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PATROL REPORTS

DISTRICT: EAST SEPIK

STATION: DREIKIKIR, 1963 - 1964

Original documents bound with reports
for: Wewak, volume 14.

Papua New Guinea Patrol Reports

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PATROL REPORT OF: WEWAK - YANGORU & DREKIKIR F.S.P.
 ACCESSION NO. 496
 VOL, NO: 1A : 1963-64 NUMBER OF REPORTS: 5

REPORT NO	FOLIO	OFFICER CONDUCTING PATROL	AREA PATROLLED		MAPS/PHOTOS	PERIOD OF PATROL
] WEWAK.						
1	20 OF 1963-64 1-18	N.W. LEVI APO	WUVULU ISLANDS		19	11.10.63-14.1.64
] YANGORU.						
2	5 OF 1963-64 19-33	J.K. NALAU APO	YANGORU CEN. DIV.		19-20	13.3.64-9.4.64
3	7 " " 34-47	J.K. NALAU APO	WINGEI CENS DIV.		20	25.5.64-30.9.64
] DREKIKIR						
4	2 OF 1963-64 48-67	I.B.D. FIELD P.O	GAWANA CENS DIV.		20	MAP. 13.5.64-1.6.64
5	1 " " 68-81	G.J. MCINTYRE P.O	URAT, URIM, KOMBIO, GAWANAA, & WAM CEN		20-21	MAP 1.10.63-29.1.64

[Volume 14]

PATROL REPORTS SEIK DISTRICT

WEWAK

YANGORU

DREIKIKIR

1963/64

<u>Patrol No.</u>	<u>Officer Conducting Patrol</u>	<u>Area Patrolled.</u>
<u>WEWAK</u>		
20-63/64	N.W. Levi	Wuvulu Islands
<u>YANGORU</u>		
5-63/64	J.K. Nalau	Yangoru Census Division
7-63/64	J.K. Nalau	Wingei Census Division
<u>DREIKIKIR</u>		
2-63/64	J.B.D. Field <i>OK</i>	✓ Gawanga Census Division
1-63/64	G.J. McIntyre <i>OK</i>	✓ Urat, Urim, Kombio, Gawanga and Wam Census Divisions

Amount
Returned
to Store

OK



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of SEPIK Report No. DEEKIKIR No. 2-63/64

Patrol Conducted by J.B.D. Field Patrol Officer Gd.I

Area Patrolled GAWANCA CENSUS DIVISION

Patrol Accompanied by Europeans Nil

Natives 3 Members of the R.P. N.G.C.

Duration—From 12/5/1964 to 1/6/1964

Number of Days 21 (Twenty one)

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services 15/1/1964

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

Map Reference

Objects of Patrol Collection of Tax; Census Revision; General Administration

Director of Native Affairs,
PORT MORESBY.

Forwarded, please

20 1/10/1964

C. W. A. J. Ford
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 £.....

67-8-101

24th November, 1964

The District Commissioner,
Sepik District,
WEWAK.

PATROL REPORT NO. 2-1964/65 - DREIKIKIE


Receipt of the abovementioned report and accompanying comment is acknowledged with thanks.

I am pleased that the unrest in the Bongos area has now died down and that the inhabitants are spending a considerable amount of time working in their coffee gardens.

I am sure the activities of the Agricultural Field Worker in the area will channel their activities into more productive lines than minor cult movements.

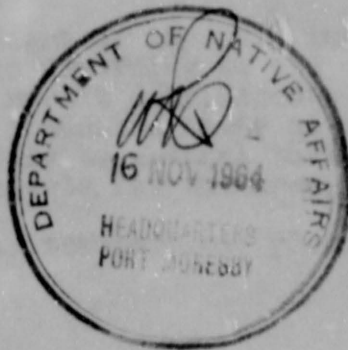
Tell Mr. Field to ask the cult leaders publicly to permit him to join them in their search for cargo and learn from them the skills necessary to ensure its appearance. Tell him to ensure there is a good crowd present when he makes the approach.

I am sure you will find that such action will lead to the embarrassment of leaders or potential cultists thus weakening any movement.


(J.K. McCarthy)
DIRECTOR

67-8-191 (19)

JBDF/



67-3-7/544

Patrol Post,
DREIKIKIR,
Sepik District

16th September, 1964.

The District Officer,
North Sepik District,
WEWAK.

DREIKIKIR PATROL REPORT No.2 - 1963-64.

Please find enclosed, the above mentioned report.

The delay in submitting the report was due to the fact that I had received instructions to give full priority to the tasks of purchasing land for the Administration at Dreikikir, and also to investigate fully the possibility of moving the Dreikikir Hospital to a more suitable site.

This second task necessitated my personal inspection and measuring of sites suggested to me by the local inhabitant. As many of these sites were a considerable distance from the station a considerable amount of time was spent carrying out this task.

BONGOS CULT ACTIVITIES :

The situation in the BONGOS area is now reasonably stable. The boxes and the houses which were used in the cult have either been removed or left to rot.

The village conditions have been markedly improved and the inhabitants have been spending a considerable amount of time working on their coffee gardens. Upon my return to the station from patrol I despatched the Agricultural Field Officer to the area, and he spent two weeks in the area advising the inhabitants of all the aspects of coffee production.

I have had numerous inhabitants from the area come to the station at various times, and have lectured them on all the aspects of Administration Policy, and the necessity for them to become more interested in economic development.

A member of the R.P. & N.G.C. Detachment has been visiting the area regularly, with a result that a considerable number of minor complaints have been brought before me. This in itself helps to alleviate the unrest in the area. Usually the complaints would remain unsettled until a patrol visited the area, or else the unsatisfactory practice of village officials settling disputes would be carried out.

I re-visited the area on the 29th July, 1964, and at that stage, from all outward appearances, the cult had been abandoned. I would not say that the interest had died completely, but rather the inhabitants wished to impress me that they had given the cult away so that there would be less chance of punishment for them.

Although the present cult doctrine has been abandoned in so far as the implements used in the cult have been removed, cult thinking is inveterate in the area and can break out at any time. Because of this I have had the R.P. & N.G.C. member visiting the area regularly, and I intend visiting the area again in the near future.

The leaders of the cult including KAMALKO of BONGOS village have been reporting to the office at various intervals to inform me of recent developments in the area. This group appears to have abandoned their activities for the time being, and I am attempting to channel their influence in the area into more savoury projects for the area.

For your information, please.



(J.B.D. Field)
OFFICER-IN-CHARGE.

17

DREIKIKIR PATROL No. 2 - 1963/64

PATROL DIARY

Tuesday, 12th May 1964.

Deparred for Tauhimbier Village in the Gawanga Census Division. Arrived 1230 hours. Heavy rain throughout the afternoon. Road site inspected. Remained overnight.

Wednesday, 13th May, 1964.

Tax/census and inspection of Tauhimbier and Tauhundor Villages. Talk on economic development and Native Local Government Councils given - general discussion. Remained overnight.

Thursday, 14th May, 1964.

Proceeded to Kubriwat Village - tax/census and inspection carried out. Talk on economic development and N.L.G. Councils given. General discussion concerning village conditions and the advantages of Aid Posts. Statistics compiled. Remained overnight.

Friday, 15th May, 1964.

Departed for Bongos Village - 2 hours walking. Tax/census and inspection carried out. Talk given concerning the recent outbreak of cargo cult activities in the area. Nearby Catholic Mission station visited. Remained overnight.

Saturday, 16th May, 1964.

Departed for W'haukia Village - tax/census and inspection. Deputation from surrounding villages suggested the possibilities of a road link with either NUKU Patrol Post or Dreikikir. Discussion held on possible sites for a road link between the area and Dreikikir, economic development and N.L.G. Councils. Statistics compiled. Remained overnight.

Sunday, 17th May, 1964.

Statistics compiled. Further talks with groups of people from the surrounding villages concerning the cult activities. Remained overnight.

Monday, 18th May, 1964.

Departed for Wesambu Village - tax/census and inspection. Minor complaints and enquiries settled. Returned to W'haukia Village. Statistics compiled. Investigation of the origin of the cargo cult activities in the area. Remained overnight.

Tuesday, 19th May, 1964.

Departed for Kuatengisi Village. Cargo direct to Kuyor Village. Tax/census and inspection of Kuatengisi Village. Talk given on economic development and N.L.G. Councils. Investigations of the rumours of cargo cult activities. Continued to Aucheli Village - inhabitants of Aucheli and Sauki Villages assembled. Tax/census and inspection of both villages. Minor complaints and enquiries settled. Instructions given for improvements to be made to the village conditions. Continued to Kuyor Village. Remained overnight.

Wednesday, 20th May, 1964.

Inhabitants of Kuyor and Wesor Villages assembled - tax/census and inspection carried out. Investigation of cult activities continued. Minor complaints and enquiries settled. Talk given on economic development and N.L.G. Councils. Remained overnight.

Thursday, 21st May, 1964.

Departed for Fvmatumbu Village (Known generally as Mamsi), - tax/census and inspection carried out. Minor complaints and enquiries settled. Cult activities investigated. Instructions given to improve village conditions. Talk given concerning economic development and N.L.G. Councils. Remained overnight.

Friday, 22nd May, 1964.

Departed for Akasame No.2 Village. Tax/census and inspection of Amasei and Akasame No.1 Villages carried out on way th Akasame No.2 Village.

Tax/census and inspection of Akasame No.2 Village. Minor complaints and enquiries settled. General discussion concerning general conditions in the area. Coffee gardens inspected. Site of proposed South Seas Evangelical Mission station inspected. Remained overnight.

Saturday, 23rd May, 1964.

