

NATIONAL ARCHIVES & PUBLIC RECORDS SERVICES
OF PAPUA NEW GUINEA

PATROL REPORTS

DISTRICT: MOROBE

STATION: Aseki

VOLUME No: 6

ACCESSION No: 496.

1973 - 1974

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Papua New Guinea Patrol Reports

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[Volume 6]

PATROL REPORT OF: ASEKI ACC. NO: 496

VOL. NO: 11 : 1973/1974 NUMBERS OF REPORTS: 2

[6]

REPORT NO.	FOLIO	OFFICER CONDUCTING PATROL	AREA PATROLLED	MAPS/ PHOTOS	PERIOD OF PATROL	FICHE NO.
[1]	1-73/74	1-21 ARABATA S P.O.	NANIMA CENSUS DIVISION		23 DAYS 1972	
[2]	2-73/74	1-23 CAMERON I.D. P.O.	KAREEBA/INDIWI C.D		21 DAYS 1973-4	
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ASEKI

1973/74

PATROL REPORT

DDA 67. 6. 26

PATROL REPORT

Report number: ASEKI 1 of 1973/74.	Objects of patrol: 1. CENSUS
District: MOROP	2. AREA STUDY
Patrol conducted by: Mr. B. ARABATA	3. AIRSTRIP SITE
Area patrolled: NANIMA C/D	4. COUNCIL
Duration of patrol: 23 Days	5. General Routine Matters.
Last D.D.A. patrol: 4/9/72.	Station: ASEKI
Last O.L.G. patrol: NIL	Subdistrict: MENYAMYA
Map reference: Patrol Map.	Designation: PATROL OFFICER
	Personnel accompanying: Const. Bob 1192
	Aiya (Interpreter)
	Number of days: 11 Days.
	Total population of area: 8080
	Council area: NIL
	House of Assembly Electorate: MENYAMYA

The District Commissioner,
District,

In respect of this patrol, I attach

Field Officers Journal Folios 4 To 16,	(✓)
Patrol Instructions,	(✓)
The Report and my comments,	(✓)
Area study,	(✓)
Updating of area study,	(—)
Situation Reports No's 1—	(—)
Patrol map,	(✓)

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DATE: 24/11/1973.

[Signature]
Assistant District Commissioner

The Secretary,
Department of the Administrator,
Division of District Administration,
KONEDOBU, Papua New Guinea.

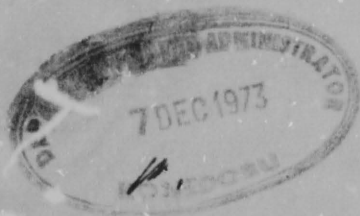
In respect of this patrol, I attach

Area study,	(✓)
Updating of area study,	(—)
Situation Report No's. 1—	(—)
.....	(—)
.....	(—)

District Headquarters assessment of	Above average
Patrol & Report	Average
	Below average

Date: 4/12/1973.

[Signature]
District Commissioner



POPULATION

Date of Census	Village	TOTALS (Excluding Absentees)				ABSENTEES (Resident outside Electorate)				Grand Total
		CHILD (Under 15 yrs)		ADULT		CHILD (Under 15 yrs)		ADULT		
		M	F	M	F	M	F	M	F	
25/8/73	Aiewa ✓	45	29	28	31	5	2	9	2	151
25/7/73	Aitu ✓	52	45	40	48	1	1	12	-	199
4/8/73	Angobio ✓	91	70	67	78	-	-	5	-	311
7/9/73	Asoki	90	85	68	87	-	-	16	2	348
22/8/73	Bain'nu ✓	120	93	76	105	4	-	19	1	418
25/8/73	Bakia ✓	88	86	85	90	4	2	16	1	372
3/9/73	Daumng	80	60	50	54	3	2	21	4	274
4/9/74	Hamo ✓	115	91	70	89	21	3	36	11	436
28/7/73	Haugini ✓	74	55	68	81	-	-	-	-	278
26/7/73	Ikinagowe ✓	70	46	55	57	-	-	-	-	228
30/7/73	Iwapu ✓	70	40	57	62	-	-	8	-	237
22/8/73	Kainamba ✓	24	15	24	28	-	-	7	-	99
4/8/73	Kakiva ✓	30	14	30	23	-	-	-	-	97
4/8/73	Kukihe ✓	18	15	16	15	-	-	-	-	65
24/7/73	Nietnda ✓	86	77	50	74	1	-	27	2	317
6/9/73	Oiwa	132	92	71	96	7	3	25	5	431
27/7/73	Onawa ✓	73	52	55	70	4	-	12	-	266
3/8/73	Peawa	69	47	71	71	-	-	5	-	254
23/8/73	Pisua ✓	75	55	70	82	4	5	16	5	312
24/8/73	Poiyu ✓	175	153	149	154	12	-	27	4	674
4/8/73	Samang'gwepa	22	10	20	18	-	-	-	-	70
30/7/73	Snonhau ✓	115	76	118	108	2	2	5	3	429
21/8/73	Tabaigo ✓	36	24	30	40	3	2	10	2	147
31/7/73	Tengama ✓	103	63	80	87	-	1	2	1	337
2/8/73	Uyeiwata ✓	90	60	62	73	-	-	5	-	290
2/8/73	Wandi ✓	44	29	40	37	2	1	4	1	158
25/7/73	Wangiri ✓	55	36	43	51	1	-	10	-	196
27/7/73	Wapa ✓	94	85	82	90	1	1	10	2	365
6/9/73	Weningi	24	17	12	17	-	-	-	-	70
25/7/73	Yango ✓	72	55	49	60	-	1	13	2	252
		2223	1675	1736	1777	15	26	320	48	8080
		(2304)	(1761)	(1616)	(1662)	(55)	(26)	(329)	(48)	(8421) ✓

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DEPARTMENT OF THE CHIEF MINISTER & DEVELOPMENT ADMINISTRATION

P.O. Box 2396
KONEDOBU
Papua New Guinea

Ref.: 67-6-26
Date: 13/12/73

The District Commissioner
Merebe District.....
P.O. Box 572.....
LAE.....

