NATIONAL ARCHIVES & PUBLIC RECORDS SERVICES
OF PAPUA NEW GUINEA

PATROL REPORTS

DISTRICT: WEST SEPIK

STATION: GREEN RIVER

VOLUME No: 6

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PERIOD: 1963 - 1964

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PORT MORESBY - 1995

Papua New Guinea Patrol Reports

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NATIONAL ARCHIVES OF P.N.G. - W GANI.

PATROL REPORT OF: GREEN RIVER WEST SEPIK · ACC. No: 496.

Volume No: 6 1963/64 Number of Reports: 6

PEROPT No: GREEN RIVER	FOLIO:	OFFICER CONDUCTING PATROL	AREA PATROLLED	MAPS/PTS	PERIOD OF PATROL	FICH No:
[1] 5 OF 1963/64	1-8	L.W. BRAGGE P.O	GREEN RIVER LOCAL	MAP	3.4.64 — 5.6.64	
[2] 7 OF 1963/64	1-27	L.W. BRAGGE	NAGU CENSUS DIVISION.	MAP	17.6.64 — 1.7.64	
[1] AMANAB						
[3] 1 OF 1963/64	1-12	R.P. KEKEDO APO	NAT FARINGI CENSUS DIVISION.		9.7.63 — 20.7.63	
[4] 3 OF 1963/64	1-18	D.L. EMERY P.O	PART DERA (BORDER) CENSUS DIVISION.	MAP	9.8.63 — 30.8.63	
[5] 4 OF 1963/64	1-11	R.P. KEKEDO APO	NORTHERN SECTOR NAT FARINGI C/D	MAP	24.9.63 — 30.9.63	
[6] 5 OF 1963/64	1-19	D.L. EMERY	AMANAB LOCAL CENSUS DIVISION.	MAP	27.11.63 — 4.1.64	
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PATROL REPORTS

SEPIK DISTRICT

GREEN RIVER and AMANAB 1963/64

Patrol No.	Officer Conducting Patrol	Area Patrolled.
GREEN RIVER		
5-63/64	L.W.Bragge	Green River Local
7-63/64	L.W.Bragge	Nagu Census Division
AMANAB		
1-63/64	R.P.Kekedo	Nai Faringi Census Division
3-63/64	D.L.Emery	Part Dera(border) Census Division
4-63/64	R.P.Kekedo	Northern sector Nai-Faringi Census Division
5-63/64	D.L.Emery	Amanab Local Census Division

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of: Sepik (NTH) Report No. Green River 5/63-64

Patrol Conducted by: L. W. BRAGGE P.O.

Area Patrolled: Green River Local

Patrol Accompanied by Europeans: —

Natives: 3

Duration—From: 2/6/1964 to: 5/6/1964

Number of Days: 3 Commenced and 7

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services: /2/1964

Medical: / /19

Map Reference: Ulapo Franciscus

Objects of Patrol: To investigate effects of cargo cult talk made at Miniatown at Easter - attempt to counteract the talk

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

15/5/1964

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 ... £

(7)

67-8-58

23rd June, 1964.

District Officer,
North Sepik District,
WEWAK.

PATROL REPORT NO. 5-63/64 - GREEN RIVER.

Receipt of the abovementioned report is acknowledged with thanks.

I thcroughly agree with the advice proffered the Officer In Charge, Green River, by yourself.

You might provide him with a new typewriter ribbon.

Mr. Bragge is to be commended on his prompt action and obvious patience he has employed in dealing with this problem.

J. K. McCarthy,
DIRECTOR.

67. 8. 58 (6)

67-3-10

District Office,
Sepik District,
WEWAK

20th May, 1964

The Officer-in-Charge,
Patrol Post,
GREEN RIVER.

GREEN RIVER PATROL REPORT NO. 5/63-64

Thank you for your patrol report No. 5.

You did well to act as you did. Never under any circumstances treat any cult lightly, especially in the area where you are. The big outbreak at Vanimo in 1947 started in just such a manner, and with the pace that we are developing the Border Areas, anything could happen with the primitive people.

I thank you for the report and commend your action.

(J. E. WAKEFORD)
DISTRICT OFFICER - NORTH SEPIK

c.c. The Director, Department of Native Affairs, Konedobu
The Assistant District Officer, Amanab

(5)

PATROL DIARY OF GREEN RIVER PATROL
No 1/1963/64

3rd April 1964 Departed Green River Patrol Post 0845, arrived Tarumbu hamlet (Ibaru group) 0910. Self, Interpreter and Police No 1 active Sergeant talked to local natives about the cargo cult talk Sergeant made at Minisburu on Good Friday. Due to Mission influence the cult talk seems to have had no effect. Walked to Ivando hamlet (Ibaru group) via Green River patrol post, arriving 1100. Talked to people re above cult talk. Again the talk seems to have had no effect due to the Mission influence. Returned to Green River at 1220 (twenty minutes walk.) Spoke with Missionary about Mission stand on cargo cult. Missionary explained that he goes to lengths explaining to the people how material wealth is obtained. He puts cargo cult down to the work of Satan. While he does admit the existence of spirits, he is active in turning the people away from Cargo beliefs. Asked him to check on Mission shed with search when A.D.O. likely to arrive.
Slept Green River.

4th April 1964 A.D.O. not expected for a few days so departed for Minisburu at 0820. Arrived Ibaru 1055 talked with locals. Departed Ibaru 1105, forded Green River at waist depth, arrived Minisburu rest house 1205. Ferried across Wuser River to Minisburu village and talked with locals through interpreter. Sergeant also talked with the people present. Strong feeling that any interest in the cargo talk was taken. People here have much contact with Ibaru which is very much under the influence of the Mission. After a long talk I was satisfied that the people had no interest in cargo cult so returned to rest house. Local men made repairs to rest house which was in a poor state of repair. Purchased fresh foods and attempted to find men with names on N.T.L. receipts (with out luck). Arm PM.
Slept Minisburu.

5th April 1964 Departed Minisburu 0755 arrived Green River Patrol Post 1130. Green River was running high so it was necessary to be ferried across by canoe.
Slept Green River

End of Patrol.

After visiting the groups concerned and talking to the people who heard what Sengan had to say I am sure that his words will cause no cult activity in this area. I feel this for several reasons.

1. Sengan was not passing on his own beliefs and prophecies, but relating Ellio's beliefs in the light of his own experience. Ellio's beliefs carry little weight as Ellio was imprisoned and his prophecies did not come true.

2. Sengan is only a young man and has no traditional standing as a leader, or as a person of importance.

3. Cargo cult failed here in the past, and many people were imprisoned. The people do not want to have this happen again.

4. All the groups who heard the talk are either strong supporters of the Mission or are strongly influenced by strong Mission supporters. The Missionary at Tiwai River is well aware of the dangers of cargo cult, and goes to great lengths to explain the ways in which material wealth is obtained, and the ways that it is not obtained. He admits the existence of spirits to the people, but puts cargo cult down to the work of Satan. I feel that the people are sufficiently under the influence of the Mission to accept this, and thus to avoid any cargo activity.

ACTION

Sengan happened to be on the station so he was interviewed. I talked further with him and the Interpreter at night and as stated above Sengan's story was broken down until I believe that he himself believed the logical explanation (in favour of the cargo explanation (of course this is a matter of opinion). On the 2nd of April Sengan, the interpreter and myself visited the two Ibura villages and talked to the people. I explained why we were there and how Sengan had changed his opinion of where the money came from. This was explained in detail so that it did not look like a "put up job". The following day we went to Kinabura and talked with the people there.

In all three cases the people were quick to say that they had not taken the slightest notice of his words. One woman had walked out saying that she did not want to hear what he had to say. Others said that they made no comment and just let him talk.

The general feeling was that the Missionary had explained cargo cult to them, and they were prepared to accept that explanation. Further talk on the subject was unwelcome as the cult of the past had only met with trouble and prison.

I explained that all cargo was made by people not spirits and that the way to obtain cargo was to buy it with money earned by working.

