrol not one officer from AITAE visited any portion of either the PALEI or the MAIMAI areas although I am informed by natives that one did survive as far as YAFUNDA. No records are held at AITAE to confirm this visit.

Since July 1946, the following patrols have been to various parts of both areas :

- | | | | | |
|----|------------------|--------|---|-------------------------------|
| a. | D.Young-Whitford | E.O. | - | 20 July to 26 September 1946 |
| b. | C.Morris | F.O. | - | 9 June to 26 June 1947 |
| c. | R.Boyan | A.D.O. | - | 17 July to 30 August 1947 |
| d. | R.Boyan | A.D.O. | - | 5 November to 4 December 1947 |
| e. | R.Boyan | A.D.O. | - | 25 April to 2 May 1948. |

On his last visit, Mr. Boyan travelled to WAIBARA by air. Despite the frequency of patrols in the period shown, Mr. Young-Whitford visited the PALEI area and a few villages only in the MAIMAI area. Mr. Morris was attacked at a range of 10 yards in the vicinity of YEMEKERA. Mr. Boyan's first patrol was to investigate the attack; his second was a census patrol of the Northern MAIMAI villages. However, none of these patrols visited villages south of SIMBAP and SAHIG which were last visited by Mr. D. Wienberg in March 1941 and on only one prior occasion (according to records) - by Messrs. H.R. Miall and F. Warner Shand in February 1940. An absence of four and a half years between patrols is long enough, surely, but an absence of twelve years, even with an intervening war, is, perhaps, excessive, to say the least. With this factor in mind, I did not hasten through the area. The patrol was obviously too long overdue and I considered that the slow progress would help, in a small way, to make up the deficiency of patrols. I hope that it did, just as I hope to arrange a 'follower' patrol within the next six months.

In undertaking the patrol, I left AITAE with an inadequacy of information relating to the areas. Bearing this in mind, I determined to submit a report containing, to the best of my ability, even the most elementary data, trusting that future patrols will not be handicapped to the same extent. Time alone will judge that hope.

Diary.

24 October : The patrol celebrated United Nations Day by leaving AITAE at 1015 hours, proceeding to the RAIBU RIVER by truck. The crossing of this river took 40 minutes and then we continued by foot on the intentionally short first stage to VOKAU (Q29451).

25 October : Leaving VOKAU at 0615 hours, the party passed PRO (Q29950) and was delayed at the flooded MAINJIN RIVER (Q29950). Then, skirting the eastern limits of TADJI Airfield (Q29949), we left good formed roads to sludge through swampy, waterlogged coastal plains to KIRIAU.

- 26 October : Lack of carriers necessitated a late departure from KIRIAU (Q29439), and even then only half of the patrol's equipment was brought on this day's stage. The NIGIA RIVER ford virtually marks the southern limits of the coastal plain and the beginning of the slow ascent along the bed of LIPAN CREEK to the SEPIK DIVIDE which was crossed at 1600 feet. After the rather steep descent on the southern side, ULIEPA CREEK was followed to its junction with the OM RIVER, this itself being the track to YAFUNDA (RV0119).
- 27 October : The patrol remained at YAFUNDA to await the balance of the equipment from KIRIAU, quite a congregation of Officials assembled to learn the patrol's itinerary.
- 28 October : Census revision and village inspection of YAFUNDA village was made.
- 29 October : Breaking camp at 0630 hours, the patrol passed down the OM RIVER for a short distance before climbing a gradual ascent to MAKUMBA (RV0519).
- 30 October : Working from MAKUMBA, I visited SENGI (RV0515) during to-day. At dusk, L/Cpl NORONGA and Constable MUMUN reported to join the patrol and advise the indisposition of Patrol Officer D.Martin which prevented him from joining the patrol.
- 31 October : Leaving MAKUMBA, the patrol soon reached SIBILANGA (RV0519), settled in at the rest house and then proceeded to ASIER (RV0623) to revise the census of that village group which incorporates SIBILANGA.
- 1 November : Proceeding from SIBILANGA, the patrol trekked through ANIPO (RV0822) to reach YINUGEN (RV0922) in very quick time.
- 2 November : We quit YINUGEN at 0620 hours and reached SUMAMBU (RV1019) where routine matters and the census were attended to and concluded before going on to SUNDUN (RV1316).
- 3 November : Continuing from SUNDUN, the patrol reached YAUAN (RV1515) at 0640 hours, dispensed with work there and carried on to YAKOWOR (RV1613) from where I dispersed the natives of WASARANG (RV1612), YAMBOTIL (RV1813) and WAMBI (RV1912) to their respective villages to await my arrival for village inspection and census revision.
- 4 November : YAKOWOR is a most convenient centre from which to inspect the rather isolated villages of YAMBOTIL and WAMBI, both of which were desit with during the day.
- 5 November : WASARANG is close to YAKOWOR and work was concluded there en route WUNERAJ (RV1409). Preparations were completed in the evening for a quick walk into DREIKIKIA (RV3707).
- 6 November : A heavy soaking rain delayed the departure of that portion of the personnel detailed to accompany me to DREIKIKIA until 1030 hours. Passing through NANGEN (RV1505), WURAN (RV1504) and LAMINGUAIP (RV1905), we camped at KILMANOLEN (RV2307) at 1615 hours. Two constables were detailed to guard stores left at WUNERAJ and Constable WALSK was returned to AITAPE as being unfit and unsuitable for the patrol.

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- 7 November : Leaving KILMANGLEN at 0640 hours, the party quickly passed through WINYAWONG (RV2706), YAUATONG (RV2707), NANAHANG (RV3207), MUSINGWA (RV3407) where the patrol paid its respects at the grave of the late W.J.Hook, and MUSUNHEM (RV3507) to arrive at DREIKIKIA at 1000 hours. The balance of the day was spent in discussions with the Officer in Charge.
- 8 November : At DREIKIKIA.
- 9 November : The patrol withdrew from DREIKIKIA to KILMANGLEN whence it traversed much easier terrain through KRUNGUNAM (RV2308) to MIMBOK (RV 2008).
- 10 November : At 0810 hours we left MIMBOK and followed a now disused track to WUMERAU (RV1409) where preparations to resume the normal functions of the patrol were made.
- 11 November : The patrol moved out of WUMERAU and within half an hour was overtaken by rain which continued for the rest of the day and so precluded any work being done either at MAMUL (RV0612) or MONANDIN (RV0612).
- 12 November : At MONANDIN and MAMUL.
- 13 November : Getting out from MONANDIN, we crossed rugged terrain before following the IUKIYAIN RIVER for half an hour from which we slushed our way into YABELL (RV0306).
- 14 November : Further interference by rain delayed the patrol's progress from YABELL to WANALI (RV0306), where, following an inspection of the village, I succumbed to an attack of fever.
- 15 November : The census of WANALI was revised before I proceeded to SELEPT (VB9999) from where I continued to YILAWAMEL (RV0301). Constable JEGERU joined the patrol as replacement for Constable WALEK.
- 16 November to 20 November : Self ill at YILAWAMEL, but I managed to complete the census revision on 20 November.
- 21 November : I worked at KUWALVU (RV0403) and WERANYUOK (RV0502) during the day and returned to YILAWAMEL in the late afternoon. Auster aircraft VH-KAR circled low overhead at 1710 hours for several circuits and dropped medical supplies to me before flying away in an ENE direction.
- 22 November : From YILAWAMEL, the patrol left the PALEI area and travelled through reasonably open country to NUKU (WA0595). This village is known to adjacent villages as SINGIRINUKU.
- 23 November : Vacating NUKU, we skirted the MANTSUKU 'Aitstrip' and reached the village of the same name (WA0795) soon afterwards.
- 24 November : The patrol quit MANTSUKU and proceeded to YIMINUM (WA0896), the first of the MAKRU Group.
- 25 November : Working from YIMINUM, I visited IFRINDU (WA0895), the second of the MAKRU villages.

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- 26 November : Moving forward from YIMINUM at 0620 hours, we left this section of the MAINAI area and re-entered the PALEI area when SEBERELA was reached, (WA1098).
- 27 November : The hamlets comprising HAMEASAMA (WA1198) were inspected from SEBERELA.
- 28 November : Rain delayed the patrol's departure from SEBERELA and interfered with work at SUAU (RV1105) intermittently throughout the afternoon.
- 29 November : From SUAU, the patrol followed a good native pad to reach AWES (WA1399).
- 30 November : Operating from AWES, I visited ANGRA (WA1299) and POKLO (WA1399).
- 1 December : Still operating from AWES, I was able to work at ATERUM (WA1398) and SIATIK (WA1398).
- 2 December : Leaving AWES at 0600 hours, the patrol passed SIAPIKA and several hamlets before reaching YIRIWANDI (WA 1396) where a protracted census revision aided and abetted by intermittent rain forestalled other work.
- 3 December : After attending to matters of routine administration at YIRIWANDI, I visited adjacent MAHBU (WA1396) for the same purpose combined with census revision.
- 4 December : Heavy rain delayed progress to-day until 1020 hours when I proceeded to HAMBANGRI (WA1396), returning to YIRIWANDI in the late afternoon.
- 5 December : Vacating YIRIWANDI, we continued to SULUNUKU (WA1695).
- 6 December : The personnel moved back to YIRIWANDI before going on to USITAMO (WA1295).
- 7 December : From USITAMO, I crossed a hillock into KEMBLEI (WA1295), doubling back to USITAMO when work was concluded.
- 8 December : Moving off at 0605 hours, the patrol travelled along a newly cut road to reach KLAPEI No.1 (WA1587) and so re-enter the MAINAI area.
- 9 December : Rain fell continuously except for two short periods, the first of which enabled us to reach KLAPEI No.2 (WA1686) and the second permitted an inspection of the hamlets.
- 10 December : Compiled the census of KLAPEI No.2.
- 11 December : The census compilation of KLAPEI No.3 (WA1685) was followed by an inspection of the scattered hamlets during the afternoon.
- 12 December : Leaving KLAPEI No.2, the patrol crossed broken country to reach TUKINARA (WA1085) in the WAN sector of the MAINAI area. The census was compiled of those natives who presented themselves and the afternoon was spent investigating the death of native AU-OPA.
- 13 December : The patrol departed from TUKINARA and

returned to the turn-off to WIDWIL (WAO794) which was reached after crossing very broken country and passing SENKOM (WAL786) en route.

14 December : Remaining at WIDWIL, the census compilation was a most protracted affair, but the close proximity of hamlets made a thorough inspection possible.

15 December : During the morning routine matters were concluded at WIDWIL and the patrol progressed to the NAMELO Group in the afternoon. Heavy rain again dogged the patrol on this stage. Constable API was returned to ATTAFE as his services were no longer desired on this patrol.

16 December : WOMBIU (WAO288) is the central village of the NAMELO Group and, functioning from there, I visited TERAMES (WAO388) and INBIYIP (WAO287).

17 December : The work at NAMELO was completed when I visited ENGIIP (WAO127) and KALEM (WAO188). At 0400 hours gale force winds blew and torrential rains fell causing no serious damage, but assisting the indigenes by destroying all dilapidated but unoccupied houses. The elements spent themselves in two hours.

18 December : Leaving NAMELO, the patrol crossed easy terrain to reach the site of the pre-war Police Post at WAMEARA (VES588) where I investigated an itinerary for the WAN area and prepared equipment for it.

19 December : Visiting MADJAI village (VE9386), I found Mr. E.F. Pehey there. He awaited the completion of the census revision before commencing his return to DRUKIKIA from where he had carried out an unsuccessful recruiting trip.

20 December : Taking only essential equipment, the patrol passed into the WAN area and camped at VEI'I (VE9983).

21 December : Working from VEI'I, I visited UDUU (VE9981) and WOLOBO (WAO280), the latter being further afield than was expected. A murder investigation was begun at night.

22 December : Resuming the investigation, I took no further action and left VEI'I for GAGO (VE9778) in the late morning.

23 December : Proceeding from GAGO, the patrol passed through MANDA-A hamlet (VE9779) and then cut its way along a barely discernible track across broken country to YHAIWI (VE9377) where complaints suggesting rape were lodged against two native recruiting assistants who operate from LIMI.

24 December : The complaints of yesterday were further heard before we escorted YHAIWI to move to WOSAPOM (VES823) via PERAWATE (VE9181).

25 December : Christmas Day. As an extended stay would have possibly been a tax on the resources of its small population, I decided to quit WOSAPOM and, after crossing WATEPA CREEK and OTIWI CREEK, we camped at YAUAW (VE8881).

26 December : Forty-five minutes out of YAUAW saw the commencement of rain which drenched the patrol incessantly until LIHUAT (VE8399) was reached. Too many natives were absent at the LIMI Christmas festivities to permit work to be carried out in full.

27 December : Utilizing the maximum available manpower, I changed the itinerary to proceed to YULAM (VE8891) along a rough garden track.

28 December : An excellent road took the patrol through the MAIMAI hamlets and we regained WAMBARA after a series of misdirections concerning the area east of VE11 and GAMO. Constable KAROK joined the patrol as replacement for Constable API.

29 December : At WAMBARA, resting after forty days of continuous activity.

30 December : An unexpected inadequacy of carriers delayed the patrol's departure from WAMBARA until 1315 hours, thereby preventing the performance of any work on arrival at MAKAFU (VE9591).

31 December : At MAKAFU on routine matters and the investigation of complaints.

1 January : The New Year was ushered in precisely at midnight by gale force winds and exceptionally heavy rains which continued until the late morning, delaying the patrol's departure until 1120 hours. After working at AIMUKULI (VE9391), we proceeded to MUMILI for the night.

2 January : Census revision and a well rehearsed address to the people delayed the patrol's departure for MAKAFIM (VE9595) until 1225 hours. The village inspection was effected on arrival, census revision being deferred.

3 January : The census revision of MAKAFIM took considerably longer than was anticipated and the patrol did not leave for WANI (VE9297) and WOMAKA (VE9197) until 1400 hours.

