

NATIONAL ARCHIVES & PUBLIC RECORDS SERVICES
OF PAPUA NEW GUINEA

PATROL REPORTS

DISTRICT: MOROBE

STATION: Finschhafen

VOLUME No: 13

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1961 - 1962

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Papua New Guinea Patrol Reports

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NATIONAL ARCHIVES OF P.N.G. - WAIGANI

**PATROL REPORT OF: FINSCHHAFEN -
Volume No: [13] 1961/1962 Number of Reports: 1
MOROBE**

REPORT	FOLIO:	OFFICER CONDUCTING PATROL	AREA PATROLLED	PERIOD OF
NO: 17	1-5MAPS/PHOTOS	G.D. Simpson	CPO	PATROL 19.5.62 -
of 61/62	Siassi CD	Map		13.8.62

PATROL REPORT MOROBE DISTRICT 1961-62.

FINSCHHAFFEN.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MOROBE Report No. FINSCH.17/61-62.

Patrol Conducted by G.D. SIMPSON, C.P.O.

Area Patrolled SIASSI CENSUS DIVISION

Patrol Accompanied by Europeans NIL

Natives 2 NR.P.N.G.C.

Duration—From 19/5/1962 to 13/8/1962

Number of Days 87

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services Feb, 1962.

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

Map Reference MAP ENCLOSED.

Objects of Patrol Census, Tax Collection, Routine Administration, Mission Freehold Restoration Investigations, Land Investigations Island Groups Resettlement.

Director of Native Affairs,

PORT MORESBY.

Forwarded, please.

1 1/10/19 62

[Signature]
District Commissioner

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

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

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

.....

.....

.....

OK To See

ula

MIGRATION

In
F M

67-5-31

Department 25th July, 1963.
District Office,
M.A.S. Morobe District.
18th July, 1963.

The District Officer,
Morobe District,
LAE.

TELETYPE UNIT REPORT NO. 17
PINGSCHIA-PAN PATROL REPORT NO. 17
OF 1961/62.

Reference your 67-2-2 of 18th July, 1963.

.....
I forward herewith photo-copy of the above report
and regret the long delay in doing so. I agree with you
that the report is a fine piece of work by Mr Simpson.

CA
(J.K. McCarthy)
Director.

Att.

JPS:RES

67-2-2

Department of Native Affairs,
District Office,
L A E...Morobe District.

18th July, 1963.

The Director,
Department of Native Affairs,
KONEDORU.

PINSCHHAFEN PATROL REPORT NO. 17
1961/1962

May, 1963.

I refer to my 67-2-2 of the 22nd

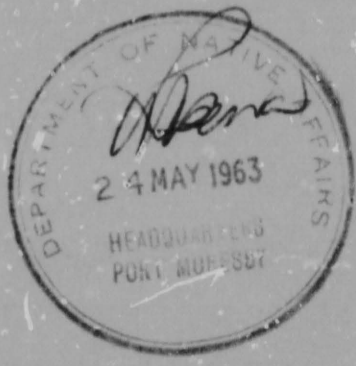
Under cover of this I forwarded
our office copy of the above mentioned Patrol Report in
order that a photostat reproduction could be made at
yours.

The report has not been received
back at this office to date. Would you please advise when
this can be expected.

D. N. Ashton *kh*
(D. N. ASHTON)
District Officer.

67.6.31

67-6-45



16th May, 1963.

The District Officer,
Korobe District,
L.A.E.

PINSCHHAFFEN PATROL REPORT NO. 17 - 1961/62.

Your 67-2-2 of 28th March, 1963, refers.

2. A search at this Headquarters has failed to locate the above report. Would you please forward your copy in order that a photostat reproduction may be made here. The report will be returned to you as soon as possible.

J.K. McCarthy
(J.K. McCARTHY)
Director.

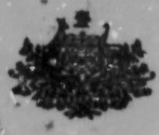
22nd May, 1963.

Minute: 67-2-2
The Director,
D.N.A., Konedoba.

Please find attached District Office,
copy of Patrol Report No. 17 of 1961/62.

J.S. Hastings
(J.S. HASTINGS)
a/District Officer.

ula



DNA:RES
TERRITORY OF PAPUA AND NEW GUINEA

Telegrams
Telephone
Our Reference 67-1-1
If calling ask for
Mr.

Department of Native Affairs,
District Office,
L A E...Morobe District.
1st November, 1962.

- ✓ Mr. R. W. Matheson, Cadet Patrol Officer, Lae.
- ✓ Mr. P. T. Worsley, Cadet Patrol Officer, Lae.
- ✓ Mr. P. L. Ingram, Cadet Patrol Officer, Lae.
- Mr. A. C. Voutas, Cadet Patrol Officer, Mumeng.
- ✓ Mr. P. Maynard, Cadet Patrol Officer, Mumeng.
- ✓ Mr. R. M. Lee, Cadet Patrol Officer, Wau.
- ✓ Mr. R. I. Campbell, Cadet Patrol Officer, Wau.
- ✓ Mr. A. J. Akins, Cadet Patrol Officer, Finschhafen.
- ✓ Mr. D. N. Dalgleish, Cadet Patrol Officer, Finschhafen.
- ✓ Mr. R. C. Roberts, Cadet Patrol Officer, Finschhafen

.....
FINSCHHAFFEN PATROL REPORT NO. 17
of 1961/1962.

I attach for your information, a copy of the above report submitted by Mr. Simpson, Cadet Patrol Officer of Kalalo.

This is one of the finest Patrol Reports I have read for many a long time and it is passed on to addressees to read in the hope that you may derive some benefit from it.

Addressees will please read this report as soon as possible and pass it on to the person whose name appears underneath their own. The last named to return to this office.

Please ensure that this report is well cared for and returned in the same condition in which it is received.


(D.N. ASHTON)
District Officer.

DRAFTS

To see

Department of Native Affairs,
District Office,
L A E...Morobe District.

1st October, 1962.

*Best Pat Report
ever seen for
my time & worth
a very experienced officer
Mr Simpson is to be
thoroughly recommended for his well
done job.*

W.D. D.G. 10-62

FINSCHAFEN PATROL REPORT NO. 17
1961/62

The above report submitted by Mr. G. Simpson, Cadet Patrol Officer, together with copies of patrol instructions and comments from Assistant District Officer, Finschhafen, Mr. J.P. Sinclair, is forwarded.

I agree with Mr. Sinclair, that Mr. Simpson has conducted a particularly fine patrol and his very real understanding of a patrolling officer's duties, his attention to detail and attitude to the problems presented, clearly mark this young officer as one of more than average ability and potential. Mr. Simpson's very detailed report gives clear evidence of many long hours of fruitful discussion with the native people with whom he obviously made excellent contact. It is seldom that I have had the pleasure of reviewing a report of a patrol so well carried out, especially by an Officer in his first term and I whole heartedly support Mr. Sinclair's suggestion that appropriate notation of Mr. Simpson's work be made in his personal file.

The Assistant District Officer, Finschhafen, has forwarded a very full, yet concise covering memorandum and my comments will accordingly be as brief as possible.

A local Government Council for the DIASSI is planned in 1963. It is obvious that, for this to succeed, an officer from the existing establishment at Finschhafen will have to be posted practically full time at DIASSI. You have already given your tacit approval for the purchase of land for a base camp or limited patrol post and the District Commissioner has said he hopes to be able to make funds available for a single Officers quarters for a Patrol Officer in 1963. The land investigation reports will be forwarded when received.

The airstrip at Lablab has been completed. I accompanied the District Inspector on a flight to Lablab about five weeks ago, for the initial landing, but this was not made because of heavy rain. It is interesting to note that a potential strip site may be found in the vicinity of the proposed New Station.

I realise that Cadet Patrol Officers are not normally permitted to collect tax, but the staff position in this District is now so critical that if some Cadets are not used for this purpose, the tax will simply not be collected. Because Mr. Sinclair indicated to me his complete confidence in Mr. Simpson's judgement, I agreed that Mr. Simpson should collect the tax when it became apparent that Mr. Brown could not join the patrol. Mr. Simpson is now

Officer in Charge of the Kalalo Patrol Post and it will possibly be necessary for him to collect tax in that area also.

Mr. Simpson showed unusual initiative in running a Village Officials course on this patrol and good common sense in not making further recommendations for appointments with the impending establishment of area administration.

Copies of the relative sections of the report have been forwarded to the Regional Medical Officer, District Agricultural Officer, District Education Officer and Co-operative Officer, Marchhafen, for information, and the report has been shown to the District Commissioner.


(D. H. [unclear])
District Officer.

c.c. Assistant District Officer,
FINSCHHAFEN.

Mr. G. Simpson,
Cadet Patrol Officer,
KALALO.

67-1-2

Sub-District Office,
FINSCHHAFEN
Morobe District.

14th. September, 1962.

The District Officer,
District Office,
LA E

PATROL REPORT FINSCHHAFEN 17-1961/62 :

SIASSI GROUP :

Mr. G. D. Simpson, C. P. O.

I am enclosing herewith in triplicate the above-mentioned Patrol Report submitted by Cadet Patrol Officer G. D. Simpson. It is supported by claim for camping allowance, copies of patrol instructions issued and two excellent maps. In regard to these, I would appreciate your having copies made to go with the two copies of the report, plus two extra copies for this Office. Mr. Simpson had a very considerable amount of work to do preparing this report, and preparing further land investigation reports, and I instructed him to make one copy of the maps.

At the outset, I would like to say that the patrol, and this report that has been submitted, are both outstanding. Mr. Simpson has carried out a lengthy piece of involved and difficult field-work with very great credit and he has submitted a detailed, well-reasoned report that would do credit to an officer of much greater experience.

You will remember that after returning from Finschhafen Patrol No. 11 of 1961/62 to the Siassi Group, I was most anxious for a thorough follow-up patrol to be conducted. It was intended that Patrol Officer Downes would do this work, but he was involved in detailed land investigations at Lae and later had to take over the Patrol Post at KALALC after Patrol Officer Muskens was transferred. Although I felt that the scope of the patrol would be too much for Cadet Patrol Officer Simpson on his own, I none-the-less decided to launch the patrol in the hope that Patrol Officer Downes would be able to join later. This was not the case, and Mr. Simpson completed the patrol on his own. I paid two visits to the patrol, and have had long talks with Mr. Simpson, Rev. Nagel of Lablab and certain Siassi leaders, and I am certain that the Cadet has made the most thorough, and probably the best, post-war patrol of the Siassi Group.

The patrol instructions issued show that in addition to normal patrol duties, a lot of involved land investigation work had to be carried out. Mr. Simpson has not had the time to complete the reports of these investigations, and these will be forwarded as they are completed.

You will also note that Mr. Simpson was told that he could not collect tax. Once it became certain that Patrol Officer Downes could not join the patrol, I gave Mr. Simpson verbal instructions that he was to collect tax. I realize that this is against policy, but it is so difficult to get a long patrol into the field at Siassi that I felt the Cadet would have to collect tax. I issued necessary

tax exemptions during my visits to the patrol. Mr. Simpson has almost completed his first term.

Perhaps the most pleasing aspect of this patrol was the leisurely pace at which it travelled. Because of the fact that the District Trawler, the M.V. "Morobe", could not be spared for a complete patrol, Mr. Simpson was told to spend up to three months on the job, and to spend a night or two in each and every village. This he did, and only one village - BUN - had to be treated somewhat quickly, and that because of the state of the weather and the schedule of the M.V. "Umboi". During the frequent periods that he was travelling by canoe from island to island, Mr. Simpson used the time to good advantage and obtained a great deal of interesting information on the manners and customs of the people. I am sure that later in his career he will look back upon this long patrol with appreciation and thankfulness. He must have gained much from the long and close contact with the people.

The Cadet had the assistance of one of my best police - 6138 PA Senior Constable KIGARE - and a good patrol Constable, 7681 Constable GIGIO. These members did good sound work and materially assisted the work of the patrol.

Specific comment follows.

NATIVE AFFAIRS - pages 10 and 11.

Practically every patrolling officer has noted the relaxed sexual and marriage habits of the Siassi people. Religious sanctions have failed to change these habits; we have little chance of doing so. Mr. Simpson should also bear in mind the fact that when the Local Courts Bill becomes law, there will no longer be any offence of adultery.

It is also true that many Siassi men leave the villages to go away to work, and again there is nothing that we can do to prevent this. It is my hope that with a Patrol Post established, and with Agricultural extension services subsequently available, an accelerated tempo of development will result and this, coupled with the introduction of Local Government, should attract many of the young men back to the villages.

"Child swapping" is another well-established Siassi custom that we have no legal powers to deal with. In any event, it does not seem to have resulted in any great damage to the village or the family, and the fact that the people have always refused to abandon the custom seems to indicate that it serves some useful purpose. These practices are abhorrent to us but not necessarily to the people. I think that the most undesirable result may be in difficulty in the future in working out land entitlements - assuming that our ultimate aim is some form of individual tenure of land.

I very much doubt that Father Walsh of the Por Island Catholic Mission would lend his workboat to the MANDOK people for the purpose of stealing coconuts.

PATROL POST - page 12.

You are aware of the need for a Patrol Post in the Siassi Group - I have discussed this with you on many occasions.

There is no doubt at all in my mind that these people are on the verge of considerable development. They need strong steady pressure to overcome initial inertia. The time has definitely come for a Post to be established. The census shows that there is now a population of 6625 in this area. There are several Stations in the Territory administering a lesser number than this. The Siassi Group is very strategically situated. The people are of considerable intelligence. We will have no trouble in getting land. I sincerely hope that funds and staff can be made available to make a quick start.

Mr. Simpson was instructed to attempt to get a block of at least 50 acres in the OMOM-BARANG area, which is in my opinion the only suitable place for a Post. A Post here would be in the centre of the population. The road to GIZARUM could speedily be put into good order by anyone with some knowledge of roadbuilding, and there is a good harbour at CIZARUM. The strip at LABLAB will, it is hoped, be officially opened in the near future. Should it be possible to build a strip near OMOM-BARANG, as mentioned by Mr. Simpson, then so much the better. However, a strip is not essential.

The people proved to be willing to dispose of 85 acres in the area that I designated, and in due course I will forward Mr. Simpson's Investigating Officers report. The OMOM-BARANG people are short of good land, and it is a measure of the desire of the people for a Patrol Post that they are willing to part with 85 acres. I trust that funds to purchase this block can be made available soon after the report is in and I will arrange for the purchase to be carried out immediately afterwards. If we cannot obtain funds to build a permanent-type house this year, then I recommend that we build a good standard native materials house, plus native materials police barracks, and get the new Post off to a start as soon as possible.

AGRICULTURE - pages 13, 14, 15.

Although it is true that in the past various officers have recommended different cash-crops, to the confusion of the people, the policy of D.A.S.F. here is as I understand it now fixed. That Department feels that copra should remain the main cashcrop, with robusta coffee as a second crop.

It is certainly disappointing to read of the failure of the robusta coffee recently distributed by Mr. Matheson. It should not be overlooked that arabica coffee plantings have often failed in other places, but in all too many cases this is because of improper care and attention by the native people.

When a Patrol Post is established it will probably be D.A.S.F. policy to give the Siassi Group more concentrated attention. I should be glad if you would approach the District Agricultural Officer in this regard.

I am disturbed about the reports of the failure of the two Field Workers to report to this present patrol, which was in the field for almost three months. One would have thought that Mr. Simpson was bound to run into these workers somewhere along the line. It is, naturally, very difficult for the Agricultural Officers at Finschhafen to exercise the proper control over workers in the isolated Siassi Group. This is another problem that will be overcome by the establishment of a Post.

The less said about native dogs the better - I for one doubt that their lot will ever improve.

EDUCATION - page 15.

It is agreed that the overall standard of education supplied by the Australian Lutheran Mission and the Catholic Mission is far better than average.

The POR ISLAND (Catholic) school is a pleasure to visit. There are over 100 bright young children, taught by two well-trained teachers, and the very atmosphere of the place promotes confidence in the quality of the teaching. At GELEM, AWELKON and LABLAB, the Lutheran Schools - with trained European teachers - are going excellent work.

No doubt an Area Education Officer could do much work in the Group, as Mission facilities are still not adequate for all the children. It must be reiterated that Mission educational standards now existing are very good and probably the equal of the general

run of Administration schools.

ROADS, BRIDGES, COMMUNICATIONS - pages 16, 17, 18.

The vehicular road already extends to GASAM, There would be no real need for a further extension, at least for some years. Walking is very easy.

I estimate that an expenditure of £500 to £1,000 should be sufficient to put the road from GIZARUM to OMOM-BARANG in good order. I am certain that the people would assist us.

