

[Volume 19, continued]

NATIONAL ARCHIVES OF F.N.G. - WARANT.

PATROL REPORT OF: JARU, WESTERN

ACC, No. 496.

Volume No: 18, [19, cont] 92/23, Number of Reports: 19

# Papua New Guinea Patrol Reports

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[Volume 19]

NATIONAL ARCHIVES OF P.N.G. - WAGGANI.

PATROL REPORT OF: DARU, WESTERN

ACC. No: 496.

Volume No: 18 [19] 1922/23 Number of Reports: CONT.....

PERORT NO:	FOLIO	OFFICER CONDUCTING PATROL	AREA PATROLLED	MAPS / PTS	PERIOD OF PATROL	FICH NO:
1 OF 1922/23	1-14	L. LOGAN	PAHOTURI RIVER AND OVERLAND - MASINGARA	MAP	13.7.22 — 25.7.22	
2 OF 1922/23	1-5	LEO AUSTEN	ARM BAMU RIVER		28.7.22 — 5.8.22	
3 OF 1922/23	1-17	A.C. RENTOUL	ARM ALICE (TEDI) RIVER, LOWER FLY RIVER	MAP	19.8.22 — 15.9.22	
4 OF 1922/23	1-22	AUSTEN	ARM WUKAIT TEDI RIVER		4.9.22 — 15.10.22	
5 OF 1922/23	1-9	L. AUSTEN	ARM VILLAGES ON WEST BANK OF TEDI		25.9.22 — 6.10.22	
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7 OF 1922/23	1-13	A. C. RENTOUL	ARM TONDA X THE DUTCH BOUNDARY		16.10.22 — 28.10.22	
8 OF 1922/23	1-4	E.R. OLDHAM	RM UPPER FLY RIVER		19.11.22 — 29.11.22	
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11 OF 1922/23	1-2	A. C. RENTOUL	ARM MAGNAUAN		8.1.23 — 19.1.23	
12 OF 1922/23	1-7	E.R. OLDHAM	RM LAKE MURRAY, STRICKLAND RIVER		4.2.23 — 18.2.23	
13 OF 1922/23	1-5	A. C. RENTOUL	ARM ORIOMO RIVER AND OVERLAND TO BUGABIGO		26.2.23 — 3.3.23	
14 OF 1922/23	1-4	A. C. RENTOUL	ARM PARANA AND KATATA		20.3.23 — 21.3.23	
15 OF 1922/23	1-5	A. C. RENTOUL	ARM SAMARI (KIWAT ISLAND)		21.3.23 — 22.3.23	
16 OF 1922/23	1-12	A. C. RENTOUL	ARM BAMU, GAMIA X TURANIA RIVERS		31.3.23 — 20.4.23	

National Archives & Public Records Services  
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# PATROL REPORTS

District : Western

Station : Daru

Volume : 19

ISBN NO : 9980-910-80-1

Accession No : 496

Period : 1922-1923

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Port Moresby 1995

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G.P. FORM 59.

## PATROL REPORT.

STATION NUMBER.

1922/23 N.D.

DARU

STATION.

REPORT of a PATROL made by L. LOGAN to PAHOTURI River & overland to MASINGARA for the purpose of

Visiting villages

Left Station on 13/7/22. Returned to Station on 25/7/22.

Number of Carriers employed 12 Number of Police taken 7  
District Whaleboat & Canoes

Name of Vessel used and of Officer in Charge

Villages visited MABADUAUAN, KODORORA, BUNKUKLEM, DIMITI, PUA, TOGO, KOIMETA,  
MIRAP, IRUPI, DARACERI, MAWATTA & MASINGARA & TURI. TURI.

### Sketch enclosed

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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.

1190/4.19.

Forwarded to the Government Secretary.

Date

1/8/1922

*E.R. Bla. a.m.*

Officer in Charge of Station.

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Articles.	Quantity taken on patrol.	QUANTITIES ISSUED AND VALUE.					Returned.	Remarks.
		Police.	Carriers.	Others.	Total used.	Government cost.		
Rice	80 lbs 20 lbs 60 lbs	-	-	90 lbs	1	--	-	-
Biscuits	-	-	-	-	-	-	-	-
Meat	14 lbs 14	-	-	14 lbs	9	4	-	-
Sugar	-	-	-	-	-	-	-	-
Tea	-	-	-	-	-	-	-	-
Soap	1 Bar	1	-	-	1 Bar	.8	-	-
Tobacco	16 lbs 1 1/2 lbs 10 lbs 4 lbs	16 lbs	3	-	-	-	<i>4 lbs were spent on buying other food &amp; payed for camp</i>	-
Matches	-	-	-	-	-	-		
Kerosene	-	-	-	-	-	-	-	-
Tents	/	-	-	-	-	-	/	-
Flies	/	-	-	-	-	-	/	-
Lamps	-	-	-	-	-	-	-	-
Buckets	-	-	-	-	-	-	-	-
Kerosene Cans	-	-	-	-	-	-	-	-
Knives & Sheaths	F	-	-	-	-	-	-	-
Knives, 18in.	/	-	-	-	-	-	/	-
Knives, other	-	-	-	-	-	-	-	-
Belts	-	-	-	-	-	-	-	-
Pouches	-	-	-	-	-	-	-	-
Print	-	-	-	-	-	-	-	-
Twill	-	-	-	-	-	-	-	-
Handkerchiefs	-	-	-	-	-	-	-	-
Beads	-	-	-	-	-	-	-	-
Mirrors	-	-	-	-	-	-	-	-
Axes	2	-	-	-	-	-	2	-
Half Axes	-	-	-	-	-	-	-	-
Tomahawks	-	-	-	-	-	-	-	-
		TOTAL £			4-10 -			

NOTE.—When an article such as a tent is issued, but is returned for future use, the value should not be entered.

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Territory of Papua.

RESIDENT MAGISTRATE'S OFFICE,  
Darw. W.D. 18th July 1922.

Mr P.O. Logan,

GULULU. W.D.

You will please not wait for the arrival of Mr A.R.M.  
Austin, but return to this Station as soon as possible.

A.R.M. W.D.

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## REPORT OF PATROL TO PAROTURI RIVER & OVERLAND TO MASINGARA

No. 15  
1921/22.

- 13/7/22. Acting on instructions received from the R.M.W.D.I left DARU in the District Whaleboat at 9.am. with seven police, two time expired police and one cook boy for MABADAUAN arriving there at 4.p.m. after a good trip down.
- 14/7/22. Held native court during the morning and made arrangements for canoes and carriers to come with me up the PAHOTURI River. During the afternoon I inspected the village and found the men very busy making five large canoes. The women were out in the gardens, and I was informed that there was plenty of food in the gardens and the ground was good. The village itself was very clean and all houses in good order. I also made arrangements for a crew to take the whaleboat back to DARU with Coxswain MARO.O Rained hard all day.
- 15/7/22. Left MABADAUAN in whaleboat at 8.15.am. with three canoes and carriers for KODORORA arriving there at 3.15.pm when I went ashore and inspected the village, I found it in a very dirty condition with pigs living under the houses. I gave instructions for them to be removed and a place built for them away from the village. The village has four large houses and has not been visited since 1919. I made inquiries about the BUNKUKLEM people and was informed that they were now on the western side of the river. The three canoes with carriers arrived at 5.pm. when I at once sent the whaleboat back to DARU with Coxswain MARO.O in charge. The weather during the day was bad.
- 16/7/22. Left KODORORA in Canoes at 7.am. raining hard and arrived at BUNKUKLEM 1.45.pm. after a miserable journey, on arrival I found that there was no Government Rest house and gave orders for one to be built. The village is a large one with 10 houses but all in need of repair. The V.C. is a good man and knows how to handle his people but things have gone back as the village has not been visited since 1919. During the afternoon I sent word for the DIMIRI people to come in also for the next of kin of Dead native labourers KINU and KUGI.AI as I had trade goods to give them

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(2)

16/7/22. I also made inquiries for the AIBUL people and was told that they had left their village TONCOL and come down to a place called LUKERTEM. On telling the V.C. I wanted him to come with me to that village he said through my interpreter I will go myself and fetch them if you go they will run away because last time the Government came they took a lot of their people to DAHU and they are still frightened so I decided after reading the R.M.s instructions to let him go. After that I asked if there were anymore villages up the river and was informed that there were not any so I had a fire made and dried my cloths as I got everything wet during the day.

17/7/22. At daylight I despatched the V.C. to LUKERTEM and after breakfast

had a talk to the people whom I noticed their way of counting was as the following commencing from the little finger on the left hand to the thumb (5) the wrist (6) elbow (7) shoulder (8) left nipple (9) centre of chest (10) right nipple (11) shoulder (12) elbow (13) wrist (14) thumb to little finger (15). If more than nineteen is needed they go over the same thing again.

Finding the people willing to talk I asked them a few questions about the burial of their dead and found that a man died just because he was sick and not from puri puri of any kind, but when a man did die they always dig a hole a little way away from the village and put bark in the bottom, the corpse is then put down with more bark on top and then covered up. They do not cut or interfere with the body in any way. All people of the village attend the burial and afterwards a big feast is held but the widow does not attend as she is in mourning. Her dress is as follows. A basket placed on top of the head with a ramie around the top acting as a veil and two grass ramies around the shoulders and one around the waist with her face, arms and legs smeared with mud. This dress is worn for twelve months and after that time she may marry again. All property of the dead man is made over to the widow by the chief of the village.

At 2.30 pm the people from DEMIRI arrived and informed me that everything was alright in their village I had a talk with them and gave them some tobacco also paid some trade goods

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- 17/7/22. to the next of kin of KINU and KUGI.AI of DIMERI. At night I gave cough medicine to the police as we had not had a fine day since leaving DARU.
- 18/7/22. Spent the morning in putting up the framework for a Government Rest house with the police and carriers. At 2.p.m. the V.C. of BUNKUKLEM arrived with all the KIBUL people, the first thing I did was to give them all some tobacco and then after a while I made enquires as to where their village was and was informed that they had left LUKENTIM and had come down to the river bank and had built a village which they called PU.A. On asking why they had left LUKENTIM I was told it was too wet and they wanted to be near BUNKUKLEM so I told them if they would stay in one place all the time the Government come and see more often so they told me the next time the Government came to come up to their village and they would not run away as they could see we were friends now. I also made inquiries if all the KIBUL people were staying at PU.A. and they told me yes so I promised to go and see them again soon at which they seemed very pleased so tomorrow I intend to return down the river and walk overland to MASINGARA. The weather is still very bad and some police complaining of fever.
- 19/7/22. Left BUNKUKLEM in canoes for KODORORA at 7.40.a.m. and arrived there at 10.45.a.m. On arrival I made inquiries for the one house village PILPANG and was informed that the village was finished, but the people were living at KODORORA. I asked to see them and found that they had left their old village so I decided to get all our things ashore but before doing so I asked my carriers if they knew of any village close at hand and they told me if I went a little way down the river there was one inland so off I went and landed again about 3.p.m. When I had got all our things ashore we started to walk due East and came in contact with swamps waist high after walking through these for an hour we came to a bush house when an old man informed us the village was only a little way ahead, we continued on and arrived at a village called TOGO 6.30.p.m. TOGO is a large village with 29 houses but on my arrival was in a filthy condition with pigs living under all the houses

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19/7/22. I gave instructions for them to be removed and a Government Rest house built. I could not blame the people for the condition of their village because the place had not been visited for over three years and everything had been allowed to go on as it liked. While there I saw a woman in mourning and her dress consisted of long grass extending from the neck to the feet all in one piece. Her head was covered in mud about an inch thick, this is worn for one month after which time she may marry again. The weather is still very bad.

20/7/22. Left TOGO 7.am going N.E. and arrived at a village called KOLMETTA 9.30.am. this place has 12 houses and was in a good condition but had not been visited for over three years. After having a talk with them I went on and arrived at a village named MIRAP after walking through swamps for over half the time. We arrived at this village 5.pm. and found that the place was under water so I had to sleep with the police in an old house. Rained hard all day.

21/7/22. Left MIRAP 7.am. passed over KUHU creek 8.am. and continued on walked through swamps all the morning and arrived at the village IRUPI 1.pm. This place was in a dirty condition and had not been visited since 1919. Made inquiries for the road leading to TATTI and was told that I could not get there as the place was under water I then asked for the road leading to MASINGANA and was told that I could not get there for the same reason so I decided to try my luck in the morning by going S.E. While at IRUPI I gave instructions for one house to be pulled down and all pigs to be removed from under the houses also for a Government Rest house to be built. Rained hard all day and at night I gave cough medicine to all the police.

22/7/22. Left IRUPI 7.am going S.E. struck swamps again soon after leaving the village. I got full up so decided to go E. and by doing so I had to walk through water up to my neck but managed to get to a village named BARAGERI 2.pm when I took off all my clothing and had it dried. This place was in a dirty condition and had not been visited since Mr Jeff's time. They have about two hundred coconut trees and I made arrangements for these to be thinned out as they

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(5)

- 23/7/22. Left DARAGERI 7.am going S.E. walked through water up to our knees till we reached the sandbeach at 10.am after that time I went due E. and arrived at MAWATTA 1.p.m. I found the place with all the houses falling down and sent to MABADAUAH for the people to whom they belong. I then continued on to MASINGARA and by going in the back way I caught the village in a most filthy condition as a rule they have a man out looking for the "Rivani" coming along the coast which gives them time to clean up but this time I went in by the back door and found the place as above. On arrival I sent one policeman to DARU to inform the R.M. I was at MASINGARA.
- 24/7/22. Held Native Court and inspected the village found that the Government Rest house had not been built so I gave instructions for one to be built also for the gardens to have fences around them and some of the houses to be repaired. Messenger arrived from the R.M. at 5.pm. with instructions to return to DARU without delay. Weather still very bad.
- 25/7/22. Left MASINGARA 6.30.am walked along the sandbeach to TURI. TURI then waited for the tide to turn and left TURI. TURI in canoe at 10.30.am and arrived at DARU 2.pm. While at TURI I inspected the coccoanut plantation and gave orders for some of the trees to be thinned out and the plantation to be cleaned. The village was in good order and very clean.

Remarks The country between the PAIOTURI River and MASINGARA is very low lying and grassy and I can quite understand while why the villages have not been visited for over three years if they found the place in the same condition as I did and had the pleasure through water most of the time waist high.

Lemore Liger

Police Officer.

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Return by canoe. Unable send whaleboat as no crew.

The Territory of Papua.

No 382/25/1922.

RESIDENT MAGISTRATE'S OFFICE,

Daru, 24th July 1922.

Mr Patrol Officer Logan,

Messenger a. W.D.

I have your letters(2) of yesterday's date.

You will return to this station as soon as possible, as you have been detailed to accompany Mr A.R.M. Austen on the special patrol to the Alice River, and it will be necessary for you to make preparations for your departure.

for R.M. W.D.

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TERRITORY OF PAPUA

Resident Magistrate's Office,

/25/22.

Daru W.D. 11/7/22.

Mr. P.O. Logan

Daru.

## Patrol to PAHOTURI R. & Overland to MASINGARA.

Please make arrangements to leave Daru in the whaleboat, in charge of the Coxswain MARO.O, with six police for MABADAUAN. At this village you will arrange for a crew to take the whaleboat back to Daru under the coxswain and the MABADAUAN will have to send in a canoe to return the crew.

You may use the whaleboat as far as the first village, KODO-RORA, from where you will send MARO.O back.

From KODORORA you will inspect the various villages along the the PAHOTURI River and also those which are a little to the north of the junction. V.C. Kesav of MABADAUAN or MAIKW of TABRATAT will be the best persons to obtain as guides, as they know this part of the country pretty well. As far as I know there are only two villages on the lower Pahoturi, viz. KODORORA and BURKULLEM (the latter village has a V.C.).

After inspecting the villages near the junction, which by the way have not been visited since Mr. Auster brought many prisoners from this district, and so the people will require to be treated very kindly, come back to KODOPORA and go over to the Eastern bank of the river to PILPANG, from where a road leads to MIRAP, IRUPI, TATI, GIRING-ARI, GULULU and then to MASINGARA. If possible between MIRAP and TATI try and visit the SEBI people if there is a connecting road.

On this patrol, you will inspect and report on any native coconut plantation you come across, and make arrangements for the trees to be thinned out wherever they have been planted too close.

Also see that rest houses are built wherever there is a V.C.

Deal with any other matters that may come under your attention. You may take with you, L/Cpl UMBEGABA, A.C. SURUPUA, IAMBO, AGAE ANU.E, TOTO PASU, KAPA-ORTI, and 250 pounds of ammunition. While at KODORORA pay out the following to the next of kin of Dead Native Labourer KUGI.AI of DIMIRI - £2/-  
" " " KINU " £1/15/8

Make arrangements for IBAGI of MABADAUAN to come to Daru with the coxswain, who is being signed on as a crewboy to the Nivani.

EBC

Resident Magistrate W.D.

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INVOICE No. ....  
SALES BOOK FOLIO. CASH Sale



DARU,  
PAPUA.

11th July 1922

KUGI

DIMIRI

Bought of The Papuan Industries, Limited.

1 Tomahawk	7	6	
1 Knife	4	6	
Soap	2	6	
Print 18 yds Print @ 1/3	1	2	6
	1	17	-
Tobacco	3	-	
	2	2	-

Received the above amount  
John T. Hogan

Limited  
R.  
at Dated

Torn Page(s)

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INVOICE No. ....  
SALES BOOK FOLIO Cash Sale



DARU,

PAPUA,

July 11th

LNU

DIMIRI

## Bought of The Papuan Industries, Limited.

1 Tomahawk	7 6
1 Knife	4 6
1 Soap	1 6
5 Fathom Calico @ 2/6	12 6
	—
Tobacco	1 6 -
	—
	9 8
	—
	1 15 8

Received the above amount  
£1.15.8. from Mr I Logan.

FOR THE PAPUAN INDUSTRIES, Limited.

*E. Stevens*

MADE AT DATED

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ՀԱՅԱՍՏԱՆ

ODOROSA

~~UN KULEM~~

DIMIRI

P.U.A. At KIBUL  
KATHRAVAT laundry place  
T.R.G.

769

KELME

MIRAPP

1 R U P T

DARRELL



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G.P. FORM 59.

## PATROL REPORT

STATION NUMBER  
No. 112  
1922/23

Daru

STATION.

REPORT of a PATROL made by Leo Austen A/A.R.M. to  
Bamu River for the purpose of  
returning time-expired prisoners and others to their homes, and obtaining  
certain witnesses from MIRUA and OROPAI.

Left Station on 28th July 1922 Returned to Station on 5th August 1922

Number of Carriers employed ..... Number of Police taken 5

Name of Vessel used and of Officer in Charge Div. Whaleboat

Villages visited GIBU, LAMARATAM, OROMOKOROMO, OROPAI, BINA, TORABINA (sago will)

PARAMA.

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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.  
*See State R/12/22*
- (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.

1100/4.19.

Forwarded to the Government Secretary.

Date 7/8/22.

*ER Wallace*

Officer in Charge of Station.

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## REPORT OF A PATROL TO THE BAND RIVER M.D. BY A/A.R.M. L.AUSTEN.

### OBJECTS OF THE PATROL:-

- (i) To return certain time-expired prisoners to their homes.
- (ii) To return certain time-expired P.W. Native Labourers home.
- (iii) To obtain certain OROPALI and MIRUA witnesses and others concerned in an alleged riot at MIRUA when MARABI of MIRUA was murdered.

1922.

28th July. Left Daru at 10.15 a.m. in whaleboat with 5 A.Gs and 20 native passengers. Did not manage to get through TORA until about 6 Anchored at far side of TORA passage at 8 p.m.

29th July. Left TORA passage at daylight and arrived GIBU at 10 a.m. where we breakfasted. On the ebb-tide sailed for GIBU (Kiwi Island) at which place I arrived about 7.30 p.m. These people have no V.C. at present; the last one having died a few months ago. Selected a man for recommendation to the position. Ordered a rest house to be built and the present village/houses to be rebuilt.

30th July. V.Cs of IABA and SAMAT came in during the night, made arrangements with them to take some of my passengers back to BORA and GAIMA on their sailing canoes, for the hire of which I paid them in tobacco. Finding that the rest houses at both these villages needed repair, ordered the V.Cs to see to them.

Left GIBU about 6.30 a.m. and sailed through the Agobara Creek to the East side of Kiwi Island. At the far side where I stopped for breakfast, met the "Vailala" bound for Daru. Then continued on to DAMARATAM, where we stopped only long enough to lunch, and afterwards sailed to OROMOKOROMO at which village we arrived, about 7 p.m.

31st July. At OROMOKOROMO held H.L. Court. Thinned out a small patch of coconuts to show the villagers the proper way they should have been planted, and then ordered the rest of the plantation to be done likewise. Coconuts are growing well. Left at 9.30 a.m. OROPALI, and on arrival there sent a MIRUA man by canoe to bring in one witness from MIRUA. Arranged for certain OROPALI to meet me on my return. Then continued on to IABA to look into

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(2)

31st July. (Cont) Some trouble between the BINA and WAKAU people. Arrived BINA about 2 p.m. On enquiring into the matter I ascertained that the chief person concerned belonged to TORABINA village and not to BINA, so I sent some BINA men to TORABINA to tell the V.C. to bring in this man in order to continue the enquiry. The V.C. of TORABINA arrived about 10 p.m. without the man.

1st August. Sent again for the man but as he did not come in by 4 p.m. decided to go myself. Taking a canoe we proceeded along a shallow creek to the other side of the island. Most of the way there was but a few inches of water. Nearing the far side we met another canoe from TORABINA the occupants of which informed us that BEARI the man I had sent for did not intend to come but was even then preparing to run away into the bush. However we continued on quickly and continuing on up the Bamu River met a canoe travelling fast towards us. This canoe did not see us and ran very close to us. Steering the canoe sat BEARI - he was on his way to collect his goods and chattels prior to fleeing, and he did not expect I would be at the village for at least another six hours. Camped the night at the TORABINA sago shelters. Held N.M.Court.

2nd August. Returned to BINA. Ordered a rest house to be built, and a new village 'long' house to be erected in place of the present one. BINA is a terrible mud-hole at present owing to the late rains and the high tides. These people seem to have very little good ground.

Soon after breakfast left for OROPAI, where the MIRUA and OROPAI people were awaiting us. Held a preliminary enquiry and obtained necessary witnesses. Then on to OROMOKOROMO. From this latter village sent news to WADODA and SISIAME to bring in any cases.

3rd August. Held N.M.Court, and on the ebb-tide left for DAMARATAM, at which village I arrived about 5 p.m. "Nailala" passed steaming East.

