

NATIONAL ARCHIVES & PUBLIC RECORDS SERVICES
OF PAPUA NEW GUINEA

PATROL REPORTS

DISTRICT: EAST SEPIK

STATION: MAPRIK

VOLUME No: 18

ACCESSION No: 496.

1967 - 1968

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Papua New Guinea Patrol Reports

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MARIK EAST SEPIK

ACCESSION NO. 496

VOL, NO. 1967/68

NUMBER OF REPORTS: 8

REPORT NO	FOLIO	OFFICER CONDUCTING PATROL	AREA PATROLLED		NAPS/ PHOTOS	PERIOD OF PATROL
[1] 1 OF 1967/68	1-15	D.H. PENNEFATHER CPO	MAMBEEF, WORA & PART MARIK & TAMAU	42		4.9.67-20.9.67
[2] 1A OF 1967/68	1-8	D.H. PENNEFATHER CPO	MAMBLEP, WORA, TAMAU & MARIK CENSUS	42		2.9.67-21.9.67
[3] 2 OF 1967/68	1-15	R. BLACKBURN CPO	BUMBITA - MUHIENG CENSUS DIVISION	42	MAP	16.2.68-4.3.68
[4] 5 OF 1967/68	1-10	R. BLACKBURN CPO	WOSERA LOCAL GOVERNMENT COUNCIL	42	MAP	26.3.68-28.3.68
[5] 6 OF 1967/68	1-7	R. BLACKBURN CPO	" " " "	42		1.4.68-4.4.68
[6] 7 OF 1967/68	1-7	R. BLACKBURN CPO	" " " "	42-43		17.4.68-18.4.68
[7] 8 OF 1967/68	1-58	R. BLACKBURN CPO	MARIK CENSUS DIVISION	43-44	MAP	21.5.68-30.5.68
[8] 9 OF 1967/68	1-13	R. BLACKBURN CPO	NORTH WOSERA	44		11.6.68-13.6.68
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[17]						
[18]						
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[20]						

749-68/4

PATROL REPORTS EAST SEPIK AREA 1967-68

M A P R I K

<u>Report No.</u>	<u>Officer Conducting Patrol</u>	<u>Area Patrolled</u>
1-67-68	D.H. Pennefather	Mambeep, Wora & part Maprik & Tamau C.D.
1A-67-68	D.H. Pennefather	Mamblep, Wora, Hamau & Maprik C.D.
2-67-68	R. Blackburn	Bumbita-Muhieng C. D.
5-67-68	R. Blackburn	Wosera Local Government Council
6-67-68	R. Blackburn	Wosera Local Government Council
7-67-68	R. Blackburn	Wosera Local Government Council
8-67-68	R. Blackburn	Maprik C.D.
9-67-68	R. Blackburn	North Wosera



TERRITORY OF PAPUA AND NEW GUINEA

TERRITORY OF PAPUA AND NEW GUINEA
DISTRICT COMMISSIONER
WEWAK

PATROL REPORT

11 APR 1968

District of EAST NEPIK Report No. 1 of 67/68 - MAPRIK

Patrol Conducted by D.H. PENNEFATHER and C.J. RAWLINGS Cadet Patrol Officers.

Area Patrolled MAMBELE, WORA and part MAPRIK and TAMAU census divisions.

Patrol Accompanied by Europeans No.

Natives J. ZEBELON Malaria Control MAPRIK

M. BAINAM of MAPRIK Warden Police Establishment

Duration—From 4 / 9 / 1967 to 20 / 9 / 1967

Number of Days Seventeen

Did Medical Assistant Accompany? NO

Last Patrol to Area by D.D.A. District Services / / / 1967 Patrol No. 7 ex MAPRIK

Medical / / / 19

Map Reference MAP ACCOMPANYING

Objects of Patrol Conduct Elections for the GREATER MAPRIK COUNCIL,

the first to be held by the council under that name.

Director of District Administration,
PORT MORESBY.

Forwarded, please.

11-41 1968

E. J. Nichol
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 £.....

67-3-25

14th June, 1968.

The District Commissioner,
East Sepik District,
WEWAK.

PATROL REPORT - MAPRIK No.1 OF 1967/68

Receipt of the above report and your 67-1-4 dated 11th April, 1968 are acknowledged with thanks.

2. Although a fair report, the long delay in submission detracts from its value. The matter of Patrol Reporting is currently under review, however, as you state lack of proper training on the job is evidenced in this case. The Assistant District Commissioner, Maprik, must give training of junior staff proper attention, and insist that Standing Instructions be complied with by his staff.

(T.W. ELLIS)
Director

Minute to: The Assistant District Commissioner,
East Sepik District,
MAPRIK.

Your attention is drawn to the fact officers on your stations are submitting reports 3 to 11 months after completion of patrols. Will you take immediate action to rectify this situation which indicates lack of proper on the job training by the Officer in Charge.

(T.W. ELLIS)
Director

67.8.28

(12)

BKL:RT 67-1-4



District Office,
WEWAK, East Sepik District

11th April, 1968

The Assistant District Commissioner,
MAPRIK.

The District Commissioner,
East Sepik District
WEWAK.

PATROL REPORT NO. 1 OF 1967/68
MAPRIK

Receipt is acknowledged of the above report.

As it is some 6 months old, it is administratively useless and there is no excuse for a report of some 2 hours typing at the outside, not to be submitted within a reasonable time.

You are again referred to Memorandum 67-1-8, 67-1-4/1482 of 28th December, 1967 viz final paragraph.

E. G. Hicks
E. G. HICKS
DISTRICT COMMISSIONER

c.c. The Director,
Department of District Administration,
KONEDOBU. PAPUA

Please refer to Memoranda 37-1-1 and 67-1-8 of 28th December, 1967. FROM THIS DISTRICT H.Q.

I consider the time has come when a directive under your personal signature is forwarded to the Assistant District Commissioner, Maprik, Mr. M.J. Cockburn, instructing him that reports by junior staff are submitted within 14 days of the conclusion of a patrol. It is obvious that Cadets are not being properly trained when reports range from 3 to 11 months late in submission.

E. G. Hicks
E. G. HICKS
DISTRICT COMMISSIONER

67-3-11/167
NJC/ac

11
M A P R I K.

East Sepik District.

8th April, 1968.


The District Commissioner,
East Sepik District,
WEWAK.

Patrol Report No 1 of 1967/68
MR. C.J. RAWLINGS C.P.O.

Forwarded herewith Mr. Rawlings patrol report covering
the period 4th September to 20th September, 1967

The delay in submission is regretted. However Mr
Rawlings has been kept extremely busy at Yangoru since the patrol
amending the Common Roll and helping in conducting the House of
Assembly election at that station. The report is reasonably well
presented for a junior officer.

Mr. Rawlings claim for camping allowance is attached.


H. J. Cockburn
Assistant District Commissioner.

REPORT OF MAPRIK PATROL No.1 of 1967/68

(10)

PREAMBLE

MAPRIK (Subdistrict Office)

EAST SEPIK DISTRICT

PATROL No.1 of 1967/68

Mr.D.H.PENNEFATHER C.P.O.

MAMBLEP and WORA c/ds. - part MAPRIK and TAMAU c/ds.

Mr.C.J.RAWLINGS C.P.O.

Mr.J.ZEBELON of Malaria Control MAPRIK

Mr.M.BAINAM of MAPRIK Warder establishment

Const.WAI'YU No.8134 of MAPRIK Detachment

4/9/67 - 20/9/67 seventeen days

D.D.A. Patrol No.7 of 1966/67 ex MAPRIK

Specifically to conduct the elections for the
GREATER MAPRIK LOCAL GOVERNMENT COUNCIL, the
first to be held for the council under this
name.

See Fournil reference to MAPRIK ;
Approx. 142 0 97' - 143 0 05' east
Approx. 3° 37' - 3° 42' south.

Rawlings

C.J.RAWLINGS.

Cadet Patrol Officer.

DIARY

1

(9)

Monday, 4th. September, 1967

Departed YANGORU 0630 hrs. by L/Rover.

Arrived MAPRIK 0830 hrs.

Continued to BARNBRA Aid Post after speaking to Mr. COCKBURN A.D.C.

Met Mr. D. PENNEFATHER C.P.O. DREIKIKIR who had departed MAPRIK Saturday 2nd. and had conducted the election that morning at NUNGALIN.

Slept BARNBRA Aid Post.

Tuesday, 5th. September, 1967

Conducted elections Ward 20 for MILA, GWOINGWOIN, WAIKIM, WAMBAK and BARNBRA Aid Post. This was partly filmed and recorded by the Commonwealth Film Unit.

Slept BARNBRA Aid Post.

Wednesday, 6th. September, 1967

Departed BARNBRA 0815 for SAULIK.

Conducted election Ward 21 MAPUTMA, SAULIK and KULUNGE.

Proceeded to BONGIORA arriving 1315.

Slept BONGIORA.

Thursday, 7th. September, 1967

Conducted elections Ward 19, KUKWAL, CHINGINAMBU and BONGIORA - completed by 1245.

Departed BONGIORA 1310.

Arrived BRIGITI Primary 'T' School 1410.

Slept BRIGITI.

Friday, 8th. September, 1967

Conducted election Ward 22, KULELIGUM, MAGAPITA, APANGAI No.s 1 and 2 and BRIGITI P 'T' School.

Proceeded to AUPIK No.2 arriving 1500.

Slept AUPIK No.2

Saturday, 9th. September, 1967

Conducted elections Ward 31, AUPIK No.s 1 and 2 and YABELIKUM.

Visit in afternoon by Mr. COCKBURN A.D.C., with supplies of ballot papers and stamp kit - discussed progress.

Slept AUPIK No.2

Sunday, 10th. September, 1967

Observed AUPIK No.2

Monday, 11th. September, 1967

Departed AUPIK 0800 hrs.

Arrived LEHINGA 0840

Conducted elections Ward 36, LEHINGA
No.s 1 and 2 and APERINGA.

1410 hrs.

Continued to SERAGIKUM No.1 arriving

Slept SERAGIKUM No.1

Tuesday, 12th, September, 1967

No election at SERAGIKUM No.1 as seat
unopposed - present councillor returned.

Walked to NINDIKO arriving 1000 hrs.

Slept NINDIKO

Wednesday, 13th. September, 1967

Election held Ward 32 for NINDIKO,
SAMGIK and GATNIGUM - completed 1200

Provided NELIGUM No.1

Slept NELIGUM No.1

Thursday, 14th. September, 1967

Election held Ward 44 NELIGUM No.s
1 and 2 and GWELIGUM No.s 1 and 2.

Walked to WORA.

Slept WORA.

Friday, 15th. September, 1967

Moved to A.O.G. Mission (Assemblies of
God) at TAMAU - about fifteen minutes ex WORA.

Conducted elections Ward 30 MUMAKUM,
WORA, SEPANDU, A.O.G. Mission leases TAMAU and HAYFIELD, M. HOVEY
Business lease and Administration land at HAYFIELD and NUMAKUM.

Continued to WAIGAKUM No.2

Slept WAIGAKUM No.2

Saturday, 16th. September, 1967

Conducted elections Ward 8, KWALEGUM?
WAIGAKUM No.s 1 - 4, NARAMGO and NARAMGO Aid Post.

Returned to and slept MAPRIK.

(7)

Sunday, 17th. September, 1967

Observed MAPRIK.

Monday, 18th. September, 1967

Public Holiday - observed MAPRIK.

Tuesday, 19th. September, 1967

By L/Rover to MITPIM R.P.S. land.

Conducted elections for Ward 5, BAINYIK, KAMBANGUA, MITPIM R.P.S., D.A.S.F. BAINYIK and Primary 'T' School BAINYIK.

Returned MAPRIK 1400 hrs.

Slept MAPRIK.

Wednesday, 20th. September, 1967

By L/Rover to MAPRIK No.1

Conducted elections for Ward 4 MAPRIK No.s 1 and 2 and B.PORTER residential lease.

Same was filmed by Commonwealth Film Unit and a Mrs.R.COCHRANE, an authoress visiting the Subdistrict.

Returned MAPRIK 1430

Patrol Stood Down.

Slept MAPRIK.

C.J. Rawlings

C.J.RAWLINGS.

Gadet Patrol Officer.

4
⑥

INTRODUCTION

The patrol was for the specific purpose of conducting the Greater Maprik Local Government Council elections. This council was originally formed in 1958 and known as the MAPRIK Council - on the 31st. January, 1960, it amalgamated with the AMUK Council (proclamation late 1965) and took on its present title. There are more than thirty two thousand people in the area (estimated European 182 and 9 mixed race adds a further 191). This is the first election to be held for the council under the above title and also the first as a multi - racial council.

At the time of amalgamation, there were fifty eight wards with sixty six councillors holding office. After redistribution of ward boundaries, there are now forty nine seats in forty four wards. Eleven of these seats were unopposed.

The MAPRIK people are not predominantly dependent for economic support on cash crops. The actual cash income for 1966/67 was more than \$150,000.00, including such activities as supply of building materials, maintenance of roads, bridges, buildings and airstrips, trading (197 L.T.N.s), gold mining, sale of artefacts, rice and coffee production and supply of fresh vegetables.

Although Tamboran activities are dying out (mainly due to mission influence) they do have a retarding effect on economic growth (it is to be noted here that many of the younger generation know even less about their forefather's religious rituals than do some ^{senior} Administration officers).

The three Rural Progress Societies in the MAPRIK area are of primary importance in urging more economic development - the TAMAU, MITPIM and SUPARI societies showed a profit of nearly \$9000.00 during 1966/67.

The patrol did not notice a great deal of interest in the House of Assembly the few times that it came up in the course of a number of informal conversations. The business of elections has to most become almost routine and the council and what it is doing is a firmly established fact.

The area patrolled extends from the wooded foothills of the TORRECELLI Mountains to the beginning of the 'kunai' plains that extend to the SEPIK River. The average rainfall is about seventy inches per year.

5
①

OBSERVATIONS AND COMMENTS

RECEPTION OF PATROL: was friendly throughout.

VILLAGES: Most of the villages in the area are reasonably clean and tidy. More planning could go into the layout and spacing in most cases (AUPIK No.2 was noted as an exception). A fair sprinkling of fairly well-built floored houses is apparent. Water supply is from ground springs or the AMAGU or SKRU River in a few places.

VILLAGE OFFICIALS: The ideas of elections have been firmly implanted throughout and the councillors who are at present in office seem to understand their role in the Local Govt. system - the writer does not feel it incumbent upon him to comment on the capabilities and/or affiliations of the various elected representatives.

POLITICAL SITUATION: The whole of the MAPRIK area has been under control for a number of years and the people rely heavily on the Administration for their further development and appear to have full confidence in it. During evening discussions with men of the villages, fears were expressed that the few malcontents who were pushing for early 'self-government' would cause the majority of the population to encounter extreme difficulties in furthering economic development on their own behalf, when the Administration was still doing so much; most of the traditional and economic leaders spoken with consider that the country should retain its 'moma popa' 'gavman' for some time to come.

There does not appear to be a great deal of interest in the House of Assembly. It has been suggested that the reason for this is that there has been little material gain seen by the people since the first election. The electoral boundaries have been altered so that MAPRIK will be one open electorate, YANGGERRU will now join with AIBUNTI to make an electorate, DREIKIKIR will join with the WOSERA, south of MAPRIK, to make an electorate. These changes will not affect MAPRIK people very much except that the present member for the DREIKIKIR Open will come into the MAPRIK electorate this time. The present member seems well-known at least. Perhaps the coming Political Education campaign will revive interest and the House of Assembly will become more of a talking point.

There are a number of foreign natives employed in MAPRIK. Although they tend to congregate together, particularly the PAPUAN community, there ~~are~~ is no evidence of ill - feeling towards outsiders or 'racial' problems between them and local people.

COUNCIL:

These elections were the first for the GREATER MAPRIK COUNCIL as such i.e. under that title.

Of the 17,434 electors enrolled, only 10,131 voted. Of the sixty seven Europeans enrolled, only twenty one voted. However there was no election for the MAPRIK ward as there was only one candidate and twenty six of the Europeans enrolled reside in this ward.

The

COUNCILS(cont.)

The first meeting of the newly elected council appointed nine portfolio members; for Administration, President ULSIMBI; for Works, Vice-President KAISAM; for Agriculture and Mining, Vice-President M.K. PHILLIPS; for Education, Councillor T.S. CARTER, Head Teacher of BAINYIK Primary 'T' School. Portfolios were also given for Marketing and Artefacts, Information, Health, Transport, Roads and Bridges; these are tentative appointments only, being the council's first essay into portfolio office bearers.

The GREATER MAPRIK COUNCIL, now multi-racial, has two European members. One is a Vice-President, Mr. M. PHILLIPS who is a resident of MAPRIK of long-standing and who manages a trade store. The other, Mr. T. CARTER, the Head Teacher from BAINYIK 'T' School is also a portfolio member. It is anticipated that these two members will be of great assistance to the council and thus relieve the advising officer somewhat.

The MAPRIK Council has an income of over \$30,000.00 per year. Apart from taxation, sale of artefacts and the hire of the council's trucks and tractor and trailer are sources of revenue. The council has a brick factory that supplies the council's needs and also brings some \$500.00 from sale of bricks, mainly to the Administration. As with the H of A, actual material benefits serve to bring the council into the people's realisation.

Although the writer does not comment on the capabilities of individual councillors, he noticed that those who seemed to hold the least support were those who, when explaining things to the people, particularly re council activities, tended to gloss over all the details that they felt were unimportant and in doing so, tried to make the villagers feel inferior in so far as the work of the council was for the chosen few and thus beyond the comprehension of the majority. It was noticed on several occasions that the councillor, usually selected as the interpreter, had difficulty in translating certain points to his own language; these were subsequently omitted. It can only be assumed that whenever a councillor does report the activities of the council to the people, he does forget to mention things because he thinks that they are unimportant or because he has not understood them himself. Sometimes he may forget that the only reason that he understands something is because it has been discussed and debated for hours in the council meeting and that he has eventually comprehended. Unfortunately, he then considers that he need say a thing only once for his fellowsto also understand. ((It is made clear here that these points are merely the reporting officer's opinions and that he can in no way gauge the growth of support for the council over any set period of time e.g. since its inception, as he has been in the Subdistrict only a short time; the fact that the council is functioning so successfully, could well be an indication of a high degree of interest and knowledge displayed by the people in the council area)).

The council is this year erecting a new Chambers and bulk store which buildings should give a further boost to council prestige both inside and outside the District.

AIRFIELDS: There is a Category 'B' airstrip at MAPRIK (closed to PIAGGIOs) and a category 'B' strip at HAYFIELD, over 4,000' long - it is planned to shorten and widen this strip in the near future.

AGRICULTURE: There is no food shortage or 'hunger area' in the section patrolled.

There is an Agriculture experimental station at BAINYIK with five overseas officers and a number of local officers as well as a number of trainees (there are 29 L.O.S). There were one hundred and seventy nine tons of coffee and one thousand tons of rice produced in the whole Subdistrict during 1966/67. Both these figures are expected to increase next year, provided that the roads improve. About two thousand dollars was earned by local people last year in supply of fresh vegetables to markets at MAPRIK and BAINYIK.

Apart from the traditional sale and trading of pigs, there is no money earned by indigenes from breeding of imported livestock.

FORESTS: A plot of land of 735 acres was taken over by the Administration in 1961 and has been used by Forestry to establish a nursery.

COMMERCE and INDUSTRY: The trade store has gained in popularity as a status symbol for progressive members of the community. There were at the end of 1966/67 over 100 licences issued to indigenes. These stores are rarely started with a capital of more than \$20.00 - from this it must be realised that little monetary return can be expected.

Goldmining during 1966/67 netted \$13,527.12 but there are few people from the area patrolled involved in this - it is confined mainly to the north and n/east of MAPRIK.

Sale of artefacts by the council netted over \$800.00 profit last year. This is the only business venture of its kind.

There are four or five vehicles plying between MAPRIK and WEWAK, supplying passenger services. Cars also travel to PAGWI, on the SEPIK River. They can be hired on a daily basis or passengers can pay individual fares (e.g. \$6.00 to PAGWI, return or \$13.00 per day) quoted). From this it can be seen that no large profits are made from these hire vehicles, particularly considering the wear and tear on the worse roads. The writer here observes that while these businesses are seeking only a low profit margin and that they are being run on poor business lines, it is still encouraging to see attempts being made to establish private incomes in this way.

COMPLAINTS and COURTS: As the patrol was for the elections and therefore divorced from any Administration activities, there were no complaints or court actions brought to notice. There were three complaints re ward boundaries; one was by the people of WAMBAN who wanted to vote with the BONGIORA people in Ward 19, not the BARNERA No.20 Ward. The people of KULELIGUM wanted to vote with AUPIK in Ward 31 and not with APANGAI in Ward No.22, BRIGITI. Explanations in both cases brought the people to an understanding of the system of the boundaries and most people eventually voted. At WAIGAKUM, Ward 8, only 8 votes were recorded from NARAMGO Village; they had communicated their dislike of the boundaries to the patrol the previous evening.

At BONGIORA, a minor assault was brought up and sent to MAPRIK for action.

REST HOUSES: In most cases were clean and well-built. Hasty repairs had been effected to a few as it was known of the patrol's visit and it was some time since some of the houses had been slept in.

~~MAPRIK~~

HEALTH: Two children were sent to hospital at MAPRIK suffering from Malnutrition. No charges were laid against the parents.

EDUCATION: There are seven overseas officers and fifteen Local Officers at Administration schools in the MAPRIK area, in five locations. These schools are filled to capacity and to date, the council has been able to do little to relieve the cramped conditions. Lack of skilled artisans has retarded the increase in school accommodation. There is a continual demand for more schools and the Administration is expected to supply these. Explanations re shortage of teachers etc. seem to be useless as the people generally cannot comprehend such a shortage. No school in the area goes beyond standard six; it is hoped to have a high school at MAPRIK by 1970.

The Assemblies of God and the Roman Catholic Missions have a few schools, also packed to capacity.

One Adult Education Course has been held at MAPRIK.

ROADS and BRIDGES: There has been a great deal of publicity given to the WAK - MAPRIK - DREIKIKIR road. A P.W.D. team was maintaining the section MAPRIK - AUPIK at the time of the patrol. Secondary roads in the area are reasonable and maintenance is carried out quite willingly by the people, as they realise the importance of these roads. The few bridges were all in need of replacement, on the secondary roads.

MISSIONS: The greater part of the area patrolled is firmly in the grip of the Assemblies of God Mission although the South Seas Evangelical Mission has adherents at AUPIK and the Roman Catholic Mission has a few votes round WORA and WAIGAKUM.

There is an A.O.G. School at TAMAUI and one at MAYFIELD. The number of students is not known but there are three European teachers at MAYFIELD and one at TAMAUI as well as a number of indigenes.

TAX - (Council): A tax rate of \$8 00 per head has been levied for 1967/68 - this amount is generally accepted as fair. There is no female taxation.

GEOGRAPHY and TOPOGRAPHY: The area patrolled stretches from the northern point of the SEPEK 'kunai' plains in the south, to the foothills of the Prince ALEXANDER Mountains in the north. This point is almost on the junction between the TORRECELLI Mountains and the Prince ALEXANDER. Secondary afforestation predominates with no large timber reserves to be seen. Nor are there any extensive stretches of 'kunai' and these there are are completely man-made. They are not used for gardens. The undulations rise to a maximum of about 1200' - about seventy inches of rain each year falls on MAPRIK.