RE:..... ASEKI..... PATROL NO..... 1..... OF 1973/74.
CONDUCTED BY MR..... S. ABABAIA.....
TO..... NANIMA..... CENSUS DIVISION.

... I acknowledge with thanks receipt of:-

- . ~~Situation reports~~.....
- . ~~together with assessment of these have been distributed~~
- . ~~to appropriate headquarters/branches for information~~
- . ~~and any act done~~
- . Area Study ~~amendments~~/recompilation.

P. Bouraga
P. BOURAGA
a/Secretary

J

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PAPUA NEW GUINEA.

PATROL REPORT NO: 1-13/74. A S E K I.

AREA STUDY - NANIMA C/D.

(A) INTRODUCTION.

The Nanima census division runs from south to south-west and have a common boundary with the Kaintiba Administrative area. The area itself is mountainous and limestone rockies, beautifully shaped. In most areas of the rocky mountains there is a tropical vegetation mostly used for hunting and not much use for gardening.

This area most of the eight to nine months have a wet season and towards financial year have the three months dry season. Most of this area have a cool climate except towards south on the boundary line have warm climate occasionally.

The Government station and Aseki aerodrome site on the edge of north of the whole census division. The last villages from this area usually walk one to two days to get to the Government station. There is a Aseki/Peiyu feeder road for two wheel drive which runs about five miles to Peiyu village to the south. At present not much use due to lack of funds and maintenance.

The Lutheran mission has been in the villages nearby to the station for a long time and about a couple of years ago the Seventh Day and the New Tribes mission entered the area. This year the Catholic established at Wandu village furtherst south. These missions have been in the area, close contact with the people and developed in religion and social spheres.

Since the establishment of the Government station about eleven years ago, there was not much patrolling done to familiarise the administration officers and themselves to the people further south. Very little influence in the field of administration was done in the past.

The people has not changed their old style of gardening which breaks down and loose interest in economic development.

AREA STUDY NANIMA 3/P.

(B) POPULATION DISTRIBUTION AND TRENDS.

(a) See the latest census figures on the inside cover of the patrol report Jacket.

There are four aid-post in the area, all staffed with aid-post orderlies. Well distributed and served 2 about eight villages each. Many people have died due to old age. Also it was noted that three to four females had died in past from every village when at the time of giving births to babies. (Most of these were all very young at the minimum age of five when they get married. As a result most of their babies are in very poor conditions and unhealthy.)

(b) The following villages ~~was~~ were linked by track road - Aaski, Oiva, Hano, Aiewa, na Bakia and Peiyu, At present there is no funds available to maintain this roads.

The rest of the villages have only bush walking tracks from place to place. Not kept in good condition, some parts of the tracks are very hard difficult to climb.

Refer to the map attached for further information please.

(c) The total population of the area is about 8,080. Out of those only 320 adult males and 48 adult females plus 101 children were absent from home. Most of them are working in Wau/Bulole as casual labourers.

(16)

NANIBA C/D. 1973/74.

POPULATION.

<u>VILLAGE.</u>	<u>TOTALS (Excluding Absentees)</u>				<u>ABSENTES.</u>				<u>TOTAL.</u>
	<u>Child</u>		<u>Adult.</u>		<u>Child.</u>		<u>Adult.</u>		
	<u>M</u>	<u>F</u>	<u>M</u>	<u>F</u>	<u>M</u>	<u>F</u>	<u>M</u>	<u>F</u>	
Alawa	45	29	28	31	5	2	9	2	151
Aitu	52	45	40	48	1	1	12	-	199
Angobio	91	70	67	78	-	-	5	-	211
Aocki	90	89	68	87	-	-	16	2	348
Bain'ma	120	93	76	105	4	-	19	1	418
Bakio	88	86	85	90	4	2	16	1	372
Daungu	80	60	50	54	3	2	21	4	274
Hano	115	91	70	89	21	3	36	11	436
Hau	74	59	68	81	-	-	-	-	278
Ikinu	70	46	55	57	-	-	-	-	228
Iwapa	70	40	57	62	-	-	8	-	237
Kainamba	24	15	24	28	-	-	7	-	98
Kakiva	30	14	30	23	-	-	-	-	97
Kukiho	18	15	16	16	-	-	-	-	65
Nietnda	86	77	50	74	1	-	27	2	317
Oiwa	132	92	71	96	7	3	35	5	431
Onawa	73	52	55	70	4	-	12	-	266
Yeawa	60	47	71	71	-	-	5	-	254
Peisa	75	55	70	82	4	5	16	5	312
Peiyu	175	153	149	154	12	-	27	4	674
Samang'gwapa	22	10	20	18	-	-	-	-	70
Shonhou	115	76	118	108	2	2	5	3	427
Tabaigo	36	24	30	40	3	2	10	2	147
Tongana	103	63	80	87	-	1	2	1	337
Nyeiwata	90	60	62	73	-	-	5	-	290
Wadid	41	29	40	37	2	1	4	1	156
Wazigini	55	36	43	51	1	-	10	-	196
Wapa	94	85	82	90	1	1	10	2	365
Weningi	24	17	12	17	-	-	-	-	70
Yango	72	55	89	80	-	1	15	2	252
SES	2223	1675	1736	1977	75	26	320	48	8080
	(2304)	(1761)	(1814)	(2062)	(73)	(26)	(329)	(48)	(8421)

YANGAIYU village is not done as the people did not turn up for three days.

(3)

AREA STUDY NANIFA C/D.

(C) Social Groupings.

(a) The people from this area originally migrated in from Hamdo or Kaintiba. They have three clan groups as follows - EQUFA, ATRAI and PATE.

(b) From the above main clan groups, there is a break down of families to various sub-clans and is still extended family with a smaller group.

