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***PATROL REPORTS***

DISTRICT: CENTRAL

STATION: AVUKUPU, 1953 - 1954

Original documents bound with reports  
for: Kairuku, volume 6.

# Papua New Guinea Patrol Reports

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PATROL REPORT OF: KAIRUKU

ACCESSION No. 496

VOL. No: 6 : 1953-1955 NUMBER OF REPORTS: 16

{ DUPLICATION }

AVUKUP.

REPORT NO:	FOLIO	OFFICER CONDUCTING PATROL		AREA PATROLLED	MAPS/ PHOTOS	PERIOD OF PATROL
[1] 1-1953/54	1-9	SHARP - J. R.	P.O.	MEKEO CENSUS SUB-DIVISION		19/9/53-30/9/53
[2] 2 - "	10-23	LAMBSEN - W. J. C.	"	BUSH MEKEO AND MEKEO		10/2/54-27/3/54
[3] 3 - "	24-33	"		WAIMA KIVORI CENSUS SUB-DIVISION		5/4/54-13/4/54
[ ]						
[ ] KAIRUKU - 1953/54						
[ ] 1-1953/54	34-44	PEARSE - R. E.	C.P.O.	RORO CENSUS SUB-DIVISION		7/7/53-20/7/53
[5] 2 - "	45-50	TOMASETTI - W. E.	A.D.O.	BUSH MEKEO CENSUS SUB-DIVISION	"	11/7/53-25/7/53
[6] 3 - "	51-55	" "	"	NARA CENSUS SUB-DIVISION		24/8/53-24/8/53
[7] 4 - "	56-61	" "	"	GABADI " "		21/9/53-1/10/53
[8] 5 - "	62-68	" "	"	KUNI " "		9/11/53-28/11/53
[9] 6 - "	69-76	LAMBSEN - W. J. C.	P.O.	FANE-KIVORI " "		18/1/54-23/1/54
[10] 2-1954/55	77-83	GOODGER - J. R.	C.P.O.	RORO CENSUS DIVISION	map.	10/8/54-24/8/54
[11] 3 - "	84-94	TOMASETTI - W. E.	A.D.O.	GABADI AND NARA CENSUS SUB-DIVISION		6/9/54-17/9/54
[12] 4 - "	95-104	GOODGER - J. R.	C.P.O.	BUSH MEKEO CENSUS SUB-DIVISION		24/9/54-2/10/54
[13] 5 - "	105-110	TOMASETTI - W. E.	A.D.O.	KUNI CENSUS SUB-DIVISION		6/11/54-28/11/54
[14] 6 - "	111-119	GOODGER - J. R.	C.P.O.	RORO " " "		10/1/55-27/1/55
[15] 7 - "	120-131	LAMBSEN - W. J. C.	P.O.	MEKEO " " "		10/1/55-2/2/55
[16] 8 - "	132-141	ERSKINE - J. A.	"	WAIMA-KIVORI CENSUS SUB-DIVISION		20/4/55-29/4/55
[ ]						
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CENTRAL DISTRICT PATROL REPORTS

1953/54 and 1954/55

AVUKUPU (BASE CAMP) & KAIRUKU

<u>Report No.</u>	<u>Officer Conducting Patrol</u>	<u>Area Patrolled</u>
<u>AVUKUPU</u>		
1 - 53/54	J.B.Short	Mekeo Census Division
2 - 53/54	W.J.G.Lambden	Bush Mekeo and Mekeo
3 - 53/54	W.J.G.Lambden	Waima - Kivori Census Division
<u>KAIRUKU</u>		
1 - 53/54	R.E.Pearse	Roro Census Division
2 - 53/54	W.E.Tomasetti	Bush Mekeo
3 - 53/54	W.E.Tomasetti	Nara Census Division
4 - 53/54	W.E.Tomasetti	Kabadi Census Division
5 - 53/54	W.E.Tomasetti	Kuni Census Division
6 - 53/54	W.J.G.Lambden	Waima - Kivori Census Division
<del>7 - 53/54</del>	<del>W.E.Tomasetti</del>	<del>Mekeo Census Division</del>
<del>1 - 54/55</del>	<del>W.E.Tomasetti</del>	<del>Mekeo Census Division</del>
2 - 54/55	D.R.Goodger	Roro Census Division
3 - 54/55	W.E.Tomasetti	Kabadi and Nara Census Divisions
4 - 54/55	D.R.Goodger	Bush Mekeo
5 - 54/55	W.E.Tomasetti	Kuni Census Division
6 - 54/55	D.R.Goodger	Roro Census Division
7 - 54/55	W.J.G.Lambden	Mekeo Census Division
8 - 54/55	J.A.Erskine	Waima - Kivori Census Division

all cleared by HQ 24/2/70



TERRITORY OF PAPUA AND NEW GUINEA.

Mekeo Administrative Area,  
AVUKIURU.

9 October 53.

The District Commissioner,  
Central District,  
PORT MORESBY.

PATROL REPORT NO. AVUKIURU 1/53-54.

Report of a patrol to the MEKEO.

Officer conducting Patrol: SHORT, J.B. Patrol Officer.  
Area patrolled: MEKEO Census S/D.  
Object of patrol: General Administration.  
Duration: 19/9/53 to 30/9/53.  
Personnel accompanying: 3 native police.

DIARY.

19 Sept. 1400 left EPO for INAWI. Arrived INAWI 1600.  
Meeting with village officials.  
20 Sept. Sunday, observed at INAWI.  
21 Sept. At INAWI. General administration and inspection of  
mechanical and hand rice-fields. Slept.  
22 Sept. 0810 left INAWI for INAWAUNI per bicycle.  
Arrived INAWAUNI 0950. General administration and  
inspections. Slept.  
23 Sept. 0850 left INAWAUNI for BEHEO by foot. 1020 Arrived  
BEHEO. General administration and inspections.  
1330 left BEHEO for RARAI. 1430 arrived RARAI.  
General administration. Slept.  
24 Sept. 0800 left RARAI for ANOAMO per bicycle. 0900 arrived  
ANOAMO. General administration.  
1230 left ANOAMO for BEIPA, arriving 1300. General  
administration and inspections. Slept.  
25 Sept. 0800 AIPEANA. General administration and inspections.  
1200 left AIPEANA for ORIROPETANA arriving 1245.  
General administration. 1600 left ORIROPETANA for  
INAWAIA. Slept at Ag. Centre.  
26 Sept. Talks with village officials and inspected JESUBAIBUA  
rice field.  
27 Sept. Sunday - observed;

DIARY (cont.).

- 28 Sept. 0830 - JESUBAIBUA. General administration.  
1400 - INAWAIA. General administration and inspection.
- 29 Sept. 0800 - EBOA. General administration.  
1245 left EBOA for INAWABUI per bicycle, arriving  
1330. General administration. Returned to INAWAIA  
Ag Centre at 1630. Slept.
- 30 Sept. Patrol returned to BEREINA.

(B) DESCRIPTIVE INTRODUCTION.

