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Report of Patrol made by the Resident, Ifalik to, North Eastern Division, to Colonial Secretary, Suva.

Ifalik 20th. February, 1920.

I left Ifalik in the cutter, with 4 N.C.Os. and a local crew of 10, I left Ifalik at 11'30 a.m. and sailed to Ant (W.S.W.(M)) where I arrived at 3'10 p.m. Here, I made an inspection of the Native Plantations of Rice growing, some four feet in height, are looking very healthy, like anhara a portion is not considered the time it has been in the ground. However, I expect it is not to yield a good supply; some of which will be eaten by the natives so that they will realise their labours have not been in vain, while some will be kept for seed for the next sowing.

I have inspected the trees planted at Fanuabuck, and regret to see that many most of the young plants have died. However, I have not given up the idea of raising a number of plants, and intend collecting a supply of seeds from the old plants that have been at Fanuabuck since 1915. I believe the trees are now shedding seeds.

Tomich and his village folk are all working well on the extension of the area for coconut planting, and upon each of my visits I mark off an additional area for clearing. Tomich, now has a good idea of lining, and so saves me the trouble of doing this, which at any time, is not a pleasant job in the hot sun. In fact it is very tiring work.

Every bit of ground that is cleared on Fanuabuck is under a cover crop of sweet potatoes and taro. The potatoes are bearing well now, and I obtained some from the people, and found they are as good as any I have ever eaten, being floury and without strings, and of a good flavour.

The Fanuabuck people, at present, have not very much food, but in a month or two will have more than they will know what to do with. The Government, no doubt, will be glad to buy all the surplus, as 85 prisoners eat an enormous quantity of vegetable food.

Intelligence has been of almost daily occurrence at Ifalik.

Second Visit. Ifalik, 1920.

I left Ifalik at 8 a.m. and arrived at Ngulu at 12.10 p.m. W.S.W. Fanuabuck (Ontong Java) Atoll (Pacific) at 10 a.m. on the 26th, and having met me on the beach. Here, I also found H.M.S. Pegasus, with W.S.W. Lord of Dunraven, and Fanuabuck of Fanuabuck, with three canoe loads of sago, (140 bags.) which I sent Pegasus for a couple of weeks ago, on their way to Ifalik. They went on to Ifalik today.

During the afternoon, I inspected the coconut plantation made by the natives of Fanuabuck, Fanuabuck, Fanuabuck, Fanuabuck and Fanuabuck, and found many of the young trees dead, due to the sweet potato vines growing thickly over them, and smothering the young trees. I also found that very little extension has been made since my last visit two months ago. Severely reprimanded the three responsible Village Constables for their neglect in allowing the potato vines to smother the young coconut trees, and ordered them to at once set about 'ringing' around every tree, and plant growing nuts in the places where those had died, and to see that the vines did not again grow over the young plants. I further ordered them to set about falling more timber, and getting the land ready by the time I return. I told them if a very good showing was not made by the time I returned, I would certainly take a number of men to Ifalik with me. These people seem to think that once the land is cleared and planted, the nuts must take their chance of growing into big trees, without any attention whatsoever, by the natives.

The usual thing happened after I had finished talking. A number of the men went to Mr. Fisher, the Missionary, and told him all I had said, and as usual they received his sympathy , judging by the way he spoke to me later in the evening. However, I intend to keep these, like all other people, on plantation work. They started well, but, as usual with the Papuan, have got "tired" very quickly. I only wish I could spend a week or two with them. I'm afraid they would really be tired when I left, yet, I think some work would be done.

In the eyes of certain Missionaries, the natives ~~xxxx~~ should not be taxed, should not be made to grow coconuts, should not be forced to make roads, should not ~~xxxxx~~ on any account be taken to gaol, and ~~xxxxxxxxx~~ certainl should not be allowed to "sign on" for work. These things are said to be iniquitous. As was said to me today by a Missionary. If natives "sign on" and go to work, who will be left to do the work on the Mission Stations. The work is building houses and fences, for which the natives receive less pay than they would if they went away to work. I have found that all Missionaries, have strong objection to natives leaving their villages and going to work, and would far rather see the able bodied men leading a life of absolute idleness. This will not happen if I can prevent it, at any rate.