CONCLUSION

For the above listed four reasons I feel that nothing in the form of cult activity will evolve from the talk Sengan made at TIWAIRU. This talk luckily was made in the presence of people who were not receptive listeners. Sengan is only a young man and probably did not realize the implications of what he was saying, except that he knew that there had been trouble over similar talk in the past. I feel that to Europeans who are for anything at all connected with cargo cult would be to build up his image of himself as a cargo leader.

There has been considerable cargo cult activity in the past in this area, and I am doubt the lines still remain and would not take much bringing back to life. During the Election period I saw two possible examples of interest in cargo cult (these will be discussed in the area study to be [illegible] shortly). But I am certain nothing will develop in this case.

L Knopp
Patol officer.

"THE TRUTH ON EARTH AND THE TRUTH"

71-1-1

Green River Patrol Post
SEPIK District

6th April 1964

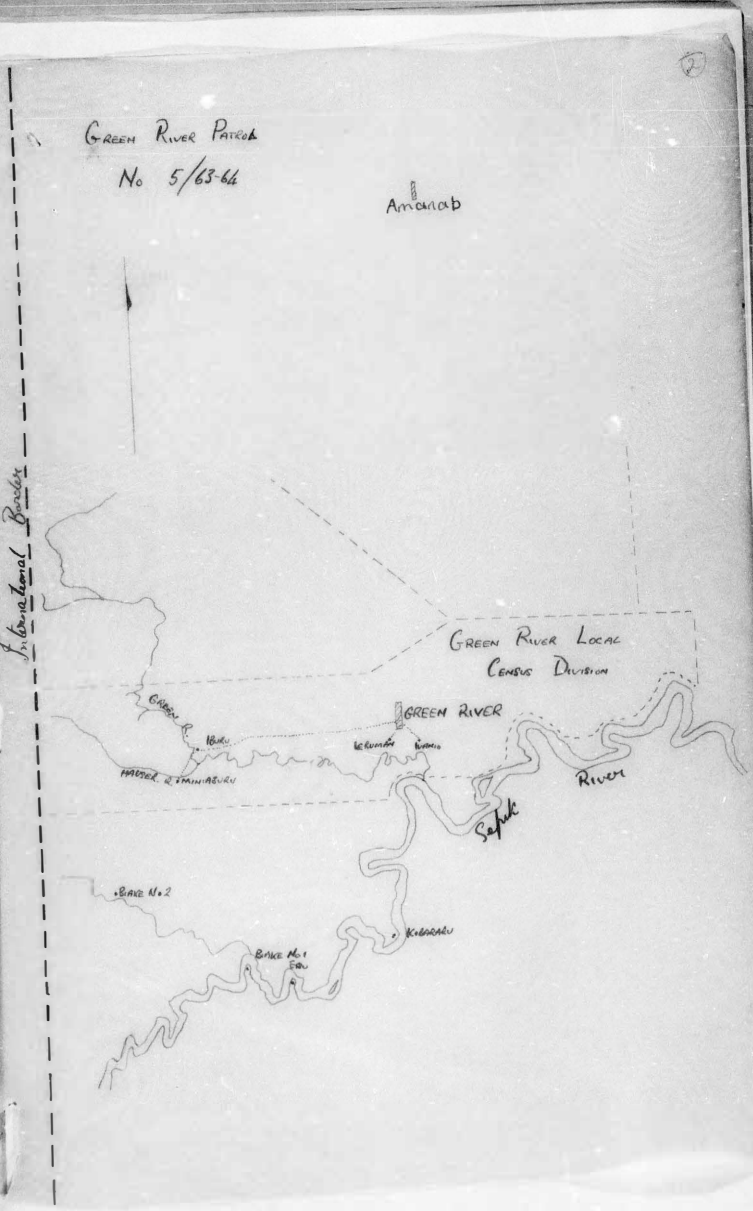
Assistant District Officer
WEWAK

CARGO CULT - GREEN RIVER PATROL POST, SEPIK DIVISION

ITEM A. On the night of Friday the 27th March, one Frank BUTTER No. 1 village (Residing at Wisu) SUMAN-SIAMIO called at the house of Jerome in house 1 KIAMBU village. He told how one night he had heard a whistle sounding in a nearby grave yard. He had walked to the source of the sound and found his old dead mother standing on her grave. She was unchanged from her living state, except that her skin was white. She said nothing but handed him five shillings, then vanished. One of his listeners then claim that he did he walk go to the KIAMBU grave yard that night and the spirits of the dead KIAMBU people would give his money to pass onto the living MAI KIAMBU people. Sengen taking this part of the story, most of his listeners did not to have heard it. Of the women present there were representatives from the AMBU hamlets of IYAMO and IMBUTU. One of the IMBUTU women said that she did not want to go to Green River to buy the dead man's money. Sengen said that the word on the street was that the money was to be given to the officer at Green River.

ASSESSMENT This cargo cult is definitely tied up with the cargo cult activity in this area of a couple of years ago. The dead woman was alleged to have appeared at Wisu two years ago. On thorough questioning Sengen stated that the man who Sengen had been given money to accost was the man who appeared in the grave, not in the end, but with the cult of IAMBO of IYAMO village. IAMBO was one of the ringleaders of the cult movement of a couple of years ago. Lastly, IAMBO was reported to tell people he could finish by taking his people's belief on to the Green River people. On questioning Sengen I found that he had not seen no one in the grave yard and the word that he had heard was at his feet, not in his hand. I asked if it money had appeared at his feet, not in his hand. I asked if he thought could not have been his own money. I thought that it could this go a very outer rut, but he heavily stressed that it could have been his. He had recently had a lapse at that time, then he heard money falling at his feet. He had not seen the people, and then he searched for it but it was gone.

Sengen is not a leader in this cargo cult. I questioned him in real depth to the cargo beliefs held. He of stated that there were none. I found no evidence of any beliefs connecting cargo cult with Europeans. It seems also that there is no connection with Europeans. Iamo's beliefs that there is a connection with Europeans, at least, he stated gave that his mother's skin was white, and this is probably a reflection of what he heard from Iamo. Sengen stated that he was the only person to see the dead woman mentioned in the cargo call. He had been talking with the young man of the cargo cult for quite a long time to tell about the cargo cult to Sengen. Sengen was just to have been discussing this project. The impression that was just something to talk about. I gathered that Sengen had not formulated any effective cargo cult in his mind. The cargo cult, is only pre the cargo cult in general terms, illustrated by this own example.


Green River Patrol
No 5/63-64
Amarnab
International Boundary
Green River Local
Census Division
Green R.
Ibuku
Green River
Kelumah
Kamio
Harper & Maniabuku
Safuli
River
Base No. 2
Kabaraku
Base No. 1
Fou

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of NORTH SEPIK

Report No. GREEN RIVER 7/63-64 (AREA STUDY)

Patrol Conducted by L.M.Bonnee Patrol Officer

Area Patrolled NAGU CENSUS DIVISION

Patrol Accompanied by Europeans 1

Natives 4

Duration—From 19/6/64 to 1/7/1964

Number of Days 13

Did Medical Assistant Accompany? YES

Last Patrol to Area by—District Services ../8/1963

Medical .. 4 ../../18

Map Reference FOURMIL of AITAPE

Objects of Patrol CENSUS DIVISION, INVESTIGATE REPORTED AIRSTRIP CONSTRUCTION KITAMI AREA, ROUTINE ADMINISTRATION and MEDICAL INSPECTION (ANTI YAWS inc)

Director of Native Affairs,

PORT MORESBY.

Forwarded, please.

1/9/1964

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

67-8-97

Department of Native Affairs,
Konedobu, Papua.

18th September, 1964.

District Officer,
North Sepik District,
W E W A K.

PATROL REPORT NO. 7-63/64 - GREEN RIVER:

Receipt of the abovementioned Report and covering comment is acknowledged with thanks.

The presentation and content of the report reflects very favourably on Mr. Bragge.

I would be interested to know what can be and has been done about the skin industry. Can Agriculture assist in demonstrating how to skin and treat?

What will be the people's reaction to an anti-malarial spray campaign?

Climate details should be sent to the Department of Agriculture and early figures to the Weather Bureau if this has not already been done.