LABLAB strip could be extended to over 3,000 feet but with quite a deal of expense and I believe that the Mission will be well content to develop it to OTTER-PIAGGIO standard. It is expected that as soon as the dry season sets in the strip will be opened by the D.C.A. airport inspector.

Eventually a Post will require a workboat. Seas can be rough and canoes often are unable to attempt the crossings to TOLIKIWA, SAKAR, TJAM and MALAI. When Local Government is introduced sea transport will be essential.

VILLAGES - page 18.

I favour grass in the village clearings and have advised the people to keep on with this custom. I see no reason for change, although it is up to the people.

We might as well face the fact that the ARAMOT people are just not going to leave their island. Mr. Simpson conducted investigations into several areas of land on UMBOI that I hope will be purchased for the ARAMOTS, but it would be wishful thinking to expect them to leave their crowded isle to actually live on the main island.

MUTU-MALA is a depressing little islet and I do not think that there will ever be much settlement there. One thing against it is the long pull to get fresh water - the ARAMOT people do not like to exert themselves more than they have to.

It is extraordinary how healthy and happy the ARAMOT people are. In spite of everything they thrive on their scrap of coral and the best way that we can help them is to make land for gardens and garden settlements available on the main island, and leave them to their island until they want to make a move themselves.

LOCAL GOVERNMENT COUNCIL - pages ^{19, 20} 21, 22.

A Local Government Council will speedily follow a Patrol Post. No Council should be set up until there is a Post - possibly more so here than in other parts of the District, strong supervision will be necessary if a Council is to flourish.

It was to be expected that the people should be confused as to the work and aims of Councils and the vexed question of tax - my February patrol was the first to seriously bring this question before the people and it has been well proved elsewhere that the natives need to be carefully prepared before they gain a reasonable understanding of what Local Government is all about.

A final Survey will be made as soon as my staff position permits this.

CENSUS - pages 21, 22.

Despite the large number of absentees, the figures are good. No doubt Mr. Simpson's figures on pregnancies and illegitimacies have to be accepted with reserve; a 50% illegitimacy rate in some villages seems to be too high.

The satisfactory position is demonstrated by the steady increase

in overall population figures in the past 10 years. In 1952 the total was 5206; by 1955 this had increased to 5556 and in 1960 the total reached 6117. The 1962 figure is 6625. The increase in the last three years is particularly marked.

Mr. Simpson's figures do not properly reconcile with those obtained by Patrol Officer Martin who did the last census. However, many of Mr. Martin's calculations were incorrect and I am satisfied as to the accuracy of the present figures.

TAX - page 22.

The tax rate was increased to £1 from 10/- this year. If a Council is established next year, I think that the tax rate should remain at £1 for the initial year, increasing to 30/- in the second year. This rate should then remain for two or three years.

CONCLUSION - page 24.

Mr. Simpson has undoubtedly pinpointed some of the main administrative problems now existing. I do not agree that the large number of minor infringements of the N.A.R.'s is of any significant importance, nor are the large number of marital disturbances and the difficulty of obtaining permits.

The significant problems are firstly the isolation of the group with subsequent problems of communications; the lack of access to the Administration, and the shortage of land in the smaller island communities. The young men away at work will be attracted back when prospects in the villages improve.

The solution is undoubtedly the establishment of a Patrol Post, with D.A.S.F. and Education participation, and the setting up of a Local Government Council.

MEDICAL AND HEALTH - Appendix "B".

The Group is reasonably well served here, but is well overdue for a good coverage by a Health patrol. I am discussing the chances of such a patrol with the Senior Medical Assistant here. There are now 2 E.M.A.'s at Finschhafen and it should be possible to get a medical patrol into the field. The Aid Post Orderlies have never received the close supervision that they need and there has been much trouble in getting supplies across. This is another problem that will be solved with the establishment of a Post.

ANTHROPOLOGY - Appendix "C".

It is pleasing to see the interest taken by the Cadet. The information that he has collected will assist future officers.

TITLES INVESTIGATIONS ; MBARIM, ARONAI, ARAMOT. - Appendix "D".

Because of heavy seas, Mr. Simpson was not able to get to NGUNU (Tuam Island) to complete this series of investigations. His reports on the other three areas will be forwarded shortly.

RESETTLEMENT ISLAND COMMUNITIES - Appendix "E".

Proposals put forward by me in Finsch. P. R. 11-1961/62 were thoroughly investigated by this patrol, and reports will be forwarded in due course. I favour the purchase of any land that the main islanders will sell for the resettlement of the island people. If possible, I would like to see the land then leased to individual islanders. This will entail great amounts of work but the chance of obtaining individual tenure for a large number of people would be too good to miss.

As I have said, Mr. Simpson has conducted an excellent patrol and I would ask that you direct the attention of the Director to my earlier remarks with the request that Mr. Simpson's personal file be duly noted.

J. P. Sinclair
Assistant District Officer

cc. Mr. G. KALALO
D. Simpson,

67-1-1

Sub-District Office,
FINSCHHAFEN
11th. May, 1962.

Mr. G. Simpson,
Cadet Patrol Officer,
FINSCHHAFEN

PATROL INSTRUCTIONS.

As discussed with you, please be prepared to depart the station on patrol to the SIASSI Census Division on the 18th. May, 1962.

You will be travelling per the M.V. "Morobe" and I suggest that you commence your patrol at ARANDI. You will be able to visit all the mainland villages on UMBOI without difficulty, but the outlying groups - SAKAR, POLINWA, MATLOK, KUAM and MALAI - may be difficult to reach. Should the weather permit, you will be able to reach these island groups by canoe, but please be guided by the Siassi people and make no attempt to travel by canoe if the people advise against it. Should you be unable to reach these groups by canoe, I will make suitable arrangements with the District Officer to make the "Morobe" available later.

I anticipate that you will be joined in mid-June by Patrol Officer DOWNES from Lae and of course he will then be in charge of the patrol.

The patrol will probably take up to three months to complete. There are many matters to be attended to, some of which you will be unable to attempt.

Firstly, I would like a thorough revision of the Census and this will be possible for you. Take the relevant records with you. You will not, unfortunately, be able to collect tax. Patrol Officer Downes will be able to do this.

I also require a final Report into the possibility of establishing a Local Government Council on Siassi. I made a brief preliminary Report to accompany Finschhafen Patrol Report No. 11 of 1961/62. However, this matter will have to be left to Patrol Officer Downes as you do not have the necessary experience for this job.

You have no Court powers, but undoubtedly the people will come to you with many complaints. If you are able to settle these without recourse to Court proceedings, please do so. If not, take the fullest possible details and hold them for Patrol Officer Downes.

You will notice that there is an appendix to Finschhafen Patrol Report No. 11 mentioned above that sets out details of certain land settlement proposals that I am anxious to settle. Please concentrate initially on (1) Investigation of ownership of each of the blocks mentioned, and (2) Do initial rough chain and compass surveys of each block. You have a copy of Native Affairs Circular 235 with attachments that sets out the form of the Investigating Officers report and this should give you a clear idea of what you will have to do. I will personally discuss this with you before you depart.

I will be visiting Siassi from 12th. to 18th. June, to conduct further land investigations and I hope that Patrol

Officer Downes will be available to accompany me and join you for the completion of the patrol.

Please arrange with Patrol Officer Harris for two experienced police to accompany you. Take full rations for these police for six weeks. Mr. Downes will take over extra rations later. Take Finschhafen Patrol Report No. 11-1961/62; patrol No. 8-60/61, and No. 12-59/60 with you for background information etc. Ensure these Reports are well looked after and that they are returned promptly at the conclusion of your patrol.

Draw a Patrol Advance of Thirty Pounds (£30) from Mr. Jackson and try to keep your expenses down. I will bring across a further advance when I come over in June.

If you run into any difficulties, you can always get a message across through the Lutheran Mission telephones at AWSIKOF, GIKARUM or LABLAB.

I am sure that you will have a most interesting trip. The MIASSI Group offers very pleasant patrolling and the people are anxious to improve themselves. Spend as much time as you can in informal talks and discussions with the people. You have plenty of time and I want to see you spend one or two days in each and every village.

Pay carriers at the rate of 1/- per hour for actual carrying. Canoe hire is usually 1/- per hour for each paddler (make sure they don't inflate the crew too high) plus a payment of 1/- per hour to the owner of the canoe.

Be sure to pay calls to the three Australian Lutheran Mission stations mentioned above as you come to them. You will find the Missionaries - all Australian - to be very co-operative.

One further point - I am enclosing a number of papers for attention in different villages. One lists a number of Commonwealth Savings Bank accounts that have not been operated upon for years. If you can contact the people concerned, please (a) obtain the Passbooks and bring them back here; (b) get full details of name, village and next of kin, and (c) ask whether the holder intends to operate the account in the future. Give a written form of receipt to any passbook holder if you take his passbook. There are also a number of Police Pensions for payment and Mr. Jackson has prepared the papers. There are some N.M.T.A. payments to be made, if you can locate the people concerned.

Have a good patrol and don't hesitate to get in touch with me by radio if you strike any difficulties. Incidentally, you will get plenty of fish and birds over there.

J. P. Sinclair
J. P. Sinclair
Assistant District Officer

Dept. of Native Affairs,
Sub-District Office,
FINSCHAFEN.
1st. September 1962.

The Assistant District Officer,
FINSCHAFEN

PATROL REPORT FINSCHAFEN 17 of 61/62

<u>DISTRICT</u>	MOROBE
<u>PATROL CONDUCTED BY</u>	G.D.SIMPSON, G.P.O.
<u>AREA PATROLLED</u>	SIASSI CENSUS DIVISION
<u>ACCOMPANIED BY</u>	NIL
<u> </u>	2 R.P.N.G.O.
<u> </u>	<u>Europeans</u>
<u> </u>	<u>Natives</u>
<u>DURATION</u>	19/5/62 - 13/8/62. 87 days.
<u>MEDICAL ASSISTANT ACCOMPANY?</u>	NO
<u>LAST PATROL TO AREA</u>	Feb. 1962.
<u> </u>	<u>D.N.A.</u>
<u> </u>	<u>P.N.G.O.</u>
<u>MAP REFERENCE</u>	MAP ENCLOSED.
<u>OBJECTS OF PATROL</u>	CENSUS, TAE, ROUTINE ADMINISTRATION, LAND TITLE RESTORATION INVESTIGATIONS, ARONAI, ARAMOT, MBARIM, TUAM, LAND INVESTIGATIONS, ISLAND GROUPS RESETTLEMENT, LAND AND SITE INVESTIGATION FOR POSSIBLE BASE CAMP.

G. Simpson
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G.P.O.

INTRODUCTION

The Siassi census division comprises a group of islands situated approximately mid-way between New Britain and the New Guinea mainland. The native population is 6625 and the European mission population fluctuates about the 20 mark. The bulk of the native population (4,266) is found on the largest island UMBOI (ROOKE) which is mountainous and fairly rugged except for some low lying areas on the S.W. corner. The two high volcanic islands, SAKAR and TOLOKIWA, support a further 612 of the native population, and the other 1,747 dwell on the five low barrier reef type islands at the southern end of UMBOI. These five islands comprising about 1/400th of the Siassi land area, thus support greater than 1/4 of the population.

The patrol was of longer duration than is normal for this division, however patrolling days could never be lost on Siassi as the people for most of the year are quite isolated from Administration contact, and they have what is considered to be a well above average number of disputes, complaints and problems which they desire to bring to Administration notice for settlement or advice. These are discussed further later in the report.

One of the main physical problems in patrolling the division is difficulty in getting to or perhaps departing from the island villages. Seas frequently make canoe travel out of the question and as will be seen in the diary the patrol several times encountered this difficulty. Canoe travel though very slow, unreliable, and monotonous, is certainly not time lost, as much valuable information especially Anthropological can be gained, and this was most useful during this patrol which had as one of its main objectives land investigations. If a motor vessel is available the patrol may be more quickly completed, however, the difficulty then is remaining in the village for a suitable time, as the boat is dictated by the whereabouts of good anchorages and frequently has to depart in a hurry curtailing an officer's visit. This patrol spent at least a night in every village with the exception of SUN on TOLOKIWA, the schedule of the M.V. "UMBOI" making this impossible.

The Australian Lutheran Mission on Siassi who were at all times most co-operative, transported the patrol to SAKAR and TOLOKIWA islands in their motor vessels "KARAPO" and "UMBOI" respectively. This was at no cost to the Administration as the mission themselves had medical and evangelical work on the two islands, and invited the patrol to accompany on their vessels.

The land investigation work was of two kinds, restoration of four mission alienated blocks to the communities concerned and to which the mission has agreed to relinquish the titles, and ordinary land investigations into five blocks for purchase by the Administration. One of the latter blocks is required to facilitate the setting up of a base camp hoped for in the near future and probable later patrol post, and the other four are for the use of the island communities already mentioned, for subsistence gardens, cash cropping and possible resettlement of some of their numbers. Two land matters were left uncompleted namely the restoration investigation of the two small blocks at TUAM, and the finding of a block or blocks for use by the MANDOK Islanders'. Heavy seas and winds from the wrong direction prevented the patrol reaching TUAM Island on three different occasions, and the last minute refusal to sell by some of the vendors of a block being investigated for the MANDOK'S left insufficient time for an alternate proposal to be found. More detailed information on these land investigations is shown in two appendices.

It had been hoped that another Native Affairs Patrol would visit Siassi within the next few months to investigate the possibilities for establishment of a Local Government Council. This officer will find quite a few relatively minor cases probably requiring action in the court for Native Affairs. Details were entered in the village books and parties concerned advised not to leave the village. Difficulty of communications meant these cases could not be sent to GAOIDE, and the length of the patrol together with number of witnesses involved made it impractical for the parties to accompany the patrol.

As will be seen in the diary there was much rain during the patrol. To illustrate this the LAB-LAB mission air strip has been ready for the first plane for three months, all they have been waiting for has been two days completely fine weather to make this possible.

ENTRY Owing to the writers watch being damaged on 14/6/62 accurate walking times after this date not shown.

19th May 1962. Departed BUKI wharf in M.V. "MOROBÉ" 5.10am. To KANZARJA village where Mr. Ferrell, A.D.O. Training, and two Assistant Patrol Officers left ship for patrol KALASA Division. Departed immediately, 10am, and to ARAMOT Island in Siassi arriving 3.30pm. Self and A.D.O. Sinclair had quick inspection of village, and talks with villagers. Self and patrol slept ashore. "MOROBÉ" remained anchorage.

20/5/62. "MOROBÉ" departed 6am. for WASU. Patrol departed ARAMOT 8am. with 7 large sea going canoes en route TUAM Island, a canoetrading expedition. After tacking and paddling all day reached TAMUN Island at 5pm. when wind died completely. A slight breeze at 9pm. and canoes departed again reaching TUAM at 12.30. An ungracious welcome at TUAM.

21/5/62 Village inspection, census and tax collection. Routine administration. Quite a few now living permanently on UMBOI island near LAB-LAB mission. A request made for an informal talk to-night on L.G.C. and the reason why the U.S. Mission recently visited FINSCHHAFEN. A large number attended the talk including women, and many questions asked, some very tricky ones included. An excellent atmosphere present.

22/5/62 Awoke to heavy seas and wind driven rain. Inspected the village water hole, more like mud than water. Observed transactions and procedures in canoe buying but quite disappointing. A few minor complaints settled, and several sections of N.A.R.'s. explained, as no one was at all clear on them.

23/5/62 Departed TUAM 8am in a large sea going sailing canoe, several ARAMOT canoes which were unsold leaving at the same time. Arrived MALAI 11am. Having stopped 1/2 hr. at an island used as a piggery by TUAM's. Inspection of MALAI, village filthy, no latrines at all. Census and tax. People commenced cleaning village.

24/5/62 Heavy rain at night and intermittent rain most of morning. Census compilation and advice on building latrines, two being completed within hours. Departed MALAI noon, a quick and choppy hours trip to MANDOK in a large sea going canoe. Inspection MANDOK, good. Census of MANDOK. Hearing complaints and discussions on land resettlement proposals.

25/5/62 Heavy rain and winds again most of night. Tax collection and census compilation MANDOK. Visited Catholic Mission set-up on POR ISLAND, 10 mins. from MANDOK. Father Walsh absent on leave, but school was very impressive. To SIMBAK-GAURU villages on bank of SIMPAN river, 2 1/2 hrs. by canoes. Village inspection, fair. Census of both villages who are combined in one for practical purposes. A small number absent at mission celebrations at BARANG villages. Discussions and routine administration.

