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PATROL REPORTS

DISTRICT: CHIMBU

STATION: Kerowagi

VOLUME No: 9

ACCESSION No: 496.

1969 - 1970

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Papua New Guinea Patrol Reports

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PATROL REPORT OF: KORDWAGI - CHIMBU B187

ACCESSION No. 496

VOL. No: 2: 1969-1970. NUMBER OF REPORTS: 1

9

[illegible]

CHIMBU PROVINCE

KEROWAGI

1969-70

2-1969/70

H.F. SABBEN

EAST KORDONIGL C/D.

SDO Koroia
file



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of **CHIMBU** Report No. **2** **1969/70**

Patrol Conducted by **H.P. SARBEN A.D.O.**

Area Patrolled **EAST KORONIGL CENSUS DIVISION**

Patrol Accompanied by Europeans **G.P.R. J. Pomra. S/I Davis**

Natives **Interp. Uka Houle Consts. Nagoni, Ratu**

Duration—From **6/1/1969** to **10/1/1969**

Number of Days **4**

Did Medical Assistant Accompany? **No**

Last Patrol to Area by—District Services **/** **/** **19**

Medical **/** **/** **19**

Map Reference **1**

Objects of Patrol **Census Revision and Rewriting Census Books.**

Director of District Administration,
PORT MORESBY.

Forwarded, please.

/ **/** **10**

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 **...**

Patrol Diary.

6.1.69 1045-1145 From Kundiawa to Krowagi by car with A.D.C.
L. Hanson. Heavy rain.
1300-1500 Organizing patrol gear and transport
1500-1545 By car to Denge Resthouse
Set up camp. Slept Denge

7.1.69 0900-1800 Census revision and Co-op share capital collection
Two sub-clans and two court hearings.
1800-2030 Rewriting of Census books. Slept Denge.

8.1.69 0900-1645 Census revision and share capital collection.
Three sub-clans completed before rain set in.
1645-2000 Rewriting census books. Slept Denge, after
attending "Kariem Leg" ceremony at local village.

9.1.69 0830-1515 Census revision and Co-op share capital collection
1530-2000 Two court hearings and rewriting of Census books.

10.1.69 0830-1500 Census revision and share capital collection
for Co-op.
1500-1745 Returned by car to Krowagi and then to Kundiawa.

seriously, all because the people of the area were not
convinced that the patrol was really for the people and not
the police.

Notes:

Almost all the men own rifles and the people are a
whole lot better off. Although they were all rather reluctant
to give up their money in the first place, in all fairness
to them I felt that they did not understand fully the workings of
the money system and we could not see what or how it would benefit
them, and so this could have been the reason behind their reluctance.
As soon as they saw that the patrol had been visited by a police
officer who explained the people in the language of their own
and the fact that the patrol is a police unit and that the
patrol was really for the people and not the police, they
were extremely happy about the patrol.

The local Government Committee were immediately visited
and arranged for the people to be taken to the
patrol as soon as possible and that a police officer from the patrol
should visit the people to explain to them the work of the patrol
and that it is a police unit, and was very much appreciated
that if the A.D.C. Frank Brown had not been present at the time.

An inspection of the work of the patrol was made
and the fact that a few more people had joined the
patrol was noted. The patrol was very much appreciated
and the people were very happy about the patrol. The people
of the patrol were very happy about the patrol and the
patrol was very much appreciated. The people were very
happy about the patrol and the patrol was very much
appreciated. The people were very happy about the patrol
and the patrol was very much appreciated. The people were
very happy about the patrol and the patrol was very much
appreciated.

The people and children of the patrol were very happy
and the patrol was very much appreciated. The people were
very happy about the patrol and the patrol was very much
appreciated.

Remarks and Remarks

In the vicinity of the patrol house was a primary school
and also a primary school. The school was very much
appreciated. The students of the school were very happy
about the patrol and the patrol was very much appreciated.
The students of the school were very happy about the patrol
and the patrol was very much appreciated.

(11) Situation Report.

General Introduction:

The aim of this patrol was to carry out a Census of the East Koronugi Census Division and also to recruit share capital for the Chimbu Coffee Co-operative Society.

Unfortunately, I was withdrawn from the patrol, along with the other normal police escort from the patrol, after only four days, as the District Commissioner felt that the presence of uniformed police during a share capital recruitment campaign could be misconstrued.

During these few days we slept at the Denge rest house whilst a census was taken of the various sub-clans of the Dage clan.

This rest house is in the near vicinity of the Highlands Highway, which runs through the centre of the area, so that on the whole the people are relatively sophisticated and most are pidgin speakers.

Political:

The Local Government Councillors I met took their job seriously, and because the people respected their authority the councillors were a great help in "lining" the people during the census.

Social:

Almost all the men own coffee trees and the people on a whole seem quite wealthy, although they were all rather reluctant to part with their money to purchase co-op shares. In all fairness to them I feel that they did not understand fully the workings of the co-op society and so could not see what or how it would benefit them, and so this could have been the reason behind their reluctance. As proof of this, after our patrol had been visited by a co-op officer who lectured the people in the workings of their society, and the need to support it by buying more shares and selling their coffee exclusively to co-op coffee buying cars the people became more enthusiastic about buying shares.

The Local Government Councillors were immediately onside and harangued the people unmercifully, which in turn made the people so enthusiastic that when a coffee buyer from the Wahgi Valley took this inopportune moment to arrive on the scene the local people descended on them in a mob, and may have seriously manhandled them if the A.D.C. Frank Sabben had not been present at the time.