Departed for Bongoimasi Village - tax/census and inspection. Minor complaints settled. Talk given on the various aspects of Administration work in the area. Continued to Abegu Village - tax/census and inspection carried out. Minor complaints and enquiries settled. Instructions given to improve village conditions. Continued to Masalaga Village - tax/census and inspection. Minor complaints settled. Talk given concerning economic development, improvement of village conditions and N.L.G. Councils. Remained overnight.

Sunday, 24th May, 1964.

Statistics compiled. Remained overnight.

Monday, 25th May, 1964.

Departed for Daina Village - tax/census and inspection. Talk given on general conditions in the village and area generally. N.L.G. Councils discussed. Remained overnight.

Tuesday, 26th May, 1964.

Departed for Nunguaia Village - tax/census and inspection. Minor complaints and enquiries settled. N.L.G. Councils and problems associated with economic development discussed with the inhabitants. South Seas Evangelical Mission Station visited. Continued to Weigor Village. Statistics compiled. Remained overnight.

Wednesday, 27th May, 1964.

Aid Post between Nunguaia Village and Weigor Village inspected. Inhabitants of Weigor Village assembled - tax/census and inspection. Coffee gardens inspected. Discussion concerning economic development and N.L.G. Councils. Departed for Yubanakor Village. Inhabitants of Yubanakor No. I Village assembled - tax/census and inspection. Minor complaints and enquiries settled. Instructions given to improve village conditions. Information obtained on the tambaran cult in which the village was participating. Remained overnight.

Thursday, 28th May, 1964.

Inhabitants of Yubanakor No. 2 and Apangai Villages assembled - tax/census and inspection. Further instructions given to improve village conditions. Talk given N.L.G. Councils and the selection of a site for a road link with the main Maprik/Dreikikir Road. South Seas Evangelical Mission Station visited. Minor complaints and enquiries settled. Remained overnight.

Friday, 29th May, 1964.

Departed for Asanakor Village - tax/census and inspection. Minor complaints and enquiries settled. Sites for possible road link inspected. Continued to Inakor Village - tax/census and inspection. Discussion concerning economic development and N.L.G. Councils. Instructions given to improve village conditions. Statistics compiled. Walked to main Maprik/Dreikikir Road to inspect sites for proposed road. Remained overnight.

Saturday, 30th May, 1964.

Departed for Apos Village - tax/census and inspection. Minor complaints and enquiries settled. Discussion concerning general conditions in the village economic development and N.L.G. Councils. Statistics compiled. Remained overnight.

Sunday, 31st May, 1964.

Further inspection of likely sites for a road. Inspection of coffee gardens. Remained overnight.

Monday, 1st June, 1964.

Returned to Dreikikir Patrol Post.

END OF DIARY.

INTRODUCTION.

The patrol was carried out in the Gawanga Census Division for the purpose of the collection of personal tax, census revision and general administration. Discussions were also held on the introduction of a Native Local Government Council and the people's views obtained. The information gained during these discussions will be dealt with in this report and shall also be dealt with in a survey report for the complete DREIKIKIR area when the remaining census divisions are patrolled in the near future.

The Gawanga Census Division lies to the South West of DREIKIKIR Patrol Post and consists mainly of small broken ridges which tend to become more undulating towards the south in the Nunguaia/Weigor area. The area is well covered by large timber areas and secondary growth and there appears to be very little possibility of land shortage in the area for some years to come except in the Bongos area where a greater proportion of the population is found in close proximity to each other. There are four main rivers and creeks in the area - the BONGOC River on the western extremity, the MIHAMBON River on the eastern extremity and the KORP and TUNKARON Creeks lying in the middle.

The area is considered the most backward in the Dreikikir area and probably the whole Maprik Sub-District. According to Village Books (dating from 1946) there have been thirteen D.N.A., officers in the area post war and five or six P.H.D., officers. The area was visited last by a D.N.A., officer from Dreikikir during the Political Education Programme in January (Dreikikir Patrol No. 1-63/64). The previous routine tax/census patrol was carried out during August, 1962.

RECEPTION OF PATROL.

The patrol was received in most of the area with very little interest. Although most villages had made some preparations to receive the patrol in so far that they had the rest houses ready, the village conditions were generally in a very poor state. There was no open hostility towards the patrol but the inhabitants appeared to be only prepared to do what they were instructed to do by the patrolling officer and this was carried out reluctantly. This had not been the situation when I visited the area in 1962.

The discussions held with the inhabitants concerning the need for improved village conditions, the necessity for them to take advantage of the medical facilities and the necessary instructions to rectify these matters were received with very little enthusiasm - less than usual.

This unwillingness to co-operate with the Administration could most likely be accounted for by the fact that a cargo cult was developing in the BONGOS - Fumatumbu area. This shall be explained in the Native Situation section.

In the Yubanakor area the people had made no preparations whatsoever, although they had been informed twice that the area was to be patrolled - once three weeks before and a week before the patrol actually commenced. The inhabitants gave no reason for their unpreparedness. In this case tambaran cult ceremonies were being carried out.

In general it could be said that the reception given the patrol by the inhabitants was not all it should have been and this was an indication of the cargo cult at Fumatumbu Village, the tambaran activities at Yubanakor Village and the many rumours which were circulating concerning the newly introduced House of Assembly.

NATIVE SITUATION.

The native situation in the area was not satisfactory and it is intended that a patrol shall re-visit the area in the near future. Members of the R.P. & N.G. Constabulary shall be visiting the area during the interim period to keep a check on the situation.

The first sign of an unsatisfactory native situation in the area was the poor reception of the patrol and the exceptionally poor conditions in the villages.

The patrol received rumours of cargo cult activities when in

NATIVE SITUATION (cont).

Kubriwat Village. The rumours suggested that AKOLASA, the luluai of KUYOR Village was attempting to revive interest in a cargo cult based on a similar cult he was involved in during 1959 and for which he was subsequently imprisoned for five months. This cult had organised prostitution in the area and the new cult was supposedly based on the same idea. The interest had been revived after some men from Kuyor Village had heard that the men of Duman Village in the Urat Census Division had been obtaining money by forcing their women into prostitution.

A meeting was supposed to have been held in the area with an inhabitant of Bongos Village, one KAMALKO presiding. This meeting was originally called by some men returning from a course at Rainyik Agricultural Station, to try and encourage the inhabitants to participate in cash cropping. During the course of the meeting the matter of the re-introduction of prostitution was brought up and according to the rumour KAMALKO was the keenest supporter. KAMALKO was involved in a cargo cult in 1956 when a Catholic Priest was assaulted and KAMALKO received six months imprisonment for his part in the cult. Since then his name has been connected with cult activities but there have been mainly rumours and upon investigation nothing has proved.

Upon arriving at Kuyor Village and Bongos Village I investigated the matter but nothing could be definitely proved. Upon a visit to the Catholic Mission Station at Bongos, the Priest there informed me that he too had heard the rumours about the cult and the meeting, but, had heard later that another meeting had been called and it had been decided not to commence the cult as the patrol was shortly to arrive in the area.

It was later reported that a man called WAIMGORMEI had started a cult in Fumatumbu Village. This cult followed the same lines as the 'BOKIS' cult in the Wosera/Burui areas. The inhabitants of some eight villages in the Bongos area bought suitcases or boxes and put them in houses which were built in the bush near Fumatumbu Village. The money was going to come up in the boxes according to the cult doctrine. Here again Kamalko is reported to have been the first to take to the idea and place his box in the house. Waingormei also incorporated into the cult the use of a book - a volume of the Reader's Digest from which he claims he was able to obtain his information concerning the cult doctrine - he is illiterate.

At that stage no unsavoury rites were associated with the cult and its effect upon the people was that, because of their belief (or hope) in the success of the cult, they had neglected their villages. It appeared that Waingormei was not making any money from the cult. He had recently returned from working on a plantation on New Ireland and appeared to have picked the idea up on his return from there. There were Wosera and Maprik men working on the same plantation as he was and it is likely that he may have heard something from them concerning the cult.

The Catholic Priest at Bongos had evidently heard from one of his catechists that the cult had been started. It should be noted that all these had bought suitcases to participate in the cult. He had been using his influence to get the people to stop the cult, which they had apparently done when I had arrived. The cult had only been functioning about a week or so.

The cult-leader WAIMGORMEI had become afraid that word would reach Dreikikir and that action would be taken against him, so he informed the people to take back their cases and boxes. Naturally the people were rather hostile to this suggestion because of the expense they had gone to, to buy the suitcases and they threatened him with sorcery and violence. They refused to take back the boxes, saying that they 'realised' they had made a mistake, so the boxes could stay in the houses and rot. To my mind I feel that at the back of this reason is the fact that the people don't wish to take back the boxes as they feel that there is some truth in the cult.

Upon investigating the matter further it appears that there may be a connection between this cult and the reported cult-activities around the SAIM area in the NUKU area. A name which heard occasionally in connection with the Saim cult activities was TOMASAMBU. This matter shall be taken up with the officer at NUKU.

As the cult appeared to be waning I have taken no action against WAIMGORMEI or the other participants, but all, especially WAIMGORMEI were warned against commencing new cult-activities. WAIMGORMEI was worried about the retributions that would be dealt to him by the hostile inhabitants (for either not carrying on with the cult or for their loss of face and money for being involved in the cult) and he was told that this was his own doing but should the people try to force him to continue with the

with the cult, he was to report to the Dreikikir Patrol Post.

As with most cult cases it is difficult to give the correct decision as to what punishment or adjustment should be made, because to have the ringleaders punished and the boxes destroyed would only give prestige to the leaders and force to the arguments of all cargo adherents. As in most cases the idea was that the inhabitants' ancestors were sending all the cargo to them, but the Europeans were stealing it, before it reached them. So to openly ask them to remove or destroy the boxes would probably have been interpreted by the people as the Europeans were again removing their chances of getting cargo.