26/5/62 Tax collection and census compilation. Commenced land investigations. Note from Lutheran Mission at 1pm. inviting patrol to Jubilee celebrations at BARANG villages. To YANGLA on slippery track 1hr. Many absent at BARANG. To ARAMOT Island by canoe 1hr. M.V. "KARAPO" which brought the note and would have taken patrol to GIZARUM had departed 1/2 hr. previously. Remained ARAMOT overnight.

Sun. 27/5/62. Census, tax, routine administration, village and Aid Post inspection. Discussions on resettlement proposals not very promising. At a long drawn out "kibung" that night ten families elected to shift to MUTU WAI Island to help relieve house overcrowding on island of ARAMOT. Stated they would commence work on it on Tuesday.

28/5/62 More discussions on land resettlement and proposed shift to MUTU WAI. M.V. "KARAPO" en route LAB-LAB met at 12 noon, made arrangements to return to GIZARUM plantation with it. Heard an aircraft buzzing LAB-LAB strip. Boarded "KARAPO" 2.30pm. and arrived GIZARUM 7pm. M.V. "UMBOI" was tied up at wharf.

29/5/62 In BARANG village in ex army weapons carrier. Forty five European mission personnel there. At mission's invitation made a short address to assembled natives all villages being represented. Visited AMELKON mission station in pm.

30/5/62 Observation of "PSALM", discussions with natives re patrols schedule. "PSALM" finished at noon, most natives hurriedly leaving presumably to clean up the villages before the patrol arrives. Patrol departed BARANG 12.30pm for OPAI village. Passed through AWELKON mission, OBONGAI, TARANE villages and Government Aid Post en route, arriving OPAI 3.30 pm. Village inspection and helped settle several matters. Request for informal talk on L.G.C. at night. Quite a success but people not as bright as TUAM's.

31/5/62 Census and tax and further discussions. Met a solid wall when mentioning land resettlement for islanders. To GOMLONGON, 1hr easy walk in rain. Village inspection, very filthy and many pigs in village. Census and tax. One bad medical case found (see Medical and Health). Numerous problems and complaints. Rain most of day and bulk of work was done in village church.

1/6/62 Medical case despatched to SOMLENEHE, AWELKON Hospital. Census compilation by writer, while all villagers commenced cleaning up village. Cpl. KIGARE to remain to observe those disobeying luluai instructions. To TARANE in pouring rain, 1hr. Village inspection, census, hearing of complaints and routine administration.

2/6/62 Tax collection and further discussions. To OBONGAI, 25mins, census and tax and routine matters. Again had to finish census and tax in church-school because of heavy showers.

3/6/62 Census compilation. To garden area to carry out a survey for an A.S.O.Pa. assignment. Long discussions with people all day to get necessary information. Cpl. returned, reporting all now in order at GOMLONGON, pigs having been removed and a woman "committee" appointed to voice the women's point of view.

4/6/62 To AWELKON mission station, 20mins. Discussions with Rev. Klein, and tax of employees. To OMON and BARANG villages about a further 20 mins. Inspection, census, tax, routine. Quite a large number of complaints.

5/6/62 Census compilations, more queries and complaints which were unearthed during the night. To GOM 25 mins. Census, tax, routine. A most unsettled village and numerous troubles, the luluai having no-one's respect and probably rightly so. Extremely heavy rain all afternoon. Still settling complaints well after dark. An uncomfortable night with a leaking roof.

6/6/62 To GASAM, 25mins. A boil commencing to develop on my foot. Village inspection, census, tax, routine. Again a large number of complaints many being about pig damage. A.P.O. SOM had a mental fit (see Medical and Health). Rain again in afternoon, interrupting tax collection.

7/6/62 Talks on L.G.C. as couldn't be fitted in yesterday. To OROPOT, 30mins. A slow walk as foot starting to swell. Census, tax, routine administration. Many of GASAM's here claiming pig damage compensations. Some rather heated discussions but everything turned out eventually and all happy. Usual afternoon and early evening rain.

8/6/62 Badly swollen foot on awaking, and no head forming. Hobbled to AYAU, 2 hrs. Treatment by A.P.O. there who is better than average. Census and tax and routine administration. Few complaints, a welcome change after last few villages. Penicillin treatment for foot by A.P.O.

9/6/62 Census and tax of MARARAMU at rest house, as writer unable to walk. Inspection of village by police boys. Several complaints settled, all parties being happy. Treatment of foot by A.P.O. It appears to be a carbuncle as several heads developing, after penicillin injections.

10/6/62 Foot started ejecting in early morning and swelling eased slightly. Const. GIGIO to LAB-LAB with note for A.D.O. Sinclair, expected Tuesday 12th. Patrol departed MARARAMU for AROT at 12.30pm, arriving 1pm. Census, tax, routine at AROT. Pigs allowed to sleep in village and luluai is being disobeyed when trying to remedy it. Rain in afternoon.

Mon. 11/6/62 The luluni organised a working bee to have all pigs caught and carried to the pig pen, which previously had not been receiving such use. Intermittent rain most of morning. Patrol departed 12.30pm for AUPWEL. A steep descent and track very slippery, and thus a very slow trip as leg still swollen and stiff. A thoroughly soaked patrol arrived AUPWEL 2.30pm. Village inspection, sanitation good, latrines excellent (all double seaters).

12/6/62 Census and tax collection. Few queries or complaints. Checked total tax monies and receipts. Sighted M.V. "VITIAZ" heading North probably to MANTAGEN. Half expected M.V. "MOROBE" to arrive but nothing eventuated.

13/6/62 To KABIP, part by canoe, part of gear (valuables) by foot. Inspected a potential airstrip site about half way. 4hrs. travelling all told. Census, tax, village inspection etc. No serious complaints. Dismal wind blown village and rained almost the whole of the patrol's stay.

14/6/62 Departed KABIP when a break in the rain occurred, but ten minutes after departure extremely heavy rain caught patrol and remained for the 1hr. walk to KAMPALAP. A large crater lake passed en route but couldn't see much because of the rain. Census and tax of KAMPALAP during breaks in the rain. Inspection of Aid Post, R.C. hamlet, and village, all being surrounded by mud. Latrines were the best in Siassi even without considering the recent high rainfall. Several matters settled. Still no sign of M.V. "MOROBE". Watch broke down.

15/6/62 To MARLI approximately 4hrs. along coastal track. Cobble stones, a narrow beach, and soft sand, together with heavy squall driven rain, made it an uncomfortable and tiring walk. Met Const. GIGIO en hr. from MARLI. Most of MARLI absent in gardens owing to a misunderstanding. All returned reasonably quickly and census and tax then done. Heard from LAB-LAB that "MOROBE" at GIZARUM and due LAB-LAB on 18th.

16/6/62 Discussions with village on L.G.C.'s and other problems. On to LAB-LAB, 20mins. easy walk. Discussions with Rev. Nagel, O.I.C. To ELRIK about 20mins. Census and tax again being interrupted by drizzly rain. No complaints of importance. Discussion on land resettlement TUAM's. Constant heavy rain all night.

17/6/62 Discussion on L.G.C. in rest house, almost all village queuing in, as heavy rain outside. To LAB-LAB. Tax of TUAM hamlet and mission employees at LAB-LAB. Spent rest of day as guest of mission.

18/6/62 "MOROBE" from ARAMOT anchorage at 2.30am. A.D.O. Sinclair, Assistant Patrol Officers, Medical Assistant and party came ashore in dinghy, ship returning to ARAMOT as no good anchorage at LAB-LAB. A.D.O. did Native Labour inspection, Medical Assistant inspected hospital, and other official business occupied the morning. "MOROBE" party and patrol, to YANGLA village in pm. 1 1/2 hrs. Land Investigation "KARAPO" undertaken at YANGLA. Thence both parties to ARAMOT by canoe, arriving 5.30pm. Ship at ARAMOT.

19/6/62 To MANDOK per ship. A.D.O. and A.P.C.'s ashore for POR Island Investigation. Thence to ARONAL-MUTU where patrol left ship, it returning to MANDOK. Census, tax, village inspection, discussions and other routine matters at ARONAL-MUTU. Commenced land title restoration investigation.

20/6/62 To BUKUM by canoe, a choppy rough trip, about an hour. Census tax, routine. Discussions re land for MANDOK Islanders. To MAVI and TAMURI land blocks for familiarisation purposes. Returned ARONAL-MUTU in late pm.

21/6/62 Land resettlement investigations at ARONAL-MUTU.

22/6/62 To TAMURI land block in company with BUKUM's, MANDOK's, and ARONAL-MUTU's. Straightened out proposals to satisfaction of all concerned. No survey as no tracks cut and jungle quite thick. Patrol gear overland to GAURU. Self by canoe to MUTU-MALA Island via MANDOK. Thence with several MUTU-MALA's (ARAMOTS) to present garden sites. Thence to GAURU AND land discussions with MANDOK's, MUTU-MALA's and GAURU's.

23/6/62 To block "KENDAU" at mouth of SIMBAN River by canoe. Accompanied by GAURU-SIMBAN's and MUTU-MALA's. Traverse of block, interrupted several times by light conditions made bad by light rain. Returned GAURU in late PM. Investigation discussions in early evening.

24/6/62 (Sun) Awoken in early morning by a commotion at the drinking water ramp about 30 yds from rest house. A crocodile had taken a dog that had gone for a drink. To Block "WARDOT" in company with GAURU's and ARAMOT's. Compass traverse of block. Showers of rain and many mosquitoes made conditions uncomfortable, and traversing slow. Returned GAURU in late pm. Discussions with ARAMOT's who flatly refused to have any thing to do with block even if Administration does buy it. Noisy and heated discussions between ARAMOT's and GAURU's that night. More ARAMOT's arrived sometime during night.

25/6/62 ARAMOT's now changed their minds and said they would make full use of ground if given to them. Land investigations "WARDOT" and "KENDAU". Police boy to "TAMURI" to see if tracks for traverse yet cut, reported no sign of life yet, decided to go on to YANGLA to-morrow instead of returning to "TAMURI". Heavy rains again practically all day.

26/6/62 To YANGLA along a muddy track, approximately 1hr. Inspection of both sections of village, about ten minutes apart. Census and tax and routine administration. More investigation ownership "WARDOT". Drizzly rain again most of day and night.

27/6/62 To ARAMOT accompanied by some YANGLA's. Discussions on present land rental system and future changes, managed to reach fairly satisfactory arrangements despite present friction between two villages. Rough survey of small mission freehold block, and deposition taking as part of title restoration investigation. Now unable to go to TUAM by canoe as winds and seas bad.

28/6/62 To YANGLA by canoe about 1hr. Thence to BIRIK about 1 hr on foot, track being greasy. Preliminary investigations into block that BIRIK will sell for use of TUAM Islanders. Usual daily rain.

29/6/62 To block of land calling at LAB-LAB mission en route. Traverse of block all morning and afternoon. Rain held up survey considerably as compass at times impossible to read. Returned BIRIK in late afternoon. M.V. "KARAPO" waiting for seas to ease before departing for SAKAR Island but wind and seas all day.

30/6/62 Complete patrol to MARLI village, about 1hr. Counting of food trees on block traversed yesterday. Heavy rain most of day and traversing not economical. Rough plotting of yesterday's traverse on graph paper. To LABLAB in late pm. to discuss chances of getting to SAKAR. Returned MARLI arriving after dark.

1/7/62 (Sun) Message from LAB-LAB Sam saying they were going to SAKAR. M.V. "KARAPO" arrived MARLI beach (anchorage?) 9am. without dingy, and no serviceable canoes at MARLI. Boarded with patrol gear and personnel directly from a reef, a tricky operation. A choppy trip to SAKAR. Most of SAKAR either at gardens or at a sing-sing at KABIP. Enough arrived by 5pm. and did census. Mission nursing sister did medical parade and infant welfare work (three mission personnel accompanying). Discussion with villagers in evening.

2/7/62 Tax of SAKAR 6am. Sister did infant parade, but by time she had finished (8am), heavy seas had arisen and departure impossible. Plotting of land surveys, and discussions with villagers. Heavy winds and seas at night.

3/7/62 No sign of seas abating and another day at SAKAR.

4/7/62 Seas abated slightly, and decided to try departing at 7am. A very rough trip across straight to KABIP, then followed coast to LAB-LAB, calling en route at KAMPALAP to drop off medical supplies in relation to infant welfare work. Arrived LAB-LAB at noon. Received additional patrol instructions, supplies etc. which had been put off at ARAMOT by M.V. "VITIAZ" several days before. To MARLI, rechecking part of traverse en route to rectify an error made previously.

5/7/62 Survey of blocks owned by MARLI villagers. Counting of food trees, ownership determination etc. Rain again during survey, it appears to be a regular part of surveying. Made plans with mission to go to ARAMOT and possibly TUAM in M.V. "KARAPO".

6/7/62 To LAB-LAB arriving 7.30am. but "KARAPO" had just departed to rendezvous with M.V. "MOROB" at ARAMOT and transfer hospital patients. Hurried on to YANGIA on foot, about an hour and a half on a slippery track. No canoes as was to be expected, however personnel and gear straggled across to ARAMOT as canoes became available. No sign of "MOROB" or "KARAPO" at ARAMOT, the latter having steamed straight past apparently to MANDOK. Further land restoration investigations as per new instructions from A.D.O. By about 3pm. most of gear had arrived from YANGIA, so departed by canoe for MANDOK. A choppy trip, wind against us, and arrived MANDOK just after dark. All gear arrived by 8pm. "KARAPO" at MANDOK, still awaiting "MOROB" which was to arrive ex WASU early that morning, but apparently heavy seas had held it up.

7/7/62 Discussions with MANDOK re "TAMURI" and land resettlement proposals which had come to a dead-lock. "MOROB" arrived 9am., stopping about two minutes to get patients and hurriedly departed for PINSCHHAFEN. To MALAI Island in "KARAPO", a bumpy trip for a small vessel. Ashore MALAI, and village inspection, a little better than last time. Discussions re land resettlement proposals and reached an arrangement subject to consent of BUKUM's. M.V. "UMBOI" arrived about 3.30pm ex LAE, PINSCHHAFEN. Transfer patrol gear from "KARAPO" to "UMBOI", and LAB-LAB supplies vice versa. To GIZARUM Plantation arriving about 7.30pm.

8/7/62 (Sun) To BARANO village in afternoon, in an ex army weapons carrier. Discussions with Rev. Klein of AWELKON about possibilities of patrol accompanying him to LOKEP (TOLOKIWA) Island. Discussion with OMOM BARANO villagers re a block of land for establishment of a future base camp. Climbed a nearby hill to check on possibilities.

9/7/62 Did a land extent survey, going to extremities of OMOM land. Visited one of the blow holes it was feared may erupt in March 1953. Land investigations in pm. A few complaints brought in from nearby "KOWAI" villages further to those I received a month ago. Nothing serious and all could be settled by writer. Request for store partnership dissolution, but after a quick glance at records postponed it until after my visit to TOLOKIWA. (See Native Affairs)

10/7/62 Patrol gear to GIZARUM 6am., writer awaiting AWELKON jeep expected 7am. Started walking at 10am and arrived GIZARUM about an hour later. Lunched at Plantation. Above-mentioned jeep arrived about noon. Patrol and AWELKON personnel (Rev. Klein and Sister Delling) boarded M.V. "UMBOI" and left GIZARUM 1.30pm. Arrived MANTAGEN 3pm. Ashore, census, tax, routine etc. Numerous complaints and kept busy until after dark. Infant welfare work by mission sister.

11/7/62. Departed MANTAGEN anchorage 7am. A rough crossing to TOLOKIWA Island. Patrol ashore at AWAR village, mission ashore at BUP village, "UMBOI" returned to GIZARUM. Census and tax, routine, discussions and talks at AWAR. Slight bit of trouble re tax, but they eventually came good. On to TUL village about 30 mins. pleasant walk. Census, discussions and settling of minor troubles. Mission from BUP to AWAR.

12/7/62. Tax of TUL and more discussions. To MULAU about 1hr. Census and tax and routine administration. Quite a few pig damage compensation claimants here from TUL. Parties concerned settled it among themselves when they were forced to sit down together and discuss it sensibly, and all grievances were settled. One land trouble to be gone in to on road to BUN to-morrow. Mission AWAR-TUL.

13/7/62 To BUN. About a 2hr. walk to above-mentioned land. Another case of parties discussing it themselves, even though I went into the history and genealogies. Settled satisfactorily. Boarded two BUN canoes and about another hr. to BUP new at a new site. Census, tax, village inspection and routine administration. Onto AWAR about two hours arriving just before dark patrol gear having come direct from MULAU. Mission TUL-MULAU-TUL.