The notes on general access are of particular value. The people's attitude towards the Administration is satisfactory. I think the airstrip was built as a means of trying to get more frequent Administration attention.

The content of this Report should be brought to the notice of the Departmental Anthropologist (F) who is at present visiting your District.

The notes on land tenure should be kept in a subject file at your office. They will be of value later.

I take it you have supplied a copy of Appendix "C" to Army.

A really good report.

(J.K. McCarthy)
DIRECTOR.

(74)

67-3-10

District Office,
Sepik District,
WEWAK.

11th September, 1964

The Assistant District Officer,
AMANAB.

GREEN RIVER PATROL REPORT NO. 7

Thank Mr. Bragge for his most interesting patrol report, the report is extremely well compiled.

I fully realise the necessity to try and introduce some form of economic development in this area. You know that we have the blessing of the Agricultural Department to go ahead with rice production, but before we do so, let us make sure that we can get it out at a reasonable cost. If introduced, it would be as a cash crop, there is little likelihood that the people would leave their sago for rice; consequently transportation is the main factor.

I always have felt that in the Amanab-Green River areas far too much emphasis has been placed on air strips and too little on roads.

Mr. Bragge mentions the road on the Faringi river, eight miles from Green River Station. Two years ago a survey team from Public Works Department were supposed to have surveyed all this area with a view to putting in a road which would link the Sepik River to Amanab.

At about this time the Army were also interested, then for some reason the entire plan was dropped and I never did see the results of the Public Works Department survey.

My own feelings are that there are distinct possibilities of a road system in this area linking as I have said the Sepik with Amanab. I fully realise that the population is light, but I also feel that in long time planning a road system will far outdo airstrips, that is of course on economic grounds, on other grounds speedy communications are essential and only airstrips can provide this, but when one thinks of the cost we have already been committed to in getting what little we have got into those lower border stations, one cannot but wonder if a road system would not have been better; we should at least have given the people something they could have put their teeth into. As it is we have a number of buildings, some schools, a hospital or two, not even an air strip and that is all.

You might go further into the prospects of the skin industry. There was at one time a team from the Sepik who were showing these people how to skin and treat. Do you know what happened to them.

67. 8. 97 (58)

The airstrip construction was most unfortunate but I agree with Mr. Bragge, that little harm was done.

I have already written to the previous Assistant District Officer on this supposed custom of killing the first child, he however never replied.

A most helpful report .

(J. E. WAKEFORD)
DISTRICT OFFICER - NORTH SEPIK

c.c. The Director, Department of Native Affairs, Konedobu

TERRITORY OF PAPUA AND NEW GUINEA

Sub-District Office,
AMANAB, North Sepik District.

Telegrams
Telephone
Our Reference.....
If calling ask for
Mr.....

4th. August, 1964.

The District Officer,
North Sepik District,
WEWAK.

Green River P/R 7/63-64 NAGU C/D.

1. Please find attached copies of the above report and Area Study and relevant Camping Allowance claim.

2. Memoranda 51-1-1 of 7th July (cargo Cult) and 51-1-1 of 6th July 1964 (killing First Child) have been covered by my memo of the 17th July, 1964.

3. Culturally the NAGU people are closely related to the KWOMTARI people. It is likely that in the future they may form a Council with the East & West KWOMTARI and the eastern part of the BEMBI. It is a vast areas however, and it is not recommended at the present time. GURIASO or KWOMTARI might form a suitable centre. The area would be some 1600 square miles and would have a population of 2600 persons. Future patrols in the KWOMTARI may keep this in mind so that a suitable centre may be recommended with preferably an airstrip site capable of development to category (B).

4. Economically little can be done for those people for the time being. Work is available for those who desire it at AMANAB although few respond at the moment due to the distance from their homes. Work on plantations still attracts most men.

5. The natural increase of 1.45% is not good but with the short period of contact it is all that can be expected. With an Aid Post in the area and the possibility of a malarial spray campaign in the near future improvement can be anticipated.

A. M. Bottrill
Assistant District Officer.

PATROL DIARY - GREEN RIVER PATROL 7/63-64

19th June 1964 1330 departed Green River per tractor, arriving Dieru 1430. Departed Dieru 1500 on foot, forded Faringi River arrived Ogru 1730. Slept Ogru.

20th June 1964 0830 departed Ogru, arrived Rawei 1050. Revised census and compiled Tax Census Sheets. Departed Rawei 1330 arrived Busa 1445, where EMA Mr Rooke was waiting. Revised census and compiled Tax Census Sheets for Busa Slept Busa.

21st June 1964 Auya arrived for census unexpectedly at Busa. Revised census and compiled Tax Census Sheets. Departed Busa 1010, arrived Tila 1315 (actual walking time 2h). Horden river forded at waist depth. Very friendly reception from Tila people. Purchased large amount of fresh food. Remainder Sunday observed. Slept Tila.

22nd June 1964 Revised census Tila, compiled Tax Census Register. Departed Tila 1050 arrived Nagatman 1210. Revised census compiled Tax Census Sheets. Gathered information on group structure. Slept Nagatman.

23rd June 1964 Departed Nagatman 0910 arrived Dila 1200. Revised census and compiled Tax Census Register. Departed Dila 1623 arrived Hila 1703. Much cutting of bush along tracks done in last few days. Purchased large amount of fresh foods. Weitera and Marakwini have both gathered here unrequested, as they say the tracks in their area are unpassable to the patrol. Slept Hila. Heavy rain early am.

24th June 1964 Revised census and compiled Tax Census Sheets for Hila Weitera and Marakwini. Supervised sanitation improvements in the village. Gathered information for area study report. Slept Hila.

25th June 1964 EMA took patrol carriers to Nagatman via Dila. Writer and guides proceeded to Nagatman via Weitera and Marakwini. Both villages inspected and found to be in poor condition. Track to Weitera from Hila is good, Weitera to Marakwini is poor, Marakwini to Nagatman a shocker. Arrived Nagatman after four hours walk. Proceeded to Karboni with EMA and patrol carriers (2h 20m). Set up gear in rest house, then inspected 'airstrip' on kunai plain 25m to the north of Karboni. Purchased large amount of fresh food. Slept Karboni.

26th June 1964 Revised census and compiled Tax Census Sheets for Tera and Karboni. Sent patient to Green River hospital under care of four carriers and one const. Departed Karboni 1155 arrived Wagroni 1435. Revised census and compiled Tax Census Sheets. Purchased fresh foods. View of the Sepik Plains from this village which is situated on a high ridge, is very good. Balanced census figures for Nagu Census Division. Slept Wagroni.

27th June 1964 Examined caves in Wagroni area am. Departed Wagroni 1420 arrived Tera via Karboni 1815. Saw people who had been absent from census at Karboni. Slept Tera.

28th June 1964 EMA departed for Amanab. Writer departed Tera 0930 arrived Karboni 1100 after inspecting 'airstrip' again. Carriers sent to Green River with one const with non essential cargo. Compiled a genealogy which includes all of the Karboni people. Worked out the group structure of the group. Tera and Karboni people have assembled at Karboni. Slept Karboni.

29th. June 1964 Gathered information on land tenure and inheretance. Investigated activity over the airstrip construction. People fairly keen to talk on the subject. This is a

a form of cargo cult, but not a dangerous form. Slept Karboni.

30th June 1964 Heavy rain until 0830. Departed Karboni 0900 arrived Rawei via Tila and Busa 1610. Track from Karboni to the Horden river could be valuable in the movement of cash crops to the Sepik for movement to Green River. Tultul and Luluais of Tera and Karboni to go Amanab to collect some rice to plant. Slept Rawei.

1st July 1964 Departed Rawei 0755 arrived Green River Patrol Post 1415. Carriers arrived 1610. Slept Green River.

In conjunction with the census, the Kaa medically examined and gave anti yaws injections to all people in the Census Division.

End of Patrol

(A) INTRODUCTION

(a) Geographical Description

1. The area covered by this study is the Nagu Census Division. The Nagu Census Division is located on the Sepik plains north east of Green River Patrol Post (See map). The eastern boundary of the Census Division is the Lumi Sub District boundary, the southern boundary runs parallel to the Sepik River, (The actual banks of the Sepik are in the Rocky Peak and August River Census Divisions) the western boundary is the boundary of the Green River Local and Nai-Faringi Census Divisions, the north east corner of the Nagu census Division borders on the Amanab Local Census Division, and the northern boundary borders on the Kwomtari Census Division.

