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OF PAPUA NEW GUINEA

# PATROL REPORTS

DISTRICT: East New Britain

STATION: Pomio

VOLUME No: 5

ACCESSION No: 496.

1965 - 1966

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# Papua New Guinea Patrol Reports

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67-10-46.

PATROL REPORT No. 15/65-66.

— By —

J.J. CULLEN.

POMIO.

EAST NEW BRITAIN DISTRICT.





TERRITORY OF PAPUA AND NEW GUINEA



# PATROL REPORT

District of NEW BRITAIN Report No. 15/65-66

Patrol Conducted by J.J. Cullen, C.P.O.

Area Patrolled Extended Mengen Census Division

Patrol Accompanied by Europeans Nil

Natives 3 Members of R.P.N.G.C - One personal servant.

Duration—From 21/4/1966 to 10/5/1966

Number of Days Twenty (20)

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services 6/11/1965

Medical 9/1965

Map Reference POMIO Sheets, Fourmil Series

Objects of Patrol 1. Census Revision; 2. Initial Construction Rest House  
3. Routine Administration.

Director of District Administration,  
PORT MORESBY.

Forwarded, please.

/ / 19

District Commissioner

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

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

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

67-10-46

9th December, 1966.

The District Commissioner,  
East New Britain District,  
RABAUL.

POMIO PATROL REPORT NO.15 OF 1965/1966

Your 67-4-15 of 23rd November, 1966, refers.

Mr. Cullen has conducted a good patrol and his informative report indicates attention to his duties. The ever-present cult activity referred to by the Officer-in-Charge, Posio, requires constant surveillance and all developments should be reported as they occur.

Undue delays in onforwarding reports from Sub-district offices should not be allowed to extend to four months, as appears to be the case with this report.

*JS*  
(J. K. McCarthy)  
DIRECTOR



DISCOM

67-4-15

ENE/AME, D

RABAUL,  
East New Britain District.

23rd November, 1966.

Director,  
Department of District  
Administration,  
KONEDOBU.

Pomio P/R 15-65-66 - Extended Mengen

Please find attached above Patrol Report submitted by Mr. J.J. Cullen, Cadet Patrol Officer, and comments by the Officer-in-Charge, Pomio, and the Assistant District Commissioner, Kandrian. The delay in submission occasioned by the Territory Census and the District division, is regretted.

2. I think that the people must be bluntly told that there are no economic opportunities in their area whilst it has not road communications. There is little likelihood of any such road development in the foreseeable future. Their best opportunities would appear to be in taking up settlement blocks in the Nakanai and future patrols should endeavour to encourage a few likely farmers to apply for blocks. The Officer-in-Charge, Pomio, will advise the people when blocks are advertised in the Gazette and assist those interested to submit applications. One difficulty might be that these people would not be able to afford the loss of the \$2.00 application fee if their applications were unsuccessful.

3. Mr. Cullen has submitted a clear and informative report. His anthropological notes indicate that he has spent not a little time in close contact with the people.

H. W. Wewt  
(H.W. Wewt), <sup>13</sup>  
DISTRICT COMMISSIONER.

encl.

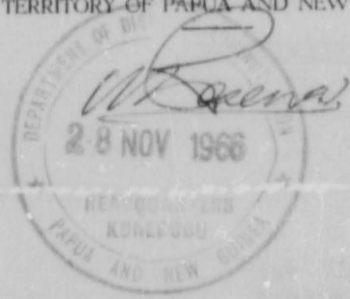




67. 10. 46<sup>24</sup>

TERRITORY OF PAPUA AND NEW GUINEA

Telegrams..... DISCOM  
Our Reference 67-4-15  
If calling ask for ENR/AMB/D



Department of District Administration,  
RABAUL,  
East New Britain District.  
23rd November, 1966.

Director,  
Department of District  
Administration,  
KONELOBU.

Pomio P/R 15-65-66 - Extended Mengen

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encl.

H W W  
(H.W. W<sup>ort</sup>), *AS*  
DISTRICT COMMISSIONER.

67-3-10

Sub District Office,  
Kandrian,  
West New Britain District.

2nd. September, 1966

The District Commissioner,  
East New Britain District,  
RABAU

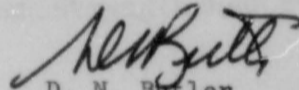
POMIO PATROL No. 15 of 1965/66

Attached please find copies of the report of the above patrol, F.O.J., Village Population Register, extracts of Health, Education and Agricultural Sections and O.I.C. Pomio's comments.

The delay in submitting this report was caused by its becoming lost in the back-log of correspondence built up during the Commonwealth Census period.

Mr. Cullen shows by this report his keen interest in his work and is commended. In collecting and recording Anthropological Information as he has, he is not only learning something of the people and their ways, but is also learning how to interview and obtain information from them, an essential part of his work.

It is pleasing to note that the local people are subsidising the construction of the Rest Camp at VUVU and I agree with the comments by Mr. Willis.



D. N. Butler  
Assistant District Commissioner

th





## Telegrams

Telephone 67-9-2

Our Reference.....

If calling ask for

Mr.....

Patrol Post POMIO.  
West New Britain.

18th May, 1966.

Assistant District Commissioner,  
K A N D R I A NREPORT OF PATROL 15/65-66 BY  
Mr J.J. CULLEN CPO.

I attach copies of the above report together with additional extracts for forwarding, patrol map and Mr Cullen's claim for camping allowance.

I have the following comments to offer....

PAKIA REST HOUSE: This is near completion and I am wholly in favour of allowing the local people to contribute towards further materials. The people had already collected money for this purpose prior to the Administration providing the materials and were left high and dry, so to speak, with no purpose to their collecting fervor.