One of the principal reasons for making this trip is to endeavour to recruit men for work for the Public Works Department at Port Moresby. Needless to say, I did not get one recruit from the six villages of the WANIGELA District. Not long ago while the Reverend J. J. Fisher was south on a holiday, a number of natives of the WANIGELA district "signed on" and went away to work. It is said that Mr. Fisher was very much annoyed on his return to WANIGELA, to find the men had gone away. I ~~will~~ mention these few items of 'interest' , ~~xxx~~ just to let it be seen what a strong hold an Officer of the Service has to keep upon himself, so as not to "clash" with the Missionary.

Not one case of "Adultery" from the WANIGELA District, has been reported to the Government for over three years, but one must not imagine that this offence has ceased. Not by a long chalk! I can only imagine that some other kind person is assisting the Government in dealing with these matters.

Absolutely annoyed and disgusted, I returned to the Rest House at 6'30 p.m.

SUNDAY 22nd. FEBRUARY, 1920.

As it would not be in accord with the wishes of the Missionary , if I worked on Sunday., I left WANIGELA at 7'35 a.m. and pulled to IU-AI-U, (V.C. BOSARU) of the MAISI tribe. I inspected the village and the coconut area. The first I found clean, the latter almost overgrown with long grass. Practically no work has been done on this plantation since my visit in December. No men were to be found in the village, as all ~~xxxx~~ had gone bush before my arrival. Told BOSARU that I would be glad to see a few of the IU-AI-U and BOWANDO (No.1) men "sign on" for work for the Public Works Department at Port Moresby. He stated he would ask the men to sign.

Pulled along to BOWANDO (no.2) V.C. BOBOGI and found only women and children in this village. About three years ago I made the men of GAMJIGA plant about 300 coconuts along the beach between GAMJIGA and BOWANDO, and ~~xx~~ strongly fence same. Today while inspecting these trees, I found that nearly all the fences are down, and 105 trees from 2 to 3 years of age rooted right out of the ground, and chewed up to shreds . This is the work of the GAMJIGA pigs. V.C. BOBOGI says he ordered the men to build new fences and they simply laughed at him. He ordered them to plant new coconuts in place of those that were rooted out and destroyed by the pigs. The men refused to put in new nuts. ~~xx~~, I say candidly if the law would allow me, I would shoot every pig in GAMJIGA and UIMAU, and sentence every man of the two villages, to 12 months imprisonment with

Hard Labour in DARU Gaol. Further if the law allowed me to do so, I would take every woman and child from GAMJIGA and ULAMU and hold them at TUFI until the men 'came to their senses". This behaviour by the men has been going on ever since TUFI Government Station was established, and it is very nearly time it was stopped. Only recently I discharged 25 men from gaol. They had served sentences of three months imprisonment with Hard Labour for "not planting Coconuts". On their return to their villages, they openly boasted they would not plant coconuts. What is a man to do? Surely this is a case where a little "flogging" would be beneficial. At any rate the fact of putting the men in gaol seems to have no effect. I do not know if it is possible for people in Port Moresby to imagine my feelings, when the natives of ULAMU again and again "have the laugh of me". Cannot I be given a little extra power to deal with the "gentlemen" of the MAISIN tribe? I will guarantee they will soon come to their senses if I am allowed to have my way, but never will so long as things go on as they have been going for over 20 years. The Reverend A.F. Jennings was so exasperated by the MAISIN last month, that he packed up, and sailed to SOGERI to see the Bishop. He, I believe, said that he would not remain at ULAMU. After leaving GAMJI where there was not one single man to be seen, I crossed the creek to ULAMU, and found exactly the same state of affairs here. All the women and children and some old men, and dozens of infernal pigs, were in the village but not one middle-aged or young man within coooee. V.O. ILU tells me that all the men went bush this morning. They danced until 2 a.m. and then "packed up" and "flitted" away, there to remain until I take my departure. I told the village Constables that I was down principally to try and get recruits for the Public Works Department, and instructed him to inform all the men of what I had said. He said they would all be back directly I left the place, and would then be informed of my reason for visiting the village.

While at ULAMU, I found three graves of people recently buried, right in the middle of the village, and this, while a European Missionary lives within 100 yards of the graves in the village. There is no excuse for this. Ordered SOGERI to arrest the persons responsible for the burying in the village. The ULAMU and GAMJIGA people have properly laid out cemeteries about a quarter of a mile from their villages. Walked up to MAISIN Creek, where the MAISIN are making a coconut plantation, and found that practically no work has been done since my last visit. A good many of the young trees have been trodden out and eaten by the pigs, and no attempt has been made to replant with new ones; neither has any attempt been made to fence in the trees planted. SOGERI is - if it is possible - even more cross-grained than I, and tells me plainly that the MAISIN will never do any good unless some very very drastic action is taken. He suggested that I shoot a couple of men, then the rest might do what they are told. It is no good anyone saying that it is my fault, because it is not, because not one Government Officer has been able to manage the MAISIN properly.