2. The land in the Nagu Census Division is flat, with the exception of some low limestone ridges in the north western and northern sections. The only villages located in this area are Tera and Nagroni. The altitude of the Sepik plains is slightly less than 500 feet above sea level.

3. The area is drained by two large rivers which flow into each other immediately before they flow into the Sepik. These rivers are the Horden, which rises in the area of the International border near Imonda Patrol Post, and the North, which rises in the Bewani Range.

Climate.

4. There is no weather station located in the Census Division. The information collected at the weather station at Green River is probably applicable as both areas are similar geographically (in position in relation to mountains. The nature of the country and altitude are also similar)

5. Rainfall figures averaged over the last eleven years at Green River, read as follows.

January	February	March	April	May	June
1522	1252	1715	1503	830	651

July	August	September	October	November	December
547	781	909	899	1228	1306

Average annual rainfall 13143 points.

6. The average temperature for the Census Division would be in the high 80s, with little variation throughout the year.

Vegetation

7. The entire area of the Census Division seen by the patrol with the exception of a small kunai clearing between Karboni and Tera, was forested in lowland forest, with occasional patches of swamp and Sago swamp.

(b) General Access

8. Access to this Census Division at present can be gained either by walking, or canoeing (Canoeing down Sepik then up either the Horden or North rivers.) The area is

accessible to power canoes only when the Horden and North rivers are running high, at which time the Horden is probably navigable to Tila and the North to Weitera. The nearest Nagu village to Green River Patrol Post is Rawei which is seven hours walk east of Green River. The most distant village is Wagroni which is fifteen hours walk north east of the patrol post.

9. Amanab is the Sub District headquarters. The Nagu census division is located a similar distance south east of Amanab as it is north east of Green River. The census division is located approximately eighty minutes flying time west south west of Wewak.

10. There are several airstrips in the area surrounding the census division. These are the C.M.M.L. strips at Yellow River, Kwomtari and Guriaso and the Administration airstrips at Amanab and Green River. These are no airstrips in the census division with the exception of the [illegible] mentioned in Appendix A 1 of this report. There are no roads, road heads, shipping points or wharves within the census division, or near it. The Sepik River as a means of communications and transport is discussed under heading J.

(c) Degree of Administration influence, general characteristics and attitudes etc.

11. The Nagu people have had contact with the Administration since the middle 1950s in that they have been recruited for coastal labour. The initial census patrol of the area was conducted in 1961.

12. Contact with the Nagu people has been maintained by regular patrolling since the initial patrol. There have been five patrols in the area since the beginning of August 1963. These were.

August '63 Census Revision and routine administration.
November 63 Political Education for House of Assembly elections plus Compilation of Common roll.
March '64 House of Assembly elections
June 1964 Census Revision and routine administration
July 1964 Malaria Survey.

13. Due to the distances involved the only regular contact the Administration has with the Nagu people is through patrolling as the people do not often visit either Amanab or Green River

14. The very friendly reception given to the patrol is an indication of the attitude of the people to the Administration. There was considerable work done on the cutting of tracks immediately before the patrol arrived. Upon arrival the patrol was always warmly received by the village people. The Weitera and Marakwini people lined for census at Hila and the Auya people at Busa with out being requested to do so. In both cases the people did this as the tracks to their villages were in poor condition, and could not be repaired in time.

15 Due to the short period of regular contact the Administration has had with the Nagu people, administration influence is not as strong in this area as it is in areas closer to the Patrol Post at Green River. This is particularly noticable in health matters. Medical attention is not sought for the sick unless the sick person is sent to hospital by an officer conducting a patrol, or unless it is a medical patrol. This is largely due to distances

involved. If the custom mentioned in appendix A 2 exists, this would also be an indication that the area is not completely under the influence of the Administration.

16. Cargo cult activity has occurred in areas closer to the Green River Patrol Post, but prior to this patrol was not known to exist in the Nagu census division. At Karboni village (25 minutes walk north west of Karboni) the 'airstrip' described in Appendix A 1 was seen. The 'airstrip movement' is probably best described as a form of cargo cult, even though the emphasis on cargo is not very strong. The ultimate reason for the construction of the airstrip was to allow planes to come and bring cargo to the Mission store which would be established if the missionary which the cult predicted would come, actually arrived to live at the airstrip. The main emphasis of the cult was to establish the means by which the cargo would be made available, namely by building the airstrip which was to attract a Missionary who would establish a store which would exchange cargo for native foods. The movement is not strong and is not believed to be dangerous.

17. The Nagu people's general characteristics are very similar to the characteristics of the other Sepik plains people who live in the Green River area, except that they have not had as much contact with the Administration. The people are semi nomadic, spending a good deal of their time in the forest or the swamps hunting and gathering food, and producing sago. Much time is also spent visiting relatives in other groups.

18. By looking at groups closer to the station one may be able to see the lines along which the Nagu people will develop. In my opinion the lack of economic development in the Green River area is the biggest problem facing the area. (This is discussed fully in Patrol report 6/63-64 of Green River) I think that the failure to establish suitable forms of economic development at Green River is responsible for the cult activity of 1962 and the thoughts in terms of cargo cult which are still obviously present. The lax disinterested attitude sometimes seen among Green River people (not seen in the Nagu census division as yet) could also be due to this cause. Economic development in the Nagu census division is at present limited to the money earned by men who go out to work on the coast. This lack of local economic development may be responsible for the cult mentioned in para 16.

(B) POPULATION DISTRIBUTION AND TRENDS.

(a) See appendix A for Village Population Registers
See appendix B for Neo-Natal Mortality Rate.

(b) See appendix C for Details of tracks in the census division, also see map.

19. The total population of the census division is located west of the North river, the area east of the river is evidently uninhabited. The Nagu census division has an area of 501 sq miles (app) and is the most sparsely populated census division in the Green River area, with a population density of 1.5 people to the square mile.

(c) Outward flow of labour.

20 At the present time 20% of the fitadult males of the census division are employed outside the census division. Labour is the only way these people have of earning money at the present time, thus a large percentage of the fit adult males can be expected to be absent at any one time.

(c) SOCIAL STRUCTURE.

(a)(21. There are ~~twelve~~ thirteen distinct social groups in the area. These are the village groups of Auya, Rawei Busa, Tila Puai, Nagatman, Hila, Dila, Weitera, Marakwini, Tera Wagroni and Karboni. A careful study was made of the Karboni group to establish the type of social grouping. The other villages in the census division appear to have the same type of social grouping.

22. A genealogy which included the total population of Karboni village indicates that the major group in the village is a patrilineage called Kakiri, Kakiri being the common patrilineal ancestor in the fifth ascending generation. A second,minor patrilineage has developed from a common ancestor in the fourth ascending generation,called Nera. Nera is believed to have been adopted from Marakwini. His son married a granddaughter of Kakiri, thus creating relationships between the two groups. Other people in the village who do not come within these groups are the women who have married into the village and related people from other groups living in the village (there are several of these). The Nera patrilineage seems to be an exception to the general rule, as the village group is generally the exogamous group in the Nagu census division.

23. The patrilineage group or the village group seems to be the main group that the individual identifies himself with, and on large tasks the village group is the functional group. For example on the 'airstrip' project the villages of Tera and Karboni combined forces. However on everyday tasks such as hunting or gardening etc the functional group is the extended family, this is mainly due to the fact that land rights are vested in the oldest male member of each extended family, and most small scale activity has to do with land in some way or other.

(c) Language pattern.

24. There are threelanguage groups in the census division. The report of the Summer Institute of Linguistics on the languages of the Amanab sub district advises that the Busa language is of the same language phylum as the Amto language south of the Sepik (4%-12% of same basic vocabulary). This is interesting as between the two groups is a tongue of a completely unrelated language the DJAROK (along the Sepik). The report also advises that the Nagatman language is of no known relationship to any other language.