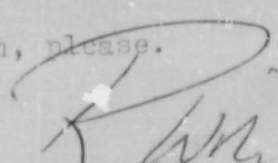
POLITICAL SITUATION: Various forms of cult activity are ever-present however I am informed from Cape Hoskins that Mengen cult influence rapidly diminishes in the areas having more ties with the North Coast and this situation is further strengthened by the very strong influence from Ulamona mission.

EDUCATION: The instances of corporal punishment being used against small children should now diminish following Mr Cullen's talks to the teachers however the matter will be taken up with ULAMONA Mission.

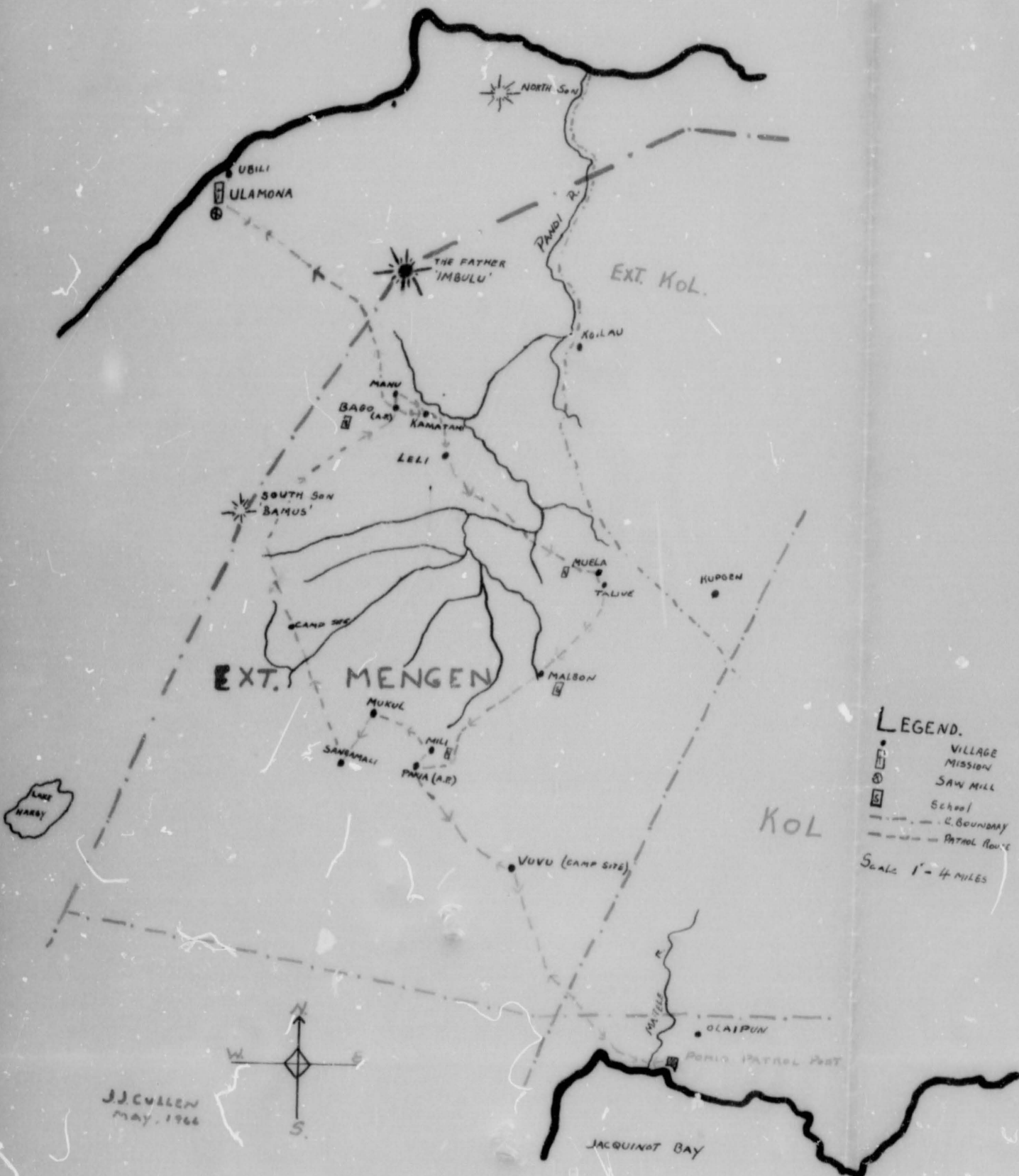
ECONOMIC DEVELOPMENT. There appears to be a tendency for the Ext Mengen people to settle in the Nakanai areas rather than the South Coast regions and any move towards migration to find land for cash-cropping would probably be to the North. With access to both North and South coasts however the Ext Mengens are in a better position than the Mamusis.

Mr Cullen has submitted an interesting report and has achieved N.W. - S.E. island crossing with this patrol.

For your information, please.

  
R.S. Willis.  
Officer-in-Charge.



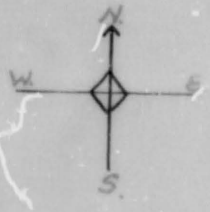


**LEGEND.**

- VILLAGE
- ⊞ MISSION
- ⊞ SAW MILL
- ⊞ School
- - - C. BOUNDARY
- - - PATROL ROUTE

SCALE 1" = 4 MILES

J.J. CALLEN  
MAY, 1964





TERRITORY OF PAPUA AND NEW GUINEA

Telegrams

Telephone

Our Reference 67-8-3

If calling ask for

Mr. ....

Patrol Post POMIO.

West New Britain

14th April, 1966

Mr J.J. Cullen.  
Cadet Patrol Officer,  
POMIO.

INSTRUCTIONS - POMIO PATROL 15/65-6 TO EXT MENGEN.

Please prepare to carry out a patrol to the EXT MENGEN census division. You will commence the patrol during the coming week after you have handed over the cash office to Mr McLay.