Chris Rawlings

Chris RAWLINGS.
Cadet Patrol Officer.

PATROL PERSONNEL

J.ZEBELON of Malaria Control - MAPPIK.

Well behaved and quite efficient in his work.

M.BAINAM of Warder Establishment - MATRIK.

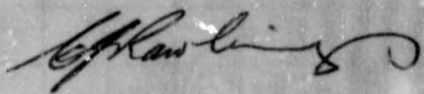
No merits for good conduct and inclined to be lazy. Poor English gave him some difficulties at times; therefore generally employed assisting voters.

Constable WAI'YU 8134 of R.P.N.G.C.

CONDUCT:- Excellent

Efficiency:- Excellent

Constable WAI'YU is a capable and responsible member of the constabulary and deserves credit.



C.J.RAWLINGS.

68. 8. 8

Amount Returned to Store



TERRITORY OF PAPUA AND NEW GUINEA



PATROL REPORT

District of East Sepik Report No. Maprik 1A 1967/68

Patrol Conducted by C.P.O. D.H. Pennefather, C.P.O. C.J. Rawlings.

Area Patrolled MAMBLEP, WORA, TAMAUI, and MAPRIK Census Divisions

Patrol Accompanied by Europeans One member R.P.&N.G.C
Natives " " Corrective Institutions
" " Malaria Control

Duration—From 2/9/1967 to 21/9/1967

Number of Days 20 (Twenty)

Did Medical Assistant Accompany? Negative.

Last Patrol to Area by—District Services / / 19

Medical / / 19

Map Reference Fourmil- WEWAK. MILINCH - KAI

Objects of Patrol Conduct Election- Greater Maprik Local Government Council.

Director of District Administration,
PORT MORESBY.

Forwarded, please.

/ / 19

District Commissioner

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

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

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

TERRITORY OF PAPUA AND NEW GUINEA.

Ref: 67-3-3

Dept. of District Administration,
KONEDOBU, PAPUA.

6th March, 1968 .

District Commissioner,
East Sepik District,
WENAK.

NAPRIK PATROL NO. 1 of 1967/68

I acknowledge with thanks receipt of:-

- * ~~Memorandum of Patrol No.~~
- * Patrol Report No. 1 of 1967/68

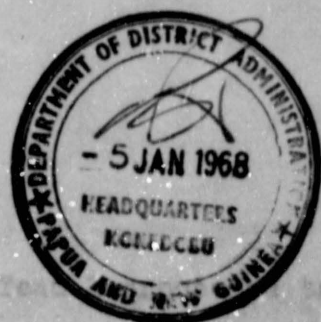
covering patrol by Mr. D. H. Pennafather on J.C.C. elections
during September 1967.

(T. W. Ellis)
~~(J. K. McCarthy)~~
DIRECTOR.

* Delete as necessary.

A/ 7
MAPRIK PATROL REPORT No. 1 1967/1968.

PATROL DIARY.



2nd. September 1967.

Team 2 departed MAPRIK 1500 proceeded to BARNBRA. Get carriers at BARNBRA proceed to AMI Aid Post. Arrive 1545. Sleep AMI.

3rd September 1967.

Sunday. Warning sent out to villages in ward 42. Sleep AMI.

4th September 1967.

Depart AMI at 0815 for SAHALI. Conduct poll for ward 42 at SAHALI. Completed by 1200. Proceed to BARNBRA. Sleep BARNBRA.

5th September 1967.

Poll for ward 20 conducted at BARNBRA. Proceedings filmed by Commonwealth Film Unit. Completed by 1500. Sleep BARNBRA.

6th September 1967.

Depart BARNBRA 0815 and commence poll for ward 21 at SAULIK at 1000. Completed by 1215. Move to BONGIORA. Sleep BONGIORA.

7th September 1967.

Start poll for ward 19 at 1000 at BONGIORA. Completed by 1245. Team 2 moves to BRIGITI. Sleep BRIGITI.

8th September 1967.

Poll for ward 22 commenced at 1015 at BRIGITI school. Completed by 1300. Team 2 proceeded to AUPIK No.2. Sleep AUPIK No.2.

9th September 1967.

Poll for ward 31 commenced at 1000 at AUPIK No.2. Completed by 1230. Visited in P.M. by A.D.C. Mr. M.J. Cockburn. Sleep AUPIK No.2.

10th September 1967.

Sunday. Observed. Sleep AUPIK No.2.

11th September 1967.

Departed AUPIK No. 2 at 0800. Arrived LEHINGA 0840. Conduct poll for ward 36 at LEHINGA. Proceed to SERAGIKUM No1 at 1240. Sleep SERAGIKUM No.1

B/

12th September 1967.

No election for ward 34. Team 2 proceeded to NINDIKO arriving 1000.
Sleep NINDIKO.

13th September 1967.

Election for ward 32 held at NINDIKO. Completed by 1200. Team 2 proceed to NELIGUM No.1
Sleep NELIGUM NO.1

14th September 1967.

Election ward 44 held at NELIGUM. Completed by 1135. Team 2 proceeds to WORA.
Sleep WORA.

15th September 1967.

Election for ward 30 held at A.O.G. Mission station at Hayfield. Completed by 1145. Team 2 proceeded to WAIGAKUM
Sleep WAIGAKUM.

16th September 1967.

Election for ward 8 held at WAIGAKUM. Completed by 1200. Team proceeds to MAPRIK.
Sleep MAPRIK.

17th September 1967.

Sunday. Observed.
Sleep MAPRIK.

18th September 1967.

Monday. Public Holiday. Observer.
Sleep MAPRIK.

19th September 1967.

Conduct poll for ward 5 at MITPIM R.P.S. lease. Election contested by european: Mr. T.Carter of PTS BAINYIK. Completed by 1155.
Sleep MAPRIK.

20th September 1967.

Election for ward 4 held at MAPRIK No.1. Action filmed by Commonwealth Film Unit. Completed by 1315
Sleep MAPRIK.

21st September 1967.

Counting of votes conducted at MAPRIK Sub-District Office. Completed by 1500.
Team 2 and Patrol stood down.
Sleep MAPRIK.

c/

MINISTRY OF PAPUA AND NEW GUINEA

File No. 39-5-1-

Patrol Post

PATROL SCHEDULE - TEAM 2.

Those villages under-lined indicate where polling was conducted.

6th November 1967.

2nd	September.	Move to SAHALI	
3rd	"	SUNDAY	
4th	"	<u>NUNGALIM? SAHALI, and SUPA</u>	42
5th	"	<u>GWOINGWOIN, MILA, WAIKIM, WAMBAK, BARNERA Aid Post</u>	20
6th	"	<u>SAUNDY, MAPUTMA, XULUNGE</u>	21
7th	"	<u>BONGYORA, CHINGIJAMBU, KUKWAL</u>	19
8th	"	<u>KULELIGUM, MAGAPITA, APANGAI No1, No2</u>	
		<u>BRIGITTE P.T.S.</u>	22
9th	"	<u>ADRIK No1, No2, YAMELIKUM</u>	31
10th	"	SUNDAY.	
11th	"	<u>LEWINGA, No1, No2, APERINGA</u>	36
12th	"	<u>SERAGIKUM No1, No2</u>	34
13th	"	<u>WINDYKO, SAMSIK, GATNIGUM</u>	32
14th	"	<u>GWELIGUM No1, No2, NELIGUM</u>	44
15th	"	<u>NUNGALIM, WORA, SERANDU, A.O.G. Mission TAMAU, M.Hovey business lease, A.O.G. Mission HAYFIELD, Admin. land HAYFIELD, Admin. land near NUMAKIM</u>	30
16th	"	<u>WAIGAKUM No1, No2, No3, KWALEGUM, NARAMGO, NARAMGO Aid Post.</u>	8
17th	"	SUNDAY	
18th	"	PUBLIC HOLIDAY.	
19th	"	<u>BAINYIK, KIMBANGWUA, D.A.S.F. BAINYIK, P.T.S. BAINYIK, MITPIM R.P.S.</u>	5
20th	"	<u>MAPRIK No1, No2, B.Porter Res/Lease</u>	4
21st	"	COUNTING STARTS.	

PRE-ELECTION CAMPAIGN.

No member of Team 2 was involved in the pre-election campaign. This was carried out by the administrative officers of the Greater Maprik Local Government Council in Maprik prior to the arrival of C.P.C. Mr. G.J.Rawlings from Patrol Post YAGOMA and C.P.C. Mr. D.B.Pennfather from Patrol Post DASIKIM.

MANNER OF ELECTION.

Polling commenced on 28th September 1967 and finished on 28th September 1967.

The ballot papers for wards 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, and 23 were all prepared at Maprik District Office prior to the commencement of the patrol. For the remaining wards the ballot papers were prepared on the evening prior to the poll. A careful check was kept on the numbers printed and the number remaining at the end of the poll. Team 2 employed the technique of arriving in the village, 24 hours for the poll, on the left coast of the day prior to the day for polling. This gave ample warning of the poll and gave the opportunity to clear up any

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TERRITORY OF PAPUA AND NEW GUINEA

File No. 39-5-1-
Patrol Post
DREIKIKIR
East Sepik District.

6th November 1967.

Returning Officer,
Sub-District Office,
MAPRIK.....East Sepik District.

Report: TEAM TWO. GREATER MAPRIK LOCAL
GOVERNMENT COUNCIL ELECTION
1967/68

Team 2 consisted of Cadet Patrol Officers: Mr. C.J.Rawlings and Mr. D.H.Pennefather, also included were Mr. Jonathon of Malaria Control Maprik and Mr. Mapa of Corrective Institutions. Team 2 departed, with the exception of C.P.O. Mr. C.J.Rawlings, on 2nd September 1967 with the actual polling comencing on 4th September 1967. C.P.O. Mr. C.J.Rawlings joined the patrol on 4th September 1967. Team 2 had it's last polling day on 20th September 1967. The counting of votes was conducted at the Maprik Sub-District Office on 21st September 1967 and the official declaration of the poll was made by the Returning Officer A.D.C. Mr. M.J.Cockburn on 22nd September 1967.

PRE = ELECTION CAMPAIGN.

No member of Team 2 was involved in the pre-election campaign. This was carried out by the administrative officers of the Greater Maprik Local Government Council in Maprik, prior to the arrival of C.P.O. Mr. C.J.Rawlings from Patrol Post YANGORU and C.P.O. Mr. D.H.Pennefather from Patrol Post DREIKIKIR.

MANNER OF ELECTION.

Polling comenced on 4th September 1967 and finished on 20th September 1967.

The Ballot papers for Wards 42, 20, 21, 19, 22, and 31 were all prepared at the Maprik Sub-District Office prior to the comencement of the patrol. For the remaining wards the Ballot papers were prepared on the evening prior to the poll. A careful check was kept on the numbers printed and the number remaining at the end of the poll. Team 2 employed the technique of arriving in the village, set down for the poll, on the afternoon of the day prior to the day set down for polling. This gave ample warning of the poll and gave a good opportunity to clear up any

(cont.) uncertainties concerning the elections prior to their commencement. Most wards took a period of 2 to 3 hours to complete with one Ward being done a day. On no occasion were two wards done on the one day. Only one ward, ward No.34 was uncontested resulting in no election being held.

All voters with the exception of the educated minority, consisting mainly of school teachers, needed assistance when voting. The voters were, though, quite sure who they wanted to vote for.

FEMININE INTEREST

The feminine attendance and participation in polling on all occasions was very good and ~~xxxx~~ Sex Tally Sheet figures for ~~males~~ ^{females} was always on an even par with those for males. No females stood as candidates. The 'vox populi' on this subject being: '...if a woman were to be elected what man could ever listern to what she had to say.' The result being that no woman bothers to stand. It will take many years and much more education before we can hope to see elected female candidates in the Greater Maprik Local Government Council administrative area.

EUROPEAN INTEREST.

Wards 22, 30, 5, 4, were the only wards in which europeans eligible to vote reside.

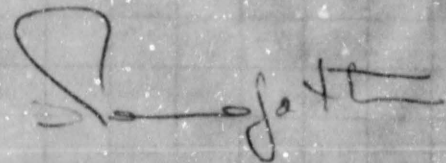
In ward 22 the only european eligible ~~to~~ voted at the poll. In ward 30 which includes the quite substancial staff of the Assemblies Of God Mission at Hayfield, by far the largest european population of the four wards, no european either voted or made an appearance. In ward 5 a european: Mr. T.Carter, of BAINYIK Primary "T" school stood for election. Even so only three europeans out of an eligible six voted. In ward 4 the one eligible european did not make an appearance at the ~~xxxx~~ poll. Ample warning was given to all europeans in these ~~wards~~ wards prior to the polls.

POLITICAL EDUCATION.

In the evenings informal discussions were conducted involving matters concerning the House of Assembly and Government in general. Questions were raised and ~~and~~ answers given on a varying number of topics. The people throughout the area have a good, but by no means comprehensive, idea of the work of the House of Assembly. It will take a considerable amount of political education before anyone can be satisfied with the standard of political awareness. As was ~~it~~ said to myself '....we will have to live with this institution for a number of years yet before we can really understand how it works. This has been the case with the Council.'

STATISTICS.

All statistics for Team 2 have been forwarded to the Assistant Returning Officer: Mr. Lindsay Tofoambu, for inclusion in his report in the elections.



(D.H. Pennefather)
Cadet Patrol Officer.

Amount Returned for Store



H.A.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of East Sepik Report No. Maprik No. 2 of 1967/68

Patrol Conducted by C.P.O. R. Blackburn

Area Patrolled Bambita-Muhieng Census Division

Patrol Accompanied by Europeans Nil

	1 Member of R.P. & N.G.C.,	1 Storeman
Natives	1 Member of Corrective Institutions	1 Malaria Control
	1 School Teacher	Lab Supervisor.

Duration—From 16./12./1968 to 4./3./1968

Number of Days 18 days

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services 31/10/1964

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

Map Reference Fourmil Wewak Milinch Kai

Objects of Patrol Conduct Elections - House of Assembly

Director of District Administration,
PORT MORESBY.

Forwarded, please.

10/4/1968

E. G. Hicks
District Commissioner

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

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

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

TERRITORY OF PAPUA AND NEW GUINEA

Ref: 67-8-23

Dept. of District Administration,
KONEDOBU, Papua.

May 2nd, 1968.

District Commissioner,
East Sepik District,
WENAK.

PATROL NO. HAPRIK 2-67/68

I acknowledge with thanks receipt of Memorandum
* ~~of Patrol~~ Patrol Report covering patrol by... R. BLACKBURN C.P.O.
to BUMBITA - MUNTENG Census Division .

Bad spelling marred an otherwise satisfactory
report. The A.D.C. should point out the words misspelt
so that this will not recur.

T.W. Ellis
(T.W. ELLIS)
Director

* Delete as necessary.

67. 8. 2B.
(12)

BKL:ET 67-1.4

District Office,
WEBAK, East Sepik District



10th April, 1968

The Assistant District Commissioner,
MAPRIK.

MAPRIK PATROL REPORT NC: 2 of 1967/68
MR. R. BLACKBURN C.P.O.

Thank you for the above report, and accompanying
F.O.J.'S.

The report is concise and neat and is a credit
for a first attempt.

The matter of rice being stored will be brought
to the attention of the District Agricultural Officer.

E. G. Hicks
E.G. HICKS
DISTRICT COMMISSIONER

Minute to:

The Director,
Department of District Administration,
KONEDOBU, PAPUA

For your information and records, please.

E. G. Hicks
E.G. HICKS
DISTRICT COMMISSIONER

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67-3-1/153
MJC/mc

Dept of District Administration,
MAPRIK.

Via WEWAK.

3rd April, 1968.

The District Commissioner,
East Sepik District,
WEWAK.


MAPRIK PATROL REPORT NO.2. of 1967/68.
MR. R. BLACKBURN C.P.O.

Forwarded herewith Mr. Blackburn's first patrol report. As the patrol was principally for the purpose of conducting the House of Assembly Elections no patrol instructions were issued. Mr. Blackburn was an Assistant Presiding Officer of Mobile One Team and as such, had his instructions for the conduct of the Poll. Mr. Muka Haroi of Malaria Control was Presiding Officer of the team.

The matter of one bundle of ballot papers not containing 500 papers was a simple error. When the ballot papers were made up at Maprik in the bundles of 500 there was one last bundle of 400 and a smaller bundle of 47 ballot papers for the open electorate. Mr. Haroi's team was inadvertently given the bundle of 400 instead of a bundle of 500 papers. The tally of Mobile Team papers was adjusted accordingly. Mr. Blackburn's other comments on the election are interesting.

Mr. Blackburn's comment and report on the attitude of the people towards the rice which has been purchased but not carted to BAINYIK is interesting. Some Agricultural Officers in the Sub District have stated that the people take a different view. I would say from what has been said to me by Councillors of the area at different times that the people are satisfied to receive payment but want to see the crop used. The case of the man at M'BRAS with his trade store occurs all over the territory. Quite often, despite advice to the contrary, young men desire to open a trade store having acquired a little surplus capital from the sale of cash crops. Such people must of necessity be given the opportunity to succeed in their ventures.

Generally the report is well written and informative especially from a first patrol report. Mr. Blackburn has supplied a well detailed and accurate patrol map.


M.J. Cockburn
Assistant District Commissioner.

[Handwritten mark]

MAPRIK PATROL REPORT No 2 of 1967-68

PATROL DIARY

Friday 16-2-68

Started for Bali at 10.am, collecting the last of the necessities at the Transport Depot which took half an hour. After innumerable holdups because of mud and rain we reached Bali at 2. pm, being unpacked and ready for an early start by 3.pm.

Saturday 17-2-68

Started preparing for elections at 7.30. am and opened booth at 8.am. The following is a breakdown of the polling-

- 1st hour 20 votes
- 2nd hour 22 votes
- 3rd hour 34 votes
- 4th hour 20 votes
- 5th hour 24 votes
- 6th hour 17 votes
- 7th hour 18 votes
- 8th hour 25 votes
- 9th hour 18 votes
- 10th hour 39 votes

A total of 237 people voted, The variation in votes per hour shows that the few who could read and write were first to vote while others were helped by Mr Hario in putting their choice onto paper. At the end the village of Namango were relatively quick with ~~their~~ their votes.

Albinama No 2 was sparsely represented because there will be voting at Albinama No 1 on Tuesday 20th. The women were well represented, making 106 of the 237 votes. Of all the voters needing assistance few gave eight preferences for the Open Electorate but more gave four for the regional Electorate. Polling finished at 6.pm and the gear was packed by 7.pm.

Sunday 18-2-68

Because of Church in the morning carriers could not be employed until 11.am when they were assembled and started for Wamsak. Upon reaching Supari it was found that the Amuk was in flood so it was decided to hold the polling at Supari as had been done previously. Carriers were paid off at 2.pm. From there Sunday observed until 6,pm when the Councillor from Wamsak complained because of our plans. We tried the river which was waiste deep and running strongly and decided to try the next day, Monday, early in the morning.

- 1st hour 20 votes
- 2nd hour 22 votes
- 3rd hour 34 votes
- 4th hour 20 votes
- 5th hour 24 votes
- 6th hour 17 votes
- 7th hour 18 votes
- 8th hour 25 votes
- 9th hour 18 votes
- 10th hour 39 votes

Monday 19-2-68

Started at 8.am to walk to Wamsak. Arrived at 9.30 am and started polling immediately while the carriers worked on an effective shelter for us. As on Saturday the voteing lasted until 6.pm, just finishing at this time. Again many women were present. People not attending were either away from the village, sick, old, or insane - there were no cases of not wishing to vote. Started walking at 6.20 for Albinama No1 arriving at 9.pm due to rain and darkness. The Councillor at Albinama had fresh fruit, vegetables and drinking water waiting which shows thought on his part. Breakdown of voteing is as follows-

- 1st hour 19 votes
- 2nd hour 19 votes
- 3rd hour 26 votes
- 4th hour 22 votes
- 5th hour 39 votes
- 6th hour 24 votes
- 7th hour 31 votes
- 8th hour 39 votes
- 9th hour 22 votes

Tuesday 20-2-68

Polling started at 8.am finished at 6.pm even after walk until 9.pm last night. Reached Bonahoi at 10.pm. Voteing improved as team works together more. Many people had migrated from Bali and Dreikikir, Supari or Wamsak to Albinama No 1 in the last few years. Polling Breakdown-

- 1st hour 34 votes
- 2nd hour 25 votes
- 3rd hour 29 votes
- 4th hour 30 votes
- 5th hour 55 votes
- 6th hour 41 votes
- 7th hour 24 votes
- 8th hour 24 votes
- 9th hour 51 votes
- 10th hour 28 votes

Wednesday 21-2-68

Bonahoi polling was quick. Notice had to be drawn to voters that they should not point to the photographs of the candidates in the order in which they are printed. After a couple had done this early in the polling the crowd was told to chose those who they want- after this few people, mainly the old ones, did this. One man had to be warned against trying to influence people while they voted. As at all other places 5 or 6 had to be refused because of being under the age of 21. Arrived M'bras 5.15pm

- 1st hour 50 votes
- 2nd hour 46 votes
- 3rd hour 48 votes
- 4th hour 59 votes
- 5th hour 45 votes
- 6th hour 68 votes

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Thursday 22-2-68

M'bras notable for numbers of non-voters being women from nearby villages. This was because of rain swelling the river crossings. Polling finished 1.45pm

- 1st hour 45 voted
- 2nd hour 55 voted
- 3rd hour 57 voted
- 4th hour 73 voted

Arrived Urita 5.pm. Saunes has no Haus Kiap and Councillor advises ^{that} Urita is more central for all to reach.

Friday 23-2-68

Urita. Voteing slow because of the number of men from the Highlands who are training at Brugum. Started at 5.pm for Muhuhun which took two hours. Spent half an hour giving a talk on the polling as I had been ^{doing} previously in Ami (see para 156 F.O.J.).

- 1st hour 65 votes
- 2nd hour 43 votes
- 3rd hour 36 votes
- 4th hour 64 votes
- 5th hour 62 votes
- 6th hour 60 votes

Saturday 24-2-68

Muhuhun. Voteing quick with co-operation from all concerned. Peter Luses scrutineer present, no incidents. Here again many women present. Polling finished 2.pm and indibi reached just after 4.pm.

- 1st hour 61 votes
- 2nd hour 40 votes
- 3rd hour 71 votes
- 4th hour 53 votes

Sunday 25-2-68

Three Public Works men voted as they would be working on Monday, leaving this afternoon. Otherwise Sunday observed.

Monday 26-2-68

Voteing continued until half past four and would have gone on later had we not found ~~that~~ out too late that Ilifalim is actually Uwelem, a name that most of the village people do not know. Arranged for them to be at Lehinga Monday 4th. Mission supplied us with some shillings as we ran out on Friday. Two Councillors showed little interest in arrangeing anything or supplying essentials such as water and firewood. Walked to Suluhu NO1 by 7.30pm and found that the councillor there was similarly thoughtless and it was 9.30 before water was supplied.