1. This is the first patrol to be conducted from the Post in the newly established Mekoo Administrative Area. The Mekoo Census S/D is one of three S/Divisions which comprise the Area and lies on a low level plain on either side of the Angabanga River. It is about 6 miles from the sea at its nearest point, being separated from the coast by the Waimas and Roros, and extends for about 16 miles along the river. With the exception of IMOUNGA and INAWABUI, the villages are within 30 minutes walk of the river.
2. There are large areas of grassland in the Mekoo, particularly nearer the coast where the annual rainfall appears to be lower than inland. Large parts of the land are subject to flooding during the North-West season and this reduces the amount of land available for all the year round gardens. In spite of this no village seems short of land, either for present or future needs, although the Mekoo recoils at the thought of selling even the smallest block of.
3. During the past two months several trips have been made to the Mekoo villages which have been associated with Rural Progress Societies. These trips were directly concerned with the winding up of the R.P.S.'s and the establishment of Co-operative Societies, and the preparation of blocks for growing rice with mechanical assistance. They were conducted with other officers in the area associated with the new rice scheme.
4. This patrol was a routine one, but gave an opportunity to estimate the approximate area of rice being planted in the Mekoo this season, both by hand and with mechanical assistance, and also to gain an overall view of how the change-over from R.P.S. to the present scheme is viewed.

(C) NATIVE AFFAIRS.

5. The Mekoo seems to regard the appearance of a European in his village with deep suspicion. This may be due to the fact that most Europeans are Government Officers who frequently require carriers, but it seems more probable that it can be attributed to a series of idealistic promises, the fruits of which have so far failed to materialise. For example, in one village, a man passionately declared that they had been promised village electricity supplies and trucks but as yet had got nothing. This was suggested in other villages and particularly, it was noted, in those villages which have been associated with Rural Progress Societies and which are also in the proximity of Mission Centres.
6. Of course it is already realised that the Mekoo is a past master at tampering with the truth and even the most careful statement is given a variety of interpretations to suit the particular situation. He also likes to have something to complain



about, and will go to great length to detail some small omission while at the same time completely disregarding the gravest errors made on his part.

7. In the outlying villages where there has been less everyday contact, a friendlier atmosphere exists and the natives seem more willing to listen to suggestions, even if they were just as reticent in carrying out the same suggestions.

8. Compared with the Tolai, the Mekeo seems to have little idea of what he wants, and spends no time thinking about it. The suggestion that he should work for the benefit of future generations was not appreciated.

9. They are very quick tempered people and several times during the patrol natives who were annoyed by some trivial matter were seen to stand in the middle of the village and shout out their grievance for all to hear. This seems to explain the large number of assaults and threatened assaults which occur. One common reason for assault is the failure of a wife to have a meal ready on time. This is not an uncommon complaint in more civilised communities, although perhaps less likely to produce the same results.

10. The authority of the clan chiefs in most villages is undisputed, although in EBOA the chiefs told me that the reason for the failure of the village to clear their rice field this season was due to their lack of control over the people, and also because the chiefs themselves could not agree. In RARAI the eldest daughter of a dead chief who had had no sons had the power to choose the chief of the clan and she was using this power to control the clan by threatening to change the chief.

#### (D) NATIVE AGRICULTURE AND LIVESTOCK.

11. Gardens are numerous and generally well tended, and the food grown is both varied and in excess of consumption requirements. Some of the excess is sold at weekly markets at EPO and BIOTO and are always well attended.

12. At INAWAUNI a small experimental block of cacao, coffee and tea was inspected. Also growing there was some pepper and vanilla. The block had not been well looked after and was only cleaned up on the occasion of my visit. They wanted to know why the cacao was not bearing, it had been planted for just over 6 months, and were most surprised to learn that it would take about 5 years before they could expect any appreciable number of pods.

13. There seem to be a large number of pigs in all the villages and they are mostly unfenced, to the detriment of many gardens.

14. Fowls are fairly numerous and fowlhouses were noticed in several villages.

15. The production of rice and the change over from Rural Progress Societies is dealt with in a subsequent section.

#### (E) EDUCATION.

~~xxx~~  
16. The Catholic Mission has village schools in all villages and those close to the mission centres at BEIPA and INAWAIA are staffed by mission sisters. Attendance is often marred by the desire of parents to take their children to the gardens with them. Also at BEIPA ~~and INAWAIA~~ there is a

more advanced boarding school but this is not very large.

17. The mission at Yule Is. offers some opportunities for technical training, but there is a shortage of mechanics in the area and this is likely to become more noticeable if and when the rice scheme develops to the stage where machinery will be owned and operated by natives.

(F) ROADS AND BRIDGES.

18. At the moment the roads are in fairly good condition and extend to most of the villages. However the lack of a means of crossing the Angabanga River prevents vehicular traffic moving between villages on either side of the river.

19. A road is at present being built into the site of the new station and this will eventually join up with the present road to Kikimanga. One bridge has been built and another is under construction for this road.

(G) VILLAGES.

20. All villages were found to be clean during the patrol, but they are all very dusty during dry weather. This dust then turns to mud as soon as there is any rain.

21. Houses vary a great deal within the villages. There are some examples of very good houses to be seen, but there are a lot of small roughly constructed buildings in all the villages. There were many half constructed houses to be seen, and it seems that it takes 9 months or more to complete the building. When it is finally finished it has to last until it nearly falls down.

21. In INWABUI the natives have an arrangement with the Catholic mission by which they can get their own trees sawn into timber at the mission sawmill at Kubuna. The mission collects the logs and cuts them and keeps half the timber produced. Already there are some houses constructed with sawn timber in the village and it should do much to improve the standard of housing.

(H) VILLAGE OFFICIALS.

22. Majority of Village Constables are, either through choice or because they can't help it, very ineffectual, and much shouting and blowing of whistles is required to call up a village. This contrasts greatly with previous experience in Rabaul where villagers were always assembled and waiting when previous warning of a meeting had been given.

23. Also V.C.'s are very lax in reporting offenses. It is hoped that now that there is no need to cross over to Kairua more cases will be brought in.

24. Councillors who are not chiefs have little real authority to exert and so must frequently refer to their own chiefs, but the idea of only making councillors ~~with~~ chiefs did not generally seem to be agreed to. On two occasions chiefs who are councillors wanted to finish, saying that they thought their work as councillors interfered with their work as chief. This may not be the overall opinion but it is felt that if all councillors were chiefs and realised positions were allied, it would enable closer contact to be made with the people.

(I) CENSUS.

25. The last census in this S/D was done in January this year.

(J) HEALTH.

26. At the time this patrol was being conducted, the Medical Officer was conducting a patrol and Malarial Survey in the Mekeo and Bush Mekeo.



HEALTH (cont.).

All villages are within easy reach of village Aid Posts and mission Sisters make regular visits to all villages, so that few sores are to be seen. Medical Orderlies also reported fairly good attendance of sick at their Posts.

27. A new hospital, consisting of one Native material building has now been constructed on the edge of the Mekeo at Epo and is staffed by an experienced Medical Orderly. This is in a much more popular position than Kairuku hospital as many do not like crossing over to Yule Is.

(K) MISSIONS.

28. The Catholic mission has a monopoly of the Mekeo and has had for a considerable number of years. After experience with the same mission in Rabaul the difference in the degree of its influence of the mission over the natives is very noticeable. The Mekeo treats religion as a convenience and the mission exerts very little control over life in the village itself. Several cases of divorce and polygamy were met with, and in one particular case, a young well educated man who had been brought up close to the mission decided to leave his wife and marry another girl, although fully aware of the mission's reaction.

(L) RICE PROJECT.

29. A survey of the total area of rice being grown this season was made during this patrol. It was too early to get exact figures of all the areas to be planted as much of the clearing had not been completed. But sufficient had been done to indicate that the natives have not altogether lost interest and are still hopeful of making some money out of rice.

30. The area of rice being planted with mechanical assistance this season is not large considering the land and labour available. But after seeing the dissatisfaction of the natives in the results of the Rural Progress Societies, and to them results must surely mean cash or its equivalent in goods, the small area is not surprising.