The objects of your patrol are to be as follows:-

1. Commence and initially supervise the construction of the VUVU rest house on your way to the Ext Mengan and check that it is completed on your way back. A station carpenter will stay at VUVU to construct the house and you will need to ensure that local villages help him where needed as this resthouse is primarily for their benefit. You will need to take certain materials with you namely deck spikes, nails, guttering, piping and tools.

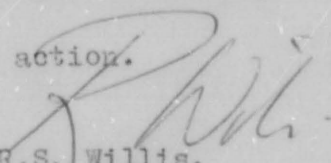
2. Visit the teacher in charge at MILE and check on school attendance.... he has been complaining about truancy. Do what you can to explain the need for schooling to the villagers and impress upon them that this is 1966 and they are being left way behind. Compare development in other areas to their's and attempt to get the people to realise that schooling is not an obligation to the government or mission but one to their own children.

3. Carry out a census revision and deal with such village complaints as you can. If court action is required, investigate thoroughly and send the witnesses in to POMIO. Carry out village inspections and find out if the villages are actually used all the time or whether they are merely "census" places. If the people are living in garden hamlets, check that these hamlets have adequate sanitation facilities. If you find you need to leave instructions for village work, ensure that this is checked on by sending a policeman to the area after the patrol and do not issue instructions that you cannot back up.

4. Choose your own patrol police (3), and complete a full rough draft of your report while still in the field using headings to be found in the Standing instructions. The patrol should take slightly less than three weeks and I shall expect your completed report and statistics within a week of your return.

The best of luck with you patrol which you should find most interesting.

For your information and action.

  
R.S. Willis.  
Officer-in-Charge.





TERRITORY OF PAPUA AND NEW GUINEA

19

Telegrams

Telephone

Our Reference 67-9-2

If calling ask for

Mr. ....

Patrol Post,  
POMIO,  
West New Britain.

12th. May, 1966.

POMIO PATROL NO. 115/65-66

Officer Conducting: J.J.Cullen, C.P.O.

Area Patrolled: Extended Mengen Census Division.

Duration: 21/4/66 to 10/5/66

Personnel Accompanying: 6733 Const. 1/C DINAS  
11043 Const. OPI  
9555 Const. DRI  
Personal Servant.

Objects of the Patrol: 1. Census Revision  
2. Investigate school attendance-MILI.  
3. Initial construction rest house - VUVU.  
4. Routine Administration.

Previous Patrol to area: Pomio Patrol No. 10/65-66 - D.D.A.

Map Reference: Pomio Sheets, Fourmil Series.

*J.J.Cullen*

J.J.Cullen  
Cadet Patrol Officer.



TERRITORY OF PAPUA AND NEW GUINEA

INTRODUCTION:

The main purpose of the patrol was to amend the census of the Extended Mengen Census Division. This was completed and as much time as possible was spent in each village, where houses and latrines were inspected, decimal currency talks given and informal talks held at night. These informal talks included the political situation in the Territory at the moment and the developments and proposals of the Men-Local Government Council. The people listened intently to the political talks but I had the feeling it meant little to them, they seem only concerned with the situation in their own minute community.

The weather was fine during the mornings but every afternoon the storms came bringing heavy rain, which made the walking tracks in this rugged terrain slippery and boggy.

For the purpose and ease of discussion and comment under the various headings of this report, I have divided the area into village groups. The PAKIA group consists of PAKIA, MILI, MUKUL, and SANSAMALI; on the northern extremities of the Census Division is the BAGO group made up of BAGO, KAMATAMI and MANU. The central group comprises of LELI, MALBON, MULLA and TALIVE.

PATROL DIARY

- Thursday, 21st. Departed POMIO at 0845 hrs. and walked to the camp site, arriving 1345 hrs. Slept night.
- Friday, 22nd. Departed VUVU camp site and walked to the new site for the proposed rest house. The site was cleared and the dimensions marked. Returned VUVU, slept night.
- Saturday, 23rd. Departed VUVU 0700 and walked to PAKIA arriving 1130. Slept night.
- Sunday, 24th. Village inspected, talk on decimal currency given. Observed PAKIA.
- Monday, 25th. Anzac ceremony held - observed.
- Tuesday, 26th. Census revised for PAKIA, left 1130 and walked to MILI, arriving 1150. Decimal currency talks. Discussions re. school attendance with teachers. Slept MILI.
- Wednesday, 27th. Amended census MILI and departed 1130, arriving 1210 at MUKUL. Census revised, inspected village departed 1300 and walked to SANSAMALI, arriving at 1435. Slept SANSAMALI.

PATROL DIARY CONT.

- Thursday, 28th. Census for Sangamali revised. General talks on decimal currency, education given. Informal talks held at night. Slept night.
- Friday, 29th. Departed SANGAMALI 0800 hrs. arrived camp site 1330hrs. Made camp, slept night.
- Saturday, 30th. Departed camp 0700 and walked to BAGO, arriving at 1300 hrs. Informal talks held during afternoon and night. Slept BAGO.
- Sunday, 1st. Decimal currency talks given, observed.
- Monday, 2nd. Departed BAGO and walked to MANU ( $\frac{1}{2}$  hr.) census amended. Thence to KAMATAMI ( $\frac{1}{2}$  hr.) amended census, inspected village. Left KAMATAMI 1200 hrs. and returned to BAGO, arriving 1230 hrs. Census amended BAGO.  
Informal talks held at night. Slept BAGO.
- Tuesday, 3rd. Departed BAGO 0800 and walked for four hrs. to the vehicular road, here a truck from the C.M. ULAMONA carried the patrol to the station. Visited saw mill and station. Discussions held at night re. the Extended Mengen area. Slept night UMBOLI.
- Wednesday, 4th. Departed ULAMONA 0730 and proceeded back to BAGO, arriving at 1300. Village inspected, Slept night BAGO.
- Thursday, 5th. Departed BAGO 0730 hrs. and walked to LELI arriving at 1030. Village inspected and census revised. Departed LELI 1200 and walked to MUELA, arriving at 1330. Village inspected and census amended. Ten (10) minutes walk brought the patrol to TALIVE. Village inspected and census amended. Informal talks held at night. Slept night.
- Friday, 6th. Talks given on decimal currency, attended by MUELA and TALIVE. Departed TALIVE 0900 and walked to MALBON, arriving at 1015 hrs. Village inspected and talk on decimal currency given. Informal talks held at night. Minor disputes settled. Slept night MALBON.
- Saturday, 7th. Departed MALBON 0800 hrs and walked to PAKIA, arriving 1000 hrs. Informal talks held at night, minor disputes settled. Slept PAKIA.
- Sunday, 8th. Observed PAKIA.
- Monday, 9th. Departed PAKIA 0700 hrs and walked to site of new rest house (VUVU), arriving 1045hrs. Inspected house and made recommendations. Left 1300 and walked to old site, made camp slept night.
- Tuesday, 10th. Departed camp 0730 hrs and walked back to station, arriving 1100hrs. Patrol correspondence. Slept night POMIO.