I spoke to the inhabitants at length, advising them of the progress in other areas and of the possibility of a Native Local Government Council into the Dreikikir area, and the necessity for them to begin or increase their interest in cash-cropping and the other benefits offered by the Administration, such as Aid Posts. Instructions were given to begin work immediately upon improving village conditions. I also arranged for groups to come to Dreikikir where they would be shown what was being carried out on and around the station and also for talks with the agricultural Field-Worker, on cash-cropping.

In the case of YABANAKOR people who were participating in the tambaran activities, the inhabitants were informed that these activities could not be allowed to interfere with the health and general condition of the village. They were warned that action would be taken against those who continued to neglect their area or village.

I intend spending some time in the search of sites for a road from the BONGOS area to Dreikikir. I have walked over some prospective sites and in the next three months I will have the people themselves cut some paths along some of the connecting ridges. Because of the isolation and what appears to be a natural tendency towards cult-activities it is imperative that these people be linked to Dreikikir by a vehicular road so that cash-crops and other economic developments may be increased.

KAMALKO, WAINGORMEI and AKOLSA now appreciate the fact that they are being closely watched and, I hope, realise that their future indulgence in such activities shall bring punishment for them.

Various rumours concerning the House of Assembly and the local Member were circulating in the area. These were not of a serious nature but were still having an unsettling influence in the area. The rumours mainly concerned 'Promises of Cargo' supposedly made by the local Member, and of the power he would have once he returned from Port Moresby. These rumours originated from the BRUGUM area, where the Member was residing at the time.

The inhabitants, especially of the NUNGUAI/WEIKOR area also expressed their dissatisfaction with the S.S.E.M. for influencing them to vote for the local Member, for whom, so the local inhabitants claim, they wouldn't have voted, except for the influence of the Mission. The inhabitants claimed that promises of rewards had been made, but, as these didn't eventuate, they were rather dissatisfied. This, coupled with rumours that some catechists had told the people that husbands and wives should only sleep together once a week because this was laid down in the Scriptures. Also the S.S.E.M. is supposed to have asked the people to donate to the Mission most of the money they received for the sale of land to the Administration for the Wosera Resettlement programme, as it was considered a sin for the people to have excessive amounts of money, and their donations would be considered an offering to God.

All the above-mentioned complaints were brought to me at Nunguai'a and Weikor. When asked if the Europeans in the Mission had actually made any of the above statements, the people replied that rumours had begun with the native-catechists and some of those who had been accepted into the Church.

The inhabitants were informed that the Mission in all the above cases did not have the sanction of the Administration and could not enforce any of the statements. They were also advised that to accept everything that was rumoured to be said by catechists was unwise as they had no real training and were generally the instigators of most of the trouble involving Missions and the Inhabitants.

I am uncertain if any of these rumours are originating from the Mission staff itself, but tend to believe that it all arises from the ambiguous phraseology of their teachings. Much of their doctrine centres around the return of Christ and the reward that shall be given to all believers. Naturally this is misconstrued very easily, and the people get the idea of the 'reward' being of a materialistic nature, which is very acceptable to the cargo-cult doctrine, which is inveterate in their minds.

In general the area was unsettled and it is intended to visit the area again in three months time. I shall also visit the area in the near future to inspect prospective sites for a vehicular road. I intend to have the Agricultural Field Worker from Dreikikir and his line of Farmer-Trainees visit the area on my return to the station.

Villages and Village Officials.

As mentioned above most of the villages were in a very poor state and instructions had to be given for this to be rectified. The village officials were instructed to make use of their powers insofar as village conditions were concerned and were told to report their villages' progress in improving their conditions.

Generally the water-supply in the area is reasonably good. Most water is carried in bamboo and is collected from small streams. Only in very dry periods is the water collected from sago-seeps.

Most of the village-officials are of mediocre capabilities and are generally carrying out their functions to the best of their abilities.

AKOLASA, luluai of KUYOR village was rumoured to have been involved in cargo-cult activities but as in 1962, no proof of these rumours was found in an investigation, at least not to the extent where action could be taken.

SANGILASA/NUNKUPMET, tultul was given a probationary promotion to the position of luluai of the BONGOS village and KUMALKO/SUARBA was given the position of tultul. The above-mentioned Kumalko is not the same person who is mentioned in the native situation section as being involved in cargo-cult activities. The question of filling the position of luluai for BONGOS village was mentioned in Dreikikir patrol Report No. 2 1961-62. A previous officer appointed to luluai the KUMALKO who was involved in the 1956 cargo-cult but on being informed of KUMALKO's previous activities removed him from the position. This was done in 1960, and since then the position had been filled officially left vacant but unofficially KUMALKO still held the position and wielded his power rather vigorously. He was still acting in this position on my arrival, saying, when questioned, that he thought he was still luluai, as no other person had been marked to take the position. This understanding has now been rectified.

Although not holding any official position in the village KUMALKO has an alarming amount of influence in the village and also the area. Although the people dislike him considerably, as shown by the number of unofficial complaints made against him by all the other inhabitants, these complaints are seldom reported and because of this it appears that the basis of this influence is fear.

I have tried to divert this fellow's vigour, influence and ambitions into more savoury channels and have suggested that he help the people in the BONGOS area to try and find a site for the proposed road. Only a short time later I heard the rumours of his being involved in the cargo-cult at MAMSI and KUYOR.

AGRICULTURE.

Attached appendix 'D' gives the coffee statistics for the area. Except for DAINA, NUNGUAI'A WEIKOR the cash-cropping is stagnant and what there is is chaotic. In some of the areas and gardens inspected it was found that the coffee seedlings in the nursery were ready for transplanting before the shade-trees were, in some cases, one foot high. In some cases the nurseries were planted before the actual coffee-garden sites were prepared. Where this occurred I tried to arrange for the seedlings to be sold to other villages who had shade-trees at the necessary stage for the transplanting of the coffee.

The Agricultural Field Worker from Dreikikir will be sent to the area on my return to the station and he will give instructive talks to the inhabitants at night during his stay in the area so that they may be more conversant with all aspects of coffee-growing. The people require a thorough education in the methods of coffee processing, because at the moment, they are completely ignorant of hulling and drying.

The main obstacle lying before the idea of trying to increase cash-cropping in the area is the fact that there is no vehicular road. Any enthusiasm which may be aroused shall not be enduring if the people find they have to carry the produce to Dreikikir for sale. This happened in the case of rice and I see no reason why it shouldn't happen again. Plans are being made to establish roads in the area. (See ROADS and Bridges section and MAP.)

Cash cropping in the GWANGA was not at the same stage as in the URAT AND WAM. As yet many villages still have only communal coffee-gardens and only in a few cases is there individual ownership.

There are some good stands of timber in the area but because of their inaccessibility are not yet of real commercial value but with access roads into the area local sawing could become a substantial industry for the area. A survey by an experienced Forestry Officer would allow the potential value of the timber to be known and if substantial could be used as a basis for obtaining funds for road-building in the area. A close supply of sawn timber (even if only rough and not finished) to Maprik would be invaluable for the building industry in the Maprik sub-District alone. Timber now has to be brought up the Sepik River from TARWAI near Angoram, to PAGWI and then by road to Maprik.

Pigs are the only livestock in the area. There are native pigs which have had very little improved strains introduced to them. They are generally bought and sold within the area itself and are not a source of income for the area.

Courts, Complaints and Enquiries.

Court cases were not numerous and those brought before me mainly dealt with assault, adultery and two cases of neglected children. There were numerous minor complaints and enquiries dealing mainly with minor debts.

Health.

Health in the area was below average, and the inhabitants were instructed to take more interest in their Aid Posts in the area which have been neglected.

The medical facilities provided by the Administration are in the form of three Aid Posts staffed by Indigenous Aid Post Orderlies. These Aid Posts are situated at BONGOS, NUNQUAIA and YABANAKOR.

There had been some trouble at BONGOS and NUNQUAIA concerning the staff at both, but this matter has been rectified. The trouble arose over the long absence from the Aid Post by both orderlies. This had occurred because of the numerous changes of the Officer-in-Charge of P.H.D. at Dreikikir in the past few months, which allowed the staff to be absent from their posts without anyone to check on them.

The recent 'flu epidemic in the area (this appears to have occurred throughout the district) accounted for many of the deaths. The vaccination campaign ^{has} been completed.

Instructions were given for the inhabitants to carry out repairs on the wards in all three hospitals and the people were told that their co-operation with the Aid Post Orderlies was essential.

Some ill-feeling had also developed in the YABANOKOR area when the Aid Post Orderly was accused with having sexual relationships with various women. He has appeared before a court of Native Affairs for adultery, and was convicted of the offence. He was later warned of the consequences of such activities and the O.I.C. at Dreikikir hospital was informed of the matter with the view of taking Departmental action.

The health of children in the area was poor and in two cases court action was taken against the parents, for neglect.

The O.I.C. of the P.H.D. at Dreikikir has been informed of the general situation and he intends visiting the area soon.

Education.

There is practically no education facilities in the area. The Catholic Mission at Bongos and the S.S.E.M. at NUNQUAIA and YABANAKOR have Bible schools which teach only the reading of Pidgin English, and a little writing. They concentrate only on religious work and the teachers used have no training whatsoever in English, Mathematics etc. These schools are run haphazardly and attendance is not strictly controlled.

As in most areas the inhabitants have made repeated requests for an Administration school, believing this to be the answer for their troubles.