4 January : Compiling a new census and inspecting WANI occupied the whole morning. The threat of rain on KALMON CREEK prompted me to leave WANI at 1455 hours for YEMERERA (VE8995).

5 January : At YEMERERA working on census and routine affairs between falls of rain.

6 January : Leaving YEMERERA, the patrol proceeded to WEMIL (VE8699), crossing MALAMAPAKAM CREEK en route.

7 January : Sending part of the Patrol's equipment ahead to SABIG (Q28803), I turned south to pass through LAEKO (VE8395) to LIEUAT which village I first visited on Boxing Day.

8 January : Census revision at LIEUAT preceded the patrol's departure for SABIG which was reached after passing WEMIL, the last of the MAIMAI villages.

9 January : At SABIG.

10 January : From SABIG, I visited SIMHAP (Q28904) for census revision and routine affairs and returned to SABIG to continue the patrol to WAIRU-YIRISI (Q28709) in the afternoon.

11 January : Village inspection and census revision occupied my attention during the morning at WAIRU-YIRISI and misleading information by previous patrols resulted in a prolonged period of wading to reach MUMMBUAL (Q29311) at 1900 hours.

- 12 January : After the normal routine at MUNUMBUAL, we pushed on to BOINI (QZ9513) and there repeated the process.
- 13 January : We quit BOINI early and soon reached WALGON (QZ9708) from where I visited BINARA (QZ9607).
- 14 January : Sending equipment direct to MAI (QZ9910), I left WALGON at 0615 hours to go to SURLAORTA (QZ9807). Completing work there, I proceeded to NESU (QZ9809) from where the natives had already gone to MAI to await my arrival. At that village, I revised the census of NESU and then went on to YIRKIN (RVO202), returning to MAI at 1845 hours.
- 15 January : Completing the work at MAI, I reached YUOLPA (QZ9916) in the late afternoon and had time only to carry out the village inspection.
- 16 January : Rain delayed the census revision at YUOLPA for several hours, but, when completed, I moved on to WURO (QZ9817) for the night.
- 17 January : After the census revision at WURO, the patrol left at 1100 hours for ORI of which the census revision and village inspection was made in the late afternoon.
- 18 January : Leaving ORI at 0630 hours, the patrol traversed particularly rugged country to reach KOLA (QZ9317) and progress further to WOWIL (QZ9218) where routine duties were completed.
- 19 January : Evacuating WOWIL at 0645 hours, we proceeded to MUKU (QZ9019) from where KAU-UK (QZ9117) hamlet was visited during the afternoon.
- 20 January : When the patrol moved from MUKU to WINBE (QZ8818) the most north-westerly and highest village of the area was reached.
- 21 January : Returning to MUKU and WOWIL, we crossed the dividing ridge and dropped gradually to WARA (QZ9421).
- 22 January : From WARA, the patrol quickly passed MAULIKAN (QZ9521) hamlet and continued its way into WEIKI (QZ9820).
- 23 January : The patrol left WEIKI at 0620 hours, crossed the SEPIK DIVIDE and, passing the LIPAN Rest House, reached KIRIAU at 1500 hours.
- 24 January : The ninety-third day since its commencement marked the completion of the patrol when all personnel left KIRIAU and returned to AITAE via TADJI Airfield.

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GENERAL REMARKS

The PALEI and MAIMAI areas are located south of the TORICELLI MOUNTAINS which are themselves south of AITAPE. They are two distinct areas, each with its own language and, within their boundaries, containing several dialects. For example, variations of language in the MAIMAI area were found between NAMBLO, YIMAUWI and WEMIL, although a native from one locality could be understood by and understand a native from either of the other two.

The PALEI is the more northerly of the two, and, nestling as it does against the southern foothills of the TORICELLI MOUNTAINS, is the more mountainous. Nevertheless, the MAIMAI also has its rugged aspects, but contains, at the same time, areas of grassland which become more intensive and extensive in the south, where the area flanks the SEPIK PLAINS.

Conditions in both areas were disappointing. Despite the absence of a patrol for so long, quite a number of the male natives have been recruited and repatriated. This in itself shows the extent of the activities of recruiters and/or their native assistants. However, it is highly doubtful whether these repatriates have learned anything from their 'oversea' absence. Certainly there is no indication of any influence on their part in the matter of housing, hygiene, sanitation and so forth.

Prior to the commencement of the patrol, warnings were received from more than one quarters that we should be well prepared for trouble and probable attacks on the patrol. Due precautions were taken, but subsequently found to be not necessary to implement to the full. At no time was there any sign of hostility in any form towards us. Everywhere, the whole patrol was very cordially welcomed and greeted as though we were 'prodigal sons' or 'long lost brothers'.

Initial plans were for the patrol to leave AITAPE on 5 September, Cadet Patrol Officer K. Graham accompanying. When all preparations had been completed, an epidemic of influenza was discovered on the station and a first postponement of two weeks was enforced. The next postponement resulted when Cadet Graham was evacuated to WENAK for medical treatment. Thirdly the District Commissioner requested my presence at AITAPE for a visit by him in early October. A transfer then eliminated Cadet Graham as the accompanying officer and a further delay was experienced whilst arrangements were being made for Patrol Officer D. Martin, Officer in Charge at DRUKIKIRIA, to replace him. Tired of these delays, I quit the station on 24 October, intending to meet Mr. Martin 'somewhere in the PALEI' when he was ready to move. Less than a week after leaving AITAPE, I was notified by Mr. Martin of his inability to join the patrol and I continued alone.

The seven weeks' delay in commencing the patrol was inconvenient in more ways than one, but moroso from the meteorological viewpoint. Instead of having the patrol approximately half completed before the seasonal change saw the onset of the wet north-west monsoon, we found ourselves dogged by wet weather throughout the patrol. The longest period without rain was 68 hours; the longest period with rain was nine days - between 27 November and 5 December and between 12 and 20 January, the rain being consistently intermittent in both periods. The longest period of continuous rain was 27 hours on 11 - 12 November.

Excepting at NAMBLO and MAKAFIM, no strong winds blew at all, gentle breezes predominating. At NAMBLO, gale force winds blew for two hours from 0400 hours on 17 December causing some damage to village housing and at MAKAFIM similar winds blew without causing damage at all.

ROADS AND BRIDGES

Under this head, the matter of bridges is easily dispensed with, there being none apart from two small but solid structures between WAMBARA and HAIMAI.

The first, second and last days of the patrol provided the best roads traversed: the war-time coastal roads linking AITAPE to TADJI Airfield. These roads, some of which are paved, are still in good condition and, with very little work, could again be extensively used by heavy motor traffic. Under such conditions, it could only be expected that these roads were the best.

Within the actual areas of PAERI and HAIMAI, and with all consideration for prevailing meteorological conditions, one could have alternately undergone extensive training for long distance swimming or established a profitable trade in supplying mud packs to cosmeticians in Australia or overseas. When the roads were not under water or along watercourses, they were quagmires, speaking generally.

In many sections of the areas, the main problem seems to be that pigs, mainly domesticated, delight in wallowing in the roads. Consequently, as at SUMAPEI, progress became even more tiring and slow than it is in crossing abandoned 'kaukau' gardens in the Western Highlands. The construction of compounds is allegedly not satisfactory, although I think it is against the wishes of the people to impound their swine.

In the past the road to the LIPAN GORGE has passed through KAPOAM but prior advice was received of a new road from PRO through KIRIAU. That this road is new is underlabae. For most of its distance on the forward journey, it was knee or thigh deep under water. Oddly enough, it was quite dry when the patrol returned.

Between MAKIMBA and SENGI, the track was unrecognizable as such, so overgrown and littered with fallen timber was it. It was learned that I was not intended to visit SENGI from the direction of MAKIMBA and that the track from MORANDEN had been cleared for my use.

The BIELLANGAS, as well as the people from NUKU, had paid some attention to their roads and were commended accordingly. The former had commenced a narrow bench-cut road skirting the ridge from MAKUMBA whilst the latter have begun a well-drained road, towards YILAWABELL, through the swampy ground flanking the northern outskirts of the village. Also at YIMAUWI, an excellent and wide road to FERAWATE and WAMPORAIRE through open country in which kumul predominates has been cut. The people of each village were encouraged to extend these roads and natives from other villages were advised to inspect them and do likewise in their own areas.

The route from WASARANG to WUMERAU was nothing more than a passage hastily cut through virgin forest. Nevertheless, it has considerable possibilities and is to be cleared in a proper fashion. This road had been cut within 48 hours of the patrol using it 'because the old road is too much overgrown'.

Roads within the DREIKIKIA Sub-district are a credit to the natives and the Officer in Charge. Clean and generally well kept, it was a pleasant relief to follow them after and before the viscous misnomers in the PAERI. Travelling to and from DREIKIKIA, the patrol followed two routes. Going forward from WUMERAU, we proceeded via NANGEN and LANINGUALP to KIMANGIEN. The section immediately after leaving NANGEN becomes a viciously dangerous perpendicular drop to the KEANG

See comments below on this road.

RIVER. Along this route of formed roads, the journey from WUMERAU to DREIKIKIA occupied nine hours. On the return journey, we came back as far as KILMANGLEN, then branched off to pass through KRUNGUMEN and MIMBOK along easier terrain. The pre-war road joining MIMBOK to WUMERAU had been abandoned. Instructions were issued for it to be cleared again. Travelling time on this route was only 6 1/2 hours and this period could be reduced considerably on a well kept road. I would advise officers who propose visiting DREIKIKIA from WUMERAU to use this route in future in preference to the other

One of the worst roads was that linking MONADIN to YILAWAMBIL, which had become little more than a native pad, full of debris, stinking slush in which one sinks to the knees with ease. No maintenance had been carried out by either people and they were set to work under supervision. This work undoubtedly improved the road to WANALI whilst the people at SLEPOT must have expended a considerable effort during the preceding 24 hours to clean a passage from WANALI to YILAWAMBIL.

The KUMALVU people had taken advantage of my enforced sojourn at YILAWAMBIL and had cleared quite a good road to their village, but thereafter, through MURANYUWOK back to YILAWAMBIL, it degenerated to a poor native road at the best, with one portion between KEMBIENGEN hamlet and YILAWAMBIL not having been touched at all because it passed through 'massalai' country. It seems that the great number of roots might be a more practical excuse. In fact, the number of stretches of 'massalai' country in these two areas is such as to suggest that the census of 'massalai' might prove more difficult and tedious than that of the indigenae. It became not uncommon, when traversing uncarved for terrain, to be warned not to do this, that or something else, because a 'massalai' 'lives there'.

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Amongst the best roads was that maintained by NUKU where a good road has been constructed as indicated above. Similar reasonably good conditions as far as SEBARILLA made for most satisfactory walking but that to SUAU, an isolated settlement, was shocking, even with due consideration to the terrain. Much effort was made by the natives to have the patrol retrace its steps to SEBARILLA before proceeding to AWES. These attempts were in vain and I followed a native track over very easy country to reach AWES in about two-thirds of the time 'desired by the natives'. This route could very easily be converted into a first-class road, and instructions to that effect were issued. However, whilst the main roads leading to SEBARILLA were in a satisfactory condition, those side routes which joined the outlying hamlets of the groups were badly neglected and suggested, as did the state of these hamlets, that an inspection was not expected.

In the southern section of the SOUTH PALEI (or SEIM), the main problem concerning the roads is one of drainage. Every opportunity was taken in these villages to stress the importance of drainage and here the results of the NUKU activities were widely used. In this respect, the roads maintained by YIRIWANDI (the largest village in this area) were the worst and provided a strong contrast with the roads elsewhere in the locality.

Joining KLAPEI No.1 with KLAPEI No.2 are two routes - one descending to cross PAIKA CREEK is a shorter and dry weather route, the second circumvents the valley and follows a grassed ridge to be the wet weather road. This latter is slightly longer, but passed all but a few of the hamlets of each village group.

Between TUKINARA and WILWIL, we crossed what was perhaps the worst terrain of the patrol, and one of the longest stages. I would suggest that future patrols following the route of this one might proceed from IPEKINDU to WILWIL, to USITAMO, to SERANGELA through the SEIM sector and on to KLALEI and TUKINARA, thence on to a village named WINBAHE (not seen on this patrol) and on to NAMBIO. Subsequent enquiry suggested that such a passage would save not only time but energy and be easier for carriers.

A despairing feature of the road network through the areas patrolled was the obvious lack of co-operation between neighbouring village officials. This aspect was forcibly indicated between WILWIL and NAMBIO. The former village had cleared one road to the boundary with NAMBIO whose people had cleared another road to the boundary. Where these instances occurred, a meeting of the respective officials was convened and agreement reached on which roads were to be maintained in future.

In the area south of MAIMAI, I was agreeably surprised at the condition of the roads. The terrain in this area is particularly easy and no difficulties can be imagined to make them really good. Unfortunately, deliberate misguidance between GANU and YEMAWI necessitated the patrol to cut its own track across very broken country. A regular route passes through WANTOMAIRE hamlet from where there is a well cut passage into YEMAWI and on to FERASATE. Beyond this village, the road deteriorates badly and between WORAFOM and YAUAW, it was necessary to cut our own way through forest country. Almost similar conditions prevail between YAUAW and LIBUAT and YULAM.

Mr. Boyan's visits to the MAIMAI were generally concentrated in the KAKAFIR area. Each of these villages, as have others elsewhere, has been issued with tools for road maintenance, but little use seems to have been made with them. In fact, warnings were issued in these instances that use must be made of these tools or they would be withdrawn and issued to less fortunate villages.

WEST PALEI natives appear to delight in following the bed of a watercourse wherever one is met. The best example of this was afforded when, between WALEM - YIRISI and MUNUMBUAL, $\frac{1}{2}$ of the distance was walked along the course of several rivers which varied in depth up to the waist. In only two places is it actually essential to use watercourses - both at river crossings - and instructions were issued for a route to be cut along the banks and above flood level, for, in time of floods, the existing roads would be impassable.