(c) HANDE is the only one language used in this area. This name derived from the place where the people originally came from. No one knows the real name.

(d) There is still conflicts existing among the people over land boundaries. The co-operation between the component social groups were good and this is where intermarriages relationship comes to be effective.

AREA STUDY KAMINA C/D.(D) LEADERSHIP.

In every village there is a luluai or tultul who are regarded as the headman or leaders of that particular place. Usually this people would be an old man, non-piggin speaker and get much use for a future strong leadership. The leadership status is acquired, appointed by the kiap.

All of the leaders are illiterate. They have not gone outside the Asoki administrative area. They only accepted what is given by the any administration officers, patrolling.

There is no signs of changing traditional pattern of leadership. The older people still gained their leadership in the village level and does not look at the young travelling man as their leader.

Besides the above lulvais' and tultuls' as leaders, there is a Discussion group committees and a member for the Morebe District Area Authority here. At present the committees are very confused with their duties. Either they do not understand the explanation given by their adviser or their lack of understanding of the central government and how it functions.

The member for Morebe District Area Authority for Malyanya and Asoki, Mr. Bingham of Asoki village. A very talkative young man of 30 years age. He is also an adviser for the above committee discussed. He is not really sure of his duties and sometimes he does things negatively. He is literate in piggin and will be a good leader in the future.

(B) LAND TENURE AND USE

In every case almost everyone in the census division inherit land from father to son, i.e. patrilineal system. Unless there is a great shortage of father's land that they inherit mother's land with the permission given by the mother's relative. This is not so if there is adequate father's land available. The patrilineal system is thus carried out as extended family.

No one holds land on lease from the Administration or the Crown. This is why the people have no knowledge of land tenure conversion. It is always a problem to face in every district that there is a land dispute verses amongst the three main clan group and amongst the family group if the group grow bigger and bigger.

The only cash crop grown in the area is coffee which is a mixture of individual owned and communal. Almost every adult male person in the village individually owned a coffee garden. In every village there is a communal owned coffee garden which is looked after by the people and the lului or the tuiul as the headman. The money collected from the communal coffee garden is used to buy coffee machine which benefits everyone in the village.

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(F) LITERACY

The Lutheran Mission na'anki school at Aseki enrolls 84 students from the Nanina area. Almost everyone are boys.

ASEKI SCHOOL - 1973.

Standard	1	.....	13
"	2	.....	26
"	3	.....	16
"	4 5	.. ..	16
"	6	.....	13
			<hr/>
			84
			<hr/>

Pidgin Schools.

The Lutheran Mission pidgin schools:-

Wetia (Tana)	.....	12 males	2 females.
Shenkan	.....	16 "	
Yangaiyu	.....	16 "	1 "

The Seventh Day Mission pidgin schools:-

Hau'iai	.....	6 males.	
Honyanya	.....	6 males	1 female.

Attending schools outside the area:-

Iwani	.....	3 males	
Bugardi High	.....	2 males.	
Bunaiyong High	.....	4 males.	
Logaweng (Finsch)	...	1 male (Pastor traini.)	

Nearly all the young men in every village can speak pidgin and several can read and write. On this patrol the people have demanded for schools in to be open either in Peiyu or Tana. This was all explained that there is not good road for the school supplies and is isolated for any teachers to get in here.

(8) STANDARD OF LIVING.

As usual the talks were sent out to the people about patrolling and the people kept everything up-to-date.

The houses and the surroundings were kept in satisfactory condition. There are three aid-posts located at Angebio, Peicu and Wapa. All staffed with aid-post orderlies and are evenly distributed apart. The furthest away aid-post is Angebio which takes two days solid walking. The health services in the area is improving gradually as the people meet the aid-post orderlies frequently and discuss the matter.

The people in this area usually wear grassskirt skirts and grass sperran for men. Almost all the young men and a number of young ladies have used the skirts, shirt and short trousers which they purchased from the stores. The European artifacts were found in young men's house and the older people are still following their traditional way of living.

Everyone in this area sell their coffee beans to Sai-Watut Branch at Aseki and/or C. & B. Chee store here. The money they get is spent at the store to buy tinned meat, fish, rice, and kitchen utensils such as plates, forks, spoons, knives, etc.

The main diet here is sweet potatoes, taro. Others bananas, sugar-cane, coconuts, tomatoes, onions, etc. The land here is not good for planting other crops.

There is a Sai-Watut society branch established here. This is where people bring their coffee to sell and at the same time they meet other people discuss other matters that concern them.

The villagers nearby have their soccer teams and turn up at Aseki every Saturdays. The collection for this sport have just about to reach \$200 but still there is a lack of organizers. Basket ball is played by villagers too. Such plays as volleyball and soft ball is only played at the station.

(H) MISSIONS.

The Lutheran mission is most influential and has majority of the villagers under its services. Seventh Day mission and the Baptist mission got into the area recently. The Lutheran is concentrating in the Peiyu/Taua and nearby Aseki station. There are two pastors located Aseki village and Peiyu village.

The Seventh Day mission is the second which comes in and mix with the Lutheran. This has brought the ~~the~~ troubles last year with the Lutheran. This is all smoothed out and both mission are happy with their work. Seventh Day is struggling to get people because they are in the villages where the Lutheran has influenced long time ago. Also they are moving to the villages furtherest south and the Baptist mission is along side of Seventh Day.

Very recently the Catholic mission just moved into Waseki village which is furtherest south of Aseki station. This is about the fourth mission got into the area. There is no conflict between any of this mission denomination. The people are quite happy to go to the mission they belonged to for services.

The Lutheran and the Seventh Day mission are providing schools in pigia on the village level apart from their mission duties.

In every mission all ~~miss~~ have local staff in the area except the Lutheran has one European staff and a sole white man in the area.

(8)

9

(X) NON-INDIGENES.

This is not applicable in this area.

(J) COMMUNICATIONS.ROADS.