31. Even if the Mekeo does not like to work do any extra work, and he has no great need for more money than he can get with an occasional sale of copra or betelnut, when he does some work he surely wants to see some tangible result to it.

32. After much procrastination clearing, which in no case was difficult, was finished and on the mechanical blocks and the ploughing of these blocks has now been done by the D.A.S.F. Officers at the two Extension Centres in the area.

33. The measured areas of these blocks are as follows:-

BEIPA	..	..	..	..	..	18.8	acres.
APIRANA	..	..	..	..	..	13.2	"
INAWI	..	..	..	..	..	15.2	"
JESUBAIBUA	..	..	..	..	..	12.9	"
INAWAIA	..	..	..	..	..	10.1	"
Total						70.2	"

34. In addition Beipa, Aipeana and Inawaia have requested that additional areas be ploughed, and at Inawaia clearing is well under way of a block almost as large as their first one.

RICE PROJECT(cont.).

35. As well as these mechanised blocks the patrol showed that other villages are interested in the production of rice for sale. Most of the villages are clearing land to plant by hand. In all cases this is bus land which means that after clearing is finished quite a large percentage of the actual area of a block is wasted, being taken up by stumps of big trees and logs which are too big to burn or carry away.

36. These blocks are being worked in a variety of ways. Some are done on a clan basis, while others are worked by groups consisting of half a clan or a group of brothers and their families down to one group of a man and his wife.

37. The approximate total area for each village is given below.

INAWI	..	..	..	27	6	acres	consisting	of	5	blocks.
RARAI	..	..	..	27	"		"	"	5	"
AMOAMO	..	..	..	4	"		"	"	1	"
BEIPA	..	..	..	17	"		"	"	5	"
AIPERANA	..	..	..	11	"		"	"	2	"
EBOA.	..	..	..	12	"		"	"	3	"
INAWABUI..	..	..	..	8	"		"	"	1	"
Approximate Total				85	"					

INAWAUNI, BEBEO and ORIROPETANA have decided on their pieces of ground but have not yet started work on them. There seems to be no reason to disbelieve them, particularly the ~~last~~ 2 last mentioned villages, as they have on previous occasions grown rice for sale to the R.P.S. at INAWAIA.

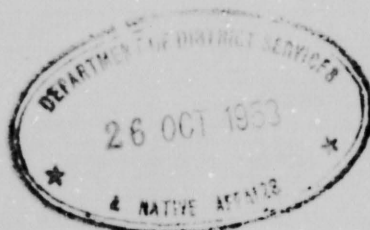
38. Rural Progress Societies have been wound up at Aipeana, Beipa and Jembaibua. In each case there was much dissatisfaction with the amount of money paid back and meetings were fairly stormy. But as explained earlier, the Mekeo is easily roused to anger and most complaints have now been forgotten. These three villages have now formed their own Co-operative Societies and the readiness with which they have done this shows that they have some confidence in the new scheme.

*John B. Short*

(John B. Short).  
PATROL OFFICER 1/C.



FAB/MB.



30-6/611

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

23rd October, 1953.

Patrol Report - AWUKUPU 1/53-54.

A well written and informative Patrol Report.

NATIVE AFFAIRS:

The existence of the situation as outlined in paragraph 5 is not surprising as natives are apt to examine any new idea or institution in the hope of finding it a new and easy way to wealth. They are apt to convince themselves that they have found it and when disillusionment occurs it is natural and also human for them to attach the blame to anybody but themselves. This is what probably happened with the former Rural Progress Societies and, unless due precautions are taken, will happen with the new Co-operative Societies.

*F. A. Bonsted*  
.....  
(F. A. Bonsted)  
a/District Commissioner, C.D.

TERRITORY OF PAPUA NEW GUINEA.

Mekeo Administrative Area,  
AVUKUPU.  
30 March, 1954.

The District Commissioner,  
Central District,  
PORT MORESEY.

PATROL REPORT No. AVUKUPU 2/54-54.

Report of a patrol to the Bush Mekeo and Mekeo.

Officer conducting Patrol: W.J.G. LAMBDEN P/O

Personnel accompanying: (a) 10/2/54 to 1/3/54

Corporal MOMBI  
Constable UPERI  
N.M.O. DOMINIK

(b) 22/3/54 to 27/3/54

Constable APURU  
Constable AMBIANCA.

Area Patrolled: Mekeo and Bush Mekeo

Duration: 10/2/54 to 1/3/54 and 22/3/54 to 27/3/54

(26 days)

Objects of patrol; (1) Mekeo Census Revision  
(2) General Administration

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(a) DIARY.

Wednesday 10 February 54.

Departed AVUKUPU on foot at 0930. Arrived HAUAMERI at 1030. General Administration.

Thursday 11 February 54.

Left HAUAMERI on foot at 0800 and arrived HEREPARU at 0900. General Administration. Departed HEREPARU at 1030 on foot and arrived BABANGONCO at 1300. General Administration.

Friday 12 February 54.

To APANAIFI by canoe. (0900-1400) General Administration

Saturday 13 February 54.

General Administration at APANAIFI.

Sunday 14 February 54.

At APANAIFI.

Monday 15 February 54.

Departed APANAIFI by Canoe at 0800 and arrived PIUNGA at 1300. General Administration.

Tuesday 16 February 54.

To AMIAKA by canoe. (0800-1100). General Administration.

Wednesday 17 February 54.

By canoe and foot to ENGEFA. (0730-1000). General Administration. Returned to AMIAKA.

Thursday 18 February 54.

On foot to INAKUNA. (0800-0915) General Administration and then on to MAIPA by foot. (1300-1400) General Administration.

Friday 19 February 54.

Departed MAIPA on foot at 0800 and arrived IOL at 0915. General Administration. Then by foot to IMOUGA (1200-1300). Revised Census and General Administration.

Saturday 20 February 54.

On foot to INAWAUNI (0800-1100). Revised census and General Administration.

Sunday 21 February 54.

At INAWAUNI.

(2)

Monday 22 February 54.

On foot to BEBEO (0800-0900). Census Revision and General Administration. Departed BEBEO at 1200 and arrived RARAI at 1300. Revised census and general administration.

Tuesday 23 February 54.

Departed RARAI on foot 0800 and arrived AMOAMO AT 0915. Revised census and general administration. On foot to BEIPA at 1300 and arrived at 1400. General Administration.

Wednesday 24 February 54.

Census revision and general administration at BEIPA.

Thursday 25 February 54.

Census revision and general administration at AIPEANA.

Friday 26 February 54.

On foot to ORIRO IMAHA (0800-0930). Census revision and general administration. Returned to BEIPA.

Saturday 27 February 54.

On foot to INAWI (0750-0815). Census revision and general administration. Returned to BEIPA.

Sunday 28 February 54.

At BEIPA.

Monday 1 March 54.

Returned to AVUKUPU by D.A.S.F. tractor. (0900-11100).

Tuesday 2 March - Sunday 21 March 54:

Routine station duties and visit to Kairuku.

Monday 22 March 54.

Departed AVUKUPU on foot 0830 and arrived INAWAIA at 1300.

Tuesday 23 March 54.

Census revision and general administration at JESUBAIAHA.



Wednesday 24 March 54.

Census revision and general administration at INAWAIA.

Thursday 25 March 54.

Census revision and general administration at EBOA.

Friday 26 March 54.

To INAWABUI by D.A.S.F. tractor. (0830-0930). Census revision and general administration. Returned to INAWAIA.

Saturday 27 March 54.

Departed INAWAIA on foot at 0830. Arrived INAWAE at 1900. Census revision and general administration. On to AVUKUPU by foot. (1500-1700).