The north-west corner of the PALEI contained the muddiest quagmires experienced throughout the patrol. Here again, tools issued by Mr. Boyan have not been used and the usual warning was given these people. However, in the WUWIL - MUKU - WINNE area, the terrain is not particularly conducive to good roads, so rugged is it.

VILLAGES

A noticeable innovation in the more northerly of the PALEI villages was that of raised houses. The traditional house in both PALEI and MAIMAI areas is built at ground level, but some repatriated labourers have in a few instances erected the coastal type of house - off the ground. This influence is not extensive, and in YHOLPA even the repatriates have abandoned the idea. The traditional housing is of very low standard. Ventilation is non-existent, there being only one entrance as a

rule, although, in the HAIMAI area, housing is such that two families can occupy the one building - a dividing wall providing a degree of privacy. This lack of ventilation leaves the house to be an absolute smoke-trap and consequently food stored in these houses is unavoidably contaminated. It must also contribute greatly to vermin infestation, despite the fumigating effects of smoke.

These traditional houses generally conform to a uniform pattern. Oval in shape, the framework is usually of bamboo and saplings supported by two main king posts and a ridge pole with queen posts and a top plate supporting the rafters. Walling is invariably of 'limbon' or sago palm bark. Roofing is of 'sacac'. The entrance is normally at one end, although, as pointed out above, variations exist. Internally, in either design, the pattern is fairly uniform. The male adult sleeps at the far end of the house on the left hand side. His wife sleeps on the same side, at the end nearest the door. The children sleep between the parents. On the right hand side of the entrance, the fireplace is set in the centre. A shelf of nipa palm is built just above the wall on the left hand side for the storage of food. Another shelf is suspended beneath the ridge pole to store tools, smoked food and such. Occasionally, a room is built in for the fire and cooking, the walls of this being of nipa palm.

Quite apart from the low standard of the housing, its state of disrepair everywhere was most noticeable and no village evaded instructions for the repair or reconstruction of dilapidated and insanitary housing. Technically, on the latter ground, all houses could have been condemned but education alone can lead to an improvement in this field and the wholesale condemnation of the structures would serve no useful purpose whatever.

Where houses have been raised from the ground, the intervening space is being used to store firewood.

Whilst the terrain is generally adverse to good planning in both YAUAN and YAKOWOR, the condition of the houses cannot be so excused, and provided a direct contrast to the few villages previously seen. WUMERAU is another example of a snarl caused by neglect. Housing was deplorable and the village area just as disgraceful, the outskirts being littered with an abundance of refuse and constituting a fertile breeding ground for innumerable flies.

In several instances, noticeable areas which were SENGU, YAMBIL, WANALI and SELEPUT, the people have almost abandoned a communal settlement in preference to their garden houses. This may possibly be attributed in the past to the lack of patrolling, but I do not consider this to be the main or sole factor. The result of this 'abandonment' of the communal sites has been an overgrowth of weeds and grass and trees to make the area almost unrecognizable as a village. In fact an archaeologist might possibly have mistaken YAMBIL for a prehistoric or lost settlement. Housing was in such a state as to make obvious the fact that the people had not occupied their abodes for some considerable time. Subsequent interrogation proved this to be the case. Not only was the village area grossly overgrown, but houses had been smothered with vines that have grown unchecked and grass had even begun to grow inside the houses. Every building at YAMBIL, including the yam houses of which there were two to every one dwelling house, was condemned without exception.

As pointed out in my diary, I passed several days at YILAWAMBIL in an enforced stay. However, my presence did not

prompt the people to rectify the deplorable living conditions. Here again, the village had been allowed to become overgrown with grass. Having seen this condition of neglect in a succession of villages, any advocate of grassed villages would have sighed for the type of open plain ground normally found at village sites.

As was the case with its roads, it was a pleasure to enter the hamlets comprising NUKU. Here again, repatriated labourers have built small compact dwellings raised from the ground - a style of building which was encouraged and which, it is hoped, will be followed by the other natives. The NUKU people had set a very high standard for the villages in this locality and neighbouring groups had endeavoured valiantly to maintain a similar high standard. Repatriated labourers at SEBARUHA had gone one step further than their neighbours in erecting a table and forms of nipa palm adjacent to their housing. These are used for "meals and discussions".

Conditions of housing and village cleanliness in the SEIHA sector were most satisfactory with the exception of HAKBANGRI wherein the village area was decidedly sub-standard. The environs were found to be littered with food refuse and the rotting remains of dismantled houses. Here too, all buildings were condemned.

The KLAPLEI villages were quite satisfactory. However, at KLAPLEI No. 2, the environs of the hamlets were littered with fallen timber suggesting a rather hurried attempt to open them up to the sunlight. But the frequency with which betel and coconut palms were found deprived the new efforts of their effect, resulting in sheets of water, some quite extensive, being found everywhere, there being no attempt to provide drainage which was recommended.

TUKIHARA was typical of a really primitive village. Overgrown with grass, and generally unkempt, the hamlets did not stand comparison with other villages. The people were carefully told of the standard desired in their settlements and advised to visit and see other villages upon which they could model their own. Housing was very poor indeed, but a pleasing feature was the intensive rebuilding activity. Similar conditions, excepting the rebuilding programme, were found in the villages south of MAHAI. Time and education will triumph over these conditions as the people seem particularly anxious to receive new ideas from outside. However, a necessary corollary of these two features is a consistent and regular series of patrols.

Just as the roads have been neglected, so the villages and housing in the MAKAFI locality have been treated. MUKILI especially is worthy of mention - but not in good light - but MAKAFI itself vies closely for the mention. The environs of each place was, in parts, a seething mass of flies in the various stages of life whilst the houses were as old and dilapidated as the young flies were full of youth and vigour.

In the WANI-WONAKA villages, the environs were only a little better than those at MUKILI and MAKAFI whilst housing was absolutely disgraceful and comparable only with the first and second type of huts built by the nursery boys - pigs against the ravages of the wolf.

At IAKKO, despite a visit there by the Officer in Charge of IAKKI a month beforehand, the growth of grass would gladden any Arough-necked Australian cattle breeder's heart. Kees to waist deep, it has been unchecked, not only up to the houses but also under the eaves of the low-slung roofs. Housing

was deplorable both in LAUKO and LIBUAT, which latter village area resembles more an area recently recovering from the effects of a drought.

Possibly the worst housing was found at HAI and MESSU which are twin villages so far as filth and rotteness are concerned. A probable eighth wonder of the world is that such peccant housing can still stand and the natives appear to be quite healthy. The condition of both villages and housing here, as indeed throughout the entire area patrolled, leaves very much to be desired, and I am not prepared to accept the lack of patrols as the sole reason for this state of affairs.

CEMETERIES

Instances in which burial grounds were not found were comparatively few. Instances in which burial grounds were little more than a few square yards screened by a fence and ornamented with shrubs but not used were many. Throughout the whole area, the provisions of Regulation 102 of the Native Administration Regulations were carefully detailed and explanations of the purpose of the regulation given. What effect these will have can only be tested by time. The traditional mode of disposing of the deceased's body was to throw it into a nearby watercourse. The resultant dangers of pollution were stressed persistently.

As indicated, burial grounds seem to be rarely used but where they are in use, they were little more than a series of subsidences. It was learned that the method of burial practised is to dig the grave, place the corpse therein and lay strips of 'limbom' across the hole about a foot below the level of the surface. These strips are then covered with earth. Since there is a space between the body and the 'limbom' strips, there could be only one result when the strips rot. The subsidences, such as were found at WUMERAU, gave the burial grounds the appearance of shell-marked battlefields in miniature.

The burial grounds in some of the MAIMAI villages suggest that the people do not anticipate a very high death rate in the future. It was a common sight to see an area no more than twenty square feet fenced off and surrounded by shrubs - the cemetery of which the people were quite proud.

During the patrol, respects were paid to two deceased Europeans. The late Mr. W. Hook is buried at MUEINGWA village, close to DRINKIKIA Post. His grave, on the site of his old trading store, is neat and well kept.

At WAMALI, the natives tend the grave of the late Patrol Officer C. B. Elliott who was murdered in 1929. The cross is in good condition but needs painting whilst the inscription is now only just legible. I would suggest that white and black paint be made available to the next patrol to repaint and refurbish this memorial. The two murderers of the late Mr. Elliott are now back in their village.

The grave of the native constable killed at WAMALI is not so well tended. The cross is broken and I propose making a new cross for the next patrol to erect at the grave head.

LOCAL INDUSTRY

The only 'industrialism' investigated was that of pottery wherever the practice was carried out in the area. A description of the method of manufacture is given under the heading of "Anthropological Data".

VILLAGE OFFICIALS

Throughout the RALEI and MAINAI, village officials fall into three categories of appointment.

One category is that in which natives were appointed by previous patrols when the village was visited. Some appointees have died in the intervening years whilst others have become too aged to be wholly capable of fulfilling their duties. Wherever replacements were necessary, serious consideration was given to the provisions of Regulation 180(1) of the Native Administration Regulations.

The second category is that in which either deceased appointees have been succeeded by self-appointed or in which aged appointees have been relieved by or had abdicated in favour of younger men. Invariably these successors were reprobated labourers with no traditional standing in the community.

There seems to have been a practice in the past for appointments to be made from behind the office desk at AITAE, just as soon as a native appeared and said "We have no Luluai (or Tultul). I want to be Luluai (or Tultul)". I could find no suggestion that conformity had been made with the legislative provisions concerning the respective appointments.

In the early post-war period, 'Paramount Tultuls' seem to have been appointed at random. Mr. Boyan was quick to point out the error of such appointments but, unfortunately, he did not visit all the villages in the area. Consequently, several 'paramount Tultuls' still held reign and had gone so far as to appoint Luluais and Tultuls in previously uncaused villages. One such example was at KLAPEI No.1 where four natives each wearing a Tultul's cap presented themselves to the patrol. All had been 'appointed' by a 'Paramount Tultul' from MANTSUKU, this official having been allegedly given powers of appointment and dismissal of officials, legal powers and powers of complete supervision over a wide area and a very large population. These powers were declared null and void when I visited MANTSUKU. During visits to AITAE, these four appointees had collected their official military despite the fact that the village had not been visited and no consideration could be given to the possibility of more suitable natives being in the population. In electing their Tultuls, the natives selected only one of the earlier appointees to be their representative.

Tultul YOMI of MAINAI has, in the past, been considered a knowledgeable native in respect of the MAINAI area. He was disappointing and, I suspect, deliberately misguided the patrol from UEDU, south to GAGO and then westwards. The reliance placed in him in the past may have a deleterious effect and it may be advisable to pay close attention to his activities in the area. At the majority of villages he was referred to as the "Number One Tultul".

During the period of absence of patrols, it seems that some natives, west of WARRARA, have, with the connivance

of a mission catechist, appointed themselves to official positions, presented themselves at AITAPE as village officials and have been issued with cards. Inquiry into the activities of this catechist, who is no longer in the area, suggested that he dabbled in local affairs far more politically than temporally.

Similar interference was observed in the western sector of the PALEI and MAMAI areas where native recruiting assistants operating from LUMI had, for diverse reasons not least among which was a difference of opinion with officials properly appointed, selected repatriated labourers to be officials and presented them to the Officer in Charge at LUMI for recognition, which had been given, despite the fact that the seat of control of the areas is at AITAPE and not LUMI. Such appointees were not recognized by the patrol and were relegated to 'the ranks'. I can only suggest that officers should initially acquaint themselves with the villages which are controlled from their station by reference to maps, patrol reports and village lists and not deal with villages outside their sphere of jurisdiction except in cases of urgency or emergency.

The patrol met an odd appointee at MUKU - "Road Tutul". As the title suggests, he had been given the responsibility of roads maintenance. The appointment is perhaps an innovation of merit, but Regulation 119A clearly prescribes the Luloi to be the official responsible for roads. If such an appointment is allowed, then provision should be made for Agricultural Tutuls, Cemetery Tutuls, Local Industry Tutuls, etc., resulting, in some villages, in everyone being an official of one category or another. The native was duly and firmly advised of his standing in the community.

Except in the 'new' villages south of MAMAI, I took no part in the selection of Tutuls, other than a supervisory one. Throughout, the natives made their own nominations and voted for the candidates. Voting took the form of gathering about their nominee whilst I effected a head-count of his supporters. This experiment proved a popular means of election. Nominees were named by the community and, if willing to be a candidate, each was stood apart from the people and each other. Then their supporters gathered around their candidate. In each instance, the procedure and purpose of this method were carefully explained and seemed to be fully understood. One result of the method is that each newly appointed Tutul is, save for the exceptions stated, truly a representative of the people, elected by the people themselves.

In each village, the duties and functions of both Luloi and Tutuls were carefully explained to the natives holding the positions and to the village people as a whole. These latter were also advised to pay heed to the words of their officials and to obey any instructions that might be issued.

AGRICULTURE

Throughout the patrol, new garden areas were seen to be in the process of preparation and planting. Every encouragement was given the people to expand their subsistence agricultural holdings. Garden produce, however, conforms to a regular pattern everywhere. The main crops are yams, sago, bananas, which yield for approximately five, four and three months respectively. By 'yield', I mean that they are the main subsistence crops for the periods stated. Subsidiaries are found in taro, sugar, Chinese cabbage, pitpit,

rawew, echalots and, to a lesser degree, corn, beans, tomatoes, 'aibika'. One surprising general omission was of 'kaukau'. One reason offered for the absence of this quick growing crop was that pigs forage in the gardens and eat 'kaukau' wherever it is grown - 'kaukau' being given priority over other root crops apparently. The remedy seems to be in fencing, but this does not appeal to the natives. This remedy was recommended to all villages and, if accepted, the production of 'kaukau' would also provide an additional source of vitamins, even though such are already available in limited quantities.

