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OF PAPUA NEW GUINEA

# **PATROL REPORTS**

DISTRICT: East New Britain

STATION: Pomio

VOLUME No: 3

ACCESSION No: 496.

1962 - 1963

Filmed by/for the National Archives of Papua New Guinea,  
PORT MORESBY - 1989.

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# Papua New Guinea Patrol Reports

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PATROL REPORTS NEW BRITAIN DISTRICT 1962/63

POMIO

<u>Report No.</u>	<u>Conducted by:</u>	<u>Area Patrolled.</u>
Pomio 2-62/63	C.T.Campbell	Extended Kol and extended Mengen Census Divisions
" 3-62/63	C.T.Campbell	Mamusi Nos 1 & 2, and Inland Melkoi
" 4-62/63	R.J.Burke	Mansong Census Division
" 5-62/63	C.T.Campbell	Coastal Melkoi
" 7-62/63	R.J.Burke	Mamusi Census Div. No.1&2
" 8-62/63	N.Grant	Kol, Extended Kol and Extended Mengen C/Ds
" 9-62/63	R.H.Gibbs	Part East Mengen Census D.
" 11-62/63	R.H.Gibbs	Coastal and Inland Melkoi and Mansong Cesus Divs





TERRITORY OF PAPUA AND NEW GUINEA

48-1  
SUB. DISTRICT OFFICE  
25 JAN 1963  
KANDRIAN

# PATROL REPORT

District of NEW BRITAIN Report No. POM - 2 62/63

Patrol Conducted by C.T. Campbell, Patrol Officer Grade 1

Area Patrolled Extended Kol and Extended Mengen Census Divisions

Patrol Accompanied by Europeans Mr. R Tevlin, Agriculture Officer

Natives 11

Duration—From 14/7/1962 to 25/8/1962

Number of Days 43

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services 11/1961

Medical 3/1962

Map Reference Lands Dept fourmil series

Objects of Patrol 1. Census revision 2. Location of uncensused groups.  
3. Routine administration

Director of Native Affairs,  
PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

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

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

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

.....

.....

.....

67-10-24

14th March, 1963.

The District Officer,  
New Britain District,  
RABAU.

PATROL REPORT NO. 2/1962-63 - POMIO

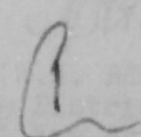
Receipt of the abovementioned Patrol Report  
is acknowledged with thanks.

The content of the Report itself is very  
adequately covered by the remarks of the Assistant  
District Officer.

The Anthropological Section has been read  
by the Government Anthropologist who has commented that  
the notes are of value and interest.

I am gratified to note that detailed Patrol  
Instructions were provided.

Mr Campbell's persistence in gathering in new  
people is to be commended.

  
(J. E. McCarthy)  
Director.

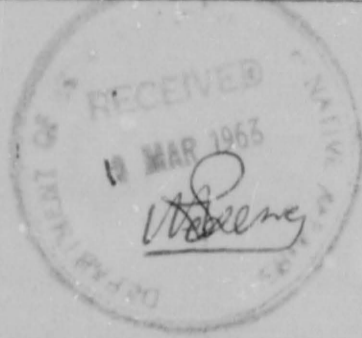


67. 10. 24



TERRITORY OF PAPUA AND NEW GUINEA

Telegrams  
Telephone  
Our Reference..... 67-4-8  
If calling ask for  
Mr.....



District Office,  
RABAUL.

4th March, 1963.

The Director,  
Department of Native Affairs,  
KONEDOBU. PAPUA.

POMIO PATROL REPORT NO. 2 OF 1962/63.

- .... 1. A copy of 67-3-10 of 5th February, 1963, from the Assistant District Officer, Kandrian, is attached to the above report. The comments cover most aspects of the report.
- 2. There seems little possibility of any real economic advancement for most villages in the area patrolled. The solution might be settlement on areas nearer the north coast around MOKEI MOKEI and BAGO.
- 3. Patrol Officer Grant is on patrol in the Extended KOL and MENGEN areas at the present time and he will report further on the potential of these areas.
- 4. I agree with the Assistant District Officer that the patrol was well conducted, but there is no excuse for late submission of the report.

*K.A. Brown*  
(K.A. BROWN)  
Acting District Officer,  
West New Britain.



District Office,  
RABAU.

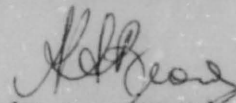
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67-4-8

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Department of Native Affairs,  
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4. I agree with the Assistant District Officer that the patrol was well conducted, but there is no excuse for late submission of the report.



(K.A. BROWN)  
Acting District Officer,  
West New Britain.

67-3-10

Sub-District Office,  
KANDRIAN.

5th February, 1963.

District Officer,  
West New Britain,  
ABAUL.

POMIO PATROL REPORT No. 2/62-63  
EXTENDED KOL/MENGEN

Forwarded herewith please find three copies of the above report by Patrol Officer Mr. J.I. Campbell. I offer the following comments:

Native Affairs (Extended Kol)

It is pleasing to note that there has been an improvement in the living conditions of these people. However, it is obvious that there must be a lot more basic administrative work done by P.H.D. and D.A.S.F. officers as well as our own field staff before anything like a satisfactory state of affairs will exist. It appears that Mr. Campbell again has contacted some previously uncensused natives and has added 58 new names to the records - 55 from the Extended Kol.

The new village of Maningugule does not appear in the village directory and this fact should be noted.

I gather that the villages at present situated on ridges have been sited there for defence purposes. If they can be encouraged to settle in the more fertile river valleys this should assist in closer settlement and better administration.

The D.A.S.F. Extension Officer, Mr. Tevlin, who accompanied Mr. Campbell has been transferred from Pomio and no successor has been nominated. It is to be hoped that whoever succeeds him will take some practical steps towards improving the people's subsistence agriculture as a result of Mr. Tevlin's survey.

Native Affairs (Extended Mengan)

It is disappointing to hear that there has been some retrogression in part of the Extended Mengan, particularly in view of the constant - and purposeful - patrolling of recent years. Strong measures must be applied to ensure that lawful instructions are carried out. However, food supplies and health seem to be improving and this is one of our major objects in the area.

The Pakia group should be encouraged in developing cash cropping. They are unfortunately situated geographically and unless they can find suitable



suitable/ land nearer the coast they will have to resign themselves to long perterage. They have been encouraged by top prices paid for their vegetables at Pomio. In fact I feel ~~it~~ that the prices are too high (1/- per pound for potatoes). For the present the construction of a vehicular road from Pomio to Pakia is out of the question.

#### Resettlement

I agree with Mr. Campbell that we should encourage the people from Manu and Mematarmi to improve their lot on their home ground, rather than attempt re-settlement on the North Coast. If they can find better agricultural land in their own area but nearer to Ulamona, all the better, but the site should be of their own choice.

#### Native Agriculture and Livestock

Where there is a spontaneous desire to indulge in cash cropping and it is practicable this should be encouraged, but generally speaking I think we should concentrate on improving subsistence gardening and a better diet initially.

#### Medical and Health

The general standard of health and hygiene appears very poor and there is a lot of basic work to be done in health education. All field staffs can assist in this and our officers must be prepared to apply co-ercion. I know Mr. Campbell has done quite a lot in this field and is to be congratulated in driving this point home. It is hoped that the Medical Assistant at Pomio will be able to find time to again patrol the area or at least inspect the new Aid Posts.

#### Education

A formal education programme for this area seems somewhat premature. The people must firstly be settled.

#### Anthropological

Mr. Campbell has dealt well with this section and has provided some interesting and valuable data. Child marriages are being actively discouraged, but it will probably take some to stamp out this insidious practice. Mr. Campbell would do better to use strictly English terms rather than Pidgin, even though it is sometimes difficult to relate some of the Anthropological terminology to the local social structures.

#### General

Although this patrol was completed in August the report was not received at Kandrian until late January. On my recent Patrol Post inspection I took this matter up personally with Mr. Campbell. Since Mr. Oakes left he has certainly been exceptionally busy, but he must realize that one of the first major tasks upon completion of a patrol is the submission of a report. No subsequent patrolling should be undertaken until the report of the earlier one is submitted. It is a pity that his excellent field work is flawed by his procrastination.

He should also take more care in typing his reports. There are still too many spelling errors and the obvious typing errors and omissions should be corrected on all copies.

However, the main value of a patrol is the work achieved in the field and I know that Mr. Campbell carried out this patrol in a thorough, purposeful and intelligent manner.

Would you please pass the claim for camping allowance and have the cheque forwarded to Mr. Campbell at A.S.O.P.A.

*A.D. Steven*  
(A.D. Steven)

Assistant District Officer

c.c. O.I.C.  
Pomic.

Mr. C.T. Campbell,  
Australian School of Pacific Administration,  
Mosman,  
New South Wales.





TERRITORY OF PAPUA AND NEW GUINEA

*In Reply  
Please Quote*

No. 67-7-1

Patrol Post,  
Pomio,  
NEW BRITAIN.

13th July, 1962.

Mr. C. T. Campbell,  
Patrol Officer,  
POMIO.

Instructions for Patrol to Extended Kol and Extended Mengen  
Census Divisions.

As discussed verbally with you, you will proceed on a patrol to the above census divisions departing Pomio on 14th July, 1962.

Please carry out census revisions of these divisions. I understand there are quite a few uncensused natives in these areas. Please make every effort to record the names of these people and treat this matter as the main object of the patrol. Also I have suspicions that in the past people have taken their names out of village books stating they were migrating and have failed to record their names at another village. Please check the village books carefully for people who may be in this category and if any cases are found, I consider court action is warranted.

Where required, please "prosecute villagers for continuing breaches of the Native Administration Regulations relating to village hygiene and housing, particularly in view of the fact that the people have received repeated warnings from patrols in the past." (Memorandum 67-4-6 of 5th January, 1962, from the District Officer, Rabaul to the Assistant District Officer, Kandrian, refers).

There are villages in these census divisions which are migrating to new sites and to the north coast. Please investigate the present situation in these movements.

Please complete a village card for all villages in these census divisions, for record purposes at this office.

Please carry out basic anthropological research on these people especially on the social systems. If time permits, also please examine their inheritance patterns, trading arrangements, and marriage practises. I understand one of the main problems on the social side is child marriage. Please make a thorough examination of this.

Please compile a list of villages and hamlets together with alternate names where they exist. This will be very useful at this station for native labour work.

Please compile four copies of a map of the area you cover showing patrol route, villages, hamlets where their position is known, Census Division and Sub District boundaries and other points of interest. The extra two copies are required for this office and Kandrian as I believe there will be a number of village site changes.

Please check whether there are any outstanding matters for attention on the Matters for Attention on Patrol Files for these Census Divisions before you depart.



As requested by the Medical Assistant, Pomio, please take with you into this area the two Aid Post Orderlies who are to try and establish an Aid Post in the Extended Kol. Please give these Aid Post Orderlies every assistance. Should the Extended Kol people agree to the construction of an Aid Post please give every assistance in the establishment of the Aid Post buildings and the Aid Post Orderlies residence. (Memorandum 16-12/9 of 10th July, 1962, from the Medical Assistant, Pomio, refers.)

The length of the patrol is to be approximately 35 days however I will leave this to your discretion as I believe a fair amount of time will be required to locate the uncensused people.

The native police who will be accompanying you will be Constable First Class DINAS and Constables SINARA, KAIKRU, BANGINDO and SEKEN.

Your patrol number will be Pomio 1-62/63.

In conclusion I would like to wish you the best for a good patrol.

*George D. Oakes*

(George D. Oakes)  
Officer in Charge.

c.c. A.D.O., Kandrian.

TERRITORY OF PAPUA AND NEW GUINEA.

Patrol No. POM 1 - 62/63.

Officer Conducting: C.T.Campbell, Patrol Officer Gr. 1.

Area Patrolled: Extended Mengen Census Division,  
Extended Kol Census Division,  
No. 1 Kol area (part only).

Duration: From 14.7.62 to 25.8.62.

Number of days: 43.

Personnel Accompanying: S/Const. Dinas  
Const. Sinara  
Const. Kaikru  
Const. Bangindo  
Const. Seken

Aid Post Orderly Pakovu  
Aid Post Orderly Aningo

Paramount Luluai Pakinpita of Galowe

oOo

Mr. R.Tevlin, Agriculture Officer, Pomio.

Agricultural Field Worker Fransis  
Agricultural Field Worker Kaskas  
Agricultural Field Worker Kente.

Objects of Patrol:

1. Census revision.
2. Location of uncensused groups.
3. Routine Administration.

Previous Patrols to Area: D.N.A., November, 1961.  
P.H.D., March, 1962.

Map Reference: Lands Dept. fourmil series.

*Campbell*  
(C.T.Campbell)  
Patrol Officer.



TERRITORY OF PAPUA AND NEW GUINEA.

Patrol No. POM 1 - 62/63.

Diary:

Saturday, 14th July, 1962: Departed Pomio 0845 hrs. and walked to camp VUVU, arriving 1515 hrs. Camp made, altitude noted 2750 ft..

Sunday, 15th: Observed.

Monday, 16th: Departed VUVU 0705 hrs. and walked to PAKIA - frequent halts due to hard going. Arrived PAKIA 1245 hrs. where met Mr. R?Tevlin, Agric., Pomio.

Tuesday, 17th: PAKIA census amended. Aid Post inspected. Initial research into social structure.

Wednesday, 18th: PAKIA to MILI, 35 mins., where census amended. Village inspected. MILI school inspected. Returned to PAKIA.

Thursday, 19th: Departed PAKIA 0710 hrs., passed through MILI 0740 hrs., arrived MUKUL village 0830 hrs.. Census amended. Departed for SANGAMALI, 35 mins. distant. Census amended and village inspected.

Friday, 20th: Left SANGAMALI 0800 hrs. and walked via old road to camp site BIRERE, arrived 1420 hrs. and made camp.

Saturday, 21st: Left BIRERE 0800 hrs. and walked to BAGO village, arriving 1545 hrs. after fair walking.

Sunday, 22nd: Observed.

Monday, 23rd: Census of BAGO and LELI, the latter village at new position KIAMARANENA, adjacent to BAGO. Aid Post inspected.

Tuesday, 24th: Walked to KAMATANMI, 20 mins., census amended and village inspected. Walked to MANU, 10 mins., census amended and village inspected. Discussions re unsuccessful attempt at resettlement on North coast. Returned to BAGO where remained the night.

Wednesday, 25th: Mission school inspected. Court for Native Affairs convened - five cases determined. Meeting with people from the four villages .

Thursday, 26th: Left BAGO 0710 hrs. and walked to Ulamona Saw Mill, arriving 1540 hrs., last four miles by truck. Thence to UBILI village, 20 mins.. M.V. "Aimara" with Mr. B. Batterham aboard arrive Ulamona warf in evening.

Diary (contd.):

Friday, 27th: Departed UBILI per M.V. "Aimara" and proceeded to POIPOI where Mr. Batterham disembarked. Continued to BAIA village where patrol moved ashore; "Aimara" left on return journey to Talasea.

Saturday, 28th: Villagers from NGAU (East Nakanai) and MAITO (coastal settlement of Ext. Mengen people) interviewed re failure of re-settlement attempt at PIAPIA and SILA.

Sunday, 29th: Observed at BAIA.

Monday, 30th: Departed BAIA 0710 hrs on powered canoes, arrived BAUOBAUO 0750 hrs.. Departed BAUOBAUO 0850 hrs., arrived Tuvie hamlet 1325 hrs., departed 1425 hrs., arrived MOKEIMOKEI 1620 hrs..

Tuesday, 31st: At MOKEIMOKEI. People interviewed re uncensused natives in area and some names revealed. People despatched to bring NPR natives for census. Investigated marriage practices and collected genealogies.

Wednesday, 1st August: Consts. DINAS and BAGINDO demonstrated efficient method of refining sago. Locals shown how to sew 'saksak' sheets for roofing.

Thursday, 2nd: Construction of 20'x30' demonstration house commenced. More genealogies collected. Marriage practices gone into more fully, also story of god 'Nutu'. All known uncensused natives now at MOKEIMOKEI.

Friday, 3rd: Census amended. Demonstration house completed.

Saturday, 4th: Patrol walked to MASUARI village, six hours distant.

Sunday, 5th: Observed at MASUARI.

Monday, 6th: MASUARI to KOILAU, 35 mins. where census amended and village inspected. Returned to MASUARI where census amended and village inspected.

Tuesday, 7th: MASUARI to SIWOIRE, 35 mins., where census amended. People intend moving village to ELAMOGU, two hours from MASUARI on track to MOKEIMOKEI. Walked on to BAU'OWE village where census amended. Village intends moving to GABOLBORO near BULOI village. One hour to PONGARE (PONGEREIVI) where made camp.

Wednesday, 8th: Census of PONGARE - part of village migrating to new village MANINGUGULE situated two hours distant from MOKEIMOKEI. Interviewed people with object of finding possible track from this area to the head-waters of the Esau River.



Diary (contd.):

Thursday, 9th: PONGARE to BULOI, 1.05. BULOI to TUKE, 35 mins..Commenced building of new Aid Post - all extended Kol villages, with exception of MOKEIMOKEI, taking part in work.

Friday, 10th: TUKE No. 1 census amended and village inspected. TUKE No. 2 census amended and village inspected.

Saturday, 11th: TUKE to BULOI, 25 mins., where census amended and village inspected. Returned to TUKE where construction of Aid Post continued.

Sunday, 12th: Observed.

Monday, 13th: TUKE to DAKA, 1.50 hrs to MARIVU, 10 mins to SITORU, 20 mins., to TALIVE, 1.55hrs., where census amended and village inspected.

Tuesday, 14th: TALIVE to MUELA ( now at new site 10 mins. distant from TALIVE. Census of MUELA thence one hour to MALBON (MALIVONI) where census and inspection of village, thence to SITORU, 1.35 hrs., where census and inspection, thence to MARIVU, 25 mins..

Wednesday, 15th: Census of MARIVU thence one hour to TUKE, census of DAKA en route.

Thursday, 16th: Aid Post completed. Court for Native Affairs convened - nine cases determined.

Friday, 17th: TUKE to BULOI, 25 mins., thence to hamlet of PENINGAVEI, four hours distant, where camp made for the night.

Saturday, 18th: PENINGAVEI to KAKENILYOI area where camped for the night . Journey took 6.30 hrs..

Sunday, 19th: KAKENILYOI to ORA village, 3.45 hrs.. ORA village progressing satisfactorily.

Monday, 20th: ORA to GILIU, 5.30 hrs., to LALIKA, 10 mins., to MONGU, 10 mins., to KORA, 20 mins., to NUTUVE, 35 mins., to PARAKAMAN, 15 mins., to SENEL, 20 mins., to PATURU, 25 mins.. In evening meeting of all Village Officials in the Nol Kol area re maintenance of the Aid Post near PARAKAMAN.

Tuesday, 21st: Court for Native Affairs convened - 14 cases determined. Walked to DARIBUA, 1.10 hrs. where a break-away group from the KALAKURU settlement of MOIVE village are building a new village. Thence to PIOVE, 1.20 hrs..



Diary (contd.):

Wednesday, 22nd: PIOVE to KUPGEN (KAPGENA),  
3.45 hrs.. Census amended and village inspected.

Thursday, 23rd: Departed KUPGEN 0615 cutting  
track; reached MALBON - MILI road 1045, proceeded  
along same until 1230, then broke bush to PAKIA,  
arriving 1330 hrs

Friday, 24th: At PAKIA investigating allegations  
of spreading false rumours - insufficient grounds  
for legal action.

Saturday, 25th: Departed PAKIA 0530, arrived  
camp VUVU 0900, departed 0930 and arrived Pomio  
1230 hrs.. Patrol stood down.

End of Patrol.

Introduction:

Due to the staff situation currently obtaining at Pomio, these inland divisions are now receiving far more regular patrols than has been the case in the past. As a result general conditions are improving. In the Extended Kol the Sacred Heart Mission has commenced placing workers in the more settled of the villages, and during this patrol an Aid Post was established in the centre of the division. A previous attempt to establish an Aid Post in this area in 1959/60 met with stiff opposition from the people and the post was not established at that time.

Mr. R. Tevlin, the Agriculture Officer stationed at Pomio, accompanied on this patrol and the writer believes that this is the first occasion on which a complete patrol of these two inland divisions has been carried out by D.A.S.F.. His findings will be of great value in determining the reason for the food shortages which occur from time to time in these divisions, and in finding a solution for these shortages.

Native Affairs:

Extended Kol

Conditions generally in this division were found to be far better than those encountered when the area was last patrolled in October/November '61. In all villages housing had been improved in accordance with instructions left by the previous patrol however there is still a vast scope for improvement. Roads had been cut prior to the patrol's arrival but it is evident that this is not a normal practice. On the other hand it is a step in the right direction as previous patrols have reported that, even although the villages have received ample warning of the patrol's approach, roads have not been cut.

Villages were all clean at the time of the patrol's visit, however once again this is obviously not the normal practice. Latrines were in the main in good repair, and this patrol left instructions in most villages for the construction of additional latrines to bring the numbers to approximately one per twelve people.

From inspections of houses built during the last patrol to the area it is obvious that the majority of the people are not living in the villages, but are still spending the majority of their time living in the gardens or living in the bush collecting wild food, a very necessary activity in the lives of these people who often plant only one garden at a time, and that mostly taro. Once the garden is harvested and replanted and the crop consumed, food must be found in the bush. Until these people can be educated to planting rotation gardens, so that they have cultivated food throughout the year, it is unlikely that they will make a permanent home in the village.



Native Affairs (contd):

At Mokeimokei village, which was established near the North coast during the last patrol to this area, housing was poor and inadequate. The patrol personnel and the villagers constructed a family house using materials from the sago palm and the people were urged to use this house as a pattern for future houses. At Mokeimokei materials are available to enable the people to construct houses comparable with those to be found on the North coast, and the people were urged to make use of their relatives at Bauobauo hamlet on the coast to improve their housing. Instructions were left that every family was to have a house of its own by the time the next patrol visits the area.

Between Mokeimokei and Masuari there are two new villages in process of construction. The first is at Maningugule, approximately two hours from Mokeimokei on the track to Masuari. This village comprises elements from Pongare village and some previously uncensused people. It is situated on the banks of a small stream. Housing had not been commenced at the time of this patrol's visit.

The second village is at Elamogu and comprises the people from Siwoire plus some previously uncensused people. This village will of course keep the name "Siwoire". It is situated between Maningugule and Masuari on good ground.

When the movement of the two villages above mentioned is completed it will mean that 335 people will be located in the more hospitable slopes compared with the ridges some of them previously occupied. Also it is hoped that gardens will be located near the villages so that the people will have more incentive to live a village life rather than the present pattern which is family groups in the gardens or living in a lean-to while they refine sago while waiting for their gardens to bear. While at Mokeimokei patrol personnel instructed the people in a more efficient method of refining sago than the one they were using. The people were also instructed in better ways to prepare the sago for eating; the former method used was for the refined sago to be moulded into a sausage shape and then placed on the coals. The result was barely palatable.

The villages of Kollau, Masuari and Pongare are still located on the ridge above the Kana River valley, and the soils here are particularly poor. Bauobauo village, which was situated on these ridges, is in process of moving down into the valley where better soils are to be found; its new location of Kabolboro is between its present site and the site of Buloi village.

The villages of Buloi, Tuke, Deka, Marivu and Sitoru are situated relatively close to the Kana River; all have gardens located in relatively good pockets of soil and are more favoured in this respect than Kollau, Masuari and Pongare. Because of the better soils encountered in this group of villages the people are more settled. It is in this area that the Mission is introducing workers, and it is at Tuke in this area that an Aid Post was established by this patrol.

Native Affairs (contd):

Conditions generally in the Extended Kol leave great room for improvement. It is only by continued regular patrols by D.N.A., P.H.D. and D.A.S.F. that any permanent improvement can be accomplished. The most pressing problem in the area is the improvement of subsistence agriculture and it is hoped that D.A.S.F. will be able to accomplish this in the near future in the light of the report on the area which has been prepared by Mr. Tevlin. Once the people have sufficient food all the year round it will be possible to make progress in the fields of education and even, perhaps, economic development. However any moves in these directions at present must result in failure as the people are more than fully occupied in their search for food.

Extended Mengen

Conditions in this division were disappointing as they had, in the Bago area particularly, retrogressed since the last patrol to the area. The Extended Mengen can be conveniently divided into three groups; the Bago group comprising the villages of Bago, Mana, Kematanmi and Leli; the Pakia group comprising Pakia, Mili, Mukul and Sangamali; and the central group comprising Malbon, Talive and Muela.

The Bago group of villages were in poor condition when the patrol arrived. Housing was poor, the Aid Post had been moved from Mana and reconstructed at Leli - it was a very slap dash job indeed - of poor materials, the rest house had been pulled down and not replaced and the police barracks had been constructed on the site of the mission settlement. Mr. Tevlin and I had to sleep in the Mission house.

The Court for Native Affairs was convened and action taken against offenders. A new Aid Post, rest house and police barracks were marked out and construction commenced. Orders were left for the construction of better housing in all villages and a minimum requirement was set. Reports to date indicate that progress in all these tasks is unsatisfactory.

The central group of villages was found in good condition. However these three villages are closer allied to the Extended Kol villages than to the Extended Mengen, and the pattern of these people's way of life is closer to that of the Extended Kol. They do not live in the villages as a rule, although they do have better gardens than the Kol. There are elements of both Kol and Mengen in these villages, as there is in the villages of Mariyu and Sitoru in the Extended Kol, and their way of life is also comprised of elements of both cultures. Housing is of the traditional pattern but generally in good repair. Food appeared sufficient and general health appeared better than that of the Extended Kol.



Native Affairs (contd):

The Pakia group is the most progressive group of villages in the inland Pomio area. Housing is in all instances sufficient for the population, and is in good repair. Village sanitation is satisfactory and latrines are adequate for the population. Roads are well maintained although the nature of the terrain is such that they are far from level.

This group has a small cash income from selling native tobacco leaf to the Mission at Ulamona - one grower whose stock was inspected by the writer had leaf valued at £25 - and by selling small quantities of European type vegetables to the Ulamona Mission on the North coast and to Pomio on the South coast. These people are keen to expand their business in European type vegetables, however the roads from Pakia to Pomio are very poor and quite mountainous, and it takes two days for the produce to be portered from Pakia to Pomio. It is also two days walk from Pakia to Ulamona.

The patrol was asked in this division for advice on the planting of cash crops, and it is quite obvious that these people, who have strong ties on the North and the South coasts, are eager not to be left behind the coastal people economically. No doubt D.A.S.F. will be able to advise these people on what crops to plant for a cash income.

Resettlement:

The attempt by some people from Manu and Kemantani to resettle on the North coast has failed to date and they have come back to their tribal area. The main reason given by them is that the North coast people are asking exorbitant payments for items such as coconuts for planting and taro, tapiok and 'kaukau' to commence their gardens on the beach. However at least one of the families involved nearly lost one of its children through what was most probably malaria, and this was no doubt a major factor. In any event, the resettlement attempt was by no means large spread, and has died a natural death. About three families are still on the North coast and appear to have been absorbed into coastal villages. These remaining people have close family ties with the coastal people.

The writer advised the people to forget about trying to resettle on the coast and to concentrate on improving their lot in their present area. Mr. Tevlin is of the opinion that there is good ground available to these people to plant cash crops about half way between Bago and the Ulamona sawmill, and it is to this area, if any, that these people should look if they are thinking of resettling. Just what form the cash cropping is to take will no doubt be advised at a later date by the Dept. of Agriculture, Stock and Fisheries. It is considered by the writer that at this time no further action should be taken on this matter by our department.



Native Agriculture and Livestock:

As this was a joint D.N.A., D.A.S.F. patrol the writer will refer to Mr. Tevlin's Patrol Report POM 1/62-63 and quote references from that report.

At page 23 in his report under "Crops (a) substance" Mr. Tevlin writes as follows:

"Throughout the area the main food staple is Taro colocasia, which makes up from 60 - 70% of the people's diet. Other main crops include tapioca, yams (including mamies), bananas, sugar cane, aibika, pit-pit, sweet potatoes (in certain villages) and Taro xanthosoma. Lesser crops include cucumbers, beans, shallots, pumpkins, corn, European vegetables (in the Pakia - Mill area) and fruit such as papaws, pineapples, sweet moulis and guavas. The importance of the other main crops and the lesser crops varies from area to area and within the villages within these areas. In some villages many of them are totally lacking. Taro xan. for example is practically non-existent in the Extended Kol area, while sweet potatoes are only now becoming noticeable in this area. Tapioca, sugar, bananas, aibika and pit-pit are common in all villages. Fruit and other lesser crops are often confined to specific villages owing to climatic variations and the fact that they may only have been introduced in the last year or so."

At page 29 in the report under "Animals (a) Domestic":

"Throughout the entire area domestic animal populations are low. Pigs are the most important animal to these people but their presence is hardly noticeable except in odd villages. Penalties imposed for allowing pigs to run wild in the villages have caused the people to either do away entirely with pigs or keep them in small settlements in the bush, usually near the gardens.

Dogs also are low in numbers despite the fact that they are highly prized for hunting purposes.

In the Extended Mengen area a few villages had fowls but in the Extended Kol these were non-existent. Ducks were not sighted in any village."

At page 35 in the report under "Conclusion":

"The conclusions drawn from this patrol are as follows:

1) Generally the area has little in the way of natural resources. The climate is agreeable yet soils generally are poor, the terrain is too rough to admit easy access, the population and therefore workforce is low and scattered, and the people have had such little contact that only now are the majority of them becoming used to living village lives, instead of family lives. There is no incentive for private enterprise in the area. No reports of minerals have been heard of and forests generally are poor, consisting mainly of scraggly softwoods of no decent size, and they are all situated in inaccessible places.

Native Agriculture and Livestock (contd):

2) The main agricultural work to be done in the area in the near future is to improve subsistence agriculture so that the people will receive a balanced diet. This will be done by introduction of new food crops and encouragement of those desirable crops already present.

3) Cash cropping will be possible in three areas but only two should be contemplated at present. They are the Pakia and Bago areas. The Pakia area should develop vegetable gardening and in doing so should make every effort to find suitable land closer to Pomio. Coffee could be introduced depending on policy. The Bago area should be combined with the villages around Ulamona on the North coast and some project commenced. It is suggested that the Bago's make their gardens between Bago and Ulamona where there is better soil of more uniformity.

The Mokeimokei area should be kept in mind as the area with perhaps the greatest potential. Transport through the area will not be difficult and the soils appear favourable to all lowland crops. However development here will depend on migrations from the Ext. Kol area and the social and cultural development of the people themselves. Cash cropping should not be encouraged in the Koilau - Pongare area and in the Tuke area under careful supervision only."

The above points from Mr. Teylin's report on the area are self explanatory and the only point the writer wishes to reiterate is that the main problem here is to improve the subsistence agriculture of these people. Until this is done there can be no form of development either educationally or economically in the area.

Medical and Health:

In the Extended Mengen area the health was found to be good; as there are two Aid Posts in this area, one at Pakia and the other at Leli, the health should be good.

As mentioned earlier in this report the Aid Post at Leli in the Bago group was of a very poor standard at the time of the patrol's visit, but has since been reconstructed. This Aid Post serves the people of Bago, Kematanmi, Leli, Manu, Muela and Talive, the total population of these villages being 508.

The Pakia Aid Post was found to be in good order and well stocked. It serves the people of Pakia, Mili, Mufal, Sangamali and Malbon, a total of 758 people.

In the Extended Kol the health was not as good as in the Extended Mengen. This division has a total censused population of 1137, and until the establishment of an Aid Post in the division during this patrol, these people could obtain medical treatment by walking to the Kol, or by walking to the Pakia or Leli Aid Posts in the Extended Mengen. However the Extended Kol people are not inclined to seek medical treatment on their own initiative, and indeed one woman discovered by the patrol at Tuke village expressed her wish to die rather than receive medical treatment; the woman was suffering from



Medical and Health (contd):

malnutrition and dysentery. One of her children had already died from similar symptoms and her youngest child was very ill. The woman later died at Pomio Native Hospital but her two children have survived. Her husband was charged and convicted under N.A.R. Reg. 67A for the death of the first child.

When the people were approached in 1959/60 with the object of establishing an Aid Post at Tuke village they refused to make available the necessary ground. The location of the Aid Post was then changed to Manu village in the Bago group of the Extended Mengen. However on this aptrol the people from all villages in the division with the exception of Mokeiackel/combined their labour and resources and built an Aid Post at Tuke. However the attitude of the Extended Kols to medical treatment has certainly not changed/over-night, and it is expected that the A.P.O's. staffing the Tuke post will have to spend much of their time patrolling from village to village and from garden to garden to find the sick.

In this division probably the main cause of the poor physical condition of the people is a lack of a well balanced diet. A study of the census figures reveals that between November 1961 and August, 1962 there was a natural decrease in population of 3. However between February, 1960 and October, 1961 there was a natural increase of 26 for this division. Taking into account the possible number of children who die in infancy and who are not reported, the figures are not impressive. The Tuke Aid Post should go a long way to improving the health of these very backward people.

Education:

In the Extended Mengen Division there is at least one catechist in every village, and the children all receive some basic training. At Mili village in the Pakia group there is a permanent materials school and pupils are drawn from all villages in this group. This school was visited by the writer and the Attendance Register revealed the following figures:

Prep.	55/55	
Std. 1	28/28	
Std. 2	38/38	<u>Total:</u> 121/121

There are no qualified teachers at this school, however one of the instructors has a permit to teach. At present there is a permanent materials church under construction and two wings of this will also be utilised as school rooms. Rev. Fr. Hoppe, who operates in this area from the Ulamona Mission, hopes that early in the new year he will have at least one qualified teacher at this school.

At Bago there is another semi-permanent school building however the standard of education here is far below that at Mili. There is a total of 57 pupils listed in the Attendance Register, many of them only attend spasmodically. During a meeting of all villages in this group the value of education was emphasised and parents were urged to ensure that their children attended a classes regularly.

In the Extended Kol the Mission has a catechist

Education (contd):

at Marivu village only. However although he is endeavouring to bring some form of education to the people he is handicapped as the people do not live in the village and therefore he has difficulty in getting the children together.

This is the Mission's second attempt to establish catechists in the Extended Kol - the first attempt was at Sitoru village and ended in failure when the catechist left after two fruitless years, having accomplished virtually nothing. It is hoped that with a catechist at Marivu and two A.P.O's. at Tuke, the villages in the Tuke area might make some progress towards settling down to a village life in the near future.

Cemeteries:

In the extended Mungen Division all cemeteries were visited and found to be in fair order. In this division it is the writer's belief that all bodies are interred in the cemeteries in the proper way.

In the Extended Kol however, the traditional practice of interring bodies at the base of buttress roots of trees is still carried on. Only two cases were discovered and in both cases the offenders were charged under Reg. 102 (3) of the N.A.R's..

All cemeteries were inspected and found in good order. The practice discovered by the writer in the No. 1 Kol - making fake graves - was not encountered in this division.

Courts for Native Affairs:

Below is a list of cases heard during this patrol. It is interesting to note that the offences against Reg. 112A were all from the No. 1 Kol area, where the writer arrived unexpectedly after breaking bush from the Extended Kol to the No. 1 Kol village of Ora.

<u>Regulation</u>	<u>No. Convicted</u>	<u>Sentence</u>
118	2	6 weeks
68(1)	1	2 months
67A	1	3 months
83(a)	2	3 months
84(2)	1	2 months
102(3)	2	2 months
113	2	6 weeks
112A via 119	(12 (4	1 month fined 10/-



Roads and Bridges:

Walking tracks in this area are generally poor owing to the nature of the terrain. This patrol followed the old track from Sangamali direct to Bago. This road used to be used by D.N.A. patrols moving from the Bago area to the Pakia area, however it is necessary to camp between Pakia and Bago, and the road is steep in sections and is not recommended by the writer.

There is an excellent formed road from Ulamona Saw Mill to the end of the timber lease on the way to Bago. In the event of some form of economic development in this area it is likely that this road could be extended a fair distance towards Bago.

If the Mokeimokei area is developed there should be no problem in constructing a road in from the coast as the area is flat. However there is no prospect of economic development in this area for some considerable time.

All other tracks in this area are unsuitable for converting into vehicular roads, and it is not expected that the need for such roads will develop in the near future.

Anthropological:

Data collected in the Kol area and recorded under "Anthropological" in Report No. Pom 9 - 61/62 at pages 11 to 16 are mostly applicable to the Extended Kol area. This material was collected by the writer in May/June, 1962.

The child marriage pattern is identical in the Extended Kol and the Kol. One case was located at Tuke village where the girl had been living with her 'husband' since the age of about three. She had not been censused previously to this patrol, and her parents claimed that they had not seen her since she was a small child. When she appeared for census on this patrol she was approximately eleven years of age.

The story of the origin of the Kol people as recorded on pages 13 and 14 of the above report also applies to the Extended Kol people, as does the belief that Nutu made the laws of the people.

The laws of descent are the same; that is the child may trace its descent through either the matriline or the patriline, depending only upon the physical characteristics of the child. An illustration of this may be seen by studying the genealogies appended to this report.