END OF PATROL.

(b) DESCRIPTIVE INTRODUCTION

1. This patrol for convenience took in both the Mekeo and Mekeo census sub-division. Both these sub-division are situated on or close to rivers. The Bush Mekeo villages with the exceptions of ENGEFA and INAKINA, are all situated on either the AKAIKU or INAKUPUNGA rivers. With the exception of IMOUNGA and INAWABUI, all Mekeo villages are within 30 minute of the Angabunga River.

2. The Bush Mekeo is bounded on the North by the Gailala Sub-District, on the East by the Mekeo census Sub-division, on the South by the Waima Kiviri C.S.D. and on the West by the Kerema Sub-District, on the East by the Kuni C.S.D., on the south by the RORO C.S.D. and on the West by both the Waima-Kiviri and Bush Mekeo C.S.D.'s.

3. These 2 C.S.D.'s with a total population of 5313 comprise approximately three-quarters of the area administered from the newly established Patrol post at AVUKUPU. The Bush Mekeo has a population of 1959 spread among 8 villages while the Mekeo has a population of 4254 living in 14 villages.

4. Both these areas are, during the North-West season, subject to flooding. The Bush Mekeo consists of flat rain forest type country while the Mekeo has large areas of grassland. Both areas are fairly flat with a range of low hills running roughly along the borders of the Bush Mekeo-Mekeo and Bush Mekeo-Waima Kiviri.

(c) NATIVE AFFAIRS.

5. A marked difference in the attitude towards the patrol was noted when the lower Mekeo villages were reached. In both the Bush Mekeo and Upper Mekeo villages of IMOUNGA and INAWAUNI the general attitude towards the patrol was excellent while in lower Mekeo villages there appeared to be a certain amount of difference. For example, in all Bush Mekeo villages large amount of food, both cooked and raw, were offered to the patrol while in the Mekeo villages very little was offered and anything was offered it was generally oranges which appeared to have been picked up off the ground. There is certainly no shortage of food in either the Mekeo or Bush Mekeo. Another example was in the way the village people came for a medical lineup or census. The Bush Mekeo people generally came nearly straight away while the Mekeos would straggle in for about an hour or more. On the whole I found that the Bush Mekeo people were much more freindlier than the people in the Mekeo villages lower down the Angabunga River.

6. With the exeception of pigs the most common cause for complaint in both these areas is land. As in most other native societies land is the only major asset possessed by the people who jealously guard their rights. In the majority of villages visited during the patrol land disputes both within and outside the clan were brought up. Most of these disputes concern land boundaries and have been going on for some years. As the Mekeo are very quick tempered people these disputes often lead to village and inter village brawls.

7. Pigs, as in other parts of the Territory cause many dispute. Most villages and gardens are unfenced or where they are fenced the fences have fallen into disrepair. Various village officials reported that they have tried to get the people to renew or construe new fences but so far there has been little if any response. The people realize that the pigs are destroying their garden but seem reluctant to expend the necessary energy to do this work.

(d) AGRICULTURE AND LIVESTOCK.

8. Both these areas have large gardens. All villages have ample food and some have a surplus. Some of this surplus is taken to the D.A.S.F. station and to the markets at BIOTO and IPO which operate at weekly intervals.

9. Pigs and fowls are common in all village.

10. The Bush Mekeo abounds with life and has considerable numbers of wild pigs and cassowary. The Mekeo, on the other hand, has very little wild life and these people are forced to go long distances to hunt. This could possibly be explained by the large numbers of shotguns at present held in the Mekeo villages and the fact that there are only a few guns in the Bush Mekeo.

11. An experimental plot of coffee, cacao, pepper, vanilla and tea was inspected at INAWAUNI. This plot was planted by the Mission teacher stationed at this village and appears to be growing quite well.

Poor Copy of  
the Original



(c) VILLAGES.

13. Most of the villages were seen in good condition. Several houses were in poor condition but on the whole the majority of the houses were in quite good order.

13. The Bush Mokeo village of BAWANGCHOO has moved back about 200 yards from its previous position. This was made necessary by erosion caused by heavy rain. Much the same thing has occurred at the Mokeo village of INANAK where at present there is a 4 foot deep stream running through the centre of the village. This village has always been subjected to flooding but the people show no desire to move to a better site. A few months ago the village was burnt down but was rebuilt on the old site.

14. The bush Mokeo village of APANAIFI is built on the banks of the INAUFUNGA River but when this river floods the people move to another smaller village built on a hill behind the main village. When the floods have subsided they return to APANAIFI. They seem to prefer this constant shifting than to living permanently on the hillside.

15. Within the villages there are various styles of houses. Some are built high up off the ground, some have rounded ends and a few are built of adzed timber. Houses in both these areas are much the same. The INANAK people have an arrangement with the Catholic Mission whereby they can obtain sawn timber.

(d) MISSION AND EDUCATION.

16. The Mission of the Sacred Heart has village schools staffed by native teachers in all villages right throughout the area. These schools are well attended by the children of the various villages. There is also a village school run by the L.M.S. at APANAIFI.

17. In addition to these village schools the M.S.C. has boarding school at MAINOHANA and YULE ISLAND. Mission Sisters also run schools at BEIPA and INANAK. The children from the village schools may graduate to one or other of the above schools.

18. The main cause for children not attending school or missing days appears to be that the parents sometimes take them to the gardens. There has been a certain amount of truancy. This has been partly overcome in some villages by one of the village officials escorting the children to the school.

(e) ROAD AND BRIDGES.

19. Most roads were in good condition. The vehicular road from EPO to BEIPA had become a bit overgrown and villages concerned were instructed to see that the road was cleaned. I have since heard that this has now been completed.

20. There are no vehicular roads in the Bush Mokeo and all walking tracks, although very muddy are in good order.

Poor Copy of  
the Original

**(N) HEALTH.**

21. W.M.O. DOMINIE accompanied the first stage of the Patrol and medical inspection were carried out in all villages visited. Various cuts and sores were treated in the villages.

22. The general of all people seen was good. These people have access to various Aid Posts in the Mekeo and Medical facilities are available to them at the Mission centres at BEIPA and MAIPA. In addition to the above Mission Sisters pay regular visits to the closer Mekeo Villages.

23. The Medical Ordery who has been stationed at MAIPA was not present when the village was visited by the patrol. The village people complained to me that he spends most of time at his own village of BARAI and is rarely at the Aid Post. They requested that he be removed and another man put in his place. This has been reported to Dr. Messer, the Medical Officer at Kairuku, who has stated that he will replace this N.M.O.

**(1) VILLAGE OFFICIALS.**

**(a) Village Constables:**

24. Two new appointments in the Bush Mekeo and 2 in the Mekeo have been recommended. These were caused by the dismissals of the AMIAKA and BEIPA V.C.s, the death of the BABANGONGO V.C. and the resignation of the ORIKOPETANA V.C.

25. The majority of the V.C.s seem to be ineffectual. This is more noticeable in the Mekeo than the Bush Mekeo.

26. The V.C.s are now reporting more offences than previously. This may possibly have resulted from several V.C.s being convicted in the C.N.M.

**(b) Councillors:**

27. Many civil claims which the councillors have attempted to settle out of court have generally resulted in each side of the dispute trying to shout the other down.

28. Some Councillors do not appear to understand what their job involves. Many of them tend to regard themselves as assistant village policemen. Several asked me why the V.C.s were paid by the Administrations and Councillors were not. The difference between a V.C. and a councillor was where ever necessary explained.