Monday 26th Continued

- 1st hour 75 votes
- 2nd hour 103 votes
- 3rd hour 51 votes
- 4th hour 84 votes
- 5th ~~hour~~ 68 votes
- 6th hour 74 votes
- 7th hour 30 votes

Tuesday 27th-2-68

Sunuhu. Voteing started late because of lack of help to get wood to set up the polling booth

- 1st hour 56 votes
- 2nd hour 74 votes
- 3rd hour 36 votes
- 4th hour 70 votes
- 5th hour 90 votes
- 6th hour 100 votes

Wednesday 28th-2-68

Utumup and Ingambus are reasonztle small places and majority of the people voted. Finished voteing by 12.30pm but did not get to Ingumblis until the day was cooler. Councillor at Ingumblis complained that people were not prepared to bring water and wood.

- 1st hour 133 votes
- 2nd hour 79 votes
- 3rd hour 27 votes

Thursday 29-2-68

Ingumblis was also a small place and voteing was over by 12 noon. Walked to Ningalimbi and were told that Seragakims Councillor wanted to vote at Ningalimbi as seragakim had no Haus Kiap. Later in the evening the Councillor came to say that their haus kiap and police house were finished but by this time it was too late to move again.

- 1st hour 124 votes
- 2nd hour 63 votes
- 3rd hour 83 votes

Friday 1-3-68

People from Seragakim arrived between 9.30 and 10 am. Many people did not attend because of sickness or absence but it seemed as though they were annoyed because we did not go to their villiage for voteing. Small arguements and one fight broke out and, during voteing, they were unco-operative.

- 1st hour 85 votes
- 2nd hour 112 votes

Saturday 2.3.68

Voteing finished early and there were no unusual events during the time. Arrived Lehinga about 2pm, paid carriers and checked patrol advance and ballot papers which were correct

- 1st hour 110 votes
- 2nd hour 107 votes
- 3rd hour 64 votes

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Sunday 3-3-68

Observed

Monday 4-3-68

Uwelem showed little interest in voteing, but Lehinga No1 and No2 and Aperinga were present in greater numbers. Finished 1.p.m, Toyota to Maprik

- 1st hour 87 votes
- 2nd hour 50 votes
- 3rd hour 96 votes
- 4th hour 119 votes

Marprik reaches 3.p.m., patrol stood down.

MARKS ON BALLOTS

The ballot papers were in bundles of 100 which were signed for at Maprik, but it was found necessary to check these before use because of differences of up to 200 in the bundle.

In all cases except Umak (see p. 10) the voters had to go to the village set down for the poll the day before polling was to start. This gave the people time to assemble for voting.

The village of Alhina No 3 voted at Alhina No 1 although it was thought better to advise them to vote at Ula, to take an even distribution of voters at each polling place. A few people voted at Lehinga because of the fearfulness of the two villages, especially women with small children to travel to the polling place.

In Friday 22nd February polling was at Urita instead of being because Douce had the same flag and Urita is more convenient for the other village. In March 1968 polling was at Singa Ibi because Serogala had no more flag.

The Councils for each village helped with the filling of the ballot papers. The differences between the marks written in the ballot papers and the actual marks on the ballot.

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TERRITORY OF PAPUA AND NEW GUINEA

REPORT: TEAM ONE HOUSE OF ASSEMBLY ELECTIONS
BUMBITA MUHIENG CENSUS DIVISION

Team one consisted of Cadet Patrol Officer R. Blackburn; Muka Haroi of Malaria Control; Gemelling, a teacher at Balupwine School; Baspen Nambilihap, a storeman at Mapriks Government Store, Darius Nason, a Warder of the Corrective Institution, Maprik and Constable Yapok of the RP&NGC. Team One departed Friday 16th of February 1968 and had its last polling day on Monday 4th of March 1968.

MANNER OF ELECTION

The ballot papers were in bundles of 500 which were signed for at Maprik, but it was found necessary to count these before use because of differences of up to a hundred in each bundle.

In all cases except Wamsak (see F.O.J.) the team walked to the village set down for the poll the day before polling was due to start. This gave the people time to assemble for voting.

The village of Albinama No 3 voted at Albinama No 1 although it was thought better to advise them to vote at Bali, to make an even distribution of voters at each polling place. Aperinga people voted at Lehinga because of the nearness of the two villages enabling women with small children to travel to the polling booth.

On Friday, 23rd February polling was at Urita instead of Saunes because Saunes has no Haus Kiap and Urita is more convenient for the other villages, and on March 1st polling was at Ningalimbi because Seragakim had no Haus Kiap.

The Councillor for each village helped with the calling of names because of the difference between the name written in the Electoral Roll and the actual name of the person.

RECEPTION

The Patrol was generally well received. Food for the Patrol team, water and other necessities were supplied and in Muhuhun, Utumup and Wamsak the people were eager to talk and have small problems explained.

VILLAGES

Every village at which the Patrol stopped was near to drinking water - Supari and Lehinga have wells and Wamsak relies upon a lake nearby for water. Bamboo is used to carry water for all purposes, and it was noticed that the farther away the water was the more the people rely upon coconut water for drinking, thus reducing the amount of ~~water~~ water to be carried.

The newer houses were seen to be built up off the ground but these were few in comparison to the old type houses. There were few dilapidated houses, most of these having been destroyed when new ones were built. The old, deserted village of Muhuhun has been left standing and the people now live higher on the hill and nearer to Balangabadange.

Bali was the only village that could be regarded as not being clean, but the reason for this is that the main Dreikikir - Maprik road passes through the village and is, at this point, extremely rutted and muddy. Other villages passed through or stayed at were clean.

Officials

The Patrol was greatly helped by Councillors for the villages in which polling was held. The Councillors organised the supply of water and other necessities and helped during polling when the name as written in the Electoral Roll differed from actual names. They also translated in the case of a person not understanding pidgin. The Councillor for Albinama was exceptionally helpful in all matters concerning the polling in his village and even built a large shelter which was used as the polling booth. Exception to the general efficiency of the Councillors were the Councillors for Ililip, Sunuhu Ingumblis and Seragakim. It must be pointed out that Councillors who were from villages at which the polling took place were helped by Councillors from other villages

POLITICAL SITUATION

This section does not apply as the team did not discuss politics on this Patrol.

Agriculture

Along the roads coffee is being grown and the amount of young coffee is an indication that the crop is increasing. Interest is taken in the coffee as seen by the amount of work done in cleaning the stands of undergrowth. The Councillor at Urita is buying a coffee pulping machine and the people of Lehinga have postponed the purchase of a communal shotgun in favour of a pulping machine.

Ingumblis and Ningalimbi were noticeably energetic in rice production, with fields of one to two acres of rice surrounding the villages.

Most rice has been bought by the Societies, but is still in the storage places awaiting collection. The people are unconcerned about this, saying that as long as they are paid they have no more worries about it.

Livestock

Each village has a few pigs and hens, but these animals rely upon scavenging for food. Numbers of livestock were not taken because this Patrol was purely devoted to Election work.

Commerce and Industry

The production of rice and coffee are the only means of making money in the area except for the occasional trade store, and it is doubted if these make money at all. The total stock of three of the stores seen was tinned fish, and the rest were very little better. At M'bras a young man who has opened a trade store was in financial difficulties because of ordering unwisely and not being able to sell the goods to repay for their initial purchase. He is at a disadvantage in that the well stocked store at Brugum Mission is near to his store.

Rest Houses

The only rest house in good order was at Supari, the rest being badly floored or thatched. Mention of these facts was made to the respective Councillors who promised to make them more habitable.

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Carriers

The Patrol found willingness in every village with regard to the carrying of equipment. Rates of hire were 10c per ~~hour~~ hour. The carriers preferred to return to their own village after carrying, but were willing to walk any distance during the day.

Health

In every village a high percentage of the people had grilli, and goitere was noticed in Bonahoi in three cases. All villages were noticed as having many cases of enlarged spleens, and the children had distended stomachs through malnutrition.

Roads and Bridges

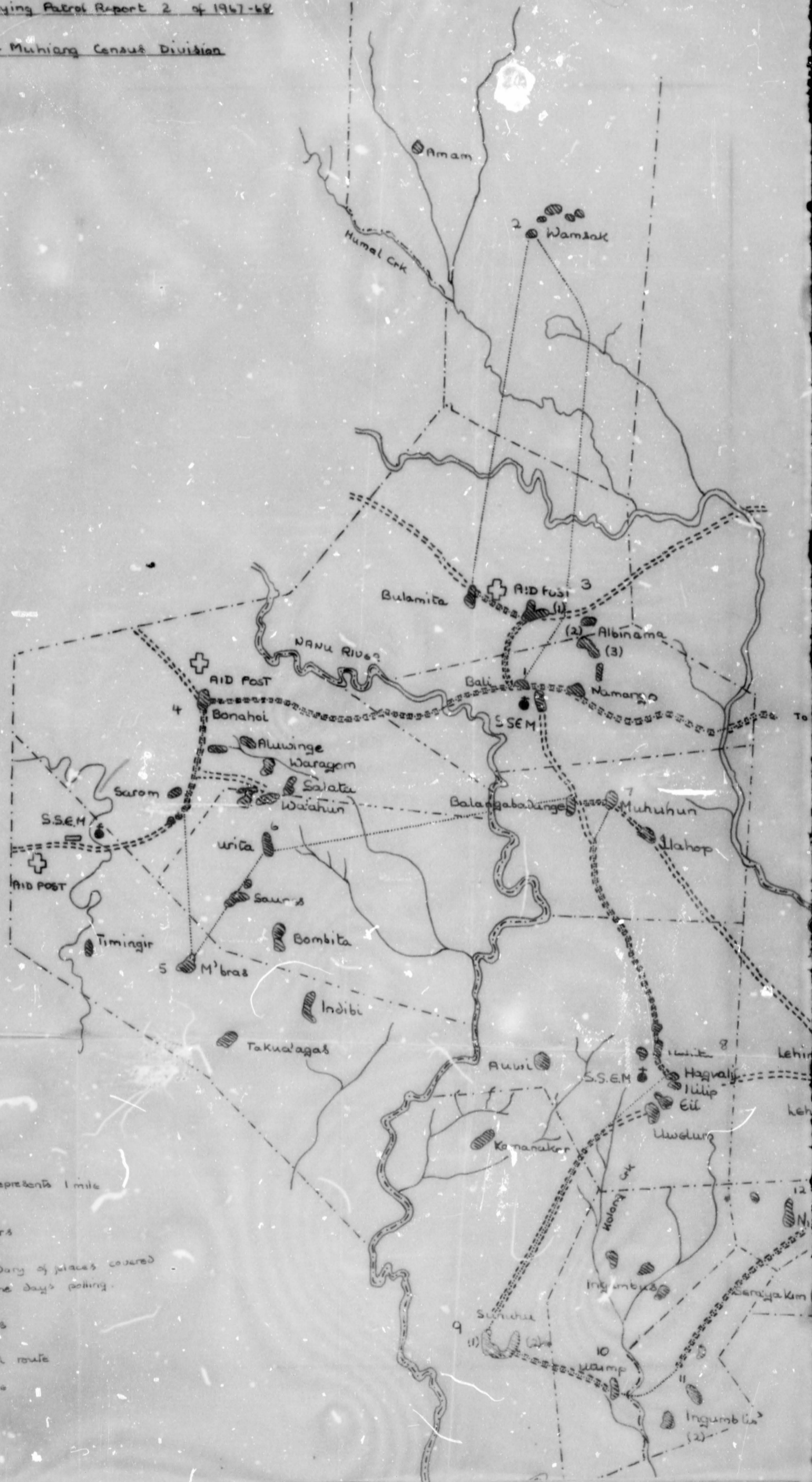
At Utumup the road is impassable on both sides of the river because of steep banks and the lack of a bridge. There is stream damage between Uwelem and Sunuhu and past Sunuhu trees are across the road. Otherwise the roads are being reasonably maintained by the village people.

Personnel






Police Constable Yapok, Registered Number 0791 proved himself capable and willing to work.

R. Blackburn
Cadet Patrol Officer

Bumbita - Muhiang Census Division



Scale 1" represents 1 mile

-  rivers
-  boundary of places covered in one day's patrolling.
-  roads
-  patrol route
-  village





→ H.Q.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of East Sepik Report No. 5 of 1967-68

Patrol Conducted by R. Blackburn C.P.O.

Area Patrolled Wosera Local Government Council

Patrol Accompanied by Europeans Nil

Natives Nil

Duration—From 26/3/1968 to 28/3/1968

Number of Days 3

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services 21/3/1968

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

Map Reference Fourmil Wewak Milinch Kai

Objects of Patrol To perform the work of the Wosera Local Government Council Clerk

Director of District Administration,
PORT MORESBY.

Forwarded, please.

30/4/1968

[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

Amount Returned to Store

Popul

Males	In	
	M	F
Females	In	
	M	F
Total	In	
	M	F

TERRITORY OF PAPUA AND NEW GUINEA

Ref: 67-8-26

Dept. of District Administration,
KONEDOBU. Papua.

June 14th, 19 68.

District Commissioner,
East Sepik District,
WEWAK.

PATROL NO. NARRIK 3-67/68

I acknowledge with thanks receipt of Memorandum
* ~~of Patrol~~/Patrol Report covering patrol by R.C. BLACKBURN, OPO.
to..... WOSERA..... Census Divisions.

This report is clear and informative for such a short patrol.

It is hoped that the accounting problems of the Council have now been ironed out.

It is Administration policy to give advisory assistance to indigenous trade store operators. Field Officers, where business advisory officers are not available, should ensure that these traders have access to goods at wholesale prices, are advised how to make a satisfactory markup, use the cheapest form of transport, know the need to maintain stocks and so on.

(T.W. ELLIS)

Director

* Delete as necessary.

T.W. Ellis

was found adequate.

67. 8. 26. (8)

67-1-4

Department of District Administration,
District Office,
WENAK, T.P.N.G.

April 30, 1968

The Assistant District Commissioner,
MAPRUK.



The District Commissioner, PATROL REPORT NO: 5 1967/68
East Sepik District, MR. R.C. BLACKBURN
WENAK.

Receipt is acknowledged of the above report
and accompanying map.

The report, though brief, is neat and well
typed.

Please note that the Camping Allowance Claim
was not attached.

E. G. Hicks
E.G. HICKS
DISTRICT COMMISSIONER

Minute: 67-1-4

c.c. Director
Department of District Administration,
KONEDOBU, PAPUA

For your information and records, please

E. G. Hicks
E.G. HICKS
DISTRICT COMMISSIONER

Only the East Sepik District Council was used and this
was found adequate.

7

67-3-1 / 190
MJC/mc

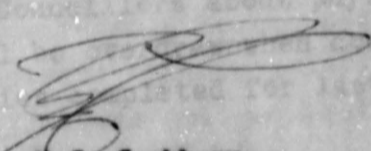
M A P R I K.
East Sepik District.
26th April, 1968.

The District Commissioner,
East Sepik District,
WERAK.

MAPRIK PATROL REPORT NO 5 1967/68
MR. R.C. BLACKBURN C.F.O.

Forwarded herewith the abovementioned patrol report
by Mr. Blackburn.

The report is well written and informative and well
presented. Mr. Blackburn's claim for camping allowance is also
attached.


M.J. Cockburn.
Assistant District Commissioner.

only the West House at the Western Council was used and this
was found adequate.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL No 5 1967-68

Journal

26/3/68 Tuesday
 Morning attended hearing Supreme Court Case re Teagupum. P.M. to Wosera. Arrived 1.30 p.m. Sorted post inwards and wrote some letters which will await the approval of Simon Orere, Council Advisor. Issued summonses and received fines for breach of Council Rules. Finished work 9. p.m.

27/3/68 Wednesday
 Heard complaints and one case of being wounded by a spear. Told all concerned to be in Maprik on Friday - in one case a settlement was easily arranged out of Court. Indexed books and made out order for timber. Heard complaints from Councillors about pay. It seems that many projects will be overdrawn when accounts are actually paid and entries completed for last year. Finished work 7.30.

28/3/68 Issued items from store, received court fines. More complaints. Left Wosera Local Government Council at 10.a.m. and met Toyota at Kunjingini.

TERRITORY OF PAPUA AND NEW GUINEA

Introduction

The purpose of the Patrol was to perform the work of the Council Clerk to the Wosera Local Government Council.

As the Council had passed a resolution that there would be no meetings for two months it is envisaged that, after the initial period of correction of book entries and payment of outstanding debts, there will be little work to be done there.

The first immediate problem with the Council books is that some accounts have not been paid for six months. Apart from being bad purchasing practice this also means that some seemingly correct items in the Councils works programme may be overexpended. This is not ascertainable yet because there are invoices missing and the allocation of the money is uncertain.

The second problem is that some of the Councillors and workers for the Council have not been paid for months, but this will be paid when they come to the Council Chambers.

Villages

The nearest villages to the road were seen by the patrol when getting to the Council, and the houses were seen to be of traditional type in most cases. In Mikau, however, it was noticed that there were a number of houses built off the ground in a more European style.

The Wosera Council is building wells in certain villages and two of the proposed six wells have been completed. There is also a plan to build a water catchment at Ugatagwa.

Village Officials

In the villages the Councillors are taken, now, to be the village official in Council matters and ~~xxxx~~ as general representative to the Administration. It was noticed, however, that in the feasts and celebrations of the village he takes his normal place in the village hierarchy; that is with the old men having the highest social position.

Rest Houses

Only the Rest House at the Wosera Council was used and this was found adequate.

Agriculture

Wosera is producing Robusta Coffee and Rice. This is the main economical factor in the area, but it is hindered in its future expansion by the river crossings at Bobmagum and Kunjingini which make transport a problem for all of the wet season.

The Wosera Council has purchased five coffee pulpers and has installed them at Wabindumiaga, Mikau No2, Rubugun, Kunjingini and Jambitanget and there are probably four or five machines in the area owned by a village or a group of growers.

The Tamau Society purchases all coffee and rice from the grower and sells it to D.A.S.F., Bainyik. There is no profit made in the transaction; the Society only getting enough money to cover expenses

Rice is not as profitable as coffee in the area at present, being grown and harvested with primitive methods.

Missions

In this area there are Catholic Missions and South Seas Evangelical Missions. As the area of S.S.E.M., influence was not visited it is hard to compare the two missions in the area. The Catholic Mission seems to have a good influence on the people although it is misunderstood in its teaching in some cases. To illustrate this, one man said that he would not go to any other church because it may detract from the good he has been doing by going to the Kaugia Church, and thus spoil his chances of getting to Heaven.

Roads and Bridges

Roads in the Wosera are maintained by the villagers under a Council Rule which gives the Councillor power to allocate specific work in the maintenance of roads in his ward to the people of his ward. This is an effective system as seen in the fact that most of the roads are useable through the wet season.

Commerce and Industry

As described before, coffee and rice are important in the Wosera area. The other local venture in most of the villages is the Trade Store, which is never very successful because of the use of the slow rate of turnover with large profit margin method of trade. With Mission stores not too far away most people would prefer to walk and buy their necessities at the lower price charged by the Missions.

Anthropology

The first thing that was asked at Wosera about the people, was thier family groupings in the village. It had been noticed in the Maprik area that each extended family of 'kum' or 'wombota' has houses grouped together in the village. There may be five houses of Kumakum group together and three of Jimbakum together and so on so that the village is a patchwork of extended families. In the Wosera area this is not the same. Houses are grouped about the large meeting house in no significant order.

The meeting house of the Wosera people is the equivalent of the House Tambaran in the Maprik area. Both these houses perform the same function and both have the same restrictions to women and children. The only difference is that the House Tambaran is a fine looking building and is decorated and painted to depict people and spirits of the village beliefs. The Wosera meeting house is not decorated, but it does have carvings inside for the performance of the rituals at feasts.

At a feast it is natural for the most influential of the men to give the most food to the feast so that he can keep his position in the society. This must be a difficult task because of the lack of meat in the area and the necessity to give pigs for the feast. Any one man has a certain number of pigs, and it is not possible that he can provide his family with meat for thier normal diet and still keep pigs to be killed at the feasts.

Feasts are part of the system of reciprocity common to most native peoples, as is seen in thier ordinary work. In the building of houses or when clearing ground for a new garden or in the harvesting of food, all the men in the village help with the work. While they are working the women prepare food supplied by the man whose land they are preparing or whose house they are building. This food is not in payment for the work, the man will repay them by helping in the garden of the others whenever his assistance is required.

When the food is being planted it is the work of the men to plant the potatoe-like yams and mame but of the women to plant the other food stuffs. This is because the yam and the mame have religious significance and are the main food of the people, so the men cannot afford to let the women touch these items for fear the spirits may be offended.

The newer crops such as rice and coffee are interesting in this pattern of planting. The men plant the coffee but men and women together plant the rice.

Land

The Wosera area is split up into villages holding land handed down or fought for in the past. This system at the present time is not satisfactory because some villages have ample land and others have not sufficient land. From the air this is seen most clearly, with areas of sago going to flower and large expanses of land in one villages area unused, while the next village group has had to use all its land to subsist.

Land disputes in the Wosera area are common but it is good to see that the Demarcation Committee is now handling these problems.

Health

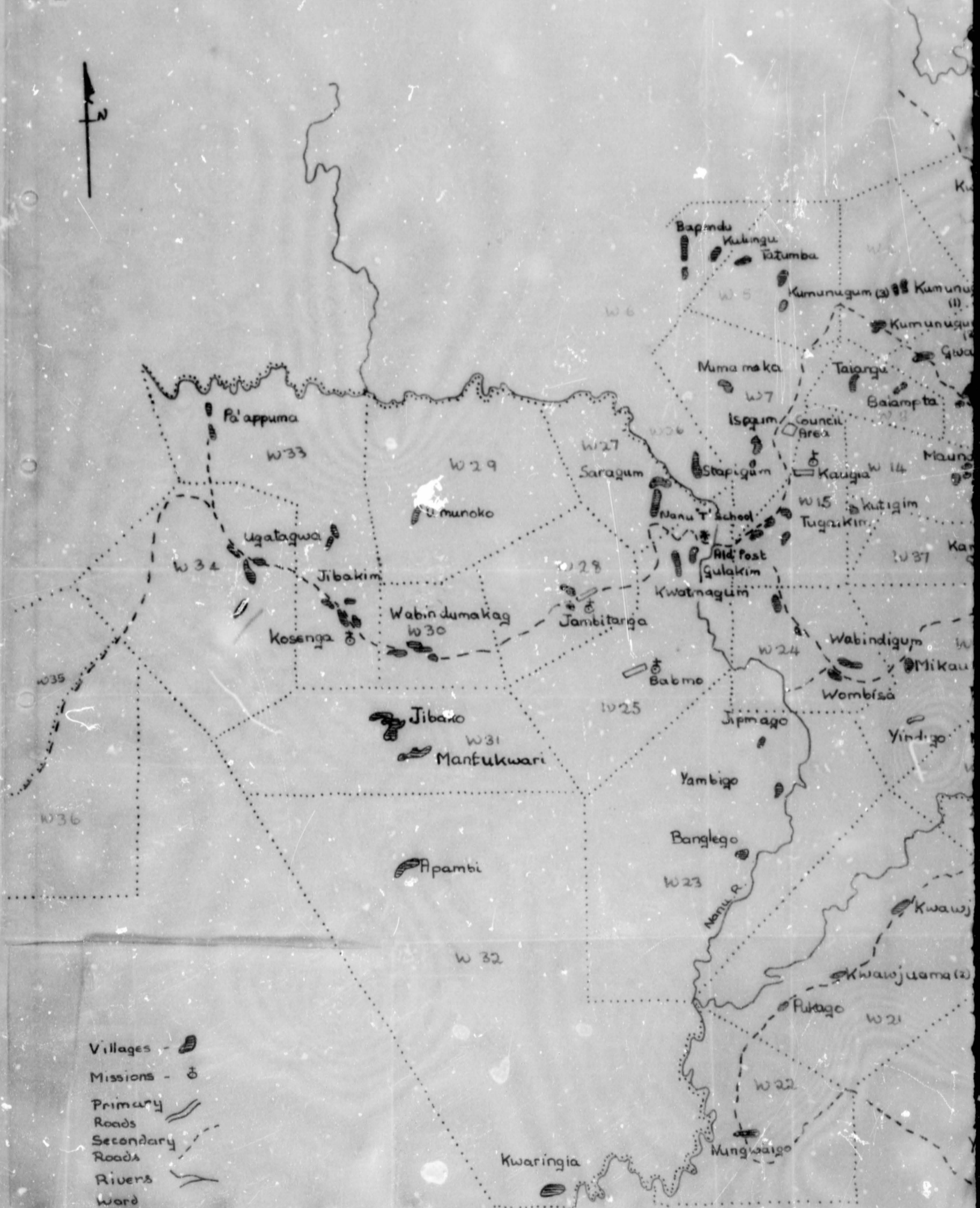
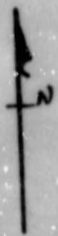
The Council is building aid posts in the vicinity of Bobmagum and at Wombisa and is also supplying two tons of cement to the new hospital that is being built at Kunjingini. There are already aid-posts at Serangwandu, Kunjingini, Gulakim, Nungwaia, Wabindugum and Kaugia. Kaugia and Kunjingini Missions have European nursing sisters.