The big difference that was found was that the names of the 'pisis' in the Kol and the Extended Kol appear to bear no similarity to each other. Doubtless there are similarities which will be revealed by further study of these two peoples. The writer hesitates to tabulate these 'bu' 'pisis' as clans, but equally cannot call them family groups as they are too wide-spread. In all villages the people were questioned regarding their 'pisin' and the following list was compiled and may be considered to be fairly comprehensive:

Anthropological (contd):GUGINGKAGUMOREIMORBI VILLAGE

DANGAIBI  
 GARO'OL  
 TIVI'ILVE  
 BILAKOLVE  
 GIRAVELVE  
 GILULVE  
 TELELA  
 GUMONOLVE  
 WANICE  
 NALIAVE  
 GOANAOL  
 DOTOMOLO

MALNOIE  
 NA'DEGALVE  
 BOBOTILVE  
 ULALVE  
 KWOLELVE  
 ULUNGATEL  
 TUALOLVE  
 KANGALILVE  
 BILAGOR  
 DAINILALVE  
 NALETOL

KOILAU VILLAGE

TUWANILVE  
 PASIGO  
 SIUVI'ILVE  
 GARO'OL

SAVALVE  
 BANGAPUNA  
 MALELVE

LEIPIALI

DAGAIOI  
 NALIAVE  
 OLEMBEI  
 NGODUE  
 DANGAIBI

MASUARI VILLAGE

NGODUE  
 GARO'OL  
 OLEMBEI  
 DAGAIOI  
 MAGULVE  
 GIRAVELVE  
 TAINGALVEI  
 GUMONA  
 TELELA  
 NGOI'IRE  
 ULUNGALETBLAVEI  
 PASIGO  
 BILAKOLVE

SALALVE  
 TOPALVE  
 BANGAPUNA  
 DOLANGOI

SIWOIRE VILLAGE

DAGAIOI  
 BELANGALVE  
 GIRAVELVE  
 OLEMBEI  
 GARO'OL  
 NGODUE  
 TELELA  
 GILULVE  
 NGOATI  
 GOMUBEI  
 GOMAGULVEI

BANGAPUNA  
 SAVALVEI  
 DOIPI  
 GOLOBU



Anthropological (contd):

GU

OLEMBEI  
DAGAI  
GIRAVELVE  
PASIGO  
TELELA  
NALIAVE  
GARO'OL  
GUMONOLVE

BAU'OWE VILLAGE

GINGKAGU

TUANILVE  
BANGALVE  
BANGAPUNA  
OGONOPU  
GOBALALVEI  
SOALAVE  
TURUVULVE  
PAGUMAVE  
ROI'E  
GOGUMONA  
GUVI'ILVE

PONGARE VILLAGE

GILULVE  
BILAKOLVE  
DAGAI  
GARO'OL  
TELELA  
GIRAVELVE  
PASIGO  
GUMONOLVE  
GOMAGULVE  
DOTOMOLO  
GOPOLULVE  
KANDIU  
TAINGALVE  
DANGAIEI  
TIVI'ILVE

BANGAPUNA  
TINGOWOAVE  
JARIGI  
BOBOTILVE  
PALEVEI  
UBILVE  
NA'OL  
PALA'O  
TUALOLVE  
TARIGILVE  
NDEVE  
KANGDONGAVE  
OLUA  
GEREVE

TUKE NO 1 VILLAGE

NALIAVE  
DAGAI  
GARO'OL  
TELELA  
GOMAGULVE  
BILAKOLVE

PASIGOLAMBEL  
BANGAPUNA  
GOGUMONA  
TURUN3ULVE  
GONG'GGRUWE  
OTOPATEI  
BARIGINO  
TAINGALVE  
WABIKILVE  
OLWANO

TUKE NO 2 VILLAGE

TELELA  
BILAKOLVE  
GARO'OL  
GOMAGULVE  
PASIGO  
DAGAI  
GIRAVELVE  
NALIAVE  
BALIALO  
BOLEVE  
TARIVELVE

BANGAPUNA  
KANDONGAVE  
PATIGULVE  
BAXOLVE

Anthropological (contd):

GU

GINKAGU

BULOI VILLAGE

KELAVE  
TELELA  
GARO'OL  
GIRAVELVE  
GOKUKAL  
BILAKOLVE  
GUMONA

BANGAPUNA  
TAINGALVE  
GIREVE  
GWAVINIKI

SYTORU VILLAGE

SABULA  
GARO'OL  
TUMANILVE  
DAGAIOT  
TUWANILVE

BANGAPUNA  
MULIS

MARIVU VILLAGE

PASIGO  
GARO'OL  
SABULA  
DAGAIOT  
BULALVE  
TARIGILVE  
BILAKOLVE  
NALIAVE  
DANGAIOT  
ULALVEI

BAMPUNA  
BANGAPUNA  
ULUNGATE  
KEMIGELVE

DAKA VILLAGE

NALIAVE  
TELELA  
GARO'OL  
TUWANILVE  
BILAKOLVE

PASIGOLAMBEI  
BANGAPUNA  
TOKUVULVE

KUPGEN VILLAGE

GIRAVELVE  
TOVAVELVE  
DAGAIOT  
ULUNGATELAVEI  
GARO'OL  
NALIAVE  
MURUSILAVE  
GWAVILIKILVEI  
GIRIATLAVEI  
BALIALO  
URUSILAVEI

GUMONOLVE  
BURATILAVE  
KANDONGAVEI  
SILOVELVE



Anthropological (contd):

The people's explanation of the 'Gu' and the 'Ginkagu' follows on from the story of 'Nutu' and 'Ragira' which appears at pages 13 and 14 of Patrol No. POM 9 - 61/62 and is as follows:

Ragira bathed the heads of the children of the couple who emerged from the cucumber. As she bathed each head she rubbed the head with wild 'tanger' and the child cried. As each child cried Ragira smacked it and said, "Yu krai long wana? Yu bilong ..... bisnis."

This is how the 'Gu' or 'bik bisnis' names were founded. As these children grew up, married and had children of their own, the mothers gave their children names and these names are the names of the 'Ginkagu' or 'smol bisnis'.

The rules of marriage are:-

- a. A man from a 'Gu' may marry a woman from another 'Gu' but not from his own 'Gu'.
- b. A man from a 'Gu' may marry a woman from a 'Ginkagu'.
- c. A man from a 'Ginkagu' may marry a woman from a 'Ginkagu' other than his own.
- d. A man from a 'Ginkagu' may marry a woman from a 'Gu'.

The 'Gu' and 'Ginkagu' names are also the names of various particular areas of ground, vines, trees, carrying nets, food, birch, a whirlpool and bamboo.

Villages of Buloi, Sitoru and Marivu, Mengen clan encountered, as were Kol 'bisnis' names in the Extended Mengen villages of Malbon and Talive. There has been considerable intermarriage between these border villages and the ownership of land is quite involved; this can be readily appreciated as land inheritance in the Mengen is matrilineal while in the Kol it appears to be patrilineal.

In the Extended Mengen the structure of the society is basically identical to that in the East and West Mengen Divisions, being a society having matrilineal descent and matrilineal land inheritance. In all villages in the Extended Mengen all people were questioned regarding the names of their clans and the following list was compiled:

(BIK BISIN)  
PAKI or MARANA

(SMOL BISIN)  
MARAU or MAGIANA

PAKIA VILLAGE

MARANA  
SAMUREUR  
TAVAVI  
PASIGO  
KAISINA

GABULU  
LATA  
MULIS  
TATAKPUNA  
MALANGA

Anthropological (cont):

PAKI or MARANA

MARAU or MAGIANA

MILI VILLAGE

TAVAVI  
SAMURMUR

GABULU  
TETAKPUNA  
MALANGA  
MULIS  
LATA  
PAGARIGI  
TAULU  
BULU

MUKUL VILLAGE

PASIGO  
ULUNGATEI

LATA  
MULIS

SANGAMALI VILLAGE

PASIGO  
SAMUMUR

LATA  
MULIS

BAGO VILLAGE

PASIGO  
TAVAVI  
SAMURMUR

MALANGA  
LATA  
BULI  
MARI  
MULIS  
TATAKPUNA

BELI VILLAGE

PASIGO  
TAVAVI

MALANGA  
BAMPUNA  
TAULU  
MARI

KAMATANI VILLAGE

PASIGO

MULIB  
BULU  
MARI  
PAGARIGI  
LATA  
BAMPUNA  
MALANGA



Anthropology (contd):

PAKI OF MARANA

PAKI OF MARANA

PAKI VILLAGE

MARANA  
SAMUMUR  
PASIGO

MALANGA  
BULU  
MULIS  
MALI  
LATA  
TAULU

RALIVE VILLAGE

PASIGO  
MARANA  
SABULA  
LAMBARI  
KA'WELITU  
TUMALI  
TAVAVI  
TAU'ULU  
GARO'OL (KOL)  
MALI  
KOGI

BANSOBO  
BULU  
LOKATO  
SAMBARI  
MANGO  
MULIS

MUELA VILLAGE

TAVAVI  
SABULA  
LOLOPUNA  
TUMALI

PAPARIGI  
MALI  
MALANGA  
BULU

MALBOK VILLAGE

OLOGUNA  
SABULA  
TAVAVI  
GARO'OL (KOL)

MULIS  
DOULOMBO (KOL)  
PAPARIGI  
SAV (KOL)  
GWAVANTETI (KOL)

Villages and Village Officials:

Extended Mengen: Most necessary comments have been recorded under 'Native Affairs' and no additional comments will be recorded here.

Extended Kol: Conditions here are improving however unless the present pattern of patrolling is maintained the area will undoubtedly revert to its previous poor standard.

A new village was established at Maningugulé comprising elements of Pongare village plus 20 previously uncensused people. The uncensused people have remained uncensused primarily because they were afraid that if they did come up for census they would be obliged to census in the established villages which are not near their area. The initial census of this village revealed a population of only 55, however it is likely that this figure will be increased on the next census.

The changes in village sites has already been recorded under 'Native Affairs' in this report.

Kol (No. 1): This patrol moved through the area between Pongare and Ora village in the No. 1 Kol to determine whether or not there were uncensused natives in this isolated area. No gardens or people were found, and no tracks were crossed and the writer is of the belief that this area is uninhabited. However it was established that the No. 1 Kols use a track through this area to travel to and from North coast plantations where they find work. The area is level in the main but does contain some high mountains around the headwaters of the Esau River.

Ora village was found to be progressing quite satisfactorily, and the new housing was found to be of good quality. This village was established, or rather re-established during the last patrol to the No. 1 Kol.

The villages generally in the No. 1 Kol were fair, however at Senal village conditions were very poor indeed, and appropriate action was taken under the N.A.R's.

The following Luluai and Tultul appointments and terminations are recommended:-

SIWOIRU Village - AMBA/TUTU is recommended for the vacant position of Luluai. Amba is the traditional leader of this group.

PONGARE Village - POKIS/LONGARI is recommended for the vacant position of Tultul. He is a pidgin speaker and should carry out his duties well. KAVARE/POKU resigns as Tultul of Pongare due to his migration to Maningugulé.

MANINGUGULE Village - KAVARE/POKU is recommended as Tultul for this new village. He has carried out his duties as Tultul of Pongare very well. He is one of the best officials in the Extended Kol Division.



Census:

In the Extended Kol Division it was found that deaths exceeded births by 3, giving a natural decrease of 0.02%; however at the last census of this area there was a natural increase of 0.024. A further 55 names were added to the census on this patrol. The average absentee labour for the division was only 16.1% and indicates the lack of progress in this area.

In the Extended Mengen Division the census revealed more promising figures, with a natural increase of 1.5%; births exceeded deaths by 19 and 3 new names were added to the census. At the last census of this area there was a natural increase of 53. Absentee labour was 17.8% at this census compared with 21.3% at the last census.

Generally the figures are fairly satisfactory, however the poor natural increase rate in the Extended Kol should improve as the Aid Post Orderlies gain the confidence of these timid and backward people.

Missions:

The only mission operating in this area is the Sacred Heart Mission based on Ulamona on the North Coast. In the Extended Mengen Division catechists are located in all villages. In the Extended Kol Division the Mission is once more trying to establish some influence. Previously there was a catechist at Sitoru village, but he was withdrawn after making virtually no progress in two years due to the attitude of the people. However with the present conditions prevailing in this area the Mission is once again trying to establish its influence. There are two catechists at Marivu village and in the near future there will be a further catechist stationed at Take village, where the new Aid Post is established.

Conclusion:

The area patrolled is showing a marked improvement, however this will only be maintained if the present patrol pattern is continued. No great progress can be expected in the Extended Kol for many years to come, and the main work in this area will continue to be the basic tasks of endeavouring to have the people live a village life and for them to improve their subsistence agriculture to the level where they have sufficient food throughout the year.

In the Extended Mengen, however, the position is more promising. At Bago Mr. Tovin was approached by the people with a request that he recommend a cash crop for introduction to their area, and at Pakia the people are keen to find a market for European type vegetables.

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APPENDIX A

Village Officials - Extended Kol  
and Extended Mengen

<u>Village</u>	<u>Luluai</u>	<u>Tultul</u>	<u>M.T.T.</u>
PAKIA	PITESO	KUREI	-----
MILI	MATERE	PAU	-----
MUKUL	MOI'IU	PAKALIA	-----
JANGAMALI	HAU'UDE	-----	-----
BAGO	TAKALDEI	BARAKAMOINGA	DONGERI
LELI	KAISA	LOGOGO	-----
KAMATANMI	UTU	TOGOMI	-----
MANU	MULDI	-----	-----
MOKBIMOKBI	TEROLA	-----	-----
KOILAU	GIBO	-----	-----
MASUARI	-----	TAMBE	-----
SIWOIRE	AMBA *	-----	-----
BAU'OWE	SEISEI	-----	-----
PONGARE	-----	POLIE *	-----
TUKE No. 1	WAMA	KALELI	-----
TUKE No. 2	LUNDA	-----	-----
BULOI	MANGAI	BAGOLA	-----
TALIVE	BATOLI	GEKAU	PILIU
MUELA	KELNET'MAN	MOEKONG	-----
KALBON	TOULI	KOKOI	-----
SITORU	KELU	-----	-----
MARIVU	LOMOPAL	KAVISO	TUMBIA
DAKA	MAUREI	-----	-----
KUPGEN	PAMUNUKOIA	KAU'UMBI	-----
MANINGUGULE	-----	KAVARE *	-----

\* appointments not yet confirmed.



APPENDIX B

Village and Hamlet Names

<u>Village</u>	<u>Extended Mengen</u>	<u>Hamlet</u>
	<u>Alternate Name</u>	
PAKIA		
HTLI	MARAIMZUNA	TO
MUKUL	SAMBOLO	MUKUL PAU
SANGAMALI	MURO	KALASINA MURO SANG'GOMALI NGIA
RAGO		
LELI	KIAMARANBNA	LELI PAREI
KAMAPANMI		GEGELU LONGA
MANU		
TALIVE	MAN'GO	BULOLO PASUSU
MUELA	TOGEI	KARASI
MALBON	MALVONI	TELENGALIUA

Extended Kol

MOKETMOKEI		TELEMAL ELTURUBU LATIVE DIWAKIA GULEL TABULAMBEL NENGABUL KIWOVE
KOILAU	PUMA	KELBATI SIGI
MASUARI	GUNANG'GOSILA	DALIU SIKULATA DUNGORU KELNENGE SIMAGURBI NG'GOA
SIWOIRE	GEREWE	SIKELAPA ELAMOGU GOMUBU PAKONAVBI LARAGBSI

APPENDIX B (contd)

BAU'OWE

KABOLBORO

IDENEL  
SIKAKONA  
KUTUAMONA

PONGARE

DEGA

TIULUA  
TUBOLI  
TISARELI  
KONDONGANA

TUKE No. 1

KURE

SUAREI  
BULUNGAVEI  
MALAGENA  
TUKU

TUKE No. 2

PANDIA

KURE  
BULUNGAVEI

BULOI

SITORU

ARIVU

PITOA

KALOBU

IAVEI

OBU  
MARIVU  
NELIAU

DAKA

KUPGEN

PELI

KAPGENA

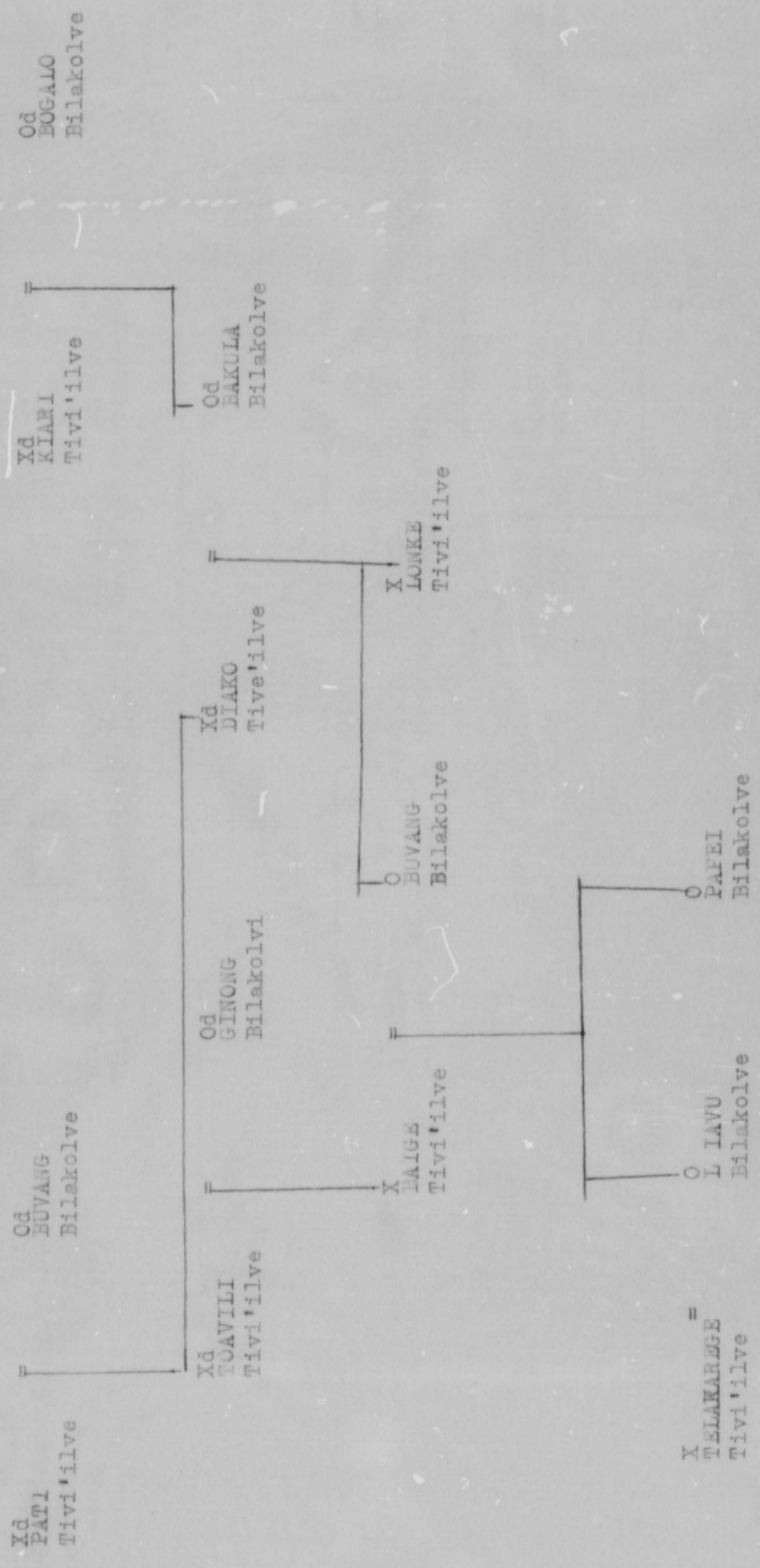
KOLE

DENAU





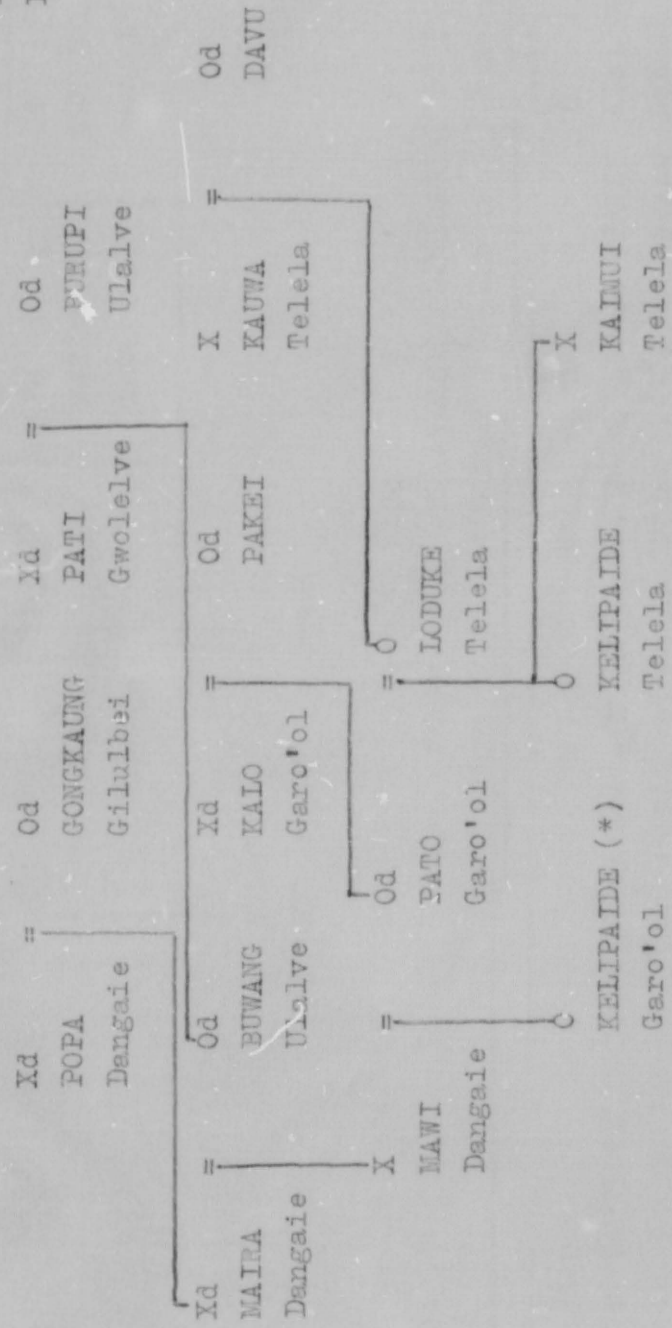
Xd = Male Deceased  
 Od = Female Deceased  
 X = Male  
 O = Female  
 PATI = Persons name.  
 Tivi'ilve = Clan name.







Xd = male deceased  
 Od = female deceased  
 X = male  
 O = female  
 POPA = name of person  
 Dangaie = name of clan (or family name)



(\*) Reported captured by Makolkol raiding party, and second daughter named for her.











TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of New Britain Report No. PCM 3 - 62/63

Patrol Conducted by C. J. Campbell, Patrol Officer Grade 1.

Area Patrolled Manusi Nos. 1 & 2, and Island Melkoi

Patrol Accompanied by Europeans Nil

Natives 5

Duration—From 27./9./1962 to 26./10./1962

Number of Days 30

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services 6/1961

Medical 2/1961

Map Reference Land Dept. journal series

Objects of Patrol 1. Census Revision 2. Location of any uncensused groups 3. Routine administration

Director of Native Affairs,  
PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

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

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

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

TGA.LBK

67-10-15


13th March, 1963.

The District Officer,  
New Britain District,  
RABUL.

PATROL REPORT No.3/1962-63  
POMIC

Receipt of the above mentioned  
Patrol Report is acknowledged with thanks.

2. I am having some copies of the map printed and returned to you in order that they can accompany future patrol reports. The content of the report is well covered in the accompanying memorandum from the Assistant District Officer.
3. I agree that the people should not be pressed to move from their traditional grounds on to land over which they have no rights.
4. Leave your Census Divisions alone until after the 1963 elections.
5. The people certainly seem to have few health problems.
6. A very well recorded account of painstakingly performed work.

  
(J.K. McCarthy)  
DIRECTOR.



ge

67.10.15 ✓



TERRITORY OF PAPUA AND NEW GUINEA

District Office,  
RABAUL.



4th March, 1963.

Telegrams  
Telephone  
Our Reference 67-A-8  
If calling ask for  
Mr.....

The Director,  
Department of Native Affairs,  
KONEDOBU. PAPUA.

PATROL REPORT NO. 3 OF 1962/63.

- ..... 1. Above report and comments by the Assistant District Officer, Kandrian, are forwarded for your information.
- 2. There seemed to have been no special circumstances warranting the convening of a Court for Native Affairs and census revision on Sunday, 30th September, 1962.
- 3. It is anticipated that some families from PULEPUNA and TALALO, and possibly other MAMUSI Villages, may take up blocks in Central Nakanai. However, for the present, it is not intended to alter things.
- 4. Mr. Campbell does good field work and submits a well prepared report.

*K.A. Brown*  
(K.A. BROWN)  
Acting District Officer,  
West New Britain.

67-3-7.

Sub-District Office,  
KANDUKIAN.

11th February, 1963.

District Officer,  
West New Britain,  
RABAUL.

POMIO PATROL NO. 3/62-63  
INLAND MELKOI, MAMUSI No. 1, MAMUSI No. 2

Forwarded herewith please find three copies of the report of the above patrol conducted by Patrol Officer Mr. C.F. Campbell of Pomio. I offer the following comments:

Diary

Mr. Campbell

On Sunday 30th September/amended census and convened a Court for Native Affairs. This should not be done unless special circumstances warrant it.

Native Affairs (Inland Melkoi)

The double suicide at Kabu was a most unfortunate affair. This is only one of many similar incidents reported to me in this Sub-District over the last twelve months. Perhaps Father Dieckman will be a little more circumspect in his censure of moral peccadillos in future.

In the case of specific matters for attention the O.I.C. Pomio should forward a special letter. I have written separately on the matter of the deceased agreement workers from Kemunu.

I have made a note of the bride price dispute under "Matters for Attention on Patrol - Gasmata."

Mr. Campbell did well to unearth the little piece of deception by the Ulutu Villagers. The matter of the settlement of the Ulutus seems to be now in hand.

Native Affairs (No. 1 Mamusi)

Again I have written separate memoranda on the Walivavu of Bili complaint.

Future patrolling officers should note the unsettled state of the Paliagalu, Serenguna and Maito Villages. If these people want land rights on the coast and wish to move of their own volition well and good, but no pressure should be put on them to move.



NATIVE Affairs No. 2 Mamusi

The matter of the inclusion of the Central Nakanai Villages and Pulepuna and Talalo Villages in the Number 2 Mamusi Division was discussed by the last patrolling officer, the Acting Assistant District Officer and the District Officer after submission of the last patrol report. The then a/A.D.O. Mr. Goodger, who has patrolled the Central Nakanai, and the D.O. both recommended against the move and I can see no good reason for recommending against their findings.

Native Agriculture and Livestock

The Mamusi people maybe receptive to the idea of cash cropping. Mr. Campbell appears not to have raised the matter with them and it is probably better not to attempt to influence them one way or the other until an Agricultural Patrol has made an assessment. With the example set by their fellow tribesmen at Silanga and Wasilau they may be keen to start cash cropping. The main adverse factor will probably transpire to be communications. However, the natives from the Au'una area frequently come down to Mano Plantation to ferry goods up to the Mission Station and it might be practicable to establish a buying point somewhere near Meingi Village. Coffee suggests itself as a possible cash crop. Could you please discuss this with the District Agricultural Officer and see if he could arrange a survey patrol of the Mamusis.

Medical and Health

It is wrong to think of Father Hartman as "undermining" the work of the A.P.O. at Au'una. It matters little who dispenses the medical care as long as it is done competently with no strings attached. Perhaps the A.P.O. should concentrate more on patrolling.

Roads and Bridges

I think that the matter of construction of new roads should await our decision regarding the economic development of the area.

Village Officials

Recommendations for the termination and appointment of Luluais is submitted separately.

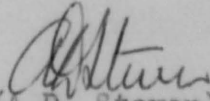
Census

The natural increase rates of 4.8%, 5.5% and 5.1% are outstandingly good and compare with the best in the Territory. It suggests that there is nothing seriously wrong with the health, hygiene and diet of these people. The high incidence of absenteeism by workers seems not to have unduly affected the social lives. At 38.8% in the Inland Melkoi the labour absentee figure is very high, but it is no worse than in the Passismanua Division, where the Director has declined to consider closure

General

My remarks regarding the late submission of these two reports have already been made in respect of Pomio Patrol Report No. 2/62 3.

Mr. Campbell shows a keenness in his field work and his patrols are particularly effective. But he must realize that it is also important to get the information gathered on patrols submitted quickly before it loses its value.

  
(A.D. Steven)

Assistant District Officer

c.c. O.I.C.  
POMIO.

Mr. C.T. Campbell,  
Australian School of Pacific Administration,  
Mcsmam,  
New South Wales.





TERRITORY OF PAPUA AND NEW GUINEA

*In Reply  
Please Quote*

No. 67-7-2

Patrol Post,  
Pomio,  
NEW BRITAIN.

26th September, 1962.

Mr. C. T. Campbell,  
Patrol Post,  
POMIO.

Instructions for Patrol to INLAND MELKOI, MAMUSI No.1 and  
MAMUSI No.2 Census Divisions.

As discussed verbally with you, you will proceed on a patrol to the Inland Melkoi, Mamusi No.1 and Mamusi No.2 Census Divisions departing Pomio on 27th September, 1962.

Please carry out a census revision of these census divisions. I understand that there are a few uncensused people through the Mamusi No. 2 Census Division. Please make every attempt to locate these people.

I have heard that the people at present living at KAUBI and GNALALA in the Inland Melkoi and Mamusi No. 2 Census Divisions are planning to rebuild their villages behind RANO Plantation. Please investigate the present situation with regard to these villages and any other villages which may be planning to move to coastal areas.

Please complete a village card for all villages in these census divisions, for record purposes at this office.

Please carry out basic anthropological research on the MELKOI and MAMUSI people if time permits. Please carry out a study of the social system of the MAMUSI people.

Please compile a list of villages and hamlets together with alternate names where they exist. This will be very useful at this station for native labour work.

Please compile one copy of a map of the area, showing patrol route, villages, hamlets where their position is known, census division boundaries and other points of interest. I understand that extra copies of this map for use at Kandrian and Pomio can be printed in Rabaul from District Office.

Please check whether there are any outstanding matters for attention on the "Matters for Attention on Patrol" files for the Coastal Melkoi, Mamusi No.1 and Mamusi No.2 Census Divisions, before you depart.

The length of the patrol is to be about 28 to 31 days.

The native police who will accompany you will be Const. 1/C DINAS, and Consts. KAIKRU and BANGINDO.

Your patrol number will be Pomio 2 - 62/63.

In conclusion I would like to wish you the best for a good patrol.

c.c. A.D.O., Kandrian

*George D. Oakes*  
(George D. Oakes)  
Officer in Charge.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL NO. POM 3 - 62/63

Officer Conducting: C.T. Campbell, Patrol Officer Gr. 1.

Area Patrolled:  
1. Inland Melkoi Census Div.  
2. No. 1 Mamusi Census Div.  
3. No. 2 Mamusi Census Div.

Duration: 27.9.62 to 26.10.62

Number of Days: 30.

Personnel Accompanying:  
S/Const. Dinas  
Const. Kaikru  
Const. Bangindo

Aid Post Orderlies for their respective areas.

Personal servant.

Objects of Patrol:  
1. Census Revision  
2. Location of any uncensused groups  
3. Routine Administration.

Previous Patrols to Area:  
D.N.A. May/June, 1961.  
P.H.D. January/February, 1961.

Map Reference: Lands Dept. fourmil series.

*Campbell*  
(C.T. Campbell)  
Patrol Officer



TERRITORY OF PAPUA AND NEW GUINEA

Patrol No. POM 3 - 62/63

Diary:

Thursday, 27th September '62: Departed Pomio 0845 per M.V. "Garnet", arrived Bairaman 1140 where A.P.O. Otto disembarked; departed 1200 arrived Awul 1710 and there spent the night.

Friday, 28th: Departed Awul 0530 per M.V. "Garnet", arrived Tavulo village 0635 and off-loaded patrol gear. Departed Tavulo 0900 and walked to Simi village, arriving 1100. Const. Bangindo dispatched to find three missing families at old village site. Village and gardens inspected.

Saturday, 29th: At Simi (Kauwangwang).

Sunday, 30th: All arrived and census amended. One C.N.A. contra Reg. 88(A) - 2 months.

Monday, 1st October: Walked to Tavulo (1hr 50) then by canoe to Meletan (Awul group), 2 hours. Visited Sacred Heart Mission and had discussions with Rev. Fr. Dieckman, MSC, re the Inland Melkoi section of his parish.

Tuesday, 2nd: Meletan to Leusis (1hr 10) where census amended and village inspected. Leusis to Kabu (1hr 00) where census amended and double suicide investigated.

Wednesday, 3rd: Kabu to Kunumu (.30) where census and inspection. Kunumu to Kabu (.30), Kabu to Pahuna (.30) where census and inspection. Pahuna to Haulo (.55) where remained the night.

Thursday, 4th: Census and inspection of Haulo thence to Panum (1hr 15) where census and inspection.

Friday, 5th: Panum to Raulili (.35) where census and inspection, thence to Kemninga where census and inspection of village and Aid Post.

Saturday, 6th: Kemninga to Meis (.15) where census and inspection, and return to Kemninga.

Sunday, 7th: At Kemninga.

Monday, 8th: Kemninga to Akaru (1hr 30) where census and inspection, thence to Matawan (.35) where census and inspection of Matawan and new site of Ulutu village, thence to Kaubi (1hr 00).

Tuesday, 9th: Census of Kaubi, thence to Ngalala where census and inspection and remained the night.

Wednesday, 10th: Ngalala to Malmalu where census and inspection and discussions with the Ulutu.

Diary (contd):

Thursday, 11th: Malmalu to Morelona (2hrs 40) where census and inspection and discussions with the Palepuna from the Talasea Sub-District. Thence to Kinsena (.25) where spent the night.

Friday, 12th: Census and inspection of Kinsena thence to Au'una where had discussions with the Rev. Fr. Hartman, M.S.S., of the Au'una Mission.

Saturday, 13th: Census of Au'una, comprising the hamlets of Yeina, Lata, Aliapuna, Wampuna and Nempuna.

Sunday, 14th: At Au'una.

Monday, 15th: Au'una to Pelin (1hr 15) where census amended and village inspected; thence to Mapuna (.15) where census and inspection.

Tuesday, 16th: Mapuna to Lomletapena (2hrs 40) where inspection of village and census of hamlets Wolematana, Laipuna and Sam. puna.

Wednesday, 17th: Lomletapena to Mapuna (2hr 30) then to Kaitoto (.40) where census and inspection.

Thursday, 18th: Kaitoto to Kapang (1.30) where census of Kapang and Metavang.

Friday, 19th: Census of Kau and Yelalena and inspection of villages.

Saturday, 20th: Kapang to Bili (1hr 40) where census and inspection; thence to Paka (1.50) where census and inspection; thence to Pokapuna.

Sunday, 21st: At Pokapuna. Census of Pokapuna and inspection of new village sites for Bili and Paka.

Monday, 22nd: Pokapuna to Sanipuna (.20) where census and inspection; thence to Viosapuna (.30) where census and inspection; thence to adjacent village of Meresi where census and inspection; thence to Faliavalu (1hr 30), inspecting Aid Post en route.

Tuesday, 23rd: Census and inspection of Faliavalu; thence to hamlet of Liakaina which was inspected; thence to Serenguna (1hr 35) where census and inspection.



Diary (contd):

Wednesday, 24th: Sirengani to Maite (1hr 45)  
where census and inspection; thence to coastal  
village of Bairaman (7hr 00).

Thursday, 25th: At Bairaman awaiting work-  
boat.

Friday, 26th: Per M.V. "Garnet to Pomio.

End of Patrol

Introduction:

The area patrolled is the most trouble free of the inland Pomio Divisions, and while the walking is hard in places, the patrol was made enjoyable by the co-operative and pleasant attitude of the people. It is perhaps unfortunate that this area has been patrolled alternatively by both Kendrian and Pomio officers; being as trouble free as it is, it has not had the time spent on it that the Koa, for example, has, and it has not progressed along economic lines at all.

While there is now a Sacred Heart Mission station in the area and consequently the people are getting the rudiments of education in the villages where mission workers are stationed, the resident priest - Rev. Fr. Hartman - has stated that he has no desire for the people to plant economic crops or to progress along these lines. As these people, from the Nos. 1 and 2 Mamusi, are cousins to the people now living around Santamarie in the Central Nakamal Division of the Palasea Sub-District, it is indeed unfortunate that the Rev. Fr. entertains this view. Some idea of the enterprise of these people compared with the Kolo, Kol-Suis and Extended Mengens may be gained by considering that the Mamusi have an abundance of food at all times of the year, whereas the other inland Divisions all suffer from times of food shortage.

The soils of the two Mamusi Divisions appears good, and the taro grows to an extraordinarily large size. However only a patrol by D.A.S.F. can determine the economic potential of the area, and if cash crops are introduced it will be necessary for an access road to be built, probably from Rano Plantation to Au'una.

Native Affairs:Inland Nal'ko

Conditions generally in this Divisions were good. Housing was in most cases adequate and of solid construction; villages were clean and the surrounding bush had been cut back and grassed.

However in the villages of Pahuna, Hauko and Ponusa housing was inadequate with several families sharing the one house. Instructions were left to rectify this undesirable situation.

At Kabu village a double suicide was investigated and the following points were brought to light. On the morning of August 15th., 1962, the woman MOARI/LANGMASO entered the house of the man HENGAWELMI and discovered the dead bodies of HENGAWELMI and the woman MUTEKIA hanging from the roof beams. Both appeared to have died from hanging.

The catechist for Kabu, one ISAIRO, had previously told Rev. Fr. Diegman that HENGAWELMI was living with the woman MUTEKIA, thereby breaking the sacrament of marriage as he was married in the Awai church to the woman HURUWA by the Rev. Fr. Gendusa about ten years ago.



Native Affairs (contd):

On Monday, 13th August, BENGAWELBI and MUTEKIA went to the Awul Mission station at the request of Fr. Dieckman; they were accompanied by Luluai HERO and Taitul CIAIA. According to HERO and CIAIA Fr. Dieckman berated the couple and told them that they were to cease to live together forthwith. He then allegedly told the couple that if they continued to live together he would send for the 'kiap' from Pomic, who would put them in goal.

It is of interest that in this area there was another suicide by hanging at Kaba village on 13th March, 1960, and Luluai HERO and Taitul CIAIA brought a letter from the catechist to Fr. Dieckman, acquainting him with the tragedy.

At Manunu village two queries were received regarding indentured labourers who died while under indenture:

(a) UNANGOMBINE/LAKERO was a contract labourer at Ariz Plantation. He became ill and was sent first to Nonga Hospital and then to Bitapaka, where he died. He was indentured in 1958, and his relatives have as yet received no official word of his death, and no compensation for, or effects of, the deceased.

(b) BSMATA/HUMGHOLE (born 1957) was an indentured labourer at Gubakanai Plantation (Vanapope). He died at Vanapope Hospital while under indenture and the relatives have received no official word, no compensation and no effects of the deceased.

At Raulili village the following complaint was received:

LONGMAN of Raulili married the woman APOS (alias Palasoi) of Ringring village, Gasmata Census Division, and paid the bride price of fifteen pound in money, one female pig and four gold lipped pearl shells of one pound value each to the parents of APOS, KOMAN (male) and PULMET (female), both residents of Ringring village.

Having been married for about three years, APOS left LONGMAN about three and a half years ago and returned to Ringring. She later married one SAGUMGUM of Avihain village.

LONGMAN is interested in regaining part or all of the bride price.

In patrol Report TAN 15 - 60/61 at page 6, para 6 under "VILLAGES", mention is made that the Ulutu had moved their village to Matawan. An inspection of the Ulutu houses at Matawan revealed that the Ulutu are not in fact living at Matawan, but at their old garden sites of Ulutu. In all houses there was no discoloration of the roofing material due to smoke, and the houses were obviously built in preference to building and maintaining a road from Matawan to Ulutu.

Native Affairs (contd):

However the Wluta have decided to split; some have begun to move their gardens closer to Matawan, and intend to join with the Matawan people. The remainder under Captain Kapaisio are moving to a site near Malmala, where they intend to build a new village.

No. 1 Manusl

Unfortunately this portion of the patrol was rather rushed as the writer was required back at Pomic to proceed to Rabaul to exchange workbooks. The area has been under mission influence from the Malmal Sacred Heart Mission for many years, and the people are in the main very settled.

All villages were in a satisfactory condition, and housing was good. The bulk of the population is concentrated at Pujang and Pokajana villages, which are less than an hour's walk distant from each other. At Kapang the villages of Kapang, Kau, Katavang and Telalona are combined into one settlement. The Telalona are still in process of constructing their houses. The total population of this group is 329.

The villages of Bili and Faka were visited by this patrol, however it is unlikely that there will be any necessity for patrols to visit them in the future as they are in process of moving to Pokajana, where they have commenced construction of houses. When this move is complete this group will have a population of 565.