There is only Asaki/Poiyu road which is accessible for four wheel drive and is still under maintenance and repair. When completed it would be used to open a new aid-post building and hoping that the Sai-Watut society will put a coffee buying point there to serve the majority people in the area. There is also Asaki/Menyanya road there to enable the nearby villagers to bring their crops to the station.

There is village tracks in existence which leads from one village to another. Some of these tracks were very difficult to climb especially the track between Tengama and Uyeiwata villages and Feawa to Kataba villages. This tracks were built straight up on the side of the mountain and is very difficult for carriers to climb. Overall the tracks were kept clean and in some parts not maintained properly.

SEA.

Not applicable in this area.

AIR.

The only airdrome which serves for this area is the Asaki airstrip on the station. The last villages walk two days to get to this strip. The coffee beans is lifted by air at this strip only.

The Baptist missionary from Wau had visited the area before me and suggested a place at Tengama for a strip site. The people had gone madly and cut down all the trees. On this patrol I measured it and it was only 300 feet long which is not much use for a strip. I have told people not to work on it.

RIVERS.

There is Kapau/Kapu and F'nisa rivers all joined to make a one big river but no much good for navigation. It has very narrow, fast flowing and shallow. Many rapids on the way too. There is no bridges on this river.

(11)

(K) TECHNICAL AND CLERICAL SKILLS.

There is no experienced tradesmen in this area.

(L) The Stage of Political Development.

Half of the total number of population living in this census division live away furtherest south have no idea of present system of governing. They only hear House of Assembly, self-government etc but have no clue at all. This were all explained briefly to the people after the area study questions being asked.

Political education should be taught to these isolated areas so that the people could come to understand what is a small island of Papua New Guinea like in economically, politically and socially today.

The people also stated that they have not seen their honourable House of Assembly member visiting to discuss things with them and explain what he does in the House etc. This were told the honourable member about it.

The very recent forming of Asaki discussion group have brought uncertainty to some of the discussion group committees. I have referred this to the discussion group advisor.

The people living nearby the Asaki station are more sophisticated and aware of political.

(H) The Economy of the Area.

It is very difficult to ascertain the number of coffee trees in the village as the people are illiterate. All the Agriculture records were held in Wau and I was unable to collect them from Wau due fault in my radio. g

But this is what I gathered from the people. Almost all the adult male in who are at home have owned individual coffee gardens. In some villages there is a communal coffee garden organised by the luluai and/or saltals. The money they get from this garden is used to buy coffee machine for the village. The machine here costs about \$102.00.

From January this year to October this year, the Sai-Watat society branch here have spent almost \$50,000. Out of this the \$25,000. goes to the people in the Nanima area. The rest of the money goes to either Kapau/Kabu or Langimar census division. The other buying agency is C.B. & Chee here which spent \$1200 on coffee beans during this year. During this period both agencies have spent at the rate of 15s to 17s per a pound of coffee beans.

There is no market gardening seen during the patrol.

Wage labourers nil cash earnings.

There are over 400 passbooks of various savings account. There is difficulties in segregating passbooks to various banks.

(N) POSSIBILITIES OF EXPANDING THE ECONOMY.

There is some land available for increased coffee planting except that the laterite soil type prevents it from growing. Selling coffee beans at Aseki Sai-Watut society is a bit of a problem to the villagers furthest away south which takes one to two days walking to get to the station. The villagers nearby the station have no problems in bringing their produce.

I have suggested that the Sai-Watut society at Aseki should set up a buying point at Peiyu village to solve the above transport problem discussed. This is also where the Aseki/Peiyu road stops. Discussion was had with the Aseki directors and I informed the co-operative officer about it.

There is no market gardening in the area.

Any increases in planting will depend on a type of soil suitable for that particular crop. The manpower in the village level is sufficient for primary production. Any labour recruiting will surely decrease the primary production.

The villages further south have plenty timber of unknown qualities. It is very difficult to cut these timbers and transport them out as there is a steep mountain range stops it.

The people here are hard working and they still follow their traditional style of gardening. Much of their time is spent on gardening to produce their own use. Very little time is spent on coffee gardens which is the only way to find money in the area.

(e) ATTITUDE TOWARDS LOCAL GOVERNMENT.

This area is a non council area.

During my patrol the villages closest to Aseki station have expressed concern to have a council in the area. This villages are Hame, Dananga, Oiva, Aseki and Bakia. The rest of the villages not as stated have told me that they will have to hold back see how work of the council before making any decision.

The people also are frightened to pay tax when they have council. This is all ironed out during my patrol as and they come to like it.

The people in the Manima census division should get the council as they have the most benefits from Sai-Satut society and the C.M.A. Once trade stores which are the coffee buying agencies. Most of the coffee money goes into this area.

(P) ATTITUDE TOWARDS CENTRAL GOVERNMENT.

The people are law abiding and accept any field officers patrolling.

This is the first time people have met a local officer patrolling in the area. They have fired a lot of question about localisation having seen no standing with them and doing the same job as an expatriate would have done it. I have explained it and all understood.

This is the only time I have explained the role of a central government including the House of Assembly, self-government and the District local government. Their fears of the present system of government in the country and the stories they gather from other people were all explained and ironed out.

(17)

(c) ACCOMMODATION SERVICES AND FACILITIES.

There are a rest houses in every village which are the only accommodation facilities in the area.

DDA 67. 6. 16

PATROL REPORT

- 1. CENSUS.
- 2. AREA STUDY. UPDATE.
- 3. CARGO CULT ACTIVITY.
- 4. AIRSTRIP SITES.
- 5. COUNCIL FEELINGS.
- 6. GENERAL MATTERS.

Report number: **ASEKI No. 2 of 1973/74.** Objects of patrol: **6.**

District: **MOROBE.** Station: **ASEKI PATROL POST.**

Patrol conducted by **I. D. CAMERON.** Sub-district: **MENYAMYA.**

Area patrolled: **KAREEBA/INDIWI C/D.** Designation: **PATROL OFFICER.**

Duration of patrol: **21 DAYS.** Personnel accompanying: **CONST. ALBERT.**
A. P. O. NOWANGAL (Part).