14/7/62 Mission from TUL around 8.30am. "UMBOI" arrived 11am after a reported rough passage from GIZARUM. Big swell on trip back to GIZARUM and lost my breakfast. Arrived 3.30pm. Const. to BARANG to obtain carriers. Tax collection of Plantation workers, and answering any queries they had. At 7pm. only six carriers had arrived and they said that no more were likely before morning, so had to remain at GIZARUM even though a lovely moon-lit night for walking.

15/7/62 To BARANG, departing GIZARUM 8.30am. Sunday observed at BARANG. Several GIZARUM workers arrived in pm with complaints involving OMOM or BARANG villagers, and these settled without trouble.

16/7/62 Compass traverse of block for future base camp. Counting of food trees, ownership investigation etc. A few complaints from OBONGAI in pm. OMOM-BARANG overnight.

17/7/62 Investigation into ownership and running of community store. Setting up of books, instructing store-keeper and villagers and general unscrubbing of the existing mess (see Native Affairs). Ten hours work all told.

18/7/62 To BARIM village, 14hrs approximately and rain all the way, making track quite slippery. Census and tax of BARIM during breaks in rain. Completed Siassi census figures and checked compilations. Initial discussions and familiarisation for land restoration investigation.

19/7/62 Despatched Const. GIGIO to BUKUM to find out what's happening there. Did extremity traverse of alienated block (alleged extremities). General land investigation. A few problems settled.

20/7/62 More traversing of block and splitting it up into areas claimed by different people. Tax and cash check. One complaint from OBONGAI, and sent off to get some witnesses. Various KOWAI village officials starting to arrive for to-morrow's discussions and school. Remained BARIM.

21/7/62 Nat V.O.'s arrived by 8am, and commenced meeting. Quite a few ~~queries~~ queries and questions on various aspects of their duties. Explained N.A.R.'s, discussions on L.G.C.'s, self government, and quite a varied range of subjects. Drill routine at flag lowering was shown by Cpl. KIGARE. The school occupied the whole day.

22/7/62 (Sun) Observed.

23/7/62 Land restoration investigations, and deposition taking. Radio from A.D.O. at 9pm., ex LAB-LAB and GIZARUM. No supplier arrived on "UMBOI" just returned from LAB.

24/7/62 Deposition taking and land investigations. Const. GIGIO from BUKUM 4pm. reporting all in readiness.

25/7/62 Deposition taking and finalisation of land investigations. Rain all day.

26/7/62 Still raining in morning. Boarded canoes and travelled about 4hrs. to a point past BUNSIK when open seas made further canoe travel risky. Left canoes, and paddlers carried gear for an hour, when we met BUKUM's who were camped at pig pen. Patrol camped on beach near the block of land the BUKUM people wish to sell to the Administration for use by the MALAI Islanders. Observed the making of native sago. Commenced land investigations. Further rain in afternoon and at night, the tent fly leaking.

27/7/62 To block of land by canoe, it being between two rivers. Traverse of land and returned camp by canoe. Thence to BUKUM village in late pm., travelling by canoe as no coastal track due to mangrove swamp.

28/7/62 Land investigations and plotting of yesterday's traverse. One Native Affairs Court Case to accompany patrol back to GAGIDU. A large earth tremor felt at night, time unknown as no watch.

29/7/62 Observed.

30/7/62 Patrol gear to ARONAI-MUTU Island by canoe. Self accompanied by BUKULI's, MANDOK's and GAURU's to "TAMURI". Commenced raining during this trip and continued for duration of survey, often making compass unroadable. Returned to ARONAI-MUTU in late pm. in quite big seas, the canoe twice nearly being swamped but bailed out just in time on both occasions.

31/7/62 Investigation into ownership of "TAMURI". GAURU's who appear to have rights, ~~now~~ tell me they do not wish to sell the block for use by the MANDOK Islanders. No reasons given, only given lame excuses. Further investigations dropped.

1/8/62 Additional land restoration investigations as per additional instructions received after last investigation. Heavy seas prevented departure for TUAM via MANDOK, MALAI. Swelling of foot again where I had the carbuncle, possibly through wearing boots on Monday.

2/8/62 To MANLOK Island by canoe in early am. M.V.'s "KARAPU" and "UMBOX" there changing supplies. Received mail and rations from GAGIQU, brought by latter vessel. Long discussions with MANDOK people re alternate proposals for land resettlement, and a few suggestions but will have to be left by this patrol. Unable to depart for ~~TUAM~~ MALAI until late afternoon as until then the wind from wrong direction. A quick trip to MALAI in one of their large ocean going canoes, but seas still rough and was glad to reach destination even though the people not worried in the least. Arrived MALAI just on dark.

3/8/62 Informed there was little hope of getting to TUAM unless winds change drastically. Discussions with people and trying to get place cleaned up a bit.

4-5-6/8/62 Awaiting winds to change or M.V. "VITIAZ" to arrive, as it could take patrol to TUAM and pick us up on return trip. Spent time in discussions with people, settling a few troubles, and drafting of patrol report.

7/8/62 A canoe sent to MANDOK for food for court witnesses. A TUAM canoe called in en route LAB-LAB. Was told that all adult men were at present on their way to the garden block of land near LAB-LAB, and only a few men and women and children were still at TUAM. Most claimants from whom I wanted depositions thus absent from village. Decided to abandon attempts to get to TUAM and leave it for a later patrol which has a vessel at its disposal.

8-9-10/8/62 Awaiting M.V. "VITIAZ" which apparently must have went direct to GIZARUM, and to call on trip back. Heavy seas most of this period. The boat arrived at 6pm. on 10th.

11/8/62 Departed MALAI at 7am. Fairly choppy seas for first part of crossing of straits, these becoming progressively worse, which would have made trip to FINSCHHAFEN out of the question. To SIALUM to pick up J. Wallis of D.A.S.F. Only just got into anchorage as the bar was big and seas were almost breaking over it. Awaiting wind to break and arrival of J. Wallis.

12/8/62 (Sun) Heavy seas and high winds all day. J. Wallis arrived around 2pm. Bad conditions kept up that night.

13/8/62 Skipper of "VITIAZ", said it was possible to leave even though in my unskilled estimation it still looked rough. Departed 7am and after an anxious crossing of the bar, and several hours of heavy seas, the wind abated and the last few hours to FINSCHHAFEN were on relatively calm seas. Arrived BUKI wharf 1.15pm.

END OF DIARY.

NATIVE AFFAIRS

Owing to the length of the patrol it was possible to spend a lot of time in discussions with the native people, and all sorts of queries and complaints were brought to my notice, ranging from how to fill out casket ticket applications to very involved and complicated land and matrimonial problems. Pig damage discussions occupied some considerable time, however this appears to be the normal thing in most areas. The problem which appears to be greatest is that of matrimonial disturbances which must be among the highest of anywhere in the Territory.

The Siassi's appear to have very little respect for the marriage state, and don't think twice about entering or leaving it when the whim strikes them. The group among whom the incidence is largest is the "KOWAY" group which comprises most of the inland UMBOI Island villages. The Lutheran Mission despite its long association with these people has had little or no effect in solving this problem, and one might almost say that the people tell the mission to "jump in the lake" if it gives advice about marriage. The large proportion of changing of marriage partners and matrimonial disturbances appear to occur in the first month or two after an officers visit, however statistics to back up this theory were not possible to obtain. If this be the case, the offenders have been dwelling on the facts that in the past only about one Native Affairs patrol per year visited Siassland for the remainder of the period they are isolated from administration influence, thus if they have been living with a new marriage partner for the best part of a year and possibly already have a child then they realised that there was little an officer could do except acknowledge the original dissolution. This point and the reluctant legal position under the N.A.R.'s is again discussed under CENSUS because of its effect on the census register.

*DO not
agree
[Signature]*

Adultery because of its legal status in our own society may not be regarded by many as a serious offence, however, when it is so wide spread as in Siassi and all concerned realise it is an offence against the N.A.R.'s, I feel that strong court action is the only solution as verbal action and appeals to their moral values as practised by the mission have no effect at all. Perhaps if a patrol is opened on Siassi manned by an officer with court powers it may be possible to make the people show some respect for N.A.R. 84.

Whilst at OMON. BARANG two adjoining villages, a request was made to help them dissolve their existing community store as each village felt the other was getting the best of the deal. If this store is any example of other stores in the area, then they are more of a nuisance than good, as even the most unintelligent person could have obtained quite a sum of money without having to worry about paying it back, even if he had not contributed capital to the store.

The store had apparently been run on the basis of a loan society, people receiving up to £5 for their child's school pocket money, most goods were bought on credit the so-called educated teacher jetting down the amounts on paper if he happened to remember, and it was later revealed that most of the tax I collected came out of store funds. It was little wonder that some of the share holders were becoming suspicious as to where their money was going. The people were told that if they ran into difficulties again to ask for advice from the missionary at AMELKON or at GELAM, both these men said that they would have helped out before if they had been aware that the people were having difficulties, as they thought the store was running satisfactorily. It is rather surprising that the parties concerned did not request help earlier as the Siassi is not usually backward in asking for some thing.

One pressing problem in all villages with very few exceptions is that of married men away at work, their wives and children being left in the village. In almost all villages one or more requests were made for us to send these men back to the village, as the people had written letters with no effect. Several cases of adult women sobbing hysterically were noticed, allegedly for their sons or husbands they had not seen for many years. The time of these demonstrations may have been staged but the hysterical crying certainly was not, so the absence of these men is certainly felt at the village level, but there is little that can be done under existing legislation.

The typical story in an example case is:- a single man leaves his village to work in a large town, the reasons being that he wishes the wages paid, village life is too dull or perhaps some other reason is present such as the prestige attached to a certain job. He either leaves the village when a recruiter visits or pays his fare on one of the several boats visiting Siassi, and it is a greater than 50% chance he will go to New Britain as most recruiters are from there and the Catholic Mission boat takes potential labourers there provided they have their fares. After his initial two year contract he usually visits his village, and perhaps carries a bride marked for him before he first went away to work. However, after a few months to a year back in the village he often goes back to work again for another term, as he is missing the good times and lack of worries and responsibilities he had at work. During his second term his wife perhaps has a child conceived during his brief stay at the village and village life is meaning less and less to him except for a few notes he may receive giving him some village news or asking for money. At the end of the term he may or may not return to the village depending on his particular personality, and if he does return his visit may be short, perhaps another child is conceived, and back he goes to work for another two years. If during the stay at work a letter or a friend informs him that his wife is now pregnant, and he knows he is not the father, he rushes to the nearest "kiap" complaining of his wife's unfaithfulness.

Thus many wives have not seen their husbands for up to five years and it is little wonder that they are asking for divorces, or not even bothering to ask and causing village trouble and disputes and making the luluais of tul-tuls job a headache. The only solution I can see is a ban on married men leaving the village unless their wives or dependants are accompanying them. If these men were in semi or skilled employment the employer would probably value the man enough to provide keep for the employees dependants, and thus such a ban would only effect the exodus of unskilled labour which could be better employed in the village. If such a piece of legislation were ever passed then village troubles in this particular division would be more than halved. Closing the area to recruiting would not be an effective solution, as even though the recruiters do not investigate the social problem when recruiting, labourers would still manage to get to the work fields via mission vessels.

The practice presumably called "child swapping" by previous officers is as widespread as ever. It was strongly discouraged by this officer as to me it looked more like a black market in children, money changing hands in some cases, or if not the foster parents have a debt or obligation to the true parents. In one or two villages as high as 50% of the new born children have been given or will be given after they are weaned to adopted parents. The KOVAI community again are the group who follow this practice most. The people among whom the children change hands are described as "small" relations, however on tracing back several genealogies no actual blood relationship could be found, so it appears that any link between these small relations, in most cases is in the far distant past and the children can be regarded as being given to a different descent line. It will be interesting to note in the future, when some of these children become reasonably well educated, their reactions to their true parents, if they can find out who they are. The Lutheran mission as may be expected strongly denounces this practice, and the Catholic mission attitude is unknown, however the practice is not very widespread among Catholic villages.

Several complaints were made by various people against the Lutheran mission and one against the Catholic mission. This latter complaint was that the Catholic father at POR Island had lent the MANDOK people use of his motor vessel to steal coconuts from an island owned by the TUAN group. Even though this appeared to be very unlikely it was investigated, and came from a lapse of mind on the part of the TUAN's, who from the start were only half-hearted in their complaint.

The complaints against the Lutheran mission may have had some grounds in several instances, but on the whole the complaining should have been the other way. All complaints were brought to the notice of the relevant mission personnel, provided the native wixixix people viewed it this way, and most stemmed from lack of understanding on both sides. On the whole the Siassi people are getting a good deal from the Lutheran Mission, and the veritable complaints are not backed up when you look at the physical co-operation they give the mission

PATROL POST

The desirability of a patrol post has been mentioned by almost all previous officers, and I consider it a necessity if the rate of development of the division is to be speeded up. The present stage of development is considered quite poor, when one takes into consideration the length of constant European (mission) contact which is now almost fifty years. An agricultural officer at the post would be a necessity if the field of cash cropping were to be adequately covered, as to date apart from copra production, there has been little but confusion in the development of cash crops.

A workboat would be a desirable advantage to this post but by no means a necessity, as from UMBOI Island the only logical place for a post, all villages except TUAM, SAKAR, and TOLOKINA villages could be reached in all but the worst weather i.e. 83% of the population would be within constant contact. Supplies would not be a huge problem as the Government trawler "MORONI" could easily detour to GIZARUM on its fairly regular trips to or from WASU. Also it would probably be possible to make some arrangements with the mission as the "UMBOI" makes a trip about monthly.

During the patrol the land investigation into a block near OMOM village was made it being hoped that in the near future it will be possible to win a base camp here which could later be converted into a full patrol post. The people of this village as well as most other villages are keen to have a base camp or patrol post in the division, and this keenness is typically illustrated at OMOM, where they have already marked out what they consider to be good places for air-strip, shed for fuel supplies for strip, patrol officers house, and other buildings necessary for a post. The peoples desire for this post is the reason they are willing to sell the block investigated, a very good site, however, as will be shown in the investigation report they have no great surplus of good land such as this is.

On the approximate 85 acres marked out, it may be possible to build an airstrip, but an airport inspector should view the site before any further discussions on the strip take place, as it may be possible to get a more economical strip by radiating it's direction from that at present. Details are given under airstrips.

This site investigated would be ideal for a base camp or patrol post, as it is central in the large KOWAI community, is already connected to GIZARUM anchorage by a vehicular road about a 30min trip, and has potential airstrip sites in its vicinity. There are also good possibilities for further extensions to vehicular roads in this area (see Loads and Bridges)

Alternate sites would be available at many places between the present one and AIYAU village, however the present one as far as position goes would be by far the best. Some arguments exist for the placing of a patrol post at LAB-LAB, that is if one eventuates. The main argument for, is an airstrip is already constructed at LAB-LAB and this has potential to D.C.3 standard. However, from a Native Affairs point of view LAB-LAB is a little out of the way from the native population, and the former positions are far superior in this respect. Also there is no good large boat anchorage at LAB-LAB, and the post would be dependant for most of its supplies on shipping as air freights would be too high.

The necessity for a patrol post on Siassi somewhere, is very apparent, as these people really feel the lack of administration influence, and have difficulties in getting to GAGIDU, through irregular shipping services, and the cost of these passages (£2 -£2/10/- r. rn). 22 Applications for Spirit Licences for lamp preheating purposes, are an indication of the amount of treasury work present and the problem now is to get these licences back to the applicants. This is only a minor problem in administrating this division from such a distance, and there appears to be no solution except putting a permanent officer there.

AGRICULTURE

Subsistence

There are four vegetables which can be regarded as staple foods in Siassi namely taro, sweet potatoe, yam and mani. Yam and mani grow best at this time of the year i.e. about June to September, whereas taro and sweet potatoe are grown all the year round but it appears that taro grows better at some particular time even though I was not able to find out when. Some people said they grow best in Spring, Summer, Autumn and Winter and others were a little more specific and the conclusion eventually reached was that taro is produced throughout the year, some periods being more productive than others, this period of greatest productivity depending on the rainfall distribution in a particular year rather than the month of the year. At the time of the patrol there was certainly no food shortage, and in the inland villages plenty of good quality taro was being produced. In a garden survey undertaken at OSONGAI as part of an A.S.O.P.A. assignment, food production, mainly taro, was worked out at about three times the consumption rate, however several factors were present which could have accounted for this anomaly.

Taro is not grown by the coastal and island people to any great extent, mainly because of the lack of suitable ground for this rather touchy vegetable. The island people grow some vegetables themselves either on the island as with TUAM and MALAI, or on land to which they rights on the main island UMBOI, as with ARAMOT and MANDOK. These four groups still must depend for a certain amount of their vegetables on trade with the UMBOI island people, the items traded being dogs, occasional pigs, caraca wats or cloaks, money, smoked fish, or perhaps as part payment of a canoe. However, on the whole the vegetable situation with the islanders is always touch and go and they have to supplement their diet with a large number of coconuts.