**(c) Ferryman:**

29. Ferryman are placed at all river crossings and have been doing a good job. Most of these men live at the crossing and are always available. The only exception is one of the APANAIFI ferryman who has seldom been at his post. I intend to dismiss this man and appoint another in his place.

**(1) LAW AND JUSTICE.**

30. Fifteen cases were heard in the Court for Native Matter and resulting in 10 convictions. The majority of the charges were for fighting and threatening language.



(k) CENSUS.

31. The Bush Mekeo was revised in July 1953 while the Mekeo census was revised on this patrol.

32. Figures extracted from the census sheet are as follows:-


MEKEO	Male	Female	Total.
Total Population 1953	2,223	1,902	4,125
Total Population 1954.	2,289	1,965	4,254
Births 1954	104	91	195
Deaths 1954	51	39	90
Absent at work.	276	6	276
Labour Potential	1,180	986	
Absent at school	56	3	59
Women of child bearing age.		930	930
Pregnant Women		105	105

33. On the above figures 22.9% of males aged 16-45 are absent at work either in the central or other District. The majority of these employed in other District are in Lac. Pregnant women form 11.3% of the women of child bearing age. During the 12 months there has been a natural increase of 2.6% and a total increase of 3.1%. The difference between these percentages would be accounted for by the number of migrations and also by the number of people who have been absent in other places and whose names have not previously been recorded in the census books.

(1) MEKEO RICE PROJECT.

34. Various village rice plots both hand and Mechanical plots were inspected. Many of the BKIPA side of the Angabunga River have been heavily intergrown with corn, bananas and taro. In some plots this has retarded the growth of the rice. Most rice plots seen are unfenced and consequently pigs have been entering and knocking the rice down.

35. Most of the village people appear to have lost interest in the scheme. I think that the people now realize that they can get bigger returns with a lot less effort by selling betel nut and oranges and copra than by planting rice and waiting for many months before they get cash return for rice. The initial interest has now gone. This is shown I think by the reluctance to keep pigs out of the rice and by the fact that other crops have been intergrown with the rice.

  
(G. Lambden).  
PATROL OFFICER:



30-1-1

District Office,  
KINSHASA, C.D.  
15 April 1954.

The District Commissioner,  
Central Division,  
PO BOX 10000.

NATION REPORT - SUMMARY No. 2/23-54. 15.4.54.

Four copies of the above report are attached. The delay in forwarding is due to fact that the report had to be re-typed at this office, as the private machine used by Mr. Menden is not capable of taking the requisite number of copies.

Comments: Para 8. The Maken are a notoriously suspicious community though they have joined more than most as a result of European contact.

Para 10. Far too many Special Area Permits have been issued in the entire sub District in the past.

Para 11. The question of the cases at Inzambi is being referred to the Agricultural officer at Ebo, to ensure compliance with the regulations relating to this crop.

Para 22. Though the census figures show there were then twice as many births as deaths, it is disquieting to observe that of 90 deaths, 40 are those of children under 14 years.

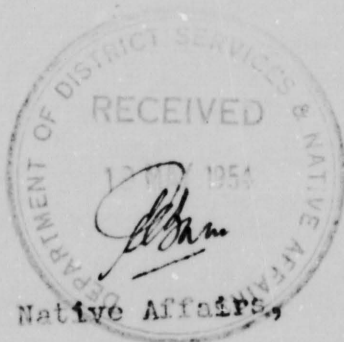
Para's 34 and 35. Maken Rice Project. The Agricultural Extension Officer at Ebo reports that in January he "advised" the people not to interplant the rice with other crops. Unfortunately he did not advise us of this matter until late March, by which time it was too late to take any effective action. This is the first occasion on which such interplanting has taken place in the ploughed blocks, and it emphasises the difficulty of training a native community in our own methods of pure crop agriculture. The Maken still regard rice growing as an activity related on them by the administration and while they are willing to pretend to a "shop-window" enthusiasm while a District Services officer is present, they make no such pretence to anybody else; nor do they follow it up with any conscientious and thorough-going effort. An example is that the Inzambi people themselves asked for certain plots to be machine-cum, and agreed, in my presence, to clear an approach for the drill. On my departure they refused to carry this out, claiming it was the duty of the Agricultural officer to clear his own road. It was not till I had revisited their villages and upbraid them for their two-faced tactics that they finally cleared the way. Similarly they will ask the mechanic at Ebo to repair their engines - for the rice-mills - but refuse to help him by turning the crank-handle or fetching water for the cooling system. This behaviour which is outrageous by anyone's standards, they explain by the claim that the mechanic is paid by the Government to do the work for them. It is not only impossible to achieve any considerable success in the face of such an attitude from people whose genuine co-operation is an essential factor; it is also an undignified and most undesirable pandering to their childishness to attempt to persuade with them. The Maken derive an income from the sale of garden produce that is high by native standards, and already greater than the cash demand of their community. Garden produce also gives them bigger and relatively more profitable yields per acre. These facts are key to an understanding of the situation. Rice will not become a popular crop with the Maken until the cash demand becomes greater than can be satisfied by subsidiary garden production.

An overlay of the Street Map - 4 miles to 1 inch accompanies the report.

*[Signature]*



FAB/MB.



30-6/1658

17th May, 1954.

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

Patrol Report - AVUKUPU - No. 2/53-54

Forwarded herewith is Patrol Report AVUKUPU  
No. 2/53-54 submitted by Mr. Patrol Officer Lambden, W.C.

As usual Mr. Lambden has carried out his patrol in an efficient manner but it is very disturbing to read the Assistant District Officer's comments. It is admitted that the MEKEO are a different people to administer, but it seems apparent that there has been insufficient supervision of the project and this lack of supervision is due to the Assistant District Officer's attitude to the people and the project, but it is expected the project will be a success in spite of this.

*F. A. Bensted*  
.....  
(F. A. Bensted)  
a/District Commissioner, C.D.



TERRITORY OF PAPUA AND NEW GUINEA

*In Reply  
Please Quote*

No. 30-1-1/ Avuku  
No. 2 of 53/54

Sub District Office,  
KAIRUKU. C.D.  
8 June 1954.

The Director,  
District Services and Native Affairs,  
PORT Moresby.

Through: The District Commissioner,  
PORT MORESBY.

Patrol Report - Avukubu 2 of 53/54.

In forwarding attachment to the above report by Mr. Lambden I made certain comments on the Mekeo Rice Project, on which the District Commissioner has based the following remark, (vide D.C.'s memo 30-6/1058 of 17.5.54, also forwarded to you with the Patrol Report):-  
"..... it seems apparent that there has been insufficient supervision of the project, and this lack of supervision is due to the Assistant District Officer's attitude to the people and the project.....".

After re-reading my own comments I am willing to admit to a slightly faulty expression of my ideas on the matter, which could have given rise to a mis-understanding of my attitude by the District Commissioner, but I wish to deny categorically that there has been any lack of needed supervision of the project, or that my attitude has been in any way hostile to the project, or to the people. I have in fact given the project the utmost attention I possibly could, having regard to the numerous and essential other duties falling to my lot in this office appointment. Two Agricultural Extension Officers have devoted almost their whole time to the project, I have urged upon Mr. Lambden, Patrol Officer, the vital necessity for the closest attention to ensure the success of the scheme, I have continually consulted the Agricultural Department experts at EPO experimental station for advice on various aspects of the scheme, and have myself visited the areas concerned at every possible opportunity to ensure that the project was going well. Indeed I can fairly claim that in relation to the size of the project it has probably been more intensively supervised than any other in the Territory.

My attitude throughout has been completely loyal to the District Commissioner, and to the conception of the project.