END OF PATROL.



NATIVE AFFAIRS:

The patrol was well received during its stay in the Extended Mungen Census Division. The people are well settled in the area mainly due to a very strong Mission influence. The Rev. Father from Ulamona is patrolling the area regularly and this, together with the contacts from the administration patrols, is having an apparent effect on the people. They are gradually becoming aware of the political situation and their own economic backwardness. A minority of people have witnessed the few meetings of the Mungen Local Government Council. However, the awareness of their 'brothers' having a council on the coast is not as evident in the BASO group of villages, they tend to have more alliance with the North Coast, especially the Mission station at Ulamona.

The patrol was approached and discussions held with regard to cash economy. They are all interested in planting 'European' vegetables, coconuts (in the BASO group) and coffee (in the PAKIA group). If copra is produced in the BASO area, the vehicular road, from Ulamona to within a few hours walk of BASO, will help to solve any marketing problems.

The people of the BASO group have received some \$300 for sale of timber from their area. However, the Rev. Father at Ulamona informed me he had decided not to continue cutting in the area because of the rugged area and the long distance to haul the timber logs.

A Government wireless was left with the catechist at BASO; this is the second in the area, the other being at MILI. The people will benefit from the use of the wireless, as there are at present many good and informative programmes being broadcast. To have these people thinking further than their village concerns is important for their political, national and economic education.

The people of LELI (central group) village in 1963 had migrated to the BASO area and settled there for two years, on BASO land. However, they did not cultivate gardens but maintained the ones on their old village site. About August 1965, they decided to return to their old village, three hours walk from BASO, and have now resettled on their land.

POLITICAL SITUATION:

## 'CARGO CULT'

During the patrol I was interested to discover whether the people had developed any form of cargo cult to compare with that of the coastal Mengens. They have followed the coastal people in cultivating community gardens ('bung gaden'). Every village has one of these gardens and such crops as taro, sweet potato, sugar cane and banana are planted. If a person wants to obtain any of the 'gaden' crops he pays a shilling for his purchases. Any visitor, either European or indigenous, is asked to pay a small amount for any crops from the garden. The money obtained from the sales, fines and taxes is held in the Census Division by one person. There was no evidence that this money was or is being transferred to any so-called 'leader' on the coast.



POLITICAL SITUATION CONT.

Although the cult is based on the strong cult of the coastal Mengens, it is superficially based and there appears no person in the Extended Mungen is capable of understanding fully and bringing to maturity the 'garden cult'. This could mean the cult is dominated and controlled from the coast. This was further evidenced by the report that one of the agitators of the Mungen cult has proceeded to the Extended Mungen and Kol Census Divisions, for talks.

VILLAGES: In the PAKIA and central group of villages, 90% of all housing is built on ground level. On the other hand, in the BAGO group, about 60% of houses are of the typical elevated type, built on timber foundations.

All houses in the Extended Mungen are made of the same local materials. The walls are of woven bamboo or wooden planks cut from local trees. The roofs are of <sup>leaves /</sup> leaves of the bush cane. The leaves are sewn on to a six foot long stick (usually cane) thus making a type of shingle. The shingles are then tied onto the rip posts of the roof.

In the majority of houses, wood fires were evident. Although the patrol discouraged this, it seems almost impossible to police, as these people are under the constant grip of cold and damp conditions.

At BAGO village the people have constructed a rather elaborate single man's quarters (haus boi). There are both upstairs and downstairs sleeping quarters. The ground floor, not yet completed, will have cubicles, with a space between each. When completed the house should accommodate about 20 people. The other unusual, styled 'haus boi' is at KAMATAMI village. This is built in the form of a cross also with upper sleeping quarters. Downstairs a large mess table is available and benches and chairs are placed in the wings.

In both the above constructions, the architecture and carpentry displayed is excellent. The people have taken a great deal of pride in the two houses, this is a good thing, as maybe houses in general will improve.

VILLAGE OFFICIALS:

No re-appointments were necessary during the patrol's visit. In general all Luluais, with one exception were disappointing. The average age of the Luluais is 50 and that of the Tultuls 41. The younger group of Tultuls were helpful to the patrol, very keen and zealous in their work. They, more so than Luluais, were quite out-spoken in discussing their respective village troubles, activities and future.

I believe the above Tultuls realise the year is 1966 and are willing to make changes in their customs to meet with modern trends. For example, the Tultul of MILI is trying to organise a meeting to discuss their ancestral customs. He believes there is room for some of the old customs in to-days times but others are not suitable. How successful he will be is a moot point.