The following complaint was received at Bili village:

WALIVUVU/ANSI (32) male of Bili, No. 1 Manusl was recruited for the Keravat Agricultural Station by a 'nasta Alan'. WALIVUVU worked there for 2½ years in the power house. He received 21.5.0 per month during this time, but received no finish time pay.

He returned to Bili in 1½ years and was then recruited by a 'nasta Jan' once more for Keravat. WALIVUVU spent 1 year 9 months at Keravat as a 'bos boi' with the big line. He received 22.10.0 per month, but no finish time pay.

When Mr. Kelly was down here recently recruiting for Keravat, WALIVUVU approached him regarding a finish time pay for his time at Keravat, and was told that it would be 'fired-up' at the end of the month. WALIVUVU has received no word since.

The villages of Pujang, Pokajana and Kaito are the poorest villages in this Division, and are constantly fragmenting and shifting. It is thought likely that these three villages will eventually merge to the coast and settle somewhere in the vicinity of Malmal village, which comprises Manusl people who have resettled on the coast.



Native Affairs (contd):

No. 2 Mamusi

This is the least progressed of the three Divisions, and only the village of Au'una, close to which the Mission station is built, has so far shown improvement from mission influence.

In many of the villages the people are not all living in the village, but rather in their gardens. Where the gardens are close to the village the people are living in the village, but where the gardens are distant, good houses are constructed in the gardens and the people live there with their pigs and dogs. The worst three villages from this aspect are Morelona, Kinsena and Lomletapeta.

Morelona has elements from the Central Nakanai Division village of Pulepuna. These people claim that they migrated to Morelona when the villages were moving down to the Santamaria settlement, as they did not wish to leave their land. Their gardens are located mainly on the Central Nakanai side of the Torlu River and that is where they live.

This patrol was approached by the officials from Pulepuna and Talalo villages; they reiterated the request that they be included in the No. 2 Mamusi area. I believe that Pi village has now moved closer to Santamaria. If the Kukuna villages of Morowana, Pita and Worali could be easily combined in a Cape Hoskins patrol, Pulepuna and Talalo could be quite easily combined into the Mamusi patrol as they are now on new sites just above the Torlu, and no more than one hour distant from the nearest Mamusi villages. The officials also expressed their wish to move over the Torlu River if that was necessary to include them in the Mamusi area. They have ground on the Mamusi side of the Torlu, and some have gardens there. Children from Talalo attend the Au'una Mission school, and live with their relatives at Au'una village.

The inclusion of Pulepuna village in the Mamusi patrol would obviate the necessity for the patrol to ascend to over 4000 ft. on the track between Malmau and Morelona, as there is a fairly level road between Malmau and Pulepuna, with an easy river crossing.

Once again Luluai YOPUNA from Kinsena village had some talk of Americans. He claimed that the Mission school at his village was not of a sufficiently high standard, and that from discussions that he held in Rabaul with an American, he knew that a very high class school would shortly appear on the side of a nearby mountain. To demonstrate his point more fully, he used an axe to slash the mission school, the catechists house and the church. He also threatened a woman with the axe. He was charged under Regulation 83(d) and imprisoned for three months.

This Division will only improve with more regular patrolling, and it is hoped that the Agricultural Officer, Ponic, will be in a position to patrol the area early in 1963 to determine its potential for cash cropping.

Native Affairs (contd):

Resettlement

Para 3 of 'Instructions for Patrol' mentions the villages of Kawbi and Ngalala as planning to move to the coast behind Hano Plantation. This matter was looked into in the course of the patrol and it was established that at this stage there are no villages intending to resettle on the coast.

The only village movements of villages are discussed under 'Native Affairs', ante.

Native Agriculture and Livestock:

In the three Divisions patrolled, food was plentiful, and the people were well fed. The staple food is taro; however the disease mentioned in Patrol Report 15 - 60/61 at page 5 under "Agriculture", most probably *Fytophthora colocasia*, appears to be on the wane in the coastal areas, and does not appear to have penetrated into the inland areas.

Some sweet potato and tapioka are grown, and at the Mission station there is a little Taro xanthosoma; however the people as a general rule are relying on Taro col. for their food. It is likely that they will continue to do so as they have not, as mentioned above, had the example of the coastal people who have had their crops blighted.

There is doubtless some patches of very good (for this area) soils in these three Divisions, and it is important that an agricultural patrol moves through this area shortly to assess the potential of the area for cash cropping. This relatively troublefree area has received very little attention over the years because of its lack of problems, and it is important that it is not left behind areas like the Kol and the Extended Kol and Extended Wagan in the planting-up of cash crops. The people are industrious and their life is there gardeny.

Medical and Health:

The general health in the area was found to be good, apart from the ever present 'grille' of the inland areas. Each Division is well served by Aid Posts. In the Inland Melkoi Division the people have access to the Mission Hospital at Awul and the Aid Post at Kemninga. In this Division the writer saw no large T.U's, and the only infection of any note was conjunctivitis. In all villages in this Division there is good water available for washing and drinking; the village of Haulo is worst placed as their water is about 1 1/2 hours distant during the dry season. The Kemninga Aid Post was in reasonable repair at the time of the patrol's visit and was well stocked with medicines.

In the No. 2 Manual the Aid Post is centrally situated at Au'una. It is in very good repair and well stocked. Unfortunately the work of the A.P.O. is being somewhat undermined by the local priest, Fr. Hartman, who dresses sores, gives injections and so on twice a day after church services.



Medical and Health (contd):

In all villages there is a good supply of water for both washing and drinking. General health in this Division is poorer than in the Inland Melkoi, with many sores and T.U's..

In the No. 1 Mamusi the health is excellent, and A.P.O. Otto is doing a fine job of work. He constantly patrols his area and has a man in each village responsible for the disposal of refuse. In almost every village each family has their private latrine, which is kept in good repair.

Education:

In the Inland Melkoi and the No. 1 Mamusi basic education is provided by catechists and 'permit' holders at the village level, and the advanced students are sent to Awul and Malnal Missions, respectively, to further their education. In these two Divisions almost every child receives some form of schooling.

In the No. 2 Mamusi however there are not enough catechists to allow one in each village, and in some villages only, is basic education provided. The central school is at Au'una Mission station, however it lacks trained teachers.

The school building at Au'una is permanent materials and contains three classrooms. The materials were all portered from Rano Plantation on the coast.

Cemeteries:

In the three Divisions all cemeteries were visited and found to be generally in good order and well maintained. It is thought probable that all bodies receive a proper burial in this area, in contrast to the Kol and Kol-Sui area.

Courts for Native Affairs:

The following cases were heard and determined in the course of the patrol:

<u>Regulation</u>	<u>No. Convicted</u>	<u>Sentence</u>
67A	1	3 months
82(c)	1	1 month
83(d)	1	3 months
88A(2)	1	2 months
113	3	1 month
119	1	1 month

Roads and Bridges:

The nature of the terrain does not permit of good roads, and the walking tracks, while being fairly well maintained, are none the less hard going. Especially exhausting is the stretch between Kaubi and Ngalala, between Malmalu and Morelona, and from Bili to Pakak to Pokapuna.

If there is to be any development of these people along economic lines it will be necessary to have an access road constructed in to the centre of the No 2 Mamusi and also into the No. 1 Mamusi. It is very likely that a suitable site into the No. 2 Mamusi will be found from the Meingi - Rano area, to the West of Lowletepena and on to Au'una. However the No. 1 Mamusi poses a different problem.

If the Lodi Saw Mill continues its road into the Torlu River timber stand, it may well be possible to continue such a road on into the Pokapuna area. However this is a project which will have to be considered some time in the future, if the Lodi Saw Mill, or some other interests, move into the area.

There are no bridges over the Melkoi or the Torlu Rivers, and they are impassible when in flood. There is a suitable site over the Melkoi River for the construction of a 'Kunda' bridge, but this patrol did not have sufficient time to supervise construction.

Anthropological:

Unfortunately this patrol was far too rushed to be able to spend the necessary time in any one village to collect any data worth recording.

It is perhaps of interest that the god 'Nutu' was once again discovered in the No. 1 Mamusi. Although the folk lore concerning Nutu in this area differed greatly from the material gathered by the writer in the Kol and the Extended Kol, it is interesting to note that Nutu survives in the Kol, the Extended Kol, the Extended Mengen, the East and West Mengen and the No. 1 Mamusi, although there appear to be three separate languages involved.

Villages and Village Officials:

The following appointments are recommended:

(a) In the Inland Melkoi, SINGINA/MAIS to replace Lualu SUSA/IAKUNA who retires through indenture and absence. Raulali village.

(b) In the Inland Melkoi SOSOMANI/LOLESA to fill vacant position of Lualu of Kaubi village.

(c) In the No. 2 Mamusi, KABIBAU/KIWUNA to replace Lualu SOMINANO/IOBA, deceased, of Ngalala village.

Comments about villages generally, have been made under 'Native Affairs', ante.



Missions:

The Mission of the Sacred Heart is the only mission operating in this area. The Inland Melkoi is part of the Awil parish, the No. 2 Mamusi is a parish with the Fr. residing at Au'una, and the No. 1 Mamusi is part of the Melakal parish.

The Mission has considerable influence in those Inland Melkoi villages near the Awil Mission, however in the more inland villages of this Division the Mission has very little influence. The double suicide mentioned earlier in this report has done nothing to further the interests of the mission in this area. Fr. Dieckman does not visit his parishioners very frequently.

In the No. 2 Mamusi the Mission at Au'una, established about two years ago, has very little influence indeed. The resident priest has concentrated on building up his station, and some of the villages in his parish see him only once in twelve months. The station is a credit to the priest, with all permanent buildings for priests house, church, school and catechists quarters. However it is unfortunate that he does not move about his parish more often.

In the No. 1 Mamusi mission influence is very strong, with the catechists having a good hold over the people. It is pleasing to see here catechists from the area itself, rather than the Santamaria catechists who are to be found in the Kol, Extended Kol and Hengen and No. 2 Mamusi. The Division is kept in fairly good control by the catechists and A.P.O. Otto, who together keep the people in the villages and therefore have a good school attendance. Without doubt this is the most pleasant area to patrol in the Sub-District.

Census:

The census revealed the following figures:

(a) Av. Birth Rates:

Inland Melkoi	6.4%
Mamusi No. 2	7.2%
Mamusi No. 1	7.7%

(b) Av. Death Rates:

Inland Melkoi	1.2%
Mamusi No. 2	1.7%
Mamusi No. 1	2.9%

(c) Av. Absentee Labour:

Inland Melkoi	38.8%
Mamusi No. 2	25.2%
Mamusi No. 1	29.5%

The details for the various villages are to be found in Appendix "A" to this report. It will be noted that the figures for the Inland Melkoi show a very high absentee percentage for labourer potential. However at the last census the figure was 28%, and by the next census it should be lower.

Census (contd):

In the District Officer's memorandum 67-4-2 of 21st August '61 at para 6 reference is made to re-examining the position in the Nol Mamusi with a view to closing the area for recruiting. The present figure may be regarded as satisfactory at 29.5%, and the birth rate for the area is the highest for the three Divisions patrolled; it is therefore considered that at this stage no move need be made to close the area to recruiting.

In the Inland Melkoi, however, the Birth Rate is the lowest for the three Divisions and the Absentee Labour - 38.9% - is the highest. Perhaps some action might be necessary in this division if the figures have not improved by the next patrol.

It is indicative of the difference in the several inland pomio areas when the following figures for the six areas are compared:

(a) Natural Increase Rate:

Kol	0.7%
Extended Kol	-0.02 (decrease)
Extended Mengen	1.5%
Mamusi No.1	4.8%
Mamusi No.2	5.5%
Inland Melkoi	5.1%

These figures are all from the last census of the various areas, between May and October, 1962.

(b) Av. Absentee Labour:

Kol	25.5%
Extended Kol	16.1%
Extended Mengen	17.8%
Mamusi No. 1	29.5%
Mamusi No. 2	25.2%
Inland Melkoi	38.8%

Conclusion:

Conditions generally in the Inland Melkoi and the No. 1 Mamusi are better than average for inland areas in the pomio sphere. In the Mamusi No. 2 however conditions are not satisfactory, and with the apparent lack of drive from the mission in the area, it is only by more regular patrolling that the area may be improved.

The most pressing need in the area is for an Agricultural Officer to make an assessment of the potential of the area and institute a plan for cash cropping.



APPENDIX "A"

Population Figures

Inland Melkoi

<u>Village</u>	<u>Birth Rate</u>	<u>Death Rate</u>	<u>% Absentee Labour</u>
Sivi	5.0%	2.8%	38.6%
Kabu	6.5%	1.3%	54.9%
Lausis	5.2%	0.9%	28.6%
Kanunu	7.8%	3.1%	25.0%
Pahuna	6.3%	0	48.1%
Haulo	4.9%	0.9%	60.7%
Punum	7.4%	1.1%	34.2%
Raulili	7.0%	2.3%	41.9%
Kenmininga	6.3%	0.9%	35.3%
Meis	2.7%	1.4%	42.1%
Kakaru	8.9%	2.5%	26.8%
Matawan	6.9%	0.6%	35.8%
Ulutu	5.0%	0	16.0%
Kaubi	4.4%	2.8%	6.3%

Average Birth Rate: 6.4%  
Average Death Rate: 1.2%  
Av. Absentee Labour: 38.8%  
Natural Increase: 5.2%

Mamusi No. 1

Matavang	5.9%	0	30.%
Mau	7.7%	2.3%	33.3%
Kapang	6.1%	1.7%	15%
Yelalona	7.7%	4.0%	35.8%
Bili	10.4%	2.2%	36.4%
Paka	6.0%	3.0%	25.0%
Pokapuna	6.6%	2.0%	21.1%
Saripuna	13.3%	1.5%	21.4%
Viosapuna	6.5%	4.0%	35.7%
Meresi	9.4%	2.9%	45.5%
Paliawalu	5.1%	4.2%	20.0%
Serenguna	7.4%	2.3%	23.0%
Maito	8.7%	1.8%	20.4%

Average Birth Rate: 7.7%  
Average Death Rate: 2.9%  
Natural Increase: 4.8%  
Av. Absentee Labour: 29.5%

APPENDIX "A" (contd)

Mamusi No. 2

<u>Village</u>	<u>Birth Rate</u>	<u>Death Rate</u>	<u>% Absentee Labour</u>
Ngalala	9.3%	3.1%	25.0%
Malmalu	7.3%	2.1%	30.4%
Moreslona	7.0%	1.0%	17.8%
Kinsena	5.9%	1.1%	18.0%
Au'una	5.9%	2.3%	35.3%
Pelin	8.0%	2.0%	30.1%
Maguna	9.1%	3.1%	29.2%
Lomeletepena	9.1%	1.5%	21.4%
Kaitoto	5.8%	1.7%	26.7%

Average Birth Rate: 7.2%  
Average Death Rate: 1.7%  
Natural Increase: 5.5%  
Av. Absentee Labour: 25.2%



APPENDIX "B"

Village Officials

Inland Melkoi

<u>Village</u>	<u>Luluai</u>	<u>Tultul</u>	<u>M.T.F.</u>
Gimi	Tunksio	Parubai	-----
Lausis	Garas	Eremene	-----
Kabu	Hero	Clais	Helesia
Kamuru	Autemule	Takali	-----
Pahuna	-----	Longtauwa	-----
Haulo	Talu	Olomule	-----
Punum	Lilihuna	Mainge	Monde
Raulili	Taimele	Singina*	-----
Kenmininga	Iongeipuli	Mulitawa	Iliumene
Meis	Engekero	Akur	-----
Kakaur	Lu	Toloia	Hetaumule
Katawan	Kiwing	Pabote	Fapa
Ulutu	Laiu	Kapaisio	Walsoc
Kaubi	Sosomani*	Latena	Mapuna

Mamusi No. X 2

Ngalala	Kabibau*	Walatin	-----
Totelisa*	Malmalu	Matoli	-----
Maralona	Wanagenisa	Kalaburtau	-----
Kinsena	Yopuna	Yamsteng	Kempete
Au'una	Lulasongmane	Katasingkalara	Koi'oma
Pelin	Tanango	Kolupuna	Matengutesa
Mapuna	Kai polo	-----	Lasike
Lomeletepena	Katano	-----	Malona
Kaitoto	Walingusa	Mumulo	Katatoa

Mamusi No. 1

+ Matavang	-----	-----	-----
+ Mau	-----	-----	Mumuna
+ Kapang	Kalipitei	Malatoa	-----
Yelalona	Keisibubung	Kunalona	-----
Bili	Vantaleso	Weta	-----
Paks	Wangerong	Lopi	-----
Pokapuna	Aingali	Vaina	-----
Sanipuna	Alipung	Pesa	-----
x Viosapuna	Lalompita	-----	Katetoto
x Weresi	-----	-----	-----
Paliawalu	Katampo	Lotumana	-----
Serenguna	Taniu	Kansonga	-----
Maito	Sipa	Lalukualesa	-----

\* Provisionally appointed this patrol.

+ Three books, one village in fact.

x Two books, one village in fact.

APPENDIX "C"

Village and Hamlet Names

Inland Melkoi

<u>Village</u>	<u>Alternate Name</u>	<u>Hamlets</u>
Simi	Kawangwang	Pobolukai
Lausis	-----	Bolosake
Kabu	-----	-----
Kanunu	Sapai	Heleletena
		Roroletena
Pahuna	Poio	-----
Haulo	Kwodingdilinga	Haulo
Pumum	Lekilitena	Tuntotona
Raulili	-----	Haumilahuna
Kenmininga	Kiungmatana	Haloletena
		Solomonmona
Meis	Kwalkoikoi	-----
Kakaru	Olpopo	Mulus
		Hakharo
Matawan	-----	-----
Ulutu	-----	Mariena
Kaubi	Niak	-----
	<u>Mamusu No. 2</u>	
Ngalala	Waiunamusu, and	-----
	Urerepuna	
Malmalu	Malomalo	Sona
		Doama
		Wairo
		Maléceiapuna
		Wolona
		Kauwei
		Kililona
		Serelona
		Ke'ela
		Palopuna
		Selulona
Moralona	-----	-----
Kinsena	Puripuna, and	
	Kumbuna	
Au'una	-----	Yeina
		Lata
		Alis'una
		Wampupuna
		Mempuna
Pelin	Piangalona	-----
Mapuna	Lopuna	-----
Lomeletepena	Wolemata	Laiyuna
		Sambopuna
Kaitoto	-----	-----



APPENDIX "C" (contd)

Manuscript No. 1

Matavang	Yenatangkeina	-----
Mau	Pogempuna	-----
Kepang	Okeapuna	-----
Yelalona	Sevikeina	Yelalona
Pili	Utugemataca	-----
Paka	Monolona	-----
Pokapuna	Nonobu	-----
Sadipuna	Piripuna	-----
Viosapuna	Sivampuna	-----
Meresi	Sivampuna	-----
Faliawalu	Liakain, and	-----
	Mumulola	-----
Sereng	Tongasumuna	-----
Maito	Pepunilona	-----







TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of NEW BRITAIN Report No. Pomio 4 - 62/63

Patrol Conducted by R.J.BURKE, Cadet Patrol Officer.

Area Patrolled MANSONG Census Division

Patrol Accompanied by Europeans Nil

Natives Three

Duration—From 24./10./1962 to 5./11/1962

Number of Days Thirteen

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services ...../7.../1961

Medical .... ...../10.../1962

Map Reference Pomio Fourmil Sheets

Objects of Patrol Census amendment and routine administration

Director of Native Affairs,  
PORT MORESBY.

Forwarded, please.

/ 19

.....  
District Commissioner

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

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

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

POP

Females  
in Child  
Birth

67-10-3

21st February, 1963.

The District Officer,  
New Britain District,  
R A B A U L.

PATROL REPORT NO. 4-62/63-POMIO:

Receipt of the abovementioned Report is acknowledged with thanks.

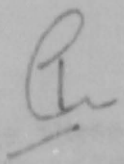
The content of the Patrol Report has been satisfactorily covered in the attached memoranda.

The people's attitude towards health facilities is most satisfactory considering their under-developed state.

It is difficult to get the people to establish themselves in static villages when their whole way of life and their social organisation is based on movement.

It is probable that the establishment of coconut groves might have a settling effect on the people should they be encouraged to make copra and establish a cash economy. Mr. Burke's Anthropological notes are of interest and I have passed them to the Anthropologist for perusal and comment.

The Patrol Report is first-class recording of his observations and conclusions clearly and precisely.

  
(J.K. McCarthy)  
DIRECTOR.



TERRITORY OF PAPUA AND NEW GUINEA

67-10-3 ✓

Telegrams

Telephone

Our Reference

If calling ask for

Mr.

67-4-8



District Office,  
RABAU.

14th December, 1962.

The Director,  
Department of Native Affairs,  
KONEDOBU. PAPUA.

POMIO PATROL NO. 4 OF 1962/1963 - MAMSONG  
MR. R.J. BURKE, C.P.O.

1. Specific aspects of the report have been well covered by 67-3-6 of 29th November, 1962, from the Assistant District Officer, Kandrian. A copy is attached.
2. I found the report very interesting. It gives valuable information on MAMSONG Census Division.
3. Mr. Burke is commended for the high standard of his work.

(K.A. BROWN)  
Acting District Officer,  
West New Britain.

67-4-8

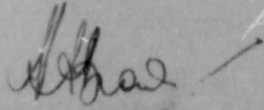
District Office,  
RABAU.

14th December, 1962.

The Director,  
Department of Native Affairs,  
KONEDOBU. PAPUA.

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MR. R.J. BURKE, C.P.O.

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2. I found the report very interesting. It gives valuable information on MAMSONG Census Division.
3. Mr. Burke is commended for the high standard of his work.

  
(K.A. BROWN)  
Acting District Officer,  
West New Britain.



67-3-6

Sub-District Office,  
KANDRIAN.

29th November, 1962.

District Officer,  
West New Britain,  
RABAUL.

POMIO PATROL No. 4 of 1962-63  
MANSONG

Forwarded herewith please find two copies of the report of the above patrol conducted by Cadet Patrol Officer, Mr. R.J. Burke.

I offer the following comments:-

Health

Considering the primitive state of these people they are quite appreciative of health services. While the Aid Post at Amio was closed because of lack of staff they were constantly agitating to have it re-opened and on my last visit to the Aid Post there were quite a few Mansong people receiving treatment. They are probably reluctant to attend the Mission Hospital because of the distance and the fact that they have to move out of their linguistic area.

Roads and Bridges

It is certainly better to concentrate on improving village tracks than attempting to bridge the larger rivers. Unless they were constructed well above the flood level they would inevitably be swept away during the wet season. As in many other areas of the South Coast we must accept the fact that movement through the Mansong is impossible at the height of the wet season.

Education

Until we can induce these people to settle permanently in villages little can be achieved in the matter of systematic education.

Agriculture

Officers should strongly encourage these people to plant coconuts near the settlements. Probably the nuts would never be used for copra, but their existence has a settling effect and provides a nourishing addition to the diet. Nuts are being distributed through the inland Kandrian areas for this reason by the Agriculture Department and the Extension Officer at Pomio could perhaps arrange for distribution in the Mansong.

Villages and Hamlets

Mr. Burke has made a thorough survey of this section and the information he has provided will be of great value to future patrolling officers.

Village Officials

Recommendations for appointment of a new Luluai for Makmak is forwarded separately.

Anthropology

I am pleased to see that Mr. Burke has gone so thoroughly into this subject. This report indicates that he is deriving some value from his A.S.O.P.A. studies and is putting his knowledge to good use. He is obviously interested in this important aspect of his work and has gone to considerable trouble to collect his data.

Census Statistics

The natural increase of 5.1% quoted by Mr. Burke is amazingly high and compares favourably with areas of "exploding population" such as the Gazelle Peninsula and Unea Island. Actually, by my calculations the natural increase is 5.4% for the 14 month period. However, the increase of births over deaths at the last census was only one, so these figures are probably misleading.

Conclusion

Mr. Burke expresses an impatience natural in a young junior officer. He must remember that most natives of this type see an Administration officer for a few hours only each year. It takes a long time to change the ingrained habits of hundreds or thousands of years and patrolling officers seldom see the fruits of their labours. However, it is time that these people lead a more settled existence and fragmentation of villages for any other reason than to return to their own land should be strongly discouraged.

General

I consider this an excellent report from a young C.P.O. on his first solo patrol. He is observing well and recording his findings in a literate and well documented manner. There were one or two spelling mistakes but the general standard of presentation is well above the average of what I have seen from young cadets in recent years.

*A.D. Steven*  
(A.D. Steven)  
Assistant District Officer

c.c. O.I.C.  
Pomio.

Mr. R.J. Burke,  
Pomio.



(COPY)

67-7-3

Patrol Post,  
Pomio,  
NEW BRITAIN.

23rd October, 1962.

Mr. R. J. Burke,  
Patrol Post,  
POMIO.

Instructions for patrol to Mansong Census Division.

As discussed verbally with you, you will proceed on a patrol to the Mansong Census Division departing Pomio on 24th October, 1962.

Please carry out a census revision of this census division.

Please take with you the Mansong Village Cards, and during the patrol please bring the information on them up to date.

Please carry out a basic anthropological research on the Mansong people giving special emphasis to their social system.

Please compile a list of villages and hamlets together with alternate names where they exist. This will be very useful at this station for native labour work.

Please compile three maps of the area you cover, showing patrol route, villages, hamlets where their position is known, census division boundaries and other points of interest.

The length of the patrol is to be about 13 days.

The native police who will accompany you will be Const. 1/C MEANG and Const. SEKEN.

Your patrol number will be Pomio 3 - 62/63.

In conclusion I would like to wish you the best for your first solo census patrol.

(Signed) George D. Oakes  
Officer in Charge.

c.c. A.D.O., Kandrian.

TERRITORY OF PAPUA AND NEW GUINEA

INTRODUCTION.

The MANSONG Census Division is that area which lies between the Whiteman Range and the Nakanai Mountains. The area is very sparsely populated for, with an area of approximately 340 square miles, the population density is just under one person per square mile.

The primary object of this patrol was to complete a census amendment and carry out routine administration. A secondary nature of the patrol was to investigate the social system of the people and compile a list of all known villages and hamlets (see under Anthropology and Villages and Hamlets, respectively).

.....

DAIRY

Wednesday, 24-10-62.

Made final preparations and departed Pomio at 0945 and proceeded to Awul. Arrived Awul 1750.

Thursday, 25-10-62.

0530 - Departed Awul and proceeded to Amio, arriving 0745. Departed Amio at 0900~~X~~, thence three hours walk to Kabamatapun where census revision and village inspection. Slept Kabamatapun.

Friday, 26-10-62.

Departed Kabamatapun 0900 and proceeded to Waipo, arriving 1130. Village inspected and census revision of Waipo and Talupo at Waipo. Visited new site of Talupo in the afternoon. Slept Waipo.

Saturday, 27-10-62.

Departed Waipo ~~at~~ 0920 and proceeded to Ainbul, arriving 1315. Inspection of village and census revision. Slept Ainbul.

Sunday, 28-10-62.

At Ainbul - discussions held with village officials.

Monday, 29-10-62.

0730 - Visited hamlet of Punbo near Ainbul. Departed Ainbul 0930, thence to hamlet of Molestebun and old site of Talupo. Followed Wala river down to hamlet of Lopun, thence to Waipo, arriving 1400. Slept Waipo

Tuesday, 30-10-62.

Departed Waipo 0800 and proceeded to new site of Umsipel at Burowe, passing through old site of Umsipel 45 minutes from Waipo. Arrived Burowe 1000, inspected village and amended census. Discussions with village officials during the afternoon. Slept Burowe.

Wednesday, 31-10-62.

Departed Burowe 0830 and proceeded to Tavolo, arriving 1200. Discussions with people re R.C. Mission land to be surveyed. Slept Tavolo.



Thursday, 1-11-62.

At Tavolo - surveying R.C. Mission land.

Friday, 2-11-62.

At Tavolo - plotting survey and preparing patrol report.

Saturday, 3-11-62.

0930 - Departed Tavolo and proceeded to Meleton arriving 1145. Preparing patrol report at Meleton.

Sunday, 4-11-62.

At Meleton. Observed the day.

Monday, 5-11-62.

0530 - Departed Meleton per MV Garua and proceeded to Pomio. Arrived Pomio 1400. End of Patrol.

.....

HEALTH

The Aid Post Orderly from Amio accompanied the writer for the duration of the patrol. Many sores and cuts were treated, but nothing of a serious nature. Two possible T.B. cases returned to Amio with the A.P.O., with the object of sending them to Gasmata Island and, if necessary, to Kandrian. Taken overall, the general health of the MANSONG people is very good.

The nearest Aid Post to these people is the one at Amio. Although they could go to the well equipped hospital at the Awul Catholic Mission, they do not seem to have any inclination to do so. The importance of cleanliness and hygiene was stressed to them at all times with, however, no noticeable effect. They still seem to lack the incentive to wash - especially the women and children.

ROADS AND BRIDGES.

The majority of the roads throughout the MANSONG are little better than tracks. The only reasonably good roads countered were from the hamlet of Avit on the coast to the new village site of MAKMAK, and from the village of WAIPO to the new site of BUOWE and thence to the coast. The importance of good roads, linking each village, was stressed to the village officials and to the people in general. Instructions were given to rectify this situation and it is hoped, with the next patrol, an improvement in the standard of roads is evident.

/cont.

ROADS AND BRIDGES.

There are virtually no bridges, the reason being that the majority of the rivers are beyond the capabilities of the people to bridge effectively. Only very small creeks and waterways have any type of bridge; such creeks that were lacking in this respect were indicated by the writer and instructions given to bridges over same.

The writer feels that it would be futile to tell the people to construct bridges over any of the larger rivers, as they (the rivers) are too wide or too deep.

MISSIONS.

The MANSONG is incorporated in the parish controlled by Father Dieckman of Awul Catholic Mission. Due to his commitments and building program at Awul, the father has been unable to visit this area since 1959. He does give them every assistance possible but, by reason of the peoples' apathetic attitude, he has received virtually no help in return.

The father made one abortive attempt to establish a large church and school at the old site of UMSIPEL. The church, which the writer has viewed, has cement foundations weatherboard walls and a corrugated iron roof. However, when the people of UMSIPEL moved to the new site at BUOWE, the father suspended work and left the church as it is now. The movement of these people caused a sharp decrease in the number of children of school age in the surrounding area, thus making the building of a large school at UMSIPEL quite impractical.

Catechists are situated at the villages of MAKMAK, WAIPO and BUOWE, and each village has a small church which is also used as a school.

EDUCATION.

The education of the children in this area is so negligible as to be almost nil. As mentioned above, there are only three villages with schools established in them. At any one time, there are no more than a dozen in attendance at each school. The teaching is done by the catechists and their knowledge of the subjects they teach is only rudimentary, to say the least.

Father Dieckman realizes that this situation is acute but has informed the ~~wxx~~ writer that he will attempt no further work by the Mission until a greater concentration, of the people in an area smaller than it is now, can be obtained.

No children from this area attend the Mission schools at Amio and Awul; although the writer was informed that, in the near future, some of the children from MAKMAK and WAIPO hope to gain admittance to these schools.



AGRICULTURE.

The situation has altered little since the last D.N.A. patrol in 1961. The writer was informed that the taro disease, which has afflicted the taro crop for the past eighteen months, is still present throughout the area. The patrol was unable to buy any taro at the villages of AINBUL and WAIPO; small amounts were obtained at the three other villages of MAKMAK, BUROWE and LOPUN. This lack of taro has caused the people to depend heavily upon their subsidiary crops.

However, many new gardens were seen in the process of development and most had a new crop of taro planted or being planted. The people are hopeful that the disease will have spent itself by the time this new crop is ready.

Cash cropping is virtually unknown in this area. Tapiole, a native of AINBUL village, has several acres of cocoa planted at ~~xx~~ near Fulleborn Plantation. Sisima, the luluai of MAKMAK, has a grove of coconuts situated on the coast at the small hamlet of AVIT; a quick count of the coconuts there came to 235. These have not yet come into bearing, being about five or six years old. No-one else has deemed it desirable to follow this example and begin some form of cash cropping. The writer questioned this attitude and received the same negative replies at all times - "mipela laik stap olosem tumbuna" or just simply "mipela no laik".

VILLAGES AND HAMLETS. (see attached map and Appendix 'A').

The MANSONG being a bush area, the housing in each village follows the typical bush fashion, except at the villages of MAKMAK and BUROWE where they at least attain some degree of cleanliness and sturdiness of construction. As one goes further inland, the houses become dirtier, shabbier and lower and reach their worst at AINBUL.

However, considering the little warning given to the people of the patrol's arrival, the villages and their environs were remarkably clean and tidy. The writer could only fault the disproportionate number of latrines reserved for the male population of each village. In most cases latrines for the women outnumbered those for the men by as much as six or seven to one. This situation is to be rectified by the village officials.

A list of all hamlets in the area surrounding each village was compiled at each village. Not every hamlet was seen but the approximate position of each, regarding distance and direction from the main village, was obtained.

/cont.

VILLAGES AND HAMLETS.

MAKMAK : The people of MAKMAK were first situated at the hamlet of EVINDREIL, approximately 20 minutes walk from MAKMAK and a very short distance off the main road leading to WAIPO. This hamlet was used pre-war and became deserted during the same period. A few years before the Second World War the people moved to UWUSPUN which is a further 30 minutes walk from EVINDREIL and is situated on top of the small range behind MAKMAK village. This hamlet also became deserted prior to the war and, according to the locals, there are no coconuts left.

From UWUSPUN the people moved nearer the coast to the present site of MAKMAK. Due to the Japanese invasion this site was quickly abandoned and a move made to LILDONGOL, north east of MAKMAK and approximately one hours walk from it. A severe earthquake, soon after the war, necessitated a move - this time, further inland to KABAMATAPUN, one hours walk north of MAKMAK. This site is still used, there being three houses and about 40 coconuts which are still bearing.

Approximately two years ago, the people once again decided on a move and returned to MAKMAK. The small hamlet of AVIT on the coast, consisting of one house, was established while the people were at KABAMATAPUN. This is used when the people attend to the coconuts at AVIT.

AWUT: This village was established between 1930 and 1935. About 1948 or 1949, there was a split in the clan and the village broke up, half remaining at AWUT, the other half moving two hours nearer the coast and formed the village of WAIPO. AWUT no longer exists as a village, due to the fact that the whole population (13) has migrated out to WAIPO and to MELEI in the Gasmata census division.

TALUPO : This village was also established pre-war, remaining as such until 1952 or 1953. As with AWUT this also split, a small amount moving north about three miles to the hamlet of MOLESTEBUN, while the majority moved south to the hamlet of LOPUN, approximately one hours walk from WAIPO village. The site of TALUPO had not been seen since the above dates; MOLESTEBUN was seen for the first time by a field officer and LOPUN had been seen only once before. All three of the sites are still used. Due to move to LOPUN, previous officers patrolling this area had been under the mistaken impression that they were censusing the village of TALUPO. There is one house already erected at TALUPO and a new garden is in the process of being cleared and planted.

AINBUL: The people of AINBUL first lived at the old village site of PERILONGI, one hour forty minutes walk from WAIPO and on the main road. Only a few remaining stumps of coconuts testify that this site was once inhabited. About 1930 the village split up, half moving north to form AINBUL, the remainder moving north west to form AWUT.

/cont.



VILLAGES AND HAMLETS.

AINBUL later split, the people forming the hamlets of PUNBO and NINOWI. The writer viewed PUNBO, for the first time, and it is situated north west of AINBUL and 30 minutes walk from it. NINOWI, it appears, is a further two hours walk in the same direction. Time did not allow for this site to be viewed, although the locals assured the writer that it is deserted and has no coconuts remaining. PUNBO is completely overgrown and has three coconuts which are still bearing.

The luluai of AINBUL, WAILILIMI, informed the writer that he and his people have decided to return to the old site of PERILONGI (in keeping with the prevailing trend of thought) and re-establish the village there. This will be advantageous to themselves (it brings them two hours closer to the coast) as well as to field officers patrolling this area. Closer co-operation between the people of WAIPO and AINBUL will, it is hoped, facilitate the beginning of more extensive cash cropping.

BUROWE: The village of WANUPO was the first site for the people of this area. This is situated at the junction of the MEKE and ANIA rivers; and it is completely deserted, so the writer was informed, and has only six coconuts. A few years prior to the Second World War, the people moved a considerable distance to within one hour of the coast and one hour east of the MUKUS river to the site of TANGULU. With the coming of the war, the people returned inland to the site of UMSIPEL, situated at the junction of the ANIA and LIWAINGA rivers. There they remained until 1960, when they moved one hour down the ANIA river to the present site of BUR-OWE, on the east bank of that river. Although partly overgrown, UMSIPEL is still used as the coconuts are bearing and there are still six or seven usable houses.

It is obvious that these many changes of village sites and names can cause confusion between the people and any field officers patrolling the area. For example, KABAMATAPUN when translated means "the place of the large stones"; MAKMAK when translated means "the dry watercourse". Consequently, if the ~~name~~ name KABAMATAPUN is still used to indicate the new village of MAKMAK, confusion could well be the result. The result of the confusion between LOPUN and TALUPO has already been quoted.

Therefore, the writer is of the opinion that consideration should be given to this anomalous situation, with the object in view of substituting the correct name for a village, where required. Continuation of this practice (i.e. retaining the old village name) can only lead to further confusion.

COURT FOR NATIVE AFFAIRS.

Only two natives were apprehended and accompanied the patrol back to Pomio. Both were charged under

/cont.

COURT FOR NATIVE AFFAIRS.

Regulation 114 of the Native Administration Regulations, for attempting to conceal a native person from being censused. Any other minor matters, brought to the attention of the patrol, were settled immediately.

VILLAGE OFFICIALS.

The village officials are, by no means, energetic in their work; their attitude towards advancement is negative and apathetic. And this attitude is reflected in the people in general. Discussions were held in all villages and the need for improvement was impressed upon them. The village officials were instructed to display more initiative and to endeavour to achieve some form of improvement in their conditions - whether roads, bridges, hygiene or agriculture. Any improvement will indicate that, at least, some effort is being made.

The following retirements and appointments are recommended ;

Retirements.

SISIMA - luluai of MAKMAK; requested retirement due to old age.

MOLONGME - tutul of AINBUL; at present serving one month I.H.L. at the Corrective Institution Pomio.

Appointments.

WAIKIKME - recommended to replace SISIMA as luluai of MAKMAK.

No recommendation to replace MOLONGME as tutul of AINBUL is envisaged, as yet. The writer could find no-one who was, in his opinion, a suitable replacement.

ANTHROPOLOGY.Origin of the MANSONG people.

The origin of these people is not known for certain. Questioning of informants produced only vague or non-committal answers. However, the majority of informants were agreed that their origins began in the vicinity of the Nakanai mountains and possibly the Mamusi areas.

To support this claim of origin they stated that their own native dialect has an affinity to the Mamusi dialect and an even closer tie to that of the people of the Nakanai mountains. Further questioning produced nothing more conclusive.

Due to the degree of differing opinions amongst the informants, any conclusions drawn at this stage would be premature. As more information, concerning this controversial question, is revealed then the theory can be revised accordingly.

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DESCENT.