It was pointed out to them that it was difficult to set up a school as a road would be necessary for supplying the school. I also pointed out to the people of BONGOS that their unsavoury behaviour didn't help their argument for a school as the Administration would be more inclined to set up a school in an area that was striving to develop and improve its position rather than help those who were continually involved in cargo-cults and who didn't appear to be interested in economic development.

Here, though, I would like to point out that there is a population of nearly 24,000, and only three recognised schools—two run by missions and one by the Administration. One of these is run by the S.S.E.M. at Brugum in the URAT Census Division, one is run by the Catholic Mission at Dreikikir and then there is the Administration school at Dreikikir. The Administration school has one European Head-Teacher and two Indigenous teachers who teach 120 pupils from Prep. to Standard Four. The Catholic Mission has two Indigenous teachers who teach 70 pupils in Standards One and Two. Brugum goes to Standard Five I believe (I have not visited that area as yet)

and has approximately 200 pupils.

Taking 20% of the population as being of school age there is only 500 children (or less) out of 5,000 (or more) who have the opportunity to attend school. I feel that the situation now warrants another school in the Dreikikir area or else Boarding facilities to be provided for an enlarged school at Dreikikir.

As the GAWANGA hasn't any access roads yet, it appears to be impractical to think of introducing a school, but if the current investigation to find a site for a road are successful, a school would be well situated in the BONGOS area.

Roads and Bridges.

There are no vehicular access roads into the area. I believe that a road is proposed between UGUTAGWA in the Wosera census division to the NUNGUAI'A and adjacent Wosera Resettlement area in the southern section of the GAWANGA.

I have also made an initial inspection of sites for a road on the eastern border of the census division. This road (Marked on the attached map) would link all the villages above YABANAKOR to the main Dreikikir/Maprik road. After leaving INAKOR it could either follow the TUMBACIMBI, MALANGA, TAM ridges to the BRUGUM/DREIKIKIR road meeting it near the S.S.E.M. station at BRUGUM or else follow the main ridge on which YABANAKOR, ASANAKOR and INAKOR are situated into the BUMBITA MUHIANG CENSUS DIVISION to meet the main Dreikikir/Maprik road in the BUNAHOI area.

The inhabitants of the BUMBITA/MUHIANG villages through which the road would pass have expressed their willingness to commence the road.

With the advent of the Wewak/Lumi road reaching this area, this road could be extended South from YANBANAKOR to the new road and act as a feeder-road.

I have also inspected a site for a road from the BRUGUM/DREIKIKIR road to TAUHONDOR, TAUHIMBI and WOSAMBU then to the BONGOS area. Previous attempts to find a site on the western side of the KOPF RIVER have proved fruitless.

Depending on how close the proposed Wewak/Lumi road comes to the area a feeder road could probably be constructed to follow the course of the Bongos River south to the main road.

The DREIKIKIR/TU/WOSAMBU/BONGOS road would have to cross the KOPF River and a suitable site for crossing would be necessary. So far during investigations I have not found any likely site for a bridge. This road would start from the BRUGUM/DREIKIKIR road just below DUMAM village.

The inhabitants of the Bongos area have suggested a road link between the area and NUKU Patrol Post but I feel that it would serve no purpose. The main purpose for introducing a road into the area is to increase cash-cropping and other industries by allowing for cheap and frequent traffic. This road would give only them access to Nuku which itself has the problem of providing cheap transport for the removal of produce to marketing and processing centres such as Wewak. I have pointed this out to the inhabitants.

I intend keeping in mind the possibility of a road from the Bongos area direct to NUNGUAI'A and the proposed WOSERA/NUNGUAI'A road and on my return to the area I shall carry out an investigation.

Missions.

Both the S.S.E.M. and the C.M. operate in the area. The S.S.E.M.'s have a station at NUNGUAI'A which is staffed by two German women and a station at YABANAKOR which is also staffed by a German. The Mission's operations in the YABANAKOR area appears to have had little effect on the

inhabitants in the YABANAKOR who have remained ardent participants in tambaran cult activities and who give the mission very little co-operation. The Mission has considerable influence in the NUNGUAI'A/WEEKOR/DAINA area. As mentioned in the Native Situation Section there appeared to be a certain amount of ill-feeling and discontent between the Mission and the inhabitants concerning the House of Assembly elections and certain rumours which were circulating in the area at the time.

The S.S.E.M. has made application to lease land in the AKASAMI area. A site for an airstrip has been cleared. The Mission has made few improvements in station buildings, schools etc., and appear to be concentrating mainly on the religious aspects of their work.

The Catholic Mission Station at Bongos is staffed by a German priest. He has recommended operating his school which was closed in 1962 when trouble arose between the inhabitants and the priest-in-charge of the station at the time, over tambaran cult activities. The present priest is enlarging his Cessna airstrip and intends to apply for more land to enlarge his station.

A ceremony was held on the station during March when Father Schwartz, who was in charge of the station during the 1956 cargo cult, and WAMALKO of BONGOS, who was in the cargo cult, exchanged gifts to settle their previous grievances.

The Catholic Mission has made little impression on the area but appear to be making an effort to increase their influence so as to prevent the inhabitants turning to the S.S.E.M.

Airstrips.

There are two airstrips in the area---one at the Catholic Station at Bongos and one at the S.S.E.M. station at NUNGUAI'A. Neither are up to D.C.A. standard although the NUNGUAI'A strip is quite reasonable.

The new strip being constructed for the S.S.E.M. at AKASAMI appears to be quite reasonable but I doubt if it could be improved to such an extent as to meet D.C.A. specifications.

Labour.

There are 419 males absent at work out of a male potential of 2,036. 419 is only two-thirds of the available labour figure of 618.

AMASEI village is the only village which is over-recruited.

Since the last census was taken 231 men have returned from work. Each man usually receives £20-£25 for deferred when he returns to Wewak from the plantations. Of this £10-£15 is usually spent in Wewak or Maprik to buy clothing, cooking-utensils etc. for the worker's family. So that taking a theory that each man returns with £10 to the village in cash some £2310 has been brought into the area by returning labourers since the last patrol.

It can be seen indentured labour is an important source of income for the area.

Of the 419 absent from the village, 123 have been absent from the village for five years or more.

The Catholic Mission pays out about £30 a month to fourteen mission workers in the area.

Personal Tax.

The personal tax of 5/- was collected with little difficulty. 740 tax-payers paid £185. There were 1083 exemptions issued.

The amount 5/- tax is not causing any hardship in the area at the moment but no increase is suggested.

Census.

The population has increased by 213 ---this being an increase of 2.5% for the period of 21 months since the last patrol, or a yearly increase of 1.4%.

Local Government Survey.

This matter shall only deal with brief accounts as it shall be dealt with later in a report on the complete Dreikikir area.

The inhabitants expressed the view that if they were to be incorporated in a council they wished it to be the Dreikikir Council. This was so in all the villages except NUNGUAI'A and WEIKOR, who appear to be uncertain but who did mention that they wouldn't mind if they were included in the Wosera Council.

The people brought forward the usual argument that they were not prepared financially, to be taken into a council. They claimed that they would prefer to wait until such time that they had developed their coffee-gardens and 'other business'

This is the usual argument given in most areas, the people being apprehensive about the amount of tax they would to pay. It was explained that tax would not be the same as in other areas where Councils had been establishing things for a considerable time and the system of setting tax was explained.

Even the people on the YABANAKOR area who are adjacent to the recently inaugurated AMUK Council expressed the wish to be included in the Dreikikir Council---if there is one.

The people were not enthusiastic about the idea because of the economic situation in the area and the inaccessability of the area.

I feel that if a Council is started in the near future TAUHINDOR and TAUHIMBIER, APOS and possibly KUBIWAT, INAKOR, ASANAKOR and YABANAKOR COULD BE INCORPORATED into it, but I feel that it would be better to wait a while before bringing the remaining GAWANCA villages into it.

(6)


TERRITORY OF PAPUA AND NEW GUINEA.

APPENDIX " A "

Labour statistics and availability in GAWANGA villages as at 30.5.64.

<u>VILLAGE</u>	<u>ABSENT AT WORK</u>	<u>POTENTIAL</u>	<u>AVAILABILITY</u>
ABEGU	2	7	5
AKASAME 1.	13	21	8
AKASAME 2.	24	24	-
AMASEI	24	17	-
APANGAI	20	28	8
APOS	12	31	19
ASANAKOR	13	20	7
AUCHELI	5	8	3
BONGOIMASI	20	22	2
BONGOS	18	47	29
DAINA	1	14	13
FUMATUMBU	34	43	9
INAKOR	5	19	14
KAUTENGISI	16	21	5
KUBRIWAT	29	65	36
KUYOR	14	22	8
MASALAGA	6	17	11
NUNGUAIA	21	41	20
SAUKI	14	15	1
TAUHIMBIER	22	31	9
TAUHUNDOR	27	35	8
WEIGOR	7	26	19
WESOR	9	10	1
W'HAUKIA	25	30	5
WOSAMBU	14	26	12
YUBANAKOR 1.	11	20	9
YUBANAKOR 2.	13	18	5
TOTAL	419	678	256

Percentage of absentees over total labour potential - 62.7 %


J.B.FIELD.
Patrol Officer.

(5)

TERRITORY OF PAPUA AND NEW GUINEA.

PATROL REPORT No 2 .1963/64. APPENDIX " B ". TAX STATISTICS.