There has been a slight difference of view between the District Commissioner and myself respecting the assessment of success or failure of the project for this year. This difference has been discussed fully between us, and perfectly amicably, on several occasions. The D.C. considered that a harvest of 100 tons of milled rice this year would be an indication of success. Having regard to the considerably larger tonnages that were harvested before the war, during the 1930's by Mr. W.H.H. Thompson's efforts, and in the 1920's by Mr. W. Humphries', I was anxious to see more than this. Accordingly, on my arrival here at the beginning of this year, I used every effort to broaden the sphere of activity of the scheme to more amenable groups outside the area of the earlier Rural Progress Societies. In particular I endeavoured to interest the northern Mekeo villages of Amcamo, Karai, Inawauni, Oreropotana and Dobes. As a result there is an additional 60 to 70 acres of rice planted in those villages in late February and in March, above the original estimates of 180 acres anticipated when I took over this station. This rice is approaching ripeness at the time of writing, and bids fair to give an even better harvest than the original blocks.



The present expectation of the native rice harvest is about 150 tons of milled rice.

This has been achieved with no use of pressure whatsoever, and I submit that the result is a sufficient vindication of my judgment of the various native groups concerned, and of my methods of handling them.

My statement that "it is an undignified pandering to their childishness to persevere with (these natives)", should have been explicitly qualified by the addition: "in the too deferential manner of which I am thinking, and which has to a degree been adopted in the past". By this I mean that it has sometimes been made to appear too much to the natives as though we, the Administration, wanted them to grow rice for our benefit, rather than from their own; in consequence there has developed among them an attitude of sly aspriciousness, which must be fatal to the success of any down-to-earth job of work. I have presented for their consideration the proposition that perhaps it is not a matter of consequence to us whether they become wealthy or not, but that we have shown them the way, and are willing to assist with technical advice and help, but I have bluntly emphasized the point that it is their own efforts by which they will stand or fall. In the past the rice scheme has been too much a point of leverage for the natives to get free rides on Administration vehicles and similar minor racketeering. I have set my face firmly against this, and am confident that the District Commissioner agrees with this. In fact it is the refusal to countenance this "okeo attitude of psychological mendicancy, and the insistence that they stand on their own feet that has gained the project the success it has had this year.

The central point of my comments on the Patrol Report, I think, still stands. That the "okeo land is rich gardening land, comparable with market-gardening and mixed farming land in Australia, and that the present cash demand of the "okeo people is sufficiently met by the sale of produce from desultory gardening - bananas, oranges, sweet potato and betel-nut. A native rice crop in the order which I would consider to be an unqualified success - viz. 1000 to 2000 acres - is not likely in the near future. Nevertheless the cash demand is steadily growing, and such an acreage could well become an accomplished fact in 10 or 20 years time. In support of this general thesis I would point out that the best response to rice-growing this year has been from the outlying "okeo villages listed above, where the sale of other products has not reached the proportions that it has in the big central villages of Beipa, Aipans, Inauwi, Jesubatus, Mbos and Inawala.

In conclusion then, I submit that the real point at issue, not brought out clearly in my earlier comments, is that I have been pursuing a much higher target as a proof of success, and that my slightly pessimistic comments were referred to this higher target of my own. This surely demonstrates a greater not a lesser real loyalty to the task in hand. Although I would have preferred to see a much greater production than has actually been achieved, I am confident that this year's harvest has certainly saved the "okeo Rice Project from the extinction that threatened it till recently, and has provided a firm base on which it will gradually expand, at a rate that will be conditioned by the rate of increase of the cash demand of the people.

This detailed statement of my views and actions has been submitted because of the severely adverse nature of the District Commissioner's criticism, and I trust that it may be accepted as a full defence. May a copy be attached please, to my personal file.

*[Signature]*  
C. J. Wood.  
A.D.C.

30-6/1835

15th June, 1954.

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

Patrol Report - AVUKUPU 2 of 53/54

I attach hereto three (3) copies of a memorandum  
30-1-1 dated 8th June, 1954, submitted by Acting Assistant  
District Officer, H. C. Gaywood, KAIRUKU.

Mr. Gaywood appears to have taken exception to  
the remarks expressed in memorandum 30-6/1658 dated 17th May,  
1954, emanating from this District Office.

*Alexander Timperley*  
.....  
(A. T. Timperley)  
District Commissioner, C.D.



TERRITORY OF PAPUA AND NEW GUINEA.

Sub-District Office,  
RAIRUKU.

27 April 54.

The District Commissioner,  
Central District,  
PORT Moresby.

PATROL REPORT No. AVUKUPU 3/53-54.

Report of a patrol to the AIMA-KIVORI Census Sub-Division.

Officer conducting Patrol: S.J.S. Lambden P.O.

Officer accompanying Patrol: Mr. J.G. MacLellan C.P.O.

Native personnel:

Constable KISA  
" AMBIANGA  
" NAMOKO

Area Patrolled: AIMA-KIVORI Census Sub-Division

Duration: 5.4.54 to 13.4.54 (9 days)

Objects of patrol: (a) Census revision  
(b) General administration

Last D.D.S. Patrol: January 1954

Last Medical Patrol: December 1953

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(a) DIARY.Monday 5th April 1954.

Departed AVUKUPU on foot 0830. Arrived HURAMIRI at 0945 and KIVORIKUI at 1115. Census revision and general administration.

Tuesday 6th April 1954.

Spent the day at KIVORIKUI on Census revision and general administration. Returned to KIVORIKUI in late afternoon.

Wednesday 7th April 1954.

Walked to HEREPARU (0800-0820). All day on census revision and general administration. Returned to KIVORIKUI.

Thursday 8th April 1954.

Left KIVORIKUI on foot at 0800 and arrived ROIOKUPUNA at 0900. Census revision and general administration in hamlets of ROIOKUPUNA, BAHINAKO, OROROPOKINA, TAROVA, PARUKUPUNA, and HARAIKUPUNA.

Friday 9th April 1954.

Moved to HURAMIRI rest house. Mr. J.G. Maciellan C.P.O. joined the patrol. Census revision and general administration in hamlets of HURAMIRI, ARAVURE, and ERANARA.

Saturday 10th April 1954.

Census revision and general administration in hamlets of AIKAVE, AIHUAKUPUNA and TONA'AUNA.

Sunday 11th April 1954.

Rest Day.

Monday 12th April 1954.

Census revision and general administration in hamlets of ROROAARA, KORINA and OA'OVIA.

Tuesday 13th April 1954.

Departed at 0800 and arrived AVIARA at 0915. Census revision and general administration. Departed at 1315 and arrived AVUKUPU at 1500.

END OF PATROL.



(b) DESCRIPTIVE INTRODUCTION.

1. The WAIMA-KIVORI Census Sub-Division occupies a thin, sandy coastal strip running from the mouth of the Croke Creek to Cape Possession. A range of low hills about 2 or 3 miles in from the coast separate this C.S.D. and that of the Bush Makeo in the North. The Roro C.S.D. is on the East and the Kerema Sub-District forms the western boundary.
2. The total population of this area is 2163 and is spread among 19 villages. These villages range in size from 23 to 401. Just over half the people in this area are living in the WAIMA complex of villages.
3. The group of villages known as WAIMA or WAIMA can be treated as one large village, 4 small villages or as 15 even smaller villages. For census purposes they have been treated as 15 small villages. The following table shows the breakup and populations of these villages.