Initial questioning concerning their method of descent produced confusing answers. From the genealogies taken it appeared that the form of descent was bilateral. This confusion resulted from the fact that synonymous names were given for the same clan, whereas the writer was under the impression that entirely different clans were meant to be indicated. (See Appendix 'B' for the names of the various groups).

However, these misunderstandings were eradicated, and it is now apparent that their method of descent is through the matriline; all children of a union being included in the clan of their mother. It will be noticed from Appendix 'C' that marriages within the same clan are quite common. This will be commented upon under the heading 'Social Groupings'.

INHERITANCE.

The rules of inheritance, it was found, are quite definite and follow a set pattern. The writer first enquired about the pattern of inheritance of their ancestors, and then investigated the prevailing custom of the present time.

Before the advent of European influence, the death of a man entailed serious consequences for his own clan and for that of his widow. It was the custom that in the event of a man's death, his wife was forced to accompany him to his grave. She was executed either by strangulation or by having her throat cut and her body was thrown on top of that of her dead husband's. When this occurred then all material possessions belonging to the husband were handed over to the wife's clan - the reason being that compensation was due to the wife's clan for its loss of an able woman. A rather mercenary situation but one that suited their desires.

However, events turned out differently if the woman refused to abide by custom by refusing to accompany her dead husband. In this case, there was much argument between the opposing clans and this often led to fighting and bloodshed. Depending on which clan prevailed in its demands, the widow lived or died. When hostilities had ceased and, if the widow was still alive, then was an equal division, between the two clans, of all possessions of the dead husband.

The custom to-day is, needless to say, quite different. It is the practice now that a man's own children receive most of his possessions upon his death. A small amount still goes to his wife's clan - probably a remnant of the old custom referred to above.

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INHERITANCE.

This ruling is quite strict and one which is rarely broken; and, incidentally, suggests a connexion with a patrilineal form of descent.

If a man so wishes, he may give some or most of his possessions to his children before he dies. It was stressed to the writer that this is only a matter of preference, there being no ruling. Enquiries into the actual division of possessions amongst the children revealed that the division is equal between all; there is no ruling whereby the elder children receive more than the younger or vice-versa.

MARRIAGE CUSTOMS AND OBSERVANCES.

Prior to Government and Mission influence, the people of this area were definitely polygynous. The writer enquired about polyandry but was assured that this custom has never been followed.

However, polygyny was practised to a great extent and even now, there is a vestige of it still present. Theoretically, there was no restriction on the number of wives a man could have; in practice, the limit was usually three or four. And, there was no restriction regarding a man's age as to whether he could marry more than one woman; a young man could vie equally with a much older man for the attention of the same woman.

It appears that the practice of any extra-marital relationships is strictly forbidden. Informants stated that any such action amounted to nothing less than adultery and was punishable, in most cases, by death. Enquiring into the exact type of relationship that was punishable by death, the informants appeared reluctant to elaborate and the writer did not press the point.

Residence.

It is a generally accepted axiom that patrilocal marriage is correlated with patrilineal descent and matrilocal marriage with matrilineal descent. In the pre-history of these people the rule of patrilocal marriage prevailed. One would naturally assume then that their form of descent, at that time, was through the patriline. But, regarding this point, replies were again vague and uncertain.

However, for reasons that are unknown, there has been a gradual change and now patrilocal and matrilocal marriages are practised - although matrilocal marriages seem to be more prevalent.

To explain further; if ~~it~~ it is immaterial to either party as to whose village the place of residence will be, then a quick and amicable decision can be made by the respective families of each. However, if both are quite determined not to reside at the other's village, then the wife has the final say and the husband is obliged to go to his wife's village. It is only in such

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Residence.

an extreme case that the actual ruling of Matrilocal marriage is enforced. This is consistent with matrilineal descent but, as indicated earlier, the rules of inheritance conflict to a certain degree.

It was emphasised that this prerogative of the wife, regarding matrilocal marriage, is rarely used, the reason being that the place of residence is usually agreed upon without any fuss or bother.

Courtship and Bride-Price.

Courtship, as defined by our own culture, is virtually unknown amongst these people. Marriages are arranged by the parents while the children are still very young - the usual age being between five and ten. There is no ruling as to who first arranges the match; it would be more of a mutual agreement between the fathers of the parties concerned. No payment of bride-price is made at this stage as the couple are not, as yet, married. Any pre-marital sexual relationships, as the children reach puberty, are strictly forbidden.

Depending on how old the children were when their marriage was arranged, the period of courtship can last as much as ten years. When the two are ready for marriage, they are approached by their fathers and asked if they still wish to marry. This pre-arranged marriage is, therefore, by no means a finality. If either party does not wish to marry the other, then they cannot be forced to marry. No bride-price had been paid as yet, so there is no recompense made to either family. The only loss incurred would perhaps be one of social standing.

Immediately prior to the marriage, the father of the young man prepares a feast in honour of the occasion. It is at this feast that the bride-price is paid, the father of the man giving it to the mother of the woman. Bride-price usually takes the form of pearl shell or tortoise shell - pearl shell being the more common of the two. With the payment of the bride-price, the man and woman are legally married.

It is not unusual that two men marry each other's sister. It would be natural to assume that this would obviate the need for any bride-price to be paid. However, this is not the case as bride-price is still paid as though only one man was marrying one woman; that is, both men exchange sisters while both families exchange bride-price. This point was checked thoroughly, but the result was the same in every case.

The bride-price is always paid to the mother of the wife. She (the mother) can retain all of this bride-price or distribute it amongst her clan. There is no ruling regarding this practice. Further payments to the wife's mother by the husband are not uncommon, but they are not necessary or obligatory. Any further

/cont.

Courtship and Bride-Price.

payments are usually made when the wife bears the husband a child.

Preferential marriages are practised, the two most common being the Levirate and the Sororate.

Levirate.

On the death of a man his brother, if he so desires, has the right to marry the deceased's widow. There is no obligation on the part of the brother to marry the widow; it depends entirely upon his desire. If he chooses not to marry the widow, no repayment of bride-price is made to the deceased's clan. If there were children as a result of the first marriage then, if the brother of the deceased marries the widow, the children are regarded as being his. The junior levirate is not known, this pre-emptive right to marry the widow resting entirely with the eldest brother.

Sororate.

In 'An Introduction to Social Anthropology', Vol. One, p.143, there are three definitions given for the sororate. Taking each definition in turn, the writer discovered the following:

(1) The custom of a man marrying two or more sisters used to be followed. That is to say, if a man wished to have more than one wife, he did have the right to marry sisters. This practice is not recognised now and marriage to sisters is strictly forbidden.

(2) This second definition closely parallels the first. It was never obligatory that, in order to have more than one wife, a man must marry sisters. He had the right to marry sisters but could waive this right and could marry completely unrelated women. This practice has also ceased to exist.

(3) The third variation of the sororate is the only facet still remaining. In the event of the wife dying, her clan is obliged to provide another wife for the husband, only if he forces the issue. The bride-price paid for his first wife is forfeited upon her death; and if the wife's clan does provide him with another wife, then he must pay an additional bride-price.

SOCIAL GROUPINGS.

The MANSONG is divided into ten social groups, and these are grouped together into two larger units, five groups in each. For the breaking-down of these units into their component groups, see Appendix 'B'.

It will be noticed that, in previous sections of this survey, the writer has used the term 'clan' to refer to a group. This was done intentionally and purely for convenience. The generally accepted criterion

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SOCIAL GROUPINGS.

for a group to be called a clan is that it must be exogamous and either patrilineal or matrilineal.

Referring to Appendix 'B', it will be seen that there are five groups in each unit, the two units having the names WAILI and SIVA. Initially, it appeared that a man of WAILI could marry only a woman of SIVA. With further questioning and, as the descent pattern became clearer, this was enlarged to the point where a man ~~xxxx~~ of WAILI could marry a woman of any one of the groups of SIVA and of any of the other four groups of WAILI. That is to say, A, from Rama group, could marry B, of Nakise (or any other of the SIVA group) and C, of Sali (or any of the other three of WAILI group).

The two groups Kaikaie (WAILI unit) and Nakise (SIVA unit) were the important factors in deciding whether marriage was exogamous or endogamous. It has been established that the name Kaikaie is an all encompassing name for the five groups that comprise the WAILI unit; that is, the groups Rama, Sali, Evesowul and Lolwal are only extensions ~~of~~ or by-products ~~&~~ (as against distinct groups) of the Kaikaie group. The same is true for the Nakise group of the SIVA unit. Thus, although a man may be a member of the Rama group, he is also a member of the Kaikaie group. This pattern is the same in both the WAILI and SIVA units.

Appendix 'C' is a specimen genealogy which illustrates the above point quite clearly. From this, it will be seen that marriage within the group is more common than marriage outside the group. Further confirmation of this practice came when informants stated that, before the advent of European influence, the two units WAILI and SIVA were wholly endogamous. It is only recently that a change has been made, and the two units are both endogamous and exogamous, but with endogamy now on the wane.

Appendix 'F' gives a list of the villages in the MANSONG and indicates the various groups which are associated in each village. It will be noticed that there is only one village that is wholly exogamous viz. BUROWE.

Therefore, it is the writer's opinion that the term 'clan' cannot be applied to these groups, as yet. Besides having the characteristics mentioned above, there is insufficient information regarding their various functions and genealogical relationships. The term 'group' must suffice for the time being.

Totemism.

Totemism does exist to a limited degree in that the two names WAILI and SIVA represent two trees (species unknown to the writer). The names of the smaller groups are just names with no specific meaning. Other than this, no additional forms of totemism occur.

KINSHIP TERMINOLOGY.

This section of the survey was investigated as fully as possible. Genealogies were taken and were used as a basis to find out the terminology used between consanguineous and affinal kin. A specimen genealogy was selected (Appendix 'D') and from this, a chart was compiled giving the various terms used (Appendix 'E').

Below is a list of terms in the MANSONG dialect with the English equivalent beside each. The informant, referred to as EGO, uses these terms in addressing his various kin.

Wowo	-	Father and father's father
Nini	-	Mother and mother's mother
Tede-pongwa or tovuk-pongwa	-	Father's father's father and father's father's mother
Luk	-	Sister
Tik	-	Brother
Tuk	-	Son or Daughter
Ewok	-	Wife
Lua	-	Sister's husband
Keva or kewek	-	Sister's or brother's child
Wekri	-	Wife's mother and wife's father
Wowo-posnga	-	Father's brother
Nini-posnga	-	Father's brother's wife
Tede-posnga or tovuk-posnga	-	Children's children
Lavuku	-	Classificatory brother or sister

Most of these terms are self explanatory. The synonymous terms 'Tede-pongwa' and 'Tovuk-pongwa', 'Tede-posnga' and 'Tovuk-posnga', and 'Keva' and 'Kewek' require some explanation.

EGO calls his father's father's father (or mother) Tede-pongwa or Tovuk-pongwa; he (EGO) receives the term Tede-posnga or Tovuk-posnga. Only alike terms are used together e.g. Tede-pongwa and Tede-posnga. It is seen then that only the postfix, pertaining to each term, changes - the root terms remaining the same.

EGO calls his brother's or sister's children either Keva or Kewek - it does not matter which term he uses for either sex. Each child reciprocates with the term EGO has used. That is, EGO addresses with Keva and the child reciprocates with Keva also; the same is true for Kewek.

The term Lua is a specialised term that requires explanation. It appears that EGO uses this in addressing male affinal kin of his own generation. Referring to the

/cont.



KINSHIP TERMINOLOGY.

appendices, it will be seen that EGO and MINDIWAIN had exchanged sisters when they married. Consequently, they both use the term Lua in addressing each other. EGO also uses this term in addressing IWETI, who is married to another of EGO's sisters. IWETI, however, does not reciprocate with Lua, but uses EGO's own name. The reason for this is that IWETI is not a consanguineous relation of EGO's wife.

The term Lavuku is used between all unmarried genealogically unrelated males and females. That is, an unmarried man calls an unmarried unrelated man or woman by this term and the same term is used in reciprocating.

There are two other terms, as yet not mentioned, and they are used by EGO's wife. The two terms are 'Aiko' and 'Wek'. The term 'Aiko' is analogous to the term 'Lua' i.e. it is used by EGO's wife in addressing female affinal kin of her own generation. For example, EGO's wife addresses EGO's sister as Aiko; and the same term is reciprocated. In all other respects, it follows the same pattern as that for Lua.

The usage of the two terms 'Wek' and 'Wekri' is still obscure. During the collation of the information obtained, too many anomalies became apparent, regarding these terms; different informants gave various different usages for the terms and no set pattern was revealed. It appears, however, that Wek is used by females addressing male affinal kin and Wekri is used by males addressing female affinal kin.

For example, EGO calls wife's sister 'Wekri'; she reciprocates with 'Wekri' also. It will be noticed immediately that this conflicts with the rule of females addressing male affinal kin. This point was checked and rechecked but with the same result. The same situation exists with the term 'Wek'; a female addressed as 'Wek' returns the same term to a male affinal kin who addressed him.

Looking at this situation from a negative point of view, it seems as though this irregularity itself follows a set pattern. Consequently, the writer advances the theory that the usage of these terms depends upon who addresses whom first. For example, if a man addresses a female affine as 'Wekri', then she reciprocates with this term. On the other hand, if she addresses him first then she uses 'Wek' and he does likewise. The reason for this abnormality (if it is such) is not known.

On page 13, the term 'Wekri' is given as meaning 'wife's father'. Some informants gave this term, whereas others gave the term 'Tede' and no reason could be found to explain this. The writer feels that, in this usage, the term 'Wekri' is incorrect and is inclined to favour the term 'Tede'. Only further investigation can resolve this point.

AVOIDANCE.

Avoidance is, as the name implies, the practice whereby a person is forbidden from voicing the names of certain consanguineous and affinal kin, or completely avoids looking upon, talking to, or associating with certain affinal kin.

It was found that the practice of EGO avoiding certain persons' names is quite extensive and it is a comparatively strict ruling. EGO can voice the names of his children (Tuk), those of his brothers and sisters (Tik and Luk) and those of his brother's and sister's children (Keva or Kewek). He cannot mention the names of any other consanguineous or affinal kin, which is, as can be seen by Appendix 'E', quite a comprehensive ruling. In regard to this practice, it was also found that EGO cannot, under any circumstances, mention his own name or that of his wife.

Although EGO cannot mention the names of certain kin, he can associate with and talk to, quite freely, all male consanguineous and affinal kin; he can associate with female consanguineous kin and certain female affines.

At all times the act of avoiding lies with the onus on the female. That is, if EGO and one of his affines approach each other unintentionally, then the onus is on his affine to remove herself from his path as quickly as possible. EGO need not make any effort to remove himself from the path of his affine; although, if he wishes to do so, he may.

The degree to which EGO must avoid female affines is not known for certain. No set pattern was revealed and informants were often divided as to the exact relationship that must be observed between male and female affines. However, one fact was established in that EGO and his wife's mother must observe complete avoidance at all times. It also appears that the same is true for the wife's mother's sisters and wife's mother's mother.

LANGUAGE.

The claim of affinity between the Mansong dialect and that of the Mamusi has already been quoted. The writer observed some Mamusi people talking to the Mansong people in a native dialect- whether Mamusi, Mansong or one common to both, it is not known.

Other than these observations, no further investigation was made.

MYTHOLOGY.

No investigation made.



CENSUS STATISTICS.

It is pleasing to note an increase in population for this area. The increase is from 316 to 328 and is due to the large amount of births.

The percentage of Males at work is 26.6%; the average birth rate is 6.7%; and the average death rate is 1.2%.

The natural increase for this year is quite high, being 5.1%. This is due to the very small population and the fact that births exceeded deaths by 17.

CONCLUSION.

Throughout the patrol the writer was met with an apathetic and archaic attitude. This attitude is due to a lack of energetic village officials who, for the most part, display a lack of ~~their~~ interest in the improvement of the conditions in which they live. Except for the two instances quoted under 'Agriculture', the general population feels the same way.

Their indolence is not wholly due to their own attitude. Contributing factors would be their environment and the amount of influence that they have experienced. The Mansong is quite a large area for such a small population, and it is segmented into very small groups with no sense of unity. They are still semi-nomadic in habits and appear quite content to remain as such. Also, there has been virtually no contact between the people and the Catholic Mission at Awul for the past three years.

The education of the children in this area leaves much to be desired. The proposed attendance of the children of WAIPO and MAKMAK at the Mission school at Amio is an indication that the situation may improve during the coming year. The local father's views regarding education of the children have already been stated.

In discussions with village officials, the writer impressed upon them the need for improvement and a greater display of energy. It is hoped that evidence of such is noticeable to following patrols.

*R. J. Burke*

(R. J. Burke)  
Cadet Patrol Officer.

Appendix 'A'.

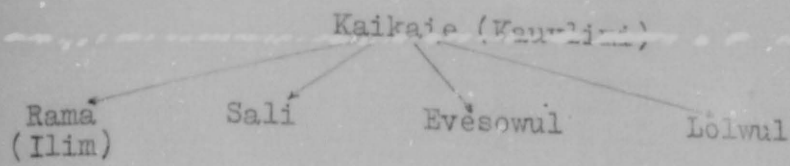
The list below is all the villages of the MANSONG as they appear in the Village Directory. Villages underlined are inhabited at all times; those marked thus - (x) - are inhabited ~~xxxx~~ on and off during the year. The list below each main village is the hamlets surrounding each one.

- (1) KABAMATAPUN (x)  
 Evindreil  
 Uwuspun  
 Lildongol  
Makmak
- (2) WAIPO
- (3) AWUT - no longer exists; population migrated out to WAIPO and Melei (Gasmata).
- (4) TALUPO (x)  
Lopun  
Molestebun (x)
- (5) AINBUL  
 Perilongi - soon to be re-inhabited.  
 Punbo  
 Ninowi
- (6) UMSIPEL (x)  
 Warupo  
 Tangulu  
Burowe
- .....

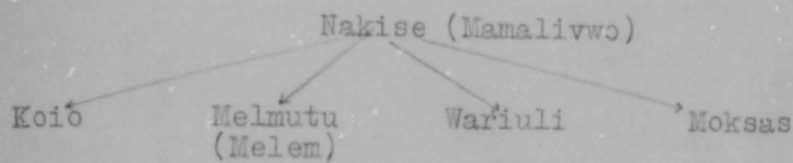


Appendix 'B'.

(1) WAILI

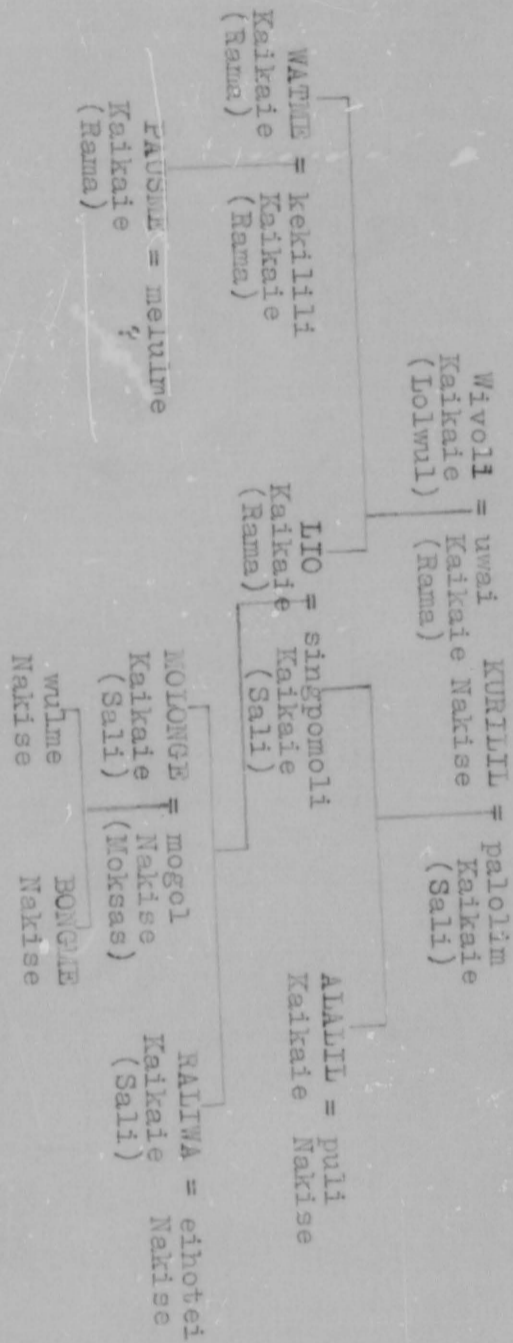


(2) SIVA



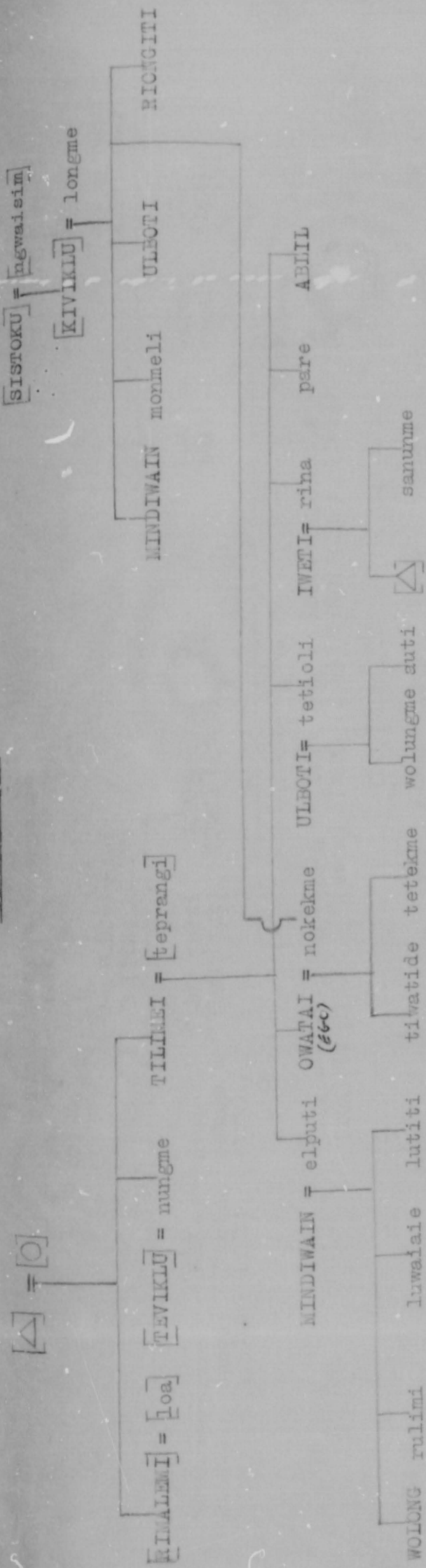
(N.B. The names in brackets are additional names which are occasionally used as synonyms).

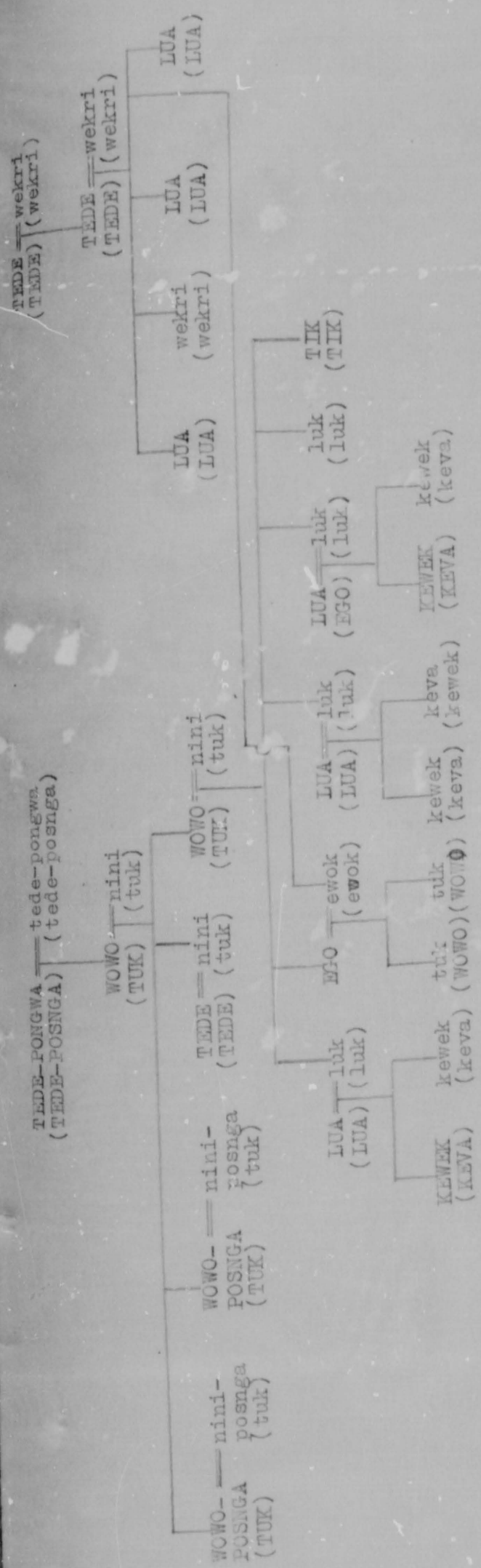
Appendix 'C'.



Males are in capital letters, females in small letters, with the group name under each.







Except for the terms KEWEK and KEVA, the terms in brackets are those used by the person that EGO addresses. KEWEK and KEVA are present to show that EGO can use either term in addressing the person.



Appendix 'F'.

The villages with the various groups associated in each are given below :

(1) MAKMAK

Rama  
Sali  
Evesowul  
Lolwul  
Kaikaie

Koio  
Nakise  
Melmutu  
Wariuli  
Moksas

(2) WAIPO

Rama

(3) AWUT

Rama  
Evesowul  
Kaikaie

(these groups have been absorbed into ~~MELEI~~  
and WAIPO).

(4) TALUPO

Rama  
Kaikaie  
Nakise

(5) AINBUL

Rama  
Kaikaie  
Nakise

(6) BUROWE

Sali  
Koio

.....



**LEGEND**

PATROL ROUTE	~ - - -
VILLAGES AND HAMLETS	~ ○
AID POSTS	~ A
MISSIONS	~ □
PLANTATIONS	~ ▭



SCALE: 1 IN ~ 4 MILES

13/11/62



TGA.LHK

67-10-25

13th March, 1963.

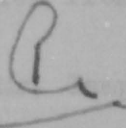
The District Officer,  
New Britain District,  
RABAUL.

PATROL REPORT No. 5/1962-63  
POMIO

Receipt of the above mentioned  
Patrol Report is acknowledged with thanks.

2. I agree with the Assistant District  
Officer concerning EI'OTE.

3. The area seems pretty well settled  
and the people content.

  
(J.K. McCarthy)  
DIRECTOR.

67.10.25



TERRITORY OF PAPUA AND NEW GUINEA

District Office,  
RABAU.

4th March, 1963.

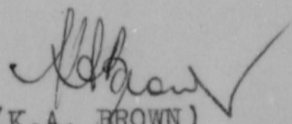


Telegram  
Telephone 67-4-8  
Our Reference  
Mailing ask for

The Director,  
Department of Native Affairs,  
KCNEDOBU. PAPUA.

POMIO PATROL NO. 5 OF 1962/63.

1. The above report is forwarded for your information.
2. The Assistant District Officer, Kandrian, has made the following comment in respect of Paramount Luluai EI'OTE :-  
  
"There is no doubt that Paramount Luluai EI'OTE is holding up economic progress in the area. However, he has, in the past, given loyal and valuable service to the Administration and should be accorded some consideration in his few remaining years".
3. Conditions at RANO Plantation are believed to be generally unsatisfactory and a Labour Inspector is scheduled to carry out a full Native Labour Inspection from 4th March, 1963.
4. The patrol was rather hasty but Mr. Campbell was due to leave for A.S.O.P.A. on 5th February.

  
(K.A. BROWN)  
Acting District Officer,  
West New Britain.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL NO. POM 5 - 62/63

Officer Conducting: J.T. Campbell, Patrol Officer Gr 1.

Area Patrolled: Coastal Melkoi.

Duration: 16.1.63 to 25.1.63.

Number of Days: 10.

Personnel Accompanying: Const 1st Class Dinas  
Const Bangindo  
P/Lulusi Pakinpita  
Personal servant.

Objects of Patrol: 1. Tax collections  
2. Census revision  
3. Routine administration.

Previous Patrols to Area: D.N.A. March 1962.  
P.H.D. August 1962.

Map Reference: Lands Dept. journal series.

*Campbell*  
(J.T. Campbell)  
Patrol Officer

TERRITORY OF PAPUA AND NEW GUINEA

Patrol No. PUN 5 - 6/63

Diary:

Wednesday, 16th January, 1963: Departed Iomic 0900 per M.V. "Garua" and called Lau and Meingi en route Awul, arriving 1730.

Thursday, 17th: To Meleton where tax/census of Meleton, Uvcl and Inahela villages. Inspection of villages and cemeteries carried out and returned to work-boat.

Friday, 18th: To Tavulo village per "Garua" (1.05) where tax/census and inspection. Returned to Awul and carried out tax/census and inspection of Rukama village.

Saturday, 19th: Proceeded to Edpulo village (.10 by canoe and 30 mins walk) where tax/census and inspection. Thence to Miringa village (.40) where tax/census and inspection, thence to Paso village where tax/census and inspection. Returned to Awul per "Garua".

Sunday, 20th: Observed at Awul.

Monday, 21st: To Meingi village where spent day investigating native claims to portion of Rano Plantation.

Tuesday, 22nd: To Rano Plantation to collect tax; carried out unofficial inspection and returned to Meingi where tax/census and several minor matters dealt with.

Wednesday, 23rd: To Koratal where tax/census and inspection, thence to Sahalil where tax/census and inspection, thence to Muihuna where tax/census and inspection. Returned to Meingi then proceeded by work-boat to Ata where remained night.

Thursday, 24th: Tax/census of Ata and proceeded by work-boat to Kungilona where tax/census and inspection and several minor debts settled. Proceeded to Lau where a patient embarked, then proceeded to Drina Plantation.

Friday, 25th: In company with Forest Ranger Anderson proceeded to Bairaman re dispute over boundary of timber rights, returned to Drina and then proceeded to Patic.

cccccccc



Introduction:

The coastal Malakoi Division is a settled area and is under fairly strong Mission influence centered at Awal Mission Station and under the care of Rev. Fr. D. Dieckman. The small amount of economic development in the area, copra only, is also currently channeled through the Mission.

Paramount Laluai Ei'ote is in charge of Maso village and although he has previously exercised considerable influence in the area, his advanced age is limiting his activities considerably. It is hoped that when he passes on there will be no longer the present unfavourable attitude to the establishment of a co-operative society in the area.

This patrol was severely limited regarding time, and consequently the writer spent far less time in each village and group than he would have wished.

Affairs:

Conditions in all villages was good, however in most villages it was necessary to instruct the people to build more latrines. Roads were well maintained, villages and their environs were in all cases well kept, and housing was of a generally good standard.

In all villages with the exception of Favulo, Atu and Kogilona there were no complaints received by the patrol. It is evident that all minor matters are being dealt with by the Awal Mission and P/Laluai Ei'ote. The writer suspects that Ei'ote is extracting payment from the people when he intervenes in the recovery of debts, however as there is no proof of this no action is considered. The writer did mention the matter to Ei'ote and his Pultul Salmang, and the probable consequences of action of this nature was explained. With the waning of Ei'ote's power in this area, it is considered that the parasite if it does in fact exist, will die a natural death.

There are two fairly large groups in this area; the Awal group comprising the villages of Malaton, Uvol, Inahole and Kuskua with a combined population of 534, and the Maso group comprising the villages of Maso, Misinga and Sahalil with a combined population of 450. These two groups are capable of an appreciable copra production, and once Ei'ote passes on there will no doubt be a good opening for the establishment of a co-operative in the area, based either on Awal or Maso.

Native Affairs (contd):

The Coastal Melkoi and the adjacent coastal villages of the Gasmata Division have been involved in the past in 'cago cult' activities. While there is no doubt still some minor activity in this direction, there was no evidence of any revival of the cult. On the contrary as earlier stated all villages were in very good order and the general native situation may be considered to be quite satisfactory.

Native Agriculture and livestock:

The main staple in this area is Taro root. The area has been suffering from the effects of Phytophthora colocasia but it appears that this disease is now waning and Taro was found to be relatively plentiful throughout the area.

Crops of secondary importance, mainly Taro root, tapioca and sweet potato, are fairly well established throughout the area and it is considered that in the event of a new outbreak of Phytophthora colocasia the people will have sufficient of these alternative crops to obviate any major food shortage. Father Dieckman reported that during the food shortage these coastal people produced a considerable amount of copra and used the proceeds to purchase food from his trade store.

The copra potential of this area is considerable however as previously pointed out there is currently opposition to the establishment of a co-operative in the area. However D.A.S.F. has constructed driers throughout the area and production will, it is hoped, increase and be of better quality. At present it is necessary for Fr. Dieckman (who is buying all the copra produced in the area at present) to re-dry the product before it is saleable.

Medical and Health:

The general health in the area was found to be good, and this is as can be expected with the Mission Hospital at Awul being utilized well by the people. All births in the Division are taking place at the hospital with consequent high survival rate. Pre-natal and post-natal care facilities are available at the hospital.

The villages of Atu and Kangilona utilize the Aid Post at Lau village rather than travel to the Awul Hospital, which is an appreciable distance away, but health in these two villages was also found to be good.

General sanitation in all villages was of a reasonable standard, and all villages have access to a good water supply. As previously mentioned it was necessary for this patrol to issue instructions in some villages for the construction of additional latrines.



Education:

Education in the area is centered at the Awa Mission with a Sister in charge. School buildings are of permanent material construction however at present they are inadequate. Plans are in hand for the expansion of the school buildings.

Attendance is reported to be good (at the time of this patrol there was no school due to the holiday period). There are several students from the area currently studying in Rabaul at both Administration and Mission technical and non-technical institutions.

Cemeteries:

All cemeteries in the area were visited and found to be generally well maintained. It is thought probable by the writer that the traditional practice of interring bodies in the ground beneath houses is no longer practiced in this coastal area.

Courts for Native Affairs:

No cases were determined during the course of the patrol.

Roads and Bridges:

The patrol was carried out by work-boat where possible and consequently only a small portion of the roads in the area were seen. However what roads were seen were found to be well maintained. There are no bridges in the area.

Anthropological:

During the course of the patrol an investigation was carried out of native claims to portion of Rano plantation. During this investigation genealogies were collected and it became apparent that descent in the Melkoi is through the matriline. The social structure is either a two clan system, or a system of clans contained within a moiety. It was not established how possessions are inherited.

Villages and Village Officials:

Most comments are recorded under 'Native Affairs'. All officials appear to be doing a fair job of work, and no recommendations were made for dismissals or appointments. A list of officials is appended to this report.

Census:

The census revealed a natural increase rate of 3.2% which may be regarded as satisfactory. The absentee labour figure is 34.3%; however as quite a large number of these people are employed at Fulleborn on a temporary basis, the actual figure of workers away from their villages for one or two years at a time will be far lower.

A total of £444.16.0 was collected in the tax, with all villages except Koratul being taxed at the rate of £2. Koratul has a very limited income from copra and is taxed at the rate of £1.

The patrol arrived at Rano Plantation but was unable to collect tax as some of the indentured labourers have not received pay since June '62. This matter is being dealt with under separate correspondence.

Missions:

The only mission operating the area is the Roman Catholic Mission located at Awul. The mission is well established with permanent material buildings for the hospital and school and accommodation for teachers and staff.

The Mission operates in the Coastal Melkoi, the Inland Melkoi and the Nansong Divisions and maintains workers in most villages. The emphasis has been on the establishing of permanent materials type churches and schools at the main station and also at a village level, and this is far better off in this regard than most other Divisions in the Sub-District.

Conclusion:

This patrol was of a routine nature and no problems of any note were encountered. The people are well established at a reasonable standard of living and the native situation generally is satisfactory. The attitude of the people made this patrol most enjoyable.

There is potential in the area for the establishment of co-operatives and Fr. Dieckman has stated that in the event of co-operatives being established he will do all in his power to ensure that they are a success. However until Ei'ote's influence is finished it is doubtful if a co-operative can be introduced successfully.



APPENDIX A

Village Officials - U. Melkoi

<u>Village</u>	<u>Lulusi</u>	<u>Tultul</u>	<u>H.O.P.</u>
MELETON	RAPHE	-----	-----
UVOL	SOHLI	KAUPA	-----
INAHELE	-----	LANG	-----
TAVALO	MARANGUNAN	TEU	-----
RUAKANA	HERE	LANGHOLO	HATOTE
PULPULO	LABULIKAI	SOLONG	-----
MININGA	MANUN	IUVU	PEBELI
MASO	BI'OTE (P/L)	SALMANG	-----
MBINGI	KARAWAREN	KAKAKELI	-----
KORATUL	POKEI	-----	IAJI
SAHALIL	ALANKERO	GUGA	-----
MAHUNA	-----	MOLO	-----
ATU	ATNA	MIREKI	-----
KANGILONA	KATEN	KAULU	BOBANULU

APPENDIX B

Population Figures

<u>Village</u>	<u>Birth Rate</u>	<u>Death Rate</u>	<u>% Abs. Labour</u>
TAVALO	4.9	2.5	41.7
MELETON	2.4	0.0	27.6
UVOL	1.1	0.6	19.5
INAHELE	3.4	1.7	28.6
RUAKANA	7.5	1.1	48.1
PULPULO	2.7	0.0	67.9
MASO	5.8	0.8	27.3
KORATUL	2.6	1.3	37.5
MININGA	5.3	0.9	37.5
SAHALIL	5.4	3.6	52.9
MAHUNA	14.3 (total pop	0.0	40.0
ATU	2.5	0.0	37.5
MBINGI	5.5	0.9	25.0
KANGILONA	1.7	3.4	31.6

Average Birth Rate	4.3%
Average Death Rate	1.1%
Average Absentee Labour	34.3%
Average Natural Increase Rate	3.2%



COASTAL MELKOI

Compton 1/24/83

Scale: 1" = 4 mls.



67-10-27

TERRITORY OF PAPUA AND NEW GUINEA

Telegram

Telephone 67-4-8

Reference

Calling ask for



District Office,  
RABAUL.

5th April, 1963.

The Director,  
Department of Native Affairs,  
KONEDOBU. PAPUA.

POMIO PATROL REPORT NO. 6/62-63.

I refer to the 3rd paragraph of your  
67-10-27 dated 1st April, 1963, and wish to con-  
firm that funds have been allocated for the road  
work in question and that the people have already  
been paid.

*Noted,  
9/4/63*

*K.A. Brown*

(K.A. BROWN)  
Acting District Officer,  
West New Britain.

*7/4/63*

67-10-27

1st April, 1963.

The District Officer,  
New Britain District,  
RABAU.

PATROL REPORT NO. 6/62-63 - POMIO

Receipt of the abovementioned Patrol Report together with the covering memorandum, is acknowledged with thanks.

Inspection of roads is a good exercise from which Cadets will benefit in their contact with the people.

I take it that funds are being provided in order that payment can be made to the people working on the road maintenance.

Mr Burke has done a good job.

(J. McCarthy)  
Director.