25. The report states that languages are generally not named. The Nagu people have names for their languages, but these are only the word for language or talk in each language group. Using these names, the following groups can be identified.

WO Language. Includes the people of BUSA, AUYA and RAWEI village

GEBE Language " " " " Wagroni village. This language group extends into the Kwomtari area and includes

Yauri and Baribari villages.

GARI Language is spoken by the people of the following villages
TILA, HILA, DILA, NAGATMAN (Inc PUAI), WEITERA,
MARAKWINI, KARBONI and TERA.

26. Some Busa people speak Gari as well as Wo, and some Tila people understand Wo as well as speaking Gari. Some Wagroin people speak Gari as well as Gebe, thus although the three languages have no known relationships with each other contact between villages has allowed some people to become bilingual. Due to the number of men who have been away to work on the coast, most men in the census division can speak Pidgin English.

(d) Relationships between social groups within the area.

27. The component social groups in the census division have their main ties with other groups within their own language group. Within the census division there are therefore two main groups, the villages of the WO language group and the villages of the Gari language group. Wagroni has it's main ties with the other villages of the Gebe language group, in the Kwomtari census division.

28. There is a certain amount of overlapping, for example Busa have close ties with Tila and Dila of the Gari language group.

29. The ties that do exist are generally strong due to the general rule that villages are the exogamous group. Therefore the men of each village have to rely on the other villages to provide wives for them. No individual relationships stood out as stronger than anyothers.

(e) Relationships with groups outside the area.

30. As mentioned above Wagroni has stronger ties with villages in the Kwomtari census division than it does with other Nagu villages, due to language groupings.

31. The villages of Tera, Karboni and Tila, although of a different language group have affinal ties with Konibasi village of the Nai Faringi census division.

32. The more eastern of the Nagu villages have common land boundaries with the Yellow river people, but there seems to be relatively little contact with the Yellow River people mainly because of the distances involved.

(D) LEADERSHIP.

33. There appear to be no men in the census division who are sufficiently respected or influential to be called leaders. Leadership is limited to the big men of each village, and none of these appeared to have influence beyond his own village.

(e) Changes in traditional leadership

34. With one possible exception there appears to be no changes in the traditional form of leadership. The possible exception is DINO/DANE of TERA village. Dino was the leader in the group who built the 'airstrip' mentioned in appendix A 1. Dino was able to command a certain amount

of respect as his idea would have been of benifit to the people. Dino has no traditional status and is refered to by the lulusi of TERA as 'the unmarried man', which could be a sign of disrespect, indicating that Dino had overstepped his mark. The 'airstrip 'movement is fairly weak. The lack of enthusiasm the people have over the project at present is probably an indication of the degree of influence Dino's leadership has. He has no influence outside the airstrip movement, and the influence he has at present will probably die with his airstrip movement.

LAND TENURE AND USE.

(a) System of Land Tenure and Inheritance

35. Each village has a set area of land over which it exercises ownership rights. Within the village land, further sub divisions are made whereby the oldest male member of each extended family in the village claims rights over a set area of land. The members of the family have the right to use this land.

1. Right to Inherit

36. Inheritance of land is from father to son. The son has no land which he can refer to as his own until his father has died. Inheritance is patrilineal as women have the use of their father's and their husband's land.

2. Right to Hunt and Gather

37. A man has the right to hunt anywhere within the land of his village. Fishing is restricted to the waterways specially allocated to the individual(on his own land) Rights to gather are not clear.

3. Right to Alienate.

38. People in this area often go to live with their relations in another village for fairly long periods, in these times they are allowed to use the land their relations allot to them. Often people are adopted, in this case full village rights are given to the individual. If land was sold probably the population of the whole village would share the money (This happened at Green River when the land forthe station was purchased)

4. Right to Erect a dwelling.

39. Each extended family has it's own house in it's respective village, thus everyone has a place to live in when they are in the village. In addition to this every man has at least one bush house on his or his fathers land for hunting purposes of for when sago is being produced.

5. Right to Cultivate

40. Cultivation is done on the land of the individual, or his father. This includes gardens and sago stands.

(b) Not applicable.

(c) Not applicable.

(F) LITERACY.

(14)

(a) Not applicable.

(b) No literate or semi literate people were found.

(c) Not Applicable.

(d) Not applicable.

(e)41. No.interest is shown in newspapers or radio bulletins by anyone in the census division. No one in the census division owns a radio.

(G) STANDARD OF LIVING.

(a) Housing and European artefacts

42. See para 39. The general standard of housing in the census division is poor. The houses are made of the building products of the sago palm. It seems that the people find it easier to build a new house than maintain an old one, so the old one is lived in until the people find it worth their while to build a new one. There are often two or three old rotting houses seen in the villages. These have been left to rot where they stand.

43. European artefacts seen were generally poor quality men's clothing, steel axes and bush knives. Some metal cups and dishes were seen in houses, but these were not plentiful. About 60% of the male population wear european type clothes. The women nearly all wear only traditional dress.

(b) Staple diet

44. The Agricultural officer Amanab calculated the following figures for the Sepik plains area of the Green River area. These figures apply to the Nagu area also, except that less breadfruit and more bananas are eaten.

Type of food	% of food eaten.
Sago	52
Bananas	9
Bread fruit	16
Taro Kaukau Yam etc	2
Pitpit sugarc ne	6
Leaves shoots etc.	5
Fish eels tortoise	5.7
Coconuts and other nuts	1.05
Birds Flying fox and eggs	.5
Spiders insects lizards snakes	.25
Pigs rats opossums tree kangaroo	.5

45. Any introduced food would be tinned food which was carried in by returning labourers. This would be only a minute amount.

(c) Not applicable.

(H) MISSIONS.

(a) There are no missions in the area.

(b) Not applicable.

(c) General attitude to Christian Missions.

46. As indicated in appendix A 1 the people in the northern section of the Nagu census division have had a small amount of contact with the C.M.M.L. at both Amanab and Yellow river and as a result the people feel they would benefit if a missionary came to live in their villages. Beyond the idea of bettering their own economic position by the establishment of a mission I doubt whether the people have any idea of the function of the Christian Missions. The village officials from Tera and Karboni recently visited the Mission at Amanab and were told that no C.M.M.L. Missionary was going to live in their area. I think this may have considerably altered their promission attitude.

(I) NON INDIGENES

47. Not applicable

(J) COMMUNICATIONS

(a) Roads.

48. See appendix C. There are no roads in the census division or near it.

(b) Sea. Not applicable.

(c) Air.

49. There are no aerodromes in the census division. The whole census division is flat with the exception of the northern section, and an airstrip could be constructed practically anywhere where there was no swamp. This would mean the clearing of forest except on a kunai clearing between Tera and Karboni villages, where a possible airstrip site exists. The aerodrome at Green River is open to category B aircraft. There are three C.M.M.L. airstrips in the area surrounding the census division, these are Yellow river, Kwomtari and Guriaso.

(d) River.

50. The Sepik river offers a possible form of transport or communications with Green River. The section of the Sepik is of sufficient depth in this area to be able to accomodate a workboat at anytime except very low water. The nearest point the Sepik comes to Green River Patrol Post is about eight miles, five of which are covered by a vehicular road. The road head is at a point on the Faringi river which is accessible from the Sepik by power canoe. There is also a possibility of extending the road to the Sepik.

(K) TECHNICAL AND CLERICAL SKILLS

51. Not applicable.

(L) POLITICAL DEVELOPMENT - STAGE REACHED.

52. As indicated in paras 27 to 33 leadership and the relationships between groups are still basically traditional. The people have little idea of the function of Missions, and the promission attitude shown by the Tera and Karboni people are only a means to better their economic position. The failure of the 'airstrip' movement is more likely to

cause the people to drop their assumed pro-mission attitude and revert to ignorance of Missions than to cause strong anti mission feeling.

53. The Nagu People have a pro Administration attitude (as mentioned before) which is shown in their readiness to accept and assist patrols in their area. This attitude could be changed once the people realize how limited their chances of economic development are. Frustrated attempts to better the position could easily end in cult activity, and resentment of the Administration for not promoting economic ventures.