Last D.D.A. patrol: **ELECTIONS FEB. 1972.** Number of days: **17 DAYS.**

Last O.L.G. patrol: **NIL.** Total population of area: **2558.**

Map reference: **PATROL MAP.** Council area: **NIL.**

House of Assembly Electorate: **MENYAMYA OPEN.**

The District Commissioner,
MOROBE District,
LAE.

In respect of this patrol, I attach

Field Officers Journal Folios 11 To 16 ,	(*)
Patrol Instructions,	(*)
The Report and my comments,	(*)
Area study,	()
Updating of area study,	(*)
Situation Reports No's 1— ,	(*)
Patrol map,	(*)

DATE: **24/10/73**

G. J. WILLIAMS.

a/ Assistant District Commissioner

The Secretary,
Department of the Administrator,
Division of District Administration,
KONEDOBU, Papua New Guinea.

In respect of this patrol, I attach

Area study,	(✓)
Updating of area study,	(-)
Situation Report No's. 1 —	(-)
<i>Handwritten notes</i>	()
<i>Handwritten notes</i>	()
District Headquarters assessment of	Above average
Patrol & Report.....	Average ✓
	Below average

Date: **24/10/1973.**

District Commissioner

POPULATION

Date of Census	Village	TOTALS (Excluding Absentees)				ABSENTEES (Resident outside Electorate)				Grand Total
		CHILD (Under 15 yrs)		ADULT		CHILD (Under 15 yrs)		ADULT		
		M.	F.	M.	F.	M.	F.	M.	F.	
20.9.73	TANGIWA	17	19	21	20	-	-	4	-	81
20.9.73	TANGONDIA	35	25	20	25	-	-	8	-	113
21.9.73	MEKINI	38	33	27	31	-	1	12	1	143
22.9.73	TAUAINI	29	33	31	33	1	1	5	1	134
22.9.73	KEKEWANA	21	28	21	25	-	-	14	-	109
24.9.73	KWANGIANG	37	30	27	25	-	-	2	-	132
24.9.73	AWEAKA	44	45	38	41	-	-	5	-	174
25.9.73	AIDANDORA	34	40	41	36	1	-	5	1	158
25.9.73	PAUAMANGA	53	45	49	44	-	-	3	-	194
26.9.73	GUMANA	12	10	9	9	7	7	14	10	73
26.9.73	HIYEIWINI	36	27	38	35	2	2	10	4	154
29.9.73	MOUINI	24	21	18	20	3	-	9	5	100
30.9.73	YELADA	46	32	36	43	-	-	3	-	161
1.10.73	YAGCINE) WAMBORGINI)	33	17	22	25	4	-	9	1	111
2.10.73	HAMUINI	52	30	33	40	1	1	11	2	170
3.10.73	AHANDAUA	33	30	28	36	-	-	2	-	129
4.10.73	HAUWIAWETO	42	30	36	44	-	-	7	-	159
1.10.73	KAMANHAI	26	32	21	24	-	-	7	3	113
1.10.73	KORENGA	31	28	37	39	1	-	9	-	145
TOTALS		636	556	554	605	20	12	140	28	2558
27.9.73	KAPAU/KABU CENSUS DIVISION HEKIMATO	51	51	41	44	4	4	8	4	195

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DEPARTMENT OF THE CHIEF MINISTER & DEVELOPMENT ADMINISTRATION

P.O. Box 2396
KONEDOBU
Papua New Guinea

Ref.:
Date: 67-5-16
22/11/73

The District Commissioner
Morobe District.....
PO Box 572.....
LAE.....

RE:.....ASEKI.....PATROL NO.....2.....OF 1973/74
CONDUCTED BY MR.....I.B. CAMERON.....
TO.....KAREEZA.....MISIWI.....CENSUS DIVISION.

I acknowledge with thanks receipt of:-

- ~~Situation Report Nos.....~~
together with assessments. These have been distributed
to appropriate Headquarters' Branches for information
and any action required.
- Area Study amendments/~~recompilation.~~

... Camping allowance claim is returned herewith.

WP Ryan
W.P. RYAN
a/Secretary X

Kareeba/Indivi Area Study Revision.

14
20

A. Introduction.

The Kareeba/Indivi Census Division is an extremely mountainous area. Much of the walking is up and down mountain ranges between rivers to reach the next village, usually on top of the range. Most afternoons rain falls, sometimes as early as midday. Most mornings can be relied upon to get work done without the interference of rain. The entire area is well timbered.

The closest point to the Aseki Patrol Post is Tangondia two days walk away. The furthest village would be Yalaua four or five days walk away.

The people prefer to take their coffee to the Sal-Watut Society near Bulolo, it is approximately four days walk away. They do this because they have to cross three rivers to reach Aseki Patrol Post, the Kareeba, Kabu and Kapsu Rivers and their mountain ranges. The rivers are difficult to cross after heavy rain. Holwate village is approximately half a day's walk from Menyil village near the head of the Slate Creek Road leading to Bulolo.

The Administration has had regular contact with these people since the Aseki Patrol Post was established in 1961, previously the area was patrolled from Wau. The people are peaceful and not prone to the sudden violence of their Menyanya neighbours.

Their main want is an airstrip or road in their area to get their coffee to market. Aseki is their nearest airstrip. The people fear for the future advancement of their area as Self Government draws near. They see Europeans as attracting money and prosperity to an area. They therefore want Europeans around.

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Kareeba/Indiwi Area Study Revision.

19

B. Population.

(b) Walking Times between villages.