67.10.27. ✓

TERRITORY OF PAPUA AND NEW GUINEA

District Office,  
RABAUL.

20th March, 1963.



67-4-8

The Director,  
Department of Native Affairs,  
KONEDOBU. PAPUA.

PATROL REPORT NO. 6-62/63 : PART EAST MENGEN  
CENSUS DIVISION.

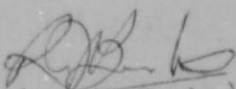
1. On 10th March, 1963, I inspected work being carried out on this road link.
2. The bridges, culverts and crossings constructed under Mr. Burke's supervision are excellent. Mr. Gibbs carried on the work and a bridge over the Pulpul is nearing completion. It will now be possible to drive to GOINALI River.
3. The Officer-in-Charge, Pomio, proposes to take the road around the foreshore rather than over the ridge which starts after GOINALI River. Preliminary survey indicates that few difficulties will be encountered.
4. The road is important because of the amount of interest being shown by local natives in planting coconuts. SALI, alone, is estimated to have about 100 acres of young palms. The possibility of a Council in the area will further justify the energy and funds expended.
5. Mr. Burke is commended for his work.

*K.A. Brown*  
(K.A. BROWN)  
Acting District Officer,  
West New Britain.

TERRITORY OF PAPUA AND NEW GUINEA.

PATROL NO. POM - 6/62-63.

Officer Conducting : R. J. Burke, Cadet Patrol Officer.  
Area Patrolled : Part East Megen Census Division.  
Duration : 12-12-62 to 26-1-63.  
Personnel Accompanying : Const. Seken  
Personal servant.  
Object of Patrol : Maintenance of roads and bridges.  
Map Reference. : Lands Dept., fourmil series.

  
(R. J. Burke).  
Cadet Patrol Officer.



TERRITORY OF PAPUA AND NEW GUINEA.

D A I R Y.

- December 12th, 1962 : 0800 - Preparing patrol gear. Left Pomio 1330 and proceeded to Sali, arriving 1400. Supervising bridge work. Slept Sali.
- December 13th, 1962 : Bridge construction under way.
- December 14th, 1962 : Preparing low-level crossing and buttresses for bridge.
- December 15th, 1962 : Cementing buttresses until 1200. At 1300, returned to Pomio.
- December 16th, 1962 : Sunday. Observed the Day.
- December 17th, 1962 : 1400 - Departed Pomio and proceeded to Sali. Work continuing on bridge and crossing. Slept Sali.
- December 18th, 1962. : Work continued on bridge and low-level crossing.
- December 19th, 1962 : Work continued on bridge.
- December 20th, 1962 : Work continued on Bridge.
- December 21st, 1962 : Work continued on bridge.
- December 22nd, 1962 : Bridge near completion. Low-level crossing completed. Work on bridge till 1200. Returned to Pomio 1330.
- December 23rd, 1962 : At Pomio. Christmas period.  
to Dec. 31st, 1962
- January 1st, 1963 : New Year's Day. Observed the day.
- January 2nd, 1963 : Departed Pomio 1400, thence to Sali. Slept Sali.
- January 3rd, 1963 : Work continuing on second bridge.
- January 4th, 1963 : Work continued on bridge.
- January 5th, 1963 : Work continued on bridge till 1200. 1300 - Departed Sali and returned to Pomio.
- January 6th, 1963 : Sunday. Observed the day.
- January 7th, 1963 : At Pomio.
- January 8th, 1963 : Preparing patrol gear. 1430 - Departed Pomio for Sali, arriving 1515. Slept Sali.
- January 9th, 1963 : Work continued on bridge.

/cont.

(2)

- January 10th, 1963 : Work continued on bridge.
- January 11th, 1963 : Work continued on bridge.
- January 12th, 1963 : Work continued on bridge till 1200.  
Buttresses completed. Departed  
Sali 1230 and returned to Pomio.
- January 13th, 1963 : Sunday. Observed the day.
- January 14th, 1963 : At Pomio.
- January 15th, 1963 : Prepared gear and departed Pomio  
1330, proceeding to Sali. Slept  
Sali.
- January 16th, 1963 : Work continued on bridge.
- January 17th, 1963 : Work continued on bridge.
- January 18th, 1963 : Work continued on bridge.
- January 19th, 1963 : Work on bridge till 1200. 1230 -  
Returned to Pomio.
- January 20th, 1963 : Sunday. Observed the day.
- January 21st, 1963 : At Pomio.
- January 22nd, 1963 : At Pomio.
- January 23rd, 1963 : 0830 - Departed Pomio, proceeded to Sali,  
arriving 0915. Work continuing on  
bridge.
- January 24th, 1963 : Work continued on bridge, now near-  
ing completion. Work began on first  
culvert,  $\frac{1}{2}$  mile further towards Cutary.
- January 25th, 1963 : Work continued on bridge and culvert.
- January 26th, 1963 : Bridge completed. Work continued on  
culvert till 1200. Departed Sali  
1230 and returned to Pomio.

E N D O F D A I R Y



INTRODUCTION.

The nature of this patrol was to maintain the road between the village of Sali, in the East Mengen Census Division approximately two miles from Pomio, and Cutarp plantation situated on the eastern side of Cape Jacquinot. The total distance between these two points is about ten miles.

The road itself requires little maintenance; it is well formed and, for the most part, the grades are very slight. The maintenance of the bridges comprised the greater portion of the work to be done. In most cases this required the construction of entirely new bridges, but, where possible, culverts or low-level crossings were constructed in place of the old bridges. The cost of maintenance was thus reduced as much as possible.

ROADS.

As mentioned above, this road requires little maintenance, having no appreciable grades until the Goinali River is reached. From the Goinali, the road rises gently for about half a mile, then gradually grows steeper until grades of 1 in 4 are experienced. Fortunately, these steeper sections are in the minority and are of no great length, the longest being about 150 to 200 yards. The grade of the road decreases as it rises to the top of the mountain, then the road continues for about half a mile on a flat, plateau-like section, then gradually descends to the village of Bovalpun. The road is fairly flat from Bovalpun to Cutarp, only a few sections requiring levelling.

Thus, the concentration of work on this road will be at the approach to and the descent from the low mountain on Cape Jacquinot. As it is now, a tractor and trailer would find it difficult to pass over the mountain during the wet season. The estimated time required to reduce the grades is, with the present labour line, 1½ to 2 months. An increase in the labour line would naturally shorten this time proportionally.

It has been suggested by previous officers and by the local people that a road should be constructed along the coast between Goinali and Cutarp. The estimated time to construct such a road is about 1½ months, with the present labour line. The reason for such short time required is that a road had existed along the coast during the last war, and over the years it has become completely overgrown. Thus, the work required on this section is one of reclearing that which has overgrown. The writer has not viewed this section, but is assured by the local people that the above points are correct. However, as the work progresses, this can be fully investigated as the advantages of a coast road as against a mountain road are quite obvious.

/cont.

BRIDGES.

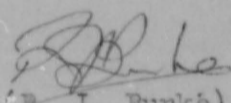
The total number of bridges constructed so far is three; that of culverts, two; and that of low-level crossings, three. The ~~xxx~~ three bridges have cement buttresses, 'kwila' bearers and two of the bridges have malassa 8"x 4" decking. The remaining bridge, which was the first constructed, has two or three ~~inch~~ saplings as decking. This is to be replaced when the materials become available.

Two remaining rivers, the Pulpul and the Goinali, require bridges of over 25 feet in length. All other creeks and watercourses can be crossed effectively by means of a culvert or a low-level crossing. From Goinali, numerous culverts and crossings are required via the mountain road to Cutarp. The suggested coast road, however, requires only one bridge and one or two crossings.

The road does continue past Cutarp, but the exact distance is not known by the writer; similarly, the number of bridges required is not known. Only a detailed survey will determine these facts. However, it will be three months or more before this section is reached.

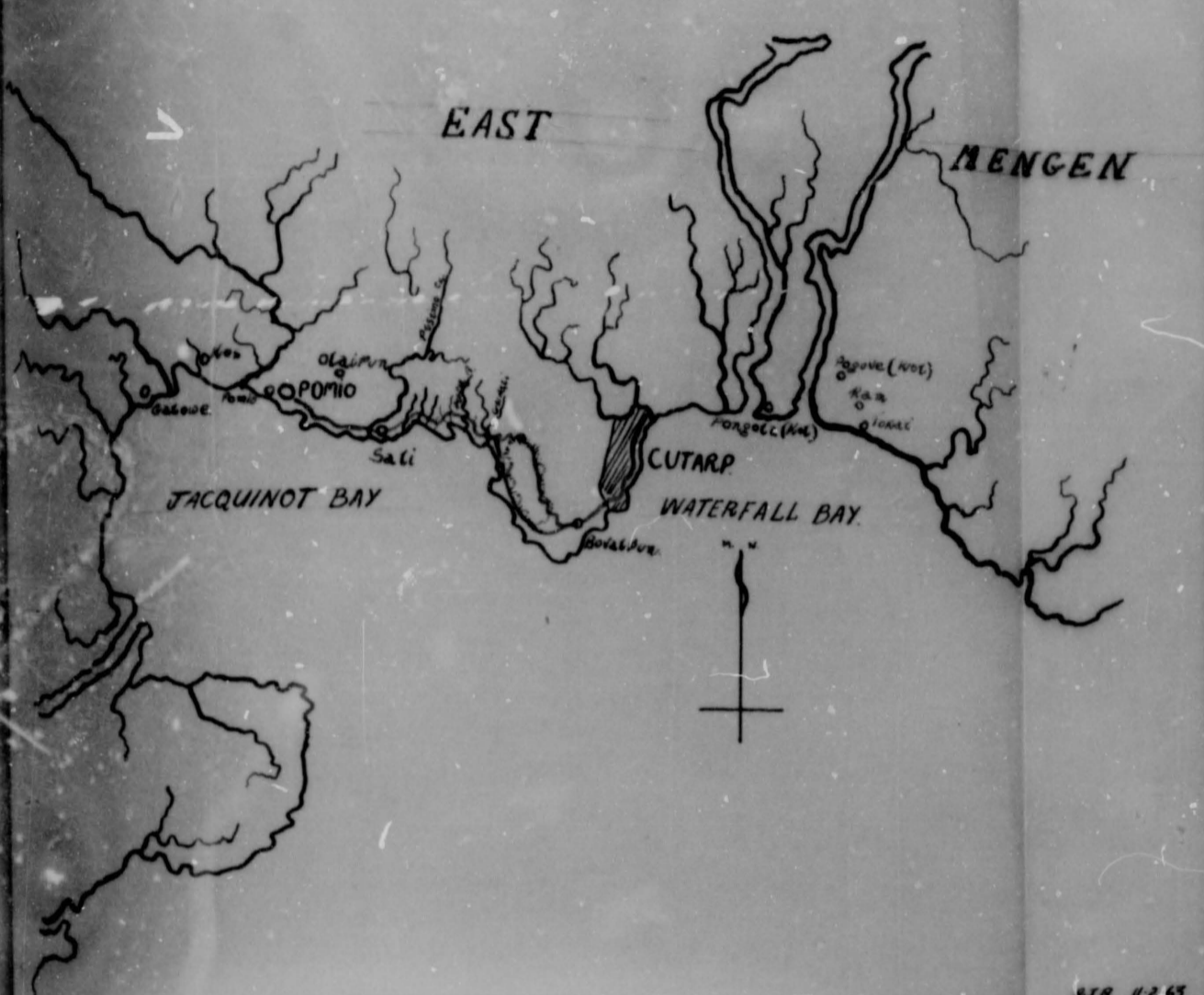
CONCLUSION.

With the present labour line, work is progressing as rapidly as possible. The writer estimates that it will be  $1\frac{1}{2}$  months before the Goinali river is reached; and a further  $1\frac{1}{2}$  months is required to reach Cutarp. With the completion of this section, an all-weather road between Pomio and Cutarp will be realised. The work is currently being supervised by Mr F.H. Gibbs, Cadet Patrol Officer.



(R. J. Burke).  
Cadet Patrol Officer.





SIB. #265

PNC/med

67-10-30  
(37)

ADCAST  
4432  
ES/653/

7682



Department of Information  
and Extension Services,  
Konedobu, Papua.

26th March, 1964.

The Officer-in-Charge,  
Administration Broadcasting Station,  
Box 71,  
RABAU.

10-30  
Shade 63

(30)

POMID No 7

o.k.  
11/6/4

DISTRIBUTION OF HITACHI RADIO RECEIVERS

Attached hereto is a copy of a letter received from the Director, Department of Native Affairs, requesting the issue of two Radio Receivers to the Mamusi sector of New Britain.

2 When you are formulating your distribution list for the Hitachi Radio Sets now held by you, I would be glad if you would take this application into consideration.

3 The Acting Director of the Department of Agriculture, Stock and Fisheries has requested the issue of large (Sony) receivers to Agricultural Establishments at Sohano and Kavieng. It has been informed that no stock of Sony's will be available but that consideration will be given to the issue of Hitachi. Would you please take this request into consideration when evolving your proposed scheme.

4 I am always rather dubious of the uses made of sets at Agricultural Establishments, and would like a thorough investigation to be made before an issue is recommended.

*L.R.*  
(L.R. NEWBY)  
Director

Enc:1

The Director, Dept. of Native Affairs.



TERRITORY OF PAPUA AND NEW GUINEA

67. 10. 30

(31)

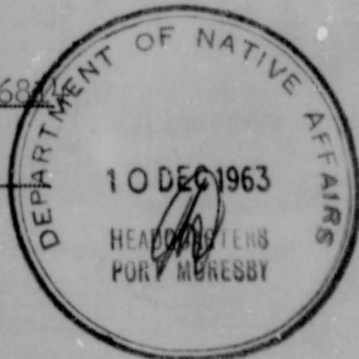
LRN/EDB

ADCAST

432

ES/65C/68

Telegram  
Telephone  
Reference  
Calling out for



Department of Information  
and Extension Services,  
Konedobu, Papua.

10th December, 1963

The Director,  
Department of Native Affairs,  
KONEDOBU.

Subject: Provision of Wireless Sets

(30)

(31)

I am referring your 67-10-30 and a copy of 82-1-2 from the Officer-in-Charge, Pomio Patrol Post, to the Officer-in-Charge of the Rabaul Broadcasting Station for attention as soon as stocks become available.

*L.R. Newby*  
(L.R. NEWBY)  
Director

Minute to: The District Officer,  
West New Britain District,  
RABAU.

67-10-30

Reference your 82-2-1 of 28th November, 1963.

(J. K. McCarthy),  
Director of Native Affairs.

30



67-10-30

The Director,  
Department of Information & Extension  
Services,  
MORDELL.

3rd December, 1963.

The Director,  
Department of Information & Extension  
Services,  
MORDELL.

PROVISION OF WIRELESS SETS.

A request has been made by the District Officer, West  
New Britain, for the supply of radio sets to be placed in the  
MAMBI sector of New Britain in the vicinity of POMIO. The  
officer-in-charge at POMIO records -

"On the findings of Patrol No. 7 it is obvious  
that the people of the Mamusi District are to  
a great degree anti-Administration. If radio  
sets could be distributed to these people it  
should provide them with some outside views on  
the Administration and not just those foistered  
on them by the MALMAL Block."

In view of the attitudes of these people it is re-  
quested that 2 radio sets be provided in order that they may  
listen to radio Rabaul programmes and receive views other than  
those from their parochial neighbours.

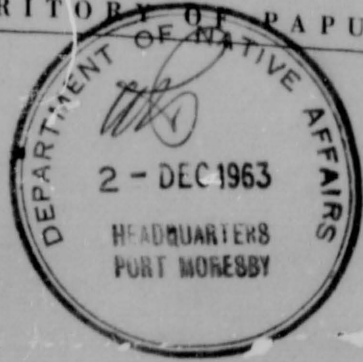
C  
(J. K. McCarthy),  
Director.



TERRITORY OF PAPUA AND NEW GUINEA

67-10-30

29



Telegram  
Telephone  
For Reference 82-2-1  
If calling ask for

District Office,  
28th November, 1963.

The Director,  
Department Of Native Affairs,  
KONEDOBU.

POMIO PATROL No. 7-62/63.

27

refers. Your 67-10-30 of 2nd October, 1963

Attached please find the submission received from the Officer-in-Charge Pomio.

*F. D. Jones*  
( F. D. Jones )  
A/District Officer,  
West New Britain.

027

( COPY )

Patrol Post,  
POMIO.

6th November, 1963.

Assistant District Officer,  
KANDRIAN.POMIO PATROL No. 7 - 62/63Your 67-3-7 of 15/10/63.

Please find listed below answers to your queries regarding the proposed allocation of radios to the people of the MAMUSI district.

- (1) People concerned are approximately 2,000 adults.
- (2) Communications are typical native tracks, there being no vehicular roads. Communications to the beach are poor owing to a dividing range.
- (3) The three radios in this area are at POKAPUNA, VIOSAPUNA and AUUNA.
- (4) The radio at POKAPUNA is held by the catechist and the two at VIOSAPUNA and AU'UNABY the the Aid Post Orderlies.
- (5) Villages to hold radios, recommended as per concentration of population, would be YELALONA and KINSENA - both radios to be held by the catechist.
- (6) Benefits would be increased knowledge of local affairs through Radio Rabaul, general knowledge of welfare and health measures carried out in New Britain. It should also give them a sense of belonging to something bigger than just their immediate surroundings.

From the findings of Patrol No. 7 it is obvious that the people of the MAMUSI district are to a degree anti Administration. If radios can be distributed to these people it should provide them with some outside views on the Administration and not just those fostered on them by the MALMAL block. The idea for radios to be given to these people was instigated by the Director in his letter No. 67-10-3 of 31/5/63 and it is recommended by this post as a necessary medium of contact. Two radios would be excellent, if there is a possibility of a third it would be much appreciated.

(Sgn) L. HANSON  
Officer-in-Charge,  
POMIO.Sub-District Office,  
KANDRIAN.

67-3-7

District Officer,  
RABAUL.

Your 82-2-1 of 8th October, 1963, refers  
14/11/63.

(Sgn) A.D. STEVEN  
Assistant District Officer



27

67-10-30

2nd October, 1963.

The District Officer,  
West New Britain District,  
RABAUL.

POMIO PATROL NO. 7-62/63:

Your 67-4-8 of 25th September 1963 refers.

Please submit a separate memorandum about the radio receivers. When these are available they are allotted on a priority basis and the Officer-in-Charge Pomio should prepare a brief submission on which the case could be assessed in relation to others e.g.

1. number of people concerned;
2. communications in the area;
3. number of radios already in the possession of the people;
4. by whom held, e.g. schools, mission teachers etc.;
5. by whom the radios would be cared for and used;
6. anticipated results of the radios provided etc. etc.

(J.K. McCarthy)  
DIRECTOR.

67-10-30

26



67-3-7

Sub-District Office,  
KANDRIAN.

18th September, 1963.

District Officer,  
West New Britain,  
RABAUL.

POMIO PATROL No. 7 - 1962-63

Your minute 67-4-8 of 7th June, 1963 refers.

The O.I.C. Pomio comments as follows:

"The suicide at Pelin and the attempted suicide at Kinsena were not reported to the regular police.

"Radio receivers may prove useful in the Mamusi areas. Would it be possible for two to be supplied.

"The Mau'una carriers were not compelled to carry cargo to Kapang for attending a village singsing.

"The originator of the messages was imprisoned as the Magistrate hearing the case considered that he was guilty of an offence under Regulation 83 (b) of the Native Administration Regulations."

Could you please arrange for supply of the two radio receivers as requested.

I regret the delay in replying to your letter. It was due to the successive absence from our stations of the O.I.C. AND myself and to the hold up in mails due to weather.

*A.D. Steven*

(A.D. Steven)

Assistant District Officer

Minute 67-4-8.

The Director,  
Department of Native Affairs,  
KONEDOBU. PAPUA.

Forwarded please. Your memorandum 67-10-30 of 31st May, 1963, refers.

Any assistance you may be able to render in obtaining radio receivers from Extension Services would be appreciated.

*E. S. Hicks*

(E.G. HICKS)

District Officer, W.N.B.

25.9.63.

*F.H.*



67-10-30

May 31st, 1963.

The District Officer,  
West New Britain Division,  
RABAUL

POMIO PATROL No. 7 - 1962/63

Receipt of the above report from the above patrol is acknowledged.

2. Written instructions are always desirable, especially for relatively inexperienced officers.

3. Have the suicide at Pelin and the attempted suicide at Kinsena been reported to the regular police who are now, by direction, responsible for the investigation of all major crime in districts ?

4. I am reluctant to agree with Mr. Burke that the area is in a "trouble free state" (see introduction and para 4). I note that later in the report he himself speaks of the situation as being of a serious nature. These two Divisions should be given a priority on your Patrol Programme and patrols should as far as possible, be leisurely and devoted to restoring friendly relations. Do you think a few radio receivers would assist ? If so, let me know and I will approach Extension Services on your behalf.

5. We cannot adopt the attitude that because certain people reject local government they should be excused from Personal Tax and if these people can afford to pay they should pay. However, I agree with the Assistant District Officer at Kandrian and yourself that a survey is necessary before any decision is made. The danger is that the people concerned may regard the imposition of Personal Tax as a lever to force them into local government but that danger has to be faced.

25

You should ascertain as rapidly as possible if a similar attitude, which verges on being anti-administration as well as anti-local government, exists amongst the Inland Melkoi people. I concur in the sound advice you gave to the Assistant District Officer at Kandrian but I think it should be accompanied by a specific direction to make every effort to apply that advice promptly even if it means reviewing the Patrol Programme for Kandrian Sub-District.

6. I am not clear as to what happened with the Mau'una carriers (see p.6) Were they compelled to carry to Kapang as a panishment for attending the village "sing-sing"?

7. Are you satisfied that imprisoning the originator of the messages was a wise move ?

8. I suggest that the Assistant District Officer Kazirian be careful not to give his people the idea that the "Kivung bilong big gavman" is exclusively an agency of the Commonwealth Government and the Territory Administration. The point to be emphasized is that the indigenous inhabitants themselves are now an integral part of the Central Government.

9. I agree that Mr. Burke has submitted a valuable report. The sections dealing with anthropological matters have been passed on to the Government Anthropologist.

(J. K. McCarthy)  
DIRECTOR



22  
67-4-8

District Office,  
Rabaul.

7th May, 1963.

Assistant District Officer,  
Gasvata Sub District,  
KANDRIAN.

POMIO PATROL No.7 - 1962/63  
No.1 and No.2 MAMUSI

Receipt is acknowledged of your memorandum 67-3-7 of 3rd May, 1963, forwarding report of the above mentioned patrol which was conducted from Pomio by Mr. R. J. Burke, Cadet Patrol Officer.

It is disturbing to note that opposition to the introduction of Native Local Government which was confined initially to the Malwal group of villages in the West Megen Division has now spread throughout both sections of the Mamusi Census Division. It therefore appears that a great deal of patient work on the part of Field Staff Officers will be required in the immediate future if we are to succeed in dispelling the current misconception which the people have in relation to the role which Native Local Government Councils must play in their future political advancement. I believe that the greatest difficulty lies in convincing unsophisticated peoples such as the Mamusis that such measures which the Administration has been endeavouring unsuccessfully to introduce must inevitably result in greatly improved standards of living and that continued opposition to the principles of Local Government will place these people at a very distinct disadvantage vis-a-vis their more politically advanced counterparts of the Gazelle Peninsula and elsewhere in the not too distant future. These I think are significant aspects which we must endeavour to get across to the people before any progress will be achieved.

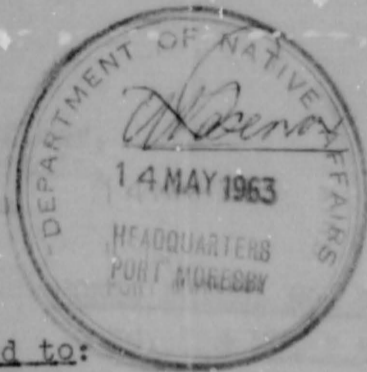
I concur in your view that there should be no immediate alteration of the status quo in relation to the levying of head tax in the Mamusi Divisions until there is a sufficiency of evidence based upon a properly conducted survey that the economy of the area is sufficiently developed to warrant the introduction of such tax. At this stage I do not believe such to be the case.

Mr. Burke has again presented a very satisfactory and interesting Patrol Report. The matters raised therein have been adequately dealt with by your covering memorandum and also by the comments submitted to you from the Officer in Charge, Pomio Patrol Post.

67.10.30

23

Mr. Burke's claim for camping allowance has been passed to the local Treasury representative, Rabaul, for payment - such payment to be made c/- his home address in New South Wales, as requested.



(E. G. Hicks)  
District Officer  
West New Britain

c.c. Minuted to:  
The Director,  
Department of Native Affairs,  
KONEDOBU, Papua.

Copy for your information please.

The relevant Patrol Report together with copies of covering memoranda from the Officer in Charge, Patrol Post, Pomio, and the Assistant District Officer, Kandrian, is forwarded herewith.

*E. G. Hicks*

(E. G. Hicks)  
District Officer, West New Britain

7/5/63.



67-3-7  
Sub-District Office,  
KANDRIAN.  
3rd May, 1963.

District Officer,  
West New Britain,  
RABAU.

POMIO PATROL NO. 7/1962-63  
NO. 1 & NO. 2 MAMUSI

Forwarded herewith please find the original report of the above patrol conducted by C.P.O. Mr. R.J. Burke from Pomio. I understand that one copy has already been forwarded to you direct from Pomio. Also accompanying the report are two copies of comments by the O.I.C., one patrol map and claim for camping allowance. Please arrange for Mr. Burke's camping allowance to be sent to his home address in New South Wales.

The O.I.C. has commented very fully and I offer the following brief additional comments.

Native Affairs

Mr. Burke should not have been surprised at the people's ignorance of the existence and functions of the Legislative Council. Much more sophisticated natives than the Mamusis have only the vaguest idea about the Legislative Council. Explanations must be couched in the simplest terms and great patience must be exercised. It is inevitable that confusion will occur over the word 'Council.' In the Kandrian area I have attempted to overcome the problem by not using the word 'Council' when referring to the Legislative Council, but describing it as the "meeting or 'kivung' of the big Government in Port Moresby where our laws are made." I commend this approach by the Pomio officers.

I agree with the O.I.C. that ceremonies like sing sings must be respected. Because of other commitments of the workboat Mr. Burke was unable to nominate the exact day or route of the patrol. However, he should have sent a runner at least a week before the patrol advising the natives to expect a patrol in the near future.

Village Officials

The appointment of Tul Tuls as recommended is confirmed.

Recommendations

Before recommending the introduction of head tax in the Mamusis Divisions I would want to see a proper survey report. As it is I can see no reason why the Mamusi natives should be any better qualified economically to pay head tax than any other of the inland natives of this Sub-District.

There is no economic production that I know of from the area. I suspect that the great majority of the money circulating in the area comes from the deferred wages of returning workers. It is true that their counter-parts in the Central Makanaï pay a 10/- tax, but most of them are benefitting from the Silanga and Uasilau projects. Before returns began coming in from those sources, most of those who were not exempted paid their tax by carrying cargo for the patrol which collected the tax, a state of affairs I would not like to see repeated in the Gasmata Sub-District.

Conclusion

Mr. Burke has submitted a literate and well documented report. There is no objection to his using "I" instead of "the writer", although it should not be used excessively.

*A.D. Steven*

(A.D. Steven)

Assistant District Officer

c.c. O.I.C.  
POMIO.

Mr. R.J. Burke,  
POMIO.



19  
67-7-2

Patrol Post,  
Pomio,  
NEW BRITAIN.

18th April, 1963.

The Assistant District Officer,  
Sub District Office,  
KANDRIAN.

Patrol No. POM 7 - 62/63.

Please find enclosed two copies of the above report of a patrol which was conducted by Mr. R. Burke, Cadet Patrol Officer, to the Mamusi No. 1 and Mamusi No. 2 Census Divisions. Also enclosed is Mr. Burke's claim for camping allowance. The District Officers copy of the report has been forwarded direct to him.

I offer the following comments -

Native Affairs.

The discussion that Mr. Burke had with the luluai of POKAPUNA is interesting. Mr. Goodger, who was the then Assistant District Officer, I recall informed the Malmal people at the time that the Administration would defer the matter of the establishment of a Local Government Council for 2 years unless the people changed their views in the meantime. It appears that the people have either misunderstood or purposely misinterpreted Mr. Goodger's words. It is of interest that a native of Matong in the East Menger recently quoted to me a pidgin phrase almost identical to the one recorded in the report as alleged to have been made by Mr. Goodger. Apparently this phrase has been passed throughout the area.

It appears that the people distrust anything with the name 'council' in it. Mr. Burke states that the people are treating the Legislative Council and Local Government Council as similar institutions. From other sources I know that the District Advisory Council can be added to this group. The situation which was known to exist in the Malmal area (about 1100 people) in 1961, appears now to have spread throughout the Mamusi's.

With regard to the messages that were sent throughout the Mamusi the native concerned has appeared before the Court for Native Affairs and found guilty and was sentenced to three months IHL under Regulation 83 (b) of the Native Administration Regulations.

Mr. Burke needs to realise that a 'singsing' is an important part in the native peoples tradition and should, if possible, not be interfered with. To state that it was "only a 'singsing'" shows that he is not giving the emphasis to this ceremony which it requires.

Native Agriculture.

It is hoped that when the new Agricultural Officer takes up his duties at Pomio he will include an Agricultural Survey of the Mamusi's on his programme.

Village Officials.

Could the provisional appointment of the two tultuls mentioned in the report be confirmed, please.

Court for Native Affairs.

The eight people charged under Regulation 118 and 119 have appeared before the Court for Native Affairs and found guilty and sentenced to two weeks IHL. Details of the native charged under Regulation 83 (b) have been mentioned above.

Roads and Bridges.

It is noted that Mr. Burke regards that it appears possible to construct a road from Meingi into the Mamusi No.2 There are no plans at present for the possible development of the Mamusi's. This matter would have to wait until the staff situation improves considerably and an Agricultural survey is completed.

Census Statistics.

Figures for average birth rates and average death rates for this report and the report of the previous patrol to this area (POM No.3 - 62/63 by Mr. Campbell, Patrol Officer) are misleading as the figures in the former patrol covered a 17 month period while this patrol covered a 5 month period. The figures calculated on an annual basis for these two patrols are as follows -

	<u>POM 3-62/63</u>	<u>POM 7-62/63</u>
<u>Birth Rate</u>		
Mamusi No. 1	5.4%	4.6%
Mamusi No. 2	5.1%	3.1%
<u>Death Rate</u>		
Mamusi No. 1	2.0%	1.9%
Mamusi No. 2	1.2%	1.8%
<u>Natural Increase.</u>		
Mamusi No. 1	3.4%	2.7%
Mamusi No. 2	3.9%	1.3%

The figures do show a decrease but that possibly can be explained by the fact that the latter patrol covered only a five month period since the previous patrol.

The absentee labour rate is quite satisfactory in both census divisions.

Anthropology.

Mr. Burke has again submitted interesting information of an anthropological nature.



Recommendations.

- (a) I concur with Mr. Burkes remarks and agree that a 10/- tax rate should be set for these areas as from 1964.
- (b) Regular patrolling, whenever staff permits, should be carried out in these areas. However, I consider patrols should not mention councils any more than they need to. The people apparently already have a considerable distrust of councils, and further discussion of them will probably worsen the situation, rather than improve it.

Conclusion.

Mr. Burke has again submitted a painstaking report and apparently carried out the patrol well.

cc. Mr. R. Burke,  
Pomic.

*George D. Oakes*  
(George D. Oakes)  
Officer in Charge.

Subjects of Patrols

- 1. George Anderson
- 2. Compilation of Council Roll
- 1. Routine Administration

Previous Patrols to Area

- B.M.A. September/October, 1962.
- P.M.A. January/February, 1963.

Map Reference:

Pomic Sheets, fournal series.

*[Faint signature]*  
Patrol Officer

TERRITORY OF PAPUA AND NEW GUINEA

PATROL NO. POM 7 - 62/63

16  
SUB. DISTRICT OFFICE

22 APR 1963

67-3-7

KANDRIAN

Officer Conducting:

R.J. Burke, Cadet Patrol Officer.

Area Patrolled:

1. No. 1 Mamusi Census Div.
2. No. 2 Mamusi Census Div.

Duration:

25.2.63 to 27.3.63

Number of days:

31.

Personnel Accompanying:

S/Const. Dinas  
Const. Saragum  
Const. Manu

Aid Post Orderlies for their  
respective areas

Personal Servant.

Objects of Patrol:


1. Census Amendment
2. Compilation of Common Roll
3. Routine Administration.

Previous Patrols to Area:

D.N.A. September/October, 1962.  
P.H.D. January/February, 1963.

Map Reference:

Pomio Sheets, fourmil series.

  
(R. J. Burke)  
Cadet Patrol Officer.



15

TERRITORY OF PAPUA AND NEW GUINEA.

INTRODUCTION.

The area patrolled encompassed the Marasi Nos. 1 and 2 Census Divisions. Although it had been originally intended to include the Inland Melkoi in this patrol, the writer was unable to depart on the due date in order to accomplish this. As the writer is to proceed on leave on April 10th, there was therefore insufficient time to patrol the Inland Melkoi.

No written patrol instructions were given to the writer. However, the patrol was discussed with the Assistant District Officer, Kandrian, during his inspection of Pomio in early February.

Except for the instances referred to under the heading NATIVE AFFAIRS, the patrol was well received in all villages. As an indication of the trouble free state of the two areas, not one complaint was brought to the notice of the writer. The walking entailed, although still hard in places, has been considerably reduced since the last DNA patrol due to the resiting of some villages in the last six months.

.....

D A I R Y

- Monday, 25th Feb. : 0945 - Departed Pomio per Garua and proceeded to Bairaman, arriving 1330. ~~Wait~~ Awaiting carrier line. Slept Bairaman.
- Tuesday, 26th. : At Bairaman. Awaiting carrier line.
- Wednesday, 27th. : 0720 - Departed Bairaman and proceeded to Maito, arriving 1240. Inspected village. Discussions with officials. Slept Maito.
- Thursday, 28th. : At Maito. Census amended. Compilation of common roll. Discussions with villagers. Slept Maito.
- Friday, 1st. Mar. : 0720 - Departed Maito, thence to Serenguna (1hr. 10mins.). Village inspected and census amended. Compilation of roll and discussions with village people. Slept Serenguna.
- Saturday, 2nd. : 0735 - Departed Serenguna, thence to Paliawala, where village inspection and census amendment. Compilation of roll and discussions with villagers. Slept Paliawala.
- Sunday, 3rd. : Observed the day.
- Monday, 4th. : 0730 - Departed Paliawala, thence to Viosapuna (2hrs.) where census and inspection. Census and inspection of adjacent village, Meresi. Thence to Saapuna (.25 mins.) where census and inspection. Thence to Pokapuna where slept.

Dairy (cont.)

- Tuesday, 5th. : At Pokapuna. Census and inspection of Pokapuna and adjacent villages, Bili and Paka. Slept Pokapuna.
- Wednesday, 6th. : At Pokapuna. Compilation of common roll and discussions with village officials and people.
- Thursday, 7th. : 0800 - Departed Pokapuna and proceeded to Matavang, where census of same and adjacent villages Mau, Kapang and Yelalona. Slept Matavang.
- Friday, 8th. : At Matavang. Compilation of roll and discussions with village people.
- Saturday, 9th. : Matavang to Kaitoto ( 1 hr. 45 mins.). Census amended and village inspected. Discussions with villagers and compilation of roll.
- Sunday, 10th. : Observed the day.
- Monday, 11th. : 0800 - Kaitoto to Mapuna (.50 mins.) thence to Pelin (.20 mins.) where census and inspection. Returned Mapuna, where census and inspection. Slept Mapuna.
- Tuesday, 12th. : At Mapuna. Compilation of roll and discussions with village people.
- Wednesday, 13th. : Mapuna to Pelin to Au'una (1hr.15 mins.) where census and inspection. Discussions with villagers and compilation of common roll. Slept Au'una.
- Thursday, 14th. : Au'una to Kinsena (1hr. 20 mins.) to Moralona (.25 mins.) where census and inspection. Returned Kinsena, where census and inspection. Slept Kinsena.
- Friday, 15th. : At Kinsena. Compilation of common roll and discussions with village people.
- Saturday, 16th. : 0745 - Kinsena to Malmalu (2hrs. 30 mins) where census and inspection. Compilation of roll and discussions with people.
- Sunday, 17th. : Observed the day.
- Monday, 18th. : Malmalu to Gnalala where census and inspection (2½ hrs. from Malmalu).
- Tuesday, 19th. : At Gnalala. Compilation of roll and discussions with village people.
- Wednesday, 20th. : Gnalala to Au'una direct (6hrs.) where spent the night.
- Thursday, 21st. : Au'una to Pelin, where investigated suicide; thence to Mapuna where slept.



Dairy (cont.)

- Friday, 22nd. : Mapuna to Lomeletepena (3hrs.) where  
census amendment and inspection.  
Slept Lomeletepena.
- Saturday, 23rd. : At Lomeletepena. Discussions with  
village officials and people; com-  
pilation of common roll.
- Sunday, 24th. : Observed the day.
- Monday, 25th. : 0800 - Lomeletepena to coastal village  
of Meingi (5hrs. 30 mins.). Slept  
Meingi.
- Tuesday, 26th. : At Meingi. Awaiting workboat, MV  
Garua.
- Wednesday, 27th. : To Pomio via workboat. End of patrol.

.....

NATIVE AFFAIRS.

Conditions ~~throughout~~ throughout the two census divisions are generally good. All of the villages are quite clean and tidy and most of the houses are equete and of good, solid construction. However, overcrowding and poor construction were noticeable in some villages, and instructions were given to rectify this situation.

As already stated, both areas are relatively trouble free, there being no complaints received by the writer. However, while returnig to Pelin village, the ~~writer~~ writer was informed of an attempted suicide at Kinsena village and also investigated a suicide at Pelin.

Regarding the suicide at Pelin, the following facts were established:

On the 14th of February, Katopake/Matingen was told ~~in~~, by Mr M. Baelen, Medical Assistant at Pomio, to bring his young daughter to Pomio for medical treatment. He, with his wife and daughter, proceeded to the coastal village of Meingi and waited there for two days for a ship to take them to Pomio. When the ship did not arrive, he went to Awul where Fr. Dieckman told him to return to Meingi and await a ship there. He returned to Meingi, waited another two days, then returned to Pelin village with his wife and child. They arrived at Pelin at night, and the next morning the wife found Katopake hanging from the central rafter in his house.

According to his wife, Katopake was in a sound state of mind and had no worries prior to his death. However, she did state that, on the return to Pelin from Meingi, he mentioned to her that he was annoyed at having to ~~xxx~~ walk to and fro from the coast and told her that she could take their daughter to Pomio and he would remain at Pelin. She could give no logical reason for his suicide and the writer could elicit no further information. Various other people in the village were questioned, but no other facts were established. The writer was therefore forced to accept the claim of suicide as being bona fide.