54. Political education was carried out in this census division prior to the House of Assembly Elections earlier this year, however the people's comprehension of the meaning or the functions of the House of Assembly are still practically nil. The elections and the political education seem to be completely forgotten.

55. No one from the census division is known to have attended any conferences or courses, or been to the Legislative Council as observers etc.

56. The degree of political development in the Nagu census division is only slight. The people are still thinking in terms of their own individual villages and language groups. As yet there has been no point of unification and no new fields in which a new form of powerful leadership could develop.

(M) THE ECONOMY OF THE AREA.

(a) Number of economic trees. Not applicable.

(b) Value of production of above. Not applicable.

(c) What the production should be. Not applicable.

(d) Market gardening Not applicable.

(e) Cash earnings.

1. Annual patrol

Payment of carriers and purchase of fresh foods amount to app £25 per annum.

2. Wage Labour.

The only form of regular income available to the men of the Nagu census division at present is obtained by working as wage labour on plantations. The average number of the fit adult males absent from the census division at work is 19%.

19% of 222 fit adult males = 42

42 men @ 30/- per month = £756 per annum. (Most of this does not reach the census division.)

(f) Co-operatives etc. Not applicable.

(g) Entrepreneurs Not applicable.

(h) Commonwealth Savings Accounts Inquiries revealed none.

(i) Tax Not applicable.

(11)

(j) Average Per Capita Income

57. The total average annual income of the Nagu census division is:

Patrols	£25
Wage Labour	£756
	£781

The total population of the census division is 745

745)781-0-0 = £1-0-11½ per head per annum.

58. This figure is a good deal higher than the amount available within the census division to be spent by each person each year, as most of the money is earned and spent on coastal plantations. There is no part of the census division richer than any other part.

(k) Marketing facilities. Not applicable.

(N) POSSIBILITIES OF EXPANDING THE ECONOMY.

(a) Availability of arable land

59. With a population density of 1.9 persons to the square mile, most of the land in the census division would be available for the planting of permanent tree crops. Actual acreages can not be estimates as the extent of swamps in the census division are unknown. Much unused arable land was seen by the patrol.

(b) Increased market gardening.

60. There are no markets available for the products that would be produced.

(c) Increased wage earnings

61. Increased labour requirements for Amenab and Imonda which cannot be met locally are met with Green River labour. These labourers are usually required quickly, so the people closer to the Patrol Post are usually recruited, but possibly some Nagu labour could be recruited in future.

62. The number of labourers working on coastal plantations could possibly be increased to 33% of the fit adult male population. This would increase the number employed to 74, who would earn £13[illegible] per annum.

(d) New cash crops and new activities.

63. Distances and thus airfreight are a limiting factor in the production of crops etc which have to be sold outside the Green River Administrative area.

Rice

64. There would be a ready market for locally produced rice at Green river where the Administration station and the G.M.M.C. use approximately 11 tons of rice per year. Any excess rice could be sold to the other border stations, who could probably afford to purchase 50 tons of rice per annum.

65. If the Green River people show sufficient interest it is hoped to introduce rice as a cash crop. an experiment has been tried at Kobararu village in the August river census division. The yield was .4 of a ton to the acre. The possibilities of rice production have been discussed in detail in Green River Patrol Report (area study) 6/63-64.

Problems.

66. The main problem will be that of transport. The Horden and the North rivers give access to the lower Nagu villages from the Sepik, by power canoe. The lack of transport to villages higher the rivers makes it impracticable to introduce rice production for anything except local consumption. The villages which could have rice easily transported to Green River by power canoe are Rawei Busa Auya Tila Hila Dila Weitera and Marakwini and possibly Nagatman. These villages are within fairly easy carrying distance of a navigable river.

67. The Administration power canoe could probably make trips to the mouth of the Horden and to points on the Horden and North rivers (when they are high enough) to collect the paddy rice to take it to Green River for processing.

68. The second problem would be the clearing of land for the planting of rice. The only clear piece of land seen by the patrol (in the area suitable for rice growing and transporting) was at Weitera village where an area of about two acres on the bank of the North River. In other areas the forest will have to be cleared.

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69. The nine villages mentioned above have a total male work force of 180. For each of these men to earn £2 per month each man would have to produce 1,152 lbs of paddy rice per annum (In para 175 of Gre 6/63-64 it was calculated that for processed rice to cost 1/- per lb, app 4.8d per lb paddy would have to be paid) the above calculation is at 5d per lb. This production would require each person to plant a little over one acre of rice per annum if a yield of half a ton to the acre was obtained. Naturally not everyone will be interested in planting rice, and a large amount of the rice produced will probably be consumed locally.

Crocodile skins.

70. The native people on the Sepik river near the Nagu census division are now becoming interested in hunting crocodiles for their skins. A trader from Angoram is interested in visiting the Green River area to buy skins, when sufficient become available, so the Nagu people near the mouth of the Horden and North rivers and near the Sepik are in a good position to earn money from crocodile hunting. As yet the people have shown no interest in crocodile hunting, but they no doubt will when their neighbours on the Sepik start to make money.

Probable attitudes.

71. The Nagu people are not good gardeners, they rely on Sago for most of their food. Rice production will require a change, in that the people will have to work the

soil. I feel that if the people are not given a good deal of assistance and guidance, rice production will not be a success in this area. The fact that the Nagu people seldom visit either Green River or Amanab means that they seldom have the chance to spend the money they have earned, so money may not have sufficient value to the people to justify the work they would be required to put into earning it. The movement to Green River of the paddy rice, and the fact that the people would have money to spend would probably increase the contact with the Patrol Post. Thus before rice was properly introduced the people would have to be made aware of their need for money, or a certain amount of interest in rice production may be lost.

72. Crocodile hunting would probably be a greater immediate success as less work will bring bigger profits, and continued effort is not required.

(o) ATTITUDE TO LOCAL GOVERNMENT.

73 The Nagu people's knowledge of Local Government is evidently non existant. There have been no Nagu people sent to Wewak on Adult Education Courses, or to Native Local Government Council Meetings etc.

74. It has been recommended that the Nagu villages of Busa Auya and Rawei (the only three villages in the census division which are west of the Horden river) be included in the recommended Native Local Government Council for the Green River area (Gre report 6/63-64/)

(L.W.Bragge)
Patrol Officer

TERRITORY OF PAPUA AND NEW GUINEA

Appendix A 1

51-1-1

Green River Patrol Post
AMANAB Sub District
NORTH SEPIK DISTRICT

7th July 1964

Assistant District Officer
AMANAB

CARGO CULT - NAGU CENSUS DIVISION

As requested by you, the fact that the Karboni people have constructed an airstrip near their village, without being instructed or requested to do so, is confirmed and the reasons for the construction investigated. This was done during the Nagu Patrol (Gre 7/63-64), when a total of four days were spent with the Tera and Karboni people.

ITEM.

The people of Tera and Karboni villages have combined their efforts in the construction of an 'airstrip' on a kunai plain 25 minutes north west of Karboni village. The 'airstrip is located on a piece of land called LAGUDA, which is claimed by the Tera people. The airstrip was constructed under the guidance of a male native of Tera village, DINO/DANE . The reason for the construction was to attract a Missionary (CSML from Yellow River) who would come and settle with the people at the airstrip and open a store. Planes would land at the airstrip and bring cargo to stock the store. The cargo would be available to the people, who could make purchases with fresh foods. The step of selling the fresh foods for cash then using the cash in the store is not clear to the native people.

Work on the airstrip commenced after the House of Assembly elections and was completed about the beginning of June. The Airstrip consists of an area of bare clay, which has been cleared of top soil for an area of 90 feet by 30 feet (To a depth of six inches)

ANALYSIS.

The basic cause of this cult was the desire of the people to better their economic position. The only cash that enters the area at the present time is that earned by men who work as labourers away from their area. Contributing causes are listed below.

1. In 1962 the Missionary (CSML) from Yellow River, while walking from Yellow River to Amanab, mentioned to the Karboni and Tera people that the Kunai area between their villages was a good airstrip site.