Education

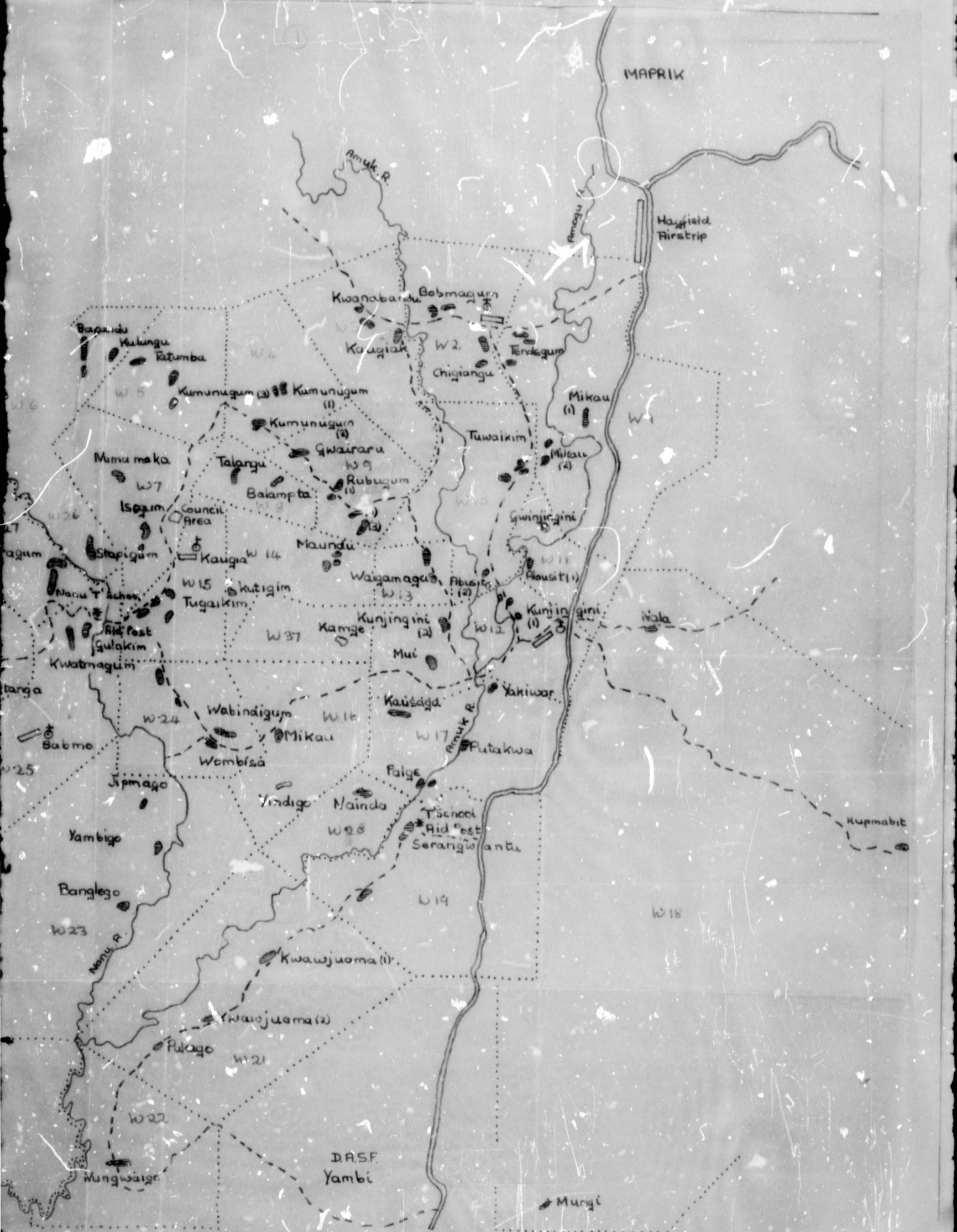
There are two 't' Schools in the area at Nanu and Serangwandu and there are three Mission schools. The council supplies school prizes to the value of fifty dollars per year to the schools and has built a classroom/office and a water tank at the Nanu 't' School.

W. Macdonald
C. P. O.

Map Accompanying Patrol No 5 of 1967-68



- Villages -
- Missions -
- Primary Roads -
- Secondary Roads -
- Rivers -
- Ward Boundaries -
- Scale 1 inch represents 1 mile



Amount Returned to Store



H.Q.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EAST SEPIK Report No. 6 of 1967-68

Patrol Conducted by R. BLACKBURN C.P.O.

Area Patrolled WOSERA LOCAL GOVERNMENT COUNCIL

Patrol Accompanied by Europeans NIL

Natives S. QRERE Council Advisor

Duration—From 1/4/1968 to 4/4/1968

Number of Days 4

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services 28/3/1968

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

Map Reference FOURMIL WEWAK MILINCH KAI

Objects of Patrol To continue the work of council clerk to the Wosera Local Government Council

Director of District Administration,
PORT MORESBY.

Forwarded, please.

13/5/1968

E. J. Aitken
District Commissioner

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

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

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

TERRITORY OF PAPUA AND NEW GUINEA

Ref: 67-8-27

Dept. of District Administration,
KONEDOBU. Papua.

5th June, 1968.

District Commissioner,
East Sepik District,
WEWAK.

PATROL NO. MARRIK 6-67/68

I acknowledge with thanks receipt of ~~Memorandum~~
* ~~of Patrol~~ Patrol Report covering patrol by ~~P. BLACKBURN~~ P. BLACKBURN, C.F.S.O.
to..... ~~WOSERA~~..... Census Divisions.

In his short stay in the area Mr. Blackburn
collected a deal of useful information about the people.

It would appear that an error was made when the
tracking costs for rice and coffee was quoted as 24c. per lb.

T.W. Ellis
(T.W. ELLIS)
Director

* Delete as necessary.

678. 2/5

Maprik Sub District Office,
East Sepik District.

11-4-68.



Patrol Report No 6 of 1967-68

Patrol Conducted By	R. Blackburn C.P.O.
Area Patrolled	Wosera L.G.C.
Patrol Accompanied by Europeans	No
Natives	S. Orere, Council Advisor
Duration From	1-4-68
to	4-4-68
Number of days	4
Last Patrol to Area	23-3-68
Map Reference	Fourmil Wewak Milinch Kai
Objects of Patrol	To continue the work of clerk to the Wosera Local Government Council.

(A)

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT NO 6 OF 1967-68

JOURNAL

The purpose of the patrol was to check the work of Council Clerk to the Wosera Local Government Council. During the patrol all that was possible to complete, including payments to Councillors and employees. The monthly balance of the books was

- 1-4-68 Monday
To Wosera, arrived 11 a.m. Heard numerous complaints during the day. Issued stores and amended mistakes in the books previously unnoticed. Finished work at 6p.m.
- 2-4-68 Tuesday
Brought the books up to date because entries had not been posted throughout. Received more complaints, from important to ridiculous. It seems that some Councillors are unpopular because they are trying to effect their own form of law in the villages
- 3-4-68 Wednesday
Completed typing of monthly balance. Looked into some unpaid cheques and checked all the months entries so far made. Issued stores.
- 4-4-68 Thursday
Left Wosera at 1 p.m. arriving Mapria 4.15p.m.

APPENDIX

All the present D.A.S.P. members are expecting significant increases in the production of coffee in the Wosera area this year. The reason is that the trees are reaching four years old at the same time and are ready for first picking. This means that the crops from these trees will increase until maturity and the yield in ten years time. The D.A.S.P. Society Advisor noted many more four year old trees than he had expected.

Coffee sells for 10/- pound when sold to the Society and the Society pays 10/- for selling it to D.A.S.P. This pays expenses for the transport of the coffee and the vice, the latter barely making enough money to pay for the transport alone.

A future project for the Society is that they buy and fully process the coffee, then sell it themselves without the help of D.A.S.P., therefore making a greater profit.

Two of the Societies services at the present are as follows. Firstly, if the Council agrees with the transport of the coffee, the trees are ready to do a business deal and sell to a local processor. This is because Councillors and 50% of the members do discuss matters mainly because of a class of Councillors or of personal bias or something.

Introduction

The purpose of the patrol was to continue the work of Council Clerk to the Wosera Local government Council. During the Patrol all that was possible to complete was completed, including payments to Councillors and Employees. The monthly balance of the books was completed and despatched.

Having the Council Advisor present it was possible to have cheques and letters signed and mailed. The Council Advisor took personal interest in the accounts overdue and tried to locate all missing invoices but to no avail. The companies concerned have been asked to supply all the necessary information and duplicates of invoices.

Reception

Again the Patrol was received well by a crowd of about thirty people who used the arrival of the group as a chance to bring their problems and complaints for hearing. Since the last patrol to the Council and the court cases arising from the visit, the number of ridiculous complaints dropped remarkably.

Agriculture

At the moment D.A.S.F., Bainyik are expecting significant increases in the production of coffee in the Wosera area this year. The reason is that many bushes are reaching four years old at the same time, and are ready for first picking. This means that the crops from these trees will increase until maturity and full yield in two years time. On patrol the D.A.S.F., Society Advisor noted many more four year old trees than he had expected.

Coffee sells for 13¢ per pound when sold to the Society and the Society gains 1¢ per pound selling it to D.A.S.F. This pays expenses for the transport of the coffee and the rice, the latter barely making enough money to pay for its transport alone.

A future project for the Society is that they buy and fully process the coffee, then sell it themselves without the help of D.A.S.F., therefore making a greater profit.

Two of the Societies worries at the present are as follows. Firstly, if the Council helps with the transport of the produce of the Wosera area it should be done on a business basis, and not as a Council Project. This is because Councillors and Society Heads do not discuss matters amicably because of a clash of interests or of personalities or something.

Agriculture Cont'd

The second worry of the Society is that the Council is supplying coffee pulpers to certain villages. Although this is a worthy cause in itself, it is thought that this is benefiting a small number of the villagers and these are the people who are most prosperous in the villages. A suggestion was made that the best way to aid the agriculture of the area would be to spend that money spent on the pulpers on the maintenance of roads. This would help the Societies and the people, as well as the Administration in general.

The growth of rice this year is not expanding in acreage but is becoming more productive by sowing the E1 strain instead of the poorer quality rice which contained a quantity of red rice. This is not a bad quality but lacks sale appeal because of the colour.

The grower receives 3-4¢ per pound for his rice and the society receives 4¢ per pound. It is noticed that a good rice harvest is detrimental to the coffee harvest because of the expenses in trucking which works out in both cases to about 24¢ per pound. The profit per bag of rice barely covers expenses.

Health

Because of the number of children with distended stomachs questions were asked about the diet of the people, because after weaning, the children become less healthy looking.

Sago, mame and yam are the main foods, eaten at all times. They are the first crops planted when land is cleared and are planted later with other combinations of crops. After these three things bananas are planted, which are usually cooked before eating, then pit-pit is planted. So far in order of planting and of importance the food is of no great use to a growing child and large quantities would have to be eaten to get any good out of it.

The next crop sown in order of importance to the people is Aupa and Apika, two plants whose leaves, rich in iron, are boiled and eaten, usually on their own as one meal. Corn is also grown.

Pigs are killed only two or three times per year and chickens are not eaten very often, so meat and fat are lacking in the diet. Birds and small animals are seldom eaten.

Hearing this answer to the questions it is easily understood why children suffer from dietary deficiencies.

During discussions the reason for the general sanitation rules of the Council were explained. It was obvious that people thought that the rules had no real function, but it is hoped now that they will be understood.

Anthropology

In the Wosera there is an interesting type of Levirate practiced. Levirate is where a brother marries his deceased brothers wife. In the Wosera the practice is for a near relative of the surviving brother to marry the mans wife then to assume the name or title of brother. The reason for this is that if the brother marries the woman he will be committing incest.

In the Wosera villages there are two or three large groups or clans. There are two in the village of Mikau, for example, Magakum, in which the people are decended from Dumibakalif; and Jimakum in which the people are decended from Jaura. Dumibakalif is Jaura's eldest brother and from these two are decended all the people of the village. The two clans in Mikau form a moiety in that each clan is in itself an exogamist group but together the duel organisation is endogamist. This does not, however, rule out marriage with people from other villages. Where the village has three clans the third one is called Yendigum.

Lately marriage restrictions are seen to be relaxed with the extended family being the main exogamist group and marriage outside this smaller group is allowed even in the clan. No specific case of this was observed as little time could be given to the matter.

The main festivals held are for the mame harvesting, and there is one of these each year. Another festival held more often is the 'N'chiki' which is a general festival held whenever the people want to hold it.

The Rites de Passage festivals are for birth, marriage when a girl becomes of age (mensurates for the first time) and marriage at any other time in a womans life. Death is not celebrated by a feast or by singing now, but it was in the past.

Forestry

Kunjingini Catholic Mission has an area of ground two miles south of the Mission where they grow teak. As an experiment it has shown that better results are obtained from fertilisation of the soil, but the people think that the trees take too long to grow to be a useful asset to them.

Macdonald

Amount Returned to Store



H.Q.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of East Sepik Report No. 7 of 1967-68

Patrol Conducted by R. Blackburn C.P.O.

Area Patrolled Wosera Local Government Council Chambers

Patrol Accompanied by Europeans Nil

S. Orere, Council Advisor

Natives I.T. Lugan, Council Clerk

Duration—From 17/4/1968 to 18/4/1968

Number of Days 2

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services 4/4/1968

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

Map Reference Fourmil Wewak Milinch Kai

Objects of Patrol To handover the books and cash of the Wosera Local Government Council to the new Council Clerk Mr Lugan

Director of District Administration,
PORT MORESBY.

Forwarded, please.

15/5/1968

E. G. Hills
District Commissioner

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

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In	
M	F

67-3-1/208
WJC/mc

MAPRIK.

East Sepik District.

2nd May, 1968.

The District Commissioner,
East Sepik District,
WEWAK.

MAPRIK PATROL REPORTS NO 6 & 7 - 1967/68.
MR. R. BLACKBURN C.P.O.

Forwarded herewith the abovementioned patrol reports by Mr. R. Blackburn. The patrols cover brief periods to the KOSERA Council Chambers where Mr. Blackburn was engaged in the technical duties of Council Clerk of the Wosera Council. This was necessary because of the precipitous departure of the former council clerk Mr. J. Sambimari to Madang.

Mr. Blackburn has presented the reports well and he can, I feel, be excused for not submitting the reports with the full list of accepted headings. It is obvious from the reports that he did not idle his time away but endeavoured to learn all he could about the people and the area in the limited time available to him.

Mr. Blackburn shall shortly be commencing an extensive patrolling in the Maprik area compiling the new census and on the completion of these patrols he shall be producing full and detailed reports on each census division visited in the form of Area studies.

It is unfortunate that in Patrol Report No 7 Mr. Blackburn was unable to settle for one correct spelling for the village GWAIRERU.

M.J. Cockburn.
Assistant District Commissioner.

District Office,
WEWAK, East Sepik District

13th MAY, 1968

Minute to: - 67-1-4

Director,
Department of District Administration,
KONEDOBU, PAPUA

Forwarded for your information and records,
please.

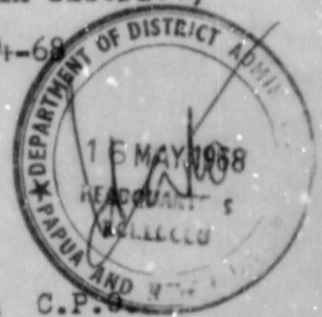
E.G. HICKS
DISTRICT COMMISSIONER

67.8.28
(4)

Maprik Sub District Office

East Sepik District,

24-4-68



Patrol Report No 7 of 1967-68

Patrol Conducted By R.Blackburn C.P.O.

Area Patrolled Wosera L.G.C.

Patrol Accompanied by Europeans No

Natives S.Orere, Council Advisor
I.T.Lugam Council Clerk

Duration From 17-4-68
to 18-4-68

Number of days 2

Last Patrol in the Area 4-4-68

Map Reference Fourmil Wewak
Milinch Kai

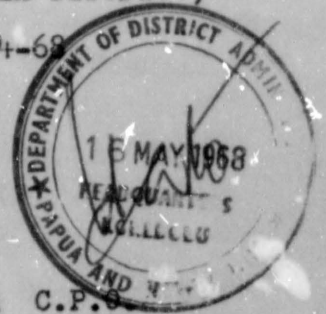
Objects of Patrol To hand over the books and
cash of the Wosera Local Government Council to the new
Council Clerk Mr Lugam.

67.8.28
(4)

Maprik Sub District Office

East Sepik District,

24-4-68



Patrol Report No 7 of 1967-68

Patrol Conducted By	R.Blackburn C.P.S.
Area Patrolled	Wosera L.G.C.
Patrol Accompanied by Europeans	No
Natives	S.Oreere, Council Advisor I.T.Lugam Council Clerk
Duration	From 17-4-68 to 18-4-68
Number of days	2
Last Patrol in the Area	4-4-68
Map Reference	Fourmil Wewak Milinon Kai
Objects of Patrol	To hand over the books and cash of the Wosera Local Government Council to the new Council Clerk Mr Lugam.

TERRITORY OF PAPUA AND NEW GUINEA

Patrol Report N 07 of 1967/68

Journal

The handover was completed on the 18th April and the Cadet Patrol Officer returned to Maprik. As the stay at Wosera was so short, very little new or interesting was seen.

Villages

17-4-68 Wednesday

To Wosera for handover-takeover to new Council Clerk. Heard complaints of stealing and pig trouble. Almost completed and typed balance of cash and books.

18-4-68 Thursday

Completed typing and made physical count of stores. Finished handover-takeover 2p.m., Returned to Maprik 4p.m.

In the village, much as in the past, three types of magic were used: protective, productive and destructive. In the morning I was shown by the village head and observed the actions and words, even to the children.

The basis of magic is that everybody has two spirits inside him, one evil and one good. Anybody can influence these spirits by saying something the right things especially learnt for working the magic. By words and actions a man can influence one of the spirits inside another man and induce it to overpower the other spirit and thus affect the man. To direct the powers onto the right man, certain items associated with him are used in the rituals. For instance discarded food scraps, or nail cuttings. Stone used in conjunction with destructive magic increases the effect of the magic because of the anger spirits or 'malak' in the stone.

Land tenure in the village is based upon the 'land of origin'. One clan has an area of ground in which the sub-clans have usufructuary rights over small areas of ground and over wood, water, honey and collecting in the undergrowth parts. Other clans of the village cannot hunt, collect, cultivate, inherit, alienate, transfer or use the water on this land. For allocation all the men of the clan must decide - even if the land is the garden land of one of the sub-clans.

In Gwairu a different levirate is observed in that a man's brother is the correct levirate by which it is the duty of a man's brother to marry his brother's wife, whilst in Gwairu it is the father's

Introduction

This Patrol went to the Wosera Local Government Council so that Cadet Patrol Officer R.Blackburn could hand over the books and cash of the Council to I.T.Lugam who is the new Council Clerk and so that Mr s. Orere could continue his work as the Council Advisor.

The handover was completed on the 18th April and the Cadet Patrol Officer returned to Maprik. As the stay at Wosera was so short, very little new or interesting was seen.

Villages

No further Villages were visited on this patrol.

Anthropology

In order to understand the people in this area more fully, various questions were asked to a group of villagers about magic, ownership of land and rights to land. These subjects would have to be studied for many months to give a clear explanation of the systems, but the basic principles can be given now and expanded in later reports for the area.

In the villages, such as Gwaiuru, three types of magic were used; protective, productive and destructive. In the working of magic anybody can listen in and observe the actions and words, even women and children.

The basis of magic is that everybody has two spirits inside him, one evil and one good. Anybody can influence these spirits by saying and doing the right things especially learnt for working the magic. By words and actions a man can influence one of the spirits inside another man and induce it to overpower the other spirit and thus effect the man. To direct the powers onto the right man, certain items associated with him are used in the rituals - for instance discarded food scraps, or nail cuttings. Stone used in conjunction with distructive magic increases the effect of the magic because of the angry spirits or 'masalai' in the stone.

Land tenure in the villages is based upon the clan or 'pisin'. One clan has an area of ground in which the sub-clans have usufructuary rights over small areas of ground and over wood, water, hunting and collecting in the uncultivated parts. Other clans of the village cannot hunt, collect, cultivate. inherit, alienate, transit or use the water on this land. For alienation all the men of the clan must decide - even if the land is the garden land of one of the sub-clans.

In Gwairuwaru a different leverite is observed to that in Mikau. This is the correct leverite in which it is the duty of a dead mans brother to marry his brothers wife, whilst in Mikau this is treated as incest.

(1)

The Wosera area was first inhabited by Dumibakalif, Jaura and Nyindugamba, three brothers who settled in the area and called it T'mandu. These three are the forefathers of all the people in the Wosera.

When the drums called out for all the children of the three brothers to assemble and live in the Wosera or T'mandu, the area became populated and the land was divided into tribal areas with the children having allotted areas of land. At this stage there was a fight between certain elements of the children over the sago and these trouble makers were expelled to the land to the North and were given the name of ~~N~~ N'gwunga. These are now the Maprik people.

In certain instances people other than the sons of the brothers who were not punished are allowed to settle in the Wosera by the people. They are called 'Kandi' and they are given land, sago and marital rights in the area of thier new home and all the men of the place help to build an house and to clear the land for a garden.

Complaints

The two main complaints in the area seem to be about pigs and about land. Where these disputes cannot be settled out of court to the satisfaction of all concerned the pig disputes are refered to the police at Maprik and the land disputes to the Demarcation Committee.