Other foods eaten which vary in importance depending on the particular village and its locality are native sage (coastal villages), bananas, tapioca, corn, and food from food trees such as bread-fruit, galip, lau-lau, ailau. Pineapples, cucumbers, onions, and beans are found in a few isolated cases, but no potatoes were seen.

Protein

In most villages wild pig is the main source of protein. These are found in abundance in SAKAR, TOLOKIWA, and UMBOI Islands. There are two methods of catching them, the dog method being that most widely used. This is the main source of protein for the island communities, the domestic pigs they breed being mainly used for trade. Some wild game such as wallabies, wild fowl, birds, flying foxes, are eaten but these do not form an important part of the diet. Domestic pigs and fowls are mainly for prestige purposes.

CASH CROPPING

The main cash crop at present and likely to remain so for quite some time is coconuts and the resultant copra. Some copra, maybe not much in some cases, is produced by every village the biggest producers perhaps being MARARAMU, GOMLONGON and TARAVE all inland villagers, the coconut groves being on the coast. It is estimated that the Siassi people receive over £4,000 per year from the sale of copra.

The copra is dried in small drying houses situated either at the village or in the copra grove. These drying houses are community owned, some villages having more than one, BARIM having three. The present type of drier being encouraged by D.A.S.F. is the New Ireland Type. The copra is bought from the people either in the village or at the drier, by F.M.D.S. by far the largest purchaser, the Catholic Mission at POR a small purchaser, or by Mr. E. Ford a private trader whose purchases are confined mainly to SAKAR and TOLOKIWA Island. The Lutheran Mission a former buyer has stood down in favour of F.M.D.S.

Several complaints were made about lack of regular visits by F.M.D.S. or rather lack of regular visits to particular villages as the society vessel "VITIAZ" visits Siassi fairly frequently usually more than once monthly. The present system used by F.M.D.S. is that they have a fairly permanent buying clerk situated at GIZARUM who regularly patrols and purchases the copra in the village with a cash advance he carries. When he considers a boat load has been bought he radios to PITCHHAFEN and the "VITIA Z" comes to collect the already purchased copra, the buying clerk accompanying the skipper on the collecting trip. Though there are certain

faults in this system, I doubt if they could be rectified without great additional trouble, and considering the physical nature of Siassi, there is little criticism to be found of the existing marketing procedures. Also in relation to the amount of share capital the Siassie's have subscribed to F.M.D.S. relative to other areas in the FINSCHHAVEN Sub-District, they cannot complain at all about the services they are receiving from this society.

Robusta coffee has now been introduced to the division, as a result of a patrol by Mr. J. Mathieson of D.A.S.F. in February. However to date this has been an almost complete flop. The young coffee used with the exception of two villages has failed to strike or if so some mysterious bug which only comes at night has eaten the small plants only half an inch high off at ground level. Attempts to catch this bug as have yet been unsuccessful despite some all night long vigils. Coffee shade trees are flourishing and a lot of work has been put into them, thus the people are very perturbed, about there being no coffee to plant under the shade trees. Two Agricultural Field Worker Assistants, which I have now heard were in the area during the patrol stay, were not sighted by the patrol and no mention of them was made by the native people, even though they certainly mentioned almost all other matters dealing with Agriculture. The D.A.S.F. Officer at GAGIDU has been advised of the situation, and it is expected that another D.A.S.F. patrol by Mr. J. Mathieson, will be visiting Siassi around November.

Cocoa is not at present being grown in the division by the native people, even though they once before tried it but were told to forget the idea. It is being grown by the mission at GIZARUM between the coconut trees, and this cocoa is reported to be of quite good quality, fairly good prices being obtained. I understand that cocoa requires a particular type of soil to be a success, and this soil is apparently present at GIZARUM, thus I see no reason why it is not present elsewhere. No mention of wanting to try cocoa again was made, and this officer made no mention of it, as D.A.S.F. undoubtedly know what they are doing.

The native people in this area have been so "fooled around" in the past with cash crops that they are becoming very cynical of suggestions made by officers now. Within the past ten years the crops advocated by various officers have been, rice, cocoa, arabica coffee, and now robusta coffee which is not off to a very good start. They are becoming sick of being told by one officer to plant a certain crop, and being told by the next one to pull it out and plant a new one which he states has numerous advantages over the former. Their only comment is "something bilong government" but there are probably much deeper thoughts underneath.

LIVESTOCK

As mentioned already the pigs and poultry found are mainly for prestige purposes, and maybe to help keep life a little interesting by creating a village bedlam. The poultry found is in the main uncared for, it roosting in trees and probably laying its eggs in the bush, thus little dietary value is obtained from it. If the people could be taught to care for the ~~their~~ poultry its value could be greatly improved, but in the present state it has nothing but a little prestige value for the owner.

Because of the abundance of wild pigs domestic pigs are also of little value. They would probably be better off done away with as the amount of time spent in building pig fences, settling disputes, and replanting subsistence gardens damaged sometimes completely by pigs, is very substantial. In many mainland areas domestic pigs are valuable as a source of protein but this is not the case in Siassi. Some villages have already done away with their domestic pigs, and others have done so in principle but not in practice as the strong traditional tie to the pig makes the actual step hard to take.

Dogs are numerous in almost all villages, some being of good quality but most the normal small skinny half starved native dog. The dogs are used in packs of about six to hunt wild pigs. The breeding ground of many of the dogs is SAKAR Island. These are traded with the KABIP and KAMPALAP groups who in turn trade them with the KOWAI group and other groups. TOLEKIWA Island produces a better class of dog than in other villages, and these dogs are much sought after by the UMBOI people, however, isolation keeps most of these dogs on TOLEKIWA, only a few getting to UMBOI Island via the mission vessel.

A dog license if ever introduced would get a large amount of revenue from Siassi.

The village of BARIM own two cattle which appear to be in very good condition, these having been purchased communally from GIZARUM plantation. BARANG village is also interested in buying a pair and at present are awaiting these too be made available by the mission.

There appears to be an excellent potential in cattle and goats as a source of income for these people. These animals can certainly survive and thrive under the given climatic conditions, as the mission has had them for years at AWELKON, GIZARUM and LAB-LAB. They are doubly valuable if run in conjunction with coconut plantings, the coconut groves at BARIM being among the best kept of any on the island, and the people certainly will not keep the base of the coconuts clean by hand cutting.

There is plenty of good surplus land on the Eastern side of the island from AUPWEL to MARLI which appears to be ideal for cattle raising. The main drawback however to any scheme involving animals is the natives traditional attitude towards any animal, which he regards as a creature devoid of feeling and which is quite capable of looking after it-self, this latter view perhaps correct but it does not make an animal very valuable economically. If this attitude could be changed through such organizations as the S.P.C.A., and herding techniques could be taught to the communities concerned, then there is good potential in the field of livestock for economic development. It is quite possible that in the future as the native community adopts more European habits, the demand for beef could be substantially increased, and an isolated group such as this would have the benefit of being self supporting.

Thus in summing up there is still plenty of room for further economic development in this division in the agricultural and livestock fields, and the best way to achieve this will be the posting of a D.A.S.F. officer to a petrol post in the division if funds and staff become available. The past method of a once yearly patrol by an officer whose views on economic development apparently differed from those of his predecessor has only succeeded in confusing the people and has achieved little actual development, with the exception of copra production.

EDUCATION This is confined to that given by the two missions in the area. There was an Administration school at BUNSIK, but it had to be closed because of lack of support in feeding boarders at the school, this appearing to be a Territory wide problem.

Catholic Mission The standard of education by this organisation is particularly high, perhaps because of the relatively small number they are catering for. English of a reasonable standard is taught and used in the schools, and the teachers are more fluent in this language than most other teachers who allegedly teach it are. Several of the teachers are from New Britain the others being locals. There are four schools, at GOMLONGON, AUPWEL, ARAKOT and POR ISLAND this latter school being particularly impressive. All children attending these schools were clean in appearance, hair well cut, and appeared to be proud of the fact that they were pupils at the schools. Despite lack of European supervision for the last four months, the teachers are obviously keeping up a high standard of schooling.

Lutheran Mission This group produces both quality schooling and quantity, having village schools in almost all villages. It trains its teachers at GEMAM and attempts to post them back to their home village at the conclusion of the course. Some English is taught in these village schools, the standard perhaps being a little below that of the former organisation mentioned, however even some of the youngest children know parrot fashion several songs or hymns in English.

At LAB-LAB the school is supervised by a full time European, sometimes helped by another European. This school caters for children from the island groups and those adjacent GEMOI villages. The school at AWELKON is run by native teachers closely supervised by the missionary there, and his wife sometimes does some teaching or helps in sewing etc. The pupils are mainly from the KOWAI villages, who are above the standard taught by the village school. The GEMAM school has at present four full time European teachers and is a boarding school for Lutheran Mission children from all over the Siassi area,

15

who are above the standard which can be taught by the native teachers in the village schools. The product this school produces is in general very impressive, and it is wondered where these children go when they finish at the school, as I cannot picture some of the young girls seen wishing to ~~the~~ return to village life again, where the woman's lot is certainly not a glamorous one. It is thought that most of the men that have passed through the school are employed by the mission as pastor's or teachers in their other areas at MENYAMYA and WABAG, and most of the girls are either employed by the mission personnel as house servants or perhaps employed as nursing assistants at one of the several mission hospitals. This problem is only starting to arise and will become worse in the future, especially in the case of the girls. It gave me quite a surprise in one village when one of the newly married young girls replied to a question in English none of the village men being able to speak anything but Pidgin or the local dialect.

ROADS AND BRIDGES

Most walking tracks at the time of the patrol were in good condition, except for the mud, but the villagers cannot be blamed for this. There are no bridges in the area and practically all streams can be waded through.

At present there is a vehicular road on UMBOI Island from GIZARUM Plantation - BARANG village, thence BARANG - AWELKON Mission and BARANG - GASAM village. The road is used by the Lutheran Mission to supply their station at AWELKON and to visit the villages of BARANG, ODOM, GUM and GASAM, the vehicles used being 4 wheel driven jeeps or ex army weapn carriers with chains attached. It is badly graded in parts and thus impassable at times, and chains are almost always used. The existing road leaves much room for improvement but the mission are fully occupied just keeping it trafficable and trying to extend the road to beyond GASAM. It is also obvious that they are receiving little co-operation from the native people in this task and thus great improvements in the vehicular roads cannot be expected under the present system.

Potential ^{to DROPO} The existing vehicular road could be extended past GASAM to DROPO with little effort, but from DROPO to AIYAU, MARARAMU, AROT may present some difficulties. From AROT to the East coast at AUPWEL would be quite difficult because of the large descent over this short distance.

A coastal road could possibly be placed through from AUPWEL to LAB-LAB but there are certain physical obstacles which would not make such a project easy, and labour potential over this section of the coast is scarce and scattered. However such a project would not be a priority job in road building on Biassi.

In putting a vehicular road past AWELKON to CPAI village there appear to be no great physical obstacles except perhaps the section from AWELKON to OBONGAI village. In trying to connect the villages near BARANG to those near LAB-LAB by vehicular road perhaps a better route than that mentioned above would be from GOMLONGON to YANGLI village where there is already a rough bush track. There are some large mountains in this area but also some large gaps between, thus this route seems to have potential. The area MARLI, LAB-LAB, BIRIK, YANGLA, GAURU could all be joined quite easily by vehicular road.

However, before any such projects could be undertaken it would be necessary for a full time European Officer to be available for supervision and advice, as natives have no idea on gradients and much of their unsupervised work would have to be redone. Thus if a patrol post were established in the division the standard and extent of roads could be quickly improved, and if one were not then there would be little point in having vehicular roads everywhere even though I am sure the mission would appreciate them for social, spiritual and infant welfare and medical work.

OTHER COMMUNICATIONS There are at present two radio telephones on UMBOI Island at LAB-LAB and GIZARUM, the former being on the regular outstation radio schedule. The airstrip at LAB-LAB when properly grassed will provide a fairly reliable means of communication, and apart from these the islands depend entirely on shipping, as the few canoe voyages made by the TUAN's and MALAI's because of their infrequency, can hardly be classified as a means of communication.

The Catholic Father at Por Island has a vessel the M.V. "LEO", however he deals directly with his mission in New Britain and does not communicate much with the New Guinea mainland. The Lutheran's own two vessels, the "UMBOI" and the "KARAPO", the latter of 30ft. does not leave the island and is used for supplying the station at LAB-LAB getting the supplies from GIZARUM. The "UMBOI" makes about once monthly visits to LAE it carrying copra on the outward journey and supplies on the inward journey. It is now stationed at GIZARUM having previously been based at LAE when

there was a full time European skipper. The M.V. "VITIAZ" owned by F.M.D.S. makes a visit about three weekly to buy copra, but its arrival and departure are usually unannounced and it can easily be missed by a European or native wishing to travel on it. The M.V. "KAURI" owned by Mr. E.F. and a private trader at WINSCHHAFFEN visits the islands fairly regularly to buy copra and trochus shell, the length between these visits ranging from one to three months. The only other vessel which visits the islands apart from occasional recruiters is the district trawler M.V. "MOROBIE", which makes and aid emergency trip for patients at the two hospitals or it is sometimes used by patrolling officers if it can be made available.

Thus there are quite a few boats which visit Siassi at various times but difficulty of communications is still one of the native peoples greatest problems as the "UMBOI" is the only one for which they can ever get a time table, and if they do happen to strike one of the other boats it is a 50-50 chance that they will be refused passage. In many villages up to three or four requests were made for "passes" to allow the applicants to travel on these boats presumably free of charge to see sick relatives, long lost friends etc. The present single fares to LAE vary from 20-25/- which would be a slight deterrent to those who wish to travel for other than genuine reasons.

Inter island communications apart from the "LEO" and "KARAPO" mentioned above is by native canoe, and voyages are made to all islands except TOLOKIWA there being a ban on this crossing because of the treacherous straight separating UMBOI and TOLOKIWA. A request was made to the writer for permission to make this voyage, the reason being that on many occasions the seas in the straight are very calm such as on the particular day the request was made. However on later making the crossing in the M.V. "UMBOI" the seas were anything but calm so it is obvious that these people (MANTAGEN's and TOLOKIWA's) are not good judges of the sea and have more fool hardiness than sense. If the crossing were permitted I am sure that it would not be long before many of the MANTAGEN's migrated back to TUL, as some are discontented with the present lull, and prefer the lazy life of the TOLOKIWA. The villagers at SUN on TOLOKIWA at present own a life boat which was purchased some time ago from MR. E.F. This vessel is very seldom used because of the large numbers of rowers required and also it is now said to be leaking quite badly. The SUN's with some help from the AWAR's are now saving to buy a diesel powered launch from the same person and have about £300 saved towards this project. If purchased this would cut the isolation of the SUN's and AWAR's considerably, but it would not help the two other TOLOKIWA villages much as the villages on this island do not believe in co-operation and are often bickering among themselves.

AIRFIELDS
The A.L.M. with the help of an administration grant has now completed a Piaggio standard airstrip at LAB-LAB. Grassing of the airstrip is well under way and it is hoped that this grass when properly growing will make the strip more of an all weather one than it is at present. It is understood that potential exists to extend the strip to D.C.3 standard if funds and necessity occur as the site is a particularly good one. The mission is quite happy with the existing length however, as they wish the strip for emergencies mainly and maybe a regular mail and freezer run if this could be fitted in with the existing schedules.

There are quite a few other possible airstrip sites at the S.E. end of the island as most of this area is quite flat. One site with an approach over the sea was seen about mid-way between AUPWEL and KABIP, and there are undoubtedly others on this side of the island, so lack of airstrip sites would not be a problem in developing the group.

At BARANG - GUM villages measurements were taken for a potential strip site as it is hoped that in the future a patrol post may be

placed here. The measurements taken are:-

- Direction N.W. - S.E. (143°)
- Length 3,130 ft. (absolute possible).
- Slope Commencing N.W. end. Thence 1,000ft. rising approx. 3% , thence 330 ft. rising approx. 8% , thence 300 ft. rising about 3% , thence 1200 ft. approx. horiz. , thence 300 ft. approx. 2% fall.
- Height Believed to be 1,000 - 1,500 ft.

Other Details The approach at the N.W. end of the strip is good except for a small hill about 30 ft. high about 100 yds. from the end of the strip and beyond this there is a long straight valley about a mile wide the hills on either side not being particularly high. The approach at the S.E. end is free from obstructions the S.E. limit being at the top of a valley which is steep sided.