<u>VILLAGE</u>	<u>TAX NO.</u>	<u>TAXABLE</u>	<u>EXEMPTIONS.</u>
TAUHUNDOR	SM329	40	57
TAUHIMBIER	SM330	40	46
KUERIWAT	SM331	74	100
BONGOS	SM332	64	66
W'HAUKIA	SM333	28	42
WOSAMBU	SM334	33	37
AUCHEILI	SM335	5	12
KUATENGISI	SM336	13	40
SAUKI	SM337	27	25
WESOR	SM338	5	14
KUYOR	SM339	27	36
FUMATUMBU	SM340	37	70
AKASAME 1	SM 341	26	38
AKASAME 2	SM342	14	43
AMASEI	SM343	13	30
BONGOIMASI	SM344	9	26
ABEGU	SM345	10	23
MASALAGA	SM346	12	34
DAINA	SM347	16	26
NUNGUAI	SM348	48	72
WEIKOR	SM349	30	50
YUBANAKOR 1.	SM350	25	27
YUBANAKOR 2.	SM351	18	31
APANGAI	SM352	24	41
ASANAKOR	SM353	26	29
INAKOR	SM354	34	22
APOS	SM355	42	45

740


1083

Collections accounted for on receipts 243009 to 243300, 363601 to 363900, and 366301 to 366448.

740

@ 5/-

185.2.-


 J.B. FIELD.
 Patrol Officer.

(4)

TERRITORY OF PAPUA AND NEW GUINEA.

PATROL REPORT No2 ,1963/64 DRE.

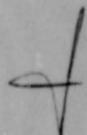
APPENDIX "C"

R.P.& N.G.C. REPORT ON PERSONNEL ACCOMPANING PATROL?

Reg.No.8248. 1/C. WIROI - Accepted his position as N.C.O. on this patrol, but was unwilling to use his own initiative in most cases. Poor speech retracts his effectiveness in police investigations. Conduct satisfactory.

Reg.No.8475, WOMYANG - Keen reliable worker. Willing to use his own initiative but without going to any extremes. Capable constable of possible N.C.O. quality. His ability to read and write legible english make him very useful in investigations. Conduct satisfactory.

Reg.9161. SIPUP - Efficient in most aspects of his work. appears at his best when under instruction, Conduct satisfactory.



J.B.FIELD.

Office in Charge.

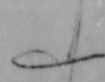
(3)

TERRITORY OF PABUA AND NEW GUINEA.

PATROL REPORT NO.2 - 1963/64 APPENDIX 'D' COFFEE STATISTICS.

<u>VILLAGE</u>	<u>COFFEE PLANTED</u>	<u>BEARING</u>	<u>OWNERS</u>
ABEGU	NIL	NIL	NIL
AKASAME NO.1	NIL	NIL	NIL
AKASAME NO.2	NIL	NIL	NIL
AMASEI	NIL	NIL	NIL
APANGAI	2,185	NIL	NIL
APOS	1,136	NIL	9
ASANAKOR	NIL	NIL	1
AUCHELI	NIL	NIL	NIL
BONGOIMASI	NIL	NIL	NIL
BONGOS	363	NIL	NIL
DAINA	NIL	NIL	3
FUMATUMBU	NIL	NIL	NIL
INAKOR	NIL	NIL	NIL
KAUTENGISI	122	NIL	NIL
KUBRIWAT	308	20	1
KUYOR	34	NIL	3
MASALAGA	NIL	NIL	1
NUNGUAI	6,080	NIL	NIL
SAUKI	14	NIL	64
TAUHIMBIER	733	NIL	1
TAUHUNDOR	299	1	7
WEIGOR	6,279	NIL	3
W'HAUKIA	512	NIL	70
WESOR	NIL	50	1
WOSAMBU	1,062	NIL	NIL
YUBANAKOR NO.1	1,478	5	10
YUBANAKOR NO.2	551	NIL	4
		NIL	1
	<hr/>	<hr/>	<hr/>
	20,156	76	179

This does not take into consideration coffee seedlings which which have not been transplanted yet.


(J.B.D. Field)

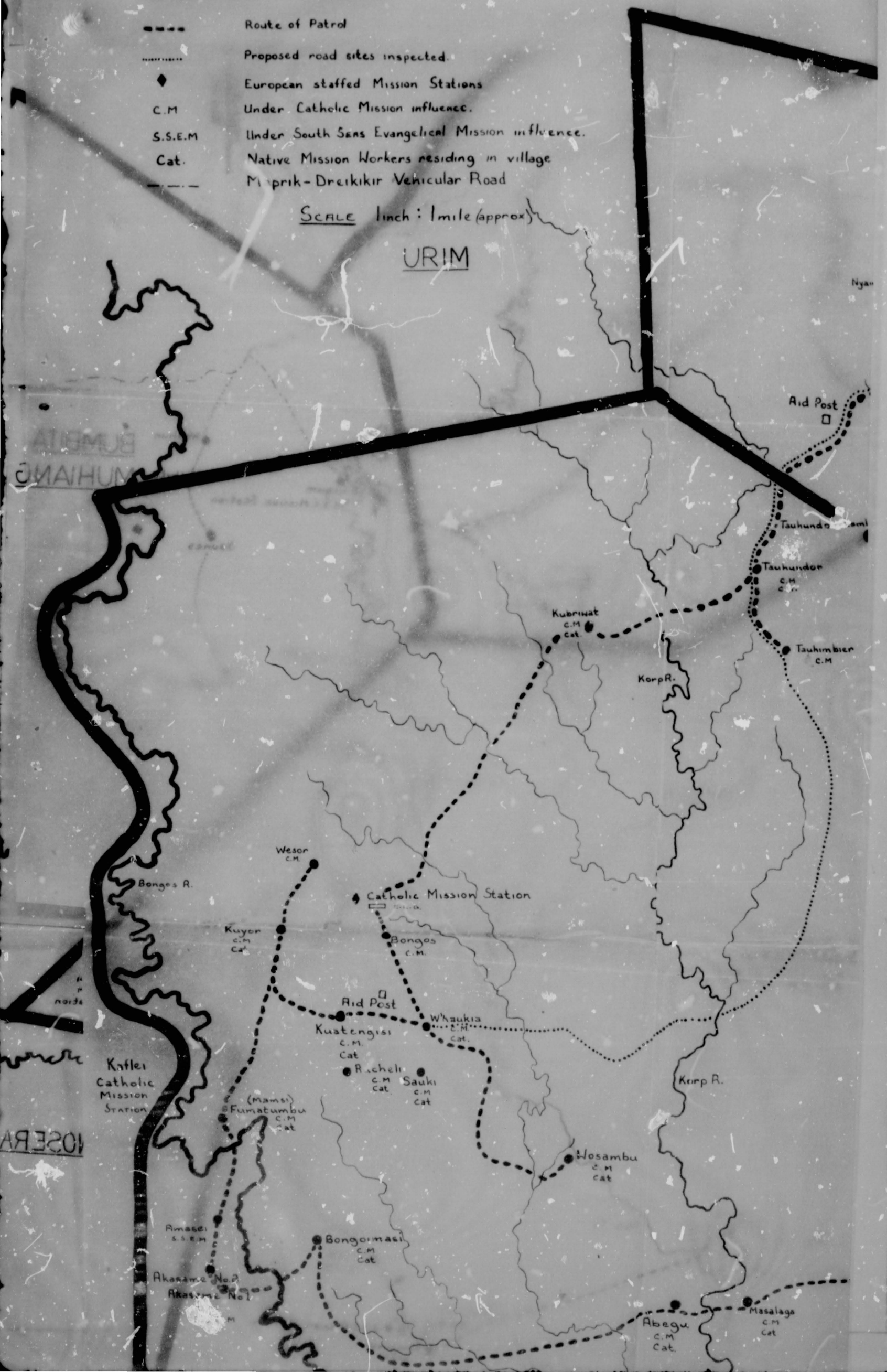
Officer-in-Charge.

DREIKIKIR PATROL No. 2-1963-64

- Route of Patrol
- Proposed road sites inspected.
- ◆ European staffed Mission Stations
- C.M Under Catholic Mission influence.
- S.S.E.M Under South Seas Evangelical Mission influence.
- Cat. Native Mission Workers residing in village
- Miprik-Dreikir Vehicular Road

SCALE 1 inch : 1 mile (approx)