The majority of the Officers upon finding the MAISIN so obstinate, let them "rip", and so nothing was heard of these objectionable people. I have not the slightest intention of letting them "rip", and before many weeks have passed, I fully expect a "wail" to go up from the Missionaries, who, in my opinion, are encouraging the men in disregarding the Government laws. I may not be right for me to say this, but here am I, working hard to get work done, and the only sympathy I receive from the Missionaries, at any rate, is a sick grin, when they hear of what has been what I visit the MAISIN villages of KAMALO, GAMJIGA, ULAMU, and KAMALO, SIMAMA, SIMAMA, MAMBA, and KAMAU, ALL UNDER DIRECT MISSION INFLUENCE.
I want to say that I have a scheme, that I will put into execution, towards the end of this month, and which I expect will bear "fruit", and which

may possibly bring forth a 'wail' from one or more missionaries. Oh no! I have more sense than to do anything outside the law, but I do not intend the L.M.S., or anyone else -not authorised to do so, to run the Government. However, all will be known in time, probably the L.M.S. will be the first to know it!

The rice that was planted at S.U.A. is not doing well, and very little of it is left.

The L.M.S. women tell me they do not want their men taken to gaol, and so long as the Government retain all their villages, they will cook food and carry it up to the men. Oh again! What can I do with them?

At SIMARA, no attempt has been made to keep the growing trees clear of grass and undergrowth. The Village Constable cannot be blamed any more than I, for he does work hard, and talks "hard" too. SAU told me this afternoon that the L.M.S. men before retiring to the bush, left the following messages with him, to be given to me:- "Tell the GOVERNMENT when he arrives, that if he wants plantation made, there are plenty of women and children who he can make do it, for we men will not". I thanked SAU for delivering the message, and said how pleased I was to receive it, and how considerate the L.M.S. men were to even think of leaving the message".

A second message, delivered to me by V.C. "BOSOM":-"Tell the Government if he walks through our village, he will see plenty of pigs, dogs, canoes, houses, women and children, but not one of us_) they call "themselves men; I don't. - will no see". He also laughs etc.

While I was walking through the Village, a man, I think, -I did not see him- sounded a konk-shell, which I learned later was a warning for the men in the bush, not to return to their village yet, as the Government was still prowling around.

I have four V.C.'s with me, but do not intend letting them go out to look for men, for I have not sufficient faith in any one of the four to allow them to go out alone. There may be some women about in the bush, and I think even a Papuan V.C. may forget that he is, or ought to be always a "gentleman".

I finished up the day by telling the two Village Constables to try & get some recruits for the R.A.N.V.R. and had to laugh after giving the order, for I do not think there is the least possible chance of getting one of the hulking wasters.

MONDAY 22nd. FEBRUARY, 1920.

Got away from SIMARA at 8'45 a.m. and pulled to SIMARA Village which I inspected and found clean, then on to SIMIRAKA (two villages) where V.C. SAUSAUKA met me, and walked through the village. After I had made the usual inspection, I asked the V.C. where the men were. He told me that upon sighting the whaleboat, he collected all the men, and made them sit together in the middle of the village where they were to await my arrival. They all chewed plenty of betel-nut -according to SAUSAUKA- but even this could not "steady" their insides, which began to "jump about" as the whaleboat got nearer the shore, and when I was within a hundred yards of the village, the men "threw up the sponge" and departed in a body, with the result that not one man was in the village when I walked through it. I'm a quiet poor chap, and have very little to say to the people, so cannot understand why they ~~xxxx~~ refer to me as a "DIRAVA", and leave their villages upon my approaching. Only the L.M.S., and all under Mission influence, do this. Told SAUSAUKA I was looking for recruits for R.A.N.V.R. and instructed him to use his influence in getting some of the men to "sign on".

Pulled across to AIRALA with V.C. SAUSAUKA in the whaleboat- he belongs to AIRALA, and made an inspection of this village and found same very clean and tidy. After lunch I went up GURUGURU Creek to the plantation, the property of the natives of SIMARA, SIMIRAKA, AIRALA and MARUA, and inspected same. Some progress has been made with the clearing but a good many of the previously planted trees have died, or been rooted out

FRIDAY, 26th. JANUARY, 1940.