Clouds tend to cling about the mountain several miles to the N.E. of the strip and these sometimes extend to the base of this mountain which may mean that a strip at this position would be closed at certain times. Rainfall is not known.

Thus the main difficulty in placing a strip here appears to be in eliminating the small rise about midway along the strip. As mentioned earlier (Patrol Post) if this is thought to be uneconomical there are probable alternatives by radiating the direction, but the existing direction is possibly the best as far as approaches are concerned.

VILLAGES

Taken overall the general cleanliness and neatness of villages was good. The two main exceptions were GOMLWIGON and MALAI these two villages being listed as exceptions as far back as Pirsch. Patrol Report 6 of 1950. These two were cleaned under the patrols supervision some support being given to the respective lulusai and tol-tuls. He are only partly to blame for the filthy conditions. MARLI was her village which has always had a bad reputation in the past, had just shifted to a new site and have not had time to make this site into the filthy mess they appear to enjoy. The lulusai of this village is the main reason for the usual poor state of affairs as he is the most unimpressive Village Official on Siassi, and is just not of the right material for a V.O. or leader.

One factor which made the majority of villages look neater and cleaner than any I had previously seen was the presence of grass in the central quadrangle. This practice which has been favoured by the particular group of officers patrolling this division has resulted in some very attractive villages particularly in the KOWAI area which comprises all of the inland UNBOI Island villages. It appears that there are many conflicting ideas on whether there should be grass in the village area and where this happens the people never know what to expect when an officer visits their village, but happily this has not been the case in Siassi probably more by luck than any other reason. On looking at the low death rate in this division I can not see any health reasons to support those who do not advocate grass in the village area and feel that some definite policy should be laid down on this point. It would probably be different in different areas but everyone particularly the villagers who are the ones that do the planting or pulling out of grass would know where they stand.

Latrines in all villages were counted and inspected and requests for replacements or additional ones were made where considered necessary. Disposal of rubbish is by rubbish hole or river if available in the inland villages and by sea in most of the coastal and island villages.

ARAMOT village the subject of nearly all previous reports has not done anything further towards shifting part of the population to nearby MUTU-MALA Island to relieve overcrowding on the former site. Most of those whom A.B.O. White had persuaded to make the shift have now moved back to ARAMOT Island. The people admit the need to move in principle but putting it into practice is another matter. Fire danger, sickness danger and worse overcrowding in the future because of the high birth rate were all pointed out, and all points acknowledged but that is as far as they were prepared to go. At a village "kitung" I suggested that specific families be elected in stead of general talking and ten were elected without discontent on any-one part. These people say they will start building the following day, however on inspecting MUTU-MALA the following day a month later, the only work that had been done had been to cut about twelve coconut palms to make the building sites clear. Thus if

the ANIMORS have not by now made the shift it doesn't look as though they ever will without strong pressure being used. This problem is discussed further under the appendix on resettlement of the island communities.

The MANTAGEN people are not particularly happy with their present village and several families again made a request to return to their original village TUV on TOLOKIVA. The village itself was one of the best in all Siassi all the credit is due to the luluai as the people themselves are not particularly industrious. This matter is covered in Finsch. Reports 2 of 54/55 and 1 of 58/59 and has been mentioned in most others. I agree with most of the facts in these reports particularly those remarks in the latter mentioned report, and have little information to add except some information on the ownership of the land near MANTAGEN received at BARIM (Anthropology)

VILLAGE OFFICIALS The average Siassi official was found to be a good trier but his prestige and authority is being undermined by the large number of men who have short to long periods away at work, and now appear to consider themselves above a village official's jurisdiction. Quite a number of these men are ex police boys or servicemen but it is thought that the V.O.'s are receiving the most trouble from those who had been unskilled labourers. Some of the V.O.'s themselves are ex police but they were found no better than those who had spent all their life in the village.

Many of the officials requested advice or "passes" that would make all the men and women parade for working bees etc. as they said that sounding a bell did not produce results. In these cases the officials and the villagers were read the sections of the N.A.R.'s relating to V.O.'s powers, but this will probably have little effect as the officials are loath to bring to court those who tell them to "jump in the lake" when given an order relating to cleaning part of the village area etc. If a patrol post is ever placed in the division this problem may be slightly overcome as at present a V.O. may have to wait a month or more to get a ship to GAGIDU to bring the offender to a Native Affairs Officer, wait several weeks to get a nother boat back, so it is understandable if he thinks that it isn't worthwhile.

Because of the number of queries from officials relating to different parts of their duties, a short school was held at BARIM village. Unfortunately only SEWAI V.O.'s could attend as the patrol schedule could not be planned far enough ahead to enable those from the farthest villages to attend, but as most queries came from this group the school was worthwhile. Answering queries occupied much of the day, the complete N.A.R.'s were read through and discussed, talks were given on L.G.A.'s, mention was made of the recent U.N. Mission and self-government, and the native police demonstrated salute and drill procedure at the lowering of the flag. It is felt that such courses would do much to boost the average village official's ego and self confidence, and thus make him a much more valuable person in the village. At present he gets much of his information from workers returning to the village, and this is often quite wrong or maybe twisted from the correct interpretation, and thus the village official is not a very valuable asset in the village in furthering government influence or procedures.

In most villages there is a "committee" who apparently have quite a bit of say and influence in the running of village affairs. Their origin is not known but I believe they were started by an official around 1954. They are probably quite helpful in backing up the luluai and tul-tul and in supervising some of the community projects, but in one or two villages GOM and TARANE for example it appears that they may be more of a nuisance than good. At TARANE they were under the impression that what the luluai, tul-tul and committee decided was final and were most annoyed when several complaints were brought to my notice which had already been decided by this group. At GOM a vigilante attitude had been used which included physical force, to make a woman go back to her husband. In many minor matters a "committee" could arbitrate better than any European, however on Siassi they are in several cases exceeding their limits and will have to be watched in the near future. At GOMLONSON and SUKUM, the women elected a female committee member to bring the women's point of view to the luluai who could then pass it on to any patrolling officer if necessary. In several cases women washed their way through the luluai with some complaint or other claiming that the luluai, tul-tul and committee had told her she was not to bring it to the "kiap's" notice, and several of these complaints had good grounds and the women was most upset. In these few instances the parties trying to suppress the information from the patrol were

severely reprimanded and warned that more serious action may be taken if they tried it again.

Several luluais wished to resign namely those at GASAM and GOM, the former because of old age and the latter because of the peoples constant complaints against him and perhaps because of a guilty conscience. They were advised to wait a while longer as it is hoped that a L.G.C. will be commenced in the division in the near future. The deaths of the tul-tuls at BARIM and BUN have occurred since the previous patrol, but no replacements are nominated also because of the above reason.

There is only one Medical tul-tul still in the division he being at AROWAL-MUTU which has no tul-tul.

These villages at present without tul-tuls are- SUPNEL, AROWAL-MUTU, BARIM, BUN. Most other villages have either one or two tul-tuls. All villages had luluais at the time of the patrol, but several are incompetent either because of old age or lack of ability, or lack of respect from the villagers. These are found at BUKUM, GASAM, GOM and MARUI. It is not recommended that they be replaced unless it appears that delays will prevent the formation of a L.G.C. in the area within the next year or two.

POTENTIAL LEADERS AND POSSIBLE COUNCILLORS

Many have stated that they have found luluai MALAKO of OPAI village the outstanding leader among the Siassi's. I found that he had the bearing and appearance of an old wise respected man but found few facts to back this impression up. He may have had influence in the past but I don't believe that it extends beyond OPAI now.

Most leaders among their own groups were found to be the present luluais or tul-tuls or more so than any other individual in that group. Those who appeared to stand out slightly more than the others are- (1) The luluai of TUAN and the two V.O.'s at MANDOK. These three are well respected in their own groups, are quite intelligent and seem to have plenty of common sense, and the TUAN's and MANDOK's together with the BARIM's and BIRIK's are among the best of the Siassi natives. (2) Tul-tul ANTON of GASAM, who already is a Siassi representative in F.M.D.S., has some position to do with the mission, is widely respected and is intelligent and fairly young yet. (3) A.P.C. ANTON of AYAU. An extremely impressive person when you know him and would be a success in almost any field. Is highly respected at AYAU, MARARANG, ANOT and SUPNEL as well as by most who know him. (4) Luluai TAUMADIT of MANTAGAN. He has vigour and industry but unfortunately his villagers have not, and for this reason he could easily not be elected as a councillor.

Also some of the mission employees are of well above average ability, two of the most noteworthy from the political field are YAKASAM of TUAN now dwelling near LAB-LAB, and the mission evangelist at TIRAVE formerly from the N.G. mainland, who had the task of answering all the upward questions at the "ESALM" at GARANG.

LOCAL GOV. COUNCIL

In all villages talks were given to the assembled village on this subject, covering such points as their work, methods of operation, election procedures, tax rates and method of fixing, and answering any questions on these points. This subject is now one of the main topics of conversation in the area and undoubtedly by the time the next officer visits little of the true facts will be remembered, as after the last patrol when L.G.C.'s were first mentioned to this group, the true facts were distorted quite a lot and the discussions had to be started from scratch again.

The main question asked was whether the council tax rate would be much higher than the existing government rate of £2 per annum. It appears that soon after Pinsky's Patrol II when councils were first mentioned a meeting was convened at OPAI by luluai MALAKO to discuss the merits and otherwise of a council. Apparently someone at this meeting was influential enough to persuade every-one present that if the council came the tax rate would be about £10-£20 per annum. Some considerable time thus had to be spent in each village assuring all that this would not be the case.

Thus it appears that there will be no difficulties in

commencing a council in the group, as there were no villagers strongly against the formation of a council even though some were certainly more enthusiastic than others. The main misgiving was the tax rate which I think has now been quelled to every-one's satisfaction, but it is quite possible that this may arise again when in village discussions some of the men starting filling in blanks in their knowledge as to a council's functions, with their own views and interpretations. These small errors in knowledge which are sure to arise should present no problems in correcting by the officer who does the survey for the formation of a council. It had been hoped that an experienced officer would be available to conduct this patrol and the council survey would have been one of the objects however such was not the case. It is now hoped that this survey will be carried out in the near future when staff become available and the Sissai people are expecting his arrival.

I personally think that greater and quicker social and economic development could be brought about under the village official system provided close supervision were available, such as from a permanent officer at a patrol post. However as a council in the group appears inevitable because of present policy, then I would recommend that its formation be postponed until a patrol post is available, as otherwise poor communications and isolation would make its effective supervision an impossible task.

Census The census indicated a very healthy state of affairs in Sissai, with an overall increase of 347 in the total population or a 5.5% increase over a 13 to 15 month period, since the last census. Of this 4.9% was due to natural increase and .6% to migrations. This net figure for migrations is not as high as it seems, as some families had just returned after long periods away at work and their children of 3 to 8 years old were shown as migrations in even though theoretically they should have been taken into account in the natural increase in previous years. As the correct set of figures for last year is not available comparisons are not possible.

20.5% of the population is living away from their home village and an additional few were absent at the time of the patrol there being temporary absences or those receiving hospital treatment mainly at BUTAK R.F.S. Hospital near GAGIDU. It is thought that the number of men absent at work is quite higher than for the previous year probably due to several visits by recruiters since then. One village worthy of special mention in this respect is at KANPALAP where 40 adults and one child have left the village to go to work in New Britain since the previous census. It is understood that most of these men are working as general labourers at Catholic Mission stations in New Britain, having been taken there in three different ship loads within a matter of months the vessel being owned by the Catholic Mission. Investigations were made into this matter but even though something seemed a bit odd the villagers stated that all had wished to go and no force or anything illegal had been used to persuade these villagers to go and no complaints were made by any of those present. Many of those who left were married and some of the youths were barely out of school. The matter is more odd in that only five families at this village are Catholic the rest being Lutheran, the total population being 365.

The number of pregnancies shown differs in some cases from those shown in the records at the two mission hospitals, the mission keeping these records because of their interest in infant welfare and their efforts to have all mothers carry their children at hospital a task in which they are not having much success. The system the mission sisters use to get these figures is unknown, the writer having obtained them from the Sissai's wife during the census. This is one part of the census it would be extremely difficult to record accurately.

Census was more difficult than I have previously encountered owing to a high number of illegitimacies, upto 50% of new born children in some villages going to other than the true parents ("small relation"), and many changes in marriage partners.

As many children in category (2) above were not yet named and in many cases it was not at all certain who would bring up the child all new births were recorded with their true parents. This is the only way possible to get accurate figures for size of family, a child's

true family and other such information. If one chopped and changed a persons name from family to family as the Siassic's wish it to be done, the census book would be nothing but a meaningless jumble of names.

One point noticed was the huge number of divorces by native custom but still shown as married in the census register. In quite a few cases both husband and wife were again remarried and had children by their new partners, everyone in the village and parties concerned being happy with the new arrangement. No application has been made to a court under Section 68 of the N.A.R.'s which would be the reason the old marriage is still registered in the tax census register, and thus it was not changed by this officer. However, under Section 66 of the N.A.R.'s the divorce would be valid but is it effective without a ruling under the former section?

In the past many officers have stressed on the Siassic's that they must increase their birth rate or they would die out, but this no longer seems necessary and in the case of the island communities they should restrict the birth rate or there will be a population explosion. Even the most of the KOWAI villages where in the past it was believed the women practised some form of contraception, now show a more than ample natural increase in population. One luluai in this group was severely reprimanded for showing these couples who did not have children, in the hearing of most of the village. The reason he gave was that he had been told that the village must increase its population and he thought that this should be done using any means possible even a certain amount of free love, thus he abused any couple who did not produce children. He meant good but his methods can hardly be approved.

TAX Tax was paid not reluctantly but hardly cheerfully by all adult males, except perhaps at TUAH where the people paid as though it were an honour to be contributing towards the running of the country. In all villages without exception a talk was first given on the reasons and use of tax, as they stated that they did not know why tax was paid even though they have been told probably many times by officers before. The villagers were also told to advise workers returning on leave to pay their tax whilst at their place of employment, as most returned labourers had not paid any tax for the period at work or if so they had not payed the full amount owing.

It was also disclosed that at certain plantations mainly in New Britain, some natives perhaps through their own fault, had not received tax tickets even though they emphatically stated that tax had been paid. Others stated that when paying a years tax it was the practice to hand in the old ticket and only receive the new one back, it being assured by them that the old ticket was held by the plantation manager or destroyed by him. These irregular practices at plantations which are almost certainly securing as the cases of them were not infrequent are making tax compilations extremely difficult.

overall It is not thought that the people are experiencing any great hardship in finding the £1 per annum necessary though certain villages find the amount easier to obtain than others. The division receives about £4,000 per year from copra production, and this year £1,325-15-0 came back as tax. Of the remainder quite a bit would go to the mission for village churches and other such projects but probably quite a lot of money is hoarded in the villages.

- Other indications of the peoples ability to pay are
- (a) After tax collection usually paid in 1/-s so as to make more work, it was often possible to change all of this silver for notes still in the peoples possession.
 - (b) There is quite a large trade in pigs and dogs for cash of up to £5 or more it being certain that the same £5 is not used in all these transactions.
 - (c) The village of NEM (pop. 36) probably typical of many villages can by itself raise over several years £230 towards purchase of a motor vessel there being another £56 ready to put with this first amount.

However I would not recommend that the tax rate be increased further as it was only this year increased from 10/- to £1, and I feel that certain villages would find a further increase difficult to find.

If distribution of income were known for the different villages it would probably be found that some could easily afford a greater tax rate, these being the villages who do the most work and produce the most copra such as BIRIM. As most villages have equal resources with the exception of the small islands, a uniform greater tax rate would force these villages who tend to lag to increase their production mainly copra, but there are probably other more modern ways to achieve this end.

BOTANICAL SPECIMEN Unfortunately this was not able to be brought back for analysis, it being an alleged fertility plant and was obtained at BARABANG. It was overlooked when the "HEROES" visited about mid-June and died several weeks later. In appearance it resembled a sprig of mint and grows among trees. The women eat it with kare or in other food as it is said to be too bitter to be eaten alone. The alleged effects of this plant are conflicting, it being brought to my notice by an irate husband who said that his wife was now permanently sterile after eating the plant. However the elderly woman from whom the specimen was obtained and who gave the piece to the above wife, said that it brings about fertility. The only way to find out if it has any effect at all or if it is completely harmless will be to have it analysed and perhaps the next patrol will be able to obtain another specimen.

MISSIONS As mentioned already there are two missions operating in the division, the Australian Lutheran Mission and the Catholic Mission, the former because of longer contact having the largest following.