M. S. S.

Amount
Returned
to Store

pc

H.Q.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EAST SEPIK Report No. 8 of 1967-68

Patrol Conducted by R. BLACKBURN C.P.O.

Area Patrolled MAPRIK CENSUS DIVISION

Patrol Accompanied by Europeans NIL

Natives CONSTABLE 1st CLASS MASERO 1052
CONSTABLE 1st CLASS OTLA 0355

Duration—From 21/5/1968 to 30/5/1968

Number of Days 10

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services / / 19

Medical / / 19

Map Reference FOURMIL WEWAK MILIBCH KAI

Objects of Patrol CENSUS OF THE AREA AND AN AREA SURVEY OF THE
CENSUS DIVISION

Director of District Administration,
PORT MORESBY.

Forwarded, please.

81 7/19 68

E. G. Heils
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 £

Appendix A, Story of the Figs.

Mr. Blackburn was unable to find out the names of the mythical children.

Coffee Planting Statistics.

A steady but indeed unspectacular increase in coffee planting is indicated.

Census Statistics:

Mr. Blackburn's figures indicate an increase in population of 311 in the Census Division since the last census. However, his figures also indicate that there should have been an increase of 317 by birth over death and 15 by migration in over migration out giving a net increase of 332. Mr. Blackburn shall be asked to explain what happened to the other 21 people.

Mr. Blackburn's collection of the myths and legends of the people is very interesting and should prove of value. It indicates that Mr. Blackburn was able to get to know the people well and have their confidence.

Mr. Blackburn's claim for camping allowance is attached.



M.J. Cockburn
Assistant District Commissioner.

67-2-1/218
MJC/mg

50
M A P R I K.

East Sepik District.

8th May, 1968.

Mr. R. Blackburn, C.P.O.,
Patrol Officer,
M A P R I K

PATROL INSTRUCTION
M A P R I K PATROL NO. 3 1967/68.
M A P R I K CENSUS DIVISION.

Dear Sir,

This is to advise you that you should prepare to depart on a patrol of the M A P R I K Census Division on Wednesday the 15th May, 1968. As you are aware some of the villages in close proximity to Maprik can be visited on day visits and it is suggested that you arrange your programme for the patrol so that these villages are visited first. Before departing I desire to see your proposed itinerary for the patrol.

The main objects of the patrol shall be as follows:

1. To compile the new census book for the area patrolled.
2. To compile Village Information Sheets as per District Instruction No. 4 of 1967/68.
3. Routine Administration.

Before departing on patrol you should read and become conversant with Standing Instructions and the current Circular Instructions. Particular attention should be paid to those instructions dealing with the compilation of a census and the collection of vital statistics.

On completion of the Patrol you shall be expected to submit your report in the form of an Area Study of the Census Division. You shall be accompanied during the patrol by two members of the R.F. & N.G. C. I shall accompany you during two or more of the day trips to advise you in the field. Please ensure that the people you are visiting are well aware of times of your intended visits to their villages. You will take a patrol advance of \$100.00 with you.

Yours faithfully,



H.J. Cockburn.

Assistant District Commissioner.

67-1-2/

Department of District Administration
M A P R I K.

East Sepik District.

9th May, 1968.

Assistant District Commissioner,
Maprik Sub-District,
EAST SEPIK DISTRICT.

Dear Sir,

I acknowledge receipt of your Patrol Instructions for Patrol No 8 of 1967/68, which I received yesterday. The following is my proposed itinerary.

15th May	Ghoragen	Day visit
16th May	Maprik No 1	Day visit
17th May	Maprik No 2	Day visit
18th May	Nil	
19th May	Nil	
20th May	Bainyik Village	Day visit
21st May	Kalabu No 1	Overnight
22nd May	Kalabu No 2	Overnight
23rd May	Jasei	Overnight
24th May	Lonsin	Overnight
25th May	Baranga	Overnight
26th May	Nil	
27th May	Iabia	Overnight
28th May	Balagwil	Overnight
29th May	Yamilom	Overnight
30th May	Kambangwa	Overnight
31st May	Keligan	Overnight
1st June	Nil	
2nd June	Nil	
3rd June	Kusinibus No 1	Overnight
4th June	Kusinibus No 2	Overnight
5th June	Return Maprik	

Yours faithfully,

R. Blackburn

R. Blackburn.
Cadet Patrol Officer.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL, REPORT

DISTRICT OF EAST SEPIK

REPORT NO 3 of 1967-68

Patrol Conducted by

R. Blackburn C.P.O.

Area Patrolled

Maprik Census Division

Accompanied by

1052 Const 1st Class Masero

0355 Const 1st Class Gtla

Duration from

21-5-68

to

30-5-68

Map reference

Fourmil Wewak

Milinch Kai

Objects of Patrol

To conduct a census of the area and to make an area survey of the Census Division.

It is evident that Mr Blackburn has devoted many hours and much patient effort to the collection of the information contained up in this report. It is to be commended for this.

*off 8/7
H.*

Maprik Patrol Report No 8 of 1967-68Journal

Tues day 21-5-68

Departed Maprik 9.00a.m., arrived Kalabu at 9.30. Councillor met the patrol half way and helped with initial preparation and in conducting the census. Census finished 4.55 p.m.

Wednesday 22-5-68

Started census Kalabu No 2 at 8a.m., finished 2 p.m. Walked through Kalabu No 1 returned to rest house, through Kalabu No 2 and then to the original site of Kalabu to see the yams. Finished 6.30p.m. Talked to Councillor and the old men of the village.

Thursday 23-5-68

8a.m. Walked to Jamei. Surprised to find no rest house in the main villages of Jamei, Loneim and Baranga. Decided to stay at the lower village of Jamei and walk to Loneim and Baranga on Friday, (Baranga has a population of under 100) This is ample time to see the places and talk to the people. Census Jamei finished by 1.p.m. and walked to the top villages of Jamei. Finished by 5.30p.m. Slept Jamei.

Friday 24-5-68

8.30a.m. to 9.30a.m. Walked to Loneim and organised census. Baranga finished 12.30p.m. Talked with people from Baranga and Loneim when both villages finished. 1.30p.m. walked to actual village of Baranga in an hour and a half. It is the first time since the war that a European has been there, because of the difficulty of the climb to it. Returned Jamei 5.30p.m. Slept Jamei.

Saturday 25-5-68

8a.m. to 10a.m. walked to Imbia near the smallest lake. Met the ex-luluai and ex-policeman, and arranged census with Councillor. P.M. observed. Slept Imbia.

Sunday 26-5-68 Observed

Monday 27-5-68

7.45a.m. - 11.15a.m. Census and talk to the people of Imbia. P.m. inspected the village. Returned to the rest house 5.30p.m. Slept Imbia

Tuesday 28-5-68

8a.m. - 10.30a.m. Census Balogwil. Talked with people until noon for the area study. 12 noon to 3.30p.m. Inspection of village. Slept Imbia.

Wednesday 29-5-68

Left Imbia 8.a.m. arrived Yamikum 8.45 a.m. Census finished 12 noon talks with people until 5.p.m. Slept Yamikum.

Thursday 30.5.68

Left Yamikum 8.a.m. arrived Kambangwa 9.a.m. Census and talks until 12.00p.m. Returned Maprik and started to compile report. Patrol stood down.

MAPRIK PATROL REPORT No 8 of 1967/68Area Survey of the Maprik Census Division.Introduction

The Maprik Census Division is bounded to the North by the Prince Alexander Range, to the South by the Sepik Plains, to the East by the Parchee River and to the West by the Screw River, which is also called the Amogu. The Area is about thirty square miles and is hilly and well drained.

The main River in the area is the Screw, which runs through deep gorges of mudstone before reaching Kuminibus, where it starts to meander over the lower areas between Balupwine and Bainyik. The Clearwater is a small stream which is bordered by steep cliffs of conglomerate which is a sandy matrix with stones of all sizes in it. The conglomerate ends near to the lower village of Jamei, which is close to Kambangwa. It is very loose and in the rain the higher parts of the cliff gives way and falls about a hundred feet into the river below. The dip of the rock is three degrees and the strike is horizontal, as far as can be ascertained from the sides of the River. The Parchee is a larger River than the Clearwater, and was not in the hills where the patrol saw it, There is gold in the River at Kalabu as there is in the Clearwater at Baranga and the Screw at Kuminibus. It was not noticed whether the conglomerate of the Clearwater was present in the other water courses, because the patrol did not go a long way up these Rivers.

Between the rivers and creeks the land rises to sharp ridges on which the villages are situated, safe from flooding and yet close to the water. The gardens are on the steep hillsides and sago is found near to the water in the valleys. The rain flows off the hills quickly, flooding the rivers and causing the mudstone to crumble and fall into the water as a land slide, which is soon washed away and causes little trouble as far as a water build-up and extensive flooding is concerned. The last case of this was in 1932, as far as the villagers can say, when an earthquake formed a landslide, and when the dam broke, the water behind it washed away the village of Yamikum. The large lake at Imbia is also held there by sedimentary rocks, fallen there in a landslide, but these are harder rocks and will not be so easily washed away. The actual rock in Lake Imbia's dam is seen in the villages on the higher ground.

In the mudstone it was noticed that there are various fossils which are easily identifiable. Amongst these are the Globigerina, Bulloides, the Sarcodinas; Radiolarians and Foraminifera, Gasterapoda and one which might be the cortex of a simple Porifera. In many places in the mudstone there are old river beds visible.

Introduction Continued

The rainfall of the area is about seventy inches falling in the months about Christmas mainly. The effects of this rain are noticed where an area, cleared for a garden, has been newly left and the natural vegetation has not reclaimed the land. Gully erosion is noticed and trees on the lower slopes collect loose soil on their roots where it has shifted off this land. This does not last for long as the natural forest land soon takes over the land again. There is little grassland about the area, and this is in the Imbia Lake area.

Access to the area is good. There are no places further than two hours walk from Maprik and most of the villages are connected to each other by tracks. In the cases of Jamei, Baranga, Imbia, Loneim, and Balogwil there have been new settlements made near to the easiest track or road, so that general administration is easier in the cases where the village need not be visited.

On the road to Meligum there are three places where the river crosses the road. Each of these crossings ~~is~~^{is} wide and the banks are not high. Carrying on from the Meligum turn off there is one small steep crossing in which a culvert could be easily used, and there are three more river crossings before Kuminibus is reached. All of these crossings is easily fordable when the river is not in flood.

On the way to Imbia there was once a road, and even now cars can reach Yamikum and ~~M~~ motorbikes can travel as far as Imbia. It would be difficult to repair the road because the river crosses it in twenty three places and the road has been washed away in many parts where it ran above, and next to, the river,

On the road to Kalabu there are two existing bridges and four other water crossings, one which could be culverted but the rest are easily fordable. The culvert mentioned would be at the river between Jamei and Kalabu.

There is one airstrip in the area, at Maprik, and this gives direct contact with Wewak, as well as the road, passing through Kalabu, which goes to Yangoru and on to Wewak, but there is now a better road to Wewak through Waigakum in the Tamaui Census Area.

The ground for the site of Maprik Town was bought from the Maprik Villages about thirty years ago, through Sirinjui and Rogomun, the two heads of the two villages, who are still alive now. In this time of administration of the area, the people have been visited many times by Malaria Control, D.A.S.F., Department of Health and Department of District Administration. As well as this contact, most people visit the town regularly.

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Introduction Continued.

The people of the area are generally interested in the work of the Administration because they realize that it concerns them directly. They can see the work of the Administration in road building, malaria control, agricultural aid and in many other ways. There has not been cargo cultism in this small area in the memory of anyone at Sub-District Office.

The extent of the peoples interest in the development of the area is seen by their interest in the news on the radio, which tells them of the events at the House of Assembly. They were asking the Patrol when it is likely that they will see their member again to talk for him and were interested to know how the House was actually tied up with the Administration, which are two words they know but cannot associate together.

The social position of the sub-clans is also indicated by the way they are organized. The sub-clans are organized into groups, each group having a leader. The leader of the largest sub-clan is in the greatest position of authority and is responsible for the magic and ceremony associated with the planting of the crops. The leader of the other sub-clans are in charge of the long year or the short year, as dictated by their social position. The whole success or failure of the crop depends upon how and what the leader sings to the ground and what he does about the garden practicing his protective magic. While he is at home chanting and brewing a concoction to help his crops, the leader is not blamed for the failure of the crop, but the people look around the village and blame the other sub-clans.

The leaders of the sub-clans are real leaders in that they are in the village in the morning. It is noticed that they take notice of the councilors and the extra knowledge the councilors have about the planting of the crops, and the councilors have a close link with the leader. The councilors are not necessarily a blood line, but a working link. The councilors are in the village and give advice and help to the leader. This is because the leader is only a ceremonial figure and the councilors are the real leaders of the village.

The councilors are the people who their members to the patrol and the councilors are the people who are in the village and give advice and help to the leader. This is because the leader is only a ceremonial figure and the councilors are the real leaders of the village.

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Area Survey of the Maprik Census Division

Social Groupings.

In the Maprik census division the units of the villages' social systems are dissimilar in only the most minor points. The villagers trace their lineage back for four or five generations and they know that in the distant past they originated from a person or brothers, whom they can name. This person or brothers play an important part in the society because their alleged direct descendants have the most important place in the place. Appendix C gives the names of the clans, subclans where present, and the extended families of the area - the extended families are called by their local name kum hereafter for brevity.

The kum is the main group of the people, it is the land holding group, and as mentioned above, shows the social position of a man. The sub-clans are also indicative of a man's social standing but in a general way only, that he is in the more or less important of two groups. Each sub-clan has its own leader who is an old man wise in tribal lore and law. He is the son of the last leader and is taught the magic and ritual which is necessary for his position by his father. The leader of the largest sub-clan is in the greatest position of authority and is responsible for the magic and ceremony associated with the planting of the mamei. The lesser leaders have charge of the long yams or the short yams, as dictated by their social position. The whole success or failure of the crop depends upon how and what the leader sings to the ground as he walks about the gardens practicing his productive magic, or while he is at home chanting and brewing a concoction to help him with his magic. The leader is not blamed for the failure of the crop, but the people look around the village for the cause.

The leaders of the sub-clans are real leaders in that what they say in the village is performed. It is noticed that they take notice of the councillors because of the extra knowledge the councillor has about the running of the area, and the councillor has a close link with the leaders, not necessarily a blood-link, but a working link. The man of the village who goes against his leaders' advice can be expelled from the village in the case of Kalabu, but in all the other places he would be killed. This is because the leader is only translating social custom to the tribe, and the man who disobeys the leader is disloyal to the tradition of the people.

Within the kum most people know their ancestry to the point where the kum started. This group is small and compact, and jealously guards its rights from those even in the same sub-clan. The kum has rights over land both forest and garden, although the forest tenure is laxer than the garden tenure.

Social Groupings

For appreciation of the role of the kum in village life, it is easier to split the Maprik Census Division into two groups, the villages of Loneim, Baranga, Jamei and Imbia being one group and the rest comprising the second group. Loneim, Baranga and Imbia speak the Bugni language, and this language is spoken from Wamsak to Dagwa, right through the higher areas, and the rest speak the Ambalas. The inclusion of Jamei in this group as an Ambalas place is strange, but in actual fact it is Imbia which is the odd one of the group. Between these four the garden land of the kums is still sacred, but the forest is shared by them and the gold in the creek near to Baranga is taken by any of the four. In tribal fights they join against outsiders, and have a non-aggression pact in the group.

The house Tambarans of the group are at Jamei, but they have their own clan leaders and keep their village identity, even in the case of Baranga which village is divided into the original village and the new village between Jamei and Loneim.

Inaccessible as the villages of Baranga and Imbia are, they still have a very real friendship link within the group. Imbia, being as I said before, the odd one of the group, values its ties with its nearer neighbours, and although it will not fight against any of the other ~~four~~ three villages, it will fight on the side of Neligum and Balogwil. In the case of a fight between Neligum and Jamei, for example, the people of Imbia would carry the dead to their respective villages and prevent the men of the two sides from meeting again on the battle field.

Surely not in this day and age!

The other villages of the census division are not such a consolidated group as these four. They value the friendship of their immediate neighbours, and in most cases do not react violently if their tribal ground is ^{encroached?} impeached upon. These villages allow a man of the kum to marry inside the kum, as long as it is not to their mother daughter or sister, but the villagers of the four cannot marry in the kum.

The villager is eager to tell of the failings of other villages except those directly adjoining the village ground, and treats a stranger with ~~suspicion~~ suspicion. All of the villages want more money through coffee and rice, and a greater population for prestige in the eyes of the other places.

Another group in the village is the ara, or kinship group. There are two kinship groups in each village and all the men of the village are members of one or the other group. A boy would normally go into the ara of his father, but he can choose, and when he is in he can change once, with sufficient reason for the change.

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Area Survey of Maprik Census Division.

Leadership.

Village	Leader	Hereditary Title
Cheragum	Gwalandu	"
Maprik No 1	Sirinju	"
Maprik No 2	Rogomun	"
Kalabu No 1	Kwaperam	"
Jamei	Jimwiani	"
Baranga	Yenianga	"
Inbia	Angalin	"
Palogwil	Gambangwi	"
Baranga	Yenia	"
Yamikum	Gwandi	"
Kambangwa	Gaiamini	"
Kuminibus No 1	Bumangis	"
Kuminibus No2	Kunubus	"

These leaders are mainly the leaders in the magic of the place, as this seems to be the most important part in the life of the village. For other purposes there are other influential men in the villages, as in the case of the councillor when there is a visit from a member of the Department of District Administration, and the ex-luluai or tultil in the same case. In these times the councillor is responsible for the order of the people and for translation into the local language, but as far as questions on the working of the village in relation to custom is concerned, the older men have all the say.

In the case where the younger man is by rights the leader on the death of his father, he is not allowed to take the place of his father until he is old, and a relative is responsible for the work of leader. Councillors can be young men, and it was found that in Yamikum the councillor was chosen because he was disliked and nobody wanted the job. The councillor is not ignored in the village but he has no great respect from the people because of his position. The attitude of the leaders to the Administration is that if they help the administration then the Administration will help them. The main wish of the people is to have roads to their village so that their coffee and rice can be moved out by truck, and so that the members of the village who are working away from the village may be induced to return and set up a business in the place.

(4)

Area Survey of the Census Division.

Leadership.

The people are not turning to the younger, educated, travelled men. This is because so many have gone to Buka and other places of employment that the people of the villages think that they will not return. This is a natural conclusion, as the number of men who have gone to the larger cities and have not returned for many years is large. Also there is the fact that after being in a town with other people of other traditions, the younger men would lose touch with the practices of the village.

As mentioned above the main part of the village life is magic and the performance of ceremony. To do this the man has to be in the village a lot of the time, and he has to be worthy of the place in observance of Law, and a man who has been to prison is not thought to be satisfactory for leadership, and the younger man is more liable to break the law.

There is no land held on lease from the Administration in this area. A letter has been received by the Local Government Council from Rabaul, saying that the Meliik people must leave around the Rabaul where they have business interests. The local people think that this is right, but look upon it as a way of keeping the men of their village away from the place, and would prefer that they have no firm ties away from their own villages.

Cash cropping is part of the village life at the present. It carries with it prestige and is favoured in the villages because of giving the village a place of respect with the other villages which have been coming in from their goods. Planting the coffee is the custom that after the land has been cleared, the men and women plant the rice together except where the woman has a small child, and in this district it is not allowed to go near the fields. The coffee and the rice are planted by a certain amount of the land, and it is the man who plants the ground and a man in the village is looked up by all the women of the village, not in payment but as a sign of respect and admiration. The women who have been cleared, but do not have any children, are the men who receive the highest respect and admiration from the women of the village. They are always the men who are the most respected in the village.

Area Survey of the Maprik Census Division.

Land Tenure and Use.

The traditional system of land tenure is based upon the kum, and the leaders of the village treat the land as their own where they have great influence in the village. The land is owned by the whole tribe, and the kums have usufructuary rights over areas of the land which they use for making gardens and leave some as forest so that they have a supply of building material, and can hunt in it. It is the practice of the people to hold sacred the garden land of a kum, but the communal interest in the land is seen by the fact that the forest land is used by all, the magic is said by one person for all the land and all the tribe is concerned in the alienation of any piece of ground. In any land disputes that go to the Demarcation Committee the elders of the tribe as a whole go to represent the interests of the village, not of the kum only.

There is no land held on lease from the Administration in this area. A letter has been received by the Local Government Council from Rabaul, saying that the Maprik people must lease ground in Rabaul where they have business interests. The local people think that this is right, but look upon it as a way of keeping the men of their village away from the place, and would prefer that they have no firm ties away from their own families.

Cash cropping¹² is a part of the village way of life at the moment. It carries with it prestige and is favoured in the villages because of giving the village a place of respect with the other villages which have less money coming in from their crops. Planting the coffee is the woman's work after the man has cleared the ground, but men and women plant the rice together, except where the woman has a small child, and in this case she is not allowed to go near the fields. The coffee and the rice are planted by communal effort of the kum, and it is the kum which clears the ground of a man and receives food cooked by all the women of the kum, not as payment but as refreshment only and supplied by the man whose land is being cleared. This is the case with all land matters, and the man who receives this favour will repay the others by work on their land when they are clearing it. For more information see 'Anthropology!

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Area Survey of the Maprik Census Division

Standard of Living:

The majority of the houses of the Maprik Census Division are built on the ground in traditional style. All of the villages have a certain number of houses built in a more European style, and it is considered that the old type of house is inferior to the newer type. It was noticed that a number of houses under construction were of the old type, but this is to be expected in an area where tradition is valued. The newer houses are built by the younger people of the place who have been around ~~xx~~ more than the older people, but the councillors and the ex-luluais have houses built on the style of the rest house of the village. It is a strange mixture of the old and the new, with the old respected but the new preferred and thus a conflict of opinion as to whether to keep on with tradition as long as possible.

European artifacts are used to a certain extent, with bowls and cooking pots and spoons used at meal times, and metal cutting instruments used for all kinds of work. Clothes are of the European type on occasions such as the visit of a D.D.A., officer, but in village life the laplap is the main article of clothing. Some of the villages have one latrine per house and some have one between two or three houses, but there are adequate facilities. It depends mainly on the councillor, and the more active councillors will have a cleaner village. The only village which was untidy was Kuminibus No 2 and this was in the area where they are building a new House Tambaran and the rubbish around the area was building waste from their work. Other places where at the end of their yam festival, and during this period it is against the tradition of the people to clean their houses or villages, and in these villages the grass was only now being cut and the normal village waste being removed. Nothing was said to the people about this, because it was being corrected by them, and it was not wanted that the patrol should make any statement regarding the peoples traditional practices.

The staple diet of the people is yam and mamei, varied with bananas, coconuts, the ~~xuxuxu~~ shoots of the pitpit cane, aupa and apika which are two leaf vegetables, beans, corn and taro. For meat pigs are occasionally killed and birds, fish and wood grubs are eaten.

39

Standard of Living

The trade stores of the villages have tinned fish and rice in their stocks, and some have other types of meat in tins. The rice is bought from D.A.S.F., Bainyik, and is consumed in great quantities in the villages. Tomatoes and grass onions are grown and are sold in the market at Maprik. The extent to which these are eaten by the average man of the village is not known, and when the planting times and foods planted were discussed with the people they did not mention these foods. In Yamikum there are cocoa bushes in the village, planted by a man who had been out of the village to work. The people say that it is not worth planting them for more than decoration because there is no way of processing the cacao in the area.

The Community Centre at Maprik is not used by the village people because they do not understand its functions, it is used by the residents of the town, which include some of the village men who are living nearer to their work. Football and rugby are played with good local support. There is a girl guide association in the Town with a following of about twenty young girls.

Technical and Clerical Skills

Area Survey of the Maprik Census Division

Of the people in the area who are working for money, it is clear that not many of the people are skilled. There are Storemen in the local stores in the town and there are Drivers for Public Works, but the majority of workers are manual workers. There are about three hospital orderlies and one nurse.

Men who are working away from the village and may return can not be included in this heading, because the villagers know in only a few cases what they are doing. No more than five are in the Police Force and two with the Corrective Institution. The area included in this study does not lack land, and the men of the villages find security in the working of this land and do not think it worth while to leave their security.

There are more people in the Census Division who want to work locally than there are positions of work in the town. Some of the younger people wanting work have been to school until standard four or five, but left without gaining sufficient qualifications, and are therefore dissatisfied when there is no work available for them. This has some affect on school attendance.

of the matter, ...

The general attitude ... the administration and the non- ... native is that the people in general benefit from their presence. The effect of schools is ... and the number of children ... in the village who do not go to school is ... comparison with the ... of children who wanted to go to school but could find no ... for them. The effects of schooling are ... by the few ... people with responsible positions in the town who are ... of the country. The villagers ... their local ... that if their children go to school lack ... with these people.

... of the health department there are ... refuse to go to the hospital, and depend upon ... parts of the village which are ... hospitals. ... does not believe in the kind ... will appreciate the ... accidents, ... like ...

Area Survey of the Maprik Census Division

The Stage of Political Development

The people in the villages in the Census Division have been in contact with the Administration for some time and they know the Departments of the Administration working in the area and understand the functions of the departments because of direct contact with them. In a small way they can see that when the House of Assembly decide upon action, then it is the Departments concerned which act and the result of the action of the House is seen. This logical sequence of events is understood, but the lack of observation of the villagers is often to blame for their lack of knowledge on this point.

There is general interest in the House of Assembly, where their elected member is expected to do all he can for the good of the area. There are many theories to the extent of his powers in the House, and there is worry because he has not as yet been to all of the villages to hear their talk on the problems of the villages. Such narrow minded interest is usual, but there is a number of people in each village who have more understanding of the matter. Amongst these is the councillor and the previous (former) councillor, the luluai and tultul.

The general attitude towards the Administration and the non-natives is that the people in general benefit from their presence. The effect of schools is keenly felt, and the number of children in the village who do not go to school is no comparison with the number of children who wanted to go to school but could find no vacancies for them. The effects of schooling are seen by the few indigenous people with responsible positions in the town who are from other parts of the country. The village men see these local officers and are aware that if their children go to school then they will have equal chances with these people.

In the case of the Health department there are parts of each village which refuse to go to the hospital, and depend upon magic to help them, and there are parts of the village which are all for hospitals. Even the people who do not believe in the kind of treatment a hospital gives still appreciate the hospital for the help it gives in accidents, where the cause is known to be other than magic; cases like broken limbs.

Area Survey of the Maprik Census Division

The Stage of Political Development

The Greater Maprik Local Government Council is known by all the people in the area and its functions are understood to a certain degree. The councillors have had to explain the reasons for taxation, and the use of the money is generally understood even if not agreed with in some cases. It is hard for the men who live a simple life to understand the benefit of a tractor to the Council, and it is equally hard for them to see why another place is given priority over their village. In most cases this is not worried about, and the people have other things to discuss other than the eccentricities of the Council.

The villagers do not link the Council with the Administration in any way, and they think of it as a small version of the House of Assembly, but in a different field. Their exact ideas are not known on this subject, because it is obvious that most of them have not given any thought to the matter. They associate councils with Law because of the council rules, but do not associate Law with the government because a form of law is always there whether there is an Administration or not.

Area Survey of the Maprik Census Division

Communications

The roads in the Census Division are adequate for the area in question, and also include parts of roads that are important in a larger area than the census division.

The road which, seen on the map, passes Cheragum, leads to Dreikikir, and the one passing Kalabu used to be the main Wewak road before the road through Waigakum was improved. The Road to the South passing through Bainyik, leads to the new Wewak road, to Hayfield Airstrip and to Pagwi, on the Sepik River. These are the most important roads of the Sub-District and are being improved at the moment with bridges, but outside this census division. In the area studied the roads are adequate, but are impassable when the rivers flood. In the introduction to this report a description has been given ~~in~~ of the number of river crossings and the places where culverts could be used.

The villages of Cheragum, Maprik No 1, Maprik No 2 and Bainyik are linked together by tracks. Yamikum has tracks to Neligum, to Jamei, Balogwil, Kimbangwa and Maprik. Imbia has tracks which lead to Neligum, Yamikum, Balogwil and Jamei. Kalabu has a track to Jamei and Jamei has tracks to Baranga, Loneim, Yamikum and Balogwil. Baranga and Loneim have the same tracks as Jamei and Balogwil has tracks to Imbia, Nagipeam, Jamei and Yamikum.

The tracks are suitable only for walking, and in some cases even this is difficult because of land slides. The roads are used mainly by four-wheel drive vehicles, but conventional drive cars can use the roads at other times of the year than the wet season.

Area 6 Survey of the Maprik Census DivisionNON-INDIGENES

In the town of Maprik there are five stores which have a staff of natives. Mr M. Phillips owns two stores with a staff of ten at the most, Messrs Porter and ~~Mr~~ Peters manage a store and the Assemblies of God Mission have another store. The Catholic Mission has a store and this deals almost exclusively with native requirements and outside the town, halfway along the road to Bainyik there is a store operated by Mr Phillips for Mr R. Worcester. The total of natives employed at these stores would be about thirty. There is little chance of this absorbing a great number of men from the villages as workers. The hotel in the town employes about fifteen men in working in the bar, the kitchen and the gardens.

The Hotel is an outlet for a large quantity of vegetable produce from the surrounding areas and the other people of the town rely upon the market for a part of their food supply.

The agricultural produce is sold to D.A.S.F. Bainyik, but from there the stores buy it and sell it in various parts of the sub-district where they have stores. This is mainly rice. A month ago there was a non-indigene helping in the village of Kalabu with their gold, for a small payment of the profits of the people. He has since gone to Australia and it is not known whether he will return. It is assumed that his help was not needed as there is an European Officer and Native Assistant working in Maprik in this field.

There may be a Bible in the local language. It is necessary for this denomination to know the people well so that there can be no difficulty in making reasonable comparisons where the literal translation would not be understood by the people. It is said that they do not try to influence the village or in the performance of their rituals or their own form of internal village government.

The Seventh Day Adventists are in the Maprik area and hold regular Church Services. Today in the village seemed to them to be a day of religion was being discussed there or, nobody would attend the church. There are also the Assemblies of God Mission, the D.A.S.F. Mission, and the Catholic Mission in the area.

Area Survey of the Maprik Census Division

Missions

The Assemblies of God Mission in the Maprik Township has a wide following in the area, as has the Catholic Mission. The men of Kalabu Village profess to identify themselves with this former Mission, and for some time there was a church in the village, visited each sabbath by a native catechist. Their trade store was aided by the mission and the people have a strong tie of friendship with the church people. This tie was not, however, a strong religious link and so the church has taken away its services, but is still helping the store by ordering and collecting material for sale. This store is one of the few successful stores in the area. The village of Kuminibus has two stores helped by the ~~mission~~ mission and these stores also prosper.

The Assemblies of God Mission has regular church services and the two villages above are the villages which are solely A.O.G. adherents. In other villages the men go to either the A.O.G. Church or to the Catholic Mission. The Catholic Mission has a school and also holds regular services, but does not aid any of the trade stores in the area. There are some villages which support only the Catholic Mission, including Yamikum, the Maprik Villages and Cheragum. The usual reason for going to one or the other of the missions is that it is nearer to the village.

The Summer Institute of Linguistics is in the village of Yamikum and does not have a school or regular Church Services. It is there to learn the language of the people so that in the future there may be a Bible written in the local language. It is necessary for this denomination to know the people well so that there can be no difficulty in making reasonable comparisons where the literal translation would not be understood by the people. It is said that they do not try to influence the villagers at all in the performance of their rituals or their own form of internal village government.

The Seventh Day Adventists are in the Maprik Town Area and hold regular Church Services. Nobody in the villages referred to them and when the topic of religion was being discussed there was nobody who said that he attended that church. There are five Europeans in the A.O.G. Mission, Two in the S.D.A. Mission, one in the Catholic Mission and four in the S.I.L. Mission.

Missions

In the villages there is no conflict between people who go to church and those who do not. The only comment that was heard on the subject was that if more of the men went to church there would be less conflict in the village and less fighting between the villages. There is no conflict between villages because of the various denominations of the village in general. The usual thought on the matter is that it is up to the person concerned whether he goes to church and which church he goes to.

With the number of people who go to church increasing in the census division more is known of the church by the people in general. The Missions are treated with respect in the area if they show respect, or other than animosity towards village beliefs and customs.

There is a large amount of land which could be used for coffee in the area. The shifting method of farming the people do not wish to have too much of their land under permanent crop.

At present, there are many types being planted and raised in the area, but the area is part of the Mission Society's area, and there are no figures for the amount of rice grown. It can be said that rice is the most popular crop because there is not such a return for it as there is for the coffee.

In the near future there will be a small scale coffee project in the area, but this will start with only two villages and the success of the project will depend upon the success of the first project.

The amount of money earned by the people and the value of their crops is not known, but it is thought that the area is a small one and that the people are not very rich. It is well known in the area that the people are not very rich and that they are not very well off. The people are not very well off and they are not very rich. The people are not very well off and they are not very rich. The people are not very well off and they are not very rich.

Area Survey of the Maprik Census DivisionEconomic Development

In the Maprik Census Division the main economic factor is horticulture, that is to say the growing of crops using hand implements. The crops grown are coffee and rice.

Coffee. The coffee grown in the area is Robusta and is seen in all the villages of the area. It is grown by the kum groups and by individual people and is a good source of money in the villages. In the village of Kalabu there is a lack of interest in coffee, and in rice, because of the gold which is panned in the Parchee River and is a more ready and reliable form of wealth for the people. In all the other villages there is a steady increase in the plantings of coffee and the villagers are interested in the work. In the villages there is a system of paid labour for the coffee, where the man with more ground will pay other men to help with his work on the crop, and pay them a certain percentage of the income from the crop. This method of work is not widespread and there is no indication of where the idea came from, or that the method is increasing in its application.

There is a large amount of land which could be used for coffee in the area, but due to the shifting method of farming the people do not wish to have too much of their land under permanent or semi-permanent crops.

With rice, there are many types being planted and tested in the area, but the area is part of the Tamaui Society's area, and there are no figures for the amount of rice grown. It can be said that rice is less popular than coffee because there is not such a return for the rice as there is for the coffee.

In the near future there will be a small scale cattle project in Kuminibus village, but this will start with only three heifers and the extent to which it could expand depends upon the success of the first cattle.

The amount of money earned by trade stores and selling artifacts is not known, but it does help the area in a small way. The selling of artifacts to pay tax is well known in the area. Trade stores are small and do not sell a large amount of items, depending upon large profit per item to make money. The nearness of the town of Maprik with larger stores does not help the owners of trade stores, because most people prefer to buy their goods from stores where the choice is better and the cost less.

Area Survey of the Maprik Census Division

Anthropology.

In the villages of the Maprik Census Division there is an important point in the life of every child, and this is initiation, and in this ceremony the stinging nettle called salat is used. The occasions on which it is used are as follows;

- Stunted growth in a child,
- Initiation ceremonies,
- Puberty in girls,
- Disobedience,
- Laziness accompanied with excessive smoking or chewing betel nut.

Where a boy has a whitish, dusty skin, a distended stomach and perspires greatly he is thought to have a snake in his stomach, and this has to be removed. The father may ask for his child to be beaten or it may be done at the request of the villagers. The men of the other area to the boy's will hold him down, flat on the ground, and the nettles are slashed across his back and up under his armpits until he is raw and bleeding. The boy, or girl, usually faints, but the whipping goes on. It is thought that the snake will come out of the cuts with the blood, or if the child defecates. The stomach may be pressed with the onlookers feet until the child defecates, so that the snake is released that way. If the child does not grow after a few weeks then the beating is repeated.

When a girl menstruates for the first time she is beaten with nettles and has to live in a house set aside for the women. She will live in this house for three months and is allowed to eat nothing but yams for this period. In the case of the male or female children being beaten their family can take some of the beating to help their children, and this is found mostly in the case of the mother being beaten after her daughters first menstruation.

For punishment nettles are seldom used, being reserved for the worst offenders only. This is because of the close relations of all people in one village, and the beating of a person without reason could start a feud.

The villagers now have little restriction on the food eaten in the village. Before it used to be that only the old men could eat pigs, and the women could never eat it. It was also the practise that a man could not eat the bird of his totem, for fear of sickness which would be punishment for doing so. If a person is thought to have eaten his totem bird, feathers of that bird are put into a coconut shell and placed on a fire. The infected part of the man is then held over the smoke.

Anthropology Continued

In the villages magic is performed by all the villagers when anybody is sick. A piece of yam is cooked carefully under the supervision of all the relatives of the sick person, and they all blow upon the piece of food. The sick person eats this and is soon well again. The idea behind this is that all the good of one person is blown upon the yam and then of another person untill all the good of all the relatives is on the food, and when it is eaten this good works to expell the bad from the body of the sick person.

APPENDIX A

Area Survey of the Maprik Census Division

Education

Balupwine Primary 'T' School	
1 European Teacher	
3 Native Teachers	
Standard 1	38 pupils
Standard 2	36 pupils
Standard 3	30 pupils
Standard 4	31 pupils
Maprik Primary 'T' School	
2 European Teachers	
5 Native Teachers	
Prep	40 pupils
Standard 1	38 pupils
Standard 2	35 pupils
Standard 3	36 pupils
Standard 4	34 pupils
Standard 5	37 pupils
Standard 6	24 pupils
Catholic Mission School	
3 Native Teachers	
Standard 1	29 pupils
Standard 2	28 pupils
Standard 3	29 pupils

In the Maprik Census Division there are three schools, as above. There are many more children who want to go to school than who can be accepted into the schools, and this is a point of worry in the villages. There it is thought that when there are more and more native people working in the area in important positions, then it will be people from outside their own area who will be in administrative positions in their area.

The proposal for a high school in the area has interested the people, not only for the schooling of their children, but because of the chance on greater business opportunities with the increase of population.

M. K. K. K.
P.O.

APPENDIX AThe Story of the Pig

A long time ago, the people ate children because they had no other supply of meat. One day a young girl and a young boy were in a house where they could hear the conversation of the older people without being seen, and they found out that they were to be eaten next day. This did not please them at all, and they decided to run away from the village to a place where they would not be found.

The two children went into a waste area of land far away from the village and managed to survive the hardships of life there, living in a cave. So as not to advertise their presence in the area, they put all their scraps and rubbish in the one place, and found that a tree was growing in amongst their refuse. It was out of this tree that two pigs came, a male and a female. When the pigs reproduced the children took one of the litter and cooked it and ate it. They were surprised and pleased with the taste of the meat, and thought that by introducing pigs into the village they would save the lives of the children.

The girl and the boy took one of the pigs to the village and cooked it and gave it to the people of the village to eat. The villagers agreed that it was fine meat and asked the children where it came from. The children told the story and were pleased that they had grown enough to go unrecognised in the village, and did not say that they were originally from that village. In the end they had to tell this because the people were suspicious of two children offering them pigs as a present. The two were accepted back into the village and were never again worried about being eaten.

Great!
Gaimm?

Appendix A

(25)

The Story of how Children were born naturally.

In the early days of the villages of the Maprik area, when a woman was pregnant and about to deliver a child, the people would cut her open and deliver the child by Caesarian Section, and eat the woman who would die anyway from the wound of the operation.

On the day in question, a woman was standing outside the house * Tambaran crying because she was going to give birth to a child and be eaten. The House Tambaran gently collapsed behind her and the main post of the House Tambaran, which was carved with faces and figures turned into a man. This man came up to her and put his hand on her shoulder and said, "Why are you crying?". The woman looked at him and said, "I do not want to die and they are going to kill me so that my baby will live, and though I want my baby to live I do not want to die." The man told her not to worry and asked her to go down to the river and carry up some water. The woman took a bamboo down to the river and returned with it full of water and put it before the stranger. "Drink some of this water and rub some of it onto your stomach," said the man, "and when you have done that sing the words of a song which I will teach you, and keep on singing it."

And so the man walked back to the House Tambaran and resumed his position as the main post of the House Tambaran and the building formed up around him again. The woman was still standing there singing when the people came back with firewood on which to cook her. They were surprised that she was happy and then they heard the cry of a baby. Where is the child and where did it come from, was the question they were all asking, and so she told them and was allowed to live.

From that time on births have been normal and when there is a difficult birth in the village they still sing the song which was told to the woman by the man of the House Tambaran. This song starts with the names of the local rivers and the name of the woman, and repeats them in various orders so that one of them may be the correct incantation.

Appendix A

The Story of the Rat and the Snake.

The rat and the snake used to live happily together in a house, and the people of the house liked them to be there because they ate the worst of the insects and also the scraps and waste. One day the snake died, and the rat, in tribal custom, burnt half of his own belongings and half of the snake's belongings in mourning. But shortly afterwards the snake came back to life again because it had only been dormant while shedding its skin, and so the rat was very angry with the snake, had a row with it and would not speak to it any more.

A little while later the rat died, and the snake was unhappy because it knew that it had been responsible for most of the rat's sadness in its latter life. And also the people of the house were unhappy, and burnt half of their belongings, and had a feast to mourn for the rat. One man decided that he would climb a tree to collect some betel nut so that they could eat the nuts while they were celebrating. He climbed up the tree and was stung on the tongue by a wasp and he could not speak properly - everything that he said was intelligible only to the people of his area or kinship group, and not the other people at the feast.

This is why there is the Bugni language in the higher areas and the Maprik language in the lower areas.

Appendix A

The Story of the Spears.

Two men, Tanjambwi and Marwangi, were in the woods hunting for food, when they saw two of the local birds called Kokomo at a waterhole washing and drinking. The two men tried to capture them but were far too slow and the birds went on through the bush and down into a hole which is a well in the wet season. The hole was not very deep, and when the men went to the mouth of the hole they saw two women in the hole, not two birds. The men were very pleased at the sight of the two women because they were very good looking, and asked them to live with them in the village, which was not very far away. The women refused to accompany the men and told them that they were not really women, but were in fact the two Kokomo which the men had seen in the woods.

The men were told by the Kokomo women to return to their village and think over the proposal that if they lose their bodies and become spirits then they can marry the spirit women. So the men went away and talked it over and decided that they would become spirits and join the women. So they went back to their houses and asked ~~their~~ their mothers to prepare food for them, and they took the food to the House Tambaran and ate it. Then they came to the hardest part, how to kill each other at the same time. They thought that the best idea was to go out and collect cane which they could sharpen and stick into each other thus killing each other. They killed each other by running onto the spears and entered into the spirit world to join the Kokomo women. And so their mothers were left mourning the men's deaths and the men of the village rejoiced at the discovery of a new type of weapon.

Appendix A

The Story of the Women of Wallis Island.

A man went into the forest with his two dogs, to find as much food as possible. He had to cross Mitpim Creek, and saw in the creek a large tree which had fallen there in a storm. He made a mental note that it would be a good place to sleep if he could not get back to the village by nightfall. After a successful day of gathering and collecting the food he went back to the tree for the night. During the night there was a storm and the river flooded and the tree was washed away. It was washed down the Screw River, called the Amogu, and from there down to the ocean, carrying the man and his dogs with it. The man did not wake up until he was out in the Ocean and heading for an island, and as he very slowly approached the island he could hear women singing in the gardens and was happy that there was life on the island. It was evening when the tree washed up onto the shore where they slept for the night.

In the morning before the sun was up he went into the gardens and stole bananas, leaving feathers of his clans totem on the tree so that it would be recognised as borrowing and not actual stealing. He went back to the beach and slept, and the women came into their gardens in the morning and found the bananas missing and wondered at the feathers on the tree which they had never seen before. So that night one woman stayed in the garden to see what was going on, and she saw the man approach the garden with caution and start to climb the banana tree. The woman confronted him and asked him what he was doing. The man was startled and asked the woman not to tell the rest of the villagers in case they killed him. He told her the story of what had happened to him which the woman was quite willing to accept this.

The man was unwillingly preparing to stay the night in the garden, when the woman said to him, "You can come to the village, but I must take you there secretly and you must stay in my house without making a noise. You see, you are the first man I have seen because in this island we mate with the flying foxes and if the offspring is a male it is a flying fox, and if female it is a normal child." The man and the woman both started to prepare a sack made out of banana leaves to put the man into, and when it was finished the woman put the man into the sack and the sack into her bilum and took him to the village where the people thought that it was food that she had in her bilum.

The Story of the Women of Wallis Island (Cont'd)

After taking the man home she kept the house constantly locked and would not let anyone into it, she never left the place for very long and was guarded in her speech. Her sister eventually noticed all this and decided to break into the house to find out what the secret was. The next time the woman went to her garden the sister broke into the house and found the man. She was so surprised that she nearly screamed, but the man implored her not to spread the news about his presence. The woman found that she could not keep the secret and told all the other women.

The man knew that the word had been spread about the village of his being there, and when the woman came back from the garden he told her. They both knew that the flying fox would be angry about it, and decided to kill him when he came home that night. So when the flying fox came home that evening and hung himself up in the roof of the house, the man hit him to the ground with a stick and his dogs ate the animal.

The next day the woman told her sister what they had done, and she asked the man to kill her husband as well, because the other flying foxes would miss the one already killed. And so it was that when the flying foxes came back that night the man killed the husband of his new wife's sister and looked after the sister at the same time as his wife. Again there was trouble when the other flying foxes missed the two flying foxes which had been killed, so with permission of the remaining women on the island, the man killed all the flying foxes. It was then that the man built boats and they set off to the mainland to import more men for the island to take the place of the flying foxes.

Appendix A

The Story of the Mountain Spirits.

On the track which goes from the hills near Maprik to Aitape there were two ~~one~~ over night places, Suon and Matapa where all the men who used the road would sleep, because they could not stay in between them on the mountain called locally Bulamei.

Going in between these two places in the daytime the men saw firewood and gardens and they would notice that there were no flies or mosquitoes or other types of insect, and it seemed a perfect place to sleep, with firewood and food near to each other and no insects to worry them in the night. But this was the deadly trap laid by the women spirits of the area, who would wait until some unsuspecting traveller would camp for the night and would kill him.

This is said to have been seen by men from Yanikum who stayed in the area after dark, but they fled and lived to tell the story.

The Story of All Living People.

Before there were people on the Earth, they were all inside it, but the older men were very strict on the observance of the old customs and the restrictions on various foods, and the people always seemed to be hungry, so they decided to live from then on above the ground. To get on top of the ground they pushed out of the ground in the Chambri Lakes area, above the lake Samouri in between two lakes, Wimat and Kolos, where there is a mountain called Ambiyambi at a place called Timbumari.