When questioned about their agricultural activities, the YAPONDA natives immediately launched themselves into a description of their rice-cultivation which is being carried out at the instigation of one MAIKAIS of CHIMAZILLI whose services as a Native Agricultural Assistant at AITAE had been dispensed with only shortly beforehand. I advised the people to desist from growing rice until such time as there was an easy means of transport, facility for treating the grain and, most important, a market on which they could sell the crop. Nevertheless it would pay them to concentrate their efforts on subsistence crops. Admittedly the availability of a market for rice is of no importance if the crop is to be consumed by themselves, but nonetheless facilities must be available to treat the product before it can be eaten. A close investigation suggested that the people had no specific reason for cultivating rice, although the reward of a cash recompense was mentioned sufficiently to indicate that these people had fallen under the spell of an allegedly knowledgeable coastal character whose activities will be closely investigated by the next patrol to that section of the Sub-district. The area under rice cultivation, incidentally, does not exceed an acre.

It may be recalled from Patrol Report No. 2 of 1952/53 that Cadet Graham found at CHIMAZILLI a number of ASIER people cultivating an acre of ground for 'cash cropping' under the auspices of the aforesaid MAIKAIS. Not then being acquainted with the census statistics of ASIER, I assumed that that village had been virtually deserted. Instead I found that not more than 25% of the total population - large enough a proportion - was involved. However, I re-iterated my previous remarks on the occasion of their 'expulsion' from CHIMAZILLI - that greater advantage would be obtained if they confined their activities to their own area without squatting on alien land.

At KEMBELE, the range of crops under cultivation was not as wide as elsewhere. The novel reason for this state of affairs was that the number of people at KEMBELE did not need a particularly wide range of crops.

In the area west of MAIMAI, sago replaced the yam as the staple food. However, these people prepare sufficient for only three or four days at a time. This practice seems to have been first observed by Mr. Boyan who advised the people to expand their agricultural activities and make sago for longer periods to avoid possible shortages. Such advice was re-iterated.

During the course of the patrol, I investigated the number of pigs to be found in the areas. Whilst I do not claim to have been informed of all pigs, the resultant figures were:

	<u>Pigs</u>	<u>Sows</u>	<u>Total</u>
PALEI	508	695	1200
MAIMAI	349	492	841
	<u>854</u>	<u>1187</u>	<u>2041</u>

The proportion of pigs to human population is 1 pig per 6.1 natives in PALEI and per 7.6 natives in MAIMAI.

CENSUS

As I have already indicated the period elapsing since the last recorded census revision of villages varies from 5 years to 12 years. It is doubtful then whether any purposeful analytical comparison could be made. The addition of some 'new' villages in the MAIMAI area helps bridge the gap between the enumerated and estimated population of that area and the next census patrol should bridge that gap still further.

Throughout the previously enumerated villages, a general increase was revealed. The villages showing a demographic decline were decidedly few-- ANIPO, SUMAMBU, YAUAN, WURAU, YILAWAMBIL, SIAPKA, KUMBIRI, MAI, YIKIN, and WARA (all being within the PALEI area).

Increases are attributable in a number of cases to the appearance of natives not previously recorded. Such natives were considered to be immigrants and are so recorded in the population register sheets appended. All migrations shown in those sheets are inter-village movements and not inter-census-sub-division movements.

Stable population totals were found at YAKOWOR, BOINI and WEIKI in the PALEI area and at NUKU in the MAIMAI area.

The 'new' villages to which I have previously made reference are KLAPEI Nos. 1, 2, 3, TUKINARA, VAI'I, UNDA, WOJOSO, GAKO, YINAMU, WOSAKO, YULAM, WEMIL, YAUAN, TIEIAT and LAEKO - all but the last three allegedly not having been visited before.

Village books were issued to the officials at YIKINEM, YIKIEDU and WEMIL (formerly treated collectively as MAIKU), ANORA, ROELO (previously included with AWES) and MAMBU which was excised from YIKIWANDI.

Points of interest in connection with the census are fewer than might be expected. Upon arrival at YAKOWOR, natives from YAKOIL, WAKI and WABARANG had also assembled for census revision. These people were returned to their respective villages and the census subsequently revised therein. The natives were instructed to follow this procedure on future occasions. It is easier for an officer to walk for an hour or so than for several hundreds of natives to leave their settlement for a full day or more.

The decline in WURAU's population can partly be attributed to the exodus by Mr. Doolan in 1949 of the band of LUKIA into MANGAN, in the BUKINKIA sub-district.

No previous records were available at ALMUKILI where the book had allegedly been destroyed in a fire which razed the Lulul's house. The records of WANI-WOHAKA had been irreparably damaged by water and a new census was drawn up there also.

Census revision at SAKO proved most difficult. Initially, I attempted a reconciliation from books issued first by Mr. Shand in 1940 and later by Mr. Finberg in 1941, but gave up for three reasons: (a) the diversity of names; (b) the present lack of knowledge of many of the names previously recorded; and (c) the notations (i.e. insertions and deletions) within the census lists by the Medical Assistant from LUMI who

798 and 1000 of census figures

had patrolled this section of the AITAPE Sub-district three or four months earlier. This was not the only instance where insertions and deletions within the census lists had caused some confusion. Whilst the thoughtfulness behind such actions was appreciated, it would have been of greater assistance if the notations had been made on paper left in the village book for reference by District Services' personnel. The attention of officers of other departments might profitably be drawn to the notes at the head of the inside front cover of village books concerning notations on the first fifty pages of them.

In 1946, the census of YIRKIN was combined with that of MAI, it being claimed that it was a hauset of MAI. Later entries in the MAI village book revealed that YIRKIN had not only its own officials but also its own book before the war and that the "only connection between the two places was one of language". I doubt this contention as such intermarriage has taken place. Nevertheless, separate books were issued to each village and the people of YIRKIN instructed to remain in their own settlement for future census patrols rather than come to MAI.

A very interesting feature of the population at ORI is the dissection of the child population :

Age Group.	Males.	Females.
0 - 5 years	3	10
6 - 10 years	3	5
10 - 16 years	11	15
0 - 16 years	17	30

There are only 5 aged males and 5 aged females in the village which has a total population of 114 (56males and 58 females).

NATIVE AFFAIRS

Both the MAIMAI and PAIPI have been shamefully neglected since the war and only a series of regular patrols can be expected to bring about any appreciable difference. This was the first of these patrols and another should be completed before 30 June. However, I am not prepared to attribute the sub-standard conditions in either area solely to a lack of patrolling. The people seem to have been adversely affected by the complacency and lethargy of their village officials.

The civic pride of the NUKU people plus the reception given the patrol was most pleasant and enjoyable. They greeted the personnel as though we were old friends and treated the occasion as a pleasure that at least the Administration had found time to come and see their work. That the lack of patrolling with its 'personal contact' has been felt by these people was obvious when they asked when - not if, but when - a Government Station would be established in their vicinity. Indicating that stations had been established at DESIKHENA and HMI and remarking on the distance to 'our Government' at AITAPE they requested that I suggest the establishment of a Patrol Post thereabouts. I was able to inform them of the proposal to re-establish a post at MAIMAI but, regrettably, could not give them further details. The posting of an efficient officer to this area would be of some definite compensation. The natives as a whole seem anxious to improve their lot.

From NUKU, still, where there is no medical talent, two natives sought admission to the medical school at BORAM. I advised them to go first to the native hospital at AITAPE and there receive preliminary training. This plan was acceptable to them and they proceeded forthwith. Both are still in training.

and the Medical Assistant has reported satisfactory progress.

Surprisingly, and quite voluntarily, officials in the same area broached the subject of labour employment conditions. Their questions showed that some intelligent thought had been given the matter. The main trend, however, was on the matter of wages payable to unskilled labourers by the Administration, the Missions and private enterprise. The basic rate of pay was explained to them whereupon they claimed that in the past the mission had made no payment for labour employed in maintaining the mission station or the airstrip.

Another point raised in this same locality, primarily by the Medical Tultul at YIMINUM, was that consideration be given to the establishment of a medical Aid Post. I consider this to be a point worthy of attention although it may have been preferred with the object in mind of sending all and sundry to the Aid Post for treatment, thereby relieving the village official himself of some duties.

Information received during the early part of the patrol led to a close interrogation of natives MAWALA and OOMAEI at KHAPEI No.1, concerning allegations that they had caused confusion and, to a degree, discontent amongst the natives by claiming that they belong to DREIKIKIA Sub-district and not to AITAPE. Both admitted the allegations and claimed that their contention was the automatic result of having been sent to DREIKIKIA with a case of murder - a statement borne out by Sgt. MAHAWARI who was present at YASUDA when the KHAPEI people brought the matter to the attention of Mr. West whose advice was to await the arrival of a patrol in their village because he was "going on leave". In the face of this rejection, the matter was taken to DREIKIKIA where a more favourable reception resulted in the conviction of the murderer.

The natives of the WAN section of the MAIMAI area seem to have been the least contacted by the Administration of all people seen on this patrol - and I certainly did not see all the natives of the WAN. The people are primitive and only a little above the par I found in the more contacted areas in the Western Highlands. Some of these people have been abroad on plantations but such natives appear to have quickly reverted to their former standards of livelihood without incorporating any ideas they may have learnt during the period of their employment, excepting the opportunity to lord it over their fellow people on specific occasions such as was observed on the occasion of this patrol's visit.

The first of these villages to be visited was TURINARA which includes in its hamlets WENDEXHANGI. A report had been received through the District Commissioner that a native recruiting assistant, AU-OPA, had died as a result of a spear wound when he visited this hamlet. The death occurred at DREIKIKIA Native Hospital in March 1961 and the matter was referred to AITAPE only at the beginning of last October. Investigation was difficult but it revealed that, according to local hearsay, the deceased poised a spear in the direction of native WASRIO / SOPO of WENDEXHANGI. Such being the nature of these natives, WASRIO interpreted the action of AU-OPA as one of offence and took the initiative by hurling a spear at him. The spear struck AU-OPA in the elbow and he turned and fled. Death ensued some time later. The native WASRIO is in hiding. His whereabouts were, allegedly, not known but believed to be in the area south of TURINARA, bordering the swamps of the SPEIK PLAINS, with him were all other natives possessing a direct knowledge of the matter. I was unable to ascertain the names of these witnesses. One

point emerged quite clearly - a point stated, repeated and stressed by the natives questioned. That was that WASELO had been apprehended by the Officer in Charge at DUKIKILIA in November 1951 during his patrol to the LUMI area, together with a native named SIRAU-U / AWEL of WUNDELBANGI whose connection with the offence is not known. Constable HUMAN substantiated the claim that both WASELO and SIRAU-U escaped from custody within 24 hours and that no attempt was made to apprehend them again. No action was taken by this patrol to arrest either native. I have no doubts that a chase would have resulted in a vain effort with much loss of time whereas deferred action now will result in an easier arrest subsequently.

My attitude in this matter is as stated in the NAIKRO village book by Mr. Boyan in August 1947:

"..... there is a lot of fear. Nothing much can be done till that has vanished. When all law-abiding natives have complete confidence in us, wrong-doers themselves can be apprehended and punished without long campaigns and the alienation of good-will of those not concerned."

In other WAN villages visited after leaving MATMAI, I was informed that only one other patrol had visited some of the villages whilst the others had never experienced the presence of an Administration patrol hitherto. Although well aware that this was the first post-war patrol to be in several of the villages, I find it very difficult to believe that the only other Administration official to visit VII'I, for example, has been Mr. Niell on the occasion of the establishment of the pre-war Police Post at WAMBARA, especially when VII'I is only 2 1/2 hours from WAMBARA.

At VII'I, information was received that the Rev. A. Kraji had written the A.D.O. on 2 November 1951 that a native WA-AP had 'confessed' to the murder of his wife. The letter was not delivered until I reached VII'I on 20 December 1952. However, the A.D.O. had been informed, this being substantiated by Sgt. MANAWAMEI. The native was located and questioned. He denied the 'confession' but admitted having struck his wife in the thigh with a pointed stick. One witness only is known but, at the present, is in employment on a plantation the whereabouts of which was not known to the people. Again, and for the same reasons as stated in the penultimate paragraph, no action was taken on this occasion.

In the villages of YAUAW, LIKUAT and LAEKO, village books had been issued. Apparently only to record the visit since no census was compiled, by Mr. Littler from LUMI on and about 30 November 1952. His visit, allegedly the first by an Administration patrol, has caused some confusion to the natives concerned. Mr. Littler claims the people to be WAPPE. They are essentially MATMAI, their ties being with the other MATMAI people rather than or not with WAPI. During pre-war years they were controlled from ATTAI and, in the later pre-war period, by the Officer in Charge at WAMBARA. That Mr. Littler's visit was not the first to YAUAW, even post-war, is borne out by Mr. Martin's patrol from DR IKILIA to the LUMI area to investigate reports of murders and tribal fighting in that sub-district only twelve months beforehand.

One result of the tribal fighting at YILAWI (LUMI) has been the reduction of the population of RAPA which, to ensure security, has now amalgamated with YAUAW and, for census purposes, was treated as a hamlet thereof.

Generally the native situation throughout both areas was found to be satisfactory. That an absence of patrols has had its unfortunate effects was obvious, not only from the

condition of the villages but from the terms of welcome. More than a few times we hailed "Good Mata" on reaching a village, but more frequently I was asked how many men I wanted to recruit - these greetings despite the presence of members of the Constabulary and the functioning of the 'bush telegraph', to say nothing of forwarding of my arrival at each village.

CASES

NATIVE COMPLAINTS rarely were difficulties experienced to obtain sufficient recruits for a day's march. For that section of the population. Complaints were few and far between. At SENGI, a decision was sought on a difference of opinion with YIMANDI concerning the payment of bride price, a matter which was referred to the people of both villages for discussion and settlement. Likewise, a similar decision was made regarding a question of child exchange at YIMANDI.