The Catholic Mission headquarters are at PGR Island a permanent father and a work boat being stationed there. At the time of the patrol the father was on leave, his return expected after June. Two villages MANDOK and AUPWEL are 100% Catholic, GOMLONGON and ARAMOF are about 50% Catholic, and KAMPALAP has five Catholic families. This gives a total of about 850 people under Catholic influence. This missions activities are confined to the spiritual and educational fields, however it is believed that at times the father does some trade in copra with his boat the "HEROES".

The Australian Lutheran Mission works from three main centres namely LAB-LAB, AMELKON and GIZARUM-SIKAN.

At LAB-LAB the mission personnel comprise a European missionary and family, a European teacher and family, and a European nursing sister and family. There are also native teachers, medical orderlies and other hangers on usually found here. Until the end of July there were also two temporary European lay-men at LAB-LAB, one who had been supervising work on the airstrip and the other building a church. This station handles the villages from SAKAR Island to BUKUM and also the islands at the Southern end of UMBOI. The M.V. "KARAPOK" is based at LAB-LAB there being a small anchorage at the station. It is used for getting food supplies from GIZARUM and doing patrols to the above mentioned villages by mission personnel.

At AMELKON there is a missionary and his wife who does some part time teaching, and a European nursing sister. At times there are two nursing sisters at the hospital here. There is also a fairly large school with three native teachers. This station handles the medical and spiritual work of all those Siassi villages not covered from LAB-LAB, and also the villages on LOW Island in the MADANG District.

At GIZARUM there is a copra and cocoa plantation this being supervised by a European manager and family, and there is also a general mechanic sawmill etc. and family here. At SIKAN there is a school teaching to Standard 7 there being a missionary and family here as well as several other European teachers. A C.S.B.A. agency is handled by the missionary here.

The German Lutheran Mission is the original mission in the area and the missionary here was first here about 25 years ago. The 25th. Jubilee (?) celebrations were held at BARANG-GUM villages from 27th. - 30th. June of this year. As well as natives from almost

all Siassi villages there were from 30-40 Europeans at BARING at different times during these celebrations. These were mission staff from the A.I.M.'s other stations at WABAG and MUYAMBA as well as several high church dignitaries from Australia. This officer had the excellent opportunity to attend this meeting for the last two days and a good knowledge of the mechanics of the mission set-up was obtained.

The two different faiths on Siassi allow their religious differences to overlap into their ordinary life, the Lutherans being worst in this respect and are in several villages very resentful of the Catholics. Examples of this are the difficulties the HUNDOK's are having in getting land for subsistence purposes and the resentment at KAPUP village because of the intrusion of Catholics into nearby KAMPALAP village. The European missionaries themselves are mainly to blame for this situation as there is a certain amount of rivalry between them to convert the people to their particular faith, so it is natural that this feeling will extend to the natives under their influence.

CONCLUSION

In summing up it appears that the main problems at present being experienced by the Siassi people are

- (1) An excessive number of minor infringements of N.A.P.'s
- (2) Large number of marital disturbances (linked with (1))
- (3) Difficulty of obtaining various permits, licences etc.
- (4) Difficulty of access to Administration Depts. mainly Agriculture and Native Affairs, for advice on various problems.
- (5) Communications in general, including isolation of SAKA, TEAM and TOLOKINA.
- (6) Shortage of land at TEAM, MELAY, ARABOT and HUNDOK.
- (7) Large number of adult males away at work, affecting economic and social state of village.

The only really effective solution to the first four is the opening of a patrol post with Agricultural Officer also, in the group, and this would also help (6) which will require more attention in the future. Because of another nature (5) will never properly be overcome and views on (7) are already mentioned.

Increased educational development is possible but the present standard is already much higher than is found in most other areas. The missions get much credit for this.

Social development in the field of infant welfare and health is good, but judging by (1) and (2) above their low spiritual teachings from the missions have gone amiss, as some aspects of social development leave much to be desired.

Further economic development would probably be mainly in the field of Agriculture but as mentioned earlier there may be potential here in the Livestock field. However this field would be best left to D.A.S.F. in which it is their speciality. F.M.D.S. is largely responsible for the present standard reached.

Political development will be further brought if a Local Government Council is introduced into the division however I cannot see it helping the development in the other fields above, and feel that they should be concentrated upon first.

FINCH, PATROL REPORT 17 of 61/62

APPENDIX

REPORT ON R.P.N.O.S. ACCOMPANYING

6138PA Supt. Const. KIGANI. - An intelligent N.O.S. who can be trusted with jobs that many police can't. Has initiative and uses it if necessary. A good command and receives respect from most natives.

7861 Const. 5th. yr. GIGIO - A smart, hardworking police man of more use and a better policeman than most Cpls. I've struck. Has not the intelligence of the above-mentioned, however extremely reliable within his limits these being wider than for most police. Rather laconic, but it doesn't affect his efficiency and is an asset on a patrol of this nature. Has had ten years service in this Sub-District and should be transferred before he becomes discontented and fixed in his habits.

GENERAL Two very good police by New Guinea standards, who were specially chosen for the patrol because of their above qualities.

G.D. SIMSON
(G.D. SIMSON)
S.P.O.

PINSON, PATROL REPORT 17 of 51/52

APPENDIX 7C

LAND TITLE RESTRICTION INVESTIGATIONS, - SIMON, ARHAI, ARAHIT.

Further investigations to those made on PINSON, PATROL 8 of 50/51 were made by this patrol. Depositions were taken from the main native witnesses in respect of the above mentioned. It had been hoped that investigations and depositions could be taken in respect of the two mission owned blocks at TUAN Island, but bad weather towards the conclusion of the patrol made TUAN impossible to reach.

No written records or maps were available for use by this officer in the investigations, however it is believed that records of some form are available at the headquarters of the Lutheran Mission of New Guinea in LAE, the titles being in the name of this group. Boundaries as shown to this officer by the natives concerned may vary slightly from those on the documents, as only one consent for all the blocks was found, and as the blocks were bought in German Administration times there are now few natives at the villages who can remember the boundaries with any degree of accuracy.

Depositions showed some conflicting facts but this is not surprising in view of the length of time which has passed since the alienation of the blocks. However all bore out the fact that the three above blocks have been caused by the mission practically since alienation and the people have used them as though it were their own land since alienation. The mission on SIMON has now said they are willing to relinquish their titles to the above blocks and to the two on TUAN provided the blocks revert to the native communities concerned and are not made available for general lease.

G. J. Singson
.....
(G. J. SINGSON.)
C.P.O.

FINISH. PATROL REPORT 15 61/62

APPENDIX B

MEDICAL AND HEALTH

Medical coverage in the division is very good and would probably be better than in most others. The only village really isolated from medical treatment is SAKAR Island.

There are two Lutheran mission hospitals at LAB-LAE and ANELKON each staffed by qualified European nursing sisters, there are 4 mission Aid Posts at ARONAIMUTU, BARIM, GAURU and MANTAGEN staffed by mission orderlies trained at the hospitals above, and there are 7 P.H.D. Aid Posts at TUAM, ARAMOT, TUL on TOKKIWA Island, KAMPALAP, AIYAU, GASAN and OPAL-OMLONGON.

It appears that the people are making good use of the health and medical facilities available only one bad medical case being seen. This was at COMLONGON, where a man was found in a house radiating such a smell it was hard to get through the door. The heel and sole of one foot had been eaten away by a bad tropical ulcer, and the foot had later to be amputated in LAE. The A.P.O. knew of the case but said that the person was too far to allow the men to carry him to the Aid Post. It has now been disclosed that another almost exactly similar case has just arrived at GAGIDU from the same village and it is thought that this person's foot will also have to be amputated in LAE. It is now three months since the patrol visited the village, but the second case must have been at least started at this time, so apparently it was hid from the patrol's presence or I missed noticing the foot during the census.

One interesting fact noticed was that in villages where sanitation appeared poorest the death rate was perhaps lowest. Good examples are TUAM and MALAI these villages having two and three latrines respectively when I arrived, and their death rates were zero and three for 491 and 437 respectively. WIRARAMU which had excellent apparent sanitation had 8 deaths for 371 people, so there appears to be an anomaly somewhere, this perhaps being that the two former villages are inland and the latter is inland. However it does indicate that in this division at least, latrines and rubbish holes are not a good indicator of the standard of health of a village. State of the village is also a poor indication as two of the dirtiest villages COMLONGON and MALAI had death rates no higher than elsewhere.

Most A.P.O.'s complained about the difficulties of getting medical supplies from GAGIDU as they state they are sometimes refused passage on boats when they wish to travel to GAGIDU to get these supplies. Most Orderlies borrow various items of medicine from the two mission hospitals when short. The mission is co-operative in this respect however it would much rather have to give these supplies even though a large proportion of them came from the Administration anyway. The hospital sisters after finishing their rounds on a patrol often leave some of their medical supplies with the A.P.O. of that area. It is understood that a medical patrol may be able to visit the division before the year, when many of these problems will probably be able to be solved.

All Aid Posts were visited and the Orderlies accompanied the patrol within their area. Some brief comments on the Posts and Orderlies are:-

TUAM, A.P.O. WAKKI

The Aid Post was quite clean and neat however dirty syringes were present and judging by the number these had accumulated over some period. Several diseased dogs were found in the village. The standard of his work is possibly good but he appears careless in other ways and a poor impression of him was gained.

ARAMOT, A.P.O. NAPALE

The Aid Post was good, however no impression was formed of the A.P.O. He has other interests besides the Aid Post but it is unknown if these affect his efficiency.

OPAL, A.P.O. NABON

The Aid Post itself and surroundings

were very good . He is not a very impressive person and is not particularly respected by the villagers in his area. Has plenty of confidence in his own ability.

CASAM, A.P.O. SOM

The Aid Post was fair and looked as though it had had a hurried cleanup. The orderly has a poor reputation from before. He had what appeared to be a mental fit during the census it lasting about 20mins and being the fourth in two months. He is not treated very seriously by the people because of this and his own marital troubles. The standard of his work may be good but cannot be judged by this officer.

AIYAU, A.P.O. ANGONI

This A.P.O. is by far the best I have yet encountered and would be the best in the Siassi division. The Post itself is more like a hospital in its layout and construction. All villages under his control had excellent latrines and were very clean. He is well respected in his area as well as in others. A credit to whoever trained him even though he would be a success in most jobs.

KAMPALAP, A.P.O. AVI

The Aid Post is on a par with the previous mentioned one and is well set out. Everything was clean and tidy at the time of my visit. His work appears to be of a high standard and he is well spoken of at the mission hospital at SAM-LAN.

TCL, A.P.O. TAU

The Aid Post was more like a messge than anything else . The orderly had been out of most medical supplies for several months and the place looked as though it had been abandoned. This orderly has particularly difficulties in getting supplies as he may only see one boat in two months and even that may not bring anything for him. The standard of his work is unknown as he has had little to work with. The mission sister at ANELKON left her surplus supplies with him after she had visited all villages.

G.D. Simpson
 (G.D. SIMPSON.)
 C.P.O.

APPENDIX "C"

ANTHROPOLOGY

This aspect of Siassi is covered at great length with quite a bit of detail in Finschhafen Patrol Report 1 of 1952. However quite a bit of that information differs from that obtained by this writer. The reason for this is not the writers inaccurate recordings but the native peoples ability to change the details of the information they give mainly because they cannot see that the details matter much. A good example of this which probably applies to the whole division was found at one village where I was trying to get details of that village's origin and migratory pattern. I had discussed this with the Rev. Nagel at LAB-LAB, who had several days before for his own information obtained the information I required and which he passed onto me. However, on obtaining this information myself in the village concerned, it was found to be quite different to that the missionary had obtained. On remarking on this to the informants they were very indignant, and said that I should have first told them that I had already obtained the information from the missionary whom they would have given me the same "story" they had given him. On further checking it was found that the details of the information were not known and they had been filling them in with their own versions. Thus even though a lot of true facts were obtained by watching for this occurrence it would probably require a trained anthropologist to really take advantage of the interesting culture and history of these people.

Canoe trading expedition Previous to the patrol's arrival the ARAMOT villagers had for many months been building large sea going sailing canoes and had accumulated, about twenty. Some of these canoes had been built for special parties whose fancy had been taken by the log from which the canoe was to be built, but most were for anyone who had sufficient trade items for the canoe. The ARAMOT's themselves have little use for these canoes as apart from an occasional trip to TUAM or MALAI they do not venture far. Three of the canoes were purchased by KABIP village, one by KAMPALAP, and nine by MALAI. The remaining seven were to be sent to TUAM to see if they could be sold there and the patrol had the opportunity to accompany them on this trip (see Diary). Contrary to expectation there was little excitement at the arrival of the canoes at TUAM, and only a few of the villagers showed much interest in them. On the following day the ARAMOT crews inspected the pigs in the pig pen and a few more TUAM's wandered down to inspect the canoes. After some bargaining between the parties concerned five transactions took place but there was no ceremony attached at any stage of the transactions. The usual price per sexse was from three to five pigs depending on the condition of the pigs. The new owners of the canoes together with the ARAMOT crews and pigs then boarded the canoes and returned the ARAMOT people to their village, the TUAM's and their canoes then returning to TUAM. The other two canoes and crew decided to wait several more days in case an exchange could eventually be made.

Canoes general ARAMOT and MANDOK are the only two groups who still manufacture canoes in any quantities at all. MANDOK is still capable of making the large sea going type above but don't because of the small demand for them, and have concentrated their efforts on the small canoes. Other coastal and island villages manufacture an odd canoe or two but do not specialise in making them. Thus most canoes are obtained by trade with the above two villages, the trade items varying greatly, it appearing that the usual one used to-day is money for most of the payment this being supplemented with a dog, carved bowls, mats or perhaps some food.

Languages general There are four broad languages spoken in the division but it is difficult to draw a hard and fast line between them, as there has been much intermarriage, dissolution of villages the descendants going to several villages (mainly in the past), and most of the people can understand one or more of the other languages with some degree of clarity. It appears that the main differences are in pronunciation and nasal tones rather than anything else. Very broad divisions are as follows: KOWAI comprising inland UMBOI Island villages, Siassi islanders

comprising the inhabitants of the small islands at the general South end of UMBOI, the BARIM, MANTAGEN and KUNYI villages TOLOKINA (LOKEP) villages, and the villages from VANOLA to KARIP including SAKOR Island.

Pidgin English is the widest spoken language in the group if the native languages are said to be four different ones. It is understood by almost all adult males as well as many children, and well above 50% of the females can understand or speak Pidgin to some degree. English is not understood by many the main ones being the mission teachers.

Origins and migratory patterns During land investigations a broad picture of the origins and histories of those villages on the West side of UMBOI was obtained. As mentioned earlier they may be slightly inaccurate in certain details, but overall probably give a pretty true picture.

Barim Village This group had its origin at LONG Island (AROP). They are said to have migrated to UMBOI in canoes, but legend in one village says that the migration was on pieces of driftwood. The bulk of these people landed at the present GCM Point and settled here, but later shifted to GIZARUM Point and later to a point about half way between present BARIM and GIZARUM. The present narrators state that these coastal lands were unused at the time, however they were probably owned by the KOWAI group who at the time consisted of a number of widely scattered small hamlets. Dwelling at the present BARIM site while the above shifts took place was a white skinned native(?) UDAI. This native UDAI invited the AROP migrants to join him and half did he becoming their chief. The other half shifted to a place near where the present MANTAGEN is situated, and set up a village this group also recognizing UDAI as their leader. Both groups allegedly numbering thousands thus occupied the coastline from BARIM to MANTAGEN. UDAI had six children by an AROP woman, these children being said to have traces of white skin in them. The BARIM half then extended their conquests down the coast at one stage actually occupying MANDOK Island, it being said that all other groups were frightened of these BARIM people who were so great in number. After UDAI his eldest NAMOR became chief of the BARIM section but the MANTAGEN section would not regard him as their chief and bitter fights developed between the two, all KOWAI villages being frightened and keeping well out of the way of these two foreigners. After NAMOR, his eldest son MARIN became leader and the battles became worse than ever. MARIN is said to have been a dark skinned native. After MARIN, AIKUNG became leader of the large feared BARIM group. During the rule of this person a large tidal wave completely wiped out the MANTAGEN section, and an epidemic started in his own group eventually killing him and most of his village. It was the remainders of this epidemic who were living when the German Administration came. This Administration appointed AIKUNG's luluai and he remained leader throughout the duration of their control.

It appears that the coastal lands the BARIM's are alleged to have occupied were retaken by the KOWAI group when the epidemic arose but details on this point were not known. The land where the present BARIM village stands appears to be theirs by right of conquest, however, the OBONGAI group have not forgotten that in the far distant past the land was once theirs and make frequent references to this point.