Aseki-Mungo	6 hours.	across Kapau River.
Mungo-Tangondia	7 hours.	across Kabu River.
Tangondia-Mekini	2 hours.	
Mekini-Kekewana	2 hours.	
Kekewana-Aweaka	1½ hours.	
Aweaka-Pauruanga	3 hours.	
Pauruanga-Hiyeiwini	3 hours.	
Hiyeiwini-Hekwato	3 hours.	
Hiyeiwini-Mouini	3 hours.	
Mouini-Yelaua	2½ hours.	
Yelaua-Yagoine	4½ hours.	
Yagoine-Hamuini	2½ hours.	
Hamuini-Anandaus	2½ hours.	
Anandaus-Kerenga	1 hour.	
Kerenga-Tauaini	5 hours.	across Kareeba River.
Tauaini-Mekini	2½ hours.	
Mekini-Angaweta	7½ hours.	across Kaba River.

.....

(c) 20% of the Adult Male population is absent from the electorate. Most are working or visiting the Watut area near Bulolo or at Wau. Many trips are made by Kareeba/Indiwi people to the Watut to sell their coffee to the Society store.

* See Patrol Report cover for Census figures.

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CENSUS FIGURES KAREESA/INDIWI CENSUS DIVISION.

OCTOBER +1973.

Village	In Village.				Outside Electorate.				
	Child		Adult		Child		Adult		
	M	F	M	F	M	F	M	F	
FANGLAWA	17	19	21	20	-	-	4	-	81
TANGONDIA	35	25	20	25	-	-	8	-	113
MEFINI	38	33	27	31	-	1	12	1	143
TAUAIKI	29	33	31	33	1	1	5	1	134
KEKEWANA	21	28	21	25	-	-	14	-	109
KWAMPLANG	37	30	29	35	-	-	2	-	132
AWEKA	44	45	38	41	-	-	6	-	174
ANDAFUORA	34	40	41	36	1	-	5	1	158
PAUAKANGA	53	45	49	44	-	-	3	-	194
GUMANA	12	10	9	9	7	7	14	10	78
HIYEWINE	36	27	38	35	2	2	10	4	154
MOUINE	24	21	18	20	3	-	9	5	100
YELATA	46	33	36	43	-	-	3	-	161
YAGOINE	33	17	22	25	4	-	9	1	111
WAMBORGINI									
HAMUINI	52	30	33	40	1	1	11	2	170
ANANDAUA	33	30	28	36	-	-	2	-	129
HAWIAWETO	42	30	36	44	-	-	7	-	159
KAMANHAI	26	32	21	24	-	-	7	3	113
KORENGA	31	28	37	39	1	-	9	-	145
TOTALS.	635	556	554	605	20	12	140	28	2558

A Kapou-Kapu village was also censused.

HEKWATO	51	39	41	44	4	4	8	4	195
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C. Social Groupings.

With the exception of the LAM Langinar Census Division, all the Aseki Administrative Area is the one social group.

The men of the Kareeba/Indiwi choose marriage partners from the Kapau/Kabu or Lower Kapau/Nanima Census Divisions or from within their own Census Division. They are not allowed to choose a bride from neighbouring or nearby villages.

I noticed child marriages are common. Girls of twelve or thirteen are marrying. The fathers do not resist the marriage of their daughters because one Luluai told me, people say the father is keeping the girl to himself for his own purposes.

Relations within the Kareeba/Indiwi and outside with the Nanima and Kabu area are good. In the Kareeba there is plenty of land and no disputes over land.

The Watut River headwaters near Bulcic live the same social group as the Kareeba/Indiwi people. These people have much contact with each other. The Kareeba people pass through the Watut headwaters on their trips to sell coffee. Many of the absentees are in the Watut area staying with relations.

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Kareeba/Indiwi Area Study Revision.

16

D. Leadership.

The Luluai from Aningi village Kapau/Kabu Jensus Division, (Ulabanite), met the patrol at Kekewana, where his village with some of the Kareeta villages were clearing an airstrip site. The site was not long enough and I told them to stop work.

The Luluai is very keen and willing to work to economically advance his area. He came with me to each village and we inspected sites for an airstrip.

The elder men are still in command of their village. I noticed no outstanding leaders but the majority of the Luluais had control over their villages.

The Government patrol was welcomed to all villages.

Kareeba/Indiwi Area Study Revision.

15

B. Land tenure and Use.

Land is passed from the father to his sons, the women marry outside their village and do not have claim to land. The area is heavily timbered, each village has plenty of land and there are no active land disputes.

Coffee is their only cash crop and in some cases the people have planted all the coffee trees on one man's land. All the people of the village tend the garden and income is shared. At Mekini a dispute has arisen because some of the villagers had not done their share of the work in the garden. The dispute seems temporary. The villagers seem satisfied with the communal garden because their manpower is limited. It takes a community effort to keep up the carrying of the coffee to market.

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Kareeba/Indiwi Area Study REVISION.

(14)

F. Literacy.

The Lutheran Mission Bible School at Tausini is still operating with 20 pupils learning pidgin to standard two level. There are no other schools in the area. Approximately ten students are outside the area attending school.

Most of the young men have been to Bulolo and Wau and have learnt some pidgin.

The people show no interest in either radios or newspapers and are very much isolated from the recent changes in politics.

They want a school in their area to educate their children but they also realize that they have very little chance unless unless they have a road or airstrip to supply the school.

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Kareeba/Indiwi Area Study Revision.

G. Standard of Living.

The people are an unimpressive lot compared to their Menyanya neighbours. The women and men wear very few adornments. The men are dressed in short trousers and shirt, the women in grass ~~SKIK~~ skirt and bark cape and the children have a grass shirt. Even the men wearing grass sporran and bark cape do not have the colourful decorations that the Menyanya will wear.

Health in the area is not good due to the cold, wet climate and lack of medical service. The Aid Post Orderly at Mekiat (Nawanango), accompanied the Patrol to give treatment at all the villages. Since the Aid Post Orderly at Pauwanga has been sitting at Bulolo with relations for a couple of months, a letter was sent with a relative to ask Beni what his intentions are toward his work. At least two A.P.O.'s are needed in the Kareeba/Indiwi to give adequate service to all villages.