FORESTS :

On the banks of the PANDI river, between BAGO and LELI villages is a good stand of the KUMURERE tree. There appears to be quite a quantity and according to the locals the trees follow the river for some distance. The problem is of course marketing. It would be almost impossible to transport the cut trees to either Pomio or Ulamona, due to the rugged area. However, it may be possible to cut the trees on the spot and then by use of the fast flowing river (about 20 knots) float the logs to a point on the coast and thence to a mill. Unfortunately KUMURERE was the only stand of commercial timber noticed by the patrol in the area of the PANDI.

REST HOUSE - VUVU:

The previous camp site at VUVU was not large enough to build the required rest house, so a site 30-40 minutes walk further towards PAKIA was chosen.

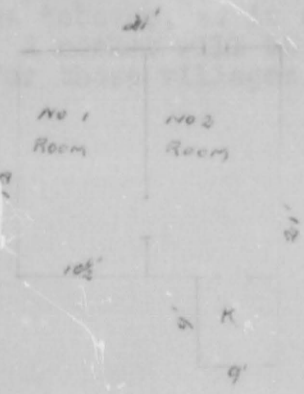
Work on the house was late in commencing due to villagers required for census. However, once started the work progressed rapidly and by the first week the rest house was all but completed.

The house is elevated, with wooden floors and bamboo walls, the roof is of galvanised iron. The house has two rooms and a kitchenette. Unfortunately the 14 sheets of galvanised iron supplied by the Government were not sufficient to complete the roofing on the second room. However, the people of the Extended Mengen have collected enough money to buy the extra eight sheets of iron.

The police house is elevated, with bamboo walls and leaf roof. A water tank and cement has been carried to VUVU and will be constructed into place by the station carpenter.

I estimate that within a fortnight the rest house will be fully completed, the water tank erected and the police house finished.

Labour for the project was arranged equally between the PAKIA and central group of villages. The people were told the camp is for the mutual convenience for themselves, as well as any patrol moving through the area and they were to maintain it. It was also suggested that a small garden be cultivated near the camp for the use of everybody using the houses. Below please find a rough sketch of the rest house.





(7)

AGRICULTURE:

There is ample supply of food in the Extended Mengen area at the moment. The people have large plantings of such crops as taro, sweet potato, sugar cane and bananas. The plantings of crops is increasing now, as the heavy rains of the North-West season are easing and should finish shortly.

CASH CROPS.

In the area there is little sign of cash crops. The people have small amounts of European vegetables (potato, onion, tomato and cabbage) and these are included in their diet. Some vegetables are sold at either Pomio or Ulamona.

The soil is excellent for the cultivation of such vegetables and the people have been encouraged to continue planting. It was impressed upon them that sales of the crops are dependent on the number of Europeans in the market area and in this case they are few, thus only a small cash economy can be expected.

Although the people have had some success with vegetable plantings, these have been hampered by rats eating the potato and tomato and insects destroying the cabbage. When available, insecticide will be sent to the area to combat the rats and insects; also seedlings of various vegetables will be sent for cultivation.

The BAGO group have small amounts of coconuts but are only used as part of the people's diet. Seeds will be requested through D.A.S.F Cape Hoskins to be forwarded to Ulamona, where the people can collect them. An Agriculture officer from Pomio will assist the people in the planting. Market for the copra is available at Ulamona and with the twelve mile vehicular road from Ulamona to a point four hours walk from Bago, the burden of marketing the copra will be lessened.

After discussions with the people of the PAKIA group, they are willing to experiment with coffee planting. They have been advised to clear ground and build nurseries. On completion of this an Agriculture officer from Pomio will take Leucaena seeds to the area for planting. On maturing, coffee seeds (Arebeica) will be requested from the Highlands and then planted in the PAKIA area.

In the whole Extended Mengen area, a small income is derived from the sale of locally grown tobacco. The C.M. Ulamona purchase the raw tobacco and then forward it to Vunapope for manufacture into cigars.

The people have been encouraged to step up production of the tobacco, as it another means of obtaining a cash economy. A market will be sought through the Mengen Native Society for those villages closer to the Patrol Post at Pomio.



HEALTH:

There is no serious noticeable illness in the area, however, skin infections, such as, tinea and ringworm and tropical ulcers, were numerous.(see Appendix).

With regard to the ringworm and tinea, small children as well as are adults are being infected. The reason for the widespread infection may be due to the fact that the people sleep on ground level, with wood fires burning all night. The two Aid Posts(at PAKIA and BAGO) have only small supplies of the Sipoma paint(GRILE lotion) needed to treat the disease. I have suggested to the Village Officials if the Medical Assistant at Pomio can send ample supplies of the lotion to the Aid Posts, each Official is to obtain a few bottles of it and each morning parade the people with the infected skin to treat the 'grile'. They were in agreeance and the matter will be taken up with the Medical Assistant at Pomio.

Both Aid Posts are kept clean and tidy and the Aid Post Orderlys had no complaints. The two A.P.Os are well received in the area and the people acknowledged that they carry out regular medical patrols to the villages.

The attendance at the school was fair, however, a noticeable amount of absence had taken place of late. The reason given by the teachers was that the children who walked some distance to school were only coming one day in the morning and then spent the day at home. Consequently by the afternoon they had become very tired and irritable, some staying away from class altogether. It was suggested to the parents that each child carried with him or her a small amount of medicine to use at home. This is being carried out. However, the main reason for the absence was due to the children using corporal punishment. This was discussed with the teachers and it was pointed out that corporal punishment is a bad habit and it was pointed out to the children, the more they become frightened and the more they stayed away from school. The matter has been taken up with the A.P.O. Father of the school, through the Officer-in-Charge at Cape Kumukahi. An all round talk both formal and informal were given on the importance of education. Attendance should improve in the future. In stipulating to parents I will that the children should attend the school regularly at least 4 times a week. The school is a good one and the children are very happy.

The other three schools are at ... with attendances of ... It was ... the ... and ...