2. When the CSML built their airstrip at Kwomtari word was sent to the Nagu villages of Tera Karboni Marakwini Nagroni Nagetmen and Tile, for labour to come to assist on the airstrip construction. No payment or acknowledgment appears to have been made for this.

3. The weekly Mission flight from Angugenak to Green River passes directly over Karboni village, and most planes bound for Amanab and Green River can be heard from either Tera or Karboni.

4. Linked with the basic cause is the fact that the Administration has had little contact with this Census Division, and could be said to have neglected it. This lack of contact has resulted in no encouragement of economic development by the Administration in this area.

In it's present form this cult is not dangerous. The people seem to have accepted the fact that a Missionary will not come to live with them, and thus that the cargo will not come. It was clear that the people appreciated the fact that some time was spent with them and their problems talked over with an Administration Officer.

DIKO/DANE does not appear to be an all powerful leader. He obtained his cargo cult ideas mainly through the fact that he worked on the airstrip at Kwonteri. This made him decide to build one at his own village, as Kwonteri obtained a Missionary by building an airstrip why should he not obtain one in the same way, after all the Missionary from Yellow River had said the Kunai patch was a good airstrip site.

RECOMMENDATIONS.

1 The introduction of economic development to this area would remove the basic cause of the cult. The distances to markets are great, but the river system supplies a means of transport. Rice is a crop for which there would be a ready market at Green River, and the other border stations. This has been fully discussed in Area Section Gre 6/63-64 and Gre 7/63-64. Please refer.

2. Immediate results in the removal of the cult could possibly be obtained by:

(a) The Yellow River and/or Amanab representatives of the CMML making a statement as to whether they intend to make use of the airstrip that has been constructed for them.

(b) Increased Administration activity in the area. In my 51-1-1 of 6th July I recommended that another patrol visit the area in about November. This patrol would be of value to increase contact with these people.

(c) Taking DIKO/DANE to an Adult Education course in Wewak or some other station. This would show that he is not thought of as a criminal, and would widen his knowledge and possibly encourage progressive attitudes. If an Adult Education course is not available I suggest he be sent to rice school, and thus be made a leader in the implementation of economic development in his area.

L. J. Bragge
Officer in Charge

(6)

TERRITORY OF PAPUA AND NEW GUINEA

Appendix A 2

51-1-1

Green River Patrol Post
AMANAB Sub District
NORTH SEPIK DISTRICT

6th July 1964

Assistant District Officer
AMANAB

NAGU CUSTOM - KILLING FIRST CHILD.

ITEM. During the Nagu Patrol (Gre 7/63-64) evidence that suggests that the people of the GARI and possibly the GEBE language, may follow the custom of killing their first child either after or before birth was noted.

The group evidently effected seems to be all the Nagu villages between the North and Horden Rivers, and in particular Dila Hila Weitera. Nagatman Barbani Nagroni and Tera may also be involved.

The custom if it exists probably extends some protection, or ensures that subsequent children thrive if the first is killed. Evidence that suggests that the custom exists is as follows.

1. At Hila three Hila men including the Luluai of Hila admitted to the Medical Assistant Mr Hooke that some people kill their first born children, so that subsequent children can survive. Children are killed by either strangulation or by having the bones in their limbs broken.

2. Tultul of Hila and several other men in the area admit that the first child is often no good and is often miscarried or born dead.

3. The people have little idea of the difference between a miscarriage and a still birth, (and the lack of adequate interpreters did not help to clarify this) but the Luluai of Weitera advised the following. Of the six married woman in the Weitera group at the present time four lost their first child. The fifth woman was the second wife of a man, whose first wife lost her first child. In each case the people claim that the pregnancy resulted in a still birth. These births included both sexes.

4. Of the pregnancies recorded in 1963 six were first pregnancies. Four of these first pregnancies were within the Gari and Gebe language group, the other two were from Rawei (Wo language). Of the four first pregnancies from this area one child survived. Two pregnancies at Hila resulted in what are claimed to be still births and one child born at Tera died the same day it was born. All were female children.

5. When a woman has a miscarriage or a still birth, she usually becomes pregnant again very soon afterwards.

ASSESSMENT.

Conclusive proof of the existence of such a custom would be very hard to find, as this is a subject on which the people are naturally reluctant to speak. However it does seem likely that some child killing is done in this area. Whether this is so or not something should be done to improve the extremely low survival rate of children which

result from first pregnancies.

RECOMMENDATIONS

1. Of the twenty three pregnancies recorded in the 1963/64 census six are first pregnancies and four are first pregnancies after the loss of the first child. A list of the names of these women has been made and will be checked during the next census.

For this purpose I suggest that a census patrol be done in the Nagu Census Division in November 1964. By that time the pregnancies recorded in June should all have had results. If a patrol is on the spot to check these results as soon as possible after the births occur little difficulty should be met in the tracing of deaths or miscarriages.

2. If this custom does exist, increased Administration contact in this area, and the detailed checking of every pregnancy, should do a lot to remove it.

If the Aid Post recommended in my 49-3-2 is established, the A.P.O. could be given special instruction to keep a note of the pregnancies that occur and the results of these, taking special note of first pregnancies. This increased interest in the results of pregnancies should stop any child killing. If not, enough information would probably be available to lay charges.

3. An unhurried patrol of this area by an infant welfare team, or a medical patrol, with the emphasis on child welfare would probably decrease the high infant mortality rate to a great extent.

It is usually claimed that miscarriages or still births are the main cause of the low survival rate of first children. I have no proof of this, but I think that as the first child is generally considered to be 'no good' a thorough test is given to the child before it is born. This could be done by the wearing of a woven cane belt, which is part of the traditional dress of the Nagu women. During pregnancy this belt is not worn. It may be worn during the first pregnancy, thus causing a lot of miscarriages or still births.

For your information and consideration please.

Mr Rooke mentioned that of the 18 pregnancies recorded in the Nai Faringi census of 1963/64 7 did not live to an average age of more than seven weeks. It may well be that the custom is present in this Census Division also. For Your information please.

L. .Bragge
Officer in Charge

NEO-NATAL MORTALITY RATE

Appendix B

NAGU CENSUS DIVISION

Seven pregnancies were recorded in the village books for this census division in 1963.

Village	Name of Woman (1)	Live Birth (2)	Still Birth (3)	Died within one month (4)
DILA	BEBE/BEUWE	Female	--	--
HILA	UFA/SAUWE	--	Female	--
HILA	OREPI/MALAI	--	Female	--
KARBONI	MIWANI/MAROKE	Female	--	--
RAWEI	TBAUI/MAI	Female	--	--
RAWEI	KAI/MAI	Female	--	--
TERA	HEFEMI/TEMAUWAI	Female	--	D/R
		5	2	1

Total deaths o-1 months $\frac{1}{7} \times \frac{100}{1}$

Neo-natal mortality rate = 14.3 deaths per hundred births.

This is the first time the neo natal mortality rate has been calculated for this Census Division, so the figure of 14.3 may not be accurate. The figure may be higher than indicated here if the custom mentioned in Appendix A 2 exists.

DETAILS OF TRACKS NAGU CENSUS DIVISION — Appendix C

All times quoted are the walking times of patrol carriers.