The village Wambergini has ceased to exist. The few remaining people have moved into the Yagone village after the death of the Wambergini Luluai.

Money from coffee sales is spent on clothes and house goods—utensils such as plates, spoons, pots and bush-knives. Part of the coffee money must be spent on food for the return journey from the Watut.

Houses are built with bark walls and a roof of the leaves of wild bamboo. Most of the houses are the traditional round house.

A cargo cult which started near Pindiu and is now in the Bulolo area has spread to this area. The cult involves the collect of money which is then put in a special "Bank" house. This money magically increases. The cult also has as one of its features the cleanliness of the village and cemetery.

I noticed very little change in the state of the villages from two years ago. Most are normal villages fighting for a fair state of hygiene. The only village out of the ordinary was Anandua, a small hamlet has been built on the road to Korenga. It has been well laid out, footpaths lined with flowers and generally everything is very neat. I had mentioned the Cult at some of the other villages but at Anandua the Luluai brought the topic into the general meeting. I was questioned closely on the functions of a Bank and aspects of this Cult. At Korenga the Luluai told me he had contributed to the cult in the Watut but he had got nothing back and was not going to waste his money again.

Sorcery is believed throughout this area. The sorcerer can make poisons and work spells to affect others.

G. Standard of Living.

The staple foods are sweet potato, yam, banana, sugar-cane and some spinach type green foods. Spring Onions, cucumber and pineapples were the most common of the introduced foods. Very few tomatoes, potatoes, beans, peas, carrots and pumpkins are grown here.

The bush around the villages has plenty of wild-life but the people only set traps and organize hunting trips when they want to have a feast. Tinned meat is bought at the Society store in the Watut when the people are selling coffee.

The village people are very hardworking and are generally an energetic people. In most cases the men will not work for money but for the family as a reward will. I do not know whether the harvest is stored in a granary or with this or that. The other villages do not have this granary. Overall the divisions do not have very much influence.

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Kareeba/Indiwi Area Study Revision.

11

(ii) Missions.

The Lutheran Mission has a Pastor at Aweaka and a teacher at MKK Tauaini. The mission has influence from Mekini to Aweaka. Their influence is not strong in this area.

The Baptist Mission based in Wau has two Pastors, one at Hiyeiwini and one at Mouini. They have influence as far as Yagoine, and seem to be trying to increase their influence.

The European missionary from Wau suggested that a site at Mouini was a good site for an airstrip. The people led by their pastor went madly ahead and cut all the bush. I measured the site. It was 1100 foot long and would have taken much work to make it into an airstrip. I told them to stop work.

One village Yelaua has many marriage disputes and is generally an unhappy village. In most cases the first wife will not accept another woman into the family as a second wife. I do not know whether the Baptist Pastor has anything to do with this or not. All the other villages do not have this trouble. Overall the Missions do not have very much influence.

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Kareeba/Indiwi Area Study Revision.

(10)

I. Non-Indigenes.

Not Applicable.

The Kareeba/Indiwi road is a dirt road which is
located in the Kareeba/Indiwi District. This road will
not benefit the Kareeba/Indiwi District but will be passing
from Kareeba to Indiwi. The road is located at Mary's village.
The road is a dirt road which is only half a mile long
and will follow a dirt road which is the top of the valley
and then follow a dirt road which is the bottom of the valley.
The road is a dirt road which is only half a mile long
and will follow a dirt road which is the top of the valley
and then follow a dirt road which is the bottom of the valley.

Not applicable.

The site is a dirt road which is only half a mile long
and situated in a narrow valley between two peaks. There is
a lot of rock about but it is not in a wide formation.
The site would be suitable for much work to be done.

The area being at the head of the Kareeba River
is very wet and muddy part of the year. It would be
essential for an airstrip in this area. The shape of the
river valley can be considered the approach to the site I
was unable to do this properly.

The site could be used as an airstrip. The main reason is
a large formation of rock in the middle of the site.

The Kareeba/Indiwi road is a dirt road which is only
half a mile long and will follow a dirt road which is the
top of the valley and then follow a dirt road which is the
bottom of the valley.

Conditions in the Kareeba/Indiwi are very
favorable to better growing and the people have to carry
their coffee for days to reach the market. There is no
water road or airstrip at present in the area.
I feel the people I was looking for a site approximately
100 feet long. Any other airstrip could not be suitable for
the purpose of air reaching their coffee to the market.

Not applicable.

Kareeba/Indiwi Area Study Revision.

(8)

K. Technical and Clerical Skills.

There are no experienced
HX tradesmen in this area.

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Kareeba/Indiwi Area Study Revision.

7

L. The Stage of Political Development.

The people are concerned that Europeans are being replaced by indigenous men. They feel that economic development will come to a standstill if a European is not present.

They are not much interested in Politics because they are isolated from most changes taking place. The people are annoyed that their member has not visited them since before he was elected. They want him to hear their views concerning the development of their area, ~~XXX~~ also they want to hear what is going on in the House of Assembly. The member has been told of ~~XXX~~ the feelings of these people.

The Kareeba/Indiwi has not as yet had a visit from their member in the 1968 or 1972 Elections. They said they would not vote in the next Elections because they considered it a useless activity.

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Kareeba/Indiwi Area Study Revision.

J. Communications.

ROADS.

There are no roads in the area. There is planned a road to join Aseki to Bulolo via Hiakwata and Hogeneiwa in the Kapau/Kabu Census Division. This road will not benefit the Kareeba/Indiwi but a road may be possible from Hekwato to join the Aseki-Bulolo road at Menyi village. The Hekwato say that Menyi village is only half a day's walk away. They follow a river valley to the top of the range and then follow a river valley down to Menyi in the Watut. The Slate Creek ~~FRANXANIA~~ road from Bulolo is now at Menyi village.

SEA.

Not applicable.

AIR.