From YIMANDI, a complaint was received that Constable APL had abducted a married female. Investigation threw much doubt on the allegation and no specific charge was laid. However, as the patrol had not then entered the area of which I had been warned to expect trouble from the natives, I dispensed with his services and returned him to AITAPE. The investigation showed up too many contradictions during an interrogation of the woman concerned and facts completely irreconcilable with those of which I am personally sworn to support even a minor charge, and I must have been accompanied by a medical personnel accompanied the patrol, as none were available. At YIMANDI, natives complained that two native recruiting assistants operating from DEI had committed rape on three women from the village. Informations were laid against the natives and the preliminary investigations have been commenced since my return to AITAPE.

At YIMANDI, natives complained that the orderly Whilist at MAKABIN, Luluai GUA reported an alleged assault since the patrol's departure from MAHLO. He also brought forward natives alleged to have committed murder in 1947. The former was a trivial matter settled by mediation. The second matter, originally brought before Mr. Bayn, was thoroughly investigated but no charges were laid. The native primarily concerned is now deceased and only a charge of assault could have been made against the two other natives. The time limit prescribed in the Native Administration Regulations had been greatly exceeded and no action was taken against these natives - propose to attend to it.

The standard of hygiene was far from satisfactory. COURTS FOR NATIVE AFFAIRS: It is very doubtful whether they are used. In any case, the sites are ridiculously shabby and are Court during the patrol as were issued to each village. The following summarizes the sittings of the above court, during the patrol as well as before and after the patrol.

Defendant's Village	N.A.R. No.	Date	Sentence
<u>YIMANDI</u>	113	14. 1. 48	2 weeks
<u>YIMANDI</u>	125	5. 1. 48	1 month
<u>YIMANDI</u>	195	13. 1. 48	1 month
<u>YIMANDI</u>	820	15. 1. 48	2 months
<u>YIMANDI</u>	114	19. 1. 48	1 month
<u>YIMANDI</u>	119A	22. 1. 48	1 week

NATIVE LABOUR

Speaking generally, both the PAISI and KATHAI have been over-recruited. I hold no doubts that recruiters have taken the fullest advantage of the absence of a patrol and "ridden a willing horse to death". Conditions in these areas are such that all available manpower is now needed to stabilize the district to charge the work. I understand now that there is a great shortage of labour.

*Low
Growth
when...*

and regain a normality of village affairs. Recommendations have already been submitted for the closure of specific villages within the areas.

CARRIERS

Only very rarely were difficulties experienced to obtain sufficient carriers for a day's march. For that section south of MALMAL, it was deemed advisable to employ a permanent line. Recruits were easily obtainable but not so easily held and, of a total of 55 recruits, only 15 remained with the patrol.

In all 2658 natives were used as carriers on the 77 days of actual movement. These figures present an average of 34.52 carriers per diem. These natives were employed for a total of 7013.58 manhours of portage, a daily average of 2.63 manhours per capita.

HEALTH.

Throughout the area, a number of tropical sores and yaws were observed. In only a few cases, however, were these sufficiently serious to warrant immediate hospitalization. No medical personnel accompanied the patrol, as none were available from the hospital. However, I suggest that the Medical Assistant should accompany the next patrol to the area with the primary function of winning the confidence of the more primitive element of the areas.

At YAPUNDA, natives complained that the Orderly posted to the Aid Post had stayed for only a few nights and then proceeded to YAKAMUL, the post being vacated. This was investigated and the Aid Post was re-opened in November. By the time the patrol returned to AITAE, the Orderly had made several patrols to adjacent villages and had gone as far afield as NUKU and MANTSUKU. Some natives from these villages had been taken back to the Aid Post for treatment but had absconded because local natives were not supplying food. I feel that the natives hospitalized should have been sent on to AITAE for treatment. This matter has been discussed with the Medical Assistant who proposes to attend to it.

The standard of hygiene was far from satisfactory. Latrines had been dug but it is very doubtful whether they are used. In any case, the pits are ridiculously shallow and are little more than ornaments which do not stand up to close examination. Instructions were issued in each village for deep pit latrines to be dug as well as refuse pits, the number being in proportion to the population. Where villages were sited on ridges having deep precipitous sides, the people were advised to dispose of their refuse over these cliffs. Most of the villages were littered with refuse which was cleaned up under supervision.

Water is obtained from creeks and streams and was found usually to be quite clean and drinkable.

MISSIONS

The Society of the Divine Word is the only mission body operating in the area but its influence does not appear to be very extensive.

At MANTSUKU, a mission station has been built. The priest in charge has been away for some time and a native has been caretaking in his absence. I understand now that since my

visit, Rev. A. Krajci has resumed his work in the locality. The natives claim that the ground used by the mission has never been purchased. No records are held in AITAPE of any transaction concerning this land, but it may be that records are held at WEWAK which is the headquarters of the mission.

Some catechists are scattered about the place and they have apparently debbled to a greater degree politically than temporarily in local affairs.

EDUCATION

The natives in both areas are illiterate and are apparently reluctant generally to better themselves educationally, although the opportunity to do so locally does not exist. However, from the NUKU area, one native is receiving a mission education at KAIRIRU ISLAND; two from MANTSUKU are at YAKAMUL mission; and three from the NAMELO Group are also at YAKAMUL.

WAR DAMAGE PAYMENTS

All known approved claims held at AITAPE in respect of the two areas patrolled were paid. These numbered 15, representing a cash expenditure of £88.5.0.

At WAMBI, one claim for £2.10.0. was not paid as the claimant is not known in that village nor in adjacent villages. From the particulars available, the claimant was employed in New Britain at the time of the Japanese invasion. This fact narrowed the field of investigation considerably, but only two WAMBI natives were in that area at the time and both have been paid their compensation.

No new claims were lodged. Civil Aviation and no

TRUST FUND PAYMENTS

Payments were made of all outstanding Deceased Native Estates and Trust Suspense accounts. These amounted to £13.11.2.

WAR MEDALS

The recipients of medals for war service were presented with the medals available in a setting of due ceremony and decorum. Each native was shown the correct manner of wearing his medals as well as the order of wearing them. A total of 29 sets of medals were distributed to former members of the M.G.I.B., 'M' Special and the Police Force.

AIRFIELDS

Small clearings have been made near SUMAMBU and NUKU, allegedly at the instigation of the Mission personnel. Neither clearing, however, is at all satisfactory.

The former is located between YINUGHEN and SUMAMBU villages and is maintained by the natives at no cost. It is too small to be of any use other than as a landing ground in extreme emergencies - 30 yards wide by approximately 250 yards long with very bad approaches, if they can be called such. It runs east-west and has a dip across the centre.

Between NUKU and MANTSUKU is a clearing of about 300 yards length and 30 yards width which has been used as an airstrip. Throughout its length, it slopes uphill at about 20° to the horizontal. The south-eastern approach is particularly poor, that end being almost in a valley with medium sized trees. The north-western end drops away at the top of the rise. I consider the strip of no use at all and suggested to the natives that, if they wanted to cut an airstrip, a reasonable good clearing could be cut on level kunai country about half a mile north of NUKU where Mr. Boyan previously had an E.L.G. cut. The approaches to this site which runs NNW-SSE are quite clear. A strip of approximately the same dimensions as the present one could be made there with a possibility of it being extended.

At MAIMAI is another strip similar in characteristics to that at NUKU.

POSTS

During the patrol I was anxious to locate a sufficiently large area for the re-establishment of the pre-war Police Post in the MAIMAI area. Apart from an area adjacent to YIMAUWI, I was unable to locate such a site. On this site, two airstrips could be constructed, the one at right angles to the other. These strips would, I think, be suitable for Dragon aircraft with a limited payload. However, one disadvantage of this site for a post is its remoteness from a heavy population, although this may be an advantage so far as the airfield is concerned.

The site of the pre-war post at WAMBARA is not now suitable for a post in my opinion. A first essential to be considered in establishing a post in the MAIMAI area is an airstrip. The E.L.G. at WAMBARA does not come up to the standard demanded by the Department of Civil Aviation and no amount of work would bring it up to the required standard.

LICENCES

During the patrol three native assistants permits to recruit were examined. All were current, two being issued from MAPRIK and one from LUMI. The bearers were warned against any malpractices.

EUROPEANS

Only one European was seen in the area during the patrol. He was Mr. E. Fahey, a recruiter operating from DREIKIKIA. He had obtained no recruits after a month's activities and began his return journey whilst I was at MAIMAI.

The article is then signed by the author three days to be made before being sent to the printer. This may take a further few days, depending to some extent on the atmosphere.

It is during the sun-drying stage (initially at its

commandment) that any decorative work is carried out by a bamboo splinter, tapering to a point and bladed like a knife. This bamboo is of no definite dimensions, but is usually eight or nine inches long and about half an inch wide at its widest point. The only design seen on pots which were decorated was a series of lines of a band of alternate triangles and chevrons. This design is incised in the surface just below the rim.

Very little information concerning customs was obtained during the patrol. I confined myself to a study of the pottery industry, but when at YILAWAMBIL, I was also able to obtain a little data relating to burial customs. These are decorative and the fact that decorations are made has no special significance.

Pottery.

SULUNUKU shares with AWES, the privilege of having deposits of the right type of clay for the manufacture of cooking pots. This is strictly an activity of the womenfolk, but the availability of the clay is not confined to either AWES or SULUNUKU. For example, womenfolk from SEBAREIA are able to use clay from AWES and those from USITAMO the material at SULUNUKU.

No particular name is given to the type of clay used.

The potter takes an amount of clay sufficient for the sized cooking pot she intends to make. The clay is pummeled by hand to soften it with the addition of very little water. In this stage, a baton-like wooden implement is used increasingly as the clay becomes more pliable. This tool, the only one used in heart, is about eight inches long and a little less than two inches in diameter. At about three inches from one end, there is a lump about five inches in diameter, oval in shape and about four inches long. The wood is neither a hardwood nor a softwood - something between the two - and is not from any particular tree.

These ropes are worn as neck bands by the women.

Financially, the values are 10/-, 41 and 22 respectively.

The market is found in two ways. Either the would-be purchasers visit the potter's house or the vendor sends word to potential buyers. The pots are carried in baskets made from the sago palm bark.

During the initial stages, the clay is placed on a sheet of sago palm bark which has been well washed to free it from all traces of dirt. As the baton is brought increasingly into use, it is rolled around the clay until the surface is reasonably smooth. It is next inserted into the centre of the clay ball and rotated both clockwise and anticlockwise between the fingers whilst the free hand moulds the outer surface. This procedure continues until the pot is moulded to the required size and shape. There is no time lapse in this stage and the moulding of the pot occupies the first day.

The article is then sun-dried for two or three days to harden before being placed under cover, in the potter's house, to conclude the drying stage. This may take a further few days, depending to some extent on the atmosphere.

It is during the sun-drying stage (actually at its

commencement) that any decorative work is carried out by the use of a bamboo slither, tapering to a point and bladed similar to a knife. This bamboo is of no definite dimensions, but is usually eight or nine inches long and about half an inch wide at its widest point. The only design seen on pots which were decorated was a cross between a double series of alternate triangles and the limiting lines of a band of continuous chevrons. This design is incised in the surface just below the rim of the pot, the point and blade of the knife being used in the process but neither the one nor the other being used for any particular part of the design, although the blade is generally used to incise the limiting bands and the point for the triangulations. As indicated, not all pots are decorated and the fact that decorations are made has no special significance.

During the drying process, no colour, painting, glazing or varnishing is used. The pot is solely clay.

The firing of the pot is effected in an ordinary open fire, although the firewood is specially arranged. Small firewood is placed in the centre, over which the pot is placed, neck downwards. Larger firewood burns around the outer surface at the neck and for about half the depth of the pot. When burnt to the potter's satisfaction of hardness, the pot is removed from the fire, placed in its normal upright position and the bottom of the pot is baked in a like manner, some small firewood being carefully placed inside the pot to complete the firing of the internal surface. The size of the cooking pots made by these women varies to three degrees - small, medium and large, as shown in the sketches. In addition to local needs, the pots are made for an export market in the surrounding areas.

The price for the pots is :

small size	-	one 18 inch rope of rings;
medium size	-	three such ropes;
large size	-	four ropes.

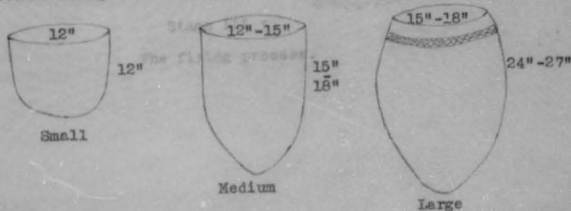
These ropes are worn as neck bands by the women.

Financially, the values are 10/-, £1 and £2 respectively.

The market is found in two ways. Either the would-be purchasers visit the source of supply or the vendor sends word to potential purchasers that cooking pots are available for sale. The pots are carried in baskets made from the sago palm bark.

No use is made of broken pieces of pottery, these being wholly discarded.

It is alleged that no special pots are made for rituals or special occasions.



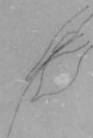


Stage I : the pummelled ball of clay.

Stage II : The baton inserted into the centre of the ball of clay with a downward pressure and clockwise and anti-clockwise movement.



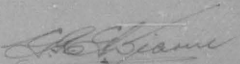
Stage II : The baton inserted into the moulded pot with the outer surface being smoothed by the free hand. The thickness of the pot is about one-quarter inch.



Stage III :
The firing process.

Burial.

At the burial ground at KIWALVU, a raised 'limbom' platform with locally made ornamentations was found. On this, the body of the deceased is placed before burial for which it is dressed and the last rites carried out. Pigs are killed for the ceremonial feast which follows the burial. At the head of the grave, a long bamboo pole is stood upright and entwined with yam vine. Each loop in the vine represents one of the larger species of yam which the man has planted. Next to this pole is a length of nipa palm and, at irregular intervals along it, small sticks from the 'Tong' tree are inserted. These are about six inches long and are joined at their exposed ends by a long piece of vine. The top-most pieces are arrow heads. These represent the number of wild pigs he has successfully hunted. The pieces of 'Tong' represent his various articles of wealth and the number of men killed by him in pre-Culture Contact days. Of three graves in the burial ground, one had no such ceremonial poles. The others did - one with 50 sticks and arrow heads and the other with 75. This advertizes the importance of the deceased in his community.