Enquiring of the people as to whether they had seen anything

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3rd August. anything of a dingy belonging to the "Elevala", the villagers brought me two paddles and part of the stern seat of a dinghy. Sgt GEGERA stated that he recognised them as belonging to the "Elevala". I sent out the people to look for the dinghy near where they had found the paddles and seat but they returned unsuccessfully. I paid them 9 sticks of tobacco, and I left it to the R.M. to decide whether any more was due. They are going to search the mangroves all round the island for the dinghy, and send word to PURUTU and surrounding villages. I promised that the man who found the dinghy would get at least one pound of tobacco, but this would probably be increased if the dinghy was found in good order.

4th August. Village people eager to begin the search, and many of them were away at daylight, if they find the dinghy they will tow it to Daru.

Left BANARATAM at 7 a.m. and sailed on till 6 pm. when seeing that the tide had taken us too far down to get through TORA this night, I went on to PARAMA village and camped there. PARAMA people anxious for the ground to be laid out for a model village like MASINGARA and MABADAUAN. Village clean and tidy but the houses are of a poor pattern. They say they will rebuild as soon as they get the ground marked out. I was unable to help them as I had neither compass nor chain, so I told them we would come along shortly and marked out the ground for them.

5th August. Away at 6.30 a.m. and reached Daru about 11 a.m.

*Geo. A. R. M.*  
A/A. R. M.

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G.P. FORM 59.

## 3 PATROL REPORT.

STATION NUMBER.

3/1922/23

DARU (Western Division) STATION.

REPORT of a PATROL made by Mr A.G. Rentoul A.R.M. to the ALICE(TEDI) River, Lower Fly R and Kiwai Island for the purpose of Taking Messrs A.R.M. Austen and P.O. Logan to a site to be chosen by Mr Austen for establishment of new Police Camp, and to patrol the lower Fly villages and Kiwai Island on return journey.  
Left Station on 19th Aug. 1922 Returned to Station on 15/Sept. 1922.

Number of Carriers employed 25 on board Number of Police taken 17 (Sgt. GEGERA).

Name of Vessel used and of Officer in Charge "NIVANI" - A.G. Rentoul.

Villages visited MERIDAI, DEWARO, IPISIA(Fly), ADURU, SAMARA, WEKINMU, TIRIO, MADAMI, KOABU, SUMAI, AUTI, DOROPODAI, DOROPOTAM(WAPA-URA) SAGASIA, IPISIA, AGOBARA, OROMASAPU, SAGUANE, SAMARI, & ASA,.

Distance. 1170 miles.

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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

To be forwarded to the Government Secretary.

Date 18th September 1922

GR. R. Alman

Officer in Charge of Station.

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REPORT OF A PATROL TO THE ALICE (TIDI) RIVER FOR THE PURPOSE  
OF TAKING MUSKERS A.R.M. AUSTIN AND P.O. LOGAN TO A POINT TO  
BE CHOSEN TO ESTABLISH A POLICE CAMP. (2). ON THE WAY BACK  
TO PATROL ALONG THE RIVER VILLAGES AND KIWAI ISLAND.

Personnel:-

Mr A.R.M. AUSTIN 1/c A.C. "NIVANI";  
Mr A.R.M. AUSTIN 1/c A.C. & to establish Camp.  
Mr P.O. Logan 1/c Engine;

Sgt. GEGERA and 16 Armed Native Constables, and 1 Orderly.

Carriers - 20.

Boatcrew - 6.

Servants - 3.

ATUG 1. ) Bush natives to be returned to

SURIA 1. ) their villages.

TOTAL

19 Augt. 1922.

Left DAHU at 5.25 p.m. Made TORA Passage after some difficulty in the dusk. Anchored half way up Tora Passage at 8.25 p.m. Engine ran well. Ship pumped out 8 times.

20 Augt. 1922.

Up anchor at 6.5 a.m. Made MIRU Plantation, and anchored at 8.45 a.m. Man. gov absent. Left 2.10 p.m. and after a rough passage anchored off MADIRI at 7.15 p.m.

21 Augt. 1922.

Sgt. GEGERA reported with portion of carriers, and reported that A.C. TOTO had gone to BAIA for the balance. Whaleboat despatched to pick up the latter party. Carriers on hand examined and signed on for six months, also three suitable men as Special A.C for six months.

22 Augt. 1922.

Whaleboat with A.C. TOTO and party arrived safely. Weather very threatening, and in view of the heavily laden condition of the "NIVANI" and the condition of the moon indicating an exceptionally severe bore, it was decided to remove the iron ballast from the "NIVANI", and also load 12 c/s of power kerosene to be picked up on the way back. This work was duly carried out and by evening the "NIVANI" was in a safer condition. Accepting the strong advice of Cockswain MARO-O it was decided to sail at 4 a.m in the morning.

23rd Augt. 1922.

Left MADIRI at 4.20 a.m. Whaleboat with 3 A.Cs and 20 carriers in tow. Tide slack. Conditions favourable. DAUMORI Is abeam at 8.30 a.m. just as the bore was forming, and followed up river in ~~w~~ s. Spendid progress made. Anchored off D'Albertis Group(lower) at 7.10 p.m. Now out of danger of bore. Day's run 21 miles.

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## ALICE RIVER PATROL (Contd.).

24 Aug. 1922.  
Left D'Albertis Group 7.20 a.m., after releasing fouled anchor. Tide influenced  
observed long after passing so called Tidal Island. Sgt. General reports  
that during the night a dead tree fell on the carriers camp, giving  
everybody a great fright, but fortunately no damage. Anchored at  
MINNETONKA ISLAND (Right bank) at 5.20 p.m. Tide strong against. This is  
a good camping place on top of a red bank. Two miles N.E of Alligator Is.  
a very large and new long house observed - looked of a permanent character.  
No people seen. Judging from shelters and other indications people appear  
to be moving towards River from the country between the Fly & head of  
the ARAMIA R.

25 Aug. 1922.  
Left MINNETONKA Is at 7 a.m. Tide still running up River. Lost tide at  
8.30 a.m. ½ mile South of Cassowary Island. Strange to say as we came  
abreast of that island, a large cassowary, the only one seen on the trip,  
came swimming across the bows. Passed old shelter on East bank 2 miles  
past KIENGOWAN Is. No signs of recent habitation. Anchored near old  
BUBWA village on East bank at 6 p.m.

26 Aug. 1922.  
Left anchorage at 6.45 a.m. Engine trouble for half an hour. Tide running  
less strongly. Engine trouble at 12 o'clock - anchored for half an hour.  
Proceeded on way at 12.30 p.m. Distributed rations, and anchored half  
mile S.E of NIVANI Island at 6 p.m. Police killed turtle and one wild pig.  
A.C.TOTO very ill - imagines he is bewitched - actually an abscess between  
thigh muscles. Mr A.R.M.Austen attending him.

27th Aug. 1922.  
Left at 6.30 a.m. Passed NIVANI Island and made Everill Junction at 11 a.m.  
Flood seen to be coming from Fly River - Strickland normal. Anchored at  
5.30 p.m. 260 miles from mouth. This morning 8 miles North of Everill  
Junction several canoes were noticed disappearing in the reeds ahead of  
us, and presently a native house was seen with half a dozen canoes moored  
at the bottom of a clay bank. An old man came to end of one canoe making  
signs of friendship and holding up a lump of sage. On seeing this a strip  
of red calico and a tomahawk were exhibited. I then brought the launch to  
anchor thinking it might be a good move to make friends with these people,  
who might be connected with the three large villages across the reeds on  
the West bank. Unfortunately the dropping of the anchor was too much for  
the man who scurried into the reeds. Mr Austen and self landed and . . . .

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27th Aug 1922.

the shelters unoccupied though fires still burned. After endeavouring to recall the natives we proceeded on our way leaving a present on the bank.

28th Aug 1922.

Moved off at 6.30 a.m. and it soon became apparent that quite a number of natives have lately settled on the banks of the River for a distance of 25 miles from Everill Junction. On both sides of River numerous shelters were seen and now and then a canoe would be seen disappearing into the reeds ahead. Mr Austen informed me that he had not seen anything like the number of natives on his previous trips. At 9.15 a.m. a large collection of shelters was noticed on the East bank, and so numerous were the natives that it was decided to again anchor and get in touch with these new people. They proved extremely timid, but after various friendly overtures, a venturesome native embarked in a canoe, and after standing off for a time his desire for a suki(axe) overcame his fear, as he drew alongside the "NIVANI". Encouraged by his example the remainder of the male population gradually embarked and soon the "NIVANI" was surrounded by excited natives, four of whom even ventured about aboard and rather overdid their welcome by embracing some of us with their god's arms. Mr Austen recognised several words used by the natives of Dutch New Guinea, but Sgt GINGERA informs me that he recognised, and was recognised by several of these people. He recalls a trip made by His Excellency with Mr Burrows A.R.M. some years ago. The party he states proceeded up a Creek further up river in the direction of Lake Murray, and met with some opposition, and he is satisfied these are the same people. Apparently they have now gained confidence enough to move nearer to Government influence. Judging from the new beads possessed by many, and several words of Dutch origin noted by Mr Austen, it is evident that these people have trading relations with people over the border. They are a fine stamp physically with their long hair arranged down the back in tiny plaits interwoven with fibre, their high foreheads and rather semitic features giving them a most forbidding expression. It was found impossible to get any sense out of them even if interpretation had been possible, their one and only desire being for a "SUKI, SUKI" and this demand they kept up without intermission during our interview. The covering shell is worn, in some cases large shells of 10 inches in length and six in diameter being used. In some instances only a portion

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28th Augt 1922 (Contd).

Their canoes were shallow broad, and of great length(30 ft dug out) each end flattening out into a spoon handle bow and stern on which a man stood armed with a paddle of great size, and semi-circular blade 2 ft in diameter and well carved. Arrows and bows of the Moorhead River pattern. One man seen wearing the native skull cap. A kind of yellow ochre used in some instances on the face. Teeth white and no sign of betel nut consumption. Leg development good, chest development very good. All very nervous, eyes shifting all the time, and ready to dash off at a moment's notice. Shelters poor, with sleeping tables of bark, and very exposed.

Our gramophone was an amazing thing for them. After two selections they asked for more, and several expressed their desire to see inside the machine. On a rag being played several commenced to dance in unison on their canoes. As they were new people several articles of trading value and some old tomahawks were expended on them; anchor was then weighed and we proceeded on our course, but had not gone two miles before it became necessary to hold a similar interview with similar people. Anchored South of D'Albertis Attack Point at 6 p.m.

29th Augt 1922.

Left anchorage anchorage at 6.30 a.m. Only two natives seen to-day. A.G.TOTO in great pain. Decided to operate, and after lancing with sterilized razor blade extracted a great quantity of pus. Engine trouble for two hours. Anchored at 6 p.m. 12 miles S.E. of Dutch boundary.

30th August 1922.

Left anchorage at 6 a.m. Reached Dutch border at 9.30 a.m. Engine going very well after unsmoking attention by Mr P.O. Logan. Bath parade for all hands. No natives or shelters seen to-day. Anchored at 6.10 p.m. 12 Miles N.E. of Dutch boundary.

31st August 1922.

Left at 6.30 a.m. River commencing to flood again, large quantities of floating timber make careful navigation necessary. Passed Dutch Government camp(deserted) at 10 a.m. A.Gs overhauling rifles and equipment. Anchored at 6 p.m.

1st September 1922.

Up anchor 7 a.m. Passed(so called) KAIKAI village 10 a.m. No sign of life. Proceeded up Sandoe Creek for 4 miles. deserted shelters

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1st Sept. 1922 (Contd).  
no sign of people. Mr Austen endeavouring to get in touch with Kaia Kaia people with the object of returning the boy SURIVA, but without success. Evidently these people, nomadic as they are have moved to new pastures. Resumed course up river at 9.30 a.m. Anchored at a point near bend 10 miles North of 30th parallel at 6 p.m. in heavy rain.

Called at site of proposed Dutch Station (RIVERINA) at 4 p.m. but found nothing further had been done towards making a settlement. Road to ASSIKE still open.

2nd September 1922.  
Left anchorage at 6.20 a.m. Raining heavily. Passed two disused shelters on East bank at noon. Anchored at 5.45 p.m. 8 miles South of Moorhead Island. Heavy timber drifting down stream. Bright look out kept all night.

3rd September 1922.  
Got away 3 a.m. and passed D'Albertis Junction at 9 a.m. Proceeded up ALICE(TEDI) River in flood. Met two natives in canoe at 8 a.m. Boy ATUG spoke and understood their dialect. Anchored 22 miles up the TEDI at 5.45 in pouring rain.

On the last trip of the whaleboat from the shore at 7 p.m. my little fox terrier who had been ashore for a run, attempted to leap to the "NIVANI" too soon, missed and fell into the water. The night was dark, a flood current running very fast, but without a moment's hesitation Sgt GEGERA in charge of the whaleboat jumped into the river to the rescue. The whaleboat was immediately got under way and swept down stream but it was some hundreds of yards down stream that the Sergeant was picked up still holding the terrier in his arms. Considering the bad conditions and the dark night, I think it was a very brave act, and take pleasure in recording the circumstances.

4th September 1922.  
Up anchor at 6.30 a.m. Proceeded farther up TEDI. Passed clearing side of old camp at 8.30 p.m. on left bank. Crossed bar safely at 8.45 where "NIVANI" came to grief on a previous occasion (Soundings on shelf N.B. 5. 4. 4. 2. 1 as 2, 4. 4. 5 N.B.). Mr A.R.M. Austen decided to establish his police camp on steep red bank 38 miles up the ALICE(TEDI) on the West side, and adjoining a tree village called ORI. Anchored off this site at 2.30 p.m. in 4 fathoms. Majority of stores sent ashore by 5 p.m. SURIA of KAIA KAIA sent ashore with carriers and advised Mr Austen to keep him at camp for present.

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5th Sept. 1922.

River down a fathom at 6 a.m. Decided for safety of vessel to leave at noon. Notified Mr Austen accordingly. Balance of stores sent ashore and ship cleaned fore and aft. Mr Logan overhauled carburettors but no time to clean cylinder heads.

Mr Austen has now established his camp at a point on the right (West) bank of the Alice River, 100 yards South of the village of ORT, and approximately 38 miles from D'Albertis Junction. Mr Austen explains that the advantages of this site are its closeness to the more ~~bad~~ <sup>bad</sup> district commencing at this point. The station or camp is situated on a 20ft high red clay bank, flanked by a small Creek, and facing the river which is bearing N.E.W at that point. Together with Mr Austen I visited the adjoining village of ORT consisting of four very high houses showing indications of a population of about 30 people. The dozen or so people met with were quite friendly having been interviewed on arrival by the boy ATUG, whom I am sure will be worth all the expense incurred on him as a connection between the Government and these shy people. The men seen were of wiry build, some with curly short hair, and some with the forehead receding to a mass of minutely plaited hair and fibre hanging down the back. These head dresses were not so plentiful or lengthy as those of the people first met with down river. The nose is usually pierced in two places, at the side of each nostril, the septum also being pierced, and through the two side openings two cassowary spines are worn hanging down like a long thin moustache on both sides. A forehead band of pigskin  $\frac{1}{2}$ " wide is also worn. None of the men were tattooed or painted on the day I saw them. Around the middle several lengths of thin lawyer vine are worn to give support to the abdomen. The small nut(brown) shell is worn as a perineal covering, supported by two lengths of native twine worn around the hips. The arrows seen were of a plain pattern, and not so decorated as those down river, apparently made for hunting purposes. Their tall houses are pierced with loopholes for defence purposes, and the floor is about 20 ft from the ground, reached by a far from substantial ladder of lawyer cane. An indication of the friendliness of these people was in the fact that a woman still remained in the first house we visited. She hid behind a screen, but during our interview the old men frequently referred to her for an opinion.

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5th September 1922 (Contd).

We managed to catch a glimpse of her without attracting attention, and found she was an old and wrinkled dame, but evidently a big power in that household.

Accompanied by A.C.KAU & TOGISI, 5 boatscrew, and the bush boy SURIWA, I left the anchorage at 12.15 p.m. for the long return journey, leaving Messrs Austen and Logan both well, and in good spirits. It was disappointing to have to bring back the boy SURIWA to Daru, but Mr Austen considered his presence in the new camp would upset the local people, whose bitter enemies the KAIA KAIA are. Anchored at Morehead Island at 6.45 p.m. in heavy rain.

6th September 1922.

Still raining heavily. Left Morehead Island 6.15 a.m. Made a good run down river with the current doing 8 knots at times. Arrived in district of so called KAIA KAIA (CHIRIK) people at 11.30 a.m. Being still anxious to return SURIWA I entered the Creek to North of village site and made a careful reconnaissance of the place for two hours. It has occurred to me that SURIWA may not be recognised in his semi prison garb, so have re-decked him with bear's tusks &c and placed him in a prominent position in the bow. All efforts to trace these people proved fruitless, however, not a living soul to be seen or heard. SURIWA himself as on the up journey took no interest at all in the proceedings, and I am satisfied he wants to return to Daru. Went ashore at the old camp of the Kaia Kaia on the Creek and made a careful search for traces of tracks, but found everything overgrown with rattan. Judging by the bags of shell spoons, and bundles of women's rambies unused and still suspended from the roof, it is evident these people have never returned since the late visit of Messrs Austen and Logan, even to recover such things as would be of value to them. On the way back to the boat SURIWA who had been acting as guide suddenly disappeared, and I concluded that he had slipped away, but alas on arrival at the Creek there was SURIWA waiting for us. He was the first back to the dinghy. Owing to my available police force consisting of one A.C and not deeming it wise to leave the NIVANI boatscrew long unguarded in the Creek, I gave up the search in that direction. Again we departed with the unfortunate SURIWA. Anchored at 6.20 p.m.

7th September 1922

Left anchorage 5.45 a.m. Shot an alligator 12 feet long asleep on bank. Not a single native seen in to-day's run of 100 miles, 1 canoe and 1 old shelter

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8th September 1922.  
being the only indications of human life. Anchored at 6 p.m. in  
pouring rain off lagoon at 260 mile mark. Had engine trouble twice  
to-day with half an hour's delay, but now running smoothly.

8th September 1922.  
Left anchorage at 5 a.m. Passed a number of new houses on right bank  
erected since we passed up river. Also a number further down on left  
bank. These would be 25 miles from Everill Junction, and are evidently  
an extension of the people further down with who we had already held  
friendly intercourse on the up journey. Determined to make a last  
attempt to reprise SURIWA and noticing several shelters exactly  
like those I had seen in the Kaia Knis camp, with 14 canoes moored  
in front, and a large number of natives ashore, I had the boat  
swung up stream again and anchored close inshore.

Placing the only available A.C. on the starboard side to keep off  
any canoes, so as to confine all interviews to the port side, I  
commenced the usual friendly overtures which were successful in due  
course, and strange to record in the first canoe that pulled alongside  
the "NIVANI" was SURIWA's brother himself. On recognising him SURIWA  
made curious noises and showed the first sign of intelligence I had  
seen in him, and grasping his blanket prepared to <sup>his</sup> embark. Not  
satisfied however I made signs for his mother to be brought out, and  
after a long delay the woman arrived in a great state of fear. On  
seeing her emotion over her missing son however, all my doubts  
vanished, and I handed over the boy together with the bag of  
presents from the Government for his people. Meanwhile fully a  
score of canoes had fastened around the NIVANI and a great state  
of excitement prevailed. Shouts of SURIWA SURIWA rose from every  
canoe and were taken up by the people ashore, while his mother  
knelt at his feet and screamed the news to everybody. His return  
made a great impression. Eleven canoes had now formed a platform on  
one side of our boat, and on these the natives danced up and down  
in great excitement. I counted 54 men alongside and canoes coming  
from both up and down stream. I attempted to get a vocabulary from  
one old man who seemed less excited than the remainder, but as I  
had to keep my eyes on both ends of the boat at once to prevent  
trouble with the crew, the task was impossible. When at noon I

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8th September 1922.

ordered the anchor up and the ship got under way. I had gathered in the mysterious sign language used by the boatscrew, and the scanty information gleaned from SUNEWA before he left, that the so called KALA KALA people were really a Northern branch of the more friendly people down stream, and that after their trouble with the Government over the Bell/Dreschler tragedy (Boon, Boon, they shouted imitating rifle fire, and shaking their heads in disapproval) they decided to fall back on the main body who were then ~~now~~ (judging from Sgt GGERA's recognition) probably in the vicinity of Lake Murray, and have now moved up to the River bank again for the dry season.

I showed these people the Government flag and presented them with the trade articles I had left, and as we passed through the score of canoes for the last time, all paddles were raised aloft and shouts of SAMBIO SAMBIO came from the crowd until we disappeared from view. It was a very fortunate meeting. Anchored at 6.5 p.m. on the 184 mile mark.

9th September 1922.

Left anchorage at 6 a.m. Anchored at 10 a.m. with engine trouble for half an hour. Anchored off D'Albertis Group at 3.40 to study tide & bore. Proceeded at 4 p.m. down stream. Anchored in 6 fathoms off WERIDAI at 6.15 in the dark awaiting coming of bore. Bore slight at 8.40 p.m.

10th September 1922.

Went ashore at WERIDAI (V.C. AGISA - Hences 1 long and 1 boys' house). Village 1 mile up Creek. On rounding the bend in the dinghy the whole village took to the bush, although I had only one A.C with me, and on landing I found the place deserted save for the old V.C and one man, who turned out to be his son. Inspected "long" house & women's house and ordered necessary repairs. Village clean, and gardens in fair order. Ordered a rest house to be erected, and also two latrines down the creek, one for men and one for women. During my inspection the people a quarter of a mile away kept up a continual screaming, sided by many village dogs, and I gathered from the V.C that it is their usual custom. The V.C is in my opinion too old and helpless, and I recommend that the other man, his son be appointed in his stead. The latter is an intelligent man, although repulsive looking. His name is BOWI, and he was lately employed at Kanosea and speaks a little English. Ordered every able bodied man to collect 10 coconuts and plant same in an area of ground which they had evidently cleared for a garden. Sailed at 7 a.m. and reached DEWARO (v.w. Hill) and found it completely deserted, shall seek for informati

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10th Sept: 1922 (Contd).

at the next village.

SUWAMI (V.C. SAIKA) Went ashore here at 10 a.m. and found a funeral in progress, and had to wait some time till arrival of the V.C. and those who could be spared. While waiting I measured the long house - 80 feet - divided by a partition into 2 sections - 20 feet for men and 60 feet for women and children. An intelligent man informed me that sick men are removed to the women's section for nursing, but that couples never sleep together. Intercourse takes place by daylight in the bush. This is a general practice along this section of the River. Enquiring as to some small bundles suspended from the roof, I was informed that it was a herb (he did not know the name) given to women with chi i for the purpose of making the offspring big and strong. I presented him with a stick of tobacco for his information on many subjects, but he stoutly refused to accept same. On my interpreter pressing him for the reason, he explained that he was afraid if he accepted the gift, I would take him back to Kanosea. This may throw some light on the reason for these Fly River people running away. Evidently they have had a bad time at some time or other at the hands of some recruiter. I tried to explain to this man, the V.C., and several other elderly men who had now returned that the Government were not recruiters, but were here for the people's good, and that in future I hoped when the people saw the blue flag on the "NIVANI" they would not run away. These people are not yet advanced enough for much sanitary improvement. They still use the swamp midden. I ordered them however to carry stones and fill in the various pools of stagnant water around the house and also to build a pig proof fence and also commence planting coconuts - 10 nuts to a man.

IPIBIA (No V.C. - long house 80 ft long), (PISARA 14) Anchored off here at 4 p.m. and went ashore. A mile row across sand patches in the dinghy brought me to this village consisting of one long house 80ft long sub-divided as before. The people here ran away on our approach, but one man remained. After a conversation with him he succeeded in inducing about 20 men to return. An inspection of the long house showed sixteen fires still burning in the women's quarters, showing the hurriedness of their departure. Ordered a pig proof fence to be erected around the long house and a coconut plantation to be commenced close to the village. They have already a small plantation on a neighboring island. Explained the objects of the government to these men.

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10th Sept. 1922 (Monday).  
and hoped they would not run away in future when they saw the "MIVAHIS".

ADURU (V.C. OMA)

Two miles of impassable sand banks separated me from this village, so I left word with the IPISIA people to tell the V.C. to meet me on the morrow at MAMRI.

SAPAMA (V.C. KIWO)

Had a much better reception on arriving here at 5 p.m. Most of the men remained to meet me. A nice situation with good gardens & old coconut trees. Instructed them to plant new nato 10 to a man. Inspected long houses 69 ft long and condemned it. New one to be built, and also pig proof fence to be erected. Paid KUKUBA mother of UHANIAHU C/S 2616 Kik 29:5:8 out of D.R.L A/c. Got a good snapshot of a man wearing the long fibre "widower's weeds". A much more advanced people than the upper villages. I told them how these other people had run away from me. This was received with great merriment, and no doubt sarcastic allusions to it when villages assemble for dancing will have a counteracting effect. Anchored off DAHORI Is at 6.30 p.m.

11th Sept. 1922. (Monday).

MADERIHAMU (V.C. AGAI Pop. 72)

Arrived at MADERIHO a.m. Walked over to above village - 4 mile track - in afternoon. New long house built and village in good order. There are no partitions in these houses, couples living together in their own sections. Village satisfactory. V.C. ill and gave him medical attention.

Got all the ballast on board again, also 12 c/s of power kerosene and 1 ton of sage for prisoners.

12th Sept. 1922 (Tuesday)

FIRIO (V.C. GLEURA - Pop. 136 - ) Left Maderi at 5.45 a.m. anchored at 6.30 and went ashore at this village. Long house 420 feet long, with 3 single man's houses adjoining. Surroundings clean, but minor repairs to houses necessary. Coconuts in vicinity hopelessly over planted, but efforts are being made to thin out and get some order out of it. Two latrines to be built over salt water. As there was not a could in the village, gardens or plantation I could not get information as to the success of the rice handed them by Mr A. R. H. Austin on 19/6/22.

KADANI (V.C. SAUWRI Pop. 171)

Arrived here at 10 a.m. A new long house 420 feet is nearing completion, and I have instructed the V.C. to have the useless portions of the old house burnt in due course. Two latrines over salt water to be built. Plantation to be thinned out, and I gave them the necessary mark 30 x 30 to guide them in planting new nato.

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12th Sept. 1922. (Contd).

Refunded amounts paid by Mr Sefton (Segeri Rubber Co) to ex indentured natives for passages.

KOMBU (V.G. KEDUA. Pop. 161). Anchored off this village at noon. Made an inspection of long houses(5), which require minor repairs. Gave them a guide for further coconut planting and ordered two latrines to be built. A good deal of sago and copra is made for these people and traded to Maderi Plantation. No complaints.

SUMAI (V.G. TA-LPI) Pop. 320. Visited the new site of this village (BUDAGIRO) in the afternoon. Good progress made in construction of new village, the framework of all houses having been completed. Meanwhile the majority of the SUMAI people are sleeping on ground shelters, while only a few remain at SUMAI to look after the gardens. A fine progressive people including many interesting old Crown Servants & ex A.G.s. As soon as the village is finished it is their intention to construct a jetty to save visitors crossing the present sea of mud and slime. Held C.M.M and at 4 p.m. proceeded to old SUMAI to apprehend a man accused of stealing. Remained C.M.M. and later received a visit from V.G. SIVIA of SUI(111) and V.G. SUMAI of DAWARE (Pop. 80) who told me there were no cases or sickness at their villages, but that all the able bodied men were away with the Pearl fleet at Thursday Island. Anchored for night at 6.30 p.m.

13th Sept. 1922.

Up anchor at 6 a.m. Visited AUTI (V.G. BANUA. Pop. 293) A fine large village with 3 long houses just completing. Ordered the temporary shelters to be destroyed, and surroundings cleared of rubbish. Two latrines to be erected, but position very exposed and ground too swampy for pit system. Erosion of ground very apparent, but as these people state they have no land on the mainland, the ultimate destination of these people will be a problem in a few years. No cases, and little sickness.

SEPI (R.W.) Kiwai. Although this village is shown on the map, nothing remains of the buildings, the people having amalgamated with those at AUTI.

DOROPODAI (V.G. MARIA. Pop. 202) One long house and three smaller. Paid a visit of kin from W.N.L. & D.N.A/c. An untidy village and a lazy people. Ordered repairs to houses and one new latrine to be built. Coconuts to be planted 10 per man. No sickness.

DOROPOTAM (WADA-URA) V.G. GERUWA. Pop. 297. One long house and three smaller. Rest houses to be completed and shrubs grown around. Strong w/

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13th Sept. 1922. WAPA-UURA.

Pig fences to be erected to prevent damage to gardens, and coconuts 10 per man to be planted. No V.C book, same having been destroyed in a fire. Held C.N.M and weighed anchor at 1 p.m. Recruits for A.N.C. could be obtained here. Paid out moneys from W.E.L & D.E.A/C.

SAGASIA, V.C., SONOMA, Pop. 174. Anchored at 2 p.m. with difficulty on a lee shore the wind having opened up strong from the S.E. Everything satisfactory and village probably clean. No cases and no sickness.

IPISIA (V.C. AWATI) Pop. 423.

AGOBARA (V.C. OBERA) Pop. 180.

Only a couple of hundred yards separates these villages. At IPISIA the one house system for each married couple has been introduced, and is a great success, but the lining is bad. Ordered that whenever a house has to be destroyed, it is to be rebuilt on the correct line, thus in time some better order will be produced. Ordered 2 latrines to be built and planting of coconuts proceeded with. Held C.N.M 3 p.m. to 6 p.m.

V.C. AWATI complains that there are any number of women openly unfaithful to their husbands, when the latter are away at Thursday Island on C/S.

Judging from the C.N.M. proceedings there is an inexplicable wave of moral unrest at present in these villages. Anyhows to all concerned that there would be great trouble coming to all concerned when the husbands return from C/S. Also warned them that their children must be sent more regularly to school. V.C. AWATI asked for a passage to Daru to interview the R.M. to which I agreed. Anchored for the night.

14th Sept. 1922.

UNOMANIEN (V.C. AWATI Pop. 161).

Anchored at 6.30 a.m. A clean village consisting of one long house and two smaller. Connected with IPISIA by a good track and long bridge. Large quantities of coconuts. A man named MAI-IA represents the V.C at this village. Latrines to be constructed and coconuts planted 10 per man.

SAGUANE (V.C. MARUGE, Pop. 141)

Arrived at this village the Southernmost portion of Kiwai at 10 a.m and went ashore. The cleanest village I had seen on the trip, consisting of two small "long" houses for married people and four smaller houses for single men. A fine belt of coconuts flanks the village on each side, and the people are to plant further nuts on a strip of land pointed out. Unfortunately most of the men absent at Thursday Is., and the village is a credit to those that remain. Two latrines to be built. A very intelligent V.C who is anxious to obtain uniform.

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## SAMARI (V.C.KERA) Pop. 344.

Three medium houses. The village a complete contrast to SAGUANE close as it is, being littered with rubbish and in a filthy condition. I found a number of able bodied men loafing in the long house and after holding C.N.M convicted 18 of these for a month's gaol in Daru, as they had no excuse for the state of the place, although asked individually. All old men and those with sick relations, or those working in the gardens were exempted. This should have a good effect in stirring up all these Kiwai people to a knowledge of their responsibilities. Ordered all the women to immediately clean up the places also when the men return latrines to be built and coconuts planted. Paid out amounts from W.H.L & D.H.A/c.

## IASA (V.C.GABAI Pop. 126).

As we approached this place V.C.AWATI who was on board unburdened himself to me, crediting that a man named SARCOMA of AGOBARA had killed his wife a month ago, but when C.N.M was being held yesterday, he (the V.C) had been afraid to tell me, because SARCOMA was watching him. I immediately despatched A.C.KAU and V.C.AWATI overland to apprehend SARCOMA and witnessess.

Inspected IASA a large but lonely village, most of the people being away sago making. Paid W.H.L & D.H A/c. Ordered Rest House to be built also latrines to be erected over salt water. Coconuts to be planted 10 per man. Inspected houses 14 in all on N side of creek including 3 new ones. All satisfactory. On the South side of the creek there is a complete deserted village of 8 houses. This is occupied at certain times of the year by people from IPISIA when on a sago getting expedition. Sometimes the people of IASA go across and occupy the empty houses of the IPISIA people. It is a recognised custom between them. Anchored off in 2 fathoms awaiting return of escort. Rolled heavily all night.

## 18/9/22 (Friday).

A.C.KAU and V.C.AUTI reported at 6 a.m. with accused SARCOMA but it appears that witnessess were afraid to come. Decided to weigh anchor and return to AGOBARA arriving at 10 a.m. Opened magisterial enquiry & after taking evidence returned to the NIVANI with SARCOMA and the necessary witnessess. Sailed at 3 p.m. for Daru direct with 23 prisoners, 2 V.Cs, 6 witnessess and the boatscrew aboard.

Anchored at DARU Roads at 9.15 p.m. after completing the journey of over 1100 miles, during which time I am glad to say the "NIVANI" never once touched bottom, due in a great measure to the skill of old Coxswain MARG-C of the "NIVANI".

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15/9/22(Contd).

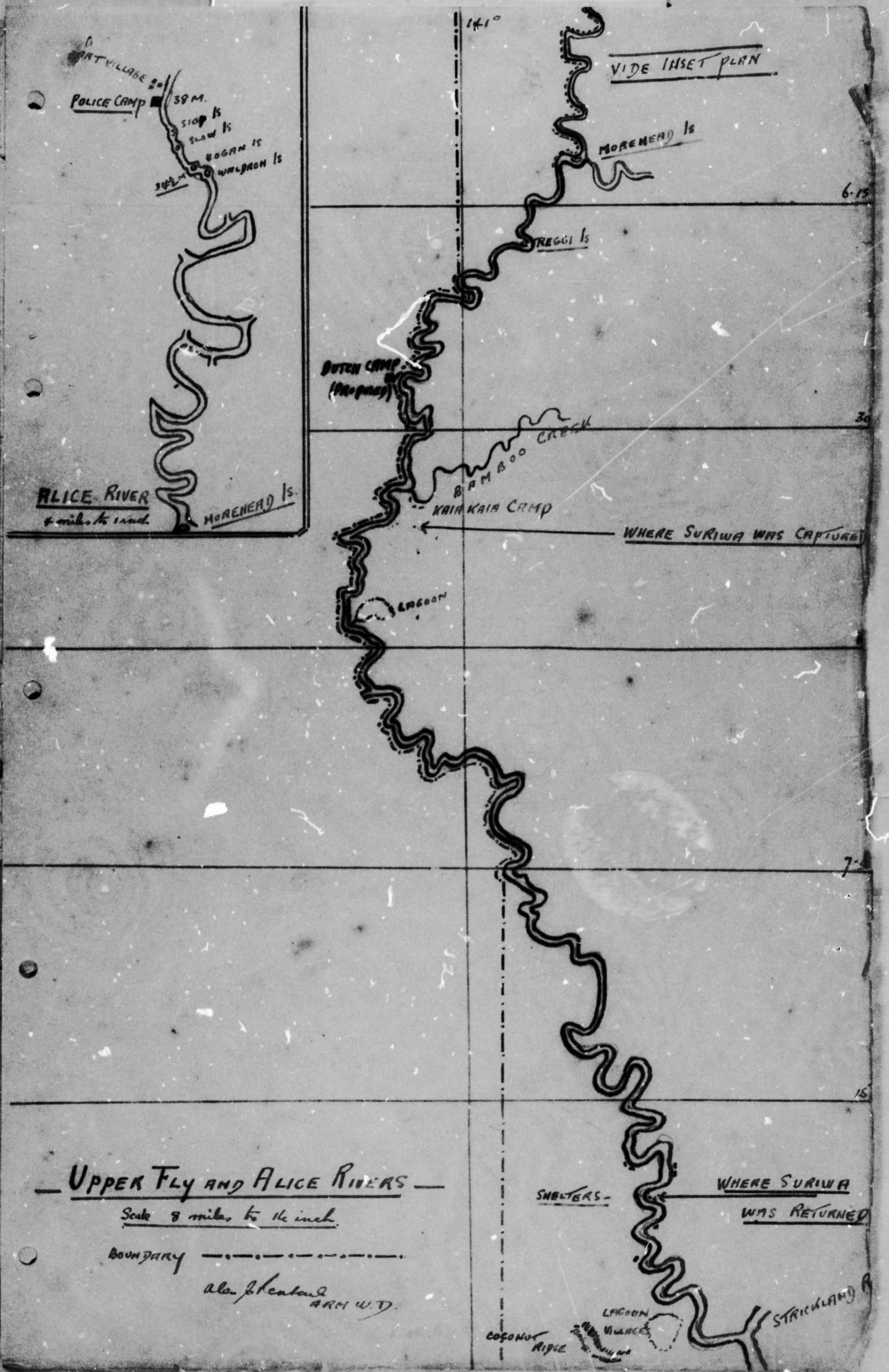
Mr A.R.H. Austin gave me every assistance on the up journey, and Mr P.G. Logan was unremitting in his attention to the engines. All hands behaved satisfactorily and no fines were incurred. Judging from our experience on this journey, with no unforeseen delays, the up journey to the new Police Camp can be completed by the "NIVANI" heavily laden in 12 days, and the down journey in six. A return of oil and power kerosene consumed is attached to this report.

Alph. Renouf

17th Sept: 1922.

Assistant Resident Magistrate.

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G.P. FORM 59

## PATROL REPORT.

STATION NUMBER.

4/1922/23

WUKPIT Camp STATION.

REPORT of a PATROL made by Alex Austin & G.O. Hogan to  
WUKPIT Tedi River for the purpose of  
forming a police camp along the TEDI (alias)  
River  
Arrived Camp 4/9/22 This report to  
Left Station on 4/9/22 Returned to Station on 15/10/22  
Number of Carriers employed 25 Number of Police taken 15

Name of Vessel used and of Officer in Charge

Villages visited

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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.

1100/4.10.

Forwarded to the Government Secretary.

Date

15/10/22

*Alex Austin*  
Officer in Charge of Station.

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WUKPIT CAMP, TEDI (ALICE) RIVER, UPPER FLY RIVER DISTRICT.

STATION JOURNAL CONTINUED FROM REPORT NO. 4/1922 - 23.

October 16th 1922. Mr. A.R.M. Austen left on patrol to the Star Mountains with 8 A.C.s and 18 carriers.

Mr. P.O. Logan remained behind to attend to the sick who consist of the following:

A.C. Xiasi - Poisoned hand. A.C. Toto - Laryngitis.

" DUMARA - Kurikuri . A.C. Samoai - Swollen glands in

" AHUE - Sipoma

groin.

" Urupua - Pimples all over body.

Carrier Bakari - Sprained ankle. Carrier Gorogoro - ? Dysentery.

" Suri - Debility " Gomisi - Kurikuri & swollen glands

" Korsa - Kurikuri "

Geari - Swollen testicle

L/Corporal HAINU remained behind in charge of A.C.s.

Carriers busy washing whaleboat. About 20 natives visited camp.

Weather fine but hot. River low.

October 17th 1922. Sick as yesterday. Toto not so well. Gorogoro about the same. Dumara getting worse.

10 natives came in today from MARAPKA with bananas to sell.

Carriers making a new road to ORT village.

Very heavy rain last night which continued throughout the day.

Wind from the N.E. and strong. River still low.

October 18th 1922. Sick as yesterday. Toto about the same. Gorogoro not so well. Xiasi's hand has swollen up again.

Carriers repairing roof of barracks that was damaged by storm.

Several natives came in from various villages.

Wind from the N.W. Weather fine. River low.

October 19th 1922. Sick as yesterday. Gorogoro about the same. Suri complains of neuralgia.

Carriers working as yesterday. About 20 natives including women visited station during the day.

Weather fine but hot. River low. Wind from S.E. Mountains can be seen very distinctly this afternoon.

October 20th 1922. Very heavy storm last night. Weather fine but cloudy. Wind N.W. River low.

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Oct. 20th '22 (Cont.) Sick as yesterday.

A good many natives came to station today one of whom brought a letter from Mr. L. Murray.

About dinner time H.E. the Lieutenant Governor, accompanied by the Govt. Secretary (Mr. Champion) and Mr. L. Murray arrived in the "Elevala" and anchored below Waldron and Logan Islands.

Station raft was smashed up trying to return up stream from the "Elevala".

Oct. 21st 1922. "Elevala" with party left for Daru about 11 a.m. taking with them A.Gs DUMANA, TOTO and URUPUA who were replaced by A.Gs SAMUA and IWABO. Carriers SAKARI and SUMI were also returned to Daru.

Crowds of natives came in just after "Elevala" left, from all the surrounding villages including those villages on the Eastern bank of the SEPI.

Weather fine, wind N.W., river low.

Oct. 22nd 1922. Very bad storm about 6 a.m. and rain fell throughout morning. Fine during the afternoon. Wind N.W. River low.

A.Gs ANUE and KIAI, also GOROMORO the carrier seem to be getting much better.

Oct. 23rd 1922. Heavy storm during the night. Fine view of the Mountain this morning. Weather fine, wind N.W., river low.

A.Gs and carriers cleaning up camp and trying to obtain the two canoes that were lost a few days ago.

Sick as yesterday.

Oct 24th 1922. ATUG of Marapka who had accompanied Mr. Austen on patrol arrived back here about noon with a letter from Mr. Austen which stated that Mr. Austen was making for the Mountains by road as the river had become too strong for canoes work. Letter was written on 22/10/22. ATUG went back to his village about 2 p.m. Large crowd of natives visited station today.

Sick as yesterday.

Weather fine but very hot. Wind S.E. River rising rapidly.

Oct 25th 1922. A.G. ANUE better, GOROMORO and A.G. KIAI about the same.

Carriers and A.Gs clearing fallen trees from river bank.

Weather fine but hot. Wind S.E. River well up.

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Oct. 26th 1922. Heavy storm about 3 a.m. Rain during the morning, but fine in afternoon. Wind from the North. River going down.

Sick as yesterday. GOROGORO about the same.

Work - burning off. A few natives came in today.

Oct. 27th 1922. Sick as yesterday. GOROGORO has given up fighting against his sickness and says he is going to die.

Work - burning off. Several natives visited station.

Weather fine but very hot. Wind from the North. River low.

Oct. 28th 1922. Sick - GOROGORO not as well as yesterday.

About 20 natives came in during the day including a HAMANGOR native who brought a letter from Mr. Austen stating he had reached KUWITBIT. This letter was dated previous to the one received from ATUG.

Work as yesterday.

Weather fine but hot. Wind changeable N.E. S. River very low.

Oct. 29th 1922. GOROGORO very low all night, and says he does not want to get well.

Weather fine and hot. Wind changeable. River low.

Oct. 30th 1922. GOROGORO died at 11 a.m. and was buried in the afternoon at 3 p.m. on the Eastern side of the TEDI opposite to the station.

A good many natives came in today bringing a few IRIM (cuirasses) for sale. Previous to this it was difficult to get them to bring them along.

Weather as yesterday. Wind - calm. River low.

Oct. 31st 1922. Carriers GOMIZI, KORSA, and GOARI and A.C. SAMARAI being treated for their various complaints.

Work - burning off. Weather fine. Wind S. . . River low.

A crowd of natives from the Marapka villages came in today and brought a few IRIM for sale.

Nov. 1st 1922. Storm last night and rain fell during the morning but it cleared off in the afternoon.

Work - clearing WUK Creek of fallen trees.

Weather firm, wind S.E., River very low.

Sick as yesterday.

Nov. 2nd 1922. Heavy storm during night. Heavy rain throughout morning. Dull during afternoon. River well up. Much big timber floating down from up river

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Nov. 2nd (Cont.). Wind - strong S.E.

Work as yesterday. Sick as yesterday.

Nov. 3rd 1922. work - making steps and a landing for whaleboat.

Many natives came in from various parts bringing a few IRIM.

Weather - rain in morning, fine in afternoon. Wind S.E.

River going down. Mountains seen very distinct about 6 p.m.

Nov. 4th 1922. Heavy rain last night from 7 p.m. until 3 a.m. Wind - strong S.E. River low.

Sick as yesterday.

Over 60 natives visited the station at one time during the day.

Nov. 5th 1922. Another bad storm last night from 8 p.m. until 11 p.m.

Weather dull, a showery, and cloudy generally. River rising.

Sick as yesterday.

Nov. 6th 1922. Heavy rain from 3 a.m. until 9 a.m. Afterwards fine and hot. River down. Wind E.W.

Work - getting whaleboat ready for painting.

About 30 natives visited station and brought in bananas for sale also an IRIM.

Sick as yesterday.

Nov. 7th 1922. Sick as yesterday. Work - giving whaleboat 1st coat of paint.

Weather very hot and fine. River down. Wind - calm.

About 6.30 p.m. a strong southerly wind came up blowing down many trees.

Nov. 8th 1922. Weather, wind, and river as yesterday.

Sick as yesterday

Work - making road to ORT village.

About 15 natives came in during the day with some sago for sale.

Nov. 9th 1922. Weather hot and fine. Wind light S.E. which became very strong about 7.30 p.m. River very low. Only a foot or two of water in WUK Creek.

Work - painting whaleboat. Sick as yesterday.

10 Natives brought in sago and bananas today.

Nov. 10th 1922. Weather fine with light S.E. breeze. River rising.

Sick - nil. Work - felling trees.

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Nov. 11th 1922. Weather fine in morning. Rain in afternoon. Wind S.E. in morning and N.W. in afternoon.

A.C. ANUN suffering from a discharge. Seems to be V.D. This A.C. had a discharge some weeks ago but on treatment it disappeared.

Work cleaning up station. About 30 natives came in from Eastern side of river.

Nov. 12th 1922. Sick - A.C. ANUN. Weather fine, river low, wind N.W.

Many visitors from Eastern side of Tedi River, bringing bananas and sago.

Nov. 13th 1922. Sick - A.C. ANUN. Work - felling trees.

Weather fine in morning, showery in afternoon, stormy in evening.

River rising. Wind changeable.

2 visitors from WAMBUDU village.

Nov. 14th 1922. Weather fine, river well up, wind changeable.

Sick as yesterday.

Mr. A.R.M. Austen arrived back from a patrol to the Star Mountains with party in good health.

Work - felling trees and putting whaleboat in water.

H. Logan  
Patrol Officer.

Nov. 15th 1922. All spelling. Many native visitors.

Sick - A.C. ANUN, V.P.. Sgt. GEGERA - fever. A.C. WIANA stomachache.

Weather fine and hot. River low.

Nov. 16th 1922. Mr. P.O. Logan superintending the continuation of the road to South of the twin islands. Carriers making sago and mending rafts. Sick - A.C. ANUN and A.C. SAMARAI. The latter is suffering with swollen glands in the groin.

Day fine. River high for some hours.

Nov. 17th 1922. packing stores and making arrangements for our departure from WIKPIT by whaleboat and canoe rafts. Carriers making paddles.

Sick - as yesterday. Day fine. River very low.

Nov. 18th 1922. General MAINU and ROABU carriers finishing off road. Police and balance of carriers clearing creek of debris.

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Nov. 18th 1921. Many visitors from ORT villages and several new people from YIMKAPA village. River very low. Sick - A.C. ANUE.

Nov. 19th 1921. Judging from the letter I have received from the G.S. it is the intention to close the police camp here, at any rate for the present. Therefore I cannot see the use of waiting here any longer though by making sago and buying breadfruit and bananas it would probably be possible to stop here another month. Another consideration is that by continuing down the TEDI and along the Fly we shall be able to save a quantity of fuel, thereby lessening the cost of this patrol. I cannot agree however with the Honourable the Government Secretary that we can get down to Madiri in 10 days by raft and whaleboat. It will probably take us double that time with the river in its present state. However there will be no shortage of food on route. The only thing that troubles me is how we are to get along when we reach tidal parts, especially if it is bore time. However But I do not think we shall get much past Everill Junction before we ~~reach~~ find the "Nivani".

Broke camp at 8.30 a.m. after saying goodbye to a large crowd of natives who visited us very early this morning. Handed out to them many old knives and tomahawks and other articles of value to them. Asked the ORT people to look after the house, which I have locked up. Many natives wish to come to Daru with us, but I will not take them on the rafts. The river is extremely low and passing where the "Nivani" struck on our first voyage to these parts, one could see the rocks stretching half way across the river. We past through near the Eastern bank, but it was a rather ticklish job for there were many logs about on which we could easily have torn a hole in the whaleboat. But we got through without any mishap. "The noise at these rapids which we passed at a little distance on our beam was almost deafening." The reason why H.E. the Lieut. Governor did not hear them was because they were covered with far more water, when he was up here.

Anchored at 5.30 p.m. about 4 miles from D'Albertis Junction.

Nov. 20th 1921. Heavy torrential rain all night until 6 a.m. Broke camp at 6.45 a.m. Reached Fly about 8.30 a.m. Camped at 5.30 p.m.

Nov. 21st 1921. At 1 a.m. a torrential thunderstorm broke which lasted until 6.15 a.m. Left camp at 6.45 a.m. On the way down managed to catch a few dry coconuts and a large quantity of turtle eggs which

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we much enjoyed by police and carriers.

Anchored in Bamboo creek at 5.15 p.m. No sign of life anywhere. The camp has not been occupied since I was here last. In the bush behind one of the houses Sgt GEGERA pointed out some more of these coconut charms (OPWIK) which I found here last March and forwarded to P.M. They were too rotten to collect. Sgt GEGERA remarked that he thought they had something to do with the stuffed heads, but could give me no good reason for thinking so.

Nov. 22nd 1922. Left camp at 6.45 a.m. The river is the lowest I have ever seen it and there is very little flow on. Our average speed is about 1½ to 2 miles and hour as we have to take our speed from the slowest raft. The whaleboat by itself with two changes of rowers would probably manage 3 mph. but very little more.

Anchored about 6.15 p.m. off "Red Hill 50 ft". This is a fine place for a camp.

During the evening found that our GOGODARA carriers had picked least a stinking catfish at four or five days dead and had cooked and eaten it. One could smell their breath a yard away. It is marvellous what they will eat when they want a change, for they had any amount of rice and tinned meat, but no - they leave that and prefer a putrid fish. I gave each a good dose of opening medicine as it was too late to give them an emetic, even if they required it.

Nov. 23rd 1922. Left camp at 6.30 a.m. carriers and police are feeling pretty tired with continuous rowing, for the rafts are heavily laden. GOGODARA carriers quite O.K. after their feed of fish.

About 5 p.m. sighted the "Nivani" and a great cheer went up. Anchored for the night just past two lagoons at a point on the Western Bank marked on the map as "Red soil on Bank - Dense scrub -".

Reported with party to R.M.W.D.



*Geo. Weston*  
A.R.M.

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STORES TAKEN ON "NIVAMI" TO ALICE RIVER POLICE CAMP.

19TH AUGUST 1922.

From Govt Storekeeper Port Moresby:	Used	Returned to Barn
C/S No 42 :		
49 bars of Soap	49	
4 pkgs Nails	4	
C/S No 43 :		
60 yds Turkey Twill	48	12 yds.
12 trade plane irons	10	2
3 pkgs.Nails	3	
24 Knife Sheaths	12	12
6 Mirrors	6	
4 lb.Tobacco	4	
12 pkts Beads	12	
1 Hammer	1	
1 Ratchet Brace	1	
6 Brace Bits	6	
45 doz.Matches	36	2 doz.
C/S No 44:		
12 Tomahawks	12	
18 Game Knives	6	6 new
1 bdle Rope	1	
C/S No 45 :		
12 yds Canvas	12	
1 Saw		1 new
24 Knives 18"	24	
6 y axes	6	
C/S No 46 :		
2 Saucepans 20 pt.		2
C/S No.47 :		
3 Hurricane Lanterns		3
C/S No 48 :	1000 .303 Cartridges	100
C/S No 49 :	20 Tins Meat (2 lbs)	20
	960 lbs Meat (10 C/S)	960
	110 Mats of Rice (40 lbs)	110
No 41 :	40 " " " (Left behind)	40
No 40 :	1 Caddy Tobacco	1
	1 Caddy Tobacco	1
	1 C/S Laurel Kerosene	1

\* Cartridges used for rifle practice and pig shooting

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2.

STORES RECEIVED FROM R.M.W.D. FOR ALICE RIVER CAMP.

	USED	RETURNED TO DARU.
12 pkts Garden Seeds	12	
60 yds Single Width Calico for Carriers	60	
6 old axe heads n.c.v.	6	
2 handles (1/2 axe)		2
12 Tomahawks	12	
12 Knives "16"	12	6 new
2 Galv. Iron Padlocks & keys	1	1 new
1 Shovel	1	
1 Pick (not taken)	-	
6 Leg Irons & keys		6
1 Whaleboat in good order		1 g.o.
Sails & Gear for same returned from Madiri.		
1 Mast (broken)	1	
12 Rowlocks		12
10 Oars (some riddled with white ants)		10
1 Frying old	1	
4 Penders		4
3 Tins Copper Paint	2	1
1 Tent (very old)	1	
2 Flys (very old)	2	
2 Tents & Flys (new)		2 w.
1 Fly from Mr.A.R.M.Rentoul		1 w.
24 lbs Tobacco	16	18 lb.
1/2 Tin Biscuits	1/2	
2 Bags Sugar	2	
10 lbs Tea	10	
1 Typewriter 793264		1 g.o.
1 Prismatic Compass & Case		1 g.o.
3 Folding Maps		3
Qty Stationery (very little used)		Qty
Qty Medicines (various)		Qty
1 Cardboard Protractor		1 g.o.
1 Compass Set		1 g.o.

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STORES RECEIVED FROM MR. L. MURRAY "ELEVALA" 21/10/22.

	Used	Returned to Store Dara.
35 lb. Tobaccos		35 lb.
4 lamp glasses (hurricane)	4	
6 Knives 14"	1	5 new
3 pieces of Red print	3	
4 bags of rice 50 lbe		4 bags
1 paint brush 8"		1
28 lb. white zinc	14	14
1 tin terebine		†
1 tin oil		†
6 knives small 6"	5	1

The above is a true and correct list of all stores used on the patrol to the TEDI (Alice) River during the period 19/6/22 to 29/11/22, but does not include kit issued to the 5 "local" A.Gs signed on for the patrol, as fact used on "Wainani".

*Herbertia  
J. A. D.*

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STORES TAKEN ON "NIVANI" TO ALICE RIVER POLICE CAMP.

19TH AUGUST 1922.

From Govt Storekeeper Port Moresby:	Used	Returned to Daru
C/S No 42 :	49 bars of Soap	49
	4 pkgs Nails	4
C/S No 43 :	60 yds Turkey Twill	48
	12 trade plane irons	10
	2 pkgs.Nails	2
	24 Knife Sheaths	12
	6 Mirrors	6
	4 lb.Tobacco	4
	12 pkts Beads	12
	1 Hammer	1
	1 Ratchet Brace	1
	.6 Brace Bits	6
	45 doz.Matches	36
C/S No 44:	12 Tomahawks	12
	12 Cane Knives	6
	1 bdle Rope	1
C/S No 45 :	12 yds Canvas	12
	1 Saw	1 new
	24 Knives 18"	24
	6 $\frac{1}{2}$ axes	6
C/S No 46 :	2 Saucepans 20 pt.	2
C/S No.47 :	3 Hurricane Lanterns	3
C/S No 48 :	1000 .303 Cartridges	100*
C/S No 49 :	20 Tins Meat (2 lb)	20
	960 lbs Meat (10 C/S)	960
	110 Mats of Rice (40 lbs)	110
	40 " " " (left behind)	40
No 41 :	1 Caddy Tobacco	1
No 40 :	1 Caddy Tobacco	1
	.1 C/s Laurel Kerosene	1

\*Cartridges used for rifle practice and pig shooting

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2.

STORES RECEIVED FROM R.M.W.D. FOR ALICE RIVER CAMP.

	USED	RETURNED TO DARU.
12 pkts Garden Seeds	12	
60 yds Single Width Calico for Carriers	60	
6 old axe heads n.c.v.	6	
2 handles ( $\frac{1}{2}$ axe)		2
12 Tomahawks	12	
12 Knives "16"	<del>12</del> 6	6 new
2 Galv.Iron Padlocks & keys	1	1 new
1 Shovel	1	
1 Pick (not taken)	-	
6 Leg Irons & keys		6
1 Whaleboat in good order		1 g.o.
Sails & Gear for same returned from Madiri.		
1 Mast (broken)		
12 Rowlocks		12
10 Oars (some riddled with white ants)		10
1 Awning old		1
4 Fenders		4
3 Tins Copper Paint	2	1
1 Tent (very old)	1	
2 Flys (very old)	2	
2 Tents & Flys (new)		2 w.
1 Fly from Mr.A.R.M.Rentoul		1 w.
34 lbs Tobacco	16	18 lb.
2 Tin Biscuits	2	
2 Bags Sugar	2	
10 lbs Tea	20	
1 Typewriter 793264		1 g.o.
1 Prismatic Compass & Case		1 g.o.
3 Folding Maps		3
Qty Stationary (very little used)		Qty
Qty Medicines (various)		Qty
1 Cardboard Protractor		1 g.o.
1 Compass Set		1 g.o.

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(3)

STORES RECEIVED FROM MR.L.MURRAY "ELEVALA" 21/10/22.

	Used	Returned to Store Daru.
35 lb. Tobacco		35 lb.
4 lamp glasses (hurricane)	4	
6 Knives 14"	1	5 new
3 pieces of Red print	3	
4 bags of rice 50 lbs		4 bags
1 paint brush 8"		1
28 lb. white zinc	14	14
1 tin terebine		½
1 tin oil		½
6 knives small 6"	5	1

The above is a true and correct list of all stores used on the patrol to the TEDI (Alice) River during the period 19/8/22 to 29/11/22, but does not include kit issued to the 5 "local" A.Gs signed on for the patrol, nor fuel used on "Warau."

*Kooskela  
A.G.*

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## REPORT OF A PATROL TO THE TEDI ( ALICE) RIVER UPPER FLY RIVER DIST. N.D.

### FOR THE PURPOSE OF FORMING A POLICE CAMP.

Sept. 4th 1922. About 3 p.m. this afternoon the "Nivani" arrived off ORT, AMBIP (ORT village), and anchored. Near this place I have decided to form the Police Camp, for besides there being good ground available it is more central to work from in order to consolidate Government influence in the surrounding district, and it is only a day's march from ATUG's village MARAPKA, AMBIP. Between ORTAMBIP and the site chosen runs a small creek which will make a good harbour for the whaleboat as the tide in the TEDI River proper is running very strong at present. I went ashore and inspected the ground selected and found it met the present requirements. ATUG brought the ORT people down and with them went over the ground again and asked them if they would sell it to me for the Papuan Government, which they agreed to do for three axes and three knives and some old knives and slammers which they fancied. They were given to understand through ATUG that the ground would now belong to the Government always. I estimate the ~~present~~ area of the ground bought at about 3 or 4 acres. I paid the people and they went away quite satisfied.

Landed stores for three months, 12 A.Cs including Sgt GEGERA, and two Lance Corporals, and 25 carriers from DATA and KOABU villages on the lower Fly River. Erected tents and Flys.

Visited ORT village with Mr. A.R.H. Rentoul and inspected one of the high houses. There are 5 small houses in the village and a rough estimation of the population would be about 40.

Sept. 5th. 1922. As the river had gone down over a fathom during the night Mr. Rentoul was anxious for the "Nivani" to get away by noon, so after the balance of the stores were landed the "Nivani" left ORT about 12.30 p.m.

The carriers and police were busy felling timber. During the day people from ORT, YOGI, OGAI, and MARAPKA villages visited us. The total must have been very near 100. Women and children also came. To the foster parents of KUWAT who died at Daru I gave tomahawks, calico, knives and tobacco. From what ATUG tells me the people are not wild with us for the death of KUWAT and they do not blame us for it - perhaps if gifts had not been forthcoming it might have been different.

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One could not help smiling to see ATUG's mother dancing round her wonderful son . She could not get over his clean skin (the native here seldom washes) and would feel his skin and peep at his face and look at his hair done in a new fashion. It was all too strange, she was sure he was her son and yet - how different he looks to when he went away. She even went so far as to lift his rami, but ATUG who does not wear the OROMYOF felt ashamed and would not permit this as he possibly would have done were he dressed in local dress as well as calico.

I gave the MARAPKA the few coconuts I had with me, and also various vegetable seeds. ATUG told them to plant them.

We could see many people on the "AWIN" side of the TIDI but the river was running too strong to send the whaleboat over to get them.

Sept. 6th. Torrential rains all night. The river has risen over 3 ft. during the night. Police and carriers washing whaleboat, felling and clearing ground.

Many visitors came in today and were most interested in the gramophone though at first they were inclined to be a little frightened. Gave ATUG two fowls for his village. Unfortunately the roosters died on the way up. However I expect some up by the next boat, when I will give him one.

We had visitors from the AWIN (Eastern) villages of MIANNAT

Sept 7th. Morning spent clearing the creek (OK-WUK) of debris. About dinnertime ATUG brought the news that a large party were supposed to be coming from the MUIU and from all accounts were on the warpath. The information was meagre and unreliable, but it would have been foolish not to have acted on it, so I had all the scrub round the camp cut down to make a good clear space in case of an attack.

Sept. 8th. Nothing eventuated during the night, except heavy rain storm. The day broke fine and the river is very high. In order to have protection for the carriers in case of any attack against us, and also to have a strong place for when we go on the patrol to the mountains, I have decided to build a log cabin. Carriers and police were today employed in clearing and felling trees for the house.

Many visitors again came to see us.

Sept 9th. The river is down about 2 fathoms today. Carriers and police on house. Light rain most of the day. Village people again visit

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Sept 10th. SUNDAY.

Sept.11th. Police and carriers bringing in logs.

2 carriers off duty . 1 a poisoned foot, the other a strained ankle.

About 6 a.m. could see the mountains to the North quite plainly, River is very low. Rain showers throughout the day and a storm in the evening.

Sept.12th. Police working on the house. Carriers clearing the felled trees from the banks in front of the house. In the afternoon all brought in saplings for the roof of the house.

Had many villagers to hear the gramophone and admire everything  
The river is still low.

2 carriers still off duty.

Sept.13th. River rose about 2 ½ fathoms during the night, although we had but one light shower last night.

Carriers clearing, Police on the house.

Many visitors came in today from villages to the South of us and several were from ~~MURUGAN~~ MURUGAN which is supposed to be near Bluff Point on the Fly (BIRAK) River.

In the afternoon the river began to drop again. Day was fine and hot.

1 carrier off duty with poisoned foot. A.C.URUPUA has a discharge from the penis cannot yet tell whether it is a strain or V.D. treating it for the latter.

Sept 14th. A few showers during the night but the day turned out hot and fine. The river is low.

Carriers clearing the creek during the morning, and police on house. In afternoon all to the swamp for sago leaf.

1 carrier and A.C.URUPUA being treated.

Sept 15th. Carriers bringing in sago leaf. Police putting on roof.

River low. Day hot and fine.

1 carrier and A.C.URUPUA being treated.

Mr. Logan and myself have come to the conclusion that URUPUA has V.D. though there was no signs of it even a day or two after he landed here.

Sept.16th. Carriers and police worked well and finished the roof

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and Mr. Logan and I are now in occupation of the house.

The River is low. Day hot and fine.

1 carrier treated for poisoned foot and URUPUA for V.D.

Sept. 17th. SUNDAY. Day hot and fine. River low.

Sept. 18th. Carriers clearing the creek. Police making a ramp to pull up whaleboat.

River still very low. Day dull but very hot.

1 carrier and 1 A.C. medically treated.

Sept. 19th. Carriers clearing ground for the erection of a barracks.

Police getting gravel for floor of house.

Day hot and fine. River very low. No visitors for one or two days as the people of ORT are away visiting.

6 carriers and 1 A.C. being medically treated. The sick are being attended to by Mr. P.O. Logan, and both the carrier with the poisoned foot and URUPUA are progressing under his treatment.

Sept. 20th. Day cloudy. Strong wind from the North and North West but little rain. The river has risen a few feet during the day.

Police and carriers flooring office and storeroom.

Sept. 21st. Carriers and police pulled up whaleboat, and police began to erect a shelter. Carriers busy clearing /

It looks very stormy in the direction of the mountains to the North. Day Cloudy but fine. River same as yesterday. Eclipse was not noticed here.

Sept. 22nd. Police and carriers finishing off boatshed and on clearing Wind from the N.W. River low again.

Many visitors from ORT and OGAE.

Sept. 23rd. Police and carriers clearing, and fencing. A.C. AGAE was unfortunate enough to shoot a village pig in mistake for a wild pig. I sent for the owner and paid him well and pointed out that it was all a mistake. He // was eventually satisfied and gave the police half of the pig and took the rest away. A.C. AGAE was dealt with for shooting pigs without permission.

I have made arrangements to go on Monday to MARAPKA and the surrounding villages.

Sept. 24th. SUNDAY. TUNG of ORTAMBIP came in today from MURUGAN near the Fly River and tells a YAK about hearing a rifle shot near by.

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He says he is quite sure it was a rifle shot he heard and not a tree falling down, so I have decided to make the patrol South instead of West and investigate the truth of his statement, for if true it may be either Capt. Hurley or a Government vessel unable to get up to the camp, or it may even be Malay bird hunters.

Though the people are very friendly around these parts, one must always keep in mind that cupidity may make even the best of them treacherous, so I have given that due consideration before splitting up my party. This is where the log-cabin now comes in so useful.

25th Sept. Mr. A.R.M. Austen left camp this morning in the whaleboat with 2 A.Cs and 8 carriers.

Mr. P.O. Logan on station superintending the work there.

A.Cs and carriers making a fence and digging a trench for the rain water round the house. 1 A.C. and 2 carriers treated medically.

About 25 natives visited the Camp from villages close at hand.

26th Sept. Police and carriers as yesterday.

1 A.C. treated for V.I. 1 A.C. and 2 carriers treated for diarrhoea.

Heavy rain all last night continuing until noon today.

27th Sept. A.Cs and carriers bringing in posts for Barracks and Rest house. About 50 natives came in during the day who had not visited the Camp previously.

1 A.C. treated for V.D. 1 A.C. for fever and 3 carriers with diarrhoea. The latter is probably caused from eating some bush food.

The day was hot and dry.

28th Sept. Very heavy thunderstorm last night, which kept up until 8.30 a.m. this morning.

About 10 village people visited the camp today.

1 A.C. treated for V.D. 1 A.C. for fever and 1 A.C. and 3 carriers for diarrhoea.

29th Sept. Police and carriers as yesterday. Sick parade as yesterday.

Day fine and hot.

Mr. A.R.M. Austen returned from patrol at 10 p.m.

30th Sept. Carriers and police on barracks and cleaning up.

1 A.C. treated for V.D. No diarrhoea.

About 12 visitors from MARAPKA village.

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- 1st Oct. SUNDAY. A few visitors.
- 2nd Oct. Carriers and A.Cs getting sago leaf for roof of barracks.  
Visitors from MARAPKA and HAMANGOR.  
Paid a HAMANGOR man for the use of a canoe when we were here in Jeny.last.
- 3rd Oct. Mr.A.R.M.Austen left at 9 a.m. on patrol with 7 A.Cs and 8 carriers.  
A.Cs and carriers on roof of barracks.  
1 A.C.treated for V.D, 1 carrier for strained ankle.  
Day fine but hot.  
About 20 natives came in today from the Eastern side of the TEDI River.
- 4th Oct. A.Cs and carriers as yesterday. Sick as yesterday.
- 5th Oct. Heavy thunderstorm last night.  
A.Cs and carriers as yesterday. Sick as yesterday.  
About 25 natives from Eastern side visited camp today.  
River well up.
- 6th Oct. A.Cs and carriers as yesterday. Sick as yesterday.  
Mr.A.R.M.Austen returned from patrol.  
About 30 natives visited the camp today.
- 7th Oct. A.Cs and carriers burning off. Sick as yesterday. A.C.URUPUA has practically recovered from the discharge.  
Trying to obtain canoes from the people in order to proceed up the river to the mountains.  
Whaleboat pulled up under shelter.
- 8th Oct. SUNDAY. Carriers went out to the swamp today to make sag  
to-  
Heavy thunderstorm in the mountains ~~last~~ night and the thunder and lightning continued until about midnight.
- 9th Oct. River rising rapidly - about 3 feet an hour until about 10 a.m.  
Rain showers during the day.  
Carriers and A.CS stacking timber for burn off. 1 carrier strained ankle and 1 carrier with fever.  
Obtained two canoes from CRT village. These are being joined together with a platform.  
As ATUG is practically useless in helping us obtain anything we require I let him go back to his village for a few days.

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Oct. 10th. Mr. P.O. Logan left in the two canoes with 8 A.Gs for OGAN and MAMBIRAN villages in order to try and buy canoes.

Heavy thunderstorms last night and today the river is very high and running like a mountain torrent. In the afternoon it started to fall. Rain showers throughout the day.

Many visitors from ORF village and also from the Eastern village of AMMAT, came in today to sell banana and taro plants for beads (Itopp). I am gradually getting all the cleared part planted with Taro and Bananas and other fruits and vegetables so that next year there ought to be quite an amount of food available for anyone coming up to these parts.

Oct 11th. Heavy rain during the night and until about 9 a.m. this morning. It does not seem to have affected the river for it is down again and the gravelbank opposite is showing up.

A.Gs and some carriers planting up. Some carriers making paddles others getting sago mid-rib for canoes.

About 20 natives came in during the day.

Oct 12th. Heavy rain at night but the river has not risen in consequence. Apparently the river only rises when the heavy rain is in the mountains. Local rains do not seem to affect it.

Many natives including women came in during the day to trade for beads and ~~white~~ red print. The white beads are most sought after in order to make ITORP headbands. The amount of taro and bananas planted is gradually being increased.

About 5 p.m. Mr. Logan arrived with the two canoes in addition he had bought five others and found one which I had used before and had purchased from the natives of NAMANGOR in ~~xxix~~ last. <sup>March</sup>

It is strange that while ATUG was with us we could buy no canoes but now he is gone the natives are very keen to sell their canoes for 1 tomahawk and 1 large knife each, and all seem very satisfied with the bargain.

If all goes well I shall leave on Monday the 15th Oct. for the mountains. *Planis side - dia whoca - Planis side - Sianas*

13th. Quite a number of men and women came in today to buy beads, with taro and banana plants.

Some A.Gs making a road from here to below the twin islands.

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Oct. 13th. (Cont). Heavy thunderstorm last night but the river is low.

GOROGORO the carrier who is suffering from diarrhoea ~~now~~ appears to have dysentery. This is most unfortunate just at this present moment. I have put him off native food and am giving him some of our own invalid diet such as bovril, milk, and weak porridge etc. TOTO a gogodara A.C is laid up today with earache, and the other GOGODARA carrier SAKARI with a strained ankle seems to improve very slowly.

There are also two A.Cs with 'karikuri' caused apparently by scratching some sipoma they had and for which they were being treated with sulphur ointment.

About 3 p.m. a thunderstorm started rumbling in the S.E. and about 6 p.m. a gale and storm broke overhead. The lightning was terrific, and the gale of wind swept along so fast that it formed little breakers on the gravel bank opposite. The storm finished about 8 p.m.

This morning I saw the mountains to the North quite plainly. Is it a coincidence that each time we can see those mountains, and the clouds lift up about them, we get a terrific storm in the night?

14th Oct. As there does not seem any chance of GOROGORO recovering for some time and TOTO seems now to be suffering from laryngitis, I must split up my party and leave the sick and the lame here with Mr. Logan and push on with a smaller party in the hope of getting to the mountains. I have carefully examined all the police and carriers and find that only GOROGORO is suffering from anything in the shape of diarrhoea or dysentery so I have isolated him until he recovers. As the latrine is over the water and the barracks and surroundings are always kept very clean, I have not much fear of the infection spreading.

I sent for ATUG today who came in during the afternoon with a couple of village boys who will go with us.

A.Cs and carriers making ready for patrol.

15th Oct. GOROGORO is slightly better. TOTO still bad can hardly talk

*He is better now*

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G.P. FORM 59.

## 5 **PATROL REPORT.**

STATION NUMBER.

67/1922/23

Wukpit Police Camp (Alice R. Station) STATION.

REPORT of a PATROL made by L. Austen A.R.M. to  
Villages on West Bank of TEDI (Alice) River for the purpose of  
consolidating Government influence

Left Station on 25/9/22 Returned to Station on 6/10/1922

Number of Carriers employed 8 Number of Police taken 8

Name of Vessel used and of Officer in Charge Whaleboat and on foot.

Villages visited MURUGAN, ONIBKAN, WAMBIRAN, OGAN, ORT, MARAPKA-YOGI,  
MIRIPKI, MARAPKA (No.2), DIMIN.

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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.

1190/4.19.

Forwarded to the Government Secretary.

Date

29/10/22

*W. Kealan  
R.W.A.*

Officer in Charge of Station.

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REPORT OF A PATROL TO THE VILLAGES IN PAPUA WEST OF TIDI RIVER.

BY A.R.M. L.AUBREY.

1922.

25th Septr. Leaving Mr.P.O. Logan in charge of the Police Camp at WUK PIKE, I set off down stream in the whaleboat with 8 A.Cs and 8 carriers to visit the villages of the western TIDI and also to enquire into the rifle shots which had been heard near MURUGAH. I had as guides TUUT of ONT village and two other boys from the same village.

Left camp at 9 a.m. and continued on down to the first rapids. For more than two thirds of the distance across the river at this part there was now only a foot or two of water on the rocks themselves, but we found a passage near the Eastern bank where we had four feet, so we able to get through easily. The noise at the rapids was deafening some distance past the place marked on the map "High Banks backed by Highlands", we came across a party of natives who said they belonged to WAMERAN village. They stated that WOCHAN and three or four Malays had been up as far as this in a canoe yesterday and had shot birds of paradise and then gone back to MURUGAH. Continued on some distance further and then anchored for the night owing to a heavy storm brewing.

26th Septr. Heavy thunderstorm all night and everything drenched.

Broke camp at 7.35 a.m. and reached the point where the road leads to MURUGAH about 9 a.m. Started along the track at 9.7.a.m. and at 9.40 reached a large track which ran South to the BIRAK or Fly River and North West to MURUGAH village. TUUT informed me that the village people had not made this track, it had been cut by Malays from the MUIU River in Dutch New Guinea. It was an old track and had been cut some years apparently. Reached MURUGAH about 10 a.m. This is a village of 2 houses built in the usual TIDI style and the population of the place would be about 20. The head man is called KAMITIK and TUUT referred to MURUGAH as KAMITIK AMBIP.

KAMITIK states that WOCHAN and about 10 Malays were there yesterday and left the same day for the MUIU. They shot many birds of paradise (ONGA). He stated that only one of the Malays wore boots, but that all carried cartridges round their waist like our policemen. As they had got a days start there was no hope of catching them up before they reached the MUIU. There were many signs of the Malays having visited the village lately. Three little posts to hold the

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cooking pots, forked sticks with a branch across for billycans, and underneath them ashes which the police informed me were from a fire that had been alight sometime yesterday. The village people had many beads of the kind used as trade by people in Dutch New Guinea, and also some knives and axes which they stated they had obtained at some time from Malays.

ATUG informs me that the natives here do not shoot many "birds" themselves but when the Malays come they go out into the forest with them and show them where the birds are to be found. The Malays then shoot them with their rifles or rather shotguns. The Malays pay the village people one small sheath knife for showing them where one bird is, one large Malay knife for two birds and one Malay axe for three birds. And he added "suppose Malay no come where we catch iron axe, our own axe of stone is no good". I told him to tell the village people that next time the Malays came to the village they were to come quick and tell me and if I got down there before the Malays went I would give them and/ axe instead. Bribery certainly, but these natives are not going to see their only means of obtaining iron taken from them unless they can see that by doing so they will be better off in the future. I cannot at present make them any promises as my instructions are too indefinite as to what her the camp is to be continued ~~indefinitely~~ permanently. If it is not, then I say, we should not stop the birdhunters from coming in here and providing these natives with their only means of making large gardens and obtaining a plentiful supply of bananas etc. Apparently before the advent of the iron axe these people had very small gardens and lived mostly on game.

From the above I do not want anyone to think I am siding with the birdhunter, far from it as I am against birdshooting, but I am pointing out the benefits which the native here receives from the Malay which from us in this district he will not receive if this camp is not kept ~~know~~ permanently. As it is I do not think the villages get more than three or four knives or axes each a year.

Some two or three hundred yards from the village along a track I saw a portion of ground about 4 x 8 feet surrounded by a fence about 2' 6" high. Inside this fence ~~know~~ at each end were two saplings leaning in such a position as to form a fork. One fork was higher than

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the other. Between the two forks rested a bundle made out of a midrib of sago leaf with all the leaves attached and tied round so as to form the bundle. At the fork at the higher end, several sago bags were hanging. Possibly at one time they contained sago for the dead person and the rain had gradually washed it away. I could get very little information on the subject of this form of burial, as ATUG though he has picked up quite a lot of Motman is by no means good at interpretation yet, as I have found out quite a number of times. At present all I can say about it is that it is called ~~REBON~~, the fence is called ~~WU2~~, the crosspieces forming the forks ~~AI.~~ ~~IOH~~ and the sago bags ~~IOWO~~.

The people were very keen to obtain axes and knives, and would bring a small piece of sago along and ask a knife for it, or a bunch of bananas and want an axe.

After lunching at MURUGAN, I returned to the river, and continued up stream as far as the road to OMBIRAH on the Eastern bank. This village is a Western TAPI village but at present is living on the Eastern side. TUTU of OMA slept in our camp but the other OMA boys and several MURUGAN went on to OMULAH village to sleep.

I forgot to mention that these Motman people said that some years ago they had their village on the KILAK (Fly) River but the CHERIK continually raided them so they moved inland where they are not molested. They still however go down to the Fly River as it is not far. This shows how careful one has to be in obtaining information. ATUG gave the name of this village on our way down to MURUGAN. I find out now he had never been to the village before but had only been told about it. This would possibly account for him not pronouncing the name correctly, for it seems to be a custom here to soften the "G" sound for I have heard people call OGAN village OAH and when I asked them with it they only laughed and call OGAI, OAH all the same.

27th Sept. The road to OMBIRAH was bad and I did not arrive there until 10 a.m. though it was not a great distance from the river. The village consists of two large houses in one of which live the OMBIRAH and in the other live the MAKAM. The houses are not yet completed. This is a large village and I suppose there were easily 60 people present in the village besides our own party. I asked each one their village and found it was either KARAH or OMBIRAH. There is a great mixture here of light and dark

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skins, tall and short men and tall and short women. In this village I saw some of the tallest women I have seen since leaving KINAI. Several of the men are very much taller than usual. I wonder if there is an admixture of CHINIK in these people. Might not these people at one time have belonged to MUWGAN and the CHIRIK on a raid have raped the MUWGAN women? I noticed one other thing I have not seen in any other TEDI village and that was the 'baubau' or bamboo pipe, smaller, certainly than those used along the Fly and unadorned, but still of the same pattern. When I questioned ATUG on the subject he said that near this village was the bamboo that could be used for making these pipes, in the other villages the bamboo was too small, and the water-bottle-bamboo (OUG) was no good for bamboo pipes.

In this village more than in any other the traces of Malay ~~had~~ visits are evident. Several had old jerseys and bits of calico, and one had a complete suit of Malay policeman's clothes, even to the puttees, which he had put on quite correctly. When questioned as to where he obtained it he said "Malayo". There was much I should have liked to have found out but I left it to a future visit as ATUG of course was ~~too~~ mobile to get his mind to anything as after all he is young and naturally was very keen to show himself off in all his glory, and tell of the wonderful things he had done, as this will enhance the reputation of the Japanese Government and perhaps put them on a higher scale than the Malays. I always let him have his long turn with the people.

After lunch continued along the river till 4 p.m. when I camped. Bad weather. Torrential rain all night and until 8 a.m. this morning. Left camp at 10 a.m. and rowed up stream until about 3 p.m. when we reached the road to NAMERAK. Leaving most of the police and carriers to erect camp and I went on to visit the village with three A.Cs ATUG, QUIT and the other CHI boys. This village is only about half an hours walk from the river bank. There are 4 high houses in this village and the population is possibly about 40 all told. Several CHINRAH men had come along overland to this village and had reached it before us. In this village I noticed a proper tree house which ATUG says was occupied by the single boys. I could get no information out of him except that they had built it so as to look at the clouds.

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Though they were very anxious for knives and tomahawks they had nothing they could give in exchange, not even a bit of sago. If I had a large supply of knives or tomahawks it would be to our interests to make ~~them~~ each village a present of one or two, but I do not consider that wise at present as I may have to purchase canoes in the future and shall want all I can spare.

29th Sept. Way from camp at 8 a.m. and by 1 p.m. had reached the rapids. There was now plenty of water on the rocks and after swimming across over them without any trouble, crossed Logar and Taldron Islands about 5.30 p.m. but the water coming down after the recent rains seems to have made the river at this point much swifter and it was nearly 10 p.m. before we made the two or three miles to the camp.

30th Sept. Saturday in camp

1st October. Sunday in camp.

2nd Oct. Heavy torrential rain all night. Visitors today from KURAKA and SAMANGKU villages. In camp all day.

3rd Oct. Left camp this morning with 5 men and 8 carriers and a number of KURAKA men women and boys. Arrived KURAKA village after about an hour and a half walking from the village in a northerly direction. ATUG tells us that close by is another house the village of which is YOGI, but he says that YOGI, AERIP and KURAKA are really one village, according to the census I took there are 35 souls in the two houses. This KURAKA, AERIP is situated on PIRAHAM HILLTOP, which at 2000 ft. has spoken to me about as being a very high rock, and so precipitous that one climbing up it was in danger of falling back. It is certainly a high hill about 100 to 150 ft. high, and the approach is by no means good, on account of having to climb up the logs that have been fallen all round, but as the country is a mass of hill more or less similar, I experienced a sense of disappointment. The rock the face of which I could see on one side is composed of sandstone, over which runs a trickling waterfall. Here certainly it would be dangerous to fall down. Spent most of the afternoon enlarging my vocabulary list.

All the people of YOGI spent the night in the village, and the women had no fear of us, for I had instilled into ATUG, that he must tell the women not to fear us as they could not harm them. Whether the presence of ATUG or the behaviour of the police is responsible I know not, but there

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No man doubt that the position of affairs at present is good and the work of consolidating Government influence goes on apace.

The village is very unknown, grass and ferns growing all over the place. When I spoke to ATUG on the subject, he remarked "How are we going to keep the place clean we have not got so many knives and axes and our stone axes are not of much account". Which of course is quite true.

Whenever I eat, I always have an adoring crowd sitting round anxious to see everything. It is not altogether pleasant to have a dozen watch -ing every morsel one takes, but one does not like to send them away. For fear they should get it into their mouths and be angry with them as usual. I gave them some money to eat and they salved it down which is their way for wild money. Golden syrup they also called by the name AMBO and when asked whether we had put golden syrup into the trade tobacco I cannot say whether gave him a bad impression, for I am sure there is not such taste of golden syrup about trade tobacco.

I found out that women wear both the short and the long kini. The short one is called KIKI and the long one KUAKA. Why they have two styles I was unable to find out but ATUG said it was not a mourning custom.

I saw one woman with the left finger cut off at the middle joint and another woman with both the left and the right forefinger cut off at the middle joint.

At 9 a.m. left camp at 7,50 a.m. and followed a road leading N.E. to the village of KUAKA where upon we passed about 10.30 a.m. after climbing up immeasurable hills 100 to 150 feet high. This village consists of two large houses and possibly contains 30 to 40 people, but they were all away visiting a village called KIKI, except for one or two old men and women. The village had a large clear space in front of it on which was erected a shelter in which was a log of wood cut out to represent a canoe shape. It was about 3'6" long. Inside the canoe were a couple of stones. Taking one of the stones and beating on the canoe it gave forth a resonant tone which seemed to carry far over the hills. This canoe is called WONG and is used for the same purposes as the 'kiki' is used round the lower Fly River. The approach to the village was much cleaner than usual.

Along this approach about 30 or 50 yards from the houses one of th

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The KINAPUA carriers picked up an arrow head of bamboo which had been placed in the ground point upwards in the middle of the road. On enquiring the reason, KNGC stated that it was the custom all round these parts to place an arrow head in the road leading to the houses, whenever the whole village went on a 'walk about' so that visitors would hurt their feet and would not be able to steal anything.

In the gardens round the houses as e.g. I noticed a bush cabbage plant called by them KIPOD. A few patches of green tobacco plants were also seen but they were very small patches.

Leaving KINAPUA for the next village of KALAPUA, I saw in the bush a number of lime trees. The leaves are very strong in taste but the people say that one fruit is too strong and may overpower eat it. They call it CHAMUA. It is probably a lime lemon.

In reaching the second village of KALAPUA decided to camp. There are also houses here the veranda for wear and two are in process of being built. There is another village of KALAPUA further on which has five houses. This is about an hour and a half to two hours away but as all the people were away visiting KALANGOR a village in Dutch New Guinea I did not go on. Part of our local carriers went along however and returning him a bag which I bought from them. The population of this big KALAPUA village is about 25 according to the census obtained, and the 3rd village of KALAPUA contains 56 inhabitants. This latter village must be just on the border as the KALANGOR villages which extend to the north west as far as the KIRIM River are in Dutch Territory, though these people I believe also have gardens near the TIDJI, for it was one of their canoes I obtained along the TIDJI when we were up here in January last.

St. Oct. Continuous thunderstorms throughout the night. Heavy rain I have yet experienced in these parts.

As it was no use continuing further west I took the North Easterly road to a DILIN village. Out of the bottoms of the hills were flooded I do not wonder that the TIDJI rises in a single night. Reached DILIN about 10 a.m. all the people except about a dozen were away at the KALANGOR gardens. This village consists of three houses but lately they have had a room for a large house on the ground (ARAB) has been erected and shelter extends along the same roadway for about 25 yards.

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There must have been well over 100 visitors when they had the dance. Near the AMAT in the centre of the cleared place was a circular pen, made of suplings, about 7 feet in circumference. ATUG said this was for the small pigs. Nearby were very strongly made pens, rectangular in shape which contained the older and therefore stronger ones.

The census showed that the population of this village is 38, and that of DIMIN west of YOGI is 21.

As there were but few people in the village I continued on back to PAGANAH where I camped the night. Several of the DIMIN people came along too as they want to go to WUMPIT and ~~to~~ hear the gramophones.

6th Oct. Left MARAPKA about 8.30 a.m., and reached WUMPIT police camp at 10.30 a.m.

*Kelvin A.R.H.*

## Estimated Population of the Western Tedi Villages

as far as the BIRIM River.

MURUGAN	20
ONIBIRAN	50
TANDIRAN	30
OJAN	30
ORT	30
MARAPKA-YOGI	25
DIMIN	20
MARAPKA (No.2)	25
MIRIFLI	25
MARAPKA (No.3)	55
DIMIN (No.2)	<u>40</u>
	<u>350</u>

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G.P. FORM 59.

## ~~6~~ PATROL REPORT.

STATION NUMBER.

6/1922/23

DARU. W.D.

STATION.

REPORT of a PATROL made by A.C. RENTOUL A.R.M. W.D. to  
WASSI-KUSSA - MOREHEAD River & S.W. Coast for the purpose of  
Making general inspection, relieving TONDA Squad, collecting  
anthropological data, collecting Tax from S.W. Coast &c.

Left Station on 16/10/22 Returned to Station on 28/10/22.

Number of Carriers employed 18 Number of Police taken 4

Name of Vessel used and of Officer in Charge A.K. "Nivani" - A.C. Rentoul.

Villages visited TARARA, GIANJA, TABARAM, BEBEDEBEN, DERDER, PONGALI, MATA,  
TUNGUGARIA, LOKO-U, YUYARI, SOBUKO, PISARI, TONDA, SOGORUMBA, MESORI,  
TUMBUGERT, MABADAUAH, MANATTA, MASINGARA, KUNINI, STURETURE.

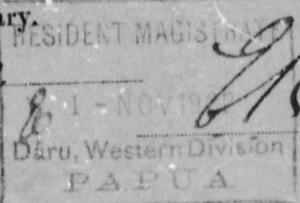
By foot 87 miles By launch 174 miles.

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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.

11904.10.

Forwarded to the Government Secretary.

Date 1<sup>st</sup> November 1922



Officer in Charge of Station.

11904.10.  
TARARA

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**NOTE.** — When an article such as a tent is issued, but is returned for future use, the value should not be entered.

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## REPORT OF PATROL TO WASSI-KUSSA -MOREHEAD River DISTRICT. AND RETURN VIA MABDAUAN &c.

### Objects of Patrol.

To relieve Sgt: PARADEBA & TONDA Squad. To make general inspection of TABARAM & BEBEDEBEN. To make anthropological investigations - Fire, Canoes & Houses. To collect tobacco seeds. To return via MABDAUAN-KUNINI making general inspection and collecting Tax to date. Visit all coconut plantations, issue V.C uniforms &c.

-0-

1922.  
Monday  
Oct. 16.

Left DARU at 6.45 a.m. Passed SABAIs at 11 a.m. BOIGU Is at 3.15 pm and entered WASSI-KUSSA River at 5.30 p.m. Anchored 4 miles up

Tuesday  
Oct. 17.

Left anchorage 6.30 a.m. Arrived TARARA jetty 10.30 a.m. Despatched A.C.PASU to TABARAM for carriers. Sgt PARADEBA & 5 A.Cs reported, PARADEBA stated there is some friction between V.C.JOWA of TONDA and his people, also some trouble at BEBEDEBEN. Arranged to proceed to BEBEDEBEN in the morning and walk across to TONDA later. Landed stores &c for Police. Held C.N.M.

Wednesday.  
Oct. 18

Hearing that the people of TABARAM would be away, I managed to collect a few men locally to carry necessities; sending the bulk of stores direct to TONDA later. Left TARARA 7 a.m. Passed through clean garden village of GIANJA (7 houses) belonging to TABARAM, and a few miles further on inspected a good wharf erected as a landing for TABARAM. Passed through TABARAM village two miles further on at 1 p.m. (7 houses. V.C.MINDAVO). This village was clean and possesses good gardens. Reached BEBEDEBEN (V.C.DUNGARI- 9 houses & shelters) and camped. Old V.C.DUNGARI paraded by s: A.C.GAINDE told me a rather wandering story that he had been told that a Dutch Government Official had visited a village far to the North West called RUGIRA in Papuan Territory and after staying the night had recruited two boys for his Police from a neighboring village called KERUMATUMPT. That he had told these people that he would make good police of these boys and would return later and wipe out several villages including BEBEDEBEN. The old V.C was very excited about this and declared that his people were sleeping in the bush every night until the matter was put right. As I had no map of that district and was not equipped for a lengthy patrol I could not proceed to investigate the matter at close hand, but GAINDE volunteered to visit some friends of his to the N.W and obtain any information he could, while I proceeded on my way around to TONDA.

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Wednesday (Contd). I however managed to allay the fears of the people. It seemed to me to be a case of a village having "the wind up" unnecessarily, owing probably to a rumor circulated by a tribe not altogether friendly towards them. GAINDE to meet me at TARARA. In evening obtained anthropological notes from old men of village including the origin of fire as related by old V.C. DUNGARI.

Thursday Oct. 19 Left BEBEBDEBEN in heavy rain at 7 a.m. Reached DERDER(a/V.C. BAROM 7 houses) at 11 a.m. Village to be cleaned up and pig proof fences erected. Reached PONGALI(Same a/V.C.-5 houses) at noon. In view of continuous wet weather Sgt. PARADEBA who knows the District well advised me to keep well to the N.W and avoid the deep swamps to the South. Reached MATA(a/V.C WIRAKOUA -12 houses) at 4.30 p.m. and camped for the night. A nice clean village in charge of a most intelligent man, who like many others in this district has assumed and is carrying out well the duties of V.C without official recognition. Unfortunately they invariably want to know when their "clothes" are coming along. Recruited one man for the A.N.C. as instructed by R.M. W.D.

Friday Oct. 20 Left MATA at 7 a.m. and reached a bend of the Morehead R at 10 a.m. Dug out canoe requisitioned & all crossed safely reaching TUMGUGUGARIA(Chief FUNGARIA-12 houses) at noon. A clean village with plenty of yams & coconuts. Witnessed fire making by rotated stick method acquired from the TIGERI tribe. Proceeded in a S.<sup>W</sup> direction and reached the village of LOKO-U(Chief TANIAM - 9 houses) on the banks of the Morehead. Plenty of yams and coconuts. A nice hospitable lot of people on good terms with Police. Anthropological data collect (-ed

Saturday Oct. 21 Left LOKO-U at 7.30 a.m. recrossed Morehead R and proceeding S.E passed through the garden villages of YUYARI(belonging to LOKO-U), and SOBUKO(6 houses- belonging to WALAL). Instructed all these people to procure nuts from their parent villages and plant them (10 per man) in this excellent ground. Any amount of yams in this district. Arrived at PISARI( 6 houses & shelters-No V.C) at 12.30. Clean and two houses stocked full of yams. Proceeded in heavy rain along the track to TONDA and after crossing a large swamp to the N.W of the village arrived at TONDA (V.C. JOWA) at 4.45 p.m.

Enquired into trouble between V.C. and people and found it was

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Saturday (Contd). largely the old clash between civil and military authority which occurs in every "garrison" town. It appears that having a permanent Police Camp is not altogether an unmixed blessing, as the Police attract numbers of visitors, and carriers, and all these have to be fed, and TONDA is not too well off for game. I had all the male adults paraded and found most of the trouble came from a man named BARAMBA, whom I duly cautioned. The rest of the men had no complaints to make, and I do not think there will be any more trouble. V.C. JOWA struck me as being rather stupid.

Sunday. Inspected the three coconut Plantations and found them clean; the Oct. 22 grass has also been cut well away from the trees and the paths clear.

Ordered all blanks to be filled in with young seedlings.

Left TONEA at 7.35 a.m. Passed through MESORI (8 houses) and reached SOGORUMBA (12 houses) at 2 p.m. Both villages clean in anticipation of our visit. As it was early decided to push on and passing through TUMBUGERI (10 houses - n/V.C. YOUNG) found village clean but people all away at a dance. Reached TARARA at 7 p.m. & found all well on "NIVANIS"

Monday. Awaiting ex A.C. GAINDE. Paid off carriers and worked up data collected Oct. 23 on journey. Three V.C.s (acting) arrived & reported. KASARI of GAMBEBA,

BIRAM of DERDER and DURKAI of TONGATEJIN & all stated everything satisfactory in their villages. GAINDE arrived at 4.30 p.m. with the news that the two natives alleged to have been reenlisted by a Dutch Official had immediately been returned by the Dutch Government at Meranake. Had a long talk to him and the men conversant with the facts, and have come to the conclusion that some Dutch Magistrate probably got too far over the border, and on his mistake being discovered, the boys were immediately returned. The talk of so called trouble apparently emanated from the Police accompanying him, who no doubt boasted to the natives of their power and caused a scare. I could take no statements as the evidence was purely hearsay, and I report the matter for what it is worth. I allayed the fears of all concerned and the matter should soon be forgotten. It was wonderful to see old V.C. DUNGARI of Bebedebam loudly avowing his allegiance to the Papuan Government through the medium of two interpreters, and surrounded by a most enthusiastic audience of brother V.C.s.

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- Tuesday  
24/10/22. Left TARARA at 4.20 a.m. Passed BOIGU Is: at noon, and pushing against strong tide arrived off SABAI Is at 7.20 p.m. Accepted Mr Niel's kind hospitality for the night.
- Wednesday.  
25/10/22. Left SABAI Is at 7 a.m. Reached MABDAUAN at 10 a.m. Opened enquiry into alleged vandalism at Old Kawatta Mission Station. Proceedings adjourned to visit the spot. MABDAUAN very clean, but one or two houses nearest the sea front are tumbling down and will have to be rebuilt and strengthened to withstand the strong S.E. wind. Commenced Tax Collecting. This village is a recruiting centre for Thursday I island & majority of eligible males are away on C/S. Nineteen defaulters state they have no money and will have to await return of their brothers from Thursday Island after the big pay off early next year. As there is only sufficient man power left to carry on the village, these people can hardly be blamed for not going to work. After the big pay offs early next year the financial position should be relieved and tax collected.
- Thursday.  
26/10/22. House to house inspection and checking off Census sheets & bringing up to date. Inspected coconut Plantation and found everything satisfactory. A few blanks will have to be filled in. and one or two lines pointed out by me will have to be removed, being too closely planted. Wearing of clothing on upper portion of body now discontinued except in the case of a very few ancient inhabitants who would suffer in the S.E wind by discarding their garments. Took anthropological notes as instructed. Regarding the best method of spending the £5 bonus allotted to this village, the people and Councillors are still at a loss to know what to do. One suggestion they put to me was to spend it all on tobacco, but I pointed out that something they could keep permanently would be much more desirable. They finally sent a deputation asking me to request the R.M. W.D. if he were willing, to hand the money over to a Committee composed of the three Councillors and the V.C Kesavi, the ultimate disposal to be left to the people themselves.

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Friday. Left anchorage at 7.20 a.m. and reached Old MAWATTA at 10.30 a.m.  
27/10/22.

Viewed the spot where the trees were uprooted and found report had been largely exaggerated, and the whole trouble occurred through friction between a Mission Teacher, and some boys whose land he had planted without authority. Held C.H.M and fined MAIKI of MABDAUAN 10/- or one month for cutting down two trees(coconut).

A little tact on the part of the Mission Teacher would have saved the whole trouble.

Proceeded to MASINGARA(V.C.WAIDA. Pop. 234) and found the village in perfect order. The crotons and flowering shrubs are looking their best, and the path to village weeded and all culverts clean. Held C.H.M until 3 p.m. Visited Plantation at 4 p.m. 250 new nuts have been planted this year and are looking well, but unfortunately lines are too close. I have come to an arrangement with these people to allow the nuts to remain in the present position until the rains - now approaching - in the meantime they will prepare new ground and have the surplus trees transplanted, so that there will be no waste in growth.

Saturday.  
28/10/22. Regarding Tax the people of MASINGARA are even in a more unfortunate position than those of MABDAUAN for there is little money in the village and no boys have been recruited for Thursday Island although all the people are quite willing to pay the Tax either in labour or material. They point out that they have no means of raising cash, as they have no market, not even a white trader in the vicinity. Considering the good work these industrious people have done both on their village and plantations, I think they are deserving of some special treatment, as I can see no prospect of them raising the cash. Collected Anthropological Notes.

Visited TURI TURI (V.C. BAIRA Pop 249) and found all the village in perfect order in anticipation of our arrival. Brought Census up to date, and made general inspection. Plantation slightly neglected, but they are rather badly off for good ground. Have ordered they to clear new ground and plant nuts 20 per man, and have promised them an early visit to see that this work is under way. The Papuan Industries Ltd is very kindly advancing the majority of these people sufficient to pay their 1922/3 Tax, and they are to come to Daru on 31st inst to obtain same.

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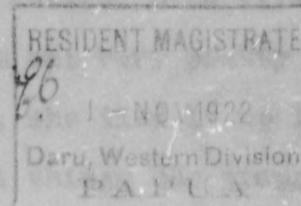
Saturday.  
29/10/22.

Proceeded on to KUNINI a small village of 90 people (V.C. SARAGI) and found it deserted save for two old men, all the people being away on one of their periodical visits to the interior. These are a bush people, who years ago were allowed by the TURI TURI people to come down and settle alongside them on the sea coast. Their language and habits are similar to those of MASINGARA. Took no anthropological notes at either of these two villages as I found that a Government Anthropologist had visited them only the day before.

Left anchorage off TURI TURI and arrived at Daru at  
2.15 p.m.

*Alex Reasoné*

Assistant Resident Magistrate.



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## ORIGIN OF FIRE - LEGENDS GATHERED ON PATROL BETWEEN OLD MAWATTA AND MOOREHEAD RIVER W.D.

1. The Bushman in the vicinity of the WASSI-KUBBA and MORREHEAD RIVERS are quite candid in their admission that fire was first obtained from people to the Eastward, at the more civilized tribes living near the coast in the vicinity of Kawatta and Masingara at first stoutly maintain that they always had fire, but the people at Masingara ultimately admitted that this was not so and related the following story:-

At the beginning of things people had no fire, so it was their custom to dry their food in the sun before eating it. They became very tired of that fashion, until one day the Wife of the First Man was walking through the bush, and noticed some fire on the side of the . She thought this was very pretty and took it home, and so that nobody would steal it, she tied it up in the middle of her belongings. And these are the things she wrapped it in:-

*a small  
gecko lizard  
name unknown*

A piece of red leaf.  
A tobacco leaf.  
A Coconut.  
A Taro.  
A Yam.

And in the middle was the piece of fire.

And she said all these things belong to me, and no-one must steal them and she put them away for the night.

In the morning when she looked, everything had changed, the vegetables were soft and the tobacco leaf had gone yellow, and she tasted the Yam and it was good. And she told all the people about the fire she had found, and all the people rejoiced.

An' that is the way fire came to the people many years ago.

2. According the people of HABDAUAN (Hawea) the story of how the people to the West first obtained fire is as follows:-

Once upon a time a tiny lizard ('GUER) came swimming along past the heights of DAUN Island and spied a fire ashore near Habdauan. He went back again the other side of BUJI and could not get the thought off the fire out of his mind, as the people were eating fish, wallaby and cassowary which they had only dried in the sun.

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What a splendid thing it would be he thought if I could get some of that fire for these people. So he told the people he would get them fire and they laughed at him, but he assured them and said "You watch the top of DAUAN Is and when you see smoke you will know I am on my way back with the fire. So all the people watched and waited.

The lizard swimming ashore near MABDAUAN met a man with a fire stick in his right hand, and the man put out his left hand to shake hands with the lizard, but the lizard said "No, that is not the proper hand." And when the man proffered his right hand instead the little lizard snatched the fire stick from him and jumped into the sea. and when he reached DAUAN Island he swam ashore and lit a bush fire on top. And all the people <sup>down</sup> up the coast saw the smoke and rejoiced. And presently the little lizard came home with the fire. And people made a law that no lizard should be killed in future, and that law is obeyed to this day, for that is the way fire came to the people of the West.

3. Old V.C.Dungari of Bebdemen, Wassi Kussa R (inland) relates the following story:-

Once upon a time the bush people used to eat their food raw, because they had no fire. But one night all the people saw some fire along the Creek and they thought they would get some. So they swam along the Creek and went ashore, but when they caught the fire it burnt them - that is why a man has a big hole between his thumb and other fingers to this day. And they jumped into the Creek and went home afraid.

<sup>An old</sup> A little lizard (gecko) had seen all this, and he felt sorry for the people, so he said to his little son. Go thou along the Creek and bring back some of that fire for the people. And the little lizard swam along the Creek, and when he touched the fire it burnt him, but he tucked some under his foreleg, and jumped into the Creek. And when he met his father, his father was wrath and said "How is it that you come back with the fire?" And the little lizard played on his father's anger for a while. Then he lifted up his foreleg and said "Look father, am I so disobedient <sup>playfully</sup> <sup>may have</sup>" And his father looked and saw the fire, the mark of which is there to this day, and he rejoiced, and embraced his son. And that is how fire came to the people in the beginning.

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G.P. FORM 59.

## ~~92~~ PATROL REPORT.

STATION NUMBER.

7/1922.

Dar u

STATION.

REPORT of a PATROL made by Mr Alex. C. Rentoul A.R.M. W.D. to  
TONDA & THE DUTCH BOUNDARY for the purpose of  
Making general inspection, relieving TONDA squad of Armed Native  
Constabulary, making anthropological notes on country traversed  
and attending to any matters that may come within jurisdiction

Left Station on 16th Oct 1922 Returned to Station on 28/10/22

Number of Carriers employed 24 Number of Police taken Sergeant PARADEBA

& Six Armed Constables

Name of Vessel used and of Officer in Charge Auxillary launch "NIVANI"

Villages visited As per report.

Distance travelled -By foot 87 miles - By sea 175.

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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.

1190/4.19.

Forwarded to the Government Secretary.

Date 3/10/22.

(Sgt) E.P. Oldham.

Officer in Charge of Station.

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Articles.	Quantity taken on patrol.	QUANTITIES ISSUED AND VALUE.					Returned.	Remarks.
		Police.	Carriers.	Others.	Total used.	Government cost.		
Rice	120 lb	80	40		120	2 . .	Nil	
Biscuits	50 lb	30	20		50	1 10 .	Nil	
Meat	1 c/s					2 10 .	1 doz	
Sugar	12 lb	4	2			3 .		
Tea	2 lb	1	1			5 .		
Soap	6 bar	4	2			7 6		
Tobacco	120 lb	10	10	100 lb	4 . .			Purchase of native food Presents to Interpreter and various Chiefs.
Matches	2 doz					3 .		
Kerosene	4 gal					13 6		
Tents	1							
Flies	1							
Lamps	1							
Buckets	2 /							
Kerosene Cans	1							
Knives & Sheaths	6							
Knives, 18in.	6							for Scrub cutting
Knives, other	8 1							
Belts	6							
Pouches	6							
Print	20 yd							Red print for presents
Twill								
Handkerchiefs								
Beads	4 lb							Presents
Mirrors								
Axes	4							
Half Axes	2 1							Axes
Tomahawks	2 4							Axes
Uniforms	6							for Village Constables
		Benzine, Lub Oil	25	,				
		& Engine stores						
		TOTAL £	36	2 .				

NOTE.—When an article such as a tent is issued, but is returned for future use, the value should not be entered.

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ORIGINAL SENT TO the Lieutenant-Governor for his information.

## REPORT OF PATROL TO WASSI-KUSSA - MOREHEAD River DISTRICT. AND RETURN VIA MABDAUAN Ag.

### Objects of Patrol.

To relieve Sgt: PARADEBA & TONDA Squad. To make general inspection of TABARAM & BEBEDDEBEN. To make anthropological investigations - Fire, Canoes & Houses. To collect tobacco seeds. To return via MABDAUAN-KUNINI making general inspection and collecting Tax to date. Visit all coconut plantations, issue V.C uniforms &c.

-o-

19<sup>th</sup>.  
Monday  
Oct. 16.

Left DARU at 6.45 a.m. Passed SABAI Is at 11 a.m. BOIGU Is at 3.15 pm and entered WASSI-KUSSA River at 5.30 p.m. Anchored 4 miles up

Tuesday  
Oct. 17.

Left anchorage 6.30 a.m. Arrived TARARA jetty 10.30 a.m. Despatched A.O.245U to TABARAM for carriers. Sgt PARADABA & 5 A.Gs reported, PARADEBA stated there is some friction between V.C. JONA of TONDA and his people, also some trouble at BEBEDDEBEN. Arranged to proceed to BEBEDDEBEN in the morning and walk across to TONDA later. Landed stores &c for Police. Held C.H.M. *lunst*.

Wednesday.  
Oct. 18

Hearing that the people of TABARAM would be away, I managed to collect a few men locally to carry necessities; sending the bulk of stores direct to TONDA later. Left TARARA 7 a.m. Passed through clean garden village of GIANJA (7 houses) belonging to TABARAM, and a few miles further on inspected a good wharf erected as a landing for TABARAM. Passed through TABARAM village two miles further on at 1 p.m. (7 houses. V.C. MINDAVO). This village was clean and possesses good gardens. Reached BEBEDDEBEN (V.C. DUNGARI- 9 houses & shelters) and camped. Old V.C. DUNGARI paraded by an A.G. GAINDE told me a rather wandering story that he had been told that a Dutch Government Official had visited a village far to the North West called RUGIRA in Papuan Territory and after staying the night had recruited two boys for his Police from a neighboring village called KERUMATUMPT. That he had told these people that he would make good police of these boys and would return later and wipe out several villages including BEBEDDEBEN. The old V.C was very excited about this and declared that his people were sleeping in the bush every night until the matter was put right. As I had no map of that district and was not equipped for a lengthy patrol I could not proceed to investigate the matter at close hand, but GAINDE volunteered to visit some friends of his to the N.W and obtain any information he could, while I proceeded on my way around to TONDA.

V.C means Village master  
A.C means Assistant

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- Wednesday (Contd). I however managed to allay the fears of the people. It seemed to me to be a case of a village having "the wind up" unnecessarily, owing probably to a rumor circulated by a tribe not altogether friendly towards them. GAINDE to meet me at TARARA. In evening obtained anthropological notes from old men of village including the origin of fire as related by old V.C. INNGARI.
- Thursday Left BARBEDABAN in heavy rain at 7 a.m. Reached DERDER(a/V.C. BAROM 7 houses) at 11 a.m. Village to be cleaned up and pig proof fences erected. Reached PONGALI(Same a/V.C-5 houses) at noon. In view of continuous wet weather Sgt. PARADEBA who knows the District well advised me to keep well to the N.W and avoid the deep swamps to the South. Reached MATA(a/V.C WIRAKOUA -12 houses) at 4.30 p.m. and camped for the night. A nice clean village in charge of a most intelligent man, who like many others in this district has assumed and is carrying out well the duties of V.C without official recognition. Unfortunately they invariably want to know when their "clothes" are coming along. Recruited one man for the A.N.C. as instructed by R.M. W.D.
- Friday Left MATA at 7 a.m. and reached a bend of the Morehead R at 10 a.m. Dug out canoe requisitioned & all crossed safely reaching TUMGUGARIA(Chief FUNGARIA-12 houses) at noon. A clean village with plenty of yams & coconuts. Witnessed fire making by rotated stick method acquired from the TIGERI tribe. Proceeded in a S.W direction and reached the village of LOKO-U(Chief TANIAM - 9 houses) on the banks of the Morehead. Plenty of yams and coconuts. A nice hospitable lot of people on good terms with Police. Anthropological data collect
- Saturday Left LOKO-U at 7.30 a.m. recrossed Morehead R and proceeding S.E passed through the garden villages of YUYARI(belonging to LOKO-U), and SOBUKO(6 houses- belonging to WALAL). Instructed all these people to procure nuts from their parent villages and plant them (10 per man) in this excellent ground. Any amount of yams in this district. Arrived at PISARI( 6 houses & shelters-No V.C) at 12.30. Clean and two houses stocked full of yams. Proceeded in heavy rain along the track to TONDA and after crossing a large swamp to the N.W of the village arrived at TONDA (V.C. JOWA) at 4.45 p.m. Enquired into trouble between V.C. and people and found it was

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Saturday (Contd). largely the old clash between civil and military authority which occurs in every "garrison" town. It appears that having a permanent Police Camp is not altogether an unmixed blessing, as the Police attract numbers of visitors, and carriers, and all these have to be fed, and TONDA is not too well off for yams. I had all the male adults paraded and found most of the trouble came from a man named BARAMBRA, whom I duly cautioned. The rest of the men had no complaints to make, and I do not think there will be any more trouble. V.C. JOWA struck me as being rather stupid.

Sunday. Inspected the three coconut Plantations and found them clean; the Oct. 22 grass has also been cut well away from the trees and the paths clear. Ordered all blanks to be filled in with young seedlings.

Left TONDA at 7.35 a.m. Passed through MERSORI (8 houses) and reached SOGORUMBA (12 houses) at 2 p.m. Both villages clean in anticipation of our visit. As it was early decided to push on and passing through TUMBUGERI (10 houses - a/v.C. YOUNKUI) found village clean but people all away at a dance. Reached TARARA at 7 p.m. & found all well on "NIVANIS"

Monday. Awaiting ex A.C. GAINDE. Paid off carriers and worked up data collected on journey. Three V.Cs (acting) arrived & reported. KASARI of GAMINGARA, BIRAM of DERDER and DURKAI of TONGATEUIN & all stated everything satisfactory in their villages. GAINDE arrived at 4.30 p.m. with the news that the two natives alleged to have been recruited by a Dutch Official had immediately been returned by the Dutch Government at Merauke. Had a long talk to him and the men conversant with the facts, and have come to the conclusion that some Dutch Magistrate probably got too far over the border, and on his mistake being discovered, the boys were immediately returned. The talk of so called trouble apparently emanated from the Police accompanying him, who no doubt boasted to the natives of their power and caused a scare. I could take no statements as the evidence was purely hearsay, and I report the matter for what it is worth. I allayed the fears of all concerned and the matter should soon be forgotten. It was wonderful to see old V.C. INGARI of Bebedebem loudly avowing his allegiance to the Papuan Government through the medium of two interpreters, and surrounded by a most enthusiastic audience of brother V.Cs.

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- Tuesday  
24/10/22. Left TARARA at 4.20 a.m. Passed BOIGU Is: at noon, and pushing against strong tide arrived off SABAI Is at 7.20 p.m. Accepted Mr Niel's kind hospitality for the night.
- Wednesday.  
25/10/22. Left SABAI Is at 7 a.m. Reached MABDAUAN at 10 a.m. Opened enquiry into alleged vandalism at Old Mawatta Mission Station. Proceedings adjourned to visit the spot. MABDAUAN very clean, but one or two houses nearest the sea front are tumbling down and will have to be rebuilt - i strengthened to withstand the strong S.E.wind. Commenced Tax Collecting. This village is a recruiting centre for Thursday I Island & majority of eligible males are away on C/S. Nineteen defaulters state they have no money and will have to await return of their brothers from Thursday Island after the big pay off early next year. As there is only sufficient man power left to carry on the village, these people can hardly be blamed for not going to work. After the big pay offs early next year the financial position should be relieved and tax collected.
- Thursday.  
26/10/22. House to house inspection and checking off Census sheets & bringin up to date. Inspected coconut Plantation and found everything satisfactory. A few blanks will have to be filled in, and one or two lines pointed out by me will have to be removed, being too closely planted. Wearing of clothing on upper portion of body now discontinued except in the case of a very few ancient inhabitants who would suffer in the S.E wind by discarding their garments. Took anthropological notes as instructed. Regarding the best method of spending the 25 bonus allotted to this village, the people and Councillors are still at a loss to know what to do. One suggestion they put to me was to spend it all on tobacco, but I pointed out that something they could keep permanently would be much more desirable. They finally sent a deputation asking me to request the R.M. W.D, if he were willing, to hand the money over to a Committee composed of the three Councillors and the V.C Kesavi, the ultimate disposal to be left to the people themselves.

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Friday.  
27/10/22.

Left anchorage at 7.20 a.m. and reached Old MAWATTA at 10.30 a.m. Viewed the spot where the trees were uprooted and found report had been largely exaggerated, and the whole trouble occurred through friction between a Mission Teacher, and some boys whose land he had planted without authority. Held C.N.M and fined NALKI of MABDAUAN 10/- or one month for cutting down two trees(coconut). A little tact on the part of the Mission Teacher would have saved the whole trouble.

Proceeded to MASINGARA(V.C.WAIDA. Pop. 234) and found the village in perfect order. The crotons and flowering shrubs are looking their best, and the path to village weeded and all culverts clean. Held C.N.M until 3 p.m. Visited Plantation at 4 p.m. 250 new nuts have been planted this year and are looking well, but unfortunately lines are too close. I have come to an arrangement with these people to allow the nuts to remain in the present position until the rains - now approaching - in the meantime they will prepare new ground and have the surplus trees transplanted, so that there will be no waste in growth.

Saturday.  
28/10/22.

Regarding Tax the people of MASINGARA are even in a more unfortunate position than those of MABDAUAN for there is little money in the village and no boys have been recruited for Thursday Island although all the people are quite willing to pay the Tax either in labour or material. They point out that they have no means of raising cash, as they have no market, not even a white trader in the vicinity. Considering the good work these industrious people have done both on their village and plantations, I think they are deserving of some special treatment, as I can see no prospect of them raising the cash. Collected Anthropological Notes.

Visited TURI TURI (V.C. BAIRA Pop 249) and found all the village in perfect order in anticipation of our arrival. Brought Census up to date, and made general inspection. Plantation sadly neglected, but they are rather badly off for good ground. Have ordered they to clear new ground and plant nuts 20 per man, and have promised them an early visit to see that this work is under way. The Papuan Industries Ltd is very kindly advancing the majority of these people sufficient to pay their 1922/3 Tax, and they are to come to Daru on 31st inst to obtain same.

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Saturday.  
6/10/22.

Proceeded on to KUNINI a small village of 90 people (V.C. SEREGI) and found it deserted save for two old men, all the people being away on one of their periodical visits to the interior. These are a bush people, who years ago were allowed by the TURI TURI people to come down and settle alongside them on the sea coast. Their language and habits are similar to those of MASINGARA. Took no anthropological notes at either of these two villages as I found that a Government Anthropologist had visited them only the day before.

Left anchorage off TURI TURI and arrived at DERN at  
2.15 p.m.

*W. L. Nease*

Assistant Resident Magistrate

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Subject FIRE.		ANTHROPOLOGICAL INVESTIGATION No. 1																	
		Tribes Group		KODA - MADAKU		HOMA - KODA		CHI - MASHINAI		Villages visited									
		HABILIKI PARNA LINGGARIA + ODE		HOMA		KODA		LAWA		WANIGARA.									
		INDO		TAHARAI		BASIR		BABUN		KUNINI.									
		HEDIBEN																	
(a) DRILL Method		Knowledge of drill method No No No No Yes Known but not used.																	
(b) Fibre & Split stick		Gathered from TUDALI. Yes Yes Yes Yes Yes Yes																	
(c) Stick and groove		No																	
(d) any other		No																	
If seen in use		Yes																	
Time taken to produce smoke		30 Sec. 30 Sec. 40 sec.																	
Time taken " " Fire		50 Sec. 9 min. 70 Sec.																	
In use or not		-----Whenever necessary, but fires kept alight.....																	
If notches used		No																	
<u>Vessels etc.</u> -		<u>Side separate sheet.</u>																	
<u>Notes:</u> In the district lying between the WASSI-KUSA and the MOONEERA RIVERS the basic method of obtaining fire is that of the (b) Fibre & Split stick method. With reasonably dry materials it appears to be a remarkably easy and rapid method, and can be carried out easily by one individual. The knowledge of the drill method is acquired from the TUDALI tribe, but is not nearly so efficacious, and the operation of rolling the drill alternately the palm is very exhausting, two assistants being required, who relieve each other in turn. The operation seen at HABILIKI took 9 minutes to produce results, while with the fibre & stick method the same people had previously produced fire in 60 secs with very little effort.																			

Darw. 2nd Nov: 1922.

*Archibald*  
Archibald W.D.

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(1)

## ANTHROPOLOGICAL INVESTIGATION No 1.

Subject - Name	MATERIAL	ARTIFACTS	INSTRUMENTS	NO.				
<u>HIPARE GROUP</u>	KUBUKU KERAKA	THIGOBRO	DEBOK	KIA				
<u>VILLAGES</u>	KOKO-U		NABAHU	YOHKA				
<u>WOODWORK:-</u>			NEBBIMA	KIVAKA KASINGARA				
<u>Fibre</u>	KANUKAU KANUKAU	KANUKAU KANUKAU	KANUKAU	KANUKAU				
<u>Split stick</u>	KATH-KATH	KATH-KATH	KATH-KATH	KATH-KATH				
<u>Small stick in split</u>	KAMAU SIVLA-MATA	SIVLA-MATA	DRILL	DRILL				
<u>Bark on ground</u> <u>(foundation)</u>	KIDA KARISA	KARISA	DRILL	DRILL				
<u>Drill (cut arrow)</u>	-	-	-	-				
<u>Fire</u>	DUKSE MINT	MINT	ATUCHA	ATUCHA				
<u>Smoke</u>	PAUSE-KION	DAUGUL	MAJALA	PISA-KUAM THERU-UR				
<u>To draw to and fro</u>	KAMIKAU KAMIKAU	KAMIKAU	KAMIKAU	KAMIKAU				
<u>To rotate</u>	-	-	GOENDIMI	-				
<u>Notes Distribution.</u>	In the country lying between the KATH-KUSSA and Strickland Rivers the old women keep the							
fires going continually, and fire sticks are carried, so that there is seldom need to use any method of firemaking								
nor do these old adult males are familiar with the method, which is as follows. A piece of bark is first laid on								
the ground as a foundation. A piece of soft bough(white) about 18 inches long is then protracted from the bush and								
a split made for half its length. This is kept open by a small peg of wood. A piece of calamus(rattan) is then								
obtained (this must be dead and dry) and a length about three feet long and a quarter of an inch wide is then								
looped under the split stick, which is held in position on the bark with both feet. The thong is then drawn to								
white wood, causing a small heap of ash dust which smokes in about 30 sec. A few pieces of dry fibre are added								
and in a few more seconds flame will result. The little ball of burning fibre is then caught up by hand and placed								
where required. The drill method(a) as acquired from the KOMAI tribe is not nearly as efficient. A small piece								

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object - firewood (black) about 6" x 3" is placed on the ground. An arrow (reed) about five feet high is obtained or dry herbage (black) about 6" x 3" is placed upright on the herbage, held between the two palms and rotated and the head cut off. This arrow is then placed upright on the herbage, held between the two palms and rotated to and fro so hard and with as much downward pressure as possible. The operation is so fatiguing that an assistant stands opposite to grasp the arrow and continue rotation when the first man is tired. Soon a round hole the size of a <sup>handful</sup> ~~hand~~ is bored in the herbage and the arrow wearing away also causes a small heap of sand-dust. This continues to smoke, and may smoke for sometime before flame appears. The example seen took 9 minutes to produce actual flame. Naturally it is not a popular method.

In the more civilised districts lying on the coast between Khabulian and Kunini, matches are used to start fires which are then kept smouldering so long as possible.

Various legends exist as to the original discovery of fire, three examples of which are attached hereto.

Dava,  
2nd Nov: 1922.

  
A. R. M. W.D.

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ORIGIN OF FIRE - LEGENDS GATHERED ON PATROL BETWEEN  
OLD MAWATTA AND MOOREHEAD RIVER W.D.

1. The Bushmen in the vicinity of the WASSI-KUSSA and MORREHEAD RIVERS are quite candid in their admission that fire was first obtained from people to the Eastward, but the more civilized tribes living near the coast in the vicinity of Mawatta and Masingara at first stoutly maintain that they always had fire, but the people at Masingara ultimately admitted that this was not so and related the following story:-

At the beginning of things people had no fire, so it was their custom to dry their meat in the sun before eating it. They became very tired of that fashion, until one day the Wife of the First Man was walking through the bush, and noticed some fire on the side of the Jentipet. She thought this was very pretty and took it home, and so that nobody would steal it, she tied it up in the middle of her belongings. And these are the things she wrapped it in:-

- A piece of red leaf.
- A tobacco leaf.
- A Coconut.
- A Taro.
- A Yam.

And in the middle was the piece of fire.

And she said all these things belong to me, and no-one must steal them and she put them away for the night.

In the morning when she looked, everything had changed, the vegetables were soft and the tobacco leaf had gone yellow, and she tasted the yam and it was good. And she told all the people about the fire she had found, and all the people rejoiced.

And that is the way fire came to the people many years ago.

2. According to the people of MABDAUAN (Mawette) the story of how the people to the West first obtained fire is as follows:-

Once upon a time a tiny lizard (GUER) came swimming along past the heights of DAUN Island and spied a fire ashore near Mabdauan. He went back again the other side of BUJI and could not get the thought off the fire out of his mind, as the people were eating

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What a splendid thing it would be he thought if I could get some of that fire for these people. So he told the people he would get them fire and they laughed at him, but he assured them and said "You watch the top of DAUAN Is and when you see smoke you will know I am on my way back with the fire. So all the people watched and waited.

The lizard swimming ashore near MABDAUAN met a man with a fire stick in his right hand, and the man put out his left hand to shake hands with the lizard, but the lizard said "No, that is not the proper hand." And when the man proffered his right hand instead the little lizard snatched the fire stick from him and jumped into the sea, and when he reached DAUAN Island he swam ashore and lit a bush fire on top. And all the people up the coast saw the smoke and rejoiced. And presently the little lizard came home with the fire. And people made a law that no lizard should be killed in future, and that law is obeyed to this day, for that is the way fire came to the people of the West.

3. Old V.C.Dungari of Bebdemen, Wassi Kussa R (inland) relates the following story:<sup>2</sup>

Once upon a time the bush people used to eat their food raw, because they had no fire. But one night all the people saw some fire along the Creek and they thought they would get some. So they swam along the Creek and went ashore, but when they caught the fire it burnt them - that is why a man has a big hole between his thumb and other fingers to this day. And they jumped into the Creek and went home afraid.

A little lizard (gecko) had seen all this, and he felt sorry for the people, so he said to his little son. Go thou along the Creek and bring back some of that fire for the people. And the little lizard swam along the Creek, and when he touched the fire it burnt him, but he tucked some under his foreleg, and jumped into the Creek. And when he met his father, his father was wrath and said "How is it that you come back without the fire?" And the little lizard played on his father's anger for a while. Then he lifted up his foreleg and said "Look father, am I so disobedient. And his father looked and saw the fire, the mark of which is there to this day, and he rejoiced, and embraced his son. And that is how fire came to the people in the beginning.

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G.P. FORM 59.

## 8 PATROL REPORT.

STATION NUMBER.  
8/1922/23

Date. 20 STATION.

REPORT of a PATROL made by E.R. Mahan. R.M. to  
Upper Th. River for the purpose of  
watching personnel place after air  
Police camp.

Left Station on 19/11/1922 Returned to Station on 29/11/22.

Number of Carriers employed Nu Number of Police taken Four.

Name of Vessel used and of Officer in Charge A. K. Nwani.

Villages visited Nu

As taken. TOWETIA, VRUPUA, BUBURA, DUMARU (Locs).

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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.

19004.10.

Forwarded to the Government Secretary.

Date 4/12/1922

E.R. Mahan.

Officer in Charge of Station.

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**NOTE** — When an article such as a tent is issued, but is returned for future use, the value should not be entered.

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REPORT OF PATROL TO UPLR FLY RIVER BY E. R. OLDHAM, RESIDENT MAGISTRATE, FOR PURPOSE OF WITHDRAWING PERSONNEL AND STORES FROM UPLR ALICE POLICE CAMP. 17/11/1922 to 29/11/1922.

17/11/1922. Left DABU in "Niveni" 3 p.m. for MIBU. Reached TORO PASS and anchored for tide 4.25 p.m. Under way again 6 p.m. and reached MIBU 10. 50 p.m. and anchored for the night.

18/11/1922. Went ashore and visited Mr. J. Cowling. No complaints received from Mr. Cowling or any of his native labourers. Left MIBU 9.40 a.m. for MADIRI. Passed the new village of SUMAI nearly completed 1.30. p.m. Fast on a sandbank off KOABU 4.55 p.m. till 8.30. Village Constable KUMUA of KOABU and V.G. SAUWARI of IFIDARIMJ reported all in order at their villages. Arrived MADIRI 9.40 p.m.

19/11/1922. Took on board 9 c/s Kerosene, filled tanks with fresh water, and left with tide 9.10 a.m. Proceeded up Fly River and anchored 7. 10 p.m. River very low.

20/11/1922. Up anchor 5.20 a.m. Proceeded up River until 6.40 p.m. and anchored for the night. Nothing to report.

21/11/1922. Under way 5.40 a.m. and anchored for night 6.20 p.m. Nothing to report.

22/11/1922. Left anchorage 5 p.m. Passed Strickland junction 6 a.m. Saw a number of natives in canoes who asked for tomahawks. At 2.30 passed KAIAKAI A camp. Saw a large crowd of men women and children all friendly, also the native SURIVA who visited DABU when Messrs. Austen and Logan returned from first trip to ALICE RIVER. Promised to stop for a while on way down. Passed many other natives and shelters and anchored for the night 6.45 p.m.

23/11/1922. Up anchor 4.45 a.m. Met Messrs. Austen, Logan, police and carriers floating down river in whaleboat and canoes 5.35 p.m. Instructed Mr. Austen to proceed to a safe anchorage further down river. Turned round and anchored at 6 p.m. for the night. Messrs. Austen and Logan, police and carriers all well.

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2.

24/11/1922. Under way 6 a.m. At 4.30 stopped for half an hour at KALAKAIA camp. Had a talk to the people, and presented SURIVA who was very much excited with an old pyjama coat and a tomahawk. Many men visited the "Nivani" in canoes. Gave some them a small present of tobacco and bought a stone club. Proceeded on down river and anchored at 5.30 p.m.

25/11/1922. Under way at 5.30 a.m. Nothing to report during day. Anchored 5.30 p.m. for the night.

26/11/1922. Under way 4.15 a.m. Saw a number of people on left bank of River at 11.30 belonging to IWAMA, GOGODARA DISTRICT. Stopped for a while and tried to get them to come on board, but was unsuccessful. Travelled all night with tide.

27/11/1922. Reached MADIRI 4 a.m. Made out Vouchers for carriers and local police employed at Police Camp. Paid them off and made arrangements to send them home. Sgt. GRIGERA with six police sent to SUMAI in whaleboat with two carriers. Stayed the day at MADIRI and had engine thoroughly cleaned. Went round the MADIRI plantation with the Manager Mr. H. P. Beach. Mr. Beach had no complaints to make and no complaints were received from any of the native labourers.

28/11/1922. Left MADIRI 10 a.m. and anchored at MIEU 4.30 p.m. for the night. Mr. John Cowling away visiting the BANU.

29/11/1922. Left MIEU 6.30 a.m. and arrived DARI 12.30. p.m.

R.M., W.D.  
4/12/1922.

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G.P. FORM 59.

## ~~PATROL REPORT.~~

STATION NUMBER.

9/1922/23.

DARU W.D.

STATION.

REPORT of a PATROL made by Messrs A.R.M.Rentoul & P.O.Logan to  
MASINGARA DISTRICT

for the purpose of

Investigating burglary at Dirimu Plantation, presenting flag  
gift of Papuan Government to people of MASINGARA and making  
general inspection.

Left Station on 5/12/22 Returned to Station on 10/12/22.

Number of Carriers employed 22 Number of Police taken 10/12/22. 14

Name of Vessel used and of Officer in Charge A.K.NIVANI. P.O.Logan.

Villages visited Old MAWATTA, MASINGARA, DIRIMU & GLULU.

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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.

REC'D.

Forwarded to the Government Secretary.

Date 12<sup>th</sup> December 1922.

E. N. O. M. A. H. A. S.

Officer in Charge of Station.

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## REPORT OF A PATROL TO THE MASINGARA DISTRICT FROM 5th Dec: 1922 TO THE 10th DECEMBER 1922.

OBJECTIVE. To investigate a Burglary which occurred at the Store of the Papuan Industries Ltd at DIRIMU on 20th July 1919, to apprehend the offenders, and hold Court of Petty Sessions.

To present a flag the gift of the Papuan Government to the model village of MASINGARA.

To line the site for a new Model Village at DIRIMU.

To make general inspection.

PERSONNEL Mr A.C.Rentoul A.R.M. W.D.  
Mr Leonard Logan. Patrol Officer.  
Sgt GEGERA and 13 A.N.C.

Tuesday 5/12/22:- Left Daru at 9.45 a.m. on the A.K. "NIVANI". Arrived at MAWATTA(now deserted) at 12.15 p.m. Met the Masingara people and held Court of N.M. Despatched "NIVANI" back to Daru with two prisoners at 1 p.m. Proceeded up Binsturi River at 1.15 p.m. on launch "DELTA" accompanied by Mr T.Reeves Palmer, Manager of Dirimu Plantation. Arrived at DIRIMU Plantation at 5.3 p.m.

V.C.BLI-U reported at DIRIMU with five men suspected of complicity in the burglary. Mr P.O.Logan interviewed these people with the object of working up a case for the prosecution.

Wednesday 6/12/22:- Investigations continued into burglary matter. Statements of various natives much at variance and evidently one set is defending itself by accusing another set. This makes progress very difficult. Held C.N.M (5 cases). Visited DIRIMU village in afternoon and laid out site for new houses.

It having been definitely established that the Glulu natives were responsible for the burglary, decided to proceed to that point, as all witnesses would be easily available.

Inspected Plantation with Mr Palmer and held C.N.M again in the evening.

Thursday 7/12/22:- Left DIRIMU in launch DELTA at 8.30 a.m. reached MASINGARA(V.C. WALDA. Pop 234) model village clean and looking well. Obtained carriers and proceeded to GLULU(Mamose KONIGI Houses 11) reaching there after crossing two swamps at 6.45 p.m. Had sent a messenger ahead to tell the people not to run away as the Government only wanted certain men. Found majority of people still in village

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(2).

Thursday 7/12/22. and also a number of women. Mr P.O. Logan continued his investigations.

Friday 8/12/22:- Inspected GLULU village and found all clean and in order. There are many good coconut trees voluntarily planted by the people themselves. As Mr Logan reported that the witnesses were frightened to talk on account of a prominent puripuri man in the village I had this old man arrested under suspicion and placed under surveillance. This had a good effect and at 9.30 a.m. Mr Logan informed me that he was ready to go on with the case.

Held C.P.S all afternoon, and committed one very intelligent and advanced native for trial on a charge of breaking & entering. This man is the elder son of the puripuri man and speaks English fluently. ~~summit~~ Charged five other Glulu natives with receiving stolen property and adjourned the case to Daru. Released the old puripuri man in the afternoon as he was too old to take action with, but I assured the inhabitants that he was now too old to do further mischief. The SOGALL mamose reported all well in the evening.

Saturday 9/12/22:-

Left for MASINGARA at 5.30 a.m. and reached the ~~summit~~ village at 11.15 a.m. Camped for the day awaiting "NIVANI" which was to return on the Saturday's tide. At 3 p.m. Mr Logan having paraded the Police in front of the flagstaff, and all the inhabitants having assembled, I presented the flag to the Councillors, and they asked me to express their thanks to His Excellency and the Papuan Government. As the flag was hauled up the Police presented arms smartly and the people cheered quite enthusiastically. Later they decided to have a dance in honor of the flag, and to celebrate the occasion killed a couple of pigs one of which they presented to ourselves & the police. Followed a great evening of dancing, the proceedings opening at 5.30(sundown) with a procession of dancers clad in green grass blades, with cassowary feather head-dresses, and carrying wooden emblems representing the rising sun. After a great evening the dance was stopped at 12 midnight on account of next day being a Sunday, and not wishing to offend Missionary susceptibilities.

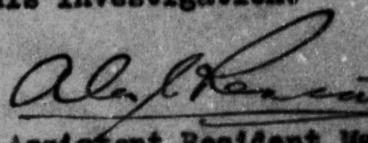
Sunday 10/12/22. "NIVANI" not having arrived sent to TURITURI for canoes, and after a journey of eleven hours in the heat, most of the

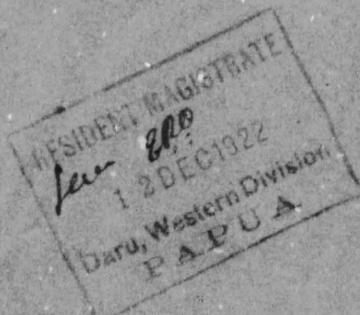
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SUNDAY 10/12/22:- time being becalmed, we reached Daru at 7.30 p.m.  
with 10 prisoners and all the party complete.

Owing to the time that had elapsed since the crime was committed,  
it was only with great difficulty and patience that the matter was  
finalised, and Mr P.O. Logan was untiring in his investigation.

  
Alfred H. Runcorn  
Assistant Resident Magistrate.



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**PATROL REPORT.**

WUKPIT Police Camp, TEDI RIVER STATION.

REPORT of a PATROL made by A.R.M. L.Austen to  
Star Mountains for the purpose of  
exploring the country near the Upper TEDI R. to the Star Mts.  
and if possible finding a pass through the mountains.

Left Station on 16/10/22      Returned to Station on 14/11/22.

Number of Carriers employed 18      Number of Police taken 8

Name of Vessel used and of Officer in Charge canoes

Villages visited various names unknown.

(1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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. Map to be forwarded later.

(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.

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Forwarded to the Government Secretary.

Date 12/12/22.

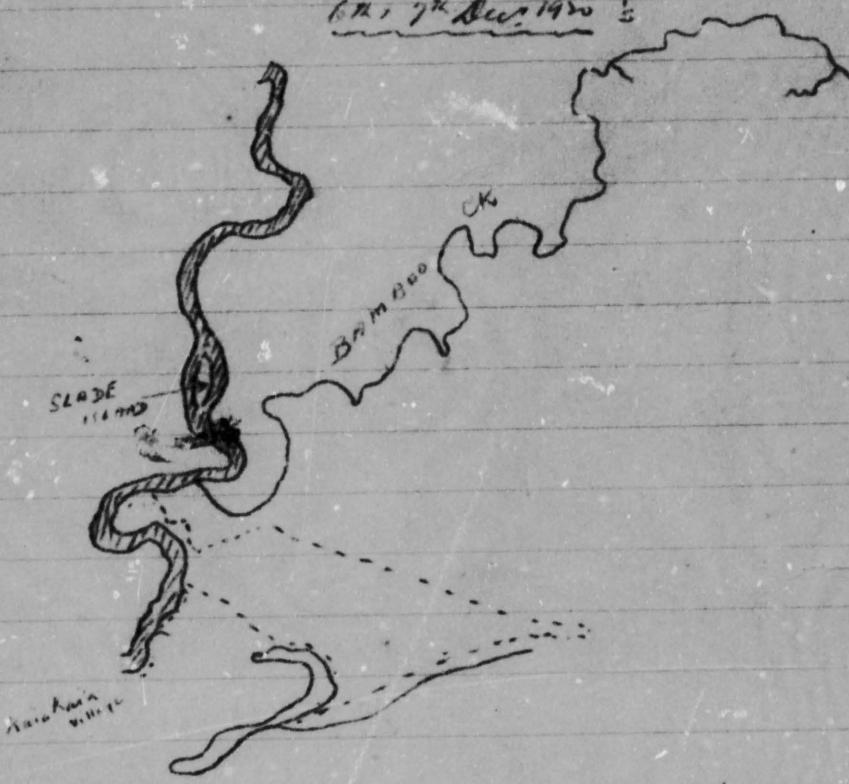
RESIDENT MAGISTRATE  
M. Blaauw  
1 DECEMBER 1922  
DARU, WESTERN DIVISION  
Officer in Charge of Station.

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SCALE :- 3 miles per inch

N

TRAVERSE OF  
BAMBOO CREEK  
UPPER FLY RIVER  
6th Dec 1920



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## LIST OF THINGS FORWARDED TO FORT KORMA BY THE PARUAH MUSEUM.

Collected by Messrs. Austin and Leman, Oct./Nov. 1922.

- Case No. "A" 27 IRIM These are cuirasses made of cane and were obtained from the IONGOM and ANIN tribes of the REDI River. It will be noticed that the main shape of the cuirass differs very little one another, but the upper part which fits across the upper part of the chest and near the scapula, seems to be able to be varied according to the likes and dislikes of the maker, but even in this there are about only four distinct patterns and all of these patterns are found on both the IONGOM and the ANIN IRIMS. A man was seen wearing one of these cuirasses when out hunting.
- Case No. "B" 1 IRIM See above.
- 1 MEE From OBE village, REDI River. This was collected for H.H. the Lieut. Governor. The one required by him was unobtainable. When making the MEE strips of pandanus leaf are used over which the various lines of netting are made. When the MEE is finished, these strips are taken out and thrown away.
- 1 WANG A tobacco pipe collected by Mr. J. Austin from the village of SUBIRHAM near the Star Mountains along the banks of the REDI River. Collected 19th Oct. 1922. This pipe is quite different to those in use lower down the river, and is incised which was not the case with the lower part. Collected by Mr. J. Austin near the Sape-nion bridge in the Star Mts. 1/11. The IONGOM people called this pipe LAWIRU, and stated it was used by the
- Parcel "C" 1 ?

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people of the mountains to ward off arrows as they saw them coming - to all intents they meant to say that it was a shield. This statement of course must be accepted with reserve, for the present.

Cancos No. "D"

WONG

Obtained by Mr. L. Austin from GRT village. This is a ~~long~~ <sup>Zong</sup> by means of which the village people are called in or by which messages are sent. A stone is used to beat the side of ~~the~~ <sup>the</sup> ~~long~~ which gives out a tone that carries far over the hills. This WONG is used by both the IONGOM and AWIN tribes but none were seen North of AIRIM Junction. The cancos in use along the TAME are of the same shape as this drum.



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REPORT OF A PATROL FROM WUKPIT CAMP (TEDI RIVER) TO STAR MTS.

BY A.R.M. LADDER 16/10/22 to 14/11/22.

16th October 1922. Having completed the arrangements for Mr. P.O. Legan to remain behind at WUKPIT with the sick A.Gs and carriers, I left the camp with my party at 10 a.m. My party consists of 8 A.Gs including Sgt. GREGERA 16 carriers, my personal cookboy, and ATUG and three of his countrymen as interpreters. It is my intention to proceed up the TEDI River as far as possible in three canoe-rafts and a large single canoe. When the river becomes too rapid to fight against, I shall push on overland and try and get to the source of the TEDI, and from there I think I may be able to find a pass through the mountains if it is possible.

I have taken with me only one month's supply of rations, as I cannot carry any more unless I obtain 'locals', and these are too frightened to come with us, as they do not know the country north of BIRIM Junction, though they know <sup>the land</sup> ~~of~~ the tribe which inhabits it and whom they call the WOROKI.

The rafts <sup>were</sup> made by joining two canoes together by means of a platform 4 feet wide. On this platform is placed the rations and gear, and a fly is erected over each to keep everything from getting wet.

Most of the morning it rained. The paddles <sup>true</sup> ~~were~~ not made of good wood and many broke. These we have replaced with long poles, and find that we can get along just as quick by poling. Where the water was shallow A.Gs and carriers pulled the rafts with long ropes. There were several rapids to be crossed and once or twice the canoes filled while crossing them necessitating unloading everything on to the shingle beach.

ATUG and his friends make more work for the carriers as they seem frightened of the rapids, and do not want to get out of the canoes when the carriers are pulling them. I do not want to speak roughly to them <sup>Loudly</sup> in case they should get frightened and want to go back home. I am hoping to be repaid by their being of great use when we reach the WORDKI country.

The TEDI river should be called the "River of Islands" for we pass so many of them.

Anchored at 6.00 p.m. and had just finished erecting camp when a thunderstorm broke and continued throughout the night.

I have been taking a rough traverse of the direction we are traveling as it will be a check when I make the more accurate one <sup>when</sup> I return.

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17th October 1922. Broke camp at 7.20 a.m. Day dull and showery.  
About 10 a.m. came to a clearing belonging to the NAMANGOR people. These  
people are a IORGOM tribe (Western bank of TEDI) but this clearing was  
on the Eastern bank. Here I picked up another native as an interpreter  
who informed me through ATUG, that he had learnt some of the WORORM  
language from the BIRIM people. He also stated that the WORORM language was  
quite different to his and Atug's ~~but~~ he thought he would be able to  
make friends with them for us.

At dinnertime the NAMANGOR men began to be sorry he had come, and  
explained to us that the WORORM were a very fierce tribe, and there were  
large numbers of them. It was quite probable that none of the party  
would be left to return to WUKPIT. To encourage him and raise his spirit  
we fired a rifle shot at a tree. Fortunately the tree was soft, and it  
made a great gash in it. The native was astounded. He quite changed his  
pessimistic utterances and remarked that now he was not afraid to walk  
about with us. This man by name NANDU.UM, brought along with him a Malay  
trade axe-head as he wished to trade it with the WORORM people.

After lunch we had to battle much harder against the swift currents  
and the rapids were more numerous.

During the afternoon passed two creeks on the Western side, OK-YEP  
and OK-IBIM. The junctions of two rivers or creeks seems to be called  
KAPPA or KAMBA and where these two creeks met the TEDI was called YEP-  
KAPPA and IBIMKAPPA respectively. (Compare the word MIRIKAPPA used by  
E.D.Bell in his notebook found at Bamboo Creek). These words KAPPA and  
KAMBA also seem to include the land lying close to the junction of two  
rivers or creeks.

About 3 p.m. we met some more NAMANGOR villagers and found that  
they were from a village on the Eastern bank which WOKIAR told me was  
called KIWITBIT. This information was incorrect. The ground on the  
Eastern bank here is properly called KIWITBIT (BIT meaning "ground" or  
place") but the high house is a NAMANGOR house and is only a garden house  
of these people.

Camped at 5 p.m. Many NAMANGOR men came to see us.

18th October 1922. Dispatched a note to Mr. Logan at WUKPIT by a NAMAN-  
GOR man. Left camp at 7.30 a.m. but had great trouble getting through

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the rapids nearby. At 10:30 a.m. reached the place where we made rafts last March. I stopped here and sang out to several village people to come down. We conversed some time with the help of NANDUUM. It appears that these people are of the AWINKARUK tribe, and belong to KIWIBIRAN ("BIRAN" seems to mean "village people" for ATUG tells me it has the same meaning as the Motuan "hamua tandis".) Their village is not on the river bank but they came down to shoot fish. One old man said he remembered seeing me before. When I questioned him as to why his people ran away before, he answered that WOMAN sang out to them to run away. I gave him several presents and we parted good friends. Before leaving he remarked that he would visit WIKPIT.

Sgt. GESNER who heard the AWIN talk for the first time "said it sounded very similar to the people he saw when up the "Elevala" River with Mr. BURROWS some years ago. But he also said that these latter people did not make the tall houses, also that the people he saw were much bigger in physique. If any vocabularies were taken up the "Elevala" River it would be interesting to compare them with this AWIN language.

Continuing our struggle, we had a very narrow escape from capsizing at one of the rapids.

At 1:30 p.m. met some more people, but this time on the West side. They belong to OPABIRAN and speak a slightly different dialect to the IONGOM tribes. Unfortunately I did not get a vocabulary from them, thinking I would visit their village on the return journey. However it is very probable they speak the same language as the lower BIRIM people. The OPABIRAN informed us we were very close to the BIRIMKAPA. As a matter of fact we could see it in the distance. The TEDI here makes a great curve and is very wide with a large island opposite the junction. Reached the BIRIM at 2:45. This river seems to flow from a N.W. direction while the TEDI at BIRIM junction flows from S.S.E.

After leaving BIRIMKAPA, the TEDI has many high banks on either side.

About 3 p.m. came upon a patch of felled scrub. It turned out to be a tobacco patch. Camped here. While camp was being erected I planted a number of watermelon and other seeds.

The TEDI boys we have with us have not done a stroke of work

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since they have been with us. So tonight I took them to task, as it was most unfair for the carriers. The lads admitted quite cheerfully that my words were all true, but they <sup>said that they</sup> did not understand how to work hard like the carriers. However they have decided to help the carriers and police at the rapids and if they ever do <sup>that</sup> this it will be of great help.

19th October 1922. Broke camp at 7.30 a.m. The banks in places are getting much higher and we passed sheer cliffs easily 100 feet high. At lunch, we saw two men on the West bank so I sent a canoe over for them. They turned out to be WORORM people and belong to JUKBIRAN. I managed to obtain a vocabulary from them as NADDU.UM could make himself understood and the men of WORORM understood quite a number of words of the IONGOM language.

At 3.45 p.m. saw signs of smoke so continued on until we had passed it. It turned out to be from a garden patch which was being burnt off. At the side of the garden was a house built on posts 6 to 8 feet high. The roof did not have the overlapping style like the lower TEDI villages, and at one end of the house was a narrow platform along the width of the house outside the end wall. In this wall was an opening for a door. As we <sup>were</sup> some distance away this was all I could see. The people ran away when they saw us coming, so I decided to camp on the opposite bank and make friends with them tomorrow. We had to continue up stream about 100 yards in order to get a good Directly anchorage for the rafts. Immediately opposite us is a high sandstone bank about 150 feet high rising sheer from the water. Over this bank is a small waterfall rushing.

After sun down a thunderstorm came up. The thunder, peal on peal, seemed as if it were breaking on the cliff opposite and were being hurled back. It was quite a peculiar sensation while it lasted. Heavy rain all right.

20th October 1922. Carriers and police resting. About 10 a.m. people sang out from the opposite bank and I sent a canoe over for them. They came but they were terribly frightened, and ATUG and all his friends said they did not understand their language. To tell the truth I think ATUG and the other IONGOM people were just as frightened as the two WORORM. Bye and bye <sup>the late natives</sup> their fears calmed down and they brought back a few tins of sweet potatoe. These potatoes were very enjoyable to eat and consisted of the white variety and a pumpkin coloured variety. The plantains they brought are

superior

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superior in size and taste to those of the lower TEDDI. Sago was also brought but it was old and hard and unpalatable.

The two NORORM men were undecorated except for the OROMIOP, and a MEN Both had knee bands (YET). One had a piece of bandicoot skin round his forehead in place of the AWONKAT. Their hair was done in short winglets In the MEN was a tobacco pipe which I bought from them and am sending in to Port. This pipe is quite different to the BINGET of the lower TEDDI for it has markings incised on the bamboo skin. Certainly the markings are very crude but it makes it all the more interesting.

Rained so much during the day that the ground we were on could not absorb any more and puddles began to form everywhere.

I managed to obtain a small vocabulary from these people.

East October 1922. Left camp at 7.45 a.m. and continued up stream. The river seems to have risen slightly. Passed a bamboo raft of lime construction which would probably hold two people but certainly not more. It is possibly used for crossing the TEDDI. Near this raft the bank<sup>East</sup> is about 200 feet high. On top of this is a large house in the making. As far as I could judge from the framework it was going to be similar to the house we saw the day before yesterday, but of course it was a good distance away so I may be mistaken. But of this I am sure that the house was being built on posts that were not more than 10 feet high.

Passing some rapids had an accident and wet a few bags of rice.

About 11.15 a.m. some people on the Western bank sang out to us, at the next single bank I went ashore. One of the men was the man we saw yesterday. In all there were some 9 or 10 men and boys ~~inhabit~~ while in the distance were a number of women and girls in their little short rams. All the men and boys, excepting one small youngster, wore the curved stem of the calabash (KAMENKOR). Round the wide end a plaited YET was made as an ornamentation while the calabash was held in position by two strings tied round the waist. These calabash were <sup>slightly</sup> different from the WAFUT and were much cruder. The small boy who did not wear the KAMENKOR, wore a small nut somewhat like an OROMIOP. Several of the males wore the pigaskein forehead band, and the pig's tusks necklace. What else they wore I do not know as I was very unobservant here owing to a bad headache, but I feel certain there was nothing different to what I have seen before otherwise it would have impressed

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impressed itself on me.

Interpretation is impossible as ATUG and his friends say they cannot understand the language of these people and they will not have anything to do with them.

At 4.30 p.m. anchored for the night owing to my headache. It ~~had~~ probably caused from the heat of the sun beating down on to the raft.

22nd October 1922. Feel O.K. this morning. Unfortunately the river has risen considerably during the night and is now running like a mill-race. I attempted to go on, but after a few minutes trial saw the impossibility of it, so we drifted back to the Western bank close to a very steep cliff. Behind this cliff I made camp and at the bottom of it on the river side I had the rafts securely tied up in a small crook.

After camp was made, I began arranging for the overland trip. ATUG and his MARAPKA friends are not keen to explore this unknown country, and also do not want to carry their own rice for eating on the way. As they are of no use ~~in~~ <sup>to</sup> interpretation ~~in~~, I suggested that they return to their home which suggestion they seemed very glad to avail themselves of, for by dinner-time they had a raft made and were on their way down the TEDI. They will probably reach the BIRIMKARA by nightfall. The NAMANGOR was keen to stay with us but he said he must go back to look after the others, so I let him go with regret. I made one great mistake in taking ATUG's big friends, had I taken older men it is probable that ATUG and the elders would have stuck to us, and also would have been useful as carriers, for HANDU.UM certainly was a good worker.

I issued all A.Cs and carriers with a month's supply of meat, tobacco and matches each, while the police will also carry an extra 3 mats of rice divided up among them, in the bottom of their swag bags. By doing this and arranging for the rice carriers to carry two tins of rice each, I shall have enough food to last us out the month. A small shelter was built and in this I am leaving behind a couple of mats of rice for the return journey down stream.

About 3 p.m. Left with a few A.Cs to cut a road from the camp in a Northerly direction. As ~~soon~~ <sup>far</sup> as possible I tried to keep to the ridge tops but the ridges were not of great length so it was ascending and descending most of the time.

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23rd October 1922. Began the overland trip at 7.15a.m. About 11.15 found a track leading in a Northerly direction, and on it signs of people having walked along it yesterday. Waited for carriers and lunched. Then continued along the native track. This track led to a wellworn native pad, so I had great hopes of getting in touch with some natives. At 3.30 p.m. came to some crossroads and took that road leading North. Unfortunately it soon turned West and then South, so camped at 4 p.m.

To the North of us we can see high rising ridges, and from the formation of the country, by retracing our steps and taking the other road we shall probably get on to the high ridge in front.

The carriers are faring badly as the road has been across some very steep hills, and of course our carriers being Fly River men are not used to hill climbing.

24th October 1922. We had our usual rainstorm at night, making the flies much heavier for carrying. At the crossroads took the other track and continued a little distance down hill. At the bottom came across a house not far away and as smoke was rising through the roof, knew it was occupied. I sang out in the Malay trade language, and received an answer. Shortly afterwards a man came out. With the Sgt. and one other A.C. I went over to the house to make friends, leaving the carriers and the rest of the police on the track. In the house were several girls, an old woman, and another elderly man. We soon calmed their fears, and before long, were chatting and smoking together.

The house was built on posts about 10 or 12 feet high, and a ladder led from underneath the house up to a narrow platform extending the width of the house. There was an opening in this platform similar to the opening in the tall houses of the lower R.D.I. From this platform just over the stairway, was the opening to the main room, while at each end of the platform small doorways gave entrance to the woman's quarters. There was only one stairway under the house.

The inside of the house is divided into three, - the main room or men's quarters in the centre of the house, occupies about half of the total floor space. Either side of the main room, a narrow room extends the length of the house. These are the women's quarters. At the far end of the walls dividing the women's

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from the men's quarters an opening about 3 feet wide was seen. Besides this there <sup>here</sup> one or two small windows cut in <sup>these</sup> ~~KIKI~~ dividing partitions. The sunken fireplaces with the racks over them were similar to the lower TEDI ones.

I did not go inside the women's quarters for fear of frightening them.

In the main room along the walls were many trophies of the chase, including scrubturkey, bush-fowl, and cassowary eggshells, which were stuck on small sticks. Pieces of crayfish shell, a hornbill's beak, fish vertebrae of quite a good size, pigs' molar skulls, bandicoots' skulls, small turtle shells, and various other articles were included in this heterogeneous collection. Other things noticed consisted of a dance rattle (called by the lower TEDI - BUTTEREK, but known here as DEOKTAMARA), calabash receptacles (KAMENKOR) - by the way the two men both wore the calabash; two "IFORPS" (KARABUK), netted bags (MRE), but no sage bags, the "A"-shaped danceaddress (KATAT), bows (MINIM) and arrows (A) of a similar make to the lower TEDI, pig-tusk necklaces (KHANG SING. I), a yam (KILU), pandanus fruit (IM), bananas (DUM), sugarcane (TUDANE) and various stones in the fireplaces, and one or two other articles which I have forgotten.

Having made friends with the people I eventually explained by means of signs and the Malay trade language, that I wished to go North to the Mountains and if possible meet the TEDI again. The two elderly men agreed to show us the track for a large knife each. By the way these people had a Malay trade axe in the house and on enquiring where it came from they stated it came a long long way (KONAMKOMAM) from the S.W. There seems no doubt about it, that they have never seen a white man before and I doubt whether they have ever seen a Malay, for though they can understand a number of words of the Malay trade language, the errors that they made seemed to show that they had got it secondhand.

Sgt. GGERA seems very quick at picking up this "trade" language, and I find it wonderfully useful. Of course the "MIRIKAPPA" language a copy of which I obtained from E.D.Bell's pocket book was immensely helpful to us, as it is practically the "trade" language used here. I shall attach a copy of this to this report, as it may be useful to the

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After leaving this house we followed the track in a Northerly direction ~~following mostly~~ <sup>keeping</sup> along the razorbacked ridge-tops as much as possible, but there were many steep parts to climb up and down. About dinnertime, we came to the top of a ridge covered in long grass from where a fine view of the mountains was obtainable. (I afterwards called this place OBSERVATION HILL) Here I decided to stop in order to obtain a rough sketch of the mountains before the sun went down. The carriers ~~were~~ spent most of the afternoon cutting down the light scrub along the sides of the ridge so that I should get a better view. As the sun sank lower ~~the~~ the ranges became more defined until at sunset we obtained our best view <sup>(minus)</sup> of the mountains to the North and East. In front to the north a towering peak raised its head and the ranges from this stretched East and West. A little to the Nor'East about 20' high, there seemed to be the nearest range to us. Its sides were precipitous and light patches could be seen, where probably the earth had been washed away showing the stone underneath. In the dying light the view was wonderful and beautiful.

The elderly villagers pointed out where the TNDI was. It seems to bend from the N.E. round to the S.W. ~~He said his name for the TNDI was~~ <sup>They said he "lived"</sup> OK-TI.

25th October 1922. Broke camp by 7.45 a.m. (I keep my watch by daylight not by sunrise, so I am about an hour ahead of the sun.) Continued along the native track. Passed a couple of fine looking sage trees on the top of a scrub-covered ridge. Soon afterwards the two natives said they would not go any further as they were not friends with the neighbouring people. However I showed them the power of the rifle and they agreed to accompany us. After lunching we followed along the track again. We climbed some very high ridges and do not descend as much as we did the day before yesterday. On the tops of some of the ridges ~~where~~ old houses had been I managed to get some good views of the surrounding country. It is one mass of hills rising higher as one goes North. On these hills we saw many houses, but they were very scattered and would probably take a day's march to go from one to the other. After passing two houses unoccupied, I decided to camp close by, and while camp was being erected I examined one of these houses.

The middle post of this house was a tree stump about 10 feet high.

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while the others were saplings a few inches in diameter. This middle post only came as far as the floor, and the main bearer of the house was securely tied to it. The house itself was about 16 feet square which seems to be the average size in these parts. It did not have the overlapping ridge cap, and the stairway to the house was similar to that described previously. The platform however was much wider, and ~~was~~ probably was used ~~for sitting out open~~ <sup>as a verandah</sup>. A separate roof from the front wall covered over the verandah, at each end of which the women's quarters was extended to the width of ~~the verandah~~ <sup>it</sup>, but the entrance to the women's quarters was of the usual ~~minimun~~ style. A very small hole in the front wall gave entrance to the main room. Sprouting yams and taro, were lying all over the floor wrapped up in bark packages to keep out the light. A stone, like the stone club (IUB) forwarded to Port, lay on the floor in a corner but the stone was undrilled. Other things seen were similar to those