There are no aerodromes in the area. I inspected a site at Hekwato village. It is 1800 feet long and situated in a narrow valley between two creeks. There is a lot of rock about but it is not in a solid formation. The site would not require too much work to level.

The area being at the headwaters of the Kabu River is very wet and muddy most of the year, drainage would be essential for an aerodrome in this area. The narrow width of the River valley may be obstructing the approach to the site I was unable to check this properly.

The Hekwato people are not all agreed that the site could be used as an airstrip. The main reason is a large productive coffee garden in the middle of the site.

The Kareeba/Indiwi itself seems to have no level ground longer than 1100 feet suitable for an airstrip. I measured all the level ground the people thought possible for an airstrip.

Conditions in the Kareeba/Indiwi are very favourable to coffee growing but the people have to carry their coffee four days to reach the Society store in the Watut. A road or airstrip is needed to advance the area. I told the people I was looking for a site approximately 1600 feet long, anything shorter would not be suitable for the purpose of airfreighting their coffee to Wau.

RIVERS.

Not applicable.

Kareebs/Indiwi Area Study Revision.

6

M. The Economy of the Area.

(a) Coffee Census 1969.

Village	Number of trees.
Anandana	3117
Andandora	4348
Aweaka	1639
Gusana	2852
Hanani	2617
Hauwiaweto	3623
Hyeiwini	1318
Kamunha	1683
Kekewana	2492
Korenga	3318
Merini	2226
Mouini	5817
Pauarenga	2328
Tangiawa	682
Tangondia	392
Tausini	4999
Yagoine	1313
Yelaua	4357
Wanborgini	164
Kwampieng	1530
TOTAL	<u>51815</u>

Karceba/Indiwi Area Study Revision.

M. The Economy of the area.

(b) D.A.S.P. WAU advise that one coffee tree can be expected to yield $\frac{1}{2}$ lb. of coffee per year. Therefore 52815 trees would produce 25907 lb. At current prices 21c. per lb. at the Watut store the value is \$5440 for their coffee.

(c) information included above.

(d) Market gardening not feasible for this area.

(e) Nil. cash earnings by wage labour.

(f) The Sai-Watut Rural Progress Society has a main store at the Watut near Bulolo and a branch at Aseki. Both stores are more than coffee buying points. The people congregate there for discussions making the stores community centres.

I found that the Society was held in high regard. The people do not consider selling coffee to other sources. They do feel that the Stations are benefiting from the Society profits and not their areas. The Society especially at Aseki, could contribute more toward the advancement of the Aseki area. I feel the people would not mind or notice a small tax levied per pound of coffee sold to the Society.

(g) There are no outstanding entrepreneurs.

(h) Unable to gain information concerning bank accounts.

(i) Not applicable.

(j) I estimate that 30 lb. would be an average load of coffee carried by one man to the Watut store. The people told me much coffee remained on the trees because they were unable to carry it all to the Watut.

Assuming that each man in the area made one trip per year to market. This would be 554 men X 30 lb. = 16620 lb. of coffee taken to market. An average market price for the past financial year would be 20c. per lb. The ~~XXXX~~ income on their coffee would be \$3324. Therefore the per capita income for the area is \$1.40.

(k) Marketing facilities are the Sai-Watut Store at Slate Creek near Bulolo and the branch of the Society at Aseki. If the people are to improve their income an airstrip or road is required in the area to enable the people to send their coffee to market.

.....

Kareeba/Indiwi Area Study Revision.

(4)

N. Possibilities of expanding the Economy.

(a) Ample land is available for increased coffee plantings. Selling the coffee is the problem. The people cannot carry all of what they produce to the Sai-Watut Society at Bulolo. In most cases it is a four day walk.

(b) Market gardening is not possible.

(c) Plantings could be increased but at the moment there are the marketing problems described above.

(d) There is much timber of unknown quality in this area. The mountain ranges are very steep and the timber difficult to cut.

The people are hard working. There regular trips to sell their coffee. I think they would be willing as a community to work to improve their marketing facilities, by building an airstrip or road. Their lack of numbers limit the building work they could be expected to successfully complete.

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Kareeba/Indivi Area Study Revision.

3

O. Attitude towards Local Government.

These people have heard that the villages near Aseki want a Council. They all say they do not want XX to be included in this Council. Lack of money and communications with Aseki are their reasons.

The villages near Aseki can afford a Council. One only has to look at the "mountain" of coffee in the Sai-Watut Society store at Aseki to see just how much money is in the area. The people near the station are not willing to carry for patrols, they are saving too much money to have to resort to carrying cargo to get money.

The Kareeba/Indivi are not in the same fortunate position due to the lack of communications with a market to sell their coffee.

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Abas/Indiwi Area Study Revision.

2

Attitude towards Central Government.

The Officers of the Central Government are welcome in most villages. The people usually take heed of instructions and advise of Patrol Officers, Aid Post Orderlies and the officers of D.A.S.F.

Only on this patrol NI was the House of Assembly explained as the Government of Papua-New Guinea. They are not ever keen on the idea of localisation and Self-Government. I think they see the economy as being supported by Europeans, with localization they expect the economy to fall. Their fears will cease if in the next few years everything continues to work as before, but the work being done by indigenous people.

.....

Kareeba/Indiwi Area Study Revision.

(2)

P. Attitude towards Central Government.

The Officers of the Central Government are welcome in most villages. The people usually take heed of instructions and advise of Patrol Officers, Aid Post Orderlies and the officers of D.A.S.F.

Only on this patrol was the House of Assembly explained as the Government of Papua-New Guinea. They are not ever keen on the idea of localization and Self-Government. I think they see the economy as being supported by Europeans, with localization they expect the economy to fall. Their fears will cease if in the next few years everything continues to work as before, but the work being done by indigenous people.

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Kareeba/Indiwi Area Study Revision.

(1)

Q. Accommodation Services and facilities.

Rest Houses at each village are the only accommodation facilities in the area.

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