While at Kinsena several male persons were charged under Reg. 119 of the Native Administration Regulations and subsequently sent to Pomio. On the return from Gnalala, the writer was informed that the wife of one of the above offenders had attempted to commit suicide the day after the patrol departed from Kinsena. The writer was perturbed to learn that the woman, Kabaitete/Karasonge, had made the attempt because of the social implications involved regarding her husband being charged by the writer and sent to Pomio.

The writer informed her that she had committed an indictable offence and could be liable to punishment. However, considering the extenuating circumstances and the fact that she ~~xxx~~ is over fifty years of age, she was informed that no action would be taken and cautioned against any further attempts at suicide. Instructions were given to the luluai of Kinsena to ensure that there are no repeat occurrences of this nature.



NATIVE AFFAIRS.

One of the main objectives of this patrol was the compilation of the common roll for the Mamusi Census Divisions. In each village (or collection of villages) this was done and discussions held with the people concerning the Legislative Council. They were informed of the very existence of the Council and the elections for 1964. The writer was surprised that the people professed complete ignorance about the Council, but accepted this at the outset of the patrol.

However, the discussions that were held always developed into a one-sided affair - the writer doing all the talking. When their comments and thoughts were requested, not one person had anything to say or question about the subject; and this attitude persisted throughout the entire area. Therefore, the writer endeavoured to determine the reasons for this unresponsiveness.

At the village of Pokapuna, the luluai of that village indicated the major reason for this negative attitude of the people. He told the writer that, at the conclusion of the Local Government Council discussions and proposals in the Pomio/Malmal area in 1961, the then Assistant District Officer was alleged to have said, quote - "Orait, samting bilong yupela nau. Mi wasim han long dispela." These words came as a result of the refusal of the Malmal people to accept a local government council in the Pomio area. The writer pointed out that these coming elections are unrelated to Local Government and that the Legislative Council and Local Government Councils are different in many respects. However, he was unimpressed and the writer realised that further explanations would be futile.

Obviously, the undesirable connotation contained in the above words allegedly said by the Assistant District Officer was taken in its literal sense and the people now feel that the Administration has rejected them. Consequently, they view any talk of councils (whether Legislative or Local Government) with immediate distrust and equate such talk with the type of thing that occurred at Malmal in 1961.

And, as the patrol progressed, it became clear that their resistance to the writer's talks was organised and well prepared. At the village of Mapuna, certain facts came to light that supported this. The writer discovered that, while at Viosapuna in the No.1 Mamusi, messages were sent out to all villages as far as Gnalala in the No.2 Mamusi to the effect that :

- (a) every person was to profess ignorance of or refuse to speak pidgin English;
- (b) no person was to sell food etc. to anybody connected with the patrol;
- (c) the writer would charge and put in gaol any person found writing or scribbling on houses or even trees.

cont/.

NATIVE AFFAIRS.

Part (a) was carried out to its fullest extent. In every village, the village officials steadfastly maintained that only some understood pidgin English or that no-one except themselves could speak it. Of course, this claim was a blatant lie and, as a consequence, all of the writer's words had to be translated.

Part (b) was not seriously adhered to - some villages selling any amount of food, while others sold only small quantities. In the latter case, it was noticed that there was an abundance of native foods in their gardens. However, no pressure was exerted to force them to sell the food.

The writer could determine no logical explanation for part (c). It is thought that it was probably used to instill fear into the people and also act as an added stimulus for their reticent attitude. This possibly explains why there was not one complaint received by the writer.

From the above facts, it is clear that the patrol's objective was stymied from the very start. There was never any suggestion of hostility; their attitude indicates a passive resistance to the patrol. The important fact is that, from where resistance to Government policy was least expected, it obviously exists now and it is well organised. It is thought possible that this situation may also exist in the Inland Melkoi as the people of that area were ~~xxx~~ expecting the patrol after the No.2 Mamusi was completed.

Although the suggestions are present, the writer is of the opinion that a 'cargo cult' is not indicated. The spontaneity of the resistance and the fact that they did not know that the writer was to discuss the Legislative Council with them makes the idea of a cult unlikely. However, it does indicate that they were well prepared for any discussions concerning any type of council. This, in turn, indicates the amount of influence that they have received since the Malmal 'blow-up' in 1961; influence that has twisted their thoughts and brought them to mistrust the very word 'council'.

At the start of the patrol, the people of Mau'una village on the coast were not entirely co-operative regarding carriers for the patrol. Due to their laziness, the patrol was held up for a day, and, as the writer was pressed for time, this was most inconvenient. They pleaded as an excuse their commitments at their village; commitments which turned out to be only a 'singsing'. Consequently, some male natives of Mau'una carried the patrol's equipment to Kapang in the No.1 Mamusi; and they were paid and fed for the duration of their stay with the patrol.

The officials of the Central Nakanai villages, Pulepuna and Talalo, again approached the writer concerning inclusion in the No.2 Mamusi. The writer informed them of the Assistant District Officer's decision in his 67-3-7 of 11th February, 1963, and told them that their request had been refused.



NATIVE AGRICULTURE.

As the writer has previously mentioned, the food situation in both census divisions is extremely good. Food is plentiful and the writer was often amazed at the amount of food that was in evidence in their gardens and that which was presented to the patrol for the purpose of selling. The unusually dry period that the Territory has just experienced did not appear to effect them to any great extent.

They grow all types of native foods and some European type vegetables viz. tomatoes, potatoes and beans. As suggested by the Assistant District Officer in his 67-3-7 of 11th February, 1963, the writer did not raise the question of cash cropping with the people. However, there was a lengthy discussion concerning this with Fr. Hartmann of the Au'una Catholic Mission. The Father told the writer that he had heard that the previous patrolling officer, Mr C.T. Campbell, had said in his report that Fr. Hartmann was against cash cropping in the area. The Father did not reveal where he had heard this statement, but he assured the writer that this is incorrect. He said that he was quite in favour of it but was pessimistic concerning the results that may be obtained. He is of the opinion that the profits eventually made would not be worth the effort and degree of labour involved.

He also said that the natives were not particularly interested in the idea, and that the elders of some of the villages were actually encouraging this lack of interest. The writer informed the Father that the question of cash cropping will not be raised until an Agricultural Officer has assessed the potential of the area; and also told him that there is a possibility that an Agricultural Officer will conduct a survey in the near future,

MEDICINE AND HEALTH.

Medicinal facilities for both areas are very good, there being an Aid Post at the X village of Lau on the coast, one at Vioapuna and one at Au'una. The Aid Posts are very well stocked with medicines and the Orderlies are doing very good work for their respective areas. They accompanied the writer for the duration of the patrol.

Overall, the health of the people can be considered as being quite good. The usual amount of sores, cuts etc. and the perennial 'grille' were noticeable and were treated accordingly. One woman had had a pathologically amputated leg, the result of a malignant T.U., and was sent to Pomio for secondary amputation. Quite a considerable amount of goitre and a few cases of pneumonia were the only other infections noticed by the writer.

The Medical Assistant at Pomio had just completed a patrol of the areas at the time that the writer started. Some possible T.B. cases indicated by him were sent to Pomio; others have yet to be brought to Pomio, then sent to Rabaul. As an indication of the effectiveness of health facilities, the E.M.A. at Pomio informed the writer that the infant mortality rate over the past four years has fallen by 20%.

EDUCATION.

Considering the facilities available, the education of the children is quite good. However, the area lacks trained teachers, most of the work being done by the catechists and permit teachers.

All the schools in the area were inspected by the writer and attendance was reported as being excellent. Some obvious spelling and arithmetical errors were noticed and were corrected accordingly; but the general standard of competence of the catechists is satisfactory - for the present needs of the area, at any rate.

The main school centre at the Au'una Mission is exceptionally good and the attendance there is excellent.

VILLAGES.

Inspection of the villages revealed the ~~the~~ majority as being good to excellent; a few offended under Reg. 112B of the N.A.R.'s and instructions were given to rectify this. The environs of all the villages were clean and, in most cases were well grassed. Latrines are of good, solid construction, adequate in number and in use.

There has been some movement of villages since the last DNA patrol. Bili and Paka have completed the move to the new sites at Pokapuna, and the people are now living there. The three villages combined form the largest village for the whole area, being fully a quarter of a mile in length and having a population now approaching 600. The Yelalona have now completed the building of new houses and are combined with Mau, Matavang and Kapang.

The people at Maito have almost finished work on their new site, just 1hr. 15 mins. from the coast. This now leaves a gap of 5½ hours between it and the nearest village, Serenguna. However, the people at Serenguna and at Paliawalk show no inclination to move and the writer did not broach the subject. There have been no other movements of villages.

VILLAGE OFFICIALS.

Except for the instances mentioned under NATIVE AFFAIRS, the village officials were ~~very~~ quite co-operative and appeared, in most cases, to be competent in their duties.

The following recommendations for appointments are made:

- (1) Kambunane/Lolis - to fill vacant position of tultul at Mapuna;
- (2) Poiputi/Sapuni - to fill vacant position of tultul at Lomeletepena.

There are no recommendations for any dismissals.

COURT FOR NATIVE AFFAIRS.

In the course of the patrol, six natives were

cont/.



COURT FOR NATIVE AFFAIRS.

charged under Reg. 119, two under Reg. 118 and one under Reg. 83(b) of the Native Administration Regulations and all subsequently sent to Pomio. At the time of writing, these cases are still pending.

ROADS AND BRIDGES.

The roads are not particularly good but they suffice and are quite well maintained. The walking is still difficult in places, but these sections are gradually being eliminated. The worst road encountered was between Au'una and Gnalala, but this had been in disuse for many years and was almost completely overgrown.

The idea of a road from Meingi on the coast to Au'una in the No. 2 Mamusi is quite feasible, as the writer observed while walking to Meingi. The existing track runs at roughly an angle of 90 degrees to the main range in the centre of the island i.e. roughly due south. It remains on top of a ridge all the way and the descent is very gradual. The section between Mapuna and Lomele-tepena could cause difficulty due to a deep gorge that would have to be crossed or circumvented. Gradients are steep in parts, but of no great length and these could be eliminated fairly easily.

The smaller creeks and watercourses have typical log bridges, but, naturally, the large rivers cannot be bridged as yet. The patrol was fortunate in being able to cross these at the height of this very dry season and the deepest was about eighteen inches.

MISSIONS.

The Sacred Heart Mission operates in both areas, the No. 1 Mamusi being controlled from Malamal and the No. 2 Mamusi from Au'una. It is thought likely that, in the near future, the No. 1 Mamusi will be controlled from Au'una too.

The No. 1 Mamusi is well controlled and the catechists are doing quite a good job in bringing education and religion to the people. Throughout this area, Fr. Barron of the Malamal Mission was a few days ahead of the writer, doing a patrol.

The No. 2 Mamusi is not quite par with the No. 1 Mamusi, perhaps due to a lack of catechists in every village. Fr. Hartmann was not at Au'una when the writer arrived, and appears to be moving round his parish more often. The Father is quite happy with the possibility of the Mamusi No. 1 being included in his parish in the near future.. The station that he has built up at Au'una is truly a credit to his endeavours, and, now that it is completed, this should allow him to patrol more frequently.

CENSUS STATISTICS.

The census has revealed a sharp decrease in the average birth and death rates, a slight decrease in the absentee rate in the No. 1 Mamusi and a ~~rise~~ rise of 5% in the absentee rate for the No. 2 Mamusi. The relevant figures are given below :

(a) Av. Birth Rates.

Mamusi No. 1	-	1.9%
Mamusi No. 2	-	1.3%

(b) Av. Death Rates.

Mamusi No. 1	-	.805%
Mamusi No. 2	-	.75%

(c) Av. Absentee Rates.

Mamusi No. 1	-	29.1%
Mamusi No. 2	-	30.1%

The difference in birth and death rates, since the last DNA patrol, is certainly noticeable (see patrol report POM No. 3/62-63, Appendix 'A'). However, as the figures given above are for a six-month period only, they are probably misleading. The percentage of labour absent can be regarded as being satisfactory.

The compilation of the common roll revealed a total of 1,538 electors for the two census divisions; 807 in the No. 1 Mamusi and 731 in the No. 2 Mamusi. The total adult/child population now stands at 2,778.

ANTHROPOLOGY.

The attitude of the people to the patrol did not facilitate the gathering of material and, moreover, most of the time spent in the villages was utilised in compiling the common roll. However, some facts concerning their society were obtained and they are given below.

Descent.

It was found that their pattern of descent closely follows that which is present throughout most of the Pomio area; that is to say, a matrilineal form of descent. Appendix 'A' is a specimen genealogy which clearly illustrates this.

The elders of some of the villages maintained that, long ago, their descent pattern was patrilineal, but the writer could gather any information which supported this claim; that is, proof supplied by genealogies. However, investigating the pattern of inheritance produced a fact which lends itself to the above claim.

Inheritance.

It was established that the pattern of inheritance is patrilineal. This is generally accepted as being away from the norm in a matrilineal society, and, therefore, suggests that the descent pattern could have been, at one stage, patrilineal. However, this is mere conjecture, and most probably will never be resolved.

cont/.

Handwritten notes on the left margin:  
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 and  
 Mamusi



5

Inheritance (cont).

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 A.

Inheritance is through the patriline; that is, when a man dies, half of his material possessions are given to his children and the other half is divided equally amongst his clan. Inheritance of land presents a different aspect - it can be either patrilineal or matrilineal. Time did not permit a fuller investigation into this interesting deviation; following patrols could investigate this further.

The writer was interested to note a similarity, regarding inheritance, between the people of the Mamusi and those of the Mansong. Actually, they are almost identical, if one compares the two. Other references regarding similarities between these divisions will be made under the heading Social Groupings and Marriage Customs.

Marriage Customs.

Although this area is essentially polygamous in nature, monogamy is now more prevalent due to the Mission influence over the last four years. However, before this change, of the two types of polygamy that exist, polygyny was and still is practised. Polyandry has never been known to exist in the Mamusi. Of the remaining cases of polygyny still present, the writer noticed that the number of wives that a man could marry is usually limited to three.

The simple native marriage is still practised, although most of the younger people are now being married in the church. With marriages, residence is either patrilocal or matrilocal, although matrilocal marriages prevail in the majority of cases. From this initial survey, then, it appears that the rules of marriage are quite flexible.

In comparing this area with the Mansong, it is found that, regarding marriages, the two are exactly the same. Information about the Mansong is more detailed, so a full comparison with the Mamusi is not yet practical. However, at least the main points do agree.

Social groupings.

As might be expected, both census divisions are composed of the same social groupings. The area is divided into four groups and these are incorporated in two larger units. The names of the four groups are given below:

1st. Unit.

Kiwolo - (principal name)  
 Meresi - (sub-group)

2nd. Unit.

Nga - (principal name)  
 Sali - (sub-group).

Thus, the system is the same as that which has been found throughout the Mengens, the Kols and the Mansongs. That is, the Group 'Kiwolo' is known as the 'Bik

cont/.

④

Social Groupings (cont).

Pisin' and the group Nga as the 'Smol Pisin'. The individual groups are most probably clans, as marriages must be exogamous; and the whole system could possibly be termed a moiety. However, more information is required to substantiate the above supposition before any definite conclusions can be drawn.

In previous pages, the writer has indicated some similarities between the Mamusis and the Mansongs. Most of these could be explained merely by the theory of parallel trends of thought that occasionally exist in societies. However, it is noted that both areas have one group that is common to both in name viz. 'Sali'. The writer commented upon this to some informants in the Mamusi, and they stated that the two groups are one and the same. This could indicate more than just a loose knowledge of each other and warrants further investigation.

Totemism does exist, and each group name signifies a certain object - in this case, the totems are birds. The four birds used as such are the horn-bill, the cockatoo, the wild fowl, and a fourth of unknown species.

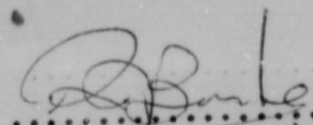
RECOMMENDATIONS.

(a) It is unlikely that there are any uncensused groups left in the area - only one new name being recorded during this census. Also, the average absentee rate, since 1960, has stood at 33.2% for the No. 1 Mamusi and 25.8% for the No. 2 Mamusi. Obviously, a certain degree of money is circulating in the area and, therefore, the writer recommends that a tax rate of 10/- be introduced for the year 1964. The introduction of tax would act as an incentive to the people to begin some form of cash cropping.

(b) The writer regards the main matter, described under NATIVE AFFAIRS, as being of a serious nature; sufficiently serious to warrant frequent patrolling. Therefore, it is recommended that a patrol should proceed to the area as soon as possible, to determine the actual extent of their fear of councils and endeavour to correct their wayward ideas.

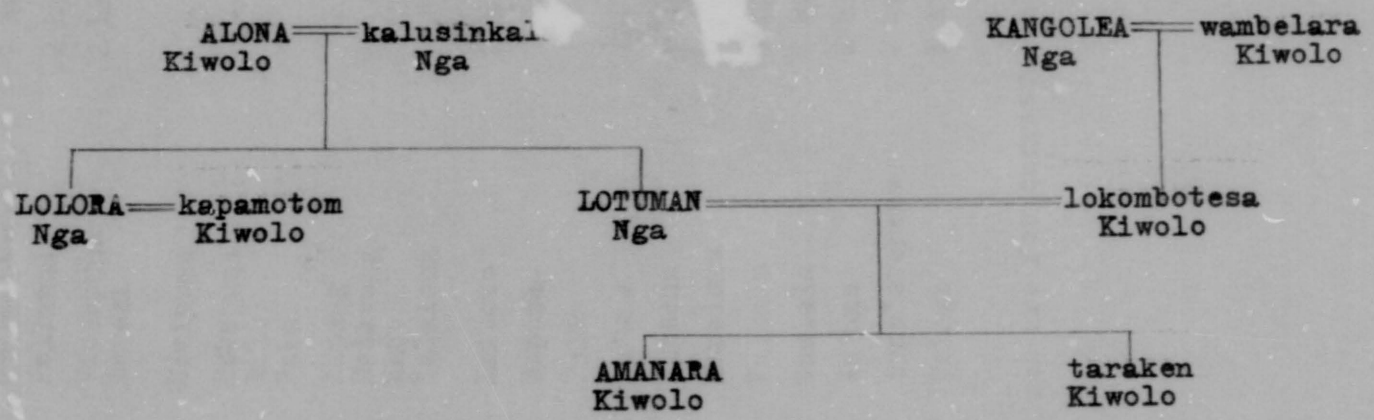
CONCLUSION.

Although the walking is difficult in parts, the very nature of the area compensates for this hardship. The people are content in their primitive environment and, unfortunately, many of the elders wish to remain this way. However, the patrol being conducted at the height of the dry season, the writer found this area to be the most pleasant he has yet seen.

  
 .....  
 (R. J. Burke)  
Cadet Patrol Officer.



3



Appendix 'A'

(N.B.- Males in large letters, females in small letters; the group name is given under each personal name).

(2)

Appendix 'B'

WALKING TIMES

<u>From</u>	<u>To</u>	<u>Time</u>
Bairaman	Maito	5 hrs. 30 Mins.
Maito	Sererguna	1 hr. 10 mins.
Serenguna	Paliawalu	2 hrs. 30 mins.
Paliawalu	Viosapuna	2 hrs.
	Merəsi	
Viosapuna	Sanipuna	- 30 mins.
Sanipuna	Pokapuna	- 30 mins.
	Bili	
	Paka	
Pokapuna	Kapang	- 50 mins.
	Matavang	
	Mau	
	Yelalona	
Kapang	Kaitoto	1 hr. 45 mins.
Kaitoto	Mapuna	- 50 mins.
Mapuna	Pelin	- 20 mins.
Pelin	Au'una	- 55 mins.
Au'una	Kinsena	1 hr. 20 mins.
Kinsena	Moralona	- 25 mins.
Kinsena	Malmalu	2 hrs. 30 mins.
Malmalu	Gnalala	2 hrs. 30 mins.
Gnalala	Au'una	6 hrs. (direct)
Mapuna	Lomeletepena	2 hrs. 50 mins.
Lomeletepena	Meingi	5 hrs. 30 mins.

(N.B. - All times are for carriers only).



67-10-25

The District of  
West New Britain  
RABAUL

### MAMUSI NO. 1

### MAMUSI NO. 2



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Scale: 1 in = 4 miles

R.F.B. 2462

#### LEGEND

PATROL ROUTE	—————	—————
VILLAGES	—————	●
PLANTATIONS	—————	○
AID POSTS	—————	◆
R.C. MISSIONS	—————	⊕

67-10-29

June 3rd, 1963.

The District Officer,  
West New Britain District,  
SABAUL

POMIO PATROL No: 8 of 62/63

Receipt of the report of the above patrol is acknowledged.

2. Please convey to Mr. Hooper my appreciation of his excellent report. He has demonstrated that he has the ability to observe and evaluate and the ability to report his observations and evaluations in such a manner as to be of value to his senior officers.

3. Three Divisions patrolled certainly present a most difficult problem but it is encouraging to read that there have been three patrols in the area since June of 1962. It is also good to read Mr. Hooper's appreciation of the tremendously valuable contribution which agricultural department patrols can make.

4. Doubtless you have it in mind to take the approved precautions in respect of ownership, title, soil suitability etc. before migration actually takes place. Doubtless you will also instruct your officers at Kandrian and Pomio not to give the people the impression that the Administration is opposed to migration; this could easily occur if officers are not extremely careful when they are (if they are) explaining the advantages of deferring the migration for the reasons you have expressed. On the other hand if the people become determined to move you may not be able to delay it.

5. I cannot, unfortunately, promise any immediate alleviation of the present staff position. Would not a well equipped Base Camp and regular visits by officers, including agricultural officers, be adequate for supervision?

9  
(J. K. McCarthy)  
DIRECTOR



67.10.29

67-4-8



District Office,  
Rabaul.

2nd May, 1963.

The Assistant District Officer,  
Gasmata District,  
KANDEIAN.

REPORT OF PATROL No. 8 - 62/63  
KOL, EXTENDED KOL and EXTENDED MENGEN -  
by Mr. D.N. Hooper, Cadet Patrol Officer

Receipt is acknowledged of your memorandum  
67-3-10 of 30th April, 1963, forwarding two copies of the  
above mentioned patrol report.

Having regard to the fact that this was Mr. Hooper's first patrol, I agree that his report is worthy of commendation, both in the degree to which it reflects the Officer's thoughtful approach to the problems of the area, and the neatness of its preparation.

Mr. Hooper was fortunate to have been able to make his first major patrol in company with an Officer of such wide experience and exceptional ability as Mr. Neil Grant, Patrol Officer Gr.II, and will, I feel sure, have benefited accordingly.

It is noted that no map accompanied the patrol report. As map making is an important part of a Cadet Patrol Officer's training, I would be pleased if you would ensure that this aspect is not overlooked when future reports are submitted.

Please offer Mr. Hooper my congratulations on his very interesting report on a job of work well done.

*h.*

c.c. Minuted to:  
The Director,  
Department of Native Affairs,  
KONEDOBU.

(E. G. Hicks)  
District Officer  
West New Britain

Copy of the above mentioned report is forwarded herewith.

It appears that, despite our earlier recommendation that it would be futile to actively encourage migration of the inland Kol and Extended Kol villages to the coast while the present staff shortage persists, a majority of the people themselves favour such a move and are actually engaged in preparing for it.

.... /2

Minute 67-4-8 (cont'd)  
The Director,  
Department of Native Affairs,  
KONERU, Papua.

If such a move is to be successful, however, I consider that the establishment of a Patrol Post in the extended Kol is an essential prerequisite.

It will be interesting to obtain the views of Mr. Grant, the officer-in-charge of the patrol, whose report has not yet come to hand.

Mr. Hooper's report is of a standard which I believe augurs well for his future as a field staff officer within this Department.

*E. G. Hicks*

(E. G. Hicks)  
District Officer  
West New Britain

2nd May, 1963.

*Total population of Kol is 2100 only.  
Est. Kol probably migrates to a  
diff. part area. (West Coast?)*



TERRITORY OF PAPUA AND NEW GUINEA

Patrol No. 4 - 62/63.  
8

Officer Conducting: Mr. N. Grant P.O. Gr. 2

Area patrolled: Kol, Extended Kol and Extended Mengen  
census divisions.

Duration: 1/3/63 to 8/4/63

Number of days: 39

Personell Accompanying:

D.N. Hooper C.P.O.

Corporal Maien

Const Bema

Const Yacob

Const/tr. Seken

Personal Servants

Objects of Patrol

1. Census revision
2. Compilation of Common Roll
3. Location of unsensored groups
4. Routine Administration

Previous patrols to area:

D.N.A. & D.A.S.F. August 1962.

*6 months*

(D.N. Hooper)  
Cadet Patrol Officer.

1  
DAIRY  
-----

Friday 1st March:

Accompanying Patrol Officer Neil Grant, departed Pomio per station workboat Garua at 1115 hrs and proceeded to Tokai village arriving 1315 hrs. Patrol route mapped out at Tokai. From Tokai to Pangola arriving 1700 hrs. Slept night Pangola.

Saturday 2nd:

Departed Pangola 0715 hrs and walked to Paturu, arriving 1430 hrs. Census amended and village inspected. Slept night Paturu.

Sunday 3rd:

From Paturu to Moive arriving 0955 hrs. Census amended and village inspected. Several new houses ordered to be built. Departed for Paturu 1600 hrs and arrived 1700 hrs. Slept night Paturu.

Monday 4th:

Paturu to Senel 30 mins. Census amended and village inspection conducted. From Senel to Parakaman 10 mins where census amended and village inspected. Departed Parakaman 1225 hrs for the Aid Post at Nutuve arriving 1240 hrs. Lunched with Father Linder at Mission. From Nutuve to Mongu 65mins, passing through Kora No. 1 25mins. Slept night Mongu.

Tuesday 5th:

Mongu to Piavu 30 mins. Census amended and village inspected. Luluai charged for striking and causing injury to wife. Departed Piavu 1230 hrs for Bakuria arriving 1250 hrs. Census amended and village inspected. Returned Mongu 1630hrs. Slept night Mongu.

Wednesday 6th:

Departed Mongu 0920 hrs for Lalika arriving 0935 hrs. Census amended and village inspected. Lalika to Giliu 15 mins. Census amended and village inspected. Returned Mongu 1430 hrs where slept night.

Thursday 7th:

Mongu to Kora No. 1 25 mins. Census amended and village inspected. Returned Mongu 1115 hrs where amended census and inspected village. Slept night Mongu.

Friday 8th:

Mongu to Penci 45 mins. Census amended and village inspected. From Penci to Kauwa 30 mins. Census amended and village inspected. Departed Kauwa 1530 hrs for Lakiri arriving 1600 hrs. Slept night Lakiri.

Saturday 9th:

Lakiri, Kiage and kavali census groups amended at Lakiri. Slept night Lakiri.

Sunday 10th:

Lakiri to Kiage 60 mins. Village inspected and instructions given for four new houses to be completed within three months. Departed Kiage 1000 hrs for Kavali arriving 1050 hrs. Kavali village inspected. Returned Lakiri 1430 hrs where slept night.



DAIRY (cont)

Sunday 11th:

Departed Lakiri 0750 hrs for Mongu arriving 1100 hrs. Slept night Mongu.

Tuesday 12th:

Departed Mongu 0800 hrs and proceeded to Ora Village arriving 1400 hrs. Slept night Ora.

Wednesday 13th:

Census amended and village inspected at Ora. Slept Night Ora.

Thursday 14th:

Ora to Mongu arriving 1225 hrs. Slept night Mongu.

Friday 15th:

The patrol visited several surrounding villages to ensure that instructions left with them the previous week had been carried out. Returned Mongu 1700 hrs where slept the night.

Saturday 16th:

Proceeded to Kula and Torvilea arriving 0805 hrs. Amended census and inspected village. Departed Kula 1100 for Bagatavi arriving 1115 hrs. Census amended and village inspected. Slept night Bagatavi.

Sunday 17th:

Departed Bagatavi 0710 hrs and proceeded to Piove arriving 0930 hrs. The Piove villagers had previously been censored at Moive. Slept night Piove.

Monday 18th:

Departed Piove 0725 and proceeded to Kupgen arriving 1105 hrs: This village is of a slightly higher standard than others encountered on the patrol. The native gardens are close to the village, and the food supply is apparently adequate for most of the year. Slept night Kupgen.

Tuesday 19th:

Census amended and village inspected at Kupgen. From Kupgen to Tuke No. 1 and 2 arriving 1215 hrs. Census figures for both villages amended. Slept night Tuke No. 1.

Wednesday 20th:

Departed Tuke 0805 hrs and proceeded to Sitoru, passing through the villages of Daka at 0905 hrs, Marivu at 0915 hrs and arriving Sitoru 0945 hrs. The housing situation at Sitoru is deplorable and almost the entire village has to be rebuilt. The villagers of Sitoru were absent at a Sing Sing on the patrol's arrival and accordingly the natives of Daka and Marivu were lined first. By this time Sitoru village had returned and were lined at Daka. Returned Tuke 1430 hrs. Slept night Tuke.

Thursday 21st:

Departed Tuke 0825 hrs for Buloi arriving 0855 hrs. Census amended and village inspected. Patrol returned Tuke 1100 hrs, and inspected the village of Tuke No. 3. The condition of the houses here was so poor that the Lulual has instructions to organize the reconstruction of the entire village. Slept night Tuke No. 1.

DAIRY (cont)

Friday 22nd:

Departed Tuke 0725 hrs for Bau'owe arriving 0910 hrs. Census amended and village inspected. Bau'owe has a population of less than forty, and most of these are living in the bush. From Bau'owe to Pongare arriving 1100 hrs. Amended census and inspected village. Two natives charged for failure to appear for census. Slept night Pongare.

Saturday 23rd:

Departed Pongare 0715 hrs for Siwoire arriving 1100 hrs. Amended census. From Siwoire patrol proceeded to the newly established village of Maningulule arriving 1320 hrs. Census figures amended and village inspected. Slept night Maningulule.

Sunday 24th:

From Maningulule to Mokei Mokei arriving 0930 hrs. Amended census and inspected village. Slept night Mokei Mokei.

Monday 25th:

Departed Mokei Mokei 0735 hrs for Baia on the North Coast. The Mokei Mokei people are considering a move into this area, and it was thought advisable to enquire into the land ownership of this section and generally examine the possibility of such a move. Arrived Baia 1430 hrs and slept night.

Tuesday 26th:

Observed at Baia.

Wednesday 27th:

Observed at Baia.

Thursday 28th:

Departed Baia 0655 hrs and returned to Maningulule arriving 1410 hrs. Slept night Maningulule.

Friday 29th:

Departed Maningulule 0750 hrs for Masuari arriving 1120 hrs. Census amended and village inspected. Slept night Masuari.

Saturday 30th:

Departed Masuari 0750 hrs for Koilau arriving 0835 hrs. Census amended and village inspected. Between Koilau and Bago the patrol was delayed several hours due to swollen rivers caused by recent heavy rain. Arrived Bago 1745 hrs after passing through the villages of Kamatanmi at 1720 hrs and Leli at 1740 hrs. Slept night Bago.

Sunday 31st:

From Bago to Kamatanmi 25 mins. Census amended and village inspected. From Kamatanmi to Maru arriving 1225 hrs. Census amended and brief inspection of village. Returned to Bago where amended the census groups of Bago and Leli. Slept night Bago.

Monday 1st April:

Departed Bago 0700 hrs and proceeded to Muela arriving 1110 hrs. Census amended and village inspected. From Muela to Talive arriving 1215 hrs. Amended census and inspected village. Slept night Talive.

Tuesday 2nd:

Departed Talive 0705 hrs for Malboh arriving 0825 hrs.



DAIRY (cont)

Tuesday 2nd (cont):

Census amended and village inspected. Slept night Malbon.

Wednesday 3rd:

Departed Malbon 0735 hrs for Mili arriving 1030 hrs. Census amended and village inspected. Slept night Mili.

Thursday 4th:

From Mili to Sangamali arriving 0835 hrs. Census amended and village inspected. From Sangamali to Mukul arriving 1000. Amended census and inspected village. From Mukul to Pakia, arriving 1420 hrs. Slept night Pakia.

Friday 5th:

Census amended and village inspected at Pakia. Figures for the three divisions sorted and compiled. Slept night Pakia.

Saturday 6th:

Departed Pakia 0610 hrs for Pomio arriving 1300 hrs. Slept night Pomio.

Sunday 7th:

From Pomio per Station workboat Garua to Pongola arriving 1100 hrs. Malakaru and Pangola census groups amended. Slept night Pangola.

Monday 8th:

? / Departed Pangola 1000 for Pomio ~~arriving~~ after inspection of site for resettlement scheme. Arrived Pomio 1200 hrs.

End of Patrol

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TERRITORY OF PAPUA AND NEW GUINEA.

Patrol No. POM 4 - 62/63.  
8

Introduction:

The main purpose of the patrol into these three divisions was the compilation of the Common Roll, revision of census figures and routine administration.

For the greater part of the time fine weather was experienced and only towards the latter stages did heavy rain, which resulted in several rivers flooding, cause any delay.

Three patrols have now been through this area since June 1962, and although there has been an overall improvement in conditions, the people are still backward and give the impression they would much rather be left to themselves. In the Kol division the clearing and tidying up of villages was very obviously recent and their previous state must have been very bad indeed

At Mongu Village in the Kol, the Luluai Kavari accompanied the patrol as far as the Aid Post at Tuke and acted as interpreter. His influence is obviously strong throughout the area and on this occasion, as in the past, he rendered valuable assistance. Aid Post Orderlies from Nutuve and Tuke also accompanied the patrol through the Kol and Extended Kol and assisted in determining dates of birth and death, which would otherwise have been guesswork.

A resettlement scheme, which for some time has been one of the aims of patrols, now seems to be coming into operation and will be dealt with more fully under Native Affairs.

Attendance of villagers for census and Common Roll was for the most part quite satisfactory, the only exception being Pongare where two natives were taken to court for failure to appear.

Native Affairs:

Kol: Since the previous patrol by Mr. C. Campbell P.O. in August of last year there does not appear to have been a great deal of improvement in the standard of housing, attitude of the people towards the Administration and general cleanliness of village sites. This is the result of many natives living in the bush or close to their gardens and is evidenced by the deplorable condition of many houses which have obviously not been dwelt in for some period. For the present this mode of living will have to continue, as very oftenthe only food available is some distance from the village. The staple crop is taro and until these people are taught the value of secondary crops, and some form of crop rotation introduction which will enable a continual supply of available food throughout the year, it will be impossible for everyone to remain permanently in the village.

The patrol was not well received in the Kol, and the impression was given that the people endure these visits and only attempt to make any effort at improvement whilst a "kiap" is in the vicinity. The only solution to this is more frequent and slow moving patrols.

At Mongu Village in the Kol, the Luluai Kavari is attempting to improve the standard of living of his people, but to date has had little opportunity to put into practice any of his ideas due to the "non care" attitude of natives.



Native Affairs (cont):

It was noticeable throughout the Kol that in many villages the only Pidgin speakers were the Luluai and Tul Tul and at Piavu no one was able to speak the language. However, it was apparent after the hearing of native courts that in many instances the accused was quite able to understand what was spoken in Pidgin before it was translated into local talk by the interpreter. Because of this it would be difficult to ascertain exactly how many of these so called non Pidgin speakers can actually understand the language.

The only pleasing feature of the Kol was the condition of the roads, and in nearly all cases these had been newly cut and were in excellent shape.

Resettlement - Kol:

A resettlement scheme for several of the Kol villages is now being put into operation and should be completed in the near future. The villages of Paturu, Senel, Parakaman, Piove, Kauwa and Penoi are all moving to the coast where the land is less difficult and the growing of crops will be correspondingly facilitated. At the present time half the male population from each village are coming down to clear the land, establish temporary forms of dwelling and plant crops, whilst the remainder stay in the village to carry on matters there and look after the women and children. After six weeks to two months have elapsed these lines are reversed, and in this way it is hoped that before long the complete move will be effected. The new site for the village is within one hour of the present site of Pangola and less than half an hour from the Esau River. The villages of Kavali, Kiage and Ora are also coming closer to the coast, and the proposed site is an estimated two to two and a half hours inland from Pangola.

The advantages of this movement are as follows:

(a) The ruggedness and almost total lack of suitable ground where the villages are situated at present renders impossible any development either economic or social. The relative flatness of the coastal areas will undoubtedly encourage varied and better crops and communications with Pomio Patrol Post will be facilitated.

(b). This movement will now make possible regular checks from Pomio to ensure that progress is satisfactory.

(c). By moving closer to the coast the villages can now work more as one in many forms of activity and thus accomplish far more than they would working in scattered groups.

In all the Kol was disappointing, the most pressing ~~present~~ problem at present being the lack of food throughout the area. Regular patrols by D.A.S.F. might benefit these people tremendously.

Native Affairs:

Extended Kol: Conditions in the Extended Kol were little different from those experienced in the Kol. Housing was inadequate, and at Tuke No. 2 the people have instructions to rebuild the entire village. On his last patrol through the area, Mr. R. Tevlin former Agricultural Officer Pomio, planted coconuts in many villages in the Kol areas, and left instructions that more were to be brought from the coast. In only one village was this advice carried out. At

## Native Affairs:(cont)

Extended Mengen: At Piavu, Lalika and Bagatavi in the Kol, their failure to comply apparently stemmed from a lack of knowledge and accordingly these three villages and several others were shown at some lengths the necessary steps.

In most cases new houses had been completed on instructions from previous patrols, but many others had deteriorated badly in the intervening period and no attempt had been made to replace them. This of course indicates that these people are not prepared to help themselves, and only on specific instructions will they make any effort.

The new village of Maningulule which was in process of construction during the last patrol has now been completed and is above average for this division.

Resettlement: At Mokei Mokei the villagers are considering a move to the coast, and accordingly the patrol went to Baia, a village right on the North coast, to enquire about the purchase of land and examine the suitability of such a move. On examination it is apparent that it should be encouraged and it is hoped that negotiations will be complete and the move effected within short time. One of the problems associated with this movement both in the Kol and Extended Kol will be the health of the people. Ready medical treatment must be made available as any serious epidemic or endemic would almost assuredly see them returning to their old grounds.

In both divisions several cases were noted of natives avoiding their Malaria injections. All cases of this nature should be severely dealt with, as these people must be made to realize ~~the~~ and understand the value of Malaria and other epidemic controls.

Native Affairs:

Extended Mengen: In contrast to the two Kol's the patrol was made quite welcome in this division. The area in general, and several villages in particular appeared quite enthusiastic about the patrol's visit and at Manu, Bago, Kamatanmi, Pakia and Mili local schoolchildren sang the National anthem on the arrival and departure of the patrol.

Housing was adequate in all villages except Malbon and Muela. These central villages are of a lower standard than others in the Mengen, though there has obviously been some attempt at improvement, judging by previous comments in village books. The appearance of the people was also a vast improvement, ~~and~~ not only were they more healthy but in several villages well clothed. This was particularly noticeable in the Pakia area and also around Mili where the selling of European vegetables has enabled the purchase of clothing. The higher standard of living of the Mengens is due in part to better topography which has enabled the growing of cash crops at Pakia, and to the strong mission influence throughout the area which has resulted in increased contact. With the possible exception of the central villages these people should now be able to decide for themselves their plans for future development.



Native Affairs: (cont)

Extended Mengen: Although Pakia grows beans, potatoes, cabbages and other European vegetables it is as yet little more than self sufficient, and only at infrequent intervals are these crops brought to Pomio for sale. Top prices are paid for these vegetables, but at the moment it is difficult to foresee any real economic development taking place.