Sailed from MOLUA at 7'30 a.m. and called at MAISIN village (MAISIN) where I made an inspection. Only old men, women, children, pigs, and plenty of rain in this village. The men -according to the women- are all away "on the canoe making". Liars. Walked along the beach for a quarter of a mile to Messrs. Cellow and Lattocks landing site, and attended to business for them. They are benefiting their mate - not being able to get any recruits, or any native food.

Spoke to the Rev. Jennings, and inquired from V.O. MAISIN how many recruits he had. None, and informed me that he had talked hard to the MAISIN, MAISIN, and ULAWA (all MAISIN) men, but could get none of them to proceed to "sign on". They told him that this "talk" about signing on to the government was untrue, and it was only a ruse to get them into their villages, where the government MAISIN (police) would arrest them. They said both SOGOSOGI and I were liars.

Sailed from MAISIN at 2 p.m. and reached ULAWA at 4 p.m. Only two soldier boys + policemen met me on the beach. Since I left here on the 23rd. the Reverend A.F. Jennings has returned, so did all the MAISIN men, the former was at home on my reaching ULAWA today, but the latter were not! They really did come home on the morning of the 23rd. and danced until late at night on the 23rd. 24th. but not on the 25th. Took a walk up to areas under cultivation, we found nothing has been done during my few days absence, so it seems those men are determined not to do anything. We will see those MAISIN more persistent. Called on the Reverend A.F. Jennings, and gave him my opinion of the MAISIN men of ULAWA. Found Mr. Prosser here. He, too is looking for recruits, and it is needless to say he got none. Of course he has full of advice as to what ought to be done with the MAISIN men! Shortly after my arrival at ULAWA, about 30 women brought in about half a ton of food (taro, bananas, sago, and pumpkins). Before buying it, I inquired if they were not running themselves short of it, and was assured by them, that there was ~~xxxxx~~ ample food, and plenty to spare. I bought the lot, and was glad to get it. The MAISIN men possibly thought this supply of food would 'put them right with the government', but it will not. The Reverend A.F. Jennings has about a dozen school boys, all under 16 years of age, and the majority of whose parents reside at ULAWA. Mr Jennings informed me this afternoon, that ~~xxxxx~~ he was unable to buy any food, with the exception, of a few measly bananas, for his school boarders, and that every day he gave his boys tobacco, and they wandered around the village, in the hope of buying food, otherwise they would probably have to go to bed supperless. Mr. Jennings stated that even the parents of the school boys will not supply their children with food.

I informed him that this seemed strange, as immediately prior to my visiting his house, the ULAWA women had brought me almost half a ton of native food, which I bought.

On my returning to the Rest House I found the ULAWA women had left about two hundredweight of food on the ground at the rest house. I called up the owners, and with V.C. SOGOSOGI made them take the whole lot to Mr. Jennings, who bought it, and was very pleased to get it, as his letter shows, and which reads:-

"---------also thanks ~~xxx~~ you for sending "the people with the food. It will be a real treat for these boys. They "have had nothing to eat but peas for several weeks now."

The whole thing is that the MAISIN neither want Government or Missionary near them, and do everything that is likely to discourage either of the two bodies.

V. Cs. SOGOSOGI and GALO both state they have spoken to the MAISIN men about "signing on" for the R.A.N.D. at Port Moresby, and were informed that the men did not want to go to work, did not want to make plantations, and did not want to do any work for anyone but themselves. They told SOGOSOGI I was a liar, and this "signing on" business is only a ruse for getting them so that I could arrest them and put them into gaol at TUFI. Evidently my reputation is pretty rotten with the MAISIN! However, more

for the [illegible], at a later date!

FRIDAY 27th. FEBRUARY, 1920.

Last night a very heavy thunderstorm came on at about 8 p.m. and the lightning and thunder were very severe. Rain came down in torrents, and the creek rose. I was obliged to turn out at 10 p.m. and move the boat closer inshore, to prevent her being washed out of the creek, and smash up.

Those [illegible] men who are living in the bush in hollow logs, and under "lean to's" will have had a pretty damp time, I think.

Left UI-AI-U at 8'45 a.m. and pulled to IU-AI-U. V.C. BOSKU tells me that all the men came back to their village after I left on the 22nd. instant, and roundly declared they would not go on with the plantation work, and told the Village Constable to clear out, or hand in his uniform. A little bit of "Darwin" in this demand. Perhaps I will be asked soon by the [illegible], to pack my traps and step aboard the first steamer bound for Samarai. I am beginning to think the [illegible] can read and have got hold of the Port Darwin episode.