URIM

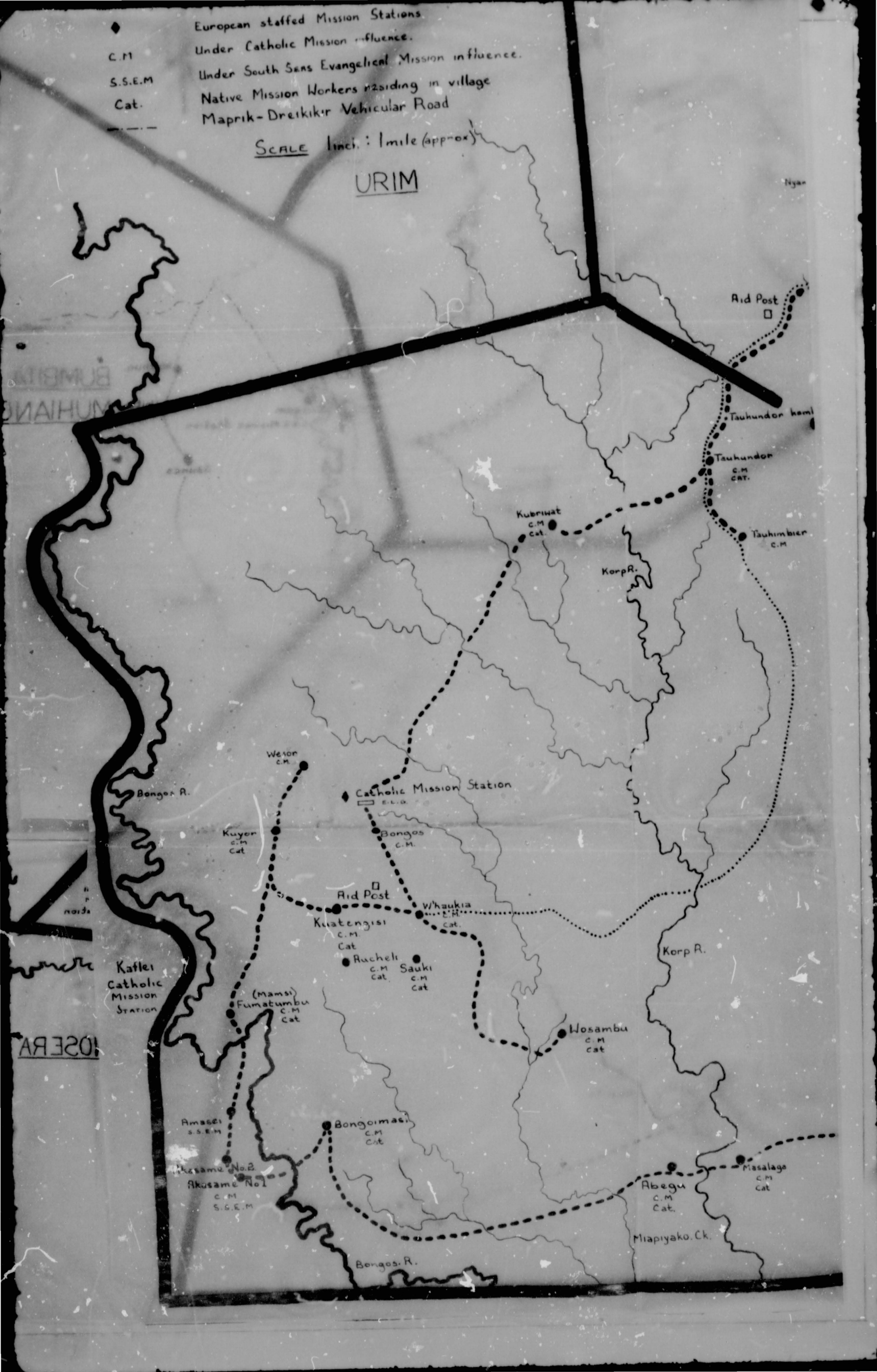


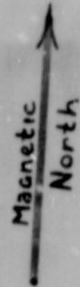
C.M.
 S.S.E.M.
 Cat.

European staffed Mission Stations
 Under Catholic Mission influence.
 Under South Seas Evangelical Mission influence.
 Native Mission Workers residing in village
 Maprik-Dreikikir Vehicular Road

SCALE 1 inch : 1 mile (approx)

URIM





Taihunge
Musimbelim ELG
Musinowik
sbek
Luman

DREIKIKIR

Muhio hamlet

URAT

to Maprik →

Wahun

BUMBITA
MUHIANG

Brugum
S.S.E. Mission Station

Unita

Saunes

Musendat

Misongi

Urampopi Ck.

Takuaagias

Rpos
S.S.E.M.

Inakon
S.S.E.M.

Asanakor
S.S.E.M.
C.A.

Boronginga Ck.

Tunkanon Ck.

Mihambom R.

GAWANGA
Census Division

Yubanakor No. 1
S.S.E.M.

Aid Post
S.S.E. Mission Station

Yubanakor No. 2
S.S.E.M.

NORTH WOSERA

Daina
S.S.E.M.
C.A.
C.M.
C.A.

Abisi Ck.

Tabagrumbai Ck.

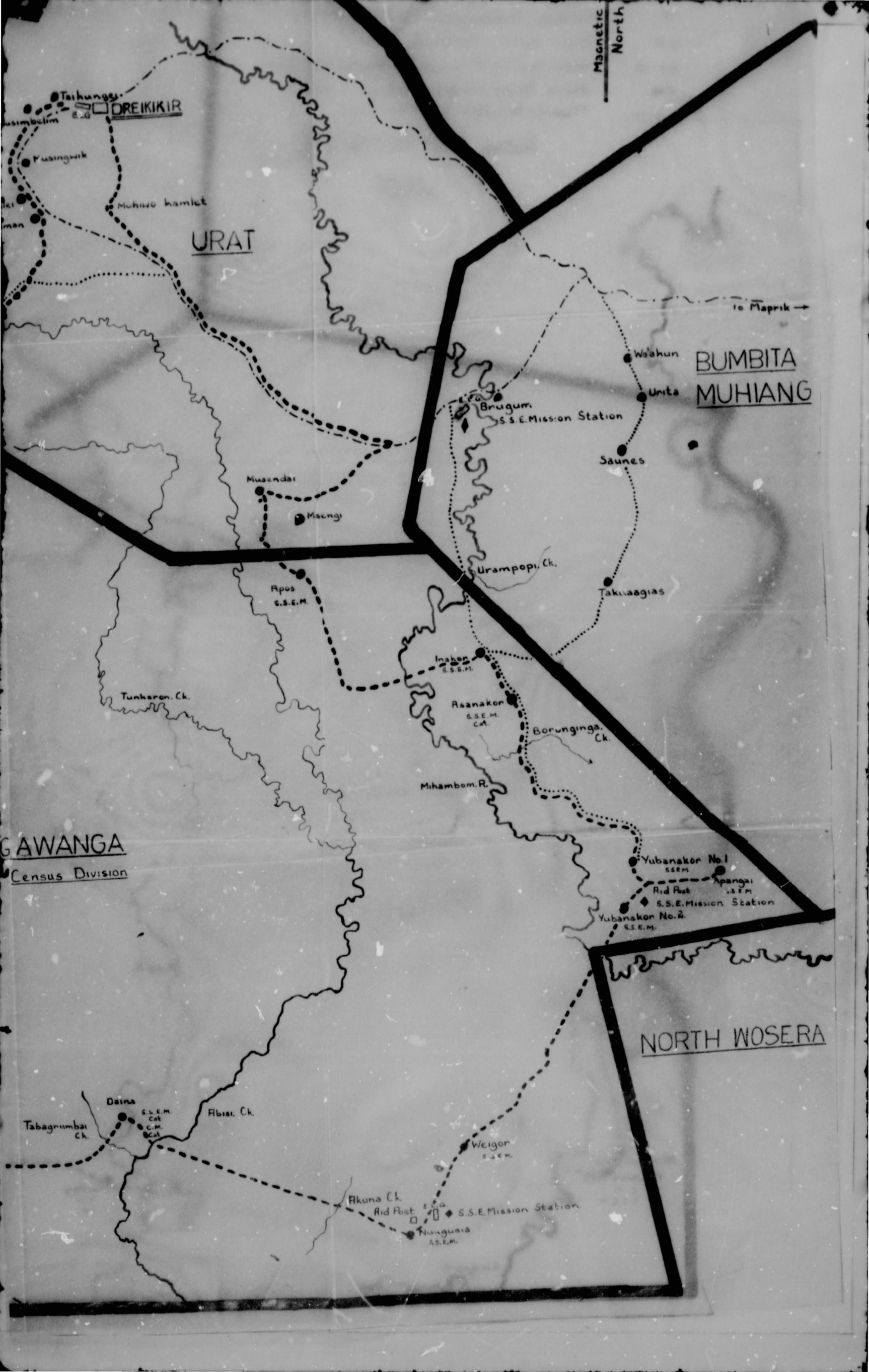
Weigor
S.S.E.M.

Rkuna Ck.

Aid Post
S.S.E. Mission Station

Nunguasia
S.S.E.M.

Magnetic North



Taihungs
Musimbelim
Musingwik
DREIKIKIR

Muhiso hamlet

URAT

to Maprik →

BUMBITA
MUHIANG

Musendai
Masugi

Urampopi, Ck.

Takuaagias

Rpos
S.S.E.M.

Inakon
S.S.E.M.

Asanakon
S.S.E.M.
Cat.

Boronginga, Ck.

Mihambom, R.

Tunkaron, Ck.

GAWANGA
Census Division

Yubanakon No. 1
S.S.E.M.

Apangai
S.S.E.M.

S.S.E. Mission Station

Yubanakon No. 2
S.S.E.M.

NORTH WOSERA

Tabagrumbai Ck.
Daina
S.S.E.M.
Cat.
C.M.
Cat.

Ribi, Ck.

Weigon
S.S.E.M.

Akuna Ck.
Aid Post
S.S.E. Mission Station
Nunguaia
S.S.E.M.

OK



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of.....SEPIK.....Report No.....DREIKIKIB No.1 of 1963-64

Patrol Conducted by.....G.J.McIntyre P.O.....

Area Patrolled.....Urat, Urim, Kombio, Gawanga and Wam Census Divisions....

Patrol Accompanied by Europeans..... Nil

Natives...3 members of R.P.&N.G.C.

Duration—From...1/10/1963 to 29/1/1964.....

Number of Days.....56.....

Did Medical Assistant Accompany?..... No

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

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

Map Reference.....Army Series.....1 inch : 4 miles.....

Objects of Patrol..... a) Routine Administration

b) Political Education

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

32 / 4 / 1964

W. W. W. W.
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

Popula

MIGR	
F	M
Females in Child Birth	

67-8-46

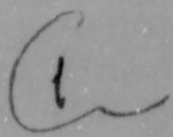
27th May, 1964.

The District Officer,
North Sepik District,
WEWAK.

PATROL REPORT NO. 1-63/64 - DREIKIKIR:

Receipt of the abovementioned Patrol Report is acknowledged with thanks.