EDUCATION:

In the Extended Mengen Census Division, there are four(4) Mission(Catholic) schools and no Administration schools. The largest of these schools is at MILI, with a total roll of 169 children, broken up as follows:-

Standard 3A.....	17
Standard 3B.....	21
Standard 2 .....	50
Standard 1 .....	31
Prep. ....	50

Of the four teachers, two have 'A' teaching certificates and one a permit to teach. The teachers themselves are young men, enthusiastic for the success of the school, which ~~it~~ seems destined to be. The class rooms are excellent and the local people have cleared an area for a play ground.

The teachers have formed a Parents and Citizens Association and meetings are held on the first Sunday of the month, attended by the people from PAKIA, MILI, MUKUL and SANGAMALI. The meetings openly discuss any complaints, troubles or improvements. It was decided in one of these meetings that if a child is absent from school for no apparent reason, the parents of that child are fined a shilling.

The attendance according to the roll books was fair, however, a noticeable amount of truancy had taken place of late. One reason given by the teachers was that the children who walked some distance to school, were only eating one meal in the morning and then again at night. Consequently by the afternoon they had become hungry and irritable, some staying away from class altogether. It was suggested to the parents that each child carried with him to school one taro(or substitute) to eat at recess. This is being carried out. However, the main reason for the truancy was due to the teachers using corporal punishment. This was discussed with the teachers and it was pointed out this system only made for a vicious circle, the more they hit the children, the more they became frightened and thus the more they stayed away from school. They were also informed of the laws of assault and to cease hitting the children. The matter has been taken up with the Rev. Father at Ulamona, through the Officer-In-Charge at Cape Hoskins. At all schools talks both formal and informal were given on the importance of education. Attendances should improve in the future. On completion of standard 3 at MILI the children either attend the Mission schools at Ulamona or Pomio or the Primary 'T' school, where at present there are nine boys from the Extended Mengen furthering their education.

The other three schools are at BAGO, MUELA and MALBON, with attendances of 71, 36 and 51 respectively. At BAGO there is one teacher and a catechist; the other two schools have only catechists and they teach the children in Pidgeon English. At Ulamona I was informed that as soon as attendances and the behavior of the children improves, a qualified teacher will be sent to the schools. The importance of this was illustrated to the people.



CARRIERS:

At all times carriers were available and the cargo carrying was divided between villages as evenly as possible. The carriers accept money or tobacco as payment, however, frequent requests for salt were asked of the patrol. I would suggest the following patrol into the area takes extra salt rations as it can be used for any payments necessary.

N

MISSIONS :

There is no actual Mission station in the area, however, Rev. Fr. Muller patrols the Extended Mengen. A catechist is available in every village and they also assist with the teaching where necessary.

The Mission has quite a deal of influence in the area, as is evidenced by the decreasing number of polygynous marriages. Only the old men now have more than one wife.

COMPLAINTS:

Some 60% of the minor complaints heard by the patrol were associated with marriage. Other complaints ~~dealt~~ dealt with were, village pigs destroying gardens, behaviour of school children, some villages not doing their share of road maintenance, et cetera.

Ifelt a trend was evident in the marriage troubles. There seems to be conflicting opinions in the villages with regard to their marriage customs. The young people in general want to marry anybody of their choosing and the male partner wants to settle in his own village. The older men, with ancestral customs in mind want the married couple to live in the female's village and the marriages to be arranged according to tradition.

DECIMAL CURRENCY:

At all villages talks on decimal currency were given. They were usually formal talks, with the aid of a flip chart and the new currency. Booklets (written in Pidgin) explaining the new currency system, were distributed throughout the area.

In general the formal talks were arranged in the following manner; after I had given the initial talk and introduced the dollars and cents, the people were divided into small groups and with the aid of the patrol police, (who had been schooled thoroughly) were shown the new money and once again each group was educated further on the basics of decimal currency



ROADS AND BRIDGES:

There is no vehicular road in the Extended Mungen, however, four hours walk from BAGO village is a good dirt road (built on a river bed) constructed by the C.M. Ulamona. It is approximately twelve miles long and took only one week to construct, what with the use of powerful excavating machines. Whether the Mission intends to maintain the road is doubtful as they do not purpose to cut any more timber from the area.

The other roads, tracks actually, in the Census Division are narrow, winding and in most cases slippery. The patrol travelled on a new route from SANGAMALI to BAGO. This is almost a direct route but means camping on the road for one night. The track itself was long, very steep in places, with a number of creeks and one rapid to cross. The track saves no walking time but enables the patrol to cover the Census Division without retracing its steps.

COMMERCE AND INDUSTRY:

The people of BAGO village have obtained a licence for a trade store, have a building available and are now waiting for the goods ordered to be sent from Ulamona, before commencing business. It was impressed upon the people that the \$800 they received for timber purchases in their area will not last for ever and that to operate a business financially successfully, continuous finance is necessary.

Although there is little cash in the area, with the introduction of the trade store, it will give the people an incentive to work for and increase a cash economy, thus improving the lot of the villagers.

CENSUS AND STATISTICS:

Listed below are the census figures for the Extended Mungen Census Division:-

<u>AV. BIRTH RATE</u>	<u>AV. DEATH RATE</u>	<u>NATURAL INCREASE</u>
5.9%	2.8%	3.13%

PERSONNEL:

Separate reports on the conduct and efficiency of three members of the R.P.N.G.C., who accompanied the patrol, have been forwarded to Police Headquarters, with a copy for each personal record of service.

ANTHROPOLOGY:

The following is an Anthropological study of the people from the Extended Mengen Census Division. The data was collected during the patrol's visit to the area.

I have divided the report into four sections; A. Social Groupings; B. Marriage and Divorce; C. Folk Lore and D. Local Medicine.