At any rate, I again "slopped" out -the track is like a quagmire- to the clearing, half of which is under water this morning, and found things just as they were when on the down trip. The road from IU-AI-U to BOI[illegible]DO, about four miles inland is completely overgrown with long grass. Strictly speaking, I ought to remain here until I arrest all the ablebodied men, but there are over 60 prisoners in gaol at MURI, and some of them, from the Lower BARIJI, are inclined to be obstreperous even when I am on the station, and I do not want the few police I left behind to run amok amongst them, so I am reluctantly compelled to return to my station as soon as possible. Of course the [illegible] will once again "have the laugh of me", but I assure you it will not be for long.

Although there are a good many young ablebodied men in the villages of IU-AI-U and BOI[illegible]DO ([illegible]) not one would agree to "sign on" for the [illegible]. Well! we cannot force them to go, so that is the end of it.

I went on to [illegible] and again walked out to their plantation, and found that the men were seized by a fit of energy, and ringed every coconut tree in the place, and planted growing nuts in place of all those that died. In addition another four acres have been felled. When I visited the place today, there were 54 men working on the plantation. It pleases me to see so many working at once, so, I took a seat upon a fallen log, and watched them work for a full hour. I really believe they did more in that hour than they did in any other four. They were all under the belief they would go to gaol. However, seeing they did make an attempt to pull up for lost time, I decided to give them another chance. Old V.C. HO[illegible]SA, the man who the Mission do not like, but, who is the best Village Constable in the division, notwithstanding he is 60 years of age. He does not give a "rap" for anyone, and he is the sort of person we want. It is a pity there are not some more like the old fellow.

I inquired into the report by Mr. Fisher of alleged blackmailing by V.C. HO[illegible]SA, and asked the people if they could furnish me with any evidence, -I also asked Mr. Fisher- . No one could give any, not even Fisher, so the case was dismissed. It is all very well for the Mission people, and the majority of the [illegible] natives wanting to get rid of HO[illegible]SA. He makes them work hard, and is a good Government Servant, not like some of our V.Cs. who only bring in cases when it pleases them, or when it is impossible for the Missionary to settle it them!

ned away somebody's nursery. V.C. SI..O.O reported to me at KUARA.

SATURDAY, 28th. FEBRUARY, 1920.

This morning, I made an inspection of the KUARA plantation. In places the cover crop of sweet potatoes has been allowed to grow over the young coconuts, a number of which have died. Ordered V.C. SIWOWO to have every coconut tree "ringed" for a distance of four feet from the tree itself, and at once set about putting in growing nuts in the places of those that are dead. I also marked off an additional small area for felling and cleaning up, to be ready for lining in a month. There are only a few men here, so not much can be expected of them.

The next place I called at was UME (MAISIN and KORAFI) . I inspected the village and found all in order. These people with the inhabitants of KIBIRI, SISIKOFU, [illegible], and [illegible], are making a plantation on UME Creek. After lunching at SISIKOFU, I walked up to the plantation, and was agreeably surprised to find so much progress made. V.C. ARIGIFA has been asserting himself. I supplied him with 200 rubber seeds for planting in place of the young trees that died. Also gave him a number of mango seeds to put in. It is a good thing to be able to get some fruit when one visits villages. The rice is not doing well. ARIGIFA says most of it came up, but the rats and bandicoots ate it all off. While going through the plantation, I noticed thousands of those green grubs that eat all the leaves of the potato vines, and judging by the vines, the grubs have been doing "good" work.

With the exception of the MAISIN, plantation making in the Collingwood Bay District is, considered by the natives an important matter, and the Village Constables vie with each other as to who can make the biggest plantation. Two Village Constables made a bet - amount not stated- that each could make the bigger plantation. The KIBIRI natives say they will soon have the biggest plantation on the coast, the [illegible] natives say the same, while the UME laugh at them and tell of their plantation, which they say they are going to invite the "Big Governor" to come and see. The KOKARI are "crying" because so many of their men are away at work, and they are being left behind in the plantation race. The [illegible] tell me; "We are not boasting, but we have as big a plantation as any of them, and just wait and see whose will be the biggest in the long run." About two weeks ago V.C. KORKOR of [illegible] visited UME plantation - or went pretty close to it- under the charge of V.C. ARIGIFA , and expressed a wish to walk over UME plantation. ARIGIFA refused to allow him to do so, and told KORKOR to go back to [illegible] and "make a proper plantation." KORKOR went back and told his people of what had happened. The result is that competition is now very keen, and is likely to remain so for some time; at any rate,