WAIMA.(1205)

AVIARA(286)	ARAVURE(243)	ERA'ERA(283)	RORO LARA(393)
BAHINAMO ROIOKUPUNA	HERAHERA	AIUKAVE	ROROALARA
BARAIKUP NA PARUKUPUNA	HAIRAMIRI	AIHUAKUPUNA	KORINA
TAROVA OROROPOKINA	ARAVURE	TONA'AUNA	OA'OVIA

4. All the coastal villages in this C.S.D. are exposed to the South East windsand, in several villages, flooding due to exceptionally high tides occasionally occurs. This was recently the case at ROROALARA where the sea came up underneath the village.

(c) NATIVE AFFAIRS.

5. The WAIMA people attend a weekly market near the Boreina Agricultural Extension Station where they trade with the Makeo people. The WAIMAs give shell ornaments and cash for which, in return, they receive betel nuts, oranges and other foodstuffs. Although the WAIMA people grow these articles they do not have sufficient quantities of their own. The market is held on neutral ground owned by neither faction.
6. At the time of the patrol a large number of both men and women were on trading trips to Moresby. Most of these people had travelled to Moresby by one of the small ships and had taken in garden produce to sell at the Koki market. With the money obtained there they frequently buy armshells etc. from the Hamshaduns.
7. These people like the Makeo are very quick tempered and many village brawls result from arguments over trivialities. Women are the main offenders and often urge their men folk on to starting the fights.. Women quite often fight amongst themselves and when this is the case no holds are barred.

(d) AGRICULTURE AND LIVESTOCK.

8. As in most other Peleian societies the natives of this area follow a system of shifting agriculture. New gardens are cleared each year and after a period of about three years they are allowed to return to bush. This means that each year one man will be obtaining food from 3 gardens.

9. The main crops planted are yams and bananas. Subsidiary crops are taro, sugarcane, corn and sweet potato..

10. Numerous pigs were seen in all villages. Most of the pigs are hand fed and appeared to be in good condition. Troughs for feeding the pigs may be seen near the village houses or on the outskirts of the villages. Pig feeding is the job of the women and is done at about 5 or 6 pm.

(e) VILLAGES.

11. All villages seen were clean and in good order. I suspect that one or two villages made a big effort when they heard that the patrol was on the way. Several villages have been fenced to prevent pigs from entering the villages. Several of these fences are now old and starting to collapse and in a few cases the villagers have started the construction of new fences.

12. In any one village there are many different styles of buildings. The only feature common to almost all houses is a covered platform either built on to the house or separate from it. Most domestic and recreational activities of the village take place on these platforms.

(f) MISSIONS AND EDUCATION.

13. The villages in this area are served by both the Mission of the Sacred Heart and the London Missionary Society. Both these Missions have village schools staffed by native teachers. Most villages have schools of both denominations in the village.

14. The only European missionaries in the area are at WAIMA. A school at ROROAIAA is run by Father PORCHEAU and the Sisters of the M.S.C.. At this school there are approximately 150 students of both sexes. There is a small amount of truancy which I think is due mainly to lack of parental control.

15. A number of children from this area are attending the Government Higher School at Kerema and the Education Centre at Sogeru.

(g) ROADS AND BRIDGES.

16. There are no vehicular roads in the area although with the construction of 2 new bridges all villages could be reached by jeep or light lorry from Bereina. All roads are in excellent condition.

17. The 2 main bridges in the area are not in good order. Both have been standing for some time now and at the present moment are very shaky. One of these is at the entrance to the WAIMA complex of villages and the other is midway between ROIOKUPUNA and KIVORIKUI.



(h) HEALTH.

18. There is a Government Aid Post at ROROAIAIA. This Post is staffed by a Native Medical Orderly whose work is supervised by the Mission Sisters at SAIMA. The SAIMA-KIVORI people come in quite readily to this Post.

19. Dr. Nespor was following up this patrol so no medical inspections were held. There were quite a number of absentees from census line-ups due to sickness.

(i) VILLAGE OFFICIALS.(a) Village Policemen:

20. There are 8 Village Policemen in the area and all appeared to have been doing a good job. Offences are now being reported soon after they have occurred.

(b) Councillors:

21. Councillors in this C.S.D. appear to have a better grasp of their duties than in the past.

22. I consider that the people of this C.S.D. with a population of 2163 could possibly join with those of the ROROAIAIA C.S.D. who have a population of 2844 and form a Village Council under the "Native Village Councils Ordinance 1949". Both these peoples speak the same language and inter marry to a large extent. Both are coastal people. The main source of income in both areas are copra and betel nut. I think that with the present price of both these commodities a Council would be assured of steady income by taxation. At the moment

most of this money is changing in gambling schools. There are a large percentage of English speakers in both areas. There are many natives in both areas who can both read and write in English. If a combined Council was formed at say CHIRIA on Yule Island all villages in both areas would be within a days travel of the Council Rooms.

(c) FERRYMEN:

22. There are no ferryman in this C.S.D.

(j) LAW AND JUSTICE.

23. Three cases were heard in the Court for Native Matters resulting in 2 convictions. The 2 convictions were made under sections 93(d) and 71(a) of the Native Regulations. Many civil claims were settled. The majority of these were settled out of Court with the assistance of the village councillors.

(k) ANTHROPOLOGY.(a) General:

24. Various aspects of Anthropology are covered in an essay submitted by Mr. MacLellan C.P.O. Copies of which are attached.

(b) Specimens collected for Territorial Museum:


25. No specimens were collected.

(l) CENSUS.

26. The last census for this C.S.D. was in April 1953 which made a revision necessary on this patrol.

27. During the past year there has been a total of 73 births and 24 deaths. Of the deaths 6 or  $\frac{1}{4}$  of the total were those of children under 13 years. There are 4.2% of the women of child bearing age pregnant. Of the males aged 16-45 there are 12.04% absent to work. The majority of these men are employed inside the District.

28. On last years figures there is a total percentage increase of 3.04%. Approximately half this increase is made up of people who were absent from last year's initial census and whose names were not included in the village books until the present census revision.

  
(G. Leabden.).  
PATROL OFFICER.



# APPENDIX " E " PATROL OF WAIMA KIVORI CENSUS SUBDIVISION

There is little known of the history of the KIVORI people. The sixteen villages of the WAIMA group are inhabited by the descendants of migrants from the three villages of the KIVORI group (by) The exodus commenced with the migration of four brothers and their families. They founded the village of ARUKUPUNA. Two were killed in a fight with their erstwhile neighbours. Another returned. The hamlet continued to grow in size as migrants from the three villages moved there. They took with them their animosities and (from) split the new village into sixteen which now comprise the WAIMA group. Further migrations from AVIABA moved to KASABADA and HISIU on KABADI land. These are now included in the WAIMA census.

The majority of the nineteen villages in the WAIMA KIVORI have only one clan. The administration has tacitly approved this organisation of society and has appointed officials and recognised authorities in conformity with this clanal, rather than communal or tribal, basis. The co-operative organisation appears to be following this pattern also and it can thus be said that they are creating private companies, not free associations. All these villagers speak the same dialect of KORO, though the KIVORI's are known for their ability to create slang. Villagers in the WAIMA area are often immediately adjacent to each other and are separated by a mere pig fence. Clan unity and high feeling can make this an "iron curtain".

The land occupied by these numerous people is of poor quality and of only moderate extent. All the land is owned. Its ownership is decided by a traditional pattern of inheritance, general throughout the area, which also governs clan leadership and the inheritance of magical prowess, as level and otherwise. Informants have no recollection of the conquest of land from other tribes. From the poverty of these people in this regard, they appear to have been traditional losers. Men and women both own land. Membership of a clan is by birth or adoption in childhood only. - not by marriage. The land owned by the members of a clan is not together, neither is it adjacent nor nearby the residences of the owners.