Medical and Health:

Of the three divisions the Extended Kol was the least impressive as regards the general health of the people. The natives of this area do not appear to have any interest in their own welfare, and in many cases would rather remain sick in the village than apply for medical attention at an Aid Post. A.P.O.'s at Tuke report that frequently they have to make patrols to bring in the sick. Several cases of advanced Tuberculosis were sighted in this area.

In the Kol there are Aid Posts at Parakaman, Kauwa, and Mutuve and the health of these natives is fair. Some reluctance to obtain medical treatment is still apparent, and at Mongu a native was warned for failure to take his son to the Aid Post on instructions from the A.P.O. at Mutuve. The child was obviously a malnutrite and several other cases of malnutrition were seen in this division.

Census figures for the Kol show that births 53 exceeded deaths 49 by 4, giving a natural increase rate based on the eight month period since the last patrol, of 0.3%. This figure is not impressive and is mainly caused by the lack of a balanced diet.

Throughout the Kol nearly every village had some source of reasonably good running water. In many villages in the Extended Kol, however, natives are dependent on natural pools of water, which only collect after rain, and these are in many cases filthy and mosquito infested.

The effectiveness of the Aid Posts at Pakia and Manu in the Extended Mengen, can be seen from the following figures

Total Population	1298
Births	34
Deaths	13

The natural increase rate is 2.4% and these people enjoy a fairly high standard of health.

Economic development is one of the factors in determining the incidence of sickness and disease, and this is clearly illustrated if one compares the economic development of the three divisions. A point upon which too much emphasis cannot be laid, is that with the resettlement operation now in process, the health of the villages concerned will have to be carefully watched and regular P.H.D. patrols conducted.

Sanitation was good throughout all areas, and in all villages deep pit latrines were in use.

Law and Justice:

Several cases in the Court for Native Affairs were held on the patrol, and many more settled out of court. At ~~Paturu~~ Paturu two natives were taken to court for failure to comply with instructions to erect new houses. At Piavu a complaint was laid against the Iuluai for unlawful striking and at Pongola two natives were charged for failure to appear.

Law and Justice (cont): for census, though this was the only case of this nature throughout the three divisions. At Lakiri a native was charged for attempting to practice sorcery.

Unfortunately no record of court cases was kept by the writer, and it is probable that this list is not complete.

Native Agriculture:

Food shortages in the Kol areas are an annual occurrence and are due to the lack of good soils caused by rugged terrain, a low and scattered workforce and the system of agriculture at present in use. Taro is the staple crop, though coconuts which were introduced some years previously and have since been added to, are now growing successfully in some parts. There seems to be little incentive, however, to develop secondary crops and until this can be achieved and a good system of subsistence agriculture introduced, little improvement on present conditions can be anticipated. When the movement to the coastal areas comes into effect it may be possible for vegetables grown by these resettled villages, to be shipped the short distance to Pomio for sale.

As mentioned previously European vegetables grown at Pakia in the Extended Mengen are carried infrequently to Pomio and sold to the European inhabitants. The walking time to Pomio from Pakia is over eight hours, and unless the present site of Pakia is moved closer to the coast it is doubtful whether any economic development will come about.

Education:

The sole body providing education facilities in these divisions is the Catholic Mission. In the Extended Mengen there are catechists at Marivu and the newly established village of Maningulule, and although they are trained the poor attendance of many of the children has increased the difficulty of bringing them any real form of education. Parents have been strongly urged to ensure the regular attendance of their children at classes.

In the Extended Mengen nearly all the children receive some form of basic education from the catechists, who are established at every village. At Mili a government radio was left with the head teacher, and it is to be hoped that it will not only assist the children in learning to speak English, but will give them some concept of what is going on in the world outside.

Villages and Housing:

The condition and standard of villages and housing has been dealt with briefly under Native Affairs. In the Kol and Extended Kol well over 50% of the houses are built flat on the ground and although this is being discouraged, it is still the most usual form of dwelling. Overcrowding was evident in several villages with as many as seven natives living in the one small hut.

In the Mengen housing is good and many are an improvement on the "haus kiap" due no doubt to the mission influences in the area and the example set by the catechists.

Rest Houses:

Rest Houses were for the most part satisfactory, though those in the Kol and Extended Kol were far below the standard of those in the Mengen. In the Kol areas houses were often cramped and roofing inadequate during wet weather. On the patrols instructions



6.  
Rest Houses (cont):  
reconstruction.

several should now be in process of

Roads and bridges:

Roads are apparently improving with each successive patrol, and are now of a fairly high standard. Walking tracks in the area were for the most part poor, but as they are unsuitable for converting into roads due to the ruggedness of the terrain, this is of no real account.

Bridges throughout were found to be adequate, though between Koilau and Bago the patrol was delayed several hours while a makeshift bridge was constructed across a swollen river caused by recent heavy rains.

Livestock:

Little domestic livestock is kept, the pig being the only animal of any real importance. Although in no great quantity their quality is quite high, and they are highly prized by the villagers.

Very few dogs were sighted, and those that were, were in very poor condition and in two villages had to be destroyed.

Village officials:

Officials in the Kol and Extended Kol were generally unco-operative and unenthusiastic about the patrol. Reporting of complaints came from the natives concerned, the Luluai and Tul Tul showing little interest in such matters. The job of the 'Hatman' is an important one, and in many villages it was painfully obvious that a bad choice had been made. At Piavu the Luluai was unable to speak and a complaint was laid against him for unlawful striking. The appointment of several new Luluai's and Tul Tul's was recommended. In appointing new officials the people should be encouraged to hold elections rather than rely on the judgement of the 'kiep', and where possible their choice should be accepted.

In the Extended Mengen officials were keen and appear to be doing a good job.

Anthropology:

No anthropological study of the people was made by the writer, however the following was observed:

Marriage: (a). Between old men and teenage girls common throughout the Kol and Extended Kol.

(b). Between young men and middle aged women in the Kol areas.

(c). Polygamy common in all areas.

Sorcery: At Lakiri village a native was charged for attempting to practice sorcery on an old man. The method employed was as follows: Some personal belonging of the victim, in this instance a cigarette, was fastened to one end of a short forked stick. This was then buried in the ground at the village. Upon discovery of the loss of his cigarette the old man immediately weakened, and when seen by the patrol was unable to stand. The stick was found by another native in the village and its implication realized.

Conclusion:

Improvement of the lot of the Kol people has for some time been slow. This has been due to the rugged and difficult topography, lack of communications and the absence of a good form of agriculture. The main aim at present should be to introduce and firmly establish a crop rotation system, and the writer considers that it is of paramount importance that a patrol be conducted shortly with this object in view.

The resettlement on the coast will also make necessary regular patrols by P.H.D to guard against epidemic outbreak.

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L. Hooper

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0-2-5

10th August, 1951

The Minister of Health,  
West New Britain District,  
SARAI

INTERNAL REPORT NO. 1-2/51 - 1951

Receipt of the above mentioned Internal  
Report together with accompanying comment is  
acknowledged with thanks.

Mr. [Name] very full comment adequately  
covers the content of the report and I have nothing  
further to add except that Mr. [Name] has applied  
himself well to his task and his recording is good.  
He should continue his interest in the progress of  
the area as it will allow him to communicate well  
with the people of the area who are giving the  
people confidence in him.

  
J. J. [Name]  
[Title]

67.10.36

TERRITORY OF PAPUA AND NEW GUINEA



District Office,  
RABAUL.

29th July, 1963.

Diagrams  
Telephone  
Reference 67-4-8  
Following ask for

The Director,  
Department of Native Affairs,  
KONEDOBU. PAPUA.

POMIO PATROL NO. 9/62-63 : EAST MENGEN - ROAD.

The abovementioned Patrol Report now forwarded is adequately dealt with by the Officer-in-Charge, Pomio, and the Assistant District Officer, Kandrian, in covering memoranda attached hereto.

The road will prove most useful serving, as it will, the proposed resettlement area for the KOL people in the region of WATERFALL Bay.

*E.G. Hicks*  
(E.G. HICKS)  
District Officer,  
West New Britain.

*K.S.*



67-3-8

Sub-District Office,  
KANDRIAN.

17th July, 1963.

District Officer,  
West New Britain,  
RABAU L.

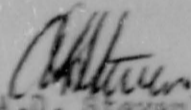
POMIO PATROL NO. 9/62-63  
ROAD EAST MENGEN

Forwarded herewith please find two copies of the report of the above road patrol with patrol instructions by the O.I.C. and his comments on the patrol, claim for camping allowance and patrol maps.

Mr. Oakes has commented very fully on the report. I have seen some of the road work done by Mr. Gibbs on this section and it is of a very high standard indeed. The bridges are particularly well done and should last for many years.

Mr. Gibbs is taking an obvious interest in his work, despite the fact that road construction can often be very monotonous. It is very pleasing to see that he is making an effort to learn the Mengan language.

He has presented his report neatly and lucidly.

  
(A.D. Steven)  
Assistant District Officer

c.c. O.I.C.  
PCMIO.

Since arriving at Pomio Mr. Gibbs has shown considerable interest in the Mungen language, and has been doing it although not fluently. I consider his preliminary survey of the Mungen language a considerable achievement in such a short time.

67-7-4

The map submitted is neat and clearly illustrates what Mr. Gibbs has been doing.

Patrol Post,  
Pomio,  
NEW BRITAIN.

2nd July, 1963.

The Assistant District Officer,  
Sub District Office,  
KANPRIAN.

Pomio Patrol No. 9-62/63

Road Work - Pomio to Cutarp

Attached please find three copies of the above report of a patrol conducted by Mr. Gibbs, Cadet Patrol Officer, to parts of the East Mungen for road construction work. Also attached are copies of the map and Patrol Instructions and also Camping Allowance claim.

I wish to offer the following comments --

### 1. Roads

Although the road is now through to Cutarp much work still requires to be done on it. As may be expected it is only really trafficable during dry weather.

The clearing of the bush either side of the road between Sali and Goinali should help it to dry out more quickly. The several quagmire sections on this stretch will need to be filled in with stone and coronous during the next dry season.

Mr. Gibbs has done exceptionally well to clear the route through to Cutarp, in the short time that was available to him.

### 2. Bridges.

The road from Pomio to Goinali was originally constructed in about 1956 but the bush timber bridges which were then constructed soon rotted. The road has been out of use because of the lack of bridges up until recently. About 15 months ago, Mr. Campbell, Patrol Officer, constructed the bridge over the Pisimo River. More recently Mr. Burke, Cadet Patrol Officer, constructed two more bridges (see Patrol No. 6-62/63). During this patrol the remaining three bridges to complete the road to Goinali were constructed. These bridges are all of a solid construction and should last for several years.

### 3. Land.

Mr. Gibbs, has not yet completed his Pataru Land Investigation to date. On completion this shall be forwarded to you. It has been held up due to pressure of office work, as there are only two officers at Pomio, and also the need to complete the common roll preparation by the end of July.



4. Anthropology.

Since arriving at Pomio Mr. Gibbs has shown considerable interest in the Mengen language, and can now speak it although not fluently. I consider his preliminary survey of the Mengen language a considerable achievement in such a short time.

5. Map.

The m.p. submitted is neat and clearly illustrates the work which Mr. Gibbs has been doing.

6. General.

This was Mr. Gibbs first patrol. I consider his report well presented, although the patrol was of a special nature.

As discussed verbally with you, you will proceed to GOINALLI on 29th March, 1963. You will continue construction and maintenance work on bridges, culverts and road in that area. You will continue working in that area for about three weeks or until our funds are finished. You may return to Pomio at weekends.

Whilst at Goinali please carry out the road route to be followed between GOINALLI and the road foreshores.

*George D. Oakes*  
(George D. Oakes)  
Officer in Charge.

Please carry out an investigation of the PATURU land application by the Roman Catholic Mission. Before you proceed to the site of this land application notify Father Linder and the various owners of the land regarding the site you will carry out this investigation and survey so that they may be present. This survey and investigation will follow instructions laid down in Circular Instruction 215. I will discuss this more fully with you before you commence it.

I understand you are trying to learn the MENGEN language. Please include in your report a preliminary survey of the Mengen language.

Please include in your report four copies of a map showing patrol route, villages and other points of interest. Please also show in detail the completed road and proposed road between Poedo and Cutarp, showing creeks, rivers, bridges and bridge sites, etc. To that detail be shown I suggest you use a scale of one inch to the mile.

The native police who will accompany you will alternate between Coast. SINAKA and Coast. SAVAIO.

On completion of your patrol please submit your report to me within one week. Your patrol report number will be POM 9-62/63.

Although this patrol is of a special nature I wish you the best of luck on it.

SIGNED (George D. Oakes)  
Officer in Charge.

( COPY )

67-7-4

Patrol Post,  
Pomio,  
NEW BRITAIN.

25th. March. 1963.

Mr. R. Gibbs,  
Cadet Patrol Officer,  
Pomio.

Patrol Instructions - Road Work, East Mungen.

As discussed verbally with you, you will proceed to GOINALI on 25th March, 1963, to continue construction and maintenance work on bridges, culverts and road in that area. You will continue working in that area for about three weeks or until our funds are finished. You may return to Pomio at weekends.

Whilst at Goinali please carry out a survey of the road route to be followed between GOINALI and CUTARP following the foreshores.

Please carry out an investigation of the PATURU land application by the Roman Catholic Mission. Before you proceed to the site of this land application notify Father Linder and the various owners of the land regarding the date you will carry out this investigation and survey so that they may be present. This survey and investigation will follow instructions laid down in Circular Instruction 235. I will discuss this more fully with you before you commence it.

I understand you are trying to learn the MENGEN language. Please include in your report a preliminary survey of the Mungen language,

Please include in your report four copies of a map showing patrol route, villages and other points of interest. Please also show in detail the completed road and proposed road between Pomio and Cutarp, showing creeks, rivers, bridges and bridge sites, etc. So that detail be shown I suggest you use a scale of one inch to the mile.

The native police who will accompany you will alternate between Const. SINARA and Const. SAVAIO.

On completion of your patrol please submit your report to me within one week. Your patrol report number will be POM 9-62/63.

Although this patrol is of a special nature I wish you the best of luck on it.

SIGNED (George D. Oakes)  
Officer in Charge.



TERRITORY OF PAPUA AND NEW GUINEA.

PATROL NO. POM 9 - 62/63.

Officer Conducting: R. H. Gibbs, Cadet Patrol Officer.

Area Patrolled: Part East Mungen Census Division.

Objects of Patrol:

1. Maintenance and Construction of roads and bridges.
2. Preliminary Investigation of R.C. Mission lease (according to C.I. 235) at Pataru.

Duration:

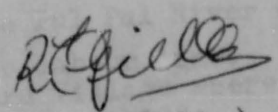
6-2-63	(one day)	
8-2-63	(one day)	
13-2-63	to	16-2-63
19-2-63	to	23-2-63
25-3-63	to	30-3-63
1-4-63	to	6-4-63
8-4-63	to	11-4-63
17-4-63	to	20-4-63
23-4-63	to	1-5-63
7-5-63	to	9-5-63
15-5-63	to	16-5-63
21-5-63	to	24-5-63
28-5-63	to	1-6-63

Number of Days: 51

Personnel Accompanying:

7294	Const. Sinara
9927	Const. Savaio
10383	Const. Biangu (part only)
10835	Const. Seken (part only)

Personal servant.

  
(R. H. Gibbs)  
Cadet Patrol Officer.

TERRITORY OF PAPUA AND NEW GUINEA.

INTRODUCTION:

The primary object of this patrol was/re-open the road from a point about two miles east of Sali Village to Goinali. This work consisted mainly of constructing bridges and culverts. Once Goinali was reached a new route was followed in the form of a coastal road to Cutarp Plantation. The Goinali - Cutarp section required no bridges as there are only four small streams along this section. No attempt was made to put crossings at these streams as the patrol did not have the time or funds to do so, however these streams are shallow enough to allow traffic through even in unfavourable weather conditions.

Labour strength varied throughout the patrol. The work was started with thirty labourers, increasing to sixty during the last month. All labourers came from the Kol census division.

A preliminary land investigation was carried out in accordance with circular instruction 235. The land is a mission block (five Acres) about two miles from the coast on the west bank of the Esau River.

All of the patrol was carried out in the East Mengen Census Division.

.....  
DAIRY:

- February 6th, 1963: 1100 - To Sali where bridge site prepared. Returned Pomio 1700.
- February 7th, 1963: At Pomio.
- February 8th, 1963: To Sali and on to Pul Pul River where formwork erected for cement abutment. Returned Pomio 1630.
- February 9th, 1963: At Pomio.
- February 10th, 1963: At Pomio.
- February 11th, 1963: At Pomio.
- February 12th, 1963: At Pomio.
- February 13th, 1963: To Sali and on to Pul Pul River where work allocated to labour line. 1100 - To Kalakaru Village where investigated the death of a child. Returned and slept Sali.
- February 14th, 1963: Work continued on Pul Pul bridge. 1200 - Walked to Goinali (15) where instructions given to Sali Vilagers re construction of rest house. Returned and slept Sali.
- February 15th, 1963: Work continued on bridge. 1200 - To Tokai Village where inspection carried out. Returned and slept Sali.
- February 16th, 1963: Work continued on bridge. Men paid. Returned Pomio 1200.



(2)

- February 17th, 1963: Sunday - observed at Pomio.
- February 18th, 1963: At Pomio.
- February 19th, 1963: To Pul Pul River where cement poured for abutment on east bank of river. Slept Sali.
- February 20th, 1963: Selection of 'kwila' bearers for bridge. Work on bridge continued. Slept Sali.
- February 21st, 1963: Work on bridge continued. Slept Sali.
- February 22nd, 1963: Working on culverts. Slept Sali.
- February 23rd, 1963: Work on culverts continued. 1200 - Returned to Pomio.
- March 25th, 1963 : 0800 - Prepared patrol gear. 0900 - To new base camp at Goinali. Work continued on Pul Pul bridge. Slept Goinali.
- March 26th, 1963 : Working on culverts and low level crossing. Slept Goinali.
- March 27th, 1963 : Work continued on bridge. Slept Goinali.
- March 28th, 1963 : Culvert on east side of Pul Pul begun. Slept Goinali.
- March 29th, 1963 : Preliminary work at Goinali bridge site begun. Slept Goinali.
- March 30th, 1963 : Work at Goinali continued. 1100 - Returned to Pomio.
- March 31st, 1963 : Sunday - observed at Pomio.
- April 1st, 1963 : 0730 - To Goinali. Work continued on Pul Pul bridge. Slept Goinali.
- April 2nd, 1963 : Two culverts on the Pul Pul side of Goinali completed. Slept Goinali.
- April 3rd, 1963 : Pul Pul bridge completed. Slept Goinali.
- April 4th, 1963 : Work on culverts continued. Slept Goinali.
- April 5th, 1963 : Preliminary survey of coastal road route from Goinali to Cutarp plantation. Work on Goinali bridge continued. Slept Goinali.
- April 6th, 1963 : Work continued on Goinali bridge. 01030 - Returned to Pomio.
- April 7th, 1963 : Sunday - observed at Pomio.
- April 8th, 1963 : 0900 - To Goinali. Work on Goinali bridge continued. 1600 - Departed for proposed mission lease site at the Esau River. 1640 - Arrived Bovalpun Village. Inspection. Slept Bovalpun.

(3)

- April 9th, 1963 : 0700 - Departed for Mission Block.  
Arrived 1000. Did chain and compass survey  
of proposed Mission land lease area.  
Slept in Rev. Father Linders rest house.
- April 10th, 1963 : Compiled information from the local people  
in accordance with Circular Instruction 235.  
Departed 1400 for Goinali. Arrived 1800.  
Slept Goinali.
- April 11th, 1963 : Work on bridge and culvert continued.  
1630 - To Pomio.
- April 12th, 1963 : Good Friday - observed at Pomio.
- April 13th, 1963 : At Pomio.
- April 14th, 1963 : Easter Sunday - observed at Pomio.
- April 15th, 1963 : Easter Monday - observed at Pomio.
- April 16th, 1963 : At Pomio.
- April 17th, 1963 : 1100 - To Goinali where bridge construction  
continued. Slept Goinali.
- April 18th, 1963 : Bridge construction continued,  
slept Goinali.
- April 19th, 1963 : Bridge construction continued.  
Slept Goinali.
- April 20th, 1963 : Work on bridge continued. Men paid.  
1100 - To Pomio.
- April 21st, 1963 : Sunday - observed at Pomio.
- April 22nd, 1963 : At Pomio.
- April 23rd, 1963 : 1330 - To Goinali. Work on bridge continued.  
Slept Goinali.
- April 24th, 1963 : Work allocated to labour line.  
0800 - To Cutarp plantation where enquiries  
made concerning the death of a native  
woman. Returned to and slept at Goinali.
- April 25th, 1963 : Returned to Pomio for Anzac Day observance.  
Returned to and slept Goinali.
- April 26th, 1963 : Preliminary road construction begun from  
Goinali (working towards Cutarp).  
Slept Goinali.
- April 27th, 1963 : Road construction continued.  
Slept Goinali.
- April 28th, 1963 : Sunday - observed at Goinali.



(4)

- April 29th, 1963 : Temporary bridge between Pul Pul and Waitol Rivers replaced by permanent bridge. Slept Goinali.
- April 30th, 1963 : Road construction continued. Slept Goinali.
- May 1st, 1963 : Road construction continued.  
1100 - Returned to Pomio.
- May 2nd, 1963 : At Pomio.
- May 3rd, 1963 : At Pomio.
- May 4th, 1963 : At Pomio.
- May 5th, 1963 : Sunday - observed at Pomio.
- May 6th, 1963 : At Pomio.
- May 7th, 1963 : 1330 - To Goinali. Continuation of road construction. Slept Goinali.
- May 8th, 1963 : 'Kwila' girders for Goinali bridge positioned on cement abutments. Slept Goinali.
- May 9th, 1963 : Marked out proposed road route from Masi River to Nemesa River.  
1630 - Departed for Pomio aboard M.V. "Garua".
- May 10th, 1963 : At Pomio.
- May 11th, 1963 : At Pomio.
- May 12th, 1963 : Sunday - observed at Pomio.
- May 13th, 1963 : At Pomio.
- May 14th, 1963 : At Pomio.
- May 15th, 1963 : 0830 - To Goinali. Thence to present work site where instructions given re direction of road. Slept Goinali.
- May 16th, 1963 : Goinali bridge completed.  
1730 - To Pomio per M.V. "Garua".
- May 17th, 1963 : At Pomio.
- May 18th, 1963 : At Pomio.
- May 19th, 1963 : Sunday - observed at Pomio.
- May 20th, 1963 : At Pomio.
- May 21st, 1963 : 1100 - To goinali where road construction continued. Slept Goinali.
- May 22nd, 1963 : Road construction continued. Slept Goinali.
- May 23rd, 1963 : Road construction continued. Slept Goinali.
- May 24th, 1963 : Road construction continued.  
1700 - Returned to Pomio.





ROADS:Sali - Goinali.

There was very little work done on the road itself until the patrol began on the Goinali to Cutarp section. The only work done on the actual road on this section was the clearing of bush on each side of the road to allow the surface to dry more quickly.

Goinali - Cutarp.

A decision was made early in the patrol that the road would not follow the old route from Goinali to Cutarp, but would be constructed along the coast to Cutarp. The old road crosses a low mountain, and on some sections grades of one in four are encountered. An attempt was made to take the Pomio tractor over this road, but to no avail.

Although the coast road is approximately 2 miles longer than the mountain route it is felt that this road was the quicker and therefore cheaper proposition. The advantages of a coast road as against a mountain road are quite obvious. The Goinali - Cutarp section for the most part runs over a crust of small stones. Thus little trouble is anticipated due to rain.

There are four small streams on the Goinali to Cutarp section. None of these were given attention as the patrol did not have time to attend to them. However, these streams could be attended to at a later date when staff and funds permit. These four streams are not deep or wide enough to stop use of the road.

At present the road has progressed as far as Cutarp Plantation in Waterfall Bay. The road links with Cutarp Plantation's road which runs through the plantation to its eastern boundary.

BRIDGES:Sali - Goinali.

The patrol constructed three bridges and modified and repaired one. All bridges constructed are on the Sali - Goinali section.

Bush timber decking on the Pisimo bridge was replaced by Malassa 8" X 4". This bridge is 27' long, and like all bridges constructed on the patrol 12' wide. The bush timber approaches were replaced with stone built up to bridge level and surfaced with 'corronus'.

The Pul Pul River although shallow during fine weather becomes the fastest flowing river encountered on the patrol during the 'wet season'. The bridge is 6' above normal water level. The bridge consists of five 'kwila' bearers on two cement buttresses and decked with Malassa 8" X 4". The bridge has two cement ramps as approaches.

Low abutments were used for the Gaman bridge as this stream has a low high water level. The bridge consists of five 'kwila' bearers and Malassa 8" X 4" decking. The bridge is 25' in length.

The Goinali bridge is the longest bridge constructed during the patrol, being 31' in length. The bridge is constructed on cement abutments, which are 7' above the normal water level. The bridge is supported by five 'kwila' girders and is decked with Malassa 8" X 4" bridge decking.

CULVERTS AND LOW LEVEL CROSSINGS:

Culverts and Low Level Crossings were constructed in preference to bridges wherever possible, thus cutting costs appreciably. The total number of Culverts constructed is five. All Culverts were constructed with 3' cement pipes. The total number of Low Level Crossings (causeways) constructed is also five. These were constructed wherever the flow of water is negligible.

HEALTH:

The general standard of health in the three villages, (Sali, Bovalpun and Kalakaru) which are within close proximity to the road, is good. The work force, as previously mentioned, was made up of natives from the Kol Census Division. The health of these people was also quite satisfactory, but this was only natural as people in ill health do not work.

Numerous minor sores and cuts were treated during the course of the patrol, but nothing of a serious nature. The day before the labour line was to return to their villages they were brought into Pomio General Hospital, where they were examined by the Medical Assistant.

LAND:

A preliminary land investigation was carried out in accordance with Circular Instruction 235. Rev. Father Linder M.S.C. is the applicant. The land in question is approximately two miles from the coast on the west bank of the Esau River. The place is known as Paturu, having no connection with Paturu a village near Nutuve Mission Station in the Kol Census Division. The investigation report is being dealt with under separate correspondence.

ANTHROPOLOGY:

Preliminary Survey of Mengen Language.

The following information on the Mengen Language was obtained in the immediate vicinity of Pomio Patrol Post and is the language spoken by the people of Bovalpun, Sali and Pomio villages. It appears that the language differs slightly from one area to another.

The Mengen Alphabet contains 17 letters;

A B D E G I K L M N O P R S T U V

Parts of speech represented in the language are Nouns, Verbs, Adjectives, Adverbs, Pronouns, and Prepositions. Conjunctions and Articles are also represented in the language.

Nouns.

The majority of Nouns in the Mengen language appear to be formed from Verbs. The method of formation is by adding the letter 'G' to the middle of the verb or by using 'G' as a suffix.

eg.	<u>English</u>	<u>Mengen Verb</u>	<u>Mengen Noun</u>
	Dance	Pes	Pesig
	Work	Kuma	Kumag
	Sing	Bou	Bounga

Some Nouns are formed from adjectives in the same manner.

eg.	<u>English</u>	<u>Mengen Adjective</u>	<u>Mengen Noun</u>
	Sick	Soali	Soaling
	Good	Pe	Pega



ANTHROPOLOGY :Nouns cont.

Simple Nouns are also present in the language;  
eg.

<u>English</u>	<u>Mengen Simple Noun</u>
Dog	Garve
Pig	Cie
Female	Abale (case quickly)
Male	Apanung
Pidgeon	Manu (run quick-ly)

Gender of Nouns.

Gender is gained by affixing apanung (male) and abale (female) to the Noun.

Verbs.

Verbs in the Mengen language, as in English are quite complex. The writer has attempted to give an accurate survey but owing to lack of time a full account could not be given.

Verbs appear to be used in basically the same manner as in English.

1. <u>English.</u>	<u>Singular.</u>		<u>Future.</u>
	<u>Present.</u> (tense)	<u>Past.</u>	
<u>First Pers.</u> I work	I worked	I shall work	
<u>Sec. Pers.</u> You work	You worked	You shall work	
<u>Third Pers.</u> He works	He worked	He shall work	

Mengen.

	<u>Present</u>	<u>Past</u>	<u>Future</u>
<u>First Pers.</u> Iau kuma	Iau ka kuma	Ia nga kuma	
<u>Sec. Pers.</u> <del>Rxe</del> one kuma	One ko kuma	One ngo kuma	
<u>Third Pers.</u> <del>Rxe</del> i kuma	I ke kuma	I nge kuma	

2. English.

	<u>Present.</u>	<u>Past</u>	<u>Future.</u>
<u>First Pers.</u> We work	we worked	We shall work	
<u>Sec. Pers.</u> You work	You worked	You will work	
<u>Third Pers.</u> They work	They worked	They will work	

Mengen.

	<u>Present.</u>	<u>Past.</u>	<u>Future.</u>
<u>First Pers.</u> Ita ka kuma	Ita kaka kuma	Ita ngaka kuma	
<u>Sec. Pers.</u> Mau ka kuma	Mau kaka kuma	Mau ngaka kuma	
<u>Third Pers.</u> Ri keke kuma	Ri keke kuma	Ri ngeke kuma	

ANTHROPOLOGY:

Verbs cont.

Reduplication of Verbs signifies intensity.

eg.

English.

Come  
Come  
Run  
Run

Mengen.

Atu  
Atutu (come quickly)  
Pira  
Pirapira (run quickly)

This is used for emphasis.

Pronouns.

Personal Pronouns.

Singular.

English.

I  
Me  
You  
He

Mengen.

Ka  
Iau  
Ko  
Ke

Plural.

English.

Them  
They  
You  
We

Mengen.

Ri  
Keke  
Mau  
Ita

The placing of Personal Pronouns within the sentence is the same as in English.

Impersonal Pronouns.

There appears to be only one.

English.

It

Mengen.

Ke

Possessive Pronouns.

Singular.

English.

My  
Mine  
Yours  
His  
Hers  
Its

Mengen.

Ora iau  
Ora iau  
Ora one  
Ae irora i  
Ae irora i  
Ae irora i

Plural.

English.

Ours  
Theirs  
Yours

Mengen.

Ora ita (or) ae ita  
Ora maga (or) ae maga  
Ora mau



ANTHROPOLOGY:Possesive Pronouns cont.

Nau = Mine (used when referring to clothing)  
 Kau = Mine ( " " " " food)

Nau and Kau always come before the noun. Pronouns formed from ae and ora always come after the noun.

Interogative Pronouns.

These are 'who' and 'what'!

English.

Who  
 What

Mengen.

Tai  
 Taru

eg.

Who are the two? - Tai me lua?  
 What is this? - Taru ikia?

Prepositions.English.

Above  
 Near  
 Beside  
 On  
 Over

Mengen.

Ngailu  
 Kokoro  
 Nga vavana  
 Palimona  
 Ngailu ngia

eg.

The bottle is above the door - Bottle iala ngailu nga rua.  
 The pigs are near the tree - Gieme rikorong kokoro nga bega.  
 I put it beside the door - Iau ka pulia nga rua vavana.  
 The bottle is on the table - Bottle iala a tevol palimona.  
 A bird flew over the house - Manu lo ngailu nga bale.

Adverbs.Manner.English.

That  
 Yes  
~~Kesa~~ No  
~~Salo~~ No  
 Because  
 Te

Mengen.

Roma  
 ii  
~~Na~~ Kesa  
 Salo  
 Laka  
 If

Time.

To day  
 Tomorrow  
 Yesterday  
 Morning  
 Afternoon  
 Night  
 Midnight  
 Midday  
 Now  
 Forever  
 When  
 "  
 Again

Sonda  
 Gagaila  
 Ngala  
 Sindo  
 Laio  
 Rigo  
 Ka rigo luana  
 Keluana  
 Iaiala  
 Vavakena  
 Ka ine  
 Ga pia  
 Muni

ANTHROPOLOGY:

Adverbs cont.

Adverbs of Place.

English.

Mengen.

To		Lae
There		Minmina,iala.
In		Ga
Out		Mala
Close		Kokoro
Down		Malig
Here		Lakai
<del>Tanga</del> Distant		Tauga

eg.

You go to Rabaul - One loa lae Rabaul.

As far as Adverbs are concerned English and Mengen are very similar.

Adjectives.

The main feature with Adjectives is that they are placed after the noun in all cases.

eg.

- Small girl - Abale a goe
- The big dog - Nga gauve e volau
- Red laplap - Malo e tente
- Sick man - Agau e soali

Article.

At the beginning of this survey it appeared that there was no Article present in the Mengen language, however, it seems that the Mengens' do have an equivalent for 'the'.

The = Nga

Conjunction.

There is also an equivalent for 'and'.

And = Va

Numerals.

One	-	kena	Kena
Two	-	lua	Lua
Three	-	mologi	Mologi
Four	-	tugulu	Tugulu
Five	-	lima	Lima
Six	-	lima va kena	Lima va kena
Seven	-	lima va lua	Lima va lua
Eight	-	lima va mologi	Lima va Mologi
Nine	-	lima va tugulu	Lima va Tugulu
Ten	-	tagulelu	Tagulelu



ANTHROPOLOGY:Vocabulary.

Parts of speech are shown thus; Noun (N), Verb (V),  
Pronoun (P), Preposition (Pr), Adjective (Adj), Adverb (Adv),  
Article (Art), Conjunction (C).

Mengen.

a, (Adv)  
abale, (N)  
ae, (Pr)  
ale, (V)  
apanung, (N)  
atu, (V)  
bali, (N)  
bega, (N)  
bolau, (Adj)  
bol bole, (Adv)  
bou, (V)  
bounga, (N)  
buranda, (N)  
elaone, (Adv)  
ga, (Pr)  
ga, (Pr)  
gagaila, (Adv)  
gauve, (N)  
gie, (N)  
goe, (Adj)  
ia, (P)  
iaiala, (Adv)  
iala, (Adv)  
iau, (P)  
iau, (P)  
ii, (Adv)  
irora, (P)  
irora, (P)  
irora, (P)  
isopa, (Adj)  
ita, (P)  
ka, (P)  
kaka, (P)  
kanau, (P)  
kanig, (P)  
kaote, (V)  
karolu, (P)  
kau, (P)  
ke, (P)  
ke, (P)  
keke, (P)  
kela, (V)  
keluana, (Adv)  
keno, (V)  
kesa, (Adv)  
kesoali, (Adv)  
ko, (P)  
kogoga, (Adj)  
kokoro, (Pr)  
komaimera, (P)  
korole tataru, (P)  
kuma, (V)  
kumag, (N)  
iae, (Pr)  
laio, (Adv)  
laka, (Adv)  
lakai, (Adv)  
loa, (V)  
lola, (V)  
lomatanu, (Adv)

English.

in order to, for the purpose of  
female  
of  
return ( to return an article )  
man  
come  
house  
tree  
big  
hurry  
sing  
'sing sing'  
floor  
careful, look out  
in  
at  
tomorrow  
dog  
pig  
small  
I  
now  
is  
I  
me  
yes  
his  
hers  
its  
hot  
we ( two only )  
I  
we  
your ( not real possession )  
your  
row ( pertaining to canoe )  
everyone  
mine ( used for referring to food )  
he  
it  
they  
look  
noon  
sleep ( to lay down )  
no  
bad  
you  
untruthful  
near  
what ( about it )  
what ( did you say )  
work  
work  
to  
afternoon  
because  
here  
go  
go  
understand

ANTHROPOLOGY:Vocabulary Cont.Mengen.

mala, (Adv)  
 malai, (Adv)  
 malig, (Adv)  
 malig, (Pr)  
 malo, (N)  
 manang, (N)  
 mang, (P)  
 manu, (N)  
 mau, (P)  
 masi, (N) (Adj)  
 masig, (N)  
 mata, (Adv)  
 minmina, (Adv)  
 momo, (V)  
 mono, (N)  
 nasong, (V)  
 nga, (Art)  
 nga, (Adv)  
 ngailu ngia, (Pr)  
 ngala, (Adv)  
 ngo, (Adv)  
 one, (P)  
 ora ita, (P)  
 ora maga, (P)  
 ora mau, (P)  
 palimona, (Pr)  
 palimule, (Adv)  
 papatu, (P)  
 pa toto, (P)  
 pe, (Adj)  
 pes, (V)  
 pesig, (N)  
 piri, (V)  
 pomologa, (V)  
 pulia, (V)  
 rabua, (V)  
 ragau, (P)  
 ri, (P)  
 rigo, (Adv)  
 roma, (Adv)  
 salo, (Adv)  
 sina, (Adj)  
 sindo, (Adv)  
 sondau, (Adv)  
 suku, (N)  
 tara, (V)  
 tai, (P)  
 tapu, (Adv)  
 taru, (P)  
 tarugu, (P)  
 tauga, (Adv)  
 to, (N)  
 ura, (N)  
 va, (C)  
 vai, (V)

English.

outside  
 dislike  
 down  
 down  
 cloth  
 canoe  
 us ( more than two )  
 pidgeon  
 you  
 good  
 good  
 like  
 there  
 stop  
 ship  
 come  
 the  
 shall  
 over  
 yesterday  
 shall  
 you  
 ours ( two only )  
 theirs  
 yours  
 on  
 often  
 many  
 others  
 good  
 dance  
 dance  
 run  
 talk  
 put  
 to fetch  
 everyone  
 they  
 night  
 that  
 no  
 small  
 morning  
 to-day  
 cigarette  
 sit  
 who  
 finish  
 what  
 what part  
 distant  
 light  
 garden  
 and  
 do



ANTHROPOLOGY:

Vocabulary.

Mengen.

vaikoie, (V)  
valia, (V)  
valuve, (V)  
vavakena, (Adv)  
vavana, (N)  
volau, (Adj)

English.

break  
to hit  
loosen  
forever  
side  
big

CONCLUSION:

No real difficulties were encountered on this patrol. The work progressed reasonably well and without incident. The 'Kol' labour line worked well and it was a most enjoyable patrol.

*R. H. Gibbs*

.....  
( R. H. Gibbs )  
Cadet Patrol Officer.