Where there is a hole in the mountain here they have put carved poles in the ground around the area and have constructed a house over the site so that the rain cannot go into the hole and drown any people left down there.

When a man dies, however he does not go back down the hole, but he goes across the mountains to the sea, where he disappears for ever.

Appendix A

The Story of how the People found their way to the Coast.

In the village of Yamikum was a dog called Wambilein and a pig called Hutchumbu who lived near a house where they were fed and looked after. One day the dog saw that there was only one mamei left in the house where his master was living, and so he stayed near to the house in case of there being any scraps left for him. But he did not get a share of the food and knew that there was no more food in the house and would not be for some time.

The pig came into the village and could not find any food so he asked the dog why he was not being fed. The dog replied that it was both of them who were going without food and not just the pig, and that the pig was at an advantage by being more self sufficient. The pig was angry at the dog and said, "You are there when the food is being cooked and shared out so you should surely be able to do something about it. I will not be called your friend any more, I am going to the Wosera and you had better not come with me, you go in the other direction."

So the dog put a bag around his neck with some bananas in it and walked up to the head of the Amogu River and over the Prince Alexander ranges to the other side. He went on to Amimby and slept there and then into the Kulon area. Everybody who saw him found out where he had come from by asking him which was his village, and when they said "Yamikum?" he wagged his tail as a sign of recognition. And so the dog lived by eating his bananas, and where he threw the skins banana trees would grow- that is how bananas came to the other side of the mountain range.

The place he was staying was called ~~Sambiri~~ Herambis and the men of the place gave him food because he had given them bananas, and on the third day they took him down to the beach. He had never seen the sea before, and the people realised this because of his actions and his interest in the sea and the shore and everything. And so they tied shells on the dogs collar and put a stick into his mouth, it was sugar cane, and tied a small bamboo of salt water onto his back and sent him home.

So the dog went home and the people were amazed at the things he had brought back and followed him to the sea, taking tobacco leaves and other presents for the people of the area.

Appendix AThe Origin of Cucumbers.

A woman and her daughter went out into the forests to look for food. They went over the hill range nearby and crossed four rivers and covered many miles without finding anything to eat for themselves, and certainly nothing to take back with them. The daughter was hungry by this time and the small baby that she was carrying on her back was crying. This gave the girl an idea and she reached back into the bag on her back and pulled off the ~~babies~~ baby's hand and ate that. She went a bit further and ate the other hand, and then the feet and by the end of a few miles she had eaten the whole of the small child.

She was then worried about her mother finding out the story of how the baby had died, so she put a log into the bag and carried that around so that the mother would not find out immediately of the death of the child. This was successful, because the woman did not ask about the child at all.

Eventually the girl's mother found the hiding place of a colony of grubs high in a tree and sent the girl up the tree to collect them. It was then that she saw that the baby was missing, but said nothing to her daughter, thinking that there was something wrong when she saw the log of wood in the bag. The girl came down the tree and they ate the grubs, and went back to the village with whatever food they could find on the way back.

That evening when the girl was asleep the woman told her husband what ~~had~~ had happened on the walk in the woods. The man told this to the man who performed all the magic for his clan, and who was of a different kinship group and so could be paid by the gift of a pig by this man. The old man worked a spell and found out what had actually happened and said that the young girl would have to be burnt.

The next day the man said that he had found a pig in the bush and that they were going to eat it, and they all collected wood and started a large fire. Then the man took a forked stick and pushed the girl into the fire and held her there until she was dead.

Some months after this they passed the site of the fire and saw a small plant on the side of the ashes where the girl had died, and found that cucumbers were growing on this plant. It was the spirit of the baby, which did not deserve to die, which still lived on in the plant and which gave food to everyone so that other children did not have to die the way it had died.

Appendix AThe Story of the Tambarans and the ~~Easowary~~ Cassowary

A man brought a wild taro into his house and put it up into the rafters to eat the next day ; this is before there were any yams and mamei in the world. When the man went out the young boy, his son, cried for food and begged his mother to cook the taro so that he could eat it. The mother refused because her husband had told her specifically not to cook it. So the young boy hid his mother's grass skirt and led her to believe that it was a spirit which had hidden it. The woman was worried and did not know what to do. So the boy told her that if he could have some taro he would have the skirt returned as he knew the magic necessary to summon the spirit. The boy was given the ~~last~~ taro to eat and he managed to return the grass skirt without the mother being suspicious, and they were both happy.

When the man came back he was very angry about his taro and he beat his wife with a stick until she was unconscious. In this state, when the man had gone she turned into a cassowary. She was so annoyed at the behavior of her husband over the taro that she, while still in the shape of the cassowary, decided to run away with the children, she had a son and a daughter, as punishment for the man. So the evening came and she returned, still as a ~~casowary~~ cassowary and frightened her son because she had found out his trick, with her grass skirt. Then she told them that they had to follow the pieces of grass from her grass skirt and leave the house so that they could run away. And this is what they did.

It was a long way through the bush outside the limits of their usual wanderings, and they did not really know where they were going but they still followed the pieces of grass skirt. Then they came to a village and the trail stopped. They settled there for the night and their mother came to join them, and she showed them around the village with its house Tambaran, which they had never seen before, and the gardens of food which was also strange to them, and the great numbers of pigs about. They thought that it was a wonderful place. But their mother, still wishing to chastise them, said that the men of the place were away and that they could not eat any of the good food although they were hungry, and gave them only five bananas to eat. The next day they were still hungry and their mother was still resentful at the trick of the younger son so she still kept them hungry. Then she relented and they ate well and she told her son to go and bring their father to the place so that he could share the food.

The Story of the Tambarans and the Cassowary (Cont'd)

When the father came to the village the mother and her daughter had cooked a pig and yams and mamei and everything that could be wished for to make a feast. The man ate and ate but afterwards there was still a great amount of food left over. But nobody minded because there was so much food about.

The next day the woman said that she was going down to the river to wash and bring back some water, but she told them that she was not willing to go down there when the cassowary was there because it tried to chase her. None of them had heard of the cassowary at the water hole before so the boy said that he would go down first and kill the bird so that his mother could go to the water without being frightened. So he went down to the water and saw the cassowary and threw his spear, killing the bird.

When the boy slept that night, worried that his mother had not returned home with the water, he dreamed that his mother came to him and said, "It was me you killed at the water hole, not a cassowary, you must leave the body there and let it rot." The boy was grieved with the terrible weight of sin on him for killing his mother. He told his father but his father assured him that he could not ^{really} help it because of the disguise and they left the body there. Some months later, as told in the dream, they returned to the place of the death of the woman, and found all kinds of yams growing there. What was her body was now white yam and her heart had become the blood red yam which is still found in this area.

Appendix A

The Story of the Two Brothers.

There were two brothers in the village and both of them would go their own ways to the water and fish. One of the brothers would come back to the village with a few fish and the other would come back with many more fish than he could eat with the help of his own family, or his own kum or even with his own 'ara' or kindred group. Everybody wondered where he caught the fish and as the number of times increased that he brought back so many fish, his brother became very jealous of the success shown by the other man in fishing.

His brother was always asking him what his secret was in fishing but he would not tell. He told some lies but his brother soon found that he was not telling the truth and he became more insistent in his questioning. But still his brother would not tell him.

One day they were going fishing and both went their separate ways, but the jealous brother back-tracked and followed his fellow fisherman from a discreet distance. When his brother came to the water he saw him take off his head and go into the water. In the water the fish would nibble at the raw part of his neck and he would inhale so that the fish were sucked into his body, and when he was on the shore again he would exhale and leave the fish in the basket. While his head was in a banana leaf his brother played a trick, and he stole the head and hid it, so that the fisherman could not find it. When the headless body came from the water it died in a few minutes while trying to find its head, and the other brother was sorry that his joke had cost his brother his life. But he took the full bag of fish and said that a large animal had killed his brother and the people made a feast and soon forgot about it. But his brother did not, and went back to the body and buried it and looked for the head. When he found the head he was surprised to find that it had sprouted, and so he buried it and marked the spot. In the years that followed he paid attention to the tree which was growing from his brother's head and eventually it bore fruit which everybody knows now as the coconut. So he took a coconut to the village and gave the water and the meat of the coconut to his dog. The dog did not die and so he tried it himself and found that it was good to eat. Everybody in the place agreed that the coconut was a good form of food, and from that day to this if you are a good man coconuts will not fall off the tree onto you because they still have the human ~~xxx~~ thoughts of the fisherman.

Appendix A

The Story of The Bird Of Paradise.

One of the women of a village went into the woods to make a bag out of the stranded fibres of the yameni bush. She went a long way to find the right bush of the right size and took a long time over the small details so that the bush she chose would be the near perfection one that would make the best bag. At last she found the right bush in a place that she had never visited before and which she knew was not the right place for a person of her village to be. But she had found a really perfect bush and set to making the fibres which she would weave into the bag. She took great care and her work lasted until, before she realised it, it was quite dark. Then she was frightened and prepared to leave, putting the strands of the tree which she had prepared under her arms in order to carry them home without them becoming entangled. Then the spirit of the night came upon her and said, "You are in an area of the forest where you and your village are not allowed to go. It has been this way for many years and I do not like my domain to be disturbed." And so he turned her into a bird and the strands of the yameni bush were her feathers and her tail. That is why the bird of paradise is usually found in the most distant parts of the bush and why it has such long feathers.

The Story of the Coconuts and the Sago.

In the days gone by, two men had charge of the main food of the area. Uvit was in charge of the coconuts and Manduwan was in charge of the sago. They were both determined to look after their crops well but Uvit was lazy and Manduwan was conscientious, and no matter what Uvit did he always forgot to do something and this was usually very important. So they had a talk about it and Manduwan told Uvit everything he must do so that there could be no mistakes, and Uvit really did want to do a good job. So the next time Uvit was watching over the coconuts he did everything right, which took a long time and a lot of concentration for him, and afterwards he was feeling quite tired. Then he fell asleep under the coconuts which he was supposed to look after, and the ants went up and ate two of the three eyes of the fruit. Manduwan was annoyed about this, but there was nothing that he could do. From that day to this there has only been one of the eyes of the coconut which sprouts, instead of three as there was before, but the sago is still as it always was.

Appendix A

The Story of the Yams.

There was one man, and he had always gone to urinate in the same place near to his garden. In this place there was the hole of a kuka, or small land crab, and this often was the receptacle of the mans water. The man was worried about the disappearance of the bananas in his garden, and this night he stayed in the garden to see who was stealing his fruit. He hid himself close to a bunch of bananas which were ripe and waited. He did not have to wait long before a small lad climbed out of the hole of the land crab, climb up the banana tree with his little bag on his back and fill it with bananas. The boy was going back to the hole when the man caught him and asked him what he was doing. The boy insolently said that he was going to eat the fruit and the man, angry by now, asked him who were his parents, as he had never seen him in the village. So the boy said, "I am your child". The man was becoming more and more angry, and said, "Do not be so silly! I have no children."

With this start to their relationship, the boy told the man that while he had been urinating into the hole of the land crab, the boy had materialised out of this. The man eventually believed the story, and took the boy home. Then he was faced with the problem of how to tell his wife of the incident without it seeming absolutely stupid. The man took the child to his house and hid him in the firewood at the back of the building and told his wife that there was a surprise for her in the wood at the back of the house. The woman eagerly went to look, but the boy had turned himself into dirt and lay on the floor, and the woman could not find him. Then the man went to look and saw the child so he started from a different angle. He said to her that it would be wonderful if they had a child, and the woman agreed, then the man sprang up and said, "We have one, look," and he brought forward the boy and they both explained how it had happened. Eventually the woman believed in their story and took the child as her own.

Some months later there was a big feast and the man took his son, and showed him all the lines of taro, because there were only a few food crops in those days and taro was the most important of them. They went up and down the impressive lines of taro, but the boy trod upon one of them and they were in trouble, because this would surely mean that the creative magic had been broken and the next crop of taro would fail. All the people thought that this was a terrible thing to do and it was only on sufferance that they allowed them to stay at the feast.

The Story of the Yams (Cont'd)

When the feast was over the young boy said to the men of the place, "Can we have the broken taro as our share of the harvest, to take back with us, we don't care at all." and so they gave them the broken taro and thought no more about it. When they were on the way back to their house the boy told his father to throw away the taro and not to worry about food because he would see to it that there was plenty. So the man threw away the taro.

The next day the boy asked the man to show him all the ground that belonged to their kum, and the man took him around all the marks and boundaries which demarkated their ground. The boy took his father to one side and asked him to make a stone axe for him, and after the axe was made he forbade his father to sleep with his mother, to eat pig, to eat ripe banana or pawpaw, to wash himself or to clean his house. The man had seen enough of the powers of his son to keep to his word and so the boy went away into the land of the kum and did not see his father for many months. In this time he had cleared an area of ground and had cut wood for the fence. The fence had sprung together of its own accord and formed a garden with complete privacy. Then he depressed the ground with his heel and where he had done this yams grew and mamei grew and all the other things which are now found in the garden grew.

So the boy went back down to the house of his father and his father came out to meet him, but the boy told him not to come near to him and not to tread on the paths and not to eat with him because his father has been sleeping with his wife. Later on the crops were ready and the man had, this time, done as he was told, so the boy told him to proclaim a big festival. The man beat the garamuts and all the men from the villages for miles around came prepared for the feast. In this time the boy had gathered and decorated the new foods and had dressed in a fashion befitting a feast and addressed the people about. He said that their last feast had been useless and brought forward yams and mamei and all sorts of new food for them all. They were very impressed. After the feast he gave them all parts of the crop to take back with them so that they could all have these foods in their villages and throw away the taro. That is why there is wild taro in the forests and better crops in the village.

Appendix A.

The Story of The Yam.

In Jamei there was a feast for one of the four Tambarans of the year. It is the Tribal tradition that there are four Tambarans which each celebrate different things, or they might, in a few cases, be used to celebrate the same things; for instance a boy can be initiated in and one of, or all of, the four Tambarans. But, even though this feast was at Jamei, all the people for miles around attended the feast as was expected for a major occasion.

Kwami's son was at the feast where all the taros were lined up for inspection and approval, and although the boy was initiated, he still didn't appreciate the whole significance of the magic and the ritual. During the evening he stole a mask which had decorated a taro and this taro was to be one of the sources of the next years crop, and so it had great magical significance. He ran away with this mask and hid by a lake in the remoter parts of the tribal grounds, so that they would not find him for a long time.

In the night the boy had a dream, and he was told in this dream that the lake would dry up and the men must all be summonsed to the lake to plant cane in the bed of the lake. The boy was not too happy to do this as it seemed a foolish thing to do and he thought that a dream would not be accepted while his sin would be punished.

When the sky was changing from black through the salmon colours that he ralded dawn, a woman came to the lake to draw water. He called to her, and after her astonishment was over, he told her to tell all the men to come to the lake. The men arrived in great numbers and he lost most of his confidence, so he told them in a weak, but serious voice, of his dream. To his joy and amazement they all believed his story and brought cane and planted the sticks in the dry bed of the lake. He gave them all the warnings of the taboos connected with the usual plantings, and they accepted this and went away. Six months later they returned and the lake bed was a garden full of yams and namei. Each man took the yams to his village and from then on there were yams in the villages.

Appendix A

The Sun Story or Tamukwien the Bird.

In the early part of the history of Kuminibus Village, there was a festival at which all the larger birds were to attend to a masalai, which is a type of spirit found in this area. The spirit was to be brought into the village in the form of a stone and was to be placed in a position of respect in the village because it was a sun spirit. There larger birds painted themselves as befits a special occasion, and went to collect the sun spirit.

But when they came to the dwelling place of the spirit, it was not there and they could not find it. They searched the whole area in vain, and returned to the village where they found the sun stone with the spirit in it. They were annoyed and asked the stone why it had made a fool of them. The stone replied that it had not done this on purpose, the smaller birds had been very dissapointed at not being included in the festivities and so had decided to carry the stone on their own without telling anybody. Only one of the gaily coloured birds stayed in the area, this was Tarukwien, and he stayed to look after the stone with the spirit, called Bagu, in it. Now when the people of the village go to fight or to feast at another place they tell the stone and the bird and nobody can enter the village because of their protection.

Appendix A

The Story of Dingag the Spirit and Yenbinjen the Man.

Yenbinjen was very important in his village, he was in charge of the yams, which means that he would perform the magic for the success of the crop and would tell everybody when to plant and when to have the big feast. His was a responsible position. During the time that a yam is under the ground everybody of the village must behave in accordance with the rules of the society. If they do not behave in such a way, then the crop will fail, but it is even more serious when Yenbinjen does not do the correct things. How will the young people of the village ever learn what is right or wrong, if the man in charge of the yams is incorrect in his behaviour?

So it was that the man was away from his wife for six months every year because of the yam harvest. This year was the usual year with Yenbinjen away for many months, when one night a spirit came in to her house looking like a man, actually, looking quite like her husband. The woman was quite perturbed by his presence because of the effect it would have on the community if he stayed, and so it took a long time for the spirit to seduce her. The spirit came back the next night and then the night after, and as her resistance weakened he was a regular visitor to the house.

By this time it was obvious to the other women that there was something wrong, because the woman was constantly worried, and was always secretive, not letting the other women into her house. Soon they found out what was happening, and it was not long before the other men knew that Yenbinjen was visiting his wife at night. They were furious, of course, and surmised all the other men to hold a meeting of all the tribe and to question Yenbinjen about his actions during the past month. At the hearing, Yenbinjen was astounded, and thought this was a rather silly trick somebody was playing on him.

After the meeting and the abuse he had suffered, Yenbinjen went to his wife and asked her about it. She of course was bewildered. After some talk they had come to no conclusion, and the man decided to wait about the house that night and find out what was really happening. He waited while his wife behaved as usual, and felt most uncomfortable because of the flies and the mosquitoes, and was in a bad mood all the time. When the spirit came to the house in disguise the man stepped out and speared it in the heart. The speared man, in the night, ran into the nearby stream and vanished. They could see his footprints go into the water, but they did not come out on the other side. The water was red with blood, and on the bottom of the stream was a snake. By this time the man was sure that it must have been a spirit which had caused all this trouble, so he killed the snake, and as he had surmised, the snake disappeared and the spirit went away from the village. Now every man of the village was aware of the

The Story of Dinga g the Spirit and Yenbinjen the Man.(Cont'd)

presence of a spirit in the area, and the spirit knew that his whereabouts would soon be discovered. And so the spirit hid in the men of Yenbinjen's kum, and because of the spirit's lusty nature, all of that kum now have large families. This is shown in the census figures for the Kuminilus Village where all of this kum do actually have large families.

When the water subsided, when the water was gone, the man found only one duck on a lake, and he thought that the duck was the spirit. He thought that the duck was the spirit, and he thought that the duck was the spirit. He thought that the duck was the spirit, and he thought that the duck was the spirit.

The man then went to the lake and put down the net. He thought that the duck was the spirit, and he thought that the duck was the spirit. He thought that the duck was the spirit, and he thought that the duck was the spirit.

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Appendix AThe Story of the Flood.

After Kumbili had broke~~d~~ the stone in Sumbri and the people there were washed all over the World, some of them were carried by the water to the Maprik area, but most of them had died by then. Only one man and his dog were left because they clung to a coconut tree and were able to endure the flood until the water subsided. When the water was gone the man threw down a coconut and found that the ground was hard, so the man climbed down and walked about. he found only one duck on a lake, and the duck said that there was nothing else, only himself and the man and the dog. There was no food, and the man thought that everything was hopeless for him. That night he slept by the coconut tree and dreamed that a spirit had told him to make wooden carvings of men and women and plants, trees and animals.

The next morning the man made the carvings and put them into the lake as the spirit had said. The spirit then visited the lake and the carvings lived but stayed in the water. Then the man made them a house Tambaran and a village, and fields to put the food into and pens for the pigs. Then he made wooden carvings so that the people who had been born in the water would not forget that they had been wood themselves. Then he introduced the people to the place and they lived in the houses, one man and one woman to each house, and he prepared a feast and they all attended.

The people lived happily in the village, and eventually one of the women became pregnant. The people all went to catch a pig and firewood and they made a big fire so that they could cook the pig and the woman when they had cut the baby out of her. While the men were away trying to catch a pig and the women were collecting firewood the woman was crying near to the house Tambaran. All of a sudden the House Tambaran fell down and the centre pole stepped out to the woman and asked her why she was crying. The woman told him that they were going to kill her so that her baby could live and that they would eat her. The Tambaran pole told her to collect water from the stream, which she did, and he gave her some to eat and rubbed some on her stomach and went back to the House Tambaran, which reformed around him.

The Story of the Flood(Cont'd)

When the people came back with the firewood and the pig they saw that the woman had given birth to the baby naturally and were shocked. And when the next baby was born the woman helped and it was born naturally, so the numbers of people increased and they were ~~all~~ happy in the village.

The children usually played in the area in front of the House Tambaran, but in time the pole of the Tambaran was angry at this and he killed a boy and a girl. When the rest of the saw this they too were annoyed and they asked the pole why he had given them life in the lake and given them natural birth and then kill two of the children. The pole could not give any sensible reason so they burnt the House Tambaran, and the pole ran down to the Sepik and was never seen again.

Appendix A

The Story of Kumbili.

In the place called Sumbri, which is the place where all the people of the Earth came out of the ground, near the Chambri lakes, Sumbri was the main food. It was the only food on the Earth at this time and was eaten by the one man and woman who were living above the ground. These two people made a house near to a plentiful supply of the food and used to prepare and eat it on the one side of the house. Under this house is where the hole formed and the first people came from the underworld out onto the Earth. The man and the woman prepared Sumbria for them so that all these people could eat. And there were many people, and the food supply ran short, completely finishing when the last people were above the ground. This meant that the man and the woman would go short of food.

Amongst the people who had appeared from the ground was a boy named Kumbili. He had no father or mother, and so he stayed in the house of the man and the woman for that night. The man was so hungry that he could not sleep, so he went and woke his wife, and they both cut Kumbili into pieces and cooked him, drinking the soup and eating the flesh. In the morning when they awoke they found that the boy was still there, and they asked him what they had eaten the night before. The boy said that they had eaten a stone, so they all went outside while he cut a stone to show them. Out of the stone came a torrent of water and all the new people to the World were washed away, landing in many different places when the water subsided. Out of the stone came animals also, and plants and trees of many kinds, and these were scattered about the place as well. That is how there are people in all places and how there is food everywhere.

Appendix A

The Story of Mambuta.

When the first men came to the Maprik Area they used to have their festivals at a place called Wapikiti. These were regular occasions and two yams always used to attend them, their names were; Mambuta and the other was called Kitpi. These two usually fought together but at this festival they consolidated their forces and when a man came from the feast, they overpowered him and took his feathers which he was wearing for the feast, and they ran away into the forest where they buried themselves into the ground to hide.

The people of the village chased them to punish them but could not find them. All they found was a couple of new shoots in the ground of a kind they had not seen before. They put cane around these two shoots to stop the pigs eating them and unwittingly gave the yams no chance of ever digging themselves out of the ground again. When it was time to harvest the new food the yams had died as far as running about was concerned but would still grow when planted in the ground. That is how there were yams in the area.