Actg. Asst. District Officer.

APPENDIX "B"REPORT ON R.P. & N.G.C. PERSONNEL

- 5200B Sgt. MANAWAMBI : This N.C.O. has had considerable experience in the field during the fifteen years since he enlisted in the Constabulary. At all times did he prove his capabilities and is an ideal man to accompany patrols into a 'backward' area.
- 5196B I/Cpl. NOHONGA : Attached to the DREIKIKIA detachment, NOHONGA joined the patrol at MAKIMA. Inclined at times to impatience and an air of superiority, he has a forceful character and a very good command. Assecond in charge of the detachment on patrol, he proved himself a capable man on field duties.
- 2259 Constable KUNDIKIKNAE : Quiet and reserved but with a reasonable command, he lacks a really forceful character. However, he displayed a considerable amount of initiative on all occasions and none of it was of a frivolous kind. He proved to be a very steady man who fulfilled his duties in the field most ably and as a bugler to the best of his self taught ability. A very good man for peaceful penetration of 'backward' areas.
- 3237 Constable API : Inclined to sullenness at times, he can be both forceful and reserved. He has a good command. API is a veteran who could profit from a course of instruction at a refresher school. A recommendation to this effect has been made.
- 4212 Constable MUMUN : From the DREIKIKIA detachment, his eagerness to do well made him an outstanding member of the patrol. When he could have been easily aroused, he showed amazing self-control, yet retained a forcefulness of character and a command which was very good. I consider him N.C.O. material.
- 6212 Constable WAIDE : At times his forcefulness tends to run away with him and he must learn emotional control. Despite a minor lapse or two, WAIDE's reliability and judgment was most satisfactory. With more experience he would be a potential N.C.O.
- 6549 Constable WAIEK : Lacking forcefulness and leadership, WAIEK displayed no qualities of outstanding personality. He displayed no initiative or any fondness of work. If eating and sleeping were the hallmark of efficiency, then WAIEK would be most capable. He was returned to AITAPE because of his general demeanour and a recommendation has been forwarded that he be not re-engaged.
- 6561 Constable MAIAU : At no time did MAIAU fail to show great enthusiasm for the task in hand. A quiet and unassuming man, he displayed a forcefulness of command which was unexpected. He is subject to heavy colds and his health was a matter of concern throughout the patrol. He is, perhaps, a potential N.C.O.
- 6934 Constable JEGERY : A steady unexcitable man who displays a rare forcefulness and a very good command. His general standard of work was excellent.
- 7814 Constable KAROK : He is handicapped by youth and inexperience but was reliable in the performance of his duties. He proved quite a good student.

S. B. James

TRAVELLING TIME AND ROAD CONDITIONS.

FROM	TO	MAP REF	ALTITUDE feet	TIME		ROUTE.
				HRG	MINS.	
VOKAU	KIRIAU	Q29439		4	5	Skirting TADJI, through swamp.
KIRAU	LIPAN R.H.			2		Along bed of NIGIA R. to its junction with LIPAN Ck. following bed of creek. Heavy stones.
LIPAN R.H.	YAPUNDA	RV0119	1050	6	45	Along LIPAN Ck. bed, through LIPAN GORGE, crossing SEPIK DIVIDE at 1550' then descending sharply to and following bed of OM R.
YAPUNDA	MAKUMBA	RV0519	1560	1	45	Along bed of OM R. for a short distance and then steady ascent to MAKUMBA.
MAKUMBA	SIBILANGA	RV0519	2240		50	Continuous steady ascent.
MAKUMBA	SENGI	RV0515	1175	1	30	Initially around ridge, then steady descent to small creek, and finally steady ascent to village.
SIBILANGA	ASTER	RV0623	1800		35	Steady descent and gradual climb, fairly equal.
SIBILANGA	YINUGEN	RV0922	1925	1	10	Good walking over relatively easy terrain along side of ridge.
YINIGEN	SUMAMBU	RV1019	1875		40	do
SUMAMBU	SUNDUN	RV1316	1860	1	15	do One short pinch between YARANGEL and SUNDUN.
SUNDUN	YAUAN	RV1515	1440		30	Good walking with an overall decline, road subject to damage by pigs.
YAUAN	YAKOWOR	RV1613	1200		50	do
YAKOWOR	YAMEGIL	RV1613	1100		40	Rather steep descent to and ascent from small creek.
YAMEGIL	WAMBRI	RV1912	kk50		25	Good walking along top of ridge.

FROM	TO	MAP REF.	ALTITUDE	TIME		ROUTE.
				HRS	MINS	
WAMBI	YAKOWOR					Return over track via IAMEGIL
YAKOWOR	WASARANG	RV1612	1100		20	Short steep descent to and ascent from gully separating places.
WASARANG	WUMERAU	RV1409	1250	1	50	Rather gradual descent but steep in parts to HAPMET Ck., (1 hr.) along creek bed for 10 mins, then fairly steep ascent to WUMERAU. A very poor road.
WUMERAU	NANGEN	RV1505		1	30	Fairly gradual decline with sharp rise to village.
NANGEN	WURAN	RV1504			15	Level walking along good road.
WURAN	YAGARAMBUCK Junct.			1	45	Treacherously steep descent to KEANG R. and equally steep ascent to a point on top of the ridge about 20 minutes from road junction to village.
YAGARAMBOK JUNCTION	LANINGUAIP	RV1905			45	Easy terrain along top of ridge; fairly open country near village.
LANINGUAIP	KIIMANGLEN	RV2307			50	Rather steep descent to and ascent from small creek.
KIIMANGLEN	WINGYAWONG	RV2706			45	Steep descent to and ascent from small creek.
WINGYAWONG	YAUATONG	RV2707			15	Initially along top of ridge, descending steadily with slight rise to village.
YAUATONG	NANAHANG	RV3207		1	45	Steep descent to creek bed, then very gradual rise through gardens and light forest to top of ridge (about 15 minutes to village).
NANAHANG	MUSINGWA	RV3407			25	Easy walking along top of ridge.
MUSINGWA	DREIKIKIA	RV3707			30	Easy walking along top of ridge; includes length of airstrip.
KIIMANGLEN	KRUNGUNAM	RV2308			30	Easy walking along top of ridge.

	FROM	TO	MAP REF.	ALTITUDE	HRS.	TIME MINS.	ROUTE.
S	KRUNGUNAM	MIMBIOK	RV200		1	5	Easy walking along top of ridge.
S	MIMBIOK	WUMERAU	RV1409	900	2	50	A rough native pad; steep descent to KOPINBOM R. (40 mins); fairly steep ridge crossing to KOMET R. (2 hrs); steep and gradual climb to WUMERAU for 50 minutes.
W	WUMERAU	MAMUL	RV0812	950	2	20	Initially good walking along top of ridge culminating in several short steep climbs through gardens.
	MAMUL	MONANDIN	RV0612	1675	30		A steep descent to and ascent from a small gully.
	MONANDIN	YAMBIL	RV0306	1290	3	50	Fairly steep descent to small creek (55 minutes) then ascent to ridge top (1 1/2 hrs from which is steady decline to IUKLUYAIN R. (OM) 2 1/2 hrs.; followed over bed for 30 minutes; then very steep climb to top of ridge which is followed into YAMBIL. A badly neglected road.
	YAMBIL	WANALI	RV0306	1100	1	30	An almost perpendicular descent from YAMBIL flattens out to a gradual slopedown to a very small creek then climb gradually to top of ridge at WANALI.
B	WANALI	SELEPUT	VE9999	1000	1	20	Easy walking along top of ridge.
W	SELEPUT	YILAWAMBIL	RV0301	1050	2		Fairly easy walking across a ridge flanked on each side by very small creeks.
S	YILAWAMBIL	NUKU	WA0595	1030	1	55	Good walking over easy terrain becoming open grass ridge at NUKU. Initially moderate descent develops into a gradual ascent through gardens.
	NUKU	KUWALVU	RV0403	950		35	A steady descent.
	KUWALVU	WERANYUWOK	RV0502	950		20	A steep descent and steeper climb to village.

	FROM	TO	MAP REF	ALTITUDE	TIME HRS MINS	ROUTE.	
	WERANYUWCK	YILAWAMBIL		700	35	Fairly gradual ascent over a poor track, skirting a knoll.	
S	NUKU	MANTSUKU	WA0795	900	55	Steady descent skirting airstrip crossing small creek and ascending gradually to village on top of ridge.	
S	MANTSUKU	YIMINUM	WA0896	850	15	Steady descent.	
W	YIMINUM	IFKINDU	WA0895	950	2	15	Steady ascent along a stepped ridge.
	YIMINUM	SEBARELA	WA1098	760	1	15	Good road through open country crossing one small ridge and rising fairly sharply to village.
	SEBARELA	HAMEASAMA	WA1198	700	10	Good road, consistently level.	
	SEBARELA	SUAU	RV1105	1240	3	50	Initially along top of ridge, then steep descent to CM R. with equal ascent to SUAU.
	SUAU	AWES	WA1399	890	2	15	Very easy going along a ridge which falls away gradually to NUNGAN (CM) R with final 30 minutes gradual climb to AWES.
M	AWES	ANGRA	WA1299	670	2	25	Easy going along undulating road through POKLO (780'), 15 minutes from AWES, which breasts the only knoll.
B	AWES	SIAPIKA	WA1398	760	5	5	A very gradual descent over a good road.
W	SIAPIKA	ATERUM	WA1398	790	5	5	An even road which follows the crest of a spur.
	SIAPIKA	YIRIWANDI	WA1396	810	40	10	An even road following the top of a ridge.
S	YIRIWANDI	MAMBU	WA1396	640	10	10	Steady descent throughout along the crest of a spur.
	YIRIWANDI	HAMBANGRI	WA1396	720	10	10	Easy walking along top of spur.
	YIRIWANDI	SULUNUKU	WA1695	640	30	30	Easy walking through several hamlets and open country over a few hillocks.

	FROM	TO	MAP REF	ALTITUDE	TIME HRS MINS	ROUTE.
S	YIRIWANDI	USITAMO	WA1295	700	50	Rather steep descent from YIRIWANDI flattens out through open country to descend gradually to a gully then a climb to ISITAMO.
S	USITAMO	KEMBIEM	WA1295	600	5	Over a steep knoll (700 ft) which is to be site of new rest house.
W	USITAMO	KIAPLEI # 1	WA1587	730	2 25	Easy terrain following the rise and fall of a ridge to KALTENGI Ck. then across a ridge to TUNUWARIA Ck. with a final steep ascent to the village. A newly cut road.
	KIAPLEI # 1	KIAPLEI # 2	WA1686	740	1 20	Easy terrain following the ridge which forms the watershed of FAIKA Ck. There is a short but steep ascent to the first hamlet.
	"	"		640	50	The alternate route crosses FAIKA Ck. below the western ends of each village. A dry weather route only, due to the descent to the creek and ascent to KOMPATU hamlet.
	KIAPLEI # 2	KIAPLEI # 3	WA1685	660	40	Easy terrain following a ridge. Grassland and thin scrub.
MU	KIAPLEI # 2	TUKINARA	WA1085	425	2 15	Rather broken undulating country. TUKINARA is one hour past the turn-off to WILMIL.
BO	TUKINARA	WILMIL	WA0794	1100	5 40	Very hard walking. Return to WILMIL turn-off which descends steeply to APLATENGI Ck. (1 hr. 40 m.). A steep ascent leads to SENKOKU hamlet (40 mins), and another steep climb and fall leads to KMAINA Ck. (1 hour). There is a steep climb out of this creek for 25 minutes to the top of the ridge which is followed for 1 hour 25 minutes to WILMIL.
WI				870	0	
SU	WILMIL	TERAMES	WA0388	810	2	Follows a ridge for approximately 1 hour, then drops sharply to MILMO Ck. The ascent is initially steep but becomes more gradual to the village (2 hour). Time on rain soaked track.
	TERAMES	WOMBITU (NAMBLO)	WA0288	950	50	Follows a slightly depressed ridge; time on rain soaked track.

	FROM	TO	REF MAP	ALTITUDE	TIME HRS (MINS)	ROUTE
S.	WOMBIU	TERAMES			20	Reversed route; time without carriers.
S.	TERAMES	IMBIVIP	WA0287	745	40	A very steep descent to BANGEN Ck. (15 mins.) and a steeper ascent to the top of the ridge for 15 minutes, then road follows the ridge. Time without carriers.
W.	IMBIVIP	WOMBIU			25	An easy route following the line of the ridge. Time without carriers.
	WOMBIU	ENGIEP	WA0187	740	20	An easy walk along a gradually descending ridge. Time without carriers.
	WOMBIU	KALEM	WA0188	940	5	A gully separates the two villages. Time without carriers.
	NAMBLO	WAMBARA		550	2 40	A gradual slope is followed down to OWOLF R. (100 minutes) and the rise and fall of the ridge between it and KOWOL Ck. is only slightly steeper ($\frac{1}{2}$ Hr.). The passage on to WAMBARA is easy going.
MU	WAMBARA	MAIMAI	VE9386	575	40	Undulating country to BARAMBA R. A gradual rise from there for 10 minutes to the village, Time without carriers; with carriers is 55 minutes.
BO	MAIMAI	VEI'I	VE9983	575	1 45	Following the line of the ridge, the terrain provides very easy going through grassland and thinly timbered country.
WA	VEI'I	UNDU	VE9981	370	40	Road continues through grassland along a gradually descending ridge passing the hamlet of YONG, 10 minutes before reaching UNDU. Time without carriers; with carriers 55 mins.
SU	UNDU	WOLOSO	WA0280	580	1	Easy terrain through grassland and lightly timbered country. Time is without carriers. Turn off is at YONG.
	WOLOSO	VEI'I			1 20	Return along the road from UNDU as far as YONG and then back along the road joining VEI'I and UNDU. Time without carriers.
	UNDU	GAMO	VE9778	380	1	Fifteen minutes from UNDU, the EBERABA Ck. is crossed. The climb to the top of the ridge is steep in parts but from the top the terrain affords easy going through MANDA-A hamlet.