Mantagen Village This group has only been formed in the last ten years and the circumstances surrounding its formation are covered in recent patrol reports. Most of the inhabitants are from TUL village on TOLOKINA Island, but there are several BARIM's including the luluai.

Aronai-Mutu The bulk of these inhabitants can be traced back to the original BARIM group above. The group was only formed during German Administration times, and the luluai and some of the inhabitants can be easily traced back to BARIM. Most of the inhabitants are from MANDOK, but on checking on this groups origin (see below) many of them are from BARIM.

The island itself was originally owned by the BUKUM(SAMPANANG) group. A BARIM then dwelt on it and it seems that this person was quite friendly with the BUKUM people. Some small

time later the ancestors of the present Iuluni arrived and the present group has built up from there.

There is controversy over just what rights this person obtained when the BUKUM group gave him permission to settle on the island. The present BUKUM people state that he received dwelling rights on the actual island only, even though they acknowledge that he planted gardens on BUKUM land on the main island of UMBOI. The

ARONAI's claim that their ancestor bought with pigs and other trade goods the actual island and three blocks of land on UMBOI from the BUKUM people. Whether these payments took place or not the inhabitants of the island ARONAI-MUTU, have always used these blocks, WAUR, MAVI and TAMURI for agricultural purposes. The fact that some of the ARONAI-MUTU people have come from MANDOK would help to explain why both these groups have been using the last mentioned block, as four different villages appear to have use or certain rights to this block.

Mandok The island is said to have been originally uninhabited, and owned by the ARAMOT people. The BARIM's in their wanderings noticed this and dwelt on it. The present MANDOK people understand that these BARIM's came direct from LONG ISLAND to MANDOK, whereas the present BARIM's give the above mentioned tale. These squatters, all male, became friendly with the ARAMOT group, who then gave them some of their women for wives. Some of the ARAMOT's also came and lived here and the resultant product is the present MANDOK, the present group still knowing if their ancestors were from the BARIM or ARAMOT stock, however, a definite division would now be impossible. The Iuluni is said to be from the (LONG ISLAND (BARIM) section and the tul-tul from the ARAMOT section, this being an important factor in electing the Iuluni and tul-tul.

Bukum Bukum now widely known as SAMPANANG the old village name, is now only a remnant of the original village. Originally there are said to have been two large villages SAMPANANG on the coast at the old site (see map), and BIANGABON a large group living inland further. Epidemics badly affected the numbers of both villages, and BIANGABON was disbanded the few survivors going to SAMPANANG or GAURU. TAMURI a controversial piece of land is said to have been owned by the BIANGABON group.

Gauru and Simban villages. Even though in the official records these two villages are shown separately they are actually one, not all living at the one site. Both groups are heavily intermarried and if a breakup were desired the present one is incorrect. GAURU was originally further inland and SIMBAN was closer to the mouth of the SIMBAN River. The group claims that MUTU-MALA island was originally owned by the SIMBAN village people and was given to the MANDOK people in gratitude because of help they once received from a MANDOK person in a battle.

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 C. P. O.

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APPENDIX "B"

FINSCH. PATROL 17 of 61/62

LAND RESSETTLEMENT AND SUBSISTENCE PROPOSALS
ISLAND COMMUNITIES

The proposals as suggested by A.L.O. Sinclair in an appendix of Finsch Patrol 17 of 61/62 were broadly followed there being several alterations. After the abovementioned patrol the communities concerned had discussed the proposals and had themselves made several changes, these being adopted by this officer. However, within the duration of the patrol the people concerned changed their minds several more times and much doubling back had to be done before the final proposals could be reached. Also despite repeated preliminary assurances that boundaries had been defined, tracks cut and everything was in readiness this was not once the case and quite a bit of time was lost at these attempts of work evasion, as verbal surveying was apparently thought to be sufficient by the native people.

It was found that the size of the blocks which the vendors were willing to sell were not as large as they verbally sounded. The main reason for these smaller than hoped for blocks appears to be that the UMBOI Island people have a mistrust of the ability of the island communities to work, and do not wish to depart with land that may not subsequently be used. In several cases the vendors stated that if the blocks now being investigated were completely planted by the island people they would then consider extending the size but not before. The island people themselves understand this attitude as they realize that in the past they have not always made good use of land given to them for gardens, by the UMBOI villages.

Another point noticed was that the island communities with the exception of MANDOK, do not regard these blocks being investigated as future homes, but only as agricultural land for subsistence and cash crop purposes. It appears that the most that can be hoped for as regards settlement on the blocks is a small garden hamlet on the block similar to that the TUAM's have on the block near LAB-LAB. The inhabitants of this hamlet would be responsible for tilling the community garden and they change at intervals with those in the main village on the island, that is a shift basis would be used.

The proposed blocks for each of the island communities, the locations being shown on the attached sketch map are:-

TUAM ISLAND

An area of approximately 200 acres was traversed and marked for use by this group, it being adjacent to the LAB-LAB mission lease and is owned by the BIRIK and KARLI people. A land investigation for alteration of this block was made, there being seven sub-divisions for alienation investigation purposes.

The TUAM's already have a hamlet here and two of the sub-divisions have already been completely planted with some coffee and subsistence crops. The area as yet unplanted is lowland tropical rainforest, and most of it has not been tilled by the present generation. It is reported to be and appears to be very fertile and suitable for most crops. If and when the present foreage is completely planted, the BIRIK and KARLI people would probably give consideration to extending the area further inland as they are most co-operative in giving help to the island communities. The block has a number of good village sites on it, but the TUAM's are quite content to continue dwelling on their present island.

The present island has subsistence gardens on it, but these are hardly sufficient for TUAM's large population and a food shortage can easily occur, which at present means eating more coconuts instead of making copra from them. The garden area on TUAM it-self could only be increased at the expense of the quite large pig area and as the TUAM's are dependent on pigs for trade etc. this part solution has disadvantages, so it is necessary for gardens on UMBOI Island to be maintained and it will be more

necessary in the future as TUAM's population increase is very high (9.1 % for 1948th.). Even if ample crops can be grown for the population it may at times be impossible to get them to the people on TUAM as the island at times cannot be reached by canoe, which would be the means of transportation of this food.

MALAI ISLAND

This was not mentioned previously, but in my opinion they are little better off than the IVAM's and their population is increasing almost as fast. They are dependant to a certain extent for their food on trade, as there is certainly no surplus of subsistence vegetables on MALAI, and a shortage can easily occur. Their large sailing canoes frequently voyage up the SIMBAN River to TAURE-SIMBAN, laden with smoked fish, woven dishes, woven mats, dogs and sometimes a pig and they return to MALAI with subsistence vegetables. Their only garden land is on MALAI itself and this is not very large, much of the area being occupied by pigs which frequently break the fence of the pen, and damage the gardens this usually creating a food shortage as the equilibrium is a very static one and can easily be upset.

The BUKUM people some years ago allowed the MALAI Islanders use of a an excellent block of land for gardening purposes but the MALAI's never proceeded further than clearing the undergrowth which is now overgrown again. The MALAI's now state that if this block were purchased by the Administration for their use they would definitely make use of it, and land investigations were thus made into this block.

The BUKUM people initially are willing to sell an area of slightly over 100 acres and said that if this is fully developed by the former group they would extend the area. The area traversed is typical lowland rain forest and is between two streams and accessible by canoe. The MALAI's, winds being favourable, could reach the block from MALAI Island in several hours. There are suitable village sites available, but the MALAI's feelings are the same as the TUAM's and they will build a small hamlet in the garden area. It is expected that gardening will commence on this block in several months.

ARAMOT ISLAND

The main problem in trying to instigate changes in their present unsatisfactory land use system is the people themselves, who insist on huddling like flies on their small island about an acre in extent. One never knows what to expect with this group as they are capable of completely changing their mind's overnight. However their land problems are of two types, dwelling and agricultural.

The dwelling problem would only be completely overcome by a shift to the main island of UMBOI, but the present generation of ARAMOT's would not do this unless force were applied. Also there is the problem of finding a suitable site as there is little good dwelling land suitable for an island community at this end of the island most of it being mosquito ridden. Thus for the present generation the best that can be hoped for is to persuade half the population to move to nearby METU-MALA Island which is on a par with ARAMOT Island as regards size, distance from mainland, water supply (neither has any) and to have in the long term when some of the children now at school, as at present the traditional feelings towards their small island are greater than any thoughts for the future generations welfare.

At present the Aramot Islanders have certain rights or dealings with the following blocks of land :-
(a) KOLKOL. A block of good fertile land on the bank of the TARAWA River, owned by YANGLA and rented to the ARAMOT's by them. They have subsistence gardens and a coffee plot on the block.
(b) GIAM. A narrow coastal strip of land at the mouth of the TARAWA River, being hemmed in by swamp at the back. Planted with coconuts by the ARAMOT's in German times, and also has this village's pig pen there. Owned by ARAMOT for practical purposes but is thought to have been owned by AYBAL also originally (see WARDOT below)
(c). Two small areas of about an acre each on the banks of the SIMBAN River some distance above its mouth. The METU-MALA families (two) have their subsistence gardens there, and the land is owned by SIMBAN people.

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Investigations with the view of KOKOL purchasing KOKOL for use of the ARAMOT's were commenced however the vendors only wish to sell the portion on which stands the coffee plot, so further investigations were discontinued. The ARAMOT people have advised that any further plantings will be made on WARDOT (see below), and KOKOL can revert to the owners of the YANGLA village.

As the ARAMOTS have been using CIAM since German times, and the GAURU's have lost interest in it not being too sure of the blocks actual history no action was taken on this piece of land, the present arrangement being satisfactory.

The MUTU-MALA people requested purchase of the two small blocks at present being used by them, but this was not agreed upon either by the GAURU-SIMBAN's or this officer. The latter group said they wish to keep the former group on one piece of land at the mouth of the SIMBAN River, as then would be less chance of having food stolen from their gardens, the ARAMOT's (MUTU-MALA's) having a wide reputation as thieves.

Thus it is not recommended that (a), (b), or (c) should be purchased for the ARAMOTS and the two blocks finally investigated for purchase are named WARDOT and KENDAU.

KENDAU is a fairly small low lying area of ground completely surrounded by swamp it being located near the mouth of the SIMBAN River. It is owned by the SIMBAN group and had in the past been used by the ARAMOT group but the present generation did not even know its exact whereabouts. It is reported to be able to support nearly all native subsistence crops and the MUTU-MALA people who will be the ones who use it, were happy with it and said they will start the changeover to it when their existing gardens are being replaced. The block would not be suitable for dwelling purposes, as mosquitoes are very bad.

WARDOT it-self is a very large piece of land, but the portion the GAURU people are willing to sell for use by the ARAMOT's is approx. 75 acres in extent. The soil appears to be of good quality and is said to support most native crops, the vegetation is dense rainland forest not having been cut by the present generation, and the block is bordered by swamp on the seaward side. The ARAMOT people for numerous unconvincing excuses at first refused to have anything to do with this area, the main excuse being lack of access as the YANGLA people did not want the ARAMOT's walking through their gardens for obvious reasons. A direct track in from the coast has never been made and the mangrove swamp is nowhere greater than 6" deep despite what the ARAMOT's say. Several of them have already reluctantly travelled over this track, and they are not too happy with it, but said they would gradually build a cat walk the length of the track. The GAURU people would probably be willing to extend the 75 acres if the whole area is planted, however, the ARAMOT people would have to show more enthusiasm than they have shown to date before this is likely.

MANDOK ISLAND

It was originally hoped that an area of land for this group could be obtained near OPAI village, the OPAI owners led mainly by Iulua MALAKO being agreeable to this proposition. However the nearby GOMLONGON people also claimed an interest and say in the matter, and apparently a split as to whether the MANDOK's should or should not be allowed to settle here developed. Religious differences probably had some bearing but their exact significance is not known as OPAI is Lutheran, MANDOK is Catholic and GOMLONGON is half and half, the arguments thus appearing to be back to front.

The MANDOK's then decided to forget the whole matter as it was causing such a lot of fuss and made other arrangements with the BUKUM group for a block called TAMURI and on which the MANDOK's had food trees and had once planted subsistence gardens. The BUKUM's were most happy for the MANDOK's to get this block, omitting to mention that the ARONAINITU people had used part of the block and that certain of the GAURU people had certain rights to the land. These GAURU rights stem from an old now extinct village HIANGABON and the present whereabouts of descendants of this group the original

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owners of TAMURI. The GAURU section of the vendors do not wish to sell the block for use by the MANDOKs, no convincing reasons being given but it is thought that religious differences are part of the reason, this information being obtained at TUAM. The ownership of TAMURI is further complicated in that ARONAIMUTU claims a section on the tip of this long narrow piece of land, their claim being supported by the GAURU section. This claim is tied in with the origins of the ARONAIMUTU group and they appear to have as much right over this section of TAMURI as they have to the actual island of ARONAIMUTU. Thus even though a full land investigation of TAMURI was made which included survey, its alienation is not possible because of the conflict over its ownership. It would not take a very large spark for the MANDOKs to take to the GAURUs over this matter, and it is lucky that there are two strong and sensible V.O.s controlling this village or trouble could easily develop. The MANDOKs have agreed not to plant further gardens on TAMURI and have been told not to plant further food trees here of which they have already planted a lot. They will continue to harvest existing food trees and it is unlikely that any trouble will arise from this.

The present MANDOK subsistence gardens are on a piece of land known as MURU (see map). This block is said to have been originally owned by an elderly GAURU man, who gave it to the MANDOKs for their use, this persons descendant YAU being given the adjacent section further inland. The MANDOKs who have had gardens on the block since prewar thus claim this block is rightfully theirs and the GAURUs have no more valid claims to it. Because of these reasons a land investigation was not made as there would have been trouble with the ownership. The GAURUs have no grudge against the MANDOK community continuing to use the block as they did with TAMURI, however they would like payment for it.

As most of these developments re MANDOK arose towards the conclusion of the patrol it was not possible to find suitable alternative proposals. The MANDOK people unlike the ARONAI are very co-operative and will accept almost any suggestion we can put forward and they are willing to make any move almost immediately. They require any land that can be obtained, for dwelling purposes as well as agricultural as they are not happy with the present housing situation on MANDOK. They would be most willing to shift to the Northern end of UMBOI Island if the land could be made available, and several of the village leaders intend shortly to visit the owners of the surplus land found here to endeavour to find out the true reasons why these owners are unwilling to sell the land to the Administration for resettlement of the inland groups. Because of differences in religion they may not meet with much success, but they cannot meet with less success than our officers have in the past. Failing this to be successful there are few other alternative proposals left, as perhaps the only condition that the MANDOKs make in their new site is that there must be reefs available and this rules out most of the Eastern side of the island where there is quite a lot of surplus land. Also the West coast of the island between MANTAGEN and BONSIL must be ruled out as even though there are reefs here this part of the coast is certainly not surplus to the existing communities requirements. If land still cannot be obtained near MANTAGEN where there are good reefs, then I suggest that we attempt to get another block from the BUKUMs as these people wish to help but unfortunately the first block they picked had complications attached. This group have a surplus of land but unfortunately not an extra lot of coastal land which is what is required, however it is possible that a block can be found here and the MANDOK Islanders, could perhaps continue to live on their island and plant their gardens on this block. Thus summing up there are three possible sites suitable for the MANDOK group is, in order of importance MANTAGEN, BUKUM, OPAL-GOMLORON, but there will be difficulties in obtaining any one of these sites.

ARONAI-MUTU ISLAND

This small community has its present subsistence gardens, copra dryer, and part of its coconuts on a piece of land beside the MAVI River. This block runs approximately parallel to TAMURI and joins with it some distance inland. There are also ARONAI coconuts on a narrow coastal strip named KAUR this extending from the mouth of the MAVI River, these coconuts being planted in German times. The ARONAI group claim that their actual island, MAVI, KAUR, and tip of TAMURI were all bought from the BUKUMs at the same time by their ancestor, and the present BUKUMs claim that the payment was never made and there the matter lies. ARONAIMUTU is thus not short of agricultural land whilst it has use of the abovementioned blocks.

G. D. Simpson

SIASSI ISLAND GROUP LAND PROPOSALS (Final)

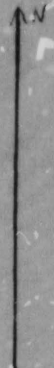


LAND PROPOSALS (Finsch. Patrol 17 of 61/62)



SIASSI CENSUS DIVISION

Scale 4 miles = 1"
Based on 2035 SAESAC



Finssh. 17 of 61/62

LEGEND

- Reefs
- Vehicular Road
- Camp site
- Patrol Route
- May
- June
- July
- August



New Guinea Mainland 57 miles

From Sandarua
to Sialum

[Handwritten signature]

SIASSI CENSUS DIVISION

Scale 4m. = 1".
Based on 2035 SAGSAG