2. I am gratified to note that checks on reports about outbreaks of cargo cults are being made by experienced officers. Younger officers, because of lack of experience, are likely to misinterpret activities of the people.
3. It is gratifying to note the close association of the Department of Education with Native Affairs in disseminating political education.
4. Sorcery will always be used as a means of controlling society.
5. What is a pseudo election? I have heard of mock elections but not pseudo elections.
6. Paragraph 4 on page 6 is enlightening as well as amusing, as it does reveal that there are people in the community sufficiently progressive to enter into new fields which might become available from time to time. Keep at these men and see if you can't get them interested in economic development.
7. The approach of providing political education along seminar lines has been successful in other areas and is probably quite the best means of interesting the people in political development.
8. The matter of currency was well handled.
9. A very interesting report.


(J.K. McCarthy)
DIRECTOR.

Popul

		MIGR	
		M	F
B	Females in Child Birth		
F			

67. 3. 76
12
13



In Reply
Please Quote
No. 67-3-7

Dreikikir Patrol No. 67-3-7/204.
Sepik District.

S&S-District Office,
23 rd. March, 1964

MAPRIK.

The Assistant District Officer,
MAPRIK.

8th April, 1964.

DREIKIKIR PATROL No. 1 of 1963-64

The District Officer,
Sepik District,
WEWAK.

Your oral instructions refer.

DREIKIKIR PATROL REPORT NO. 1 OF 1963-64.

The attached report covering a series of short patrols by Mr. McIntyre is forwarded for your information please. I have already informed Mr. McIntyre that I consider a report should have been made after each section of the patrol, and forwarded in sufficient time for it to be of value.

NATIVE AFFAIRS.

Mr. McIntyre appears to see cargo cult manifestations in every facet of village life. The last two reports of cargo cult in Dreikikir, involving the Foreman of the Administration component, were investigated by myself and were completely natural economic aspirations.

Mr. Field has now relieved Mr. McIntyre and will be commencing a Local Government Survey of the area.

(C. J. McIntyre) S.O.

W.T. Brown.
ASSISTANT DISTRICT OFFICER.

67-3-7
District Office, WEWAK
24th April, 1964

MINUTE/The Director,
Department of Native Affairs,
KONEDOBU.

I couldn't agree more.

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

Popula

MIGR	M	F	M	F	M	F	M	F	M	F	Females in Child Birth
											F



TERRITORY OF PAPUA AND NEW GUINEA

In Reply
Please Quote
No. 67-1-1

Dreikikir Patrol Post,
Sepik District.

23 rd March, 1964.

The Assistant District Officer,
MAPRIK.

DREIKIKIR PATROL No.1 of 1963-64

Your oral instructions refer.

Please find affixed the original and two copies
of the report covering the above-mentioned patrol.

The writer would have liked to have done more
patrolling but the main task lay on the station with the staff
and visitors.

The lateness in submitting the report is regretted
but it was physically impossible for the one officer to carry
out his fieldwork and remain abreast of returns and reports
at the same time.

(G.J.McIntyre) P.O.

Popula

DREIKIKIR PATROL REPORT No.1 of 1963-64

11

Females in Child Birth	MICH	
	M	F

PATROL DIARY

Tues. 1 st. Oct. By car to Ilahita. Discussions. Courtesy call on S.S.E.Mission. Camped.

Wed. 2 nd. Oct. To Yubanakor. Investigated brawl over land rights. Discussions. Camped.

Thur. 3 rd. Oct. Discussions.

Fri. 4 th. Oct. To Weiger. Visitors in from Diana. Investigated brawl over land rights. Discussions. Camped.

Sat. 5 th. Oct. Discussions. Courtesy call on S.S.E.Mission.

Sun. 6 th. Oct. Observed.

Mon. 7 th. Oct. To Nunguaia. Discussions. Camped.

Tue. 8 th. Oct. To Wosamba. Investigated alledged murder. Discussions. Camped.

Wed. 9 th. Oct. Ditte.

Thur. 10 th. Oct. To Dreikikir via Kabriwat and Tau. Brief discussions held en route.

Fri. 18 th. Oct. To Pelnandu, Rimal and Bonahoi. Discussions.

Mon. 21 st. Oct. By car to Bonahoi to caution a potential candidate who was contravening the law and then to Tuzam to caution another.

Tues. 22 nd. Oct. By car to S.S.E.Missions at Ilahita and Missim. Discussions. Lengthy discussions at Pereumbil.

Fri. 25 th. Oct. To the Roman Catholic Mission at Yasip where self was able to address a large body of Kombio people who were assembled there on other business.

Mon. 28 th. Oct. To Missim where the villagers of Sahik, Sumal, Bengil, Arisili, Pelnandu and Namaisum assembled. Discussions.

Tue. 29 th. Oct. To Tuzam. Discussions. To Musendai. Discussions.

(10)

Wed.
30 th. Oct. To Musendai where the villagers of Musengi and Apos assembled. Discussions.

Thur.
7 th. Nov. To Bonahoi. Investigated rumours of an impending war. Proceeded on to Maprik.

Thur.
14 th. Nov. To Taihunge and Tusan to correct false rumours re. the elections.

Fri.
15 th. Nov. To Perambil, Eimal and Pelnandu. Discussions.

Mon.
18 th. Nov. To Yambes. Tax/Census. Discussions. Camped.

Tue.
19 th. Nov. To Muyen. Villagers of Samark, Ystryam and Meringe assembled. Tax/Census. Discussions. Camped.

Wed.
20 th. Nov. To Wum. Villagers of Sangaen and Nyumatil assembled. Tax/Census. Discussions. Camped.

Thur.
21 st. Nov. To Sakangel. Villagers of Kasim and Nialu assembled. Tax/Census. Discussions. Camped.

Fri.
22 nd. Nov. To Cherpnel. Villagers of Khamala and Samba assembled. Tax/Census. Discussions. Camped.

Sat.
23 rd. Nov. To Koupen. Villagers of King and Map assembled. Tax/Census. Discussions. Camped.

Sun.
24 th. Nov. Observed.

Mon.
25 th. Nov. To Ringin. Villagers of Yakumbum and Tong assembled. Tax/Census. Discussions. Camped.

Tues.
26 th. Nov. To Yasumboret. Villagers of Yetnimbun, Kumbun and Soaif assembled. Tax/Census. Discussions. Camped.

Wed.
27 th. Nov. To Yasile. Villagers of Pabnyiep and Yakio assembled. Tax/Census. Discussions. Camped.

Thur.
28 th. Nov. To Yaurang. Villagers of Ben and Yalangel assembled. Tax/Census. Discussions. Camped.

Fri.
29 th. Nov. To Lawinguar via Yanatong and Kilmanglen where the villagers of Winyamon, Albalum, Pinang, Kurunguwan and Nimbiak had assembled. Discussions. Camped.

Sat.
30 th. Nov. To Yagrumbok No.1 where the villagers of Yagrumbok No.2 and Pakilo assembled. Discussions. To Bongos to rendezvous with a potential candidate who was contravening the law. Discussions with Mr. P.O.Corrigan who was on patrol. Camped.

Sun.
1 st. Dec. Observed.

Mon. 2 nd. Dec.	To Kubriwat. Discussions. Camped.
Tue. 3 rd. Dec.	To Tau. Discussions. To Nyambolei. Villagers of Yerman, Musilo, Mihiwo and Musingwik assembled. Discussions. To Dreikikir.

Sat. 7 th. Dec.	To Luwaite. Discussions. To Warengamie. Villagers of Bana, Wareli, Hambini and Selni assembled. Discussions. To Dreikikir.

Mon. 30 th. Dec.	To Yambes. Discussions. To Wahlen. Villagers of Sumul and Sahik assembled. Discussions. To Dreikikir.

Sat. 11 th. Jan.	To Wahlen. Villagers of Sumul and Sahik assembled. Discussions. To Dreikikir.

Mon. 13 th. Jan.	To Misia. Villagers of Samisai, Perembil, Tumamba and Bengil assembled. Discussions. Camped.
Tue. 14 th. Jan.	To Arisili. Villagers of Bengil, Selneu and Tumamba assembled. Discussions. To Waringamei. Villagers of Selni, Bana, Hambini and Wareli assembled. Discussions. To Luwaite. Discussions. Camped.
Wed. 15 th. Jan.	To Musengi. Villagers of Musendai and Apos assembled. Discussions. Camped.
Thur. 16 th. Jan.	To Inakor. Villagers of Asanakor assembled. Discussions. Camped.
Fri. 17 th. Jan.	To Yubanakor. Villagers of Apangai assembled. Discussions. Camped.
Sat. 18 th. Jan.	To Weigor. Villagers of Nungunia assembled. Discussions. Courtesy call on S.S.E. Mission. Camped.
Sun. 19 th. Jan.	Observed.
Mon. 20 th. Jan.	To Daina. Discussions. To Masalaga. Villagers of Abegu assembled. Discussions. Camped.
Tue. 21 st. Jan.	To Bongomasei. Villagers of Akasamei and Amasei assembled. Discussions. Camped.
Wed. 22 nd. Jan.	To Bongos No.1. Villagers of Bongos No.2, Wesor, Kuyar, Sauki, Wshaukia Wosambu and Kuatengisa assembled. Discussions. Camped.
Thur. 23 rd. Jan.	Ditto.
Fri. 24 th. Jan.	To Kubriwat. Villagers of Tauhundur and Tauhimbier assembled. Discussions. Camped.
Sat. 25 th. Jan.	To Yagrumbok No.1. Villagers of Yagrumbok No.2 and Pakilo assembled. Discussions. Camped.