A. Social Groupings.

The social structure of the Extended Mengen people appears to be as follows. There are two large groups throughout the area, they are known as TAVAVE (Big Pisin) and GABULU (Smol Pisin). I believe they are moieties because it is a dual organisation; the community is divided into two parts, each composed of a number of smaller groups, clans. Below is a list of two moieties and their respective clans.

'Big Pisin'	'Smol Pisin'
<u>TAVAVE</u>	<u>GABULU</u>
Borena	Tatakapuna
Malanga	Laska
Molesi	Lapuskana

B(a) MARRIAGE.

The law or customs of these people basically is that a person may marry someone from their own clan or moiety. For example, referring to the above two groups, a man from the BORENA clan may marry a woman from MOLESI, MALANGA or BORENA but may not marry a female from any of the other clans under the GABULU moiety.

When a woman is pregnant, another woman from the same moiety cares for her and assists in all her village duties. When the child is born, the woman helper has the ~~the~~ right to arrange for a partner in marriage for the child. If she has a child of her own, he or she becomes the possible future partner. However, if she has not, she may select any child from the moiety.

The particular chosen child is informed of the marriage arrangements as soon as he or she reaches the age of reason. If he or she, at a later time, refuses the partner, another child is selected by the elders or leaders of the moiety. This child may not refuse partnership in marriage. When the couple reach the age of puberty, they are considered ready for marriage and may marry at a time of their choosing.

Once a couple have decided to marry, they make it known and both sets of parents exchange gifts of food. The female goes to her 'financier's' mother's house where she lives until the actual day of the marriage. The reason for this is for her to become accustomed to her future husband. There are limitations to this arrangement,



ANTHROPOLOGY CONT.

however, the couple may not have sexual intercourse during the time of 'engagement' and the fraternisation is generally a slow process of talks and discussions.

On the day of the wedding, the bride and groom proceed to the house prepared by the groom. The couple are now considered married.

The onas is now the husband to give his mother-in-law gifts (bride price); he may please himself as to what and how much he presents. The gifts may be in the form of money, pigs, food, laplap, kakal, beads ('bis'), axes et cetera.

The Extended Mengen people's customs of marriage are definitely polygynous. Once a man is married, at any time another woman from his moiety may ask him to marry her. The man is obliged to marry the woman. The same 'bride price' arrangements take place; no extra house is constructed and the wives all share the same house. It is up to the husband to keep the peace between the females.

The children of marriages are born into clans and moieties by right of descent. In the Extended Mengen, this line of descent is traced through the mother, making it a matrilineal system. This naturally has a bearing on the marriage customs. For example, if a man marries a woman and he is not from her village, he pays the 'bride price' but an interesting event now takes place. A brother or uncle of the female pays back any 'bride price' outlayed by the husband. This ensures that the husband may not take his wife to his own village or settle in another. The couple are now forced theoretically (as the uncle or brother has as much claim on the woman as the husband), to settle in the wife's village and acquire the hereditary rights of the wife.

(b) DIVORCE.

Divorce is not recognised in the people's custom. If a man has more than one wife, another man may request one of the wives. The husband seldom refuses, as he already has one woman. The new husband now repays the 'bride price' originally outlayed by the ex.husband.

FOLK LORE:(i).....'THE GREAT FIRE'

During the time of the people's ancestors, a bright light was observed on the big mountain, South Son (BAMUS). The light gradually faded to become very dim. However, some time later the light began to glow again and suddenly it was very immense. The people now realised it was a bush fire. As the fire began to grow, it spread from the mountain and with increasing speed moved down the 'BAMUS' and through the bush. Soon the jungle was alight and the fire raged. The flames were said to reach



ANTHROPOLOGY CONT.

xthe highest cloud and the <sup>smoke</sup> ~~heat~~ pungent. Everything in the path of the holocaust was razed to the ground and countless ~~of~~ animals died. The fire lasted some weeks and eventually died on the boundaries of the now Extended Mengen land. At the time of the fire and shortly after strong earth tremors were felt, storms became frequent, with gusty winds and heavy rain ~~was~~ followed by scorching sun. The people remained in their villages for about one year before entering the lands destroyed by the fire and indeed when they did it was necessary to use the bark of trees as an umbrella to shield their heads from the exposed sun. The people could now see the North Coast of New Britain. Gardens were destroyed and to plant new ones the people had to move to areas untouched by the fire, because of the hard stonish residue left on the ground.

Even to-day this residue can be seen and felt on the top soil throughout the Extended Mengen.

(ii).....'THE SOURCE OF FIRE'

In the time of the ancestors, 'IMBULU' Mountain (The Father) was the place where all deased people ~~are~~ were believed to go. The hot springs and gases of the volcanic mountain, were also believed to be where the eternal source of fire ~~were~~ was.

Now it so happened that at one period of the ancestors' lives, all their fires in the village died and they had no means to re light them. A meeting was held and the people were asked who's people had died of late. One man, MAPUS, came forward and stated his parents died recently. MAPUS was told to climb IMBULU Mountain and bring back a light from the eternal fires.

So MAPUS commenced his journey. When he reached the top he was challenged by the people of the mountain (dead souls). They asked him if he had died, he lied and told them he had and asked to be re-united with his dead parents, he was shown where they lived. His mother was away working in the garden but he spoke quietly to his father, explaining that he was not dead and the reason for him being on 'IMBULU' was to obtain the means to light his people's fires. MAPUS'S father told him of the dangerous position he was in if the people discovered he was actually alive and had lied to them. His father told him to go to his mother and bring back with them one taro and two ginger roots (KAWAWAR). This was done and the taro eaten. MAPUS'S father explained how MAPUS was to obtain a light and escape from the mountain back to his people. MAPUS was to obtain two branches of the wild 'KAUKAU' tree ('ORAMI'), light them by rubbing two sticks of the branches together. If they should die during his flight all he had to do was to rub them and they would rekindle. This said his father should settle his people's fire's problems in the future.