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S.	FROM TO		MAP REF.	ALTITUDE	TIME		ROUTE.
					HRS	MIN	
S.	GAMO	YIMAUWI	VE9377	390	2	55	Broken terrain with five small watercourses across the route. No regular track exists and this patrol cut its own road.
S.							Easy going over a good road through grassland and forest.
W.	YIMAUWI	PERAWATE	VE9181	1100	1	25	Broken terrain with no regular track for first 45 minutes, then easy going along a well defined road.
	PERAWATE	WOSAPOM	VE8883	600	1	15	No definite road exists. The patrol cut its way down a long gradual descent to WAIEPA R. (1 hr.) crossed a spur to OTIVI Ck. (20 mins) and climbed fairly steeply to the village.
	WOSAPOM	YAUAW	VE8581	480	1	50	No definite track exists, other than a native pad which follows the undulated ridge before descending sharply to APIATAUA R. which is crossed 40 minutes before ascending to LIBUAT.
	YAUAW	LIBUAT	VE8392	945	6	20	A native pad descends steeply to WENO Ck. and crosses REMAI Ridge (900 ft) to YI-IPER R. from which the gradient to YULAM is long and gradual.
MU	LIBUAT	YULAM	VE8891	960	4	30	A good road following the undulations of the ridge through MAIMAI No.2 which is separated from MAIMAI No.1. by a small stream. From MAIMAI No.1., the road descends to WAMBARA.
BO							road
WA	YULAM	WAMBARA			3	35	A well defined/rising gradually to the village.
							A gradual descent to the floor of the valley containing two streams a few minutes apart and a short climb to AIMUKULI.
SU	WAMBARA	MAKAFU	VE9591	1010	1	45	A very steep descent to UWAREN Ck. and an equally steep ascent to MUKILI.
	MAKAFU	AIMUKULI	VE9391	900		50	
	AIMUKULI	MUKILI	VE9293	955	1	30	

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	FROM	TO	MAP REF.	ALTITUDE	TIME HRS. MINS.	REMARKS.
SA	MUKILI	MAKAFAM	VE9595	1060	1 20	A very steep descent to WELKI Ck. which is followed for 15 minutes and then a gradual climb through sago swamp to WAKAFIM.
SA	MAKAFAM	WANI	VE9297	1100	3 10	Road follows the ridge for about an hour, then descends almost vertically to cross GAUWENI R. The ascent to WANI is almost vertical.
WA	WANI	YEMEREBE	VE8995	1060	3 5	Reasonably good track climbing to WOMAWKA (15 minutes) then descending for 2 hour to WAREN (or RANEL) R. which is followed along the right bank for 1 hour before climbing steadily to YEMEREBE.
	YEMEREBE	WEMIL	VE8699	1440	3	A good road follows a ridge which falls away with increasing steepness to MALAMAFAM Ck. which is followed for 45 minutes after which there is a steady climb up to WEMIL. Whilst good in its initial stages, the road deteriorates as it progresses.
MU	WEMIL	LAEKO	VE8395	1050	3 30	A barely distinguishable native pad follows the rise and fall of a ridge which falls away steadily to MELAPAWOI-U Ck., from which a much used track rises fairly sharply to LAEKO.
WA	LAEKO	LIBUAT	VE8207	945	1	The track follows the side of the ridge in a gradual descent to LIBUAT. The return journey from LIBUAT to LAEKO took 50 mins. and from LIBUAT to WEMIL, it took 3 hours 25 minutes with a larger line of carriers to provide more relief.
SU	WEMIL	SABIG	Q28803	1690	1 55	A good, well cut road follows in general, an upward trend in the ridge, with one short steep climb soon after leaving WEMIL.

FROM	TO	MAP REF	ALTITUDE	TIME		REMARKS
				HRS.	MINS.	
SABIG	SIMBAP	QZ28904	995	35		A poor track which follows a ridge throughout its descent to SIMBAP. Time is without carriers.
SABIG	WALEM YIRISI	QZ28709	1030	2	45	Easy terrain across and along several small ridges with a short climb up to WALEM YIRISI.
WALEM YIRISI	MUNUMBUAL	QZ29311	1040	4	15	A steady descent along a poor track for 45 minutes leads to LUBUWALVI Ck., the bed of which is followed for 100 minutes almost to its junction with WIRILEMI R., the crossing at which is dangerously boulder strewn and would be impossible when the river is in flood. The NUKUNBUL R. is crossed (35 minutes later) at its junction with SUBUGATE Ck. which is followed (again in the bed) for 40 minutes before climbing steeply for 20 minutes to MUNUMBUAL. This present route would be impassable in time of floods but a road could be cut along the banks of the creeks and above flood level.
MUNUMBUAL	BOINI	QZ29513	1660	1	25	A very poor track across undulating forested country.
BOINI	WALGON	QZ29708	1440	2	5	A muddy track affords soft going over several shallow ridges, containing a few short steep rises.
WALGON	SURIMORTA	QZ29807	1210		25	A short descent to the floor of the depression separating the ridges on which the villages are sited. Each hamlet of SURIMORTA is on a separate ridge.
SURIMORTA	MESU	QZ29809	1250		40	A steep descent to AMEIGI Ck. which is followed for 5 minutes before rising steeply to a gradual ascending ridge to MESU which is followed for about 10 minutes.
		QZ29019	2240	1	15	This road continues along the ridges on which the villages are sited. The track crosses the YIRISI R. and continues along the side of the ridge to the Ck. (5 min) and concludes with a steep rise to MESU.

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FROM	TO	MAP REF	ALTITUDE	TIME		REMARKS
				HRS	MIN.	
MESU	MAI	QZ9910	1350		20	From MESU, the track drops steeply to skirt the ridge for about 10 minutes before rising abruptly to follow the gradual descent of the ridge to MAI.
MAI	YUOLPA	QZ9916	1500	3	25	A gradual descent from MAI to MELEAKO Ck. takes 1 hour and the road ascends gradually to the junction of the roads leading to YAFUNDA and YIRKIN. From this point, a native pad was followed to DAKOPARAN Ck., after touching ON RIVER. Both creeks are followed for 5 minutes each. The ascent to YUOLPA is gradual and passes WARAMEMBI hamlet, 15 minutes from YUOLPA. The entire route was badly rain affected.
YUOLPA	WURO	QZ9617	1650	2	20	This route follows a native pad which follows the side of the ridge containing both villages. Although the whole length traverses broken terrain, the last half could be made into a very good and easy road.
WURO	ORI	QZ9515	1490	1	35	An easy gradient across a ridge separating the two villages culminating in a short but steep rise to ORI.
ORI	WOWIL	QZ9218	2190	3	30	A steep descent leads to MORANGA Ck. (35 mins), which is separated from KAVIENI Ck. (15 mins) by a small ridge. A rugged ridge is crossed to reach the junction of APINGEL and AKRE Cks. (40 mins) the latter being followed for 15 minutes before a steep rise to KOMA (35 mins). The track then descends steeply to rise to KOMA (35 mins). The track then descends steeply to WOWIL Ck. (45 mins) from which the ascent is exceptionally steep to WOWIL (40 mins.). This is an unformed road over particularly rugged terrain.
WOWIL	MUKU	QZ9019	2240	1	15	This road continues along the rugged slopes on which these few villages are sited. From WOWIL, the track descends to YILUI Ck. (15 mins.), then continues along the side of the ridge to ILULI Ck. (35 mins) and concludes with a steep rise to MUKU.

FROM	TO	MAP REF	ALTITUDE	TIME		REMARKS.
				HRS	MINS.	
MUKU	WINBE	QZ8818	2610	1	15	The track continues, to skirt the ridge and ascends fairly gradually to WINBE Village.
WOWIL	WARA	QZ9421	1825	1	50	A short gradual climb from WOWIL precedes a long and gradual descent through forest to WARA.
WARA	WEIKI	QZ9820	1840	1	35	The road continues along the side of the ridge to pass through MAWLIKAN (35 minutes; 1900') and on to WEIKI.

A. B. Keane

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33-11-206.

21st July, 1963.

The District Commissioner,
Sapik District,
SENEGAL.

Subject: AIRTAPE Patrol Report No. 4/1962-63.
Reference: Year Work Plan 1962-63 of 17.1.63.

Receipt of the above-quoted Patrol Report is acknowledged.

2. This is the most comprehensive and well-presented report and Mr. Wearne's attention to detail is to be commended. It is pleasing to note that, despite prohibitions to the contrary, the patrol was so well received. There is undoubtedly a need for regular patrolling of the area and it is to be hoped that your Staff will permit this in future.

3. The Anthropological notes and other pertinent data in the body of the report are being passed to Mr. Julius for his information and other items of interest are being extracted to Departments concerned.

4. Will you please convey to Mr. Wearne, this Headquarters' appreciation of both his work in the field on this patrol and also of the excellently presented report.

M. M. M. M.
(A. A. M. M.),
Actg. Director, P. D. S. & N. A.

*Noted on personal
file J. 5/8*

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TERRITORY OF PAPUA AND NEW GUINEA.

WK. P.R.No. 4/52-53

ATT.GHG.



Sepik District,
District Office,
WEWAK.

17th April, 1953.

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

PATROL REPORT NO. 4/1952-53 - AITAPE.

MR. G. R. G. WEARNE s/A.D.O.

Three (3) copies of the abovementioned report are submitted herewith.

GENERAL REMARKS. The Assistant District Officer, Aitape will be instructed to carry out a "follow-up" patrol of the area in approximately four months time.

CEMETERIES. The graves at WANALI will be well cared for.

This patrol Report contains a wealth of information and will be of great assistance to other officers patrolling the area. It would be appreciated if six (6) copies of the map could be printed for use at this Sub-District Office.

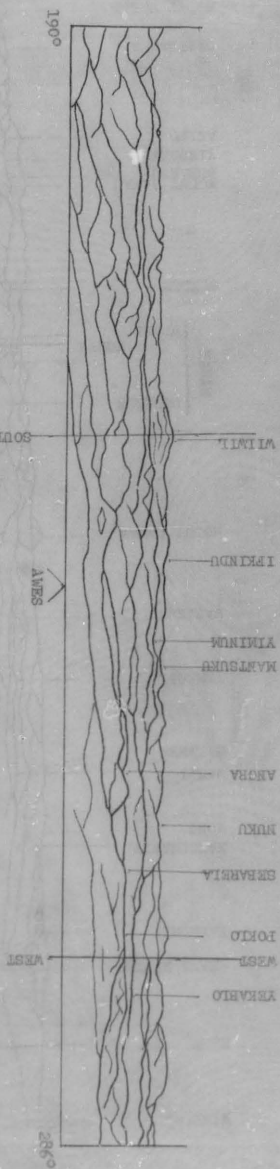
The delay in submitting the report was aggravated by circumstances beyond Mr. Wearne's control. I think this will be realised by Services Headquarters.

I think Mr. Wearne should be commended on his efforts.

Allen Timpenley
.....
(A. T. Timpenley)
Acting District Commissioner.

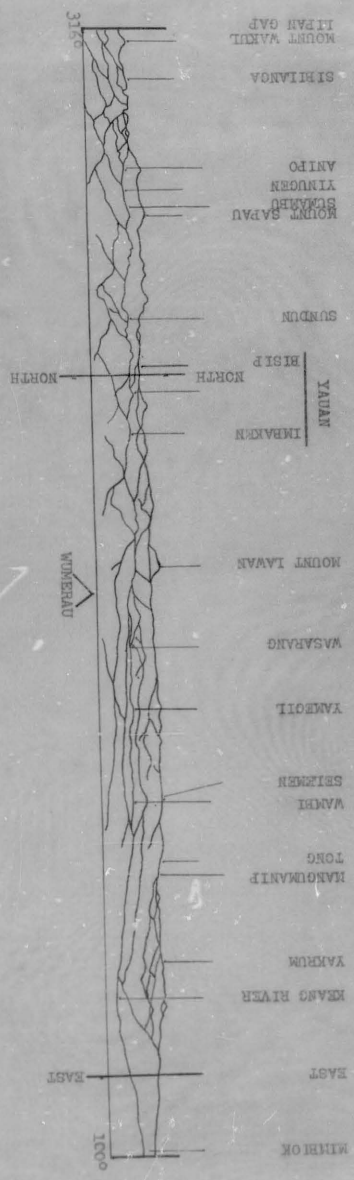
*M. J. ...
L-23/4*

PANORAMIC SKETCH FROM ANES VILLAGE LOOKING
TOWARDS THE NATAI AREA

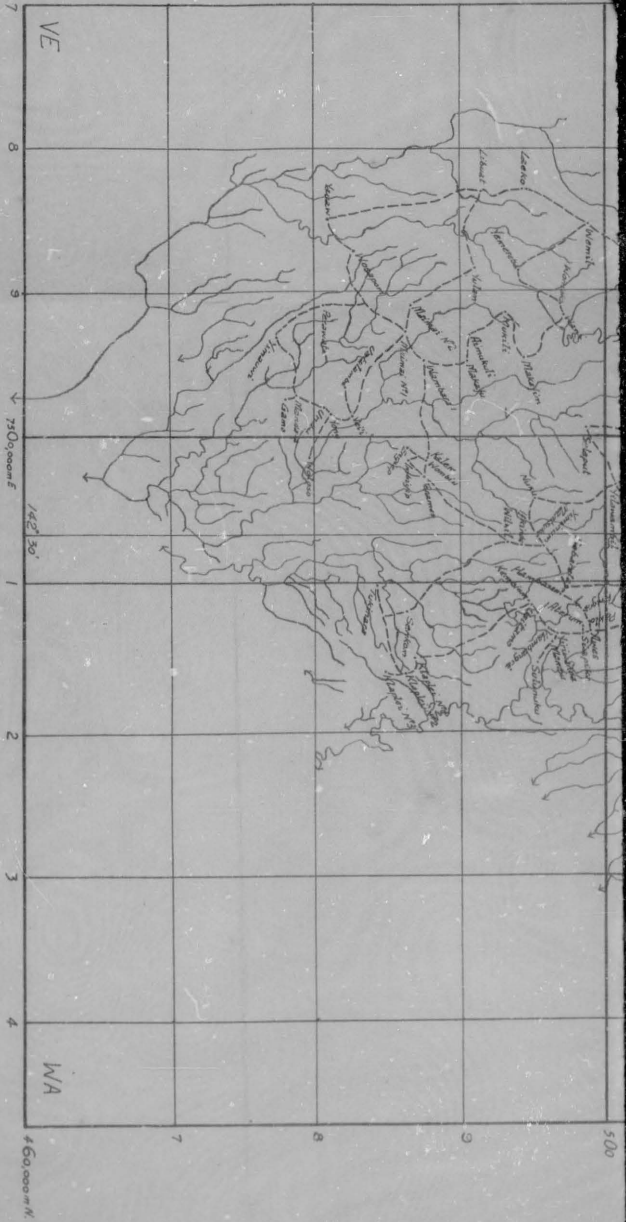


Scale 1" = 1/2 mi

PANGRANGIC SKETCH OF THE EASTERN PALEI AREA
FROM WIMBERAU VILLAGE.