- Sun.
26 th. Jan. Observed.
- Mon.
27 th. Jan. To Lavinguap. Villagers of Winyamou Assembled.
Discussions. To Kilmanglam. Villagers of
Yauatong, Albulu, Kurunguwan, Pinang and Nimb...
Assembled. Discussions. Camped.
- Tue.
28 th. Jan. To Yasip. Discussions with people from all over
the Kombio Census Division. Camped.
- Wed.
29 th. Jan. Ditto. Returned to Dreikikir in the evening.

END OF DIARY.

DREIKIKIR PATROL REPORT No. 1 of 1963-64PATROL REPORTIntroduction

The patrol was a follow-up patrol to patrols by the Education Officer, Dreikikir, indigenous teachers and a patrol to the Gavanga census division by a Native Affairs Officer from Maprik. The objects of the patrol were routine administration and to explain the political changes.

The Gavanga, Urim, Kombio, Wam and Urat Census Divisions were all patrolled.

Political Education Programme.

The Department of Education personnel showed great enthusiasm and co-operated with the Department of Native Affairs at all times: a fact much appreciated by the writer.

Within the area administered from Dreikikir the people held basically democratic concepts: gerontocracy disappeared from the scene some time ago and society is now controlled through dependence upon communal effort and through control exercised over the land by the nominal, elected headmen of the lineages or clans: magic is still used, but generally for benevolent purposes and seldom as a harmful influence and it is never used as a means of controlling society. All this gives a good foundation upon which to build a sophisticated democracy.

Unfortunately, however, of all the voters in the area only ten or so have received any formal education and none have progressed beyond Standard 4. This being the case the initial task of explaining the political changes was carried out by the Department of Education, as its personnel had been trained in the use of visual aids, e.t.c. But, candidates had to be referred to as symbols and this in itself proved to be too abstruse for the ordinary villagers: it was impossible to properly commence the political education programme at this stage.

As a matter of expediency it was then determined to concentrate upon the Administration personnel (many of them locals) and interested sophisticates from the nearby villages. In a comparatively short time we had progressed to the stage of holding moot parliaments and at the same time every encouragement was given to potential candidates to announce their intentions and begin canvassing.

Initially, candidates were reluctant to come forward, but then, perhaps through the over-zealous delivery of propaganda, it looked as if every village might put forward

a candidate. However, common sense prevailed and the populace divided itself along ethnic and linguistic, religious and geographic lines and each faction put forward one candidate. In selecting these candidates the people showed an inherent sense of democratic values; each faction held pseudo elections to find its most popular potential candidate in much the same way as Americans hold their primary elections (this system would appear to be the only one allowing the eventual formation of political parties in the area.).

The writer explained the different functions of government, i.e. education, public works, extension services, labour legislation, law enforcement, planning and finance laying little emphasis upon the latter. The candidates were then advised to formulate their own policies.

The candidates, however, proved most disappointing; only two formulated policies and canvassed in an energetic fashion, while the remainder would go to a nearby village where they would naturally be promised support and then return home fondly imagining the campaign won.

One potential candidate, having seen films of an earlier election, held in the Highlands, where the people lined up behind campaign directors to be counted, steadfastly refused to believe what he was told and persisted in attempting to win supporters by strongarm tactics, telling them also that he would watch them voting. He made such a fool of himself that he was obliged to stand down. Another claimed that he had been given authority to collect a head tax and began taxing all 2/- to make up his £25 deposit. He lost much face and potential goodwill and was made to give back the money.

On patrol, the writer found that explaining the political changes was quite easy and the people most interested if he visited villages where candidates had canvassed. Going into villages before they had been visited by candidates was virtually a waste of time. Also, the writer found that if he delivered a lecture immediately upon arrival nobody would ask questions afterwards for fear of embarrassment, but, if he began by asking questions of the people then a lively seminar type discussion could often be got underway and this approach was adopted whenever possible. Again, when the people of several villages assembled together the people tended to be much more voluble; no doubt they wished to impress their neighbours, but nevertheless big "kivungs" served the purpose best. This surprising readiness to ask questions and discuss matters helped greatly to prevent outbreaks of cargo cult in the area.

The writer is convinced that no millenarian activity originated out of the political changes. Albeit, two candidates promised to endeavour to request more schools for the area, also a proportionate share of job openings e.g. apprentices, hospital orderly trainees, clerks and plant operators. The candidates, being unlettered men, failed to express themselves well but the writer is of the opinion that their motives were both sensible and genuine.

On the station there was a rumour that independence followed by a high rise in wages was imminent and this arose out of misinterpretation of radio broadcasts. Bundles of £A, Japanese Occupation Currency and some notes typed out in the office were exhibited and the staff asked what goods or services could be purchased with each bundle. They soon grasped the message which was not very subtle. This little demonstration having been completed, their civic responsibilities as leaders in the community were pointed out to them in no

uncertain terms.

The general position at present is that all are aware that every adult has a say, through the medium of the secret ballot, in who will represent the Dreikikir Electorate. Most regard the House of Assembly as a big "haus kivung" where representatives from all areas will assemble to thrash out such matters as agricultural extension, provision of new schools, aid posts and vehicular roads i.e. matters which they understand and appreciate. With one Administration School (1 Education Officer and 2 teachers), one Agricultural Field Worker and four trainees and one Administration Hospital and six Aid Posts to provide essential services, the people cannot be blamed for expecting their Member to be listened to when he requests the provision of additional services. Again, some confusion has been caused through the very lethargy of the candidates themselves; some villages have only been visited by one candidate and the people have been unable to get a conflicting view.

Explaining the system of preferential voting was most difficult and was virtually impossible in those villages visited by only one or two candidates. Also, some people flatly stated that they had already made up their minds and did not wish to exercise any preferences. For political reasons the writer did not point out that preferential voting could be used to block a candidate disliked because of his policy or conduct or that they could be used to ensure that a candidate from the Dreikikir area was elected so thwarting the numerically inferior Wosera people: both reasons may well have had a strong popular appeal.

At all times the people were made to realize that the elections were the concern of each individual and the Administration remained in the background as much as possible. That they considered the election their own private matter was evident, because towards the end they openly asked the patrol why it had bothered to return since they already knew the procedure.

A great interest in the election has been engendered among the populace; if only the candidates were not so complacent.

Native Affairs

Wishful thinking is circumambient in all matters throughout the area and this fact often leads to apathy among the youths who tend to sit around waiting for easy jobs with little physical labour attached to come to them, but it leads to very few outbreaks of cargo cult.

Some isolated outbreaks of cargo cult still occur from time to time, but these are of a primitive nature such as commencing construction of an "airfield" and they generally fade out without damage or harm to the people. Occasionally readings from the Scriptures are misinterpreted but the results provide comic relief rather than administrative problems.

Some charismatic leaders of the people appear to use the cargo cult type approach in their attempts to gain control of society and incidental personal profit. They promise such things as rural progress societies, businesses, airfields where there would be no freight or passenger charges, e.t.c. These gentlemen usually manage to keep technically within the law, but often good work comes out of their urging and the problem is to know when to cease condoning a little lining of their own pockets and at what stage they may be warned.

However, sound economic development is proceeding smoothly and rapidly in the area. It is estimated that 9,000 coffee trees and shade trees sufficient for 5,000 more have been planted. Good quality paddy rice is grown as a cash crop in the Wam and Urat Census Divisions and is being introduced into the Kawanga Census Division.

The commercial plantings are all individually owned and so there is no lack of incentive.

The vehicular road between Dreikikir and Maprik is continually being improved by voluntary communal effort. The people of Yubanakor, Asanakor and Inakor have commenced building a vehicular road to link up the existing Balif - Ilahits road and the people of the Wam Census Division have commenced building a vehicular road to lead from Bulamita to Arisisi through Warengamei; in both cases the idea was the peoples own.

Social development has kept abreast of economic development. Sports such as soccer and softball are rapidly spreading throughout the area and are proving most popular with both adults and children. Sport in the area got a big boost when the Dreikikir Soccer Team won the trophy at an inter-station meeting at Maprik.

On the more sober side it is interesting to note that the Dreikikir Parents and Citizens Association has undertaken a £45 contract (to build a native materials dwelling on the station) and the money is to be used to purchase a sewing machine for the schoolgirls. The Association has already purchased a radio.

The Missions in the area have no trouble whatsoever in having school buildings erected free of charge by volunteer workers. Four missions hold well attended adult literacy classes, two hold infant clinics, while one has a Womens Club.

Much of the credit for the advances in the social and economic spheres must go to the senior indigenes of all the Administration Departments who have at all times exercised a strong sense of civic responsibility, as well as to the different Missions.

Law and Order

In the past three months only two cases have been heard in the Court of Native Affairs.

On occasions trivial incidents have been reported by the aggrieved parties but always on the instigation of outsiders bearing grudges.

At present the people appear to be most law abiding.

Tax/Census

The Kombio Census Division was censused and taxed. The statistics are affixed.

The total population is now 3,275 showing an increase of 17 over the previous year. 130 men were absent at work.

£74. 5. Od. was collected in tax. An increase of £1.15. Od. over the previous year.

No difficulty was experienced in collecting the tax and it is recommended the the head tax remain at 5/-

Conclusion.

The area is progressing socially, economically and politically through the efforts of the people themselves.

END.

Signed. _____

(G.J.McIntyre) P.O.

Date. 17 th. March. 1964.

APPENDIX.

REPORT ON MEMBERS OF R.P.&N.G.C. ACCOMPANYING PATROL.

No.	Name.	Rank.	Efficiency.	Conduct.
2249	Kundikiknae	Const.1/C	Fair	Good.
3053	Wiroi	Const.	Excellent	Excellent
9441	Dikama	Const.	Fair	Fair

Signed. _____
(G.J.McIntyre)

Date. 17 th. March. 1964.