To escape from the Mountain and its people, MAPUS was to chew the ginger root and spit it out in front of himself as he descended the ~~back~~ IMBULU, the jungle would then become a clear path thus not hindering his decent. When the people chased MAPUS, he was

ANTHROPOLOGY CONT.

to spit the 'KAWAWAR' behind him and the path that had been cleared would once again return dense jungle and thus make it impossible for his pursuers to catch him.

So MAPUS with the two lighted sticks of ORAMI, to solve his people's fire troubles, set off down the mountain. On seeing him the people realised he had fooled them, became angry and chased MAPUS with knives, axes and spears. But MAPUS did as he was instructed by his father, cleared the jungle in front of himself and then spitting the ginger behind, entangled his pursuers in the re appearing jungle. In this manner MAPUS returned to his people and lit the fires that had been dead for some time.

To-day if the people's fires are extinguished, they, as MAPUS did, rub two sticks of the 'ORAMI' tree together and produce the required fire.

D. LOCAL MEDICINE.

- Diarrhoea.... Red clay is beaten to a pulp, hung over the fire to dry and then eaten by the sick person.
- Dysentery.... Sprouts of a tree('KOKUMBU') is eaten.
- Ulcers and Sores... The bark of a particular tree ('SAEBALUN') is scrapped with a knife and then applied to the sore.
- Toothache.... Ginger root is placed on the sore tooth.
- Headache..... Ginger root(KAWAWAR) is beaten to pulp and eaten by a friend of the sick man. The friend then ejects the saliva of the ginger on to the forehead of the sick man.
- Infected Ear..Once again 'KAWAWAR' is eaten by another man and spat on the infected area.
- Infected Eye. Liquid of the ginger root is dropped into the infected eye.
- 'Grile!..... Leaf of wild bush cucumber('GOPU') is (ringworm & tinea) crushed and beaten to a pulp. Lime is added to this and the mixture placed on the infected areas. Note; the ancestors only recommend their remedy for newly infected areas.
- Burns..... The Taun tree is scraped, this eaten and spat on the burnt skin. Or, cinders or charcoal of fires are eaten and then spat on the burnt area.



5

CONCLUSION:

There has been much said for the people of the Extended Mengen (and other inland villages) migrating to the coast(s). Although if this eventuated the people would benefit economically, socially and politically, the main problem is, however, land; the coastal people would not be happy to grant large blocks of their land to new settlers and unless this problem can be overcome, no resettlement can be attempted.

As these people must remain inland and far from the marketing points and businesses, we have to develop their economy in their own lands and communities. I believe there is only one avenue for economical commencement and maturity and that is through their their natural resources and they have only one - land. 99% of the Extended Mengen people are subsistence farmers, so naturally agriculture will play the main roll. If the coffee and copra experiments are successful and together with the tobacco and 'European' vegetables trade, there is no reason why these people can not develop a stable cash economy, thence will follow political and social advancement. I feel the Extended Mengen people are beginning to realise they have to produce a cash economy and will need to have political awareness once the former has been developed.

*J.J. Cullen*

J.J. Cullen  
Cadet Patrol Officer.

APPENDIX 'A'

POMIO Patrol No.15/65-66.

EXTENDED MENGEN CENSUS DIVISION

Gasmata Sub-District.

HEALTH

Diseases and Sicknesses

<u>Villages</u>	<u>Gout.</u>	<u>T/U.</u>	<u>Grile.</u>	<u>Inf.Eye</u>	<u>Inf. Ear.</u>
PAKIA	-	16	34	5	5
MILI	2	15	36	4	6
MUKUL	2	3	25	-	5
SANGAMALI	4	5	26	5	6
MANU	-	2	15	1	-
KAMATAMI	2	4	27	1	2
BAGO	2	6	15	2	3
EELI	1	-	10	1	-
MUELA	1	4	12	1	4
TALIVE	1	2	12	1	4
MALBON	-	-	15	1	3

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APPENDIX 'B'VILLAGE OFFICIALS.Pom. Patrol No. 15/65-66.EXTENDED MENGEN CENSUS DIVISION.

<u>Village</u>	<u>Name</u>	<u>Designation</u>	<u>Age</u>
PAKIA	PITESO	LULUAI	54
	KUREI	TULTUL	56
MILI	MATERE	LULUAI	55
	PAU	TULTUL	47
MUKUL	MOI'IU	LULUAI	56
	PAKILIA	TULTUL	34
SANGAMALI	MAULILDE	LULUAI	37
BAGO	TARKALDE	LULUAI	56
	BAKAMOINGA	TULTUL	34
	DONGEREI	M. TUE TUL	56
MANU	MULI	LULUAI	56
	TOSOWANA	TULTUL	38
KAMATAMI	UTO	LULUAI	58
	TOGOME	TULTUL	48
LELI	LOROGO	TULTUL	48
MUELA	KELMETAMAN	LULUAI	50
	MOIKONG	TULTUL	34
TALIVE	MEIGO	LULUAI	45
	gek GEKAU	TULTUL	40
MALBON	WALA	LULUAI	41
	KOKOI'I	TULTUL	35

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(18)

APPENDIX 'C'

POMIO PATROL NO.15/65-66

VILLAGES

GENERAL INFORMATION

<u>VILLAGE</u>	<u>SCHOOL</u>	<u>AID POST</u>	<u>REST HOUSE</u>	<u>SAFE WATER</u>
PAKIA	-	1	1	1
MILI	1	-	1	1
MUKUL	-	-	-	1
SANGAMALI	-	-	1	1
BAGO	1	1	1	1
MANU	-	-	-	1
KAMATAMI	-	-	-	1
LELI	-	-	-	1
TALIVE	-	-	-	1
MUELA	1	-	-	1
MALBON	1	-	1	1

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