Appendix B

Area Survey of the Maprik Census Division

Coffee trees in the Area

Village.....	Year.....	1st. Year.....	1-2. Years.....	2-3. Years.....	3-4. Years.....	4-5. Years.....	5-6. Years.....	TOTAL.
Chepagan.....	1966.....	1238.....	94.....	311.....	311.....	311.....	311.....	1643..
.....	1967.....	.....	1240.....	94.....	311.....	311.....	311.....	1645..
.....	1968.....	.....	1269.....	94.....	311.....	311.....	311.....	1674..
Maprik No. 1 & 2.....	1966.....	59.....	1602.....	261.....	261.....	261.....	261.....	1922..
.....	1967.....	59.....	1602.....	261.....	261.....	261.....	261.....	1922..
.....	1968.....	799.....	867.....	459.....	959.....	470.....	470.....	3524..
Bainyik.....	1966.....	.....	1566.....	1493.....	1493.....	1493.....	1493.....	3057..
.....	1967.....	.....	1566.....	1491.....	1491.....	1491.....	1491.....	3057..
.....	1968.....	228.....	58.....	778.....	1458.....	1229.....	1229.....	3751..
Kadabu No. 1.....	1966.....	65.....	507.....	341.....	341.....	341.....	341.....	913..
.....	1967.....	399.....	709.....	507.....	507.....	507.....	507.....	1900..
.....	1968.....	704.....	444.....	66.....	588.....	132.....	132.....	1931..
Kadabu No. 2.....	1966.....	402.....	394.....	394.....	394.....	394.....	394.....	1819..
.....	1967.....	263.....	4165.....	128.....	1409.....	1409.....	1409.....	2965..
Jamei.....	1966.....	126.....	839.....	591.....	591.....	591.....	591.....	2533..
.....	1967.....	563.....	839.....	591.....	591.....	591.....	591.....	3026..
.....	1968	14	549	377	1071	591	977	3579

(4)

Appendix B

Area Survey of the Mapprik Census Division
Coffee Trees in the Area

Village	Year	1st Year	1-2 Years	2-3 Years	3-4 Years	4-5 Years	5-6 Years	TOTAL
Loneim	1966	100	321	673	190		2317	3601
	1967	297	157	420	673	190	1655	3402
	1968			271	673	190	1912	3046
Baranga	1968			332	1105	237		1674
Imbia	1967			108	71		938	1117
	1968	140		108	71		938	1257
Balogwil	1966			124		560	1239	1923
	1967		170		124		1876	2179
	1968	521		122	124		1876	2743
Yamikum	1966	26		1950		6977		8953
	1967				1576	267	6521	8484
	1968		167	1038	1261	337	6397	9209
Kambangwa	1966	243		412		3675		4330
	1967		243	113	612		3673	4641
	1968	59	243	243	612		3673	4870

(2)

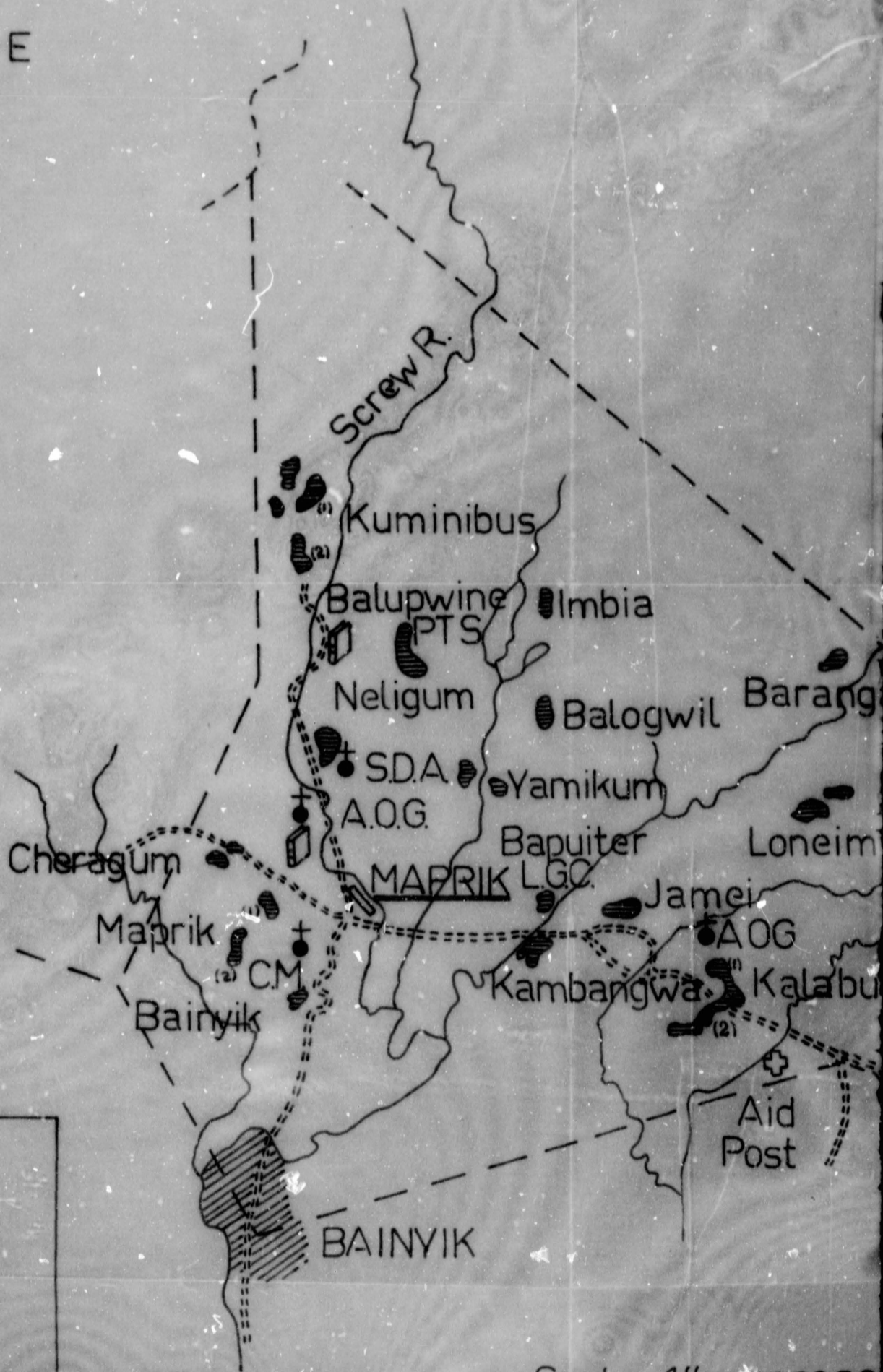
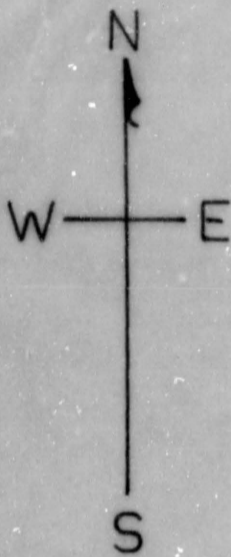
Appendix B

Area Survey of the Maprik Census Division
Coffee Trees in the Area

Village	Year	1st Year	2-2 Years	2-3 Years	3-4 Years	4-5 Years	5-6 Years	TOTAL
Meligum No 1	1966	161		732		1546		2439
	1967	358		734			1461	2553
Meligum No 2	1967	83					2105	2188
	1968	83		148			2015	2246
Kuminibus No 1	1965			98		1990		2088
	1967	194		98		111	2111	2514
	1968	679	291	243	980	209	2111	4513
Kuminibus No 2	1966	402	128	394			895	1819
	1967	263	1165	128			1409	2965

MAPRIK PATROL No 8
 MAPRIK

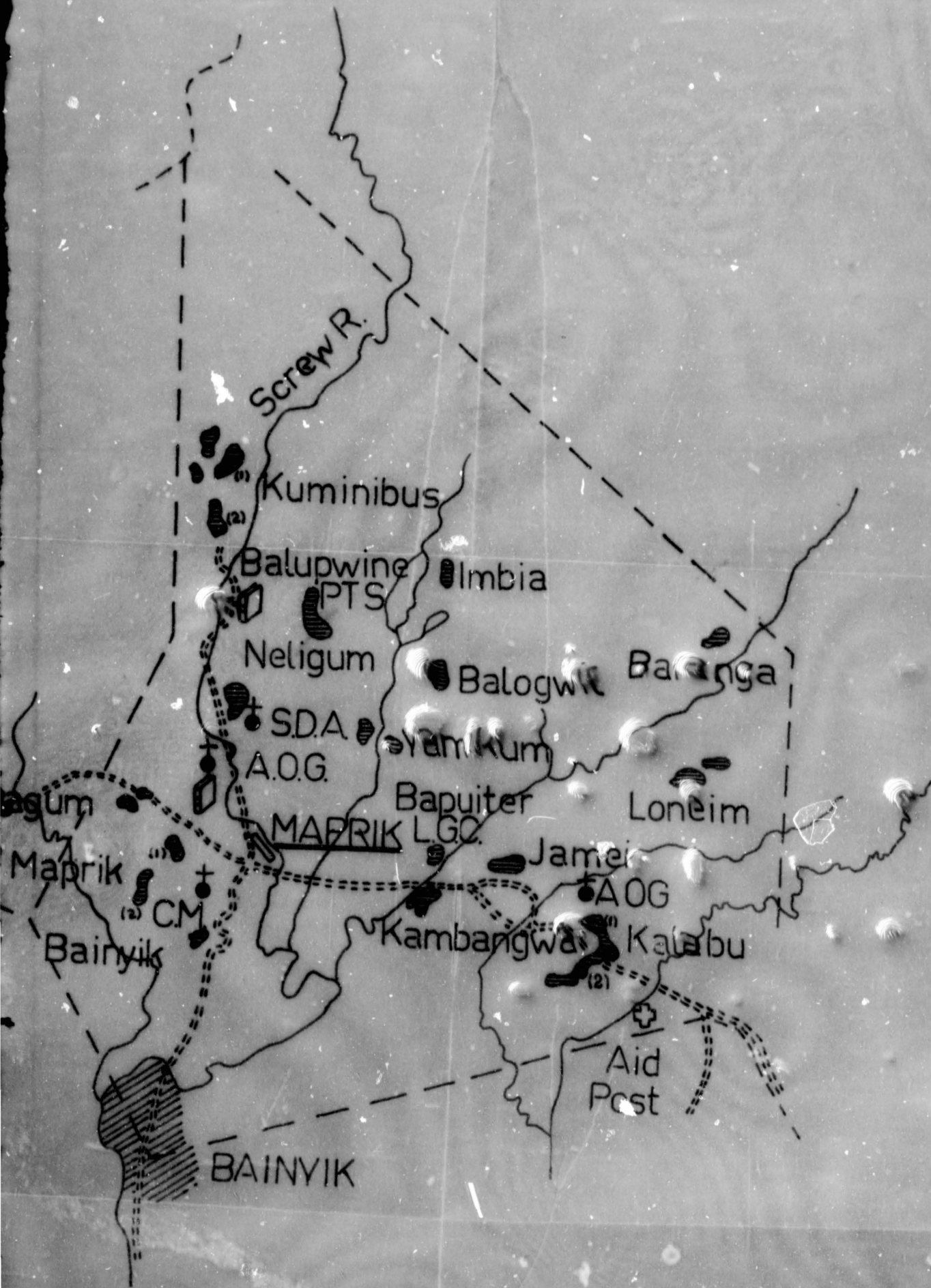
1967



Legend	
	Roads
	Rivers
	Missions
	Schools

Scale 1" represe

MAPRIK PATROL No 8 1967/68
MAPRIK



Scale 1" represents 1 mile



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of..... EAST SEPIK Report No..... 9 of 1967-68.....

Patrol Conducted by..... R. BLACKBURN C.P.O.....

Area Patrolled..... NORTH WOSERA.....

Patrol Accompanied by Europeans..... NIL.....

Natives..... NIL.....

Duration—From...11/...6.../1968...to...13.../...6.../1968...

Number of Days...3.....

Did Medical Assistant Accompany?..... NO.....

Last Patrol to Area by—District Services...17.../...4.../1968

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

Map Reference..... FOURMIL WEWAK MILINGH KAI.....

Objects of Patrol..... TO TAKE OVER FROM MR S. ORERE AS COUNCIL.....

..... ADVISOR TO THE WOSERA LOCAL GOVERNMENT COUNCIL.....

Director of District Administration,
PORT MORESBY.

Forwarded, please.

15/7/1968

E. L. Hicks
District Commissioner

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

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

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

.....

.....

.....

Amount Returned to Store

10021
67.8.31

(11)

67-1-4



District Office,
WEWAK.

16th July, 1968

Assistant District Commissioner,
MAPRIK.

P/R.

MAPRIK PATROL REPORT NO.9 of 1967/68

Thank you for the above report and your covering comments.

Please bring to Mr. Blackburn's attention that a report on a 3 day patrol should not take approximately 30 days to complete and submit.

E.G. Hicks
E.G. HICKS
DISTRICT COMMISSIONER

c.c.
Director,
Department of District Administration,
KONEDOBU, PAPUA

For your information and records, please.

E.G. Hicks
E.G. HICKS
DISTRICT COMMISSIONER

67.8.31

10

67-1-4



District Office,
WEWAK.

16th July, 1968

~~Assistant District Commissioner,~~
~~MAPRIK.~~

MAPRIK PATROL REPORT NO.9 of 1967/68

Thank you for the above report and your covering comments.

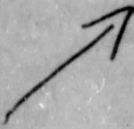
Please bring to Mr. Blackburn's attention that a report on a 3 day patrol should not take approximately 30 days to complete and submit.

E. G. Hicks

E.G. HICKS
DISTRICT COMMISSIONER

c.c.

Director,
Department of District Administration,
KONEDOBU, PAPUA



For your information and records, please.

E. G. Hicks

E.G. HICKS
DISTRICT COMMISSIONER

9

67-3-7/312

Department of District Administration

M A P R I K.

East Sepik District.

9th July, 1968.

The District Commissioner,
East Sepik District,
WEWAK.


M A P R I K PATROL REPORT NO 9 of 1967/68.

Forwarded herewith Mr. Blackburn's report for a brief patrol to the Wosera.

The main purpose of the patrol was for Mr. Blackburn to take over as Administration Adviser of the Wosera Local Government Council for Mr. Simon Orere. The object was achieved.

The report though brief is interesting. Mr. Blackburn needs to pay a little more attention to his typing. The road from NUNGWAIYA to the resettlement area is on the District Development plan but its construction is dependant on 1. The approved design of two bridges - one crossing the ANOGU and the other crossing the NANU River and 2. The availability of staff to supervise such a road. Mr. Blackburn's report on customs of the people is interesting and he is to be commended for his efforts in obtaining this information.

Copies of the patrol instruction and claim for camping allowance are attached.


H.J. Cockburn
Assistant District Commissioner.



8

TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....

Our Reference..... 67/3-7

If calling a k for MJC/mc

Mr.....

Department of District Administration,
MAPRIK.

East Sepik District.

4th June, 1968.

Mr. R.C. Blackburn,
C.P.O.
MAPRIK

PATROL INSTRUCTIONS.

MAPRIK PATROL NO 9 of 1967/68.

Dear Sir,

Would you please prepare to leave on a special patrol to the Wosema Council Chambers. The object of the patrol shall be to take over as Administrative Adviser from Mr. Simon Orere whose departure to the Administrative College, Port Moresby is imminent.

Naturally it is anticipated that because of the nature of the patrol your report shall be brief. However, you should comment on any item which normally comes under patrol headings that catches your eye.

Yours faithfully,

M.J. Cockburn
Assistant District Commissioner.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

DISTRICT East Sepik
 Report No 6 of 1967-68
 Patrol Conducted by R. Blackburn, C.P.O.
 Area Patrolled North Wosera.
 Patrol Accompanied by Europe ans Nil
 Patrol Accompanied by Natives Nil
 Duration From 11-6-68
 to 13-6-68
 Number of days 3
 Last Patrol to Area by D.D.A. 17-4-68
 Map Reference Fourmil Wewak Milinch Kai
 Objects of the Patrol To take over from Mr S. Orere as
 Council Adviser of the Wosera
 Local Government Council.

MAPRIK PATROL REPORT No 9 of 1967-68.

Journal

11-6-68 Tuesday

11.a.m. departed Maprik for Wosera with Mr S.Orere to take over from him as Council Advisor, Wosera Council. Went through most of the books.

12-6-68 Wednesday

Checked Suspense Ledger, Cash and Projects Ledgers. Talks with some of the Councillors and heard complaints.

13-6-68 Thursday

Typed part of handover-takeover, as Mr Orere returned to Maprik, sick. Attended Council Meeting. Returned Maprik 4.p.m.

Maprik Patrol Report No 9 of 1967-68

Introduction

The Patrol spent only a short time in the area patrolled and completed the handover-takeover before returning to Maprik. No more than three days could be given to the work because Mr Orere was due to depart for Port Moresby the day after the Patrol stood down. There were no difficulties, and the stay in the area was uneventful.

Villages

All the villages through which the Patrol passed had been passed through before by the officer conducting the patrol. Until recently there has been a restriction on work in the villages because of the yam season, and the villages have been kept tidy and nothing more, but since the restrictions were lifted last month there has been a noticeable amount of housing improvements carried out.

Roads and Bridges

On the way to Wosera, via Kunjingini, the road was the scene of activity, because Monday is the day for work on the road. The Councillors give the people a certain amount of work to do on the road, cutting the grass and filling in the ruts and holes. The question of road maintenance was discussed at the council meeting and was treated as a matter of importance.

The main need for roads, as the people see it, is so that they can transport their coffee and rice to Bainyik for sale. The construction of a bridge at Nungwaia was discussed after the meeting. The people have placed six kwila logs in the place where the bridge would be and are waiting for the Council to give them cut timber to complete the work. This conversation resulted in the discussion of a road to the resettlement area at Gawanga. A road, the people say, would result in more people staying in the area permanently and in the planting of coffee by the resettlers.

Advice was given to the councillors that packing holes in the road with soil alone was not adequate. Some places on the road need constant attention because of the swampy nature of the surrounding land. It was noticed that logs are being used to provide a firmer foundation in these cases.

Anthropology

When a man marries a woman in the village there is seldom a ceremony. If the man is from a different family to that of the woman he will have to pay for her with rings, pigs and money. The woman can be paid for by exchange of a woman from the man's family or by the first child of the marriage. Where the man and the woman are closely related there is no payment necessary.

After payment is made the man and the woman go into the man's house and stay there for about five days. Then they go to a nearby river and wash, and are considered to be married.

There are many cases of the marriage not being a success, and in these cases there is no formal divorce, the man sends the woman back to her parents and receives back the money and rings that he paid for the woman. He can sell her to another man where the other man has been the cause of the break-up of the marriage. Marriages that do not last are very common in the villages, and there is no disgrace in this.

When a couple are newly wed they may be given a child by friends or relatives. Relatively old people by village standards, once their own children are married and have moved away from the family, are given a child by the married children, and treat this as a favour.

It is the accepted thing in most places that when a man dies, it is the choice of the surviving brother to take the man's wife or wives if he chooses. If the man does not want to marry the woman he receives the bride price for her. In the case of the woman being survived by the man there is a return of the bride price money only in the case where there was no issue by the marriage.

The people here have the Sun, the Water and the Yam Spirit, Yamtal, as their sacred Spirits. To work any productive magic all four must be asked to help, and in this it is the work of one man in the village to summons this aid. The worker of sorcery has to strictly observe the limitations of the yam season, although these are somewhat relaxed with other people. Other people can drink water and work on the road on Mondays, but the sorcerer can only occasionally drink hot water. No man can sleep with his wife for the six months that the yams are in the ground nor can they eat soft fruit, coconuts or shave or wash or clear the area around their houses.

When it is time for the planting of the yams, the old men of the place bring out the yam stone which is about two feet long and in the shape of a yam. This stone is given to the sorcerer as well as the round, flat mamei stone, and it will aid him in the rituals of the pre-planting festivities. The celebrations over these is a more widely celebrated dance where the young men can join in, and in this the three drums and the three note bamboos are used.

The yams are planted and a juice made from vine and leaves is poured over the plant to irritate it so that it will stretch into the ground to get away from the irritant. The yams are harvested in the middle of the year and there is an inter-kinship group competition to see who has the largest yam. The winner of this receives pigs from the other kinship group and makes a speech at the celebrations of the yam harvest in which he ridicules the other kinship group for its poor effort. It is a strange custom that there is only one man to perform the sorcery when there is a competition as a result of it all.

In the kinship groups, there are two groups in every village and a man usually takes the group of his father, although he can choose and he can change his group if he wishes to. The man takes his group after he has been initiated, and is given his 'Poroman' or partner. This partner will be his equal and opposite number in the kinship system. When the man kills a pig he or his kinship group cannot eat the meat and it is to his partner that the man give the pig. There is a friendship link as strong as family ties between the partners.

As the yam crop is influenced by one man's sorcery, then the misdemeanour of one man of the village can spoil the crop of every other villagers. Before contact with Europeans, the village men would kill and eat anybody who broke tribal laws in this serious manner. Now they have a meeting of the elders of the village and abuse the man and his relatives, who stand up with the man to defend him in the court of the elders whether or not ~~mix~~ he is in the wrong.

Political Development

Discussions with the people who were in the area of the Council House show that the people are reluctant to pay tax without a greater knowledge of what the tax will be used for. The main worry was that the taxation review committee who would give exemption from tax in cases where a person could not reasonably be expected to have the money would not be efficient. This worry was for the sake of the old people of the village. The system was explained to them and when it was seen that the advice of the village Councillor would be sought in any disputed case then the people were happy with the explanation.

In this discussion the parallel was drawn between the Council and the House of Assembly. The people are very conscious of the House of Assembly and the way in which their member in the House can help their area. As seen in the Maprik area the people are worried at not having visits from their Member since his campaigning. The radios which the Council has issued to the villages are found to be of great value in reporting of the decisions of the House on matters concerning the area. The villagers are also interested in the comments of people of other areas which are broadcast in a series of letter-reading programmes. In this the Woseras are learning the views of people with different ideas and different social systems to their own.

Missions

The missions at Kinjingini and Kaugia were passed by the patrol on the way to the Council. The influence of the missions is seen in the people's legends. They talk of the Sun Spirit which can destroy yams and the Water Spirit which can ensure a good crop, and end by saying that it really depends upon God. Some stories have become crossed with Bible stories and the effect is quite fantastic.

The effect of the missions and the Administration was thought to be satisfactory by the people, who think that if there were missions without any other influence in the area their own beliefs would be taken away from them, and they are happy to have people in the area who respect their beliefs and are interested in them.

Agriculture

The only thing that was found out in this short patrol was that the people water their coffee. This does not seem to be very important, but tribal traditions do not allow the watering of the yams or the mamei which are the staple food crops. It is therefore a break from tradition that the people water their coffee trees. In the local language there is no name for coffee or rice, whereas there is for books and other introduced things, so it can be assumed that these cash crops are separated in the peoples minds from their traditional existence. The growth of coffee and rice in the area means a sacrifice of land which is a restricted commodity, and this is why the area of land in the Gawanga which has been given to the people by the Government is valued.

Carriers

In discussions with the Councillors regarding a future patrol the provision of carriers was guaranteed. It was stated that there was seldom a long way to walk, and the people were always willing to carry patrol equipment because they appreciate the visite of members of the Department.

W. Blackburn
c. p. o.