PAMIO - PATROL REPORT No 9-62/63



JACQUINOT Bay

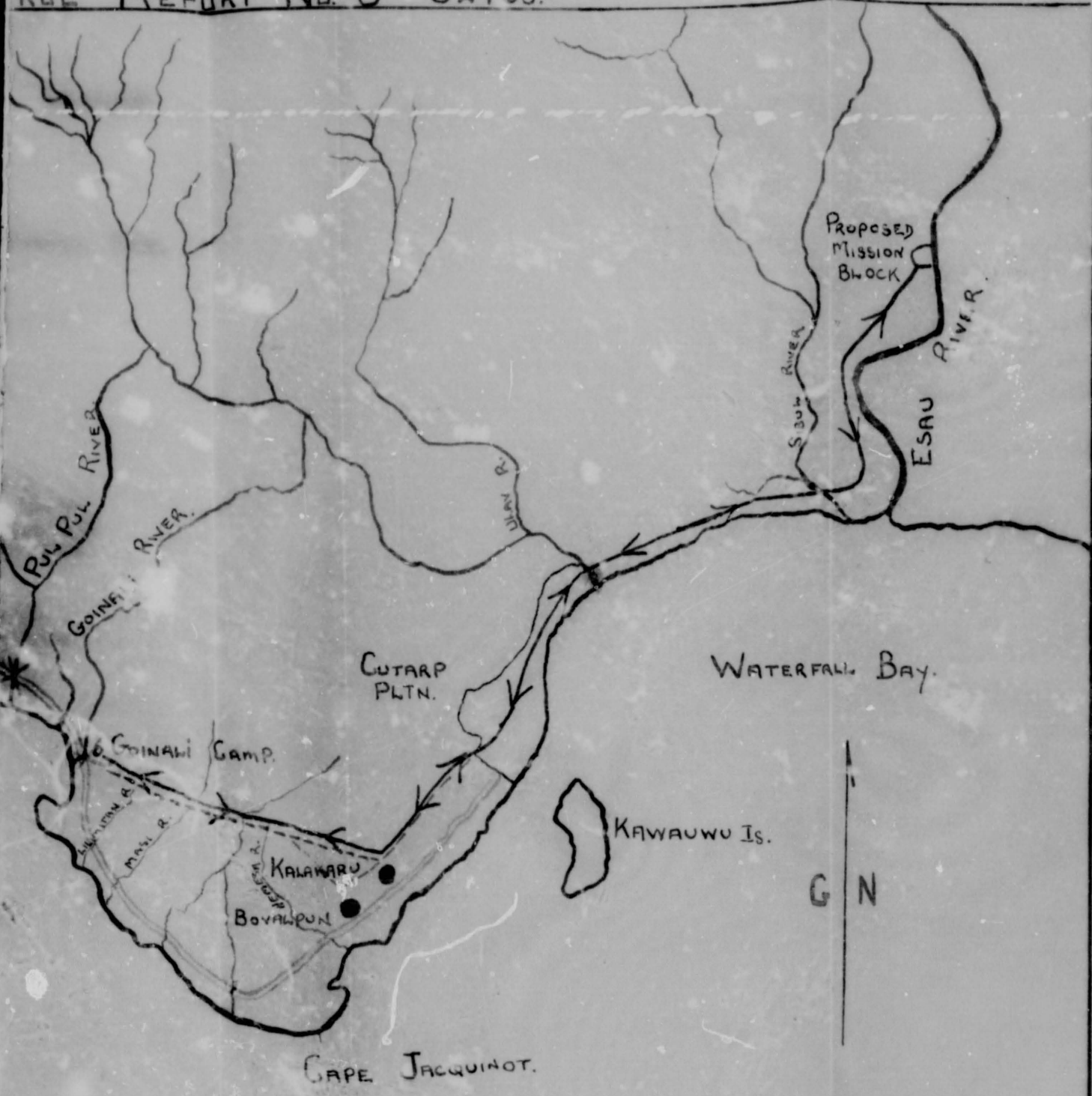
SCALE: 1 INCH = 1 MILE.

for the Pamio District

25/9/63



REPORT No. 9--62/63.



BRIDGES	X
ROAD CONSTRUCTED BY PATROL	≡
OTHER ROAD	—
MOUNTAIN ROAD—OLD ROUTE	- - -
VILLAGES	●
OTHER PATROL ROUTES (NOT ROAD CONSTRUCTION)	↔

1 INCH = 1 MILE.

67-10-36

29th October, 1963.

The District Officer,  
West New Britain District,  
RABAU L.

POWIC PATROL 11-62/63:

The report of the above patrol for Common Hall and general administration purposes is acknowledged. There are no matters requiring specific Headquarters attention and its content has been adequately covered by the remarks made at the Patrol Post, Sub-District and District level.

It is noted that this was Mr. Gibb's first solo patrol and he appears to have carried out his instructions conscientiously, gone to the trouble to gather as much background material about the area as possible and he has put considerable effort into his report.

*W.*  
(J.L. McCarthy)  
DIRECTOR.



67. 10. 38.

67-4-8

District Office,  
Rabaul.

25th September, 1963.

The Assistant District Officer,  
Gasmata Sub District,  
KANDRIAN.

Sub-District Office,  
19th September, 1963.

POMIO PATROL NO. 11-62463  
COASTAL AND INLAND MELKOI AND MANSONG DIVISIONS

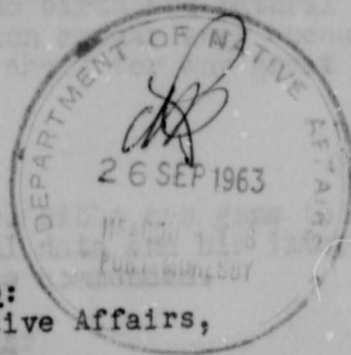
Receipt is acknowledged of your memorandum 67-3-6 (67-3-11) of 19th September, 1963, forwarding report and correspondence relating to the above mentioned patrol conducted by Mr. R.H. Gibbs, Cadet Patrol Officer.

The report is well written and contains much information of interest; in view of the fact that this was Mr. Gibbs' first solo patrol he is to be commended for the results achieved.

I suggest that you discuss with the Agricultural Officer at Pomio the desirability of an Agricultural Patrol to the area. Such a patrol may prove advantageous in view of recent reports of food shortages in the Coastal Melkoi.

Other matters arising from the patrol report have been adequately dealt with in your covering memorandum.

Mr. Gibbs' claim for Camping Allowance has been certified and passed to Sub-Treasury, Rabaul, for payment. The Officer-in-Charge, Pomio, should note that the District Officer is the "Person Incurring Expense".



(E. G. Hicks)  
District Officer  
West New Britain

c.c. Minuted to:  
Director of Native Affairs,  
KCMF/DOBU.

Copy of the relevant Patrol Report and correspondence relating thereto is forwarded herewith. Population Register for the Mansong Division is also attached.

*E. G. Hicks*  
(E. G. Hicks)  
District Officer, West New Britain

25/9/63.

67-3-6  
67-3-11

Sub-District Office,  
KANDRIAN.

19th September, 1963.

District Officer,  
West New Britain,  
RABAUL.

POMIO PATROL 11/62-63

COASTAL & INLAND MELKOT AND MANSONG

Forwarded herewith please find two copies of the above report conducted by C.P.O. Mr. R.H. Gibbs with supporting documents.

Mr. Gibbs has produced quite a readable report as his first effort. It was unfortunate that the patrol had to be hurried, but it was pressing against time to get the common roll information submitted by the end of July.

Village Officials:

The appointment of Utme Wiwulin as Tul Tul of Airbul is confirmed.

Census Statistics:

The birth and natural increase rates for the Mansong Division appear very encouraging. However, the period is too short for any great significance to be attached to them.

Anthropology:

Mr. Gibbs has gone to some effort to collect anthropological data and his interest in this important matter is to be commended.

Recommendations:

The dispersal of the village of Awut is noted.

Mr. Gibbs does not make it clear what the purpose would be of an agricultural patrol to the Mansong. The people are obviously still semi-nomadic and their subsistence diet seems to be adequate.

Appendices:

The information regarding copra driers and copra production is of sound practical value. This is the sort of information that is preferred to broad generalizations and opinion.



General

Mr. Gibbs has produced a neat and well documented report. His presentation is quite good, but he should not feel that he must write for the sake of writing. The report should be brief and to the point without leaving out relevant material.

There are several spelling mistakes in the report. He should make fuller use of a dictionary.

Recommendations for the appointment of Luluais should be made by separate letter through this office.

*A.D. Steven*  
(A.D. Steven)  
Assistant District Officer

c.c. O.I.C.  
Pomio.

Mr. R.H. Gibbs  
Pomio.

Please investigate during the patrol any ...

Please take with you the village ...

Please provide two maps of the ...

The village police who will be accompanying you will be ...

Your patrol No. will be Pomio 11/52-53/

In conclusion I would like to wish you the best for your first real patrol.

c.c. Assistant District Officer, ...

*R. G. Gill*  
(R. G. Gill)  
Assistant District Officer

COPY.

67-7-3

Patrol Post,  
Pomio,  
New Britain.

14th June, 1963.

Mr. R. Gibbs,  
Cadet Patrol Officer,  
POMIO.

Patrol Instructions for Patrol to Coastal and  
Inland Melkoi and Mansong Census Divisions.

As discussed verbally with you, you will proceed on a patrol to the above census divisions departing Pomio on the 26th June, 1963.

Please visit the Coastal Melkoi Census Division first and compile the common roll for this division. I shall meet you at Awul on the 3rd July, 1963, and you shall then accompany me on a patrol to the Inland Melkoi Census Division, when I shall show you the methods of compiling census etc. On the completion of the Inland Melkoi Census Division I require you to carry out a patrol of the Mansong Census Division for the purposes of census revision, preparation of the common roll and general administration. The work-boat 'Garua' shall proceed from Pomio on the 21st July to Amio to collect your patrol party.

Please investigate during the patrol any matters listed on the "Matters for Attention on Patrol" file, for the above mentioned census divisions.

Please take with you the village cards for these census divisions and during the patrol please bring the information on them up to date.

Please compile two maps of the area you cover, showing patrol route, villages, hamlets, where their position is known census division boundaries and other points of interest.

The native police who will be accompanying you will be Const. 1/C Dinas and Const. Sinara.

Your patrol No. will be Pomio 11/62-63/

In conclusion I would like to wish you the best for your first real patrol.

c.c. Assistant District Officer,  
KANDRIAN.

*George D. Oakes*  
SGD (George D. Oakes)  
Officer in Charge.



TERRITORY OF PAPUA AND NEW GUINEA.

PATROL NO. POM 11 - 62/63.

Officer Conducting:

R.H.Gibbs, Cadet Patrol Officer. Accompanying Mr. Patrol Officer Oakes for Inland Melkoi Census Division.

Area Patrolled:

Coastal Melkoi, Inland Melkoi and Mansong Census Divisions.

Duration:

26/6/63 to 24/7/63.

Number of Days:

30.29

Personnel Accompanying:

Coastal Melkoi, Mansong Divisions.

- 6733 Const.1/C Dinas.
- 7294 Const.2/C Sinara.
- 10813 Const.2/C Bangindo.

Personal Servant.

DIARY:

Wednesday, 26th June: Inland Melkoi Division. Arrived Kanguana village. Inspection of village and compilation of Common Roll. Discussions with village officials. R.H.Gibbs, Cadet Patrol Officer. Slept Kanguana.

Thursday, 27th June: Common Roll and inspection of village officials. Departed Atu 7:30 hrs for Meingi. Carried out inspection of Common Roll. Discussions with village officials. Slept Meingi.

Objects of Patrol:

1. Census Revision
2. Common Roll Compilation.
3. Routine Administration.

Previous Patrols to Area:

- Coastal Melkoi, January 1963. D.N.A.
- Inland Melkoi, February 1963. P.H.D.
- Mansong, November 1962. D.N.A.

Map Reference:

Lands Dept. fourmil series.

*R.H.Gibbs*

(R.H.Gibbs)  
Cadet Patrol Officer.

TERRITORY OF PAPUA AND NEW GUINEA.

DIARY:

PATROL NO. POM 11 - 62/63.

INTRODUCTION:

The area patrolled covered three census divisions, namely the Coastal Melkoi, the Inland Melkoi and the Mansong. The Coastal Melkoi census division extends from the mouth of the Torlu River on the eastern boundary to the mouth of the Ania River on the western extremity. The Inland Melkoi area involves all land west of the Melkoi River, extending as far as the upper reaches of the Tavalu River. This division does not extend to the coast. The Mansong census division is that area which lies between the Whiteman and Nakanai ranges. This division is very sparsely populated with a population density of one person per square mile.

The primary object of this patrol was the compilation of names for the 'Common Roll', and census amendment. Common Roll was compiled for the three census divisions. Census amendment was effected for both the Inland Melkoi and the Mansong.

This patrol was hindered from the outset by unfavourable weather conditions and also was severely limited in regard to time.

Sunday, 7th July:

DIARY:

Wednesday, 26th. June: Departed Pomio 0820 hrs per M.V. "Garua". Arrived Kangilona village at 1400 hrs. Inspection of village and compilation of names for Common Roll. Discussions with village officials. Slept Kangilona.

Thursday, 27th. June: To Atu arriving 0900 hrs where Common Roll and inspection carried out. Talked with Village Officials. Departed Atu 1230 hrs for Meingi, arriving 1345 hrs. Carried out inspection of village and compiled Common Roll. Discussions with Village Officials. Slept Meingi.

Friday, 28th June: To Maihuna where inspection/Common Roll carried out. Assessed chances of crossing Melkoi River, which was severely flooded. Forced to return to Meingi. During the afternoon had Anthropological talks with the people of Meingi. Slept Meingi.

Saturday, 29th June: Raining heavily. To Maihuna to assess chances of crossing Melkoi River. Returned to Meingi.

Sunday, 30th June: 0700 hrs departed Meingi for Maihuna to attempt to cross the Melkoi River. Arrived Maihuna 0725. Crossing effected by starting to cross about a mile upstream. To Sahalil and on to Maso. Slept Maso.

Monday, 1st July: Compiled Common Roll for Sahalil, Meninga, Maso, and Koratul. Inspection of Maso. To Koratul where inspection. Slept Maso.

Tuesday, 2nd July: 0700 hrs departed Maso for Meninga arriving 0710. Inspected village and on to Pulpulo (.30) where Common Roll and village inspection. Thence to Ruahana (.20 minutes walk and .10 minutes by canoe) where inspection and Common Roll carried out. Thence to Meleton (.40). Slept Meleton.



DIARY:

Wednesday, 3rd July: Compiled Common Roll for Uvol, Inahele and Meleton. Carried out inspection of these three villages. Held discussions with Village Officials. Slept Meleton.

Thursday, 4th July: Departed Meleton for Kenmininga (6hr) to begin inland Melkoi Division. Accompanying Patrol Officer Oakes. Slept Kenmininga.

Friday, 5th July: Departed Kenmininga at 0800 hrs to try to cross the Melkoi River. Dropped 1200 ft. to the river which was reached at 0830. Melkoi River in strong flood. Swam the river together with Const 1/C Dinas. The rest of the party returned to Kenmininga. Walked on to Kakaru (.50) where inspection, village practically deserted. Thence to Matawan (.30) where inspection. Also inspected new site of Ulutu at Matawan. Thence to Kaubi where village inspection effected. As census/common roll had to be done for these four villages, and it was not possible for the necessary material to be brought across the river all village officials from these villages were taken back to Kenmininga to enable census/common roll to be carried out. Twelve men from Ulutu, nine from Matawan, and two from Kakaru were also taken to Kenmininga and convicted under N.A.R. 119. Slept Kenmininga.

Saturday, 6th July: Census/Common Roll of Kakaru, Matawan, Ulutu, and Kaubi carried out with the aid of Village officials of these four villages. Slept Kenmininga.

Sunday, 7th July: Observed at Kenmininga.

Monday, 8th July: Departed Kenmininga for Raulili (.45) where census/common roll and village inspection, thence on to Punum (.30) where census/common roll and village inspection effected, thence to Haulo (1 hr) where census/common roll and village inspection carried out. Slept Haulo.

Tuesday, 9th July: Departed Haulo and proceeded Pahuna (.50) where census/common roll and village inspection, thence to Kabu (.30) where census/common roll and inspection. Census/common roll of Kanunu effected at Kabu. Departed Kabu for Lausis (.50) where census/common roll and inspection, thence to Meleton (.30) where remained for the night.

Wednesday, 10th July: Meleton to Tavolo (2 hrs) where common roll and village inspection carried out, thence to Simi (2 hrs) where census/common roll and inspection.

Thursday, 11th July: Patrol Officer Oakes departed for Pomio 0800 hrs. Departed Simi for Umsipel (3 hrs) where census/common roll and inspection carried out. Slept Umsipel.

Friday, 12th July: Umsipel to Waipo (2 hrs) where census/common roll and inspection effected. Census and common roll of Talupo also carried out at Waipo. Slept Waipo.

Saturday, 13th July: To Talupo (.35) where village inspection. Returned to Waipo, thence to Ainbul (90 mins)

Sunday, 14th July: Observed at Ainbul.

## DIARY:

- Monday, 15th July: Census/common roll and inspection carried out. Const. Bangindo despatched for inspection of the deserted sites of Ainbul, Awut and Molestebun. Const. Dinas supervised the construction of demonstration house.
- Tuesday, 16th July: Departed Ainbul for Kabamatapun. Passed through Waipo and the deserted site of Kabamatapun. Arrived Kabamatapun 1500hrs. Effected census/common roll and village inspection. Slept Kabamatapun.
- Wednesday, 17th July: Discussion with all village officials of the Mansong Census Division re the new House of Assembly. Slept Kabamatapun.
- Thursday, 18th July: Departed Kabamatapun for Amio (2 1/2 hrs). Held discussion with village officials. Slept Amio.
- Friday, 19th July: Awaiting arrival of M.V. "Garua". Worked on patrol report. Slept Amio.
- Saturday, 20th July: Awaiting arrival of M.V. "Garua". Carried out inspection of the Amio group of villages. Worked on patrol report. Slept Amio.
- Sunday, 21st July: Observed at Amio.
- Monday, 22nd July: Awaiting arrival of M.V. "Garua". Working on patrol report. Slept Amio.
- Tuesday, 23rd July: Departed 0900hrs aboard M.V. "Garua" Called at Awul where motherless child (5 days old) was taken to the mission hospital. Discussions with Rev. Fr. Dieckmann. Departed Awul 1400 hrs calling at Rano where stopped the night.

Wednesday, 24th July: Departed Rano 0530 hrs en route Pomio. Arrived Pomio 1230 hrs.

End of Patrol.

of the Melkoi River, with the exception of Kambi, were in an unsatisfactory state. These villages are Kambara, Ulutu and Katakawan. The poor state of these villages was probably due to the fact that these people did not expect the patrol to cross the flooded Melkoi River.

In Patrol Report For 3 - 62/63, the last para on page 5, under the heading 'Native Affairs', mention is made that the Ulutu people were not living at their new village which had been built at Katakawan, but had been living in their gardens. The first para on page 6 continues that the Ulutu intended to split, half staying at Katakawan, and the others moving to a new site near Malbalu. This move has not eventuated and the people are still living in their gardens as their gardens are quite a distance from their 'show' village at Katakawan.

The Ulutu were told to decide where they wished to settle, to construct a satisfactory village complete with rest house, within close proximity to their gardens, and to construct a road suitable for patrolling officers use. The Ulutu have decided to build a village about half an hours walk on the Katakawan side of their gardens.

Roads throughout the census division were good considering that this patrol was carried out in the midst of the 'wet season'.



NATIVE AFFAIRS:Coastal Melkoi.

This area is well settled and for the most part comes under the influence of two groups. The Sacred Heart Mission based at Awul has strong influence over the villages of Tavolo, Meleton, Uvol, Inahele, Ruahana, and to a degree Pulpulo, whilst Paramount Luluai Ei'ote, has a great deal of power in the Maso, Mininga, Koratul, Sahalil group. The other four villages in the division appear to be independent of these two groups, these villages being Kangilona, Atu, Meingi and Maihuna, Maihuna being closely affiliated with Meingi.

Conditions in all the villages were good. Villages and environs were clean in all cases and housing for the most part satisfactory. Roads were well maintained. No complaints of a serious nature were received.

Copra in the area is channelled through either the Sacred Heart Mission, or Chin Cheu who has an irregular boat service to the area from Kandrian. There were no complaints in regard to payment of monies for copra.

It is unfortunate that the people of this area are not in favour of the establishing of a co-operative society. The main anti co-operative feeling comes from the Maso area. The writer feels that once Paramount Luluai Ei'ote and his Tul Tul, Salmang, pass on there should certainly be an opening for a co-operative in this area.

Inland Melkoi.

The Inland Melkoi is a fairly well settled area except for the Matawan/Ulutu group. Housing generally was satisfactory and for the most part villages and environs were clean.

However, the four villages on the eastern side of the Melkoi River, with the exception of Kaubi, were in an unsatisfactory state. These villages are Kakaru, Ulutu and Matawan. The reason for the poor state of these villages was probably due to the fact that these people did not expect the patrol to cross the flooded Melkoi River.

In Patrol Report Pom 3 - 62/63, the last para on page 5, under the heading 'Native Affairs', mention is made that the Ulutu people were not living at their new village which had been built at Matawan, but had been living in their gardens. The first para on page 6 continues that the Ulutu intended to split, half staying at Matawan, and the others moving to a newsite near Malmalu. This move has not eventuated and the people are still living in their gardens as their gardens are quite a distance from their 'show' village at Matawan.

The Ulutu were told to decide where they wished to settle, to construct a satisfactory village complete with rest house, within close proximity to their gardens, and to construct a road suitable for patrolling officers use. The Ulutu have decided to build a village about half an hours walk on the Matawan side of their gardens.

Roads throughout this census division were good considering that this patrol was carried out in the midst of the 'wet season'.

NATIVE AFFAIRS CONT:Inland Melkoi - Cont.

At Simi one Unele / Yondrou failed to appear for census. Word was sent that he was to present himself for census. Unele returned word to the effect that he would not appear, but if the policemen were strong they could try and find him. As the patrol was limited in regard to time and this man was reported to be two days walk inland nothing was done to apprehend him. His wife and child are still at Simi. Appropriate action will be taken when the next patrol visits this area.

Mansong.

Villages in the Mansong Census Division are, with the exception of Umsipel and Kabamatapun, typical bush villages. Houses are low, and in most cases the ground is the floor. Housing was found to be at its worst at Ainbul. Walls on houses in this village were constructed from the bark of trees and were never more than four feet high. A demonstration house was built under the supervision of constable 1/C Dinas and instructions were given to rectify the position. Building materials in this area are plentiful.

Housing in the villages of Waipo and Talupo is of sturdier construction, and although most houses are built directly on the ground it was noted that ~~xxx~~ some of the new houses are being built off the ground.

The villages of Umsipel and Kabamatapun were found to be the cleanest in the census division. Housing in these villages was of good construction. The majority of houses are built off the ground and are exceptionally well ventilated. Latrines in the area were found to be adequate in most cases, although at Ainbul they did not appear to be used to the desired extent.

Roads in the Mansong were for the most part poor. Instructions were given for this situation to be remedied.

The village of Ainbul has moved to the new site of Perilongi, which is about one hours walk **closer** to the coast than was the former site. It appears that this village occupied this site pre war.

A disturbing feature of the Mansong people is their continual movement from one site to another. To quote an example; Somewhere about 1930 the people of Umsipel occupied a site known as Wanupo which is situated near the junction of the Meki and Ania Rivers. This site is about ten miles inland. About 1938 the people to the new site of Tangulu which is about four miles from the coast north west of the Coastal Melkoi village of Tavolo. Then, about 1942 they moved inland again to the site of Umsipel, which is on the junction of the Ania and Liwainga Rivers. They remained at this site until 1960 when moved about four miles down the Ania River to their present site which is known as Burowe.

This practice is common to all villages in the Mansong. However, all villages are now situated on their own tribal grounds and further movements were strongly discouraged.



NATIVE AFFAIRS - DISCUSSIONS WITH THE PEOPLE:

One of the primary objects of this patrol was the compilation of the common roll for the Coastal Melkoi, Inland Melkoi and Mansong Census Divisions. This was done and at each village where the patrol stopped overnight the people of villages within close proximity 'came in' and discussions were held regarding the House of Assembly, its affect on them, and development in general.

At Meingi in the Coastal Melkoi the writer had been collecting information of an anthropological nature when the luluai of the village, Karawaren, presented himself and said that the people of his village were very cross with him for giving this information to the 'kip'. It was revealed that the reason for this was that the people were of the opinion that this information was being collected for the establishment of a Local Government Council in the area. It was explained to the entire adult populace of this village that collection of anthropological data has nothing to do with the establishment of a Local Government Council and that this was not the writer's mission in the area. The people were then asked why they were not in favour of Local Government Councils. The reply to this question was that they did not know why they were not in favour, but they were happy in their present state. The Local Government system was then explained and the many benefits of the system were pointed out. The people confessed that prior to this they had no idea of what a 'council' was, and showed some sort of interest by asking questions. The roll of the House of Assembly was then explained. This also received a sympathetic hearing.

In the Inland Melkoi it was pleasing to note that there was not the same outlook which was experienced by Mr. R.J. Burke in a patrol to the Mamusi Census Divisions in February - March this year. (see Patrol Report POM 7 - 62/63, page 5)

The people of the Inland Melkoi did show some sort of interest in discussions, although very few questions were asked, the writer doing most of the talking. This was probably brought about by their low degree of sophistication, rather than by any organised resistance. The people in the main were very co-operative.

Whilst the patrol was at Kabamatapun discussions were held with all village officials of the Mansong Census Division. These discussions were one sided affairs, with the writer doing most of the talking.

HEALTH:Coastal Melkoi.

Generally, the health of the people in this division is good. This is to be expected as excellent medical ~~xxx~~ facilities are to be found at the Mission Hospital at Awul. There is also an Aid Post at Lau, (West Mengen Census Division) which is used by the people Kangilona and Atu as these villages are an appreciable distance from Awul.

All villages have access to reasonable water supply. Sanitation was satisfactory.

HEALTH CONT:Inland Melkoi.

General health in this division appeared to be good. The Aid Post Orderly from Kenmininga accompanied the patrol as far as Haulo and nothing ~~was~~ of a serious nature was detected. The people of the area are conscious of the facilities available to them at the Awul Hospital, and a number of births have been recorded at the hospital, where pre natal and post natal care is available.

Mansong.

The Aid Post at Amio cares for the ill in this area. Health was satisfactory in the Mansong, although not quite as good as the other two divisions.

No births were recorded in the Awul Hospital. The people were encouraged to take pregnant women to the hospital for care. At Kabamatapun one female died whilst giving ~~birth~~ birth. The child was three days old when the patrol arrived at the village. The father and the child were taken to Awul for care. When asked why the Awul Hospital is not utilized, the people replied that Fr. Dieckmann had told them not to bother coming as they never work at Awul on the 'missions day'. This information was proved to be false, as nothing akin to this has ever come from the Awul Mission.

General sanitation in all villages was satisfactory, and all villages have access to a good water supply.

AGRICULTURE:

The taro disease, *Phytophthora colocasia*, which has been affecting the taro crop throughout the three divisions patrolled, appears to be waning. At maso, Paramount Luluai Ei'ote informed the writer that the people of his village, and those of surrounding villages were suffering from lack of food due to the taro disease. Although Taro was not plentiful in the Coastal Melkoi, the people certainly did not appear to be suffering from starvation. Subsidiary foods such as sweet potato, 'tapiock', yam etc. are in plentiful supply.

The Coastal Melkoi, as previously mentioned is capable of appreciable copra production, but there is so opposition to the establishment of a co-operative in the area. For a listing of copra driers in the area see appendix A. Copra sold to the Awul Mission is tabulated in appendix B.

Taro was found to be plentiful in the Inland Melkoi Census Division as were the other major subsistence crops.

The Mansong Census Division appears to have better agricultural potential than does its counterpart the Inland Melkoi. A pronounced contrast in soil quality, from the physical point of view, is experienced while walking from Simi to Umsipel. The soils of the Inland Melkoi are for the most part stoney. (limestone) The Mansong soils are loams, ranging from clay loams to sandy loams. Both structure and texture of these soils appears good.



AGRICULTURE CONT:

The topography of the Mansong also would lend itself better to agricultural development than would the Inland Melkoi, as the country is at the worst only undulating to hilly.

Apart from the occasional village pig or fowl, no livestock was seen. The luluai of Kabamatapun, Sisima, has a grove of coconuts at the ex site of Kabamatapun which is known as Avit.

MISSIONS:

The Mission of the Sacred Heart is the only mission operating in this area, the Awul Mission being responsible for the entire area patrolled. Generally, it could be stated that villages within close proximity to Awul are strongly influenced by the Mission, while those in the outlying areas of the parish are influenced very little by the Mission.

Local catechists are to be found throughout the Coastal Melkoi and those villages close to the Mission in the Inland Melkoi, however in the more inland villages of this division catechists are from other areas, and do not have the full support of the people. There is only one reasonably active catechist in the Mansong division (Kabamatapun). This area has not been visited by the Awul priest for over three years. All villages in this division have previously had catechists, (Mainly local) but due to lack of support from Awul these men have relinquished their positions.

EDUCATION:

Education in the Coastal Melkoi is centered at the Awul Mission. This school is under the control of a Sister, who teaches Standard four. School buildings are of permanent material construction. Attendance appears to be good. Children from Miso, Mininga, Koratul, and Sahalil attend the Mission school at Maso. There are four teachers at this school, teaching Prep, Standard 1, Standard 2, and Standard 3. The Teacher in Charge holds an 'A' certificate, the other three teachers hold permits to teach. All four teachers are from the Nakanai area. There are also schools at the villages of Atu, Meingi, and Kangilona, but these schools are not operating at present.

Education in the Inland Melkoi is so negligible it is almost nil. Teachers consist mainly of catechists or at the best teachers of Standard 5 education who have permits to teach.

The education of the children in the Mansong Census Division could be stated as being nil. Fr. Dieckmann is not willing to establish a school in this area while the people are continually moving from village site to village site. Four children from Kabamatapun are currently attending school at the Mission school at Amio, but their attendance is sporadic. During 1959 a permanent materials school building was nearing completion at Umsipel, when the people abruptly deserted the village and moved to Burowe.

ROADS AND BRIDGES:

Roads throughout the Coastal Melkoi were good. The road for the most part would be capable of carrying vehicular traffic. If a bridge was re-built over the Kabu River at Awul and gradients were decreased on a couple of hills, the road would be able to take a 'Land Rover' from the west bank of the Melkoi River along the coast to The Tevelo River. Such a road would serve ten villages.

CENSUS STATISTICS:

Roads in the Inland Melkoi were satisfactory. There are virtually no ~~will~~ bridges as most of the rivers are beyond the capabilities of the people to bridge.

The roads of the Mansong division were in an unsatisfactory state. This position is to be rectified. There are no bridges of note in this division.

COURT FOR NATIVE AFFAIRS:

Twelve men from Ulutu, nine from Matawan, and two from Kakaru were charged under Native Administration Regulation 119, for failing to carry out an order given by their respective Luluais' to keep clean that area of the village near their respective houses. These men were convicted and accordingly sentenced to one month I.H.L., to be served at the Corrective Institute, Pomio.

Several minor matters were settled immediately by the patrol.

VILLAGE OFFICIALS:

Generally speaking, the village officials of the Coastal Melkoi Census Division were quite satisfactory. The majority of them appear to have the support of their fellows. It is indeed a pity that a man with the traditional support, Paramount Luluai Ei'ote has, is against any sort of economic development. The Nuns at the Awul Mission reported that payment for all copra sold to the Mission ~~is~~ from Maso and Minginga is collected by Ei'ote, and is used at his whim. The people of Maso were questioned in regard to this point, however vague and non committal answers were the result of this questioning.

Village officials in the Inland Melkoi appear to be doing a satisfactory job of work; with the exception of the officials of Ulutu, Matawan, and Kakaru. These men were instructed to show more initiative, and endeavour to attain some sort of improvement in their conditions.

The following provisional recommendation for appointment is made;

Appointments (Provisional)

UTME WIWULIN - Recommended as Tul Tul for Ainbul, which is at present without a Tul Tul.



VILLAGE OFFICIALS:

Appointments.- Cont.

LIWOLE - Provisionally recommended for appointment as luluai of Kanuau as the former luluai. OPTIMULE, has retired due to old age.

CENSUS STATISTICS:

A tax/census patrol had been effected for the Coastal Melkoi in January this year, thus only the Common Roll was compiled in this area.

All census statistics for the Inland Melkoi Division have been forwarded in the Memorandum of Patrol by the officer conducting the patrol to this census division.

The following are the census statistics for the Mansong Census Division. It is pleasing to note an increase in population for the area. Births exceed deaths by 15, and there has been an increase from 328 to 341 for the division. There were 2 migrations to the Gasmata Census Division.

Eight months have elapsed since the last census. The following figures have been calculated ~~for~~ a twelve month basis.

Natural increase	-	6.9%	
Birth Rate	-	8.2%	
Death Rate	-	1.4%	
% Male absentee labour	-		23.4%

ANTHROPOLOGY:

Due to the rushed nature of this patrol only a small amount of anthropological research was carried out, this being done in the Coastal Melkoi Census Division.

Origin of the Melkoi People.

The origin of the people of the Coastal Melkoi was not ascertained. Questioning of informants produced vague and uncertain answers. However, the general consensus of opinion was that their origins began in the Inland Melkoi in the vicinity of the Nakanai Mts. Due to differing opinions amongst the informants, conclusions drawn at this stage would no doubt be premature.

When more information is revealed concerning this point the theory can be revised.

Descent.

It was established that the method of descent is matrilineal, all children of a marriage belonging to their mothers clan. See Appendix C. It is obligatory that the Melkoi marry outside their own group, which means they are exogamous. (see under Social Groupings ~~part~~)





APPENDIX A:

ANTHROPOLOGY CONT:

Marriage Customs.

Prior to Mission and Government influence the people of the area were polygymous. This polygamy was only in regard to men having more than one wife, and therefore is known as Polygyny. However this polygyny is breaking down now and monogamy seems to be the order of the day.

Residence.

Patrilocal marriage is usually aligned with patrilineal descent and matrilocal marriage with matrilineal descent. This is true of the Melkoi where the majority of marriages are matrilocal. However, the influence of the modern world has affected this observance also. It is up to the parties concerned to reach an amicable decision where the marriage involves two villages.

Inheritance.

Enquiries were made concerning inheritance but due to a strict patrol schedule these enquiries were not full enough to gain all necessary information.

It seems that inheritance as far as land tenure is concerned is through the matriline, being controlled by the adult females in any one clan. Possessions appear to be passed on at death to the clan and to the children of the deceased in equal proportions. ie. Half to the clan, and half to the children in equal proportions.

The writer would have liked to have been able to spend more time to satisfy himself that the above two points hold true in all situations.

RECOMMENDATIONS:

1. It is recommended that the deserted village of Awut in the Mansong Census Division be deleted from the 'Village Directory'. The entire population has moved out to Waipo, and Melei in the Gasmata Census Division.
2. The writer feels that it would be advantageous for a D.A.S.F. patrol to visit the Mansong Census Division in the near future.

CONCLUSION:

The patrol was favourably received in all villages. It was unfortunate that the patrol was so limited in regard to time, and that unfavourable weather conditions prevailed for the duration of the patrol.

*R.H. Gibbs*

(R.H. Gibbs)  
Cadet Patrol Officer.

APPENDIX A:

COPRA DRIERS IN THE COASTAL MELKOI  
JUNE - 1963.

All copra driers located in Coastal MelkoI villages at the above date were smoke driers. Hot air driers are to be found at the Awul Mission where most of the copra in the area is marketed (native grown copra), and at Rano Pltn. It is necessary for most copra sold to the Mission to be dried again in order to be sale-able.

<u>VILLAGE.</u>	<u>No. OF SMOKE DRIERS.</u>
Uvol	2 (one ceylon type)
Tavolo	1 (permanent materials)
Meleton	-
Uvol	-
Inahele	-
Ruahana	- (dried in a 'haus boi')
Pulpulo	1
Mininga	3
Maso	-
Koratul	-
Sahalil	1
Maihuna	-
Meingi	1
Atu	1
Kangilona	2
<b>Total</b>	<b>395</b>

The average weight for a bag of the above Copra is 160 lbs.

It should be noted that the villages of Mangilona, Sahalil, and Koratul have not sold copra to the Mission. Mangilona and Sahalil sell copra to Chin Cheu who Totalled at 12. Koratul does not produce such copra. The above figures would represent the majority of copra marketed in the area, even though most of the villages also sell some copra to Chin Cheu & Co.

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APPENDIX B:

Copra Sold to the Sacred Heart Mission  
Awul by Villages of the Coastal Melkoi  
1962 - 1963.

<u>VILLAGE</u>	<u>BAGS SOLD FROM 1.1.62 to 31.12.62.</u>	<u>BAGS SOLD FROM 1.1.63 to 30.6.63.</u>
Meleton	77	75
Uvol	41	43
Inahele	32	36
Tavolo	16	9
Ruahana	6	13
Pulpulo	1	1
Maso	21	13
Meingi	12	4
Mininga	-	36
Maihuna	-	30
Atu	-	10
<u>Total</u>	<u>206</u>	<u>395</u>

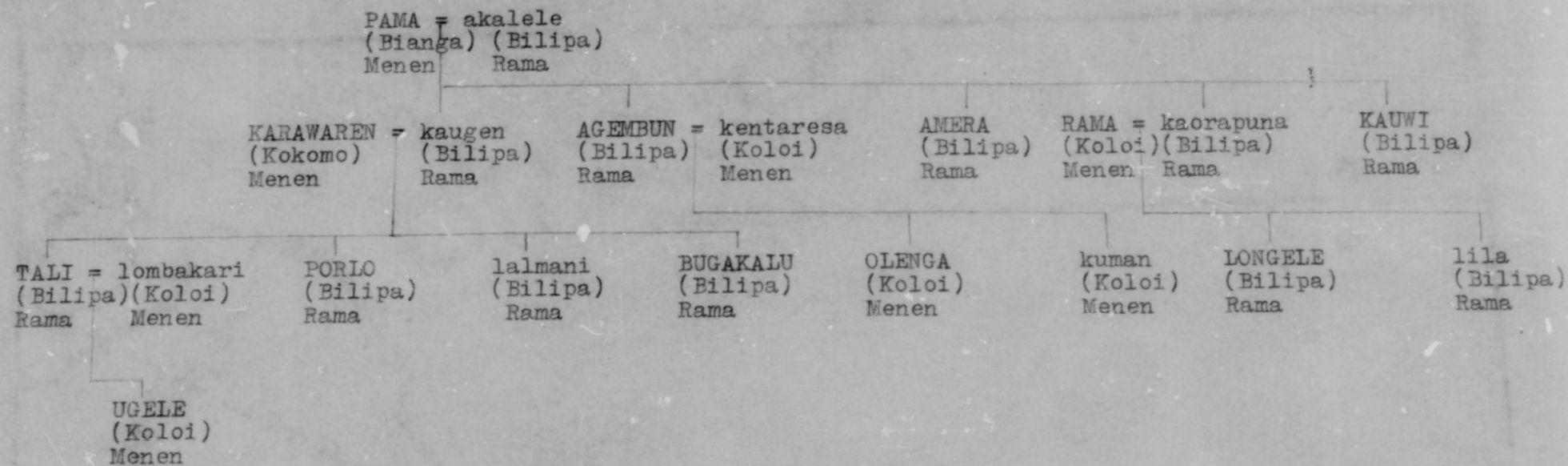
N.B.

The average weight for a bag of the above Copra is 160 lbs.

It will be noted that the villages of Kangilona, Sahalil, and Koratul have not sold copra to the Mission. Kangilona and Sahalil sell copra to Chin Cheu who is based at Kandrian. Koratul does not produce much copra. The above figures would represent the majority of copra marketed in the area, even though most of the villages also sell some copra to Chin Cheu & Co.

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Matrilineal Descent - also illustration of Exogamy.



Males are denoted by capital letters, females by small letters.  
 The clan names are under each name and are in brackets.  
 The moiety name is under the clan name.

(15)

APPENDIX C:



