June 1920 No. 12. 19/20.

PATROL REPORT.

Cape Nelson STATION.

REPORT of a PATROL made by F. Macdonnell R.M. to Collingwood Bay. for the purpose of furthering the planting of useful trees under the "N.P. Ord. 1918", and annual inspection of Villages.

Left Station on 27th. May, 1920 Returned to Station on 7th. June, 1920

Number of ~~Carriers~~ crew employed 89 Number of Police taken 6.

Name of Vessel used and of Officer in Charge No. IV Whaleboat F. Macdonnell.

Villages visited JEBO, AWANINA, SISIMATU, GIGORI, UWE, MANAGA, MAMANIRBA, PUARA(2) ORERESAN, RAINU, KUMARBUN, AI-REI, MURIN, AIRAM, IU-AI-U, BONANDO No.1. BONANDO No.2. GANJIGA, HIAKU, SESEGA, SINAPA, SINIPARA(2), AIRALA, MARUA, BAIMOKOROTOR, TONETONE, INAI-AUNUNU, LAKWA, INDIWAN(2) MOIBIRI. [33 Villages]

(1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited. The map is to be furnished whether the patrol is in a well-known district or not. If the patrol is over a route for which a map has already been sent in, a second map is not necessary. A reference to the previous report will be sufficient. If the patrol is over a route of which part has already been included in a map, a suitable sketch should be sent to enable the other places to be added to the previous map. For uniformity the map must occupy one of two sizes of paper—either the size of a half-sheet of ruled foolscap or the size of a whole or double sheet.

(2) In the body of the report the name of the village should be followed by the name of the V.C. The number of houses and the population, as nearly as possible, should also be stated. The customs of the natives should as much as possible be noted and reported.

(3) The Patrol Report is to be enclosed in this Jacket, which, properly filled in, is to be sent to the Government Secretary immediately after each patrol.

(4) The space below is not to be written in.

(5) The cost of the patrol must be shown within, in the space provided.

Nil Copy forwarded to Commissioner of Police

Forwarded to the Government Secretary.

Date 10th June, 1920 F. Macdonnell

Officer in Charge of Station.

---

6. The Lieutenant-Governor

I have reference to the mat-
ter on a separate file and
[illegible]

Yes. How clothey build the rice & Nelles!
Please ask the R.M. if these Planta-
tions are "native plantations" under the
Ordin of 1918, or whether the Coconuts
were planted under the Plantation
84. He is doing very good work indeed.
[illegible] 28.7.20

FRIDAY 28th. MAY, 1920. (continued)

The tracks from the beach, through the plantation and up to MAMANIABA are all clean, and in first class order.

There is a dance in full swing at GIGORI , given by the WINAFI natives natives, and almost all the GANJIGA (MAISIN) men are there, so are a few from UIAKU (MAISIN). They sent word to me to know whether they would continue their festival-on account of the splendid taro supply now available; or if they would discontinue dancing and start work on their plantation. I ordered them to continue dancing, and not to let my visit interfere with the dance. I did not go near the palce until about 5 p.m. when there appeared to be a lull in the drum-beating. One of the first men to greet me was WOIDA, ex V.C. of GANJIGA. He asked me if I had come, and of course I asked him if he stopped, and added:- "You do not "usually "stop" when I visit GANJIGA." That is one of the MAISIN villages from which all the ablebodied men genreally clear out when the Government whaleboat is in sight. However, since the two boys were killed by the falling tree, no one seems inclined to spend another night in the bush. I have been told that I am looked upon as having something to do with the making of the big storm that brought down the tree that killed the two men. New Guinea [illegible]- superstition again. Anyway, it has done no harm, although it is a pity the men were killed.

About three tons of taro are stacked in GIGORI , and will be distributed tomorrow -after I am gone. It was to have been distributed today, but the --- Government came along . It is the custom when distributing the food at a feast to say all the nice and nasty things about everyones relations. I am going away so that I will not hear what the WINIAFI and MAISIN have to say about my realtions!!

SATURDAY, 29th. MAY, 1920.

RAINING. Got away from UWE at 7'30 a.m. and pulled to PUARA (KUBIRI) with V.C. SIWOWO in charge . Inspected area cleared for coconut planting, and found fair progress has been made, and the nuts already planted are nearly all doing well; with the exception of about 20 which have been rooted out by the village pigs. SIWOWO asked me to dispose of all the pigs. I , much to my regret, informed him that the law did not permit me to destroy the pigs. I think it time legislation was put through which will allow an Officer to destroy the village pigs, after the people have been repeatedly warned to either fence them in, or fence in their plantation, neither of which is of very much good, for a New Guinea pig will break down almost any fence. If he cannot break it down then he will burrow under it. Here are people being forced to do work, and their pigs undo it all, or a good part of it- all of it in time. The pigs have been fenced in, the coconuts plantations have been fenced, and still the pigs do no end of damage,not only here, but along the whole coast. Almost every Village Constable in Collingwood Bay has asked me to destroy the pigs, so have several of the European Missionaries, yet I can do nothing. If I put the owners of the pigs into prison for not keeping the pigs securely fenced in, it does not stop the pigs from destroying the plantations, in fact they do more damage when the owners are in gaol, because then, the pigs are not as well fed as when their owners are at home, and so have to hunt around more for food. Until the law allows an Officer to destroy the pigs, then the destruction of plantations will continue, and all the hard work that Officers do, might as well not be done. I want something done in this direction. Fencing of plantations, and fencing in of pigs is of little or no good. I am not a new hand in Papua, and it is no use any person telling me that pigs can be kept outside or inside a fence built by the natives.Mr. Fisher at WAMIGELA tells me it is utterly impossible to make a fence that will keep the pigs out of the Mission grounds. He loses , eggs, fowls, ducks, and other things. Anyway, what good are they in the villages. They drop more filth about the place than they pick up. They burrow huge holes under almost every house in every village, and make the place appear most unsightly . Occasionally they bite young children, and cripple them for life. If natives want pigs for food. there are hundreds in the bush, and they have nets and dogs with which to catch them. They keep the pigs for pets, and for no other reason . At times it is dangerous for one to walk through a village because there are pigs, that without warning attack a person. They do not attack me, because I have a bull

terrier

terrier capable of dealing with any pig in the country.

What is the use of my working for the good of the Papuan, whilst the pigs are allowed to go on destroying all the trees planted? It is most disheartening, and one might as well sit on his station, and let coconut planting rest. I have no intention of doing this, but I am afraid that if something is not done, I will do something myself that will stop the pigs forever. Let us do something . Why, sit down and let the pigs beat us? I am sure everyone would agree with me if they could see the damage and destruction done by the village pigs on the coast. Reg. 77, of the N.R.O. of 1908 as far as I read it, does not assist me.
I have not mentioned that all the holes that the pigs make under the houses, fill with water, and become filthy, and stinking, and a breeding ground for mosquitoes. It is impossoble for the natives to keep the villages free of these pig-wallowing holes, for as soon as one hole is filled up, the pig, quietly gives a few grunts, and sets about digging another, possibly twice the size of the one just filled in.
It is only the women who want the pigs for pets. The men do not seem to care whether I shoot them or leave them to continue their destruction.
I hope I have not wrutten all this about the pest, the pig, for naught.
Upon arrival at WANIGELA I inspected the plantation areas. Upon my last visit to this place, on the 12th. ultimo, I lined for the planting of 608 cocoonuts and counted over 1000 seed nuts , all shooting and ready for planting out, in the village of KUMARBUN. There are thousands of shooting seed nuts in the villages of ORERESAN, RAINU, KUMARBUN, AI-AFI, MURIN and ARRAM, so there is no excuse for not planting nuts on land ready cleared.
Before leaving this place on my last visit I gave the three village constables definite instructions as to what work I wanted done by now. At the time I gave the orders, there were the three village constables and 40 ablebodied men working on the plantation. Now I find that not one half of the orders have been carried out, so will have to take action upon my return journey. I am most particular nowadays in stating exactly what work I want done, as I have found that the V.Cs. and others make the excuse they did not thoroughly understand me. Not only do I say what I want done, but I go to no end of trouble to point out, and also make notes of my orders, so that no person, European or native can say it was not clearly understood just what was wanted of the natives. It is hard for me when more civilised persons than the Papuan, assist in making in excuses for not having the work done, or even partly done. However, I'm not a bit afraid of work, and in time there will be no excuse to make. I notice that a good many of the residents of the N.E.D. although some of them have been here not half the time that I have, suffer much from "equatorial langour", and cannot or will not do as much as they did when they first arrived in the country, and were so eager to show the natives just how they ought to cut down scrub and make plantations. Now, it appears they are quite satisfied to listen to the natives grievances, and make excuses for them, while the Government Officers exert themselves to get the work done. Any-way, it does one good to know obstacles are in the way, and to be able to overcome them. Plain, easy sailing, is nice, but one does not feel quite so satisfied , as he does after overcoming all obstacles and gaining the desired result. That is the job I have in getting native-owned plantations made, and I say that if I remain here long enough, I will accomplish that which I set out to achieve, and there will be no complaints from anyone.
When questioned, the Village constables stated that the people did not heed them when they told the people to do the work that I ordered them to do. Visited Mr. Fisher and discussed matters with him. He tells me there are approximately 100 men that are liable under the Native Plantations Ordiance of 1918. Mr. Fisher has a copy of this Ordinance, and has evidently carefully read it. So have I. If both Ordinances , the "Native Taxes Ordinance of 1917" and the"Native Plantations Ordinance of 1918" are read together, it will be seen that it is to the advantage of the native to make plantations; especially when looked at from the Mission view, whose chief desire is to keep the native in his village, except when he is required to enter into Contract of Service to work for a Missionary at Samarai or elsewhere, then no effort is spared to obtain the services of natives, especially in the WANIGELA District, from where the majority of the men under Contracts of Service to Missionaries, are drawn.,
Mr. Fisher also tells me that in his opinion there is no excuse for the natives of the WANIGELA District not doing the work I give them, and he considers I never ask them to do more than can be easily done in the time

SATURDAY 29th. MAY, 1920.

allowed, and further, there are some men in the villages of the WANIGELA District, who do their share of plantation work, while others amuse themselves in hunting or fishing or dancing. These are the men I want to get hold of, but when it comes to my placing my hand on them, nobody seems to know the names of the men; not even the V.Cs. It is obvious the Mission wish to see the natives make the plantations, but do not wish to see them punished for not doing the work. Persuasion may be a good thing, but it does not always bring the desired result.

SUNDAY 30th. MAY, 1920.

Pulled to UIAKU . V.C. BOBOGI has built a good Rest House with verandah back and front, and a nice little kitchen, on a sand spit near GANJIGA Village. Paid him for doing this; although I would rather he built it on SESEGA Creek where the plantation is. I have no wish to sleep near a village where babxies, dogs, pigs and old men clearing their throats, make peculiar noises the whole night long. Even one does not become accustomed to these things, after many years in Papua.
I am trying to induce the UIAKU people to leave their present village site and build a new place on SESEGA, where there is a permanent stream of fresh water, a healthy site for a village, close proximity to their gardens, and other advantages that are missing at UIAKU. But, there must be no pigs in the village on SESEGA. There is nothing to stop a few old men and women remaining at UIAKU, xand attending to all the pests; e.g. mosquitoes, dogs, and pigs. Mr. Jennings has been for the last three years endeavouring to persuade the UIAKU people to move to SESEGA, and the only reply he receives is:- "This place was good enough for our fathers, so it is good enough for us". They told me there was too much mud at SESEGA, but they have now found that the land after being cleared, drys very quickly. Even in the middle of the wet season, the SESEGA land was no worse than a good many places upon which Europeans live. The whole of SESEGA land is quickly drained by SESEGA Creek. So far only V.C. BOBOGI has promised to live on SESEGA. Better news perhaps, in my next report. Hope so, anyway.

Made an inspection of UIAKU and GANJIGA (MAISIN) villages, and found all houses in good repair, and villages clean. On my last visit I ordered the owners of two houses to either repair or build new houses. They built new houses, and there is no sign of the old ones. Heavy rain caught me in UIAKU. Rain almost the whole night. Before retiring I instructed V.C. GAITU to tell all the men of both villages that I would see them all on SESEGA Plantation in the morning.

MONDAY, 31st. MAY, 1920.

Left UIAKU and 6'30 a.m. and pulled up to SESEGA, about a mile from UIAKU, breakfasted and commenced work on the plantation. First I took the names of 128 men, many of whom cannot legally be made to cultivate land for the planting of useful trees. At any rate I did not tell them this , for I consider some of the older men are just as good workers as the younger ones, and it is work I want done. Fair progress has been made since my visit on the 17th. ultimo. but not as much as I consider should have been done, taking into consideration the number men there are available for work on this plantation. Started the whole lot on lopping an area recently felled. When this is done, they are to go on felling an additional area which I will inspect xxxx when I return. There are plenty of seed nuts available for planting here at present. Rubber I think will not do well close to the sea shore on SESEGA, but later I might try it when the area cleared is about a mile from the beach. The top end of the plantation is at present about half a mile from the beach, and is about an average width of 15 chains. The whole area will shortly be straightened up into a rectangular block, and will look more like a properly laid out plantation. The whole area is not planted, but in a few weeks this should be completed. I ordered the UIAKU and GANJIGA men to work on their plantation every day until I return, otherwise they will not be able to get the work done.
Went on to AIRALA, and after making an inspection of this village canoed up GURUGURU Creek to the plantation, the property of the SIANPA, SINIPARA, AIRALA and MARUA men, all MAISIN. Found that no work has been done in the last six weeks. Decided I will take action against a fair percentage of the men who are liable under the Ordinance. V.C. SAUSAURA who was away at his garden when I arrived at AIRALA came up to the plantation, and informed me he had done his best to get the men to carry out my orders.

MONDAY 31st. MAY, 1920.

he had done his best to get the men to carry out ~~xxxxxxxxx~~my orders, and they worked one day, then went garden , canoe, and sago making. During the evening I sent for all the men of SINAPA, SINIPARA, AIRALA and MARUA, but only about 30 came to me. I took the names of a number of men who, according to my census are between the ages of 16 and 36, and fined them. Despatched A.C. WAKURA to make arrests. He is accompanied by V.C. SAUSAURA. They ~~xxx~~ are to arrest certain men whose names I have given the and who went to their gardens when they learned that I was taking action. I may not get them this trip, for I cannot ~~x~~ sit down here and wait until they are ~~xxxxxx~~ brought in; however, I will get them eventually. Amongst the 27 men who are to be arrested, are 12 single men, who have no domestic responsibilities, and who seem to be the worst offenders under the Native Plantations Ordinance. ~~xx~~ Of those dealt with, no man under 16 ~~and~~, over 36 was convicted, those without a wife will possibly be fined the full penalty, those with no children half the penalty, those with a wife and one ~~xxxx~~,or two children, one fourth of the full penalty, those with a wife and 3 children , one eighth of the full penalty, those with a wife and more than three children no penalty. The four children must be by one wife. Widowers with children are treated as married men, while widowers without children are treated as single men. I have noticed that there are very few ~~xxxxx~~married men with four children who are under 36 years of age. At present there are only 3 single men in MARUA, 9 single men in AIRALA, 3 in SINIPARA, and 1 in SINAPA. There are many single men from these villages who are at work. I am continually impressing upon all natives the advisability of marrying and rearing ~~a~~ large family. This was clearly demonstrated to them in several instances on this trip when it was seen how the men with children got off so much lighter than those without children. The women, naturally do not want their husbands to go to gaol, so have said they will all have four children. This will be a very good thing as it will increase the population, and perhaps assist in stopping abortion, which, in my opinion is common in this division. Evidently the Missionaries are quite pleased with my scheme for dealing with men under the coconut planting regulations, as they are desirous of seeing all men married and bringing up large families, so on this point at least the Government and Missionaraies agree. A rumour has reached me that all the single men of the last fourmentioned villages are going to marry before I can get them so that they will not be severely punished. On Cape Nelson Peninsular , which includes the WINIAFI Tribe, the New Guinea rumour has it that all women -married or single- must have children, under penalty of gaol. None of the spinsters have yet spoken to me on the subject; and I do not think they ought to be encouraged either. Evidently one V.C. thpught it a good reason for taking a second wife. He said his first wife would not or could not have children, so the Government should not object to his taking another, seeing they -the Government- are preaching "increase the population" up and down the coast. I sympathise withxhim , and said he certainly could take another wife, and as an afterthought, remarked "Hand in your uniform first". He preferred to go without children. I am afraid I will be unable to ~~take~~ prisoners to TUFI with me this trip for there is nothing on the station with which to feed them. I am expecting a large supply by the "Tambar", so the matter of imprisoning men will be allowed to stand over until my July trip, when, if necessary, I shall take action under the N.P.Ord. and ~~xxx~~ any convictions will carry imprisonment only, as it is not advisable to always allow the men to pay fines,for, at present, they seem to have no idea of the value of money, but they have a very great dislike for TUFI gaol.

TUESDAY 1st. JUNE, 1920.

Pulled on to BAIMOKOROTOR, TONETONE, WAI-AUMUNU, and LAKWA. Went up to LAKWA Creek plantation, the property of the natives of the last four - mentioned villages, and found satisfactory progress has been made. The clearing is now right up to LAKWA Creek, I have given instructions that they not to cross the creek but to work along its bank on the western side and clear an area averaging 15 chains in width, until the mangrove swamp is reached. I do not know exactly what width of good land there is between the creek and the mangrove swamp, but later will ascertain if it is possible to widen the clearing along the western bank of the creek. There are plenty of seed nuts available here. About five acres have been felled, and cleaned up in the last six weeks on LAKWA plantation.

V.C. AGERA

TUESDAY 1st. JUNE, 1920.

8 acres have been felled , cleaned up, lined for, and planted with coconut A.C. WAMURA who is responsible for the good progress made with this plantation, spent half his leave of 2 months in working on the place, and there is no doubt the men did some work when WAMURA had the handling of them. He laso has a small rubber plantation about 2 miles from MOIBIRI, and also planted about half an acre of rice, from which he harvested a good quantity; although a good deal more would have been obtained if harvested a little earlier,.
A further supply of rubber seeds will be later obtained from the old BAIAWA Estate, and planted in the MOIBIRI Rubber Nursery.
Some of the WOIUAN men say that the plantation work takes up too much time and there is no time to hunt wallaby, make canoes, catch fish, and make gardens. I know this is not true. The Papuan does not believe in working more than 28 a week. He is not even as good a worker as some of "good" unionists in Australia, who growl because thay cannot get a 36 hours week. At any rate it is far better for the Papuan to have too much than too little work. It keeps him out of mischief, besides plantation making is civilising him , and perhaps some day, he will realise the advantage of having worked a little "overtime". I believe in everyone being usefully employed. Just look at the trouble the unemployed have caused in Queenslan Loafers are of no use to anyone, and any person whether Papuan or European , who will not work, should be taken into the "care" of the Government where he will have to do something or go hungry.

I have now over 300 acres planted with coconuts and rubber in the Collingwood Bay District, and if I remain here for another three years, then I expect to have at least double this area. It will be much easier to get work done from now onwards, as the natives reckon plantation work is part of their daily or weekly work. I have had a hard battle to get the sheme working, but , I have the satisfaction of seeing it now in full swing, and so long as I can keep it going, the natives will not be allowed to neglect their work , I have not done much on the north coast , for I thought it better to work one district at a time. Next year the north coast districts will have my attention, and should say, in another 12 months, be making as good progress as the natives of the Collingwood Bay District.

WEDNESDAY 2nd. JUNE, 1920.

At 9'15 p.m. last night I received an urgent letter from Mr. Fisher at WANIGELA, telling me that my wife, who I left there on my way down, was much worse, and he thpught it advisable for me to come to WANIGELA without delay. I packed the boat and at 9'30 p.m. left LAKWA, and pulled to WANIGELA where I arrived at 3'30 a.m. this morning, and was glad to find Mrs. Macdonnell a little better; although when Mr. Fisher wrote , she was very ill indeed. I remained at WANIGELA until 11 a.m. and then decided to work back along the coast, and complete my work. Pulled to IU-AI-U (MAISIN) V.C. BOSARU. Found the village in good order. Walked out to the plantation,. Very little progress has been made here since my last visit six weeks ago. There are not many men left in IU-AI-U and BONANDO, the people of which work on the IU-AI-U plantation. V.C. BOSARU tells me that when he ordered certain men to work onthe plantation, they threatened him with a tomahawk. One of the alleged offenders is a big unmarried man, who is well known to me. None of the alleged offenders were to be seen, so I despatched two reliable constables to search for them, and not to return to me until they found and brought with them the four "wanted" men.
(The constables returned to TUFI on the 10th. inst. with the four men under arrest.)
Ordered out all hands at IU-AI-U and BONANDO and told them to do a week's solid work on their plantation, to make up for time lost.
Pulled on to UIAKU and SESEGA . At the latter place I found 120 working. Good progress has been made here in the last few days. It is wonderful how much these MAISIN men do when the whaleboat is in the vicinity. The MAISIN when working properly, are as good labourers as any native in Papua but as every one who has worked them knows, they require good handling. Of course with the law on my side, I have no difficulty in getting them to do good work; except when they clear out into the bush. However, I think they will not do that again, and have come to the conclusion that if they do

their share

WEDNESDAY, 2ND. JUNE, 1920.

their share of plantation work, the Government will not harass them. Pulled on to SINAPA and camped.

THURSDAY, 3rd. JUNE, 1920.

Today I visited the two SINIPARA villages, and also SINAPA. Ordered the owners to effect repairs to two houses; otherwise everything is in good order Purchased a large quantity of native food. There appears to be a good supply along the whole coast. Dancing is going on everywhere, because the food supply is good, and the gardens are all doing very well.
Despatched A.C. WAMURA to the bush to find a man who has cleared away with another man's wife. During the evening made a long speech re Coconut planting, and increasing population, etc.

FRIDAY, 4th. JUNE, 1920.

Have now only three constables left, and two of them are very dense.
Left SINIPARA and proceeeded to SESEGA. Heard one MAISIN whisper:-Whenever "is this man going back to his station; this is the third time he has "been here in the last week." Today on my arrival at SESEGA, I found 133 men working on the plantation. Judging by the noise, one would have thought there were 5wor 600 men at work. I remained on the plantation until 3 p.m. and was just about to "up anchor and away", when about twenty MAISIN women seeing that I was going, made an attack upon me, but only with sweet potatoes that I asked them to get this morning. Filled four sacks, paid the ladies and off to WANIGELA. A splendid leading breeze took me along very quickly, and I arrived at the later place at 5'30 p.m. and found Mrs. Macdonnell much improved, but very weak .

SATURDAY, 5th. JUNE, 1920.

Last night I instructed the Village Constables of WANIGELA to tell all the men of ORERESAN, RAINU, KUMARBUN, AI-AFI, MURIN and AIRAM to meet me on their plantation today. Upon my going out, I found 80 men at work, endeavouring to make up for lost time. After speaking to the men, I fined a number of them, as they admitted they had missed three mondays which they should have worked on their plantation. In addition to the 80 men , there are 75 others who are not on the plantation today. Some of the 75 are over 36 years of age, while others are sick. Altogether there are 155 men in the six WANIGELA villages. There are also about 30 men away at work. At present there are 10 men working for Mr. Fisher at the Mission Station. Five of these are receiving religious instruction, so do not come under the M.P.Ord. 1918. The other five are on building work. Approximately 75 per cent of the male adult population of the WANIGELA Villages are liable under the "Native Plan ntations Ordinance of 1918". Up to the present these natives have about 40 cleared, and planted. According to the law, they should have much more than this. However, in time, they will make better progress. Plantation making is new to them, and we cannot expect them to rush at the work. I would like to see better progress made. It irritates me to see how slowly things are going ahead. Wait until I get my launch, then the people will see me more often, and I am quite satisfied that much more work will be done.
Personally , I think that half the cost of these patrols, which are made for the purpose of furthering the planting of coconuts by natives, should be debited to the Native Taxation Account, for it is all for their benefit that the plantations are being made, and so far, none of the M.E.D. have been asked to pay the tax. I hope the natives will make large plantations so that they will not have to pay the tax at all. They all know that if they good work on their plantations, His Excellency the Lieutenant Governor may exempt them under the Taxation Ordinance.

Issued instructions re certain work to be completed by the time I visit this place next month. The more I keep driving it into the people, the better work I will see done, and the more easier it will become for me to get it done; but, if I relax in the slightest, then the natives will quickly see that I am not "pushing" things, and will neglect their work. One must keep "going hard" at it, if he wishes to get anything approaching good results. It is a pity there is such a word as "procrastination" in any vocabulary. In the WANIGELA District the natives are not the only people who procrastinate.