The principal items of food are yams and bananas. The first crop from a new garden is always of yams. The fencing and clearing of the garden is a task for men. The tying up, covering for ripening and the eventual harvesting of bananas is their job also. All other gardening is done by women. The preparation and planting of a garden is completed prior to the commencement of the wet season. Rain is assured for the gardener by magic. The petitioner for rain takes to one with rain-making prowess some young betel-nut. Petitioner and rainmaker go together. The payment seems slight for such an essential service. It is essential that the betel be both young and freshly picked otherwise drought would surely eventuate. The shovel has become a most popular instrument but it is still often used either after or in conjunction with the traditional digging stick. This, doubtless, plagues or leaves undefiled the relationship between the gardener and the digging stick. Natural foodstuffs, indigenous to this area and growing without cultivation, are most rare. Such mango and a little sage were the only examples known.

The WAIMA is not a skillful seaman. He would be dismayed should he not make a landfall nightly. Nevertheless canoes are a most necessary component of his social system. There is no reef offshore between the WAIMA KIVORI limits of CHUKA creek and Cape POMERON. This lack of skill could be due to the absence of a "nursery" or training ground afforded by a reef. This absence also precludes fish from comprising a large part of their diet. The small fish which are secured and eaten are trapped in the small creeks which enter the sea in this area. They are not numerous. Fish of sufficient size for canoes does not grow in this area. The canoe is constructed by the owner. He is assisted by male relatives who help him drag the log to the construction site. He effects compensation for this service by holding a small party to which these assistants are invited. Only the owners immediate family travel on the maiden voyage.

Trading is essential for the maintenance of their traditions. Logs for canoes are purchased from the KIVORI people whose area is inland of WAIMA. Sea and large stands of timber suited for canoes. Payment is made in traditional currency. An Arushelli would suffice. Sleeping mats are purchased from the only nearby people with the ability to make them, viz. ARUSHELLI and KISIA. Arushelli are obtained from the KIVORI people of the KIVORI area. They are the highest denomination of traditional currency. Food was exchanged for them. Twice weekly there is held a market with the ARUSHELLI. This is situated at the boundary of their land. Shells are exchanged for inland produce. These are burnt and crushed and eaten with betelnut. The KIVORI and KIVORI come twice yearly to market and currency is exchanged. The factors are bringing about the acceptance of monetary currency as a standard means of exchange. They are avaricious advocates of the KIVORI's in such an abundance and co-operation activity allied with the high price of canoes.

APPENDIX "B" PATROL OF WAIMA KIVORI CENSUS SUBDIVISION

Bride price is paid, even now, almost entirely in traditional currency. That of a spinster is twice or three times that of a widow or a divorcee. Sixty armshells, six hundred dog's teeth, a bird of paradise and two pigs is a typical brideprice. If this was purchased for money its cost would be almost three hundred pounds. The accumulation of the bride price and the expenditure occasioned by the dance celebrating the marriage is a clanal responsibility. The obligation to contribute toward this varies as a member's relationship to the groom. There is evidence that these obligations can become a debt owing to the village co-operative, Pty. Ltd. On this patrol assessors in a court valued an ~~armshell~~ armshell at five pounds. The presentation of the brideprice is made at the dance celebrating the marriage. The bride is arrayed in all that she can wear. The remainder of the installment is placed in a box beside which she stands. The pig, bound to a pole, is presented to "Bridesmaids". It is practice for the bride price to be paid in installments. This is not due to poverty so much as a cautious distrust of the permanence of the alliance.

Courtship was, in the past, a promiscuous affair. A man, wishing to marry, would ask a female relative to act as intermediary for him. He would nominate the two or three that he would like to meet. The intermediary would arrange these meetings, one at a time. Their purpose was to determine compatibility by practical test. The suitor would then decide and elope with his choice. Acrimonious discussion would ensue between the clans involved until agreement was reached on the bride price. In recent times the transaction has become more sedate. The groom retains the right of choice and the bride the right of veto. The information here-in may be inaccurate as allowance should be made for the depravity of my informant.

A woman reaches maturity and becomes eligible for marriage upon the completion of the tattooing of her body. This stage in her life is celebrated at a small feast. She is then called a "WAKO". The tattooing is commenced at the age of about fourteen. It is a painful process and occasions fever. Two months elapse before any portion of a design can be completed. Tattooing commences on the forearm and is extended thereafter over the body and is finalised by the completion of the face. A vegetable juice is mixed with sand and spread over part to be figured. The design is pricked through with a sharpened bone.

There is no initiation to manhood. At the age of fourteen years a young man moves from the house of his parents to the "Bachelor" quarters at end of the village. Life and activity there is exposed to public view. The house has no front wall. There is the "Santa Claus" like fable perpetuated by the men that they need not eat. They go to a secluded place away from the village to do so. The reason for this is to conceal from prospective brides the appetite which they may have to cater. Young men are shown their land at the age of fourteen or less depending on their diligence at work and their skill at gardening. These men do not move from the "Bachelor" house immediately upon marriage. The spouse lives with her husband's parents for a period of up to a year. In this period the young man sets about building a house of sage-thatch roof and bamboo floor and walls. The only assistance a woman can give toward this building is to clean up the trash dropped. Buildings have no great permanence as the bamboo used is attractive to borers.

Tradition has fixed the position of women in the community which recent trends have not altered. Polygamy is common and occurs to enable a widow to remain with the clan to which she was attached rather than a gesture of defiance toward the missions. The economic advantage of this is more than offset by the lack of domestic harmony. There was recently a dance at BEREMINA to end the mourning of three widowers. The climax of the affair came when these men threw off their black ramis and donned dancing rig. The period of mourning for both widows and widowers is from twelve to eighteen months. Its duration is not related to the productivity of the season nor to the energy at work of the bereaved, as is common to the east of Moresby.

SECRET TRADING.

Clanal rivalry often manifests itself by a enthusiasm for the clan co-operative. The competitive attitude has resulted in increased production of copra. Illustrative of this competition was a race between three villages. Each decided to build a rest house. Each completed the task in three days. There was neither stick nor carrot offered from the A.D.O's office. A 2/3rd. decrease in the number of WAIVS engaged in domestic service has occurred since 1949. The betel trade has not been affected. 3% of the population can speak English well, more as a result of education than of job experience.

James S. MacLellan  
C.D.O.



CF/MB.



30-6/1588

6th May, 1954.

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

Patrol Report - AVUKUPU 3/53-54 Submitted by  
Mr. Patrol Officer Lambden, W.J.G.

Enclosed herewith please find, in triplicate,  
Patrol Report AVUKUPU 3/53-54 submitted by Mr. Patrol Officer  
Lambden, W.J.G.

I am not sure that I agree with Mr. Lambden and the Assistant District Officer KAIRUKU that the HORO and WAIMA-KEVERI people are ready for the initial establishment of a Statutory Village Council. While the people may be "comparatively sophisticated and intelligent" a people, to quote Mr. Lambden p.2 who "are very quick tempered" and amongst whom "many village brawls result from arguments over trivialities" and "women quite often fight amongst themselves..(with) no hold are barred", do not appear to be the type to make a success of a Council. Furthermore while it is proposed that two groups of people be joined in one council, no indication is given of the people's attitude to such an amalgamation.

It is pleasing to see Cadet Patrol Officers being encouraged to write essays such as that submitted by Mr. C.P.O. Maclellan.

*F. A. Bensted*  
.....  
(F. A. Bensted)  
a/District Commissioner, C.D.