An indication of the wealth of these people can be gained from the fact that a few weeks before the patrol they held a sing-sing/pig killing for a neighboring group of people at which approximately two thousand pigs were killed during the space of two days. Also, they brought gifts for us as each "line" came up to be censused, each councillor exclaiming his people for the poorness of their gifts, and explaining that the reason for this was the recent sing-sing. Gifts from one of these sub-clans, none the less, included half a dozen fowls, vegetables, tinned soft drink, sugar, biscuits and fire-wood.

The roads and bridges in the area appeared to be in good condition, and the rest house at Denge had just been newly constructed.

Education and Health:

In the vicinity of the rest house was a primary "T" School and also a Lutheran Mission Bible and Secondary School at Kewamugi. The students for the Lutheran Mission secondary school are brought from all over the Chimbu district.

There is a medical Aid-post adjacent to the rest house at Denge, and the aid-post orderly took the opportunity of checking all the people when they came to the rest house for census.

The health of the people is good and the natural birth rate in the census division has increased by 3.66%.

The staple diet of the people is Kau-kau as in other areas of the Chimbu district, but this is supplemented by fish etc. bought in local trade stores with money gained from cash crops of coffee and tobacco.

Missions:

There are three mission in the East Korinigi Census division; Roman Catholic, Lutheran and Seventh Day Adventists.

Cult and Unrest:

There is a fair amount of unrest in this area, which originated in 1967 on the border between the Chimbu District and the Western Highlands District.

When the ^{new} border was set down by the administration in 1967 an argument developed between the Dage clans of the Chimbu and the Danga clans of Mendugl, in the Ming Sub-district. Formerly these group had been on the best of terms with gardens in each others area, and intermarriage between the two. This argument, which is believed to have started over land rights flared into open warfare. In the ensuing fight two Mendugls were killed and a large number on both sides were injured.

The ill feeling arising from this affair has continued and it appeared that there was a danger of it coming to a head at the time of the sing-sing/pig-killing mentioned earlier in the report.

There are conflicting reports as to the reason for the unrest arising from this pig-killing. Some say that the pig-killing was ~~staged~~ staged as recompense for the killing of the two Danga while others say the sing-sing/pigkilling was shared between the Dage who did not take part in the fighting and the Danga whose men were killed.

I personally favour the former opinion, but regardless of what the details are, there is still a feeling of unrest in this area.

Another cause of strife which is becoming more and more common, not only in this area but throughout the whole of the Chimbu District is a form of neo-prostitution which many women are following.

They leave their original husband and move in with some other man who takes their fancy. They live with him for a length of time, accepting presents etc. and then when interest cools move on to another accommodating male. The only retribution the male victim has is physical action against the woman, which leaves him open to the full process of the law. He could lay an information against his wife for adultery, but this involves a loss of face, which the majority would do anything to avoid.

Whilst at this rest house a "Carry Leg" ceremony was held at the local village at which we were able to attend.

A "house-man" is chosen and the men and girls taking part attend in full ceremonial dress. The men sit in a circle facing outwards. Generally there is a fire burning in the centre of the circle to provide a little light. The women then pair off with the men, sitting in an outer circle facing in towards their partner. All the girls taking part are unmarried and above the age of puberty

(over-

The partners sit cross-legged with their knees touching and hands in laps. A leader starts chanting and everybody joins in. While chanting the men and girls sway towards each other and back again. Some of the girls wear their bird of paradise plume hanging forward over her face so that as she swayed towards her partner the plume would brush his face.

They continue in this manner for about two minutes, still chanting, and then as a climax each couple leans towards their partner with their face pointing in a similar direction and press their cheeks together. Then without allowing their faces to lose contact they quickly turn their heads together, so that their noses then opposite cheeks are touching, or rather, pressed together. They continue this rapidly and vigorously for a short time, and often the girl would grab the man firmly on his one, and sometimes both shoulders, depending on how intimate or passionate she felt with this particular partner.

I asked one of the natives who was a spectator in the house to translate for me what they were chanting. He translated their words into pidgin, but with the noise of the chanting it was difficult to catch what he was saying, but the essence of it is similar to the following:-

1st Chant:- Call (or make) the waters(?) to come down on the girl/woman and her house so that she will be good.

(repeated)

2nd Chant: The house that the girl/woman lives in is good so the woman will be good.

(repeated).

3rd Chant:- I (the man) am out in the bush hunting and I am coming to you; so make some good food for me.

(repeated)

4th Chant: You are tormenting me tonight. You have been walking round the village showing off and saying how good (passionate, sexy) you are, and now you're playing hard to get.

(repeated)

Whilst chanting the partners sway back and forth towards each other (their partner) wobbling and shaking their heads, but when they begin face-rubbing they stop swaying, etc. The face contact is so vigorous at times that I am sure only a chimu face and nose could withstand the punishment.

When taking a breath between lines in the chant they all inhale with the bottom lip tucked behind the upper teeth so that their breath hisses in. The significants of this I was unable to ascertain.

When the full chant is finished the men then rise and all move to the right to the next girl, whereas the whole chant starts over again.

This goes on for hours until every man has got to know to every girl, and vice versa then everybody stands up and the girls then choose the man she likes best.

The partner then sit down side by side with their legs and entwined holding hands and the girls begin a soft, high pitched keening sound, breaking the sound up by working their tongue back and forth quickly across parted lips. The partner then start rubbing noses softly together.

This continues for some time until the various partners become intimate enough to be stimulated to find some nice quiet house in which to spend the remainder of the night in.

In this area, apart from the nose rubbing, no real intimacies take place in the ceremony itself, but in other areas the climax of the ceremony is far more lascivious.

Conclusions:

Although the situation probably would not vary greatly in other areas of the East Koroia Census Division this report can only be held good for the area in the vicinity of the Denge rest House. Also, not as much time was available to spend with the people because of the necessity of spending all the evenings rewriting the census books after spending all day censusing and holding courts.