Scale 1" 30' - 3"



PALAEI-MAIMAI

AITAPE P/R 4/1952-53



TERRITORY OF PAPUA AND NEW GUINEA.

PATROL REPORT

District of SEPIK Report No. AITAPE 5 of 52/53

Patrol Conducted by R.H. BAMFORD 4/A.D.O.

Area Patrolled AITAPE ISLANDS

Patrol Accompanied by Europeans —

Police 3.

Natives N.M.D. 1.

Duration—From 19/5/1953 to 23/5/1953 + 26/5/53

Number of Days 6.

Did Medical Assistant Accompany? NO.

Last Patrol to Area by—District Services 1/8/1952

Medical ... 1/19

Map Reference AITAPE 4m/s - 11m/s Series

Objects of Patrol ① ROUTINE ADMINISTRATION

② REVISION OF CENSUS

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ 19

District Commissioner

Amount Paid for War Damage Compensation ... £

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

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

Personal File Natives

TERRITORY OF PAPUA AND NEW GUINEA.

PATROL REPORT.

Patrol Report No. 5- 52/53

Area Patrolled: Aitape Islands,
Aitape Sub-District,
Sepik District.

Officer Conducting Patrol: R.H.Bamford, a/A.D.O.

Personnel accompanying: R.P & N.G.C. Sergeant....1.
Constables...2.
Native Medical Orderly.....1.

Object of Patrol: 1. Routine Administration.
2. Revision of Census.

Duration: 19.5.53 to 23.5.53 and 26.5.53 ----- 6 days.

Map Reference: AITAPE 4miles - 1 inch Series.

INTRODUCTION:

The area patrolled, consisting of ANGEL, SELEO, ALI and TUMLEO Islands, and YAKOI village, near Aitape, was visited last by this Department during August, 1952.

DIARY:

- 19.5.53. Departed Aitape Station by the Catholic Mission pinnace, for SELEO Lined and inspected SELEO, and inspected the new Mission station.
20.5.53 Departed SELEO for ANGEL, and in afternoon proceeded to ALI.
21.5.53 Departed ALI in the evening for TUMLEO.
22.5.53 At TUMLEO.
23.5.53 Departed TUMLEO by canoe, and returned to AITAPE Station.
26.5.53 Lined and inspected YAKOI village.

NATIVE SITUATION.

The natives generally appear to be very content, and live in harmony with one and other. There were a few minor complaints brought to the attention of the patrol, but these were amicably settled out of court.

There appears to be quite an incidence of adultery in the area, and this can be attributed mainly to the unhappy system of "sister exchange" The luluai of ALI island has tried to stamp out this practice, and seems to have had some success. The patrol attempted to discourage sister-exchange at the other islands, and it is hoped that the advice given will be heeded.

VILLAGES & VILLAGE OFFICIALS:

ANGEL Island:

The village area takes up all the space on this small island, which is divided by an invisible barrier, one half comprising SOKULAL and the other half comprising ANOITIAREN "hamlets" - a clan division.

The houses are very well built and conform to the European pattern.

Drinking water is caught in drums which in some cases collected mosquito larvae. The natives were told to pour a little kerosene on the water occasionally, which could be removed by overflowing the drums.

The Luluai of ANGEL, is not an impressive fellow, and appears to have no authority, however his duties are capably carried out by a native BUN, who styles himself as "councillor". As the luluai is rather old, this arrangement is satisfactory.

SELEO Island:

Although this village was found clean, it was a little dilapidated. The reason for this is that most of the young men are employed, leaving their houses to deteriorate, or be repaired by their womenfolk.

The greater part of the island belongs to Messrs. Colyer Watson, who ran a plantation there pre-war, and the natives have little ground for gardening purposes.

There are two or three fresh water wells on the island, but are little used as the natives catch rainwater in drums in the village area.

As in ANGEL, the "councillor" carries out the duties of the village officials. The luluai is a dodderly middle-aged fellow with little intelligence or initiative, however he does no harm, and "councillor" RAPOP discharges his duties efficiently.

ALI Island:

This is the most impressive of the group. The island consists of five hamlets stretched along the eastern shore; PUYAT, TAURALI, AITLAL, TIALTALIO and MALUNG. ~~MALUNG~~. The hamlets were found to be very clean and tidy, and the natives have taken pains in constructing their houses, which in many cases showed imagination in design.

Drinking water is obtained similarly to SELEO Island.

The Luluai, YARI, seems to be an intelligent fellow, and has the respect of the natives. Tutul KATJO, was away at the time of the patrol, and no comments can be made on his ability.

TUMLEO Island:

The island comprises of four hamlets, namely, ANUPES, ALI, AINAMUL and SAPI. The houses are scattered about the island, and there is no attempt at grouping the buildings into living areas, however as the area of the island is limited, it is no difficulty for the village officials to police the houses and surroundings with regard to cleanliness, etc. The housing, although quite good, is not nearly up to the standard of ALI.

Drinking water is obtained similarly to SELEO Island.

YAKOI Village:

As at TUMLEO, the houses of Yakoi are scattered throughout the village's ground. As some of the houses and surrounds were unkempt, and hastily cleaned for the benefit of the patrol, this arrangement is not satisfactory, however, as Yakoi ground is in close proximity to the Aitape Station, the natives are unwilling to leave their respective cocconut groves and gardens in case of theft and trespass by the station labourers. This is quite possible. The Village Officials were told that the natives may remain where they are as long as they keep their respective houses and grounds neat and well kept.

Luluai Joseph, who used to have authority in TUMLEO as well as YAKOI, is liked and respected by his villagers, however is growing old, and probably does not exert the authority that he used to. Luluai ALAI of TUMLEO, is an energetic and capable official, and rather resents any interference on the island by Joseph. It was decided that Joseph should restrict his duties to Yakoi, and leave the full management of TUMLEO to luluai ALAI.

AGRICULTURE.

Due to the lack of ground for cultivation on the islands and the condition of the soil, the islanders are dependant on the mainland for their food supplies, mainly by trading saucapans and smoked fish for sago at the closest mainland villages. This food from the mainland has to be obtained and stored on the islands during the Rai Wind (south-east) season to provide for the North-west season when the islands are completely cut off by wind and heavy seas.

Because there is little ground available for cultivation on ANGEL, SELEO and ALI islands, the German Administration granted to these islanders an area of land near the WIGIA River on the mainland for cultivation purposes. There is a small coconut plantation on this land, but the islanders have abandoned gardening there on any large scale, as they complain of trespass by pigs from nearby Lemiong village.

TULEO island has many pockets of fertile soil, and kaukau and taro grows quite well here, however the natives prefer the sago as a staple, which they collect during Rai season, from their own ~~gardens~~ ground around YAKOI and by purchase from nearby mainland villages.

Fish plays an important part in the islanders' diet, and are caught in nets and speared. The bulk of the fish caught by the ANGEL, SELEO and ALI people are smoked and used as trade. Strangely, the TULEO people catch few fish and manufacture no nets, so they are obliged to purchase smoked fish from the other islands.

There are no pigs kept on the islands, although a few are kept on the mainland. Poultry is kept by the islanders although fowls are not plentiful. SELEO island abounds with flying fox, which damages fruit trees on that island, but are a useful source of meat.

TRADE & COMMERCE.

As already shown, the islands' economy is almost entirely dependant on inter-village trading, and there is a complex system of barter. Money is never demanded or accepted for food or native articles. For instance, if an ALI man requires sago or a canoe from, say, LEMIONG village he may be required to supply in exchange earthen saucapans, smoked fish and perhaps kerosene (although it is unusual for European items to be used for barter). The smoked fish he will produce himself; the saucapans he will obtain from TULEOs who are the sole manufacturers of this commodity, in exchange for smoked fish, and purchase kerosene from the stores at Aitape. It was mutually decided not to use money as an exchange medium to preserve the TULEO art of clay pottery and also the smoking of fish - both being much sought after on the mainland.

ALI island is a source of girigiri shell which is sold at two shillings per pound, however the market is limited and dependant on the needs of the Administration in the Highland areas.

To counter the instability of the girigiri market, the ALI natives are concentrating on the production of copra, but it is anticipated that the business will be small and will remain so.

MISSIONS AND EDUCATION.

The Franciscan Mission have stations at SELEO and ALI islands, staffed by a Father and Brother, and a Father, respectively.

The SELEO station was established essentially as a training school for catechists. This establishment was previously at Vanimo.

The Father at ALI, aided by two native teachers, runs a school on that island which has at the present a roll of 41 boys and 37 girls. It is believed that the native teachers will be replaced by nuns in the future.

There is also a school at TULEO island to accommodate the youth of that island, staffed by native teachers, and supervised by the Father at ALI, who makes weekly visits of inspection and to conduct Mass.

HEALTH:

The general health of the islanders is very good, and probably due to a good diet.

Eighteen patients were sent to the hospital at Aitape. They were mainly cases of advanced tropical ulcers, but included one case of advanced tuberculosis and one case of leprosy. Most of the ulcer cases were children who had successfully avoided medical treatment at the Aid Post.

There are medical Aid Posts at ALLI and TUMLEO, each staffed by a Native Medical Orderly. Both N.M.O.'s appear to be doing their job effectively, however, like most N.M.O.'s I have met, they persist in detaining patients who should have more experienced attention, with the idea of effecting the cure themselves, thereby hoping to gain a little prestige.

Village sanitation on the whole was good, garbage and night-soil being disposed of in the sea.

ROADS:

The limited roadways on the islands were all found to be in a good and clean condition, especially those on ALLI, which are bordered by flowers and hedges.

XXXXXXXXXXXXX: CENSUS:

The total population has increased by 12 since the last census revision in August, 1952, and this has been due mainly to inward migration. Apart from this migration, the population figure would remain stable, there being 19 births and 16 deaths, in the last nine months.

There were only few young men present at SELEO at the time of census, the majority being away at work. The Iulual was instructed to dissuade the remaining young men ~~XXXXXX~~ from seeking employment until those absent returned to the village.

There has been no recruiting activity in this area.

CONCLUSION:

The patrol was wholly satisfied with this area, and pleased to note the general contentment of the people.

The TUMLEO people, pro-Japanese during the War and later beaten by the Japanese and subsequently by the Allies, now show little resentment and dislike for the Administration and Europeans as reported in earlier patrols, and seem resigned to the fact that the Europeans are here to stay.

REPORT ON POLICE PERSONNEL ACCOMPANYING PATROL -AITAPE ISLANDS MAY 53.

Reg.No.5200B Sgt.MANAWAMBI

A good N.C.O., however inclined to be slovenly in his appearance.

Reg.No. 2 1B Const. KAPO

A good constable. Performed his duties satisfactorily, and always appearde smart and tidy.

Reg.No.8060 Const MASA

This was the first patrol for this constable, and he performed his duties admirably. Always neat and smart.

VILLAGE POPULATION REGISTER

Year 1952-1953

HITAPE ISLANDS

Govt. Print.—1391/16-52

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS												MIGRATIONS				ABSENT FROM VILLAGE AT WORK				LABOUR POTENTIAL				FEMALES		TOTALS (Excluding Absentees)		GRAND TOTAL							
				0-1 Mth.		0-1 Year		1-4		5-8		9-13		Over 13		Females & Child Birth	In		Out		Inside District		Outside District		Govt.		Mission		Males				Females	Female	Male				
				M	F	M	F	M	F	M	F	M	F	M	F		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M		F			M	F		
SELEO	19-5-53	1													1	1			11	7							5	36	1	16	15	2	13	42	19	16	78		
ANGEL	20-5-53	1													1		1			3							6	39	6	61	1	24	2	14	13	30	30	90	
ALI	21-5-53	5	3	1	1		1	5							1	2	2	1	39	10	19	5			2	35	118	26	92	7	115	3	74	53	117	137	446		
TUMLEO	22-5-53	1	5		1										1	1	2	2	5	4	10		4			21	69	20	45	3	60	3	44	61	78	52	259		
YAKOI	26-5-53	1	2												1	1	4	3	1	1	5	2	2			16	32	10	23	3	28	3	25	21	27	34	108		
TOTALS		7	12	1	2	1	5								2	5	1	6	6	4	4	35	15	48	14	6	2	93	270	73	197	14	232	3	170	160	271	259	920