FROM	TO	TIME	REMARKS
OGRU (Green R.L.)	RAWEI	2h 40m	Track cut (roughly in places) through forest with occasional patches of swamp
RAWEI	BUSA	1h 15m	Track partly cut, through forest with patches of Sago swamp.
RAWEI	SEPIK R.	2h 42m	Uncut, no swamp (Not seen)
BUSA	AUYA	2h 45m	Uncut except 20m at Auya end and 10m at Busa end. Through forest and swamp. No logs have been laid in the swamps.
AUYA	SEPIK R. (Opp. MAHA)	2h 50m	Heavy going over uncut track through Swamp forest and sago swamp(Little used)
BUSA	TILA	2h	Busa section uncut, Tila section cut No swamp all land high and forested. Horden river has to be forded, difficult when running high.
BUSA	DILA	2h 40m	Cut (Not seen). Crosses Horden R.
TILA	NAGATMAN	1h 20m	2h 10m in wet. Tila section cut Nagatman section poorly cut, with many tree roots
NAGATMAN	DILA	2h 20m	Partly cut, firm ground all the way.
NAGATMAN	KARBONI	2h 15m	Generally uncut. Karboni section is cut but is not maintained. Ground is firm.
DILA	HILA	45m	Cut with log bed through patches of sago swamp.
HILA	WEITERA	1h 15m	Cut firm track follows North River.
WEITERA	MARAKWINI	1h 15m	Partly cut over firm ground, neglected.
MARAKWINI	NAGATMAN	1h 24m	Uncut through swamp, not used. Suggest track be avoided by patrols.
KARBONI	WAGRONI	2h 39m	Cut in places 30 m swamp with many roots. A little limestone and two short climbs at Wagroni end.
KARBONI	TERA	1h 10m	Parts are cut. Slight climb to Tera village.
KARBONI	TILA	2h 20m	15m along Nagatman track 1½h through uncut forest track to Horden R. Along Horden 20m to Tila. Some swamp, but not bad or difficult going.
WAGRONI	YAURI (AMANAB)		Not seen
WAGRONI	KWOMTARI (AMANAB)		Not Seen
WAGRONI	MANGO (AMANAB)	3h 30m	Hunting pad over firm ground. Not seen.
TERA	NOURI (AMANAB)	5h	Not seen

Appendix D

LIST OF VILLAGE OFFICIALS NAGU CENSUS DIVISION

(a) LULUAIS

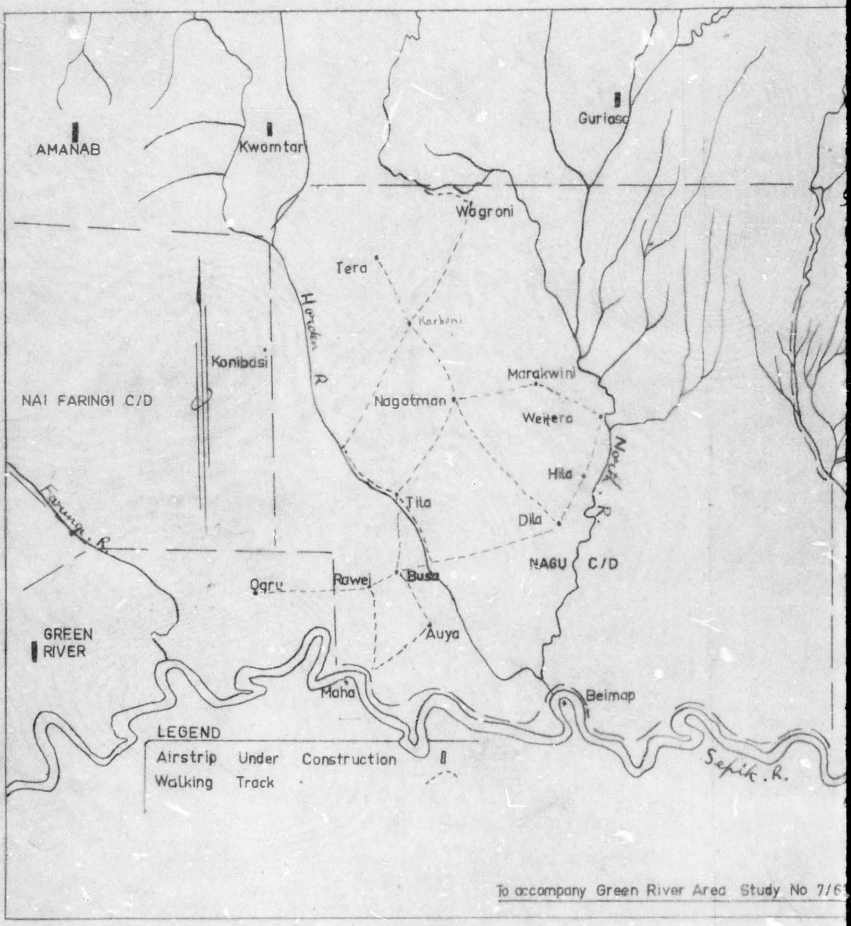
Village	Name
AUYA	LAI/KARINU
BUSA	KIREIPO/MAUI
DILA	WAPIA/MUKOI
HILA	DILABIA/DEREI
KARBONI	MAKABU/SIPAIA
MARAKWINI	KANIKO/ONORO
NAGATMAN	MAKU/YEMANI
RAWEI	WARU/PANOU
TERA	TINIAU/MIAKU
TILA	NOGEI/KAMURI
WAGRONI	DIDABO/SUAKO
WEITERA	SEKUANI/DILABO

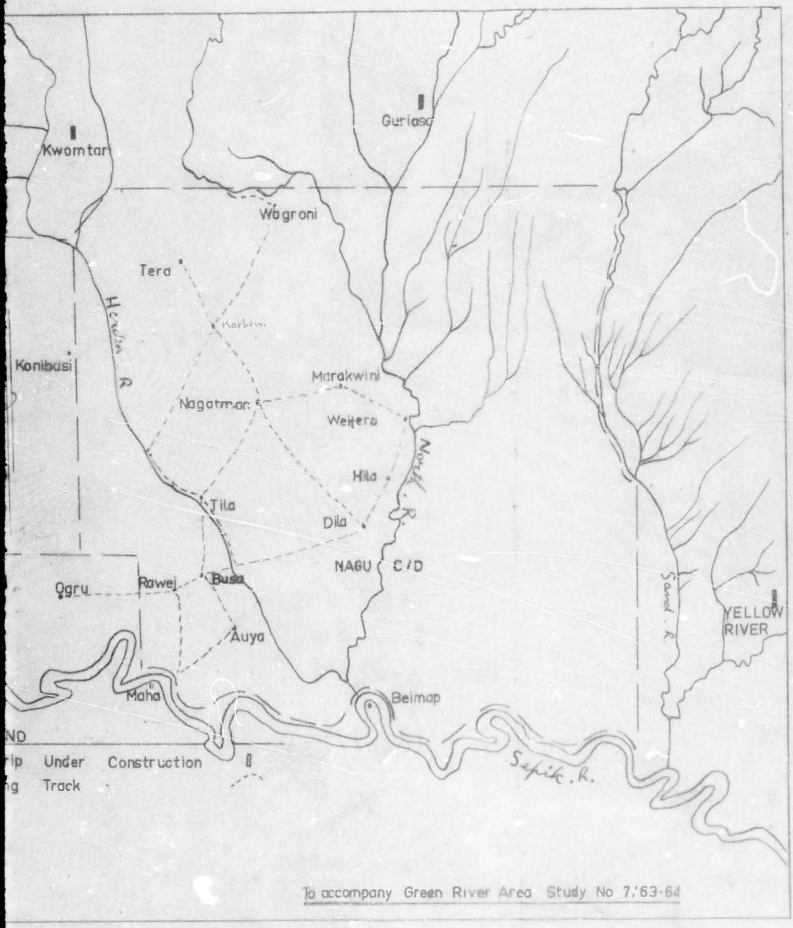
(b) TULTULs

Name.
TINAU/MARAI
YIMI/DEPA
SEGAI/YEI
KAIKO/ASELI
MARAI/SEMARU
YEFI/AKAI
TIREI/AFIAU
DIRIMIA/WARA
--
DIMEI/SAGI
TOTOBAI/MAGIRI
--

Due to the lack of contact the writer has had with the Village officials in the Census Division, no remarks about individual ability of officials can be made.

It was noticed that generally the officials were not well acquainted with functions as officials, this is due to the lack of continued contact with the Administration. The sphere of influence of any individual official appears to be strictly limited to his oen group.


AMANAB
Kwomtar
Guriasa
Wogroni
Tera
Karbini
Horden R.
Konibasi
NAI FARINGI C/D
Marakwini
Nagotman
Weitera
Hila
Nock R.
Tila
Dila
Faring R.
NAGU C/D
Qgru
Rawej
Busa
Auya
GREEN RIVER
Maha
Beimap
Sepik R.
LEGEND
Airstrip Under Construction
Walking Track
To accompany Green River Area Study No 7/6



To accompany Green River Area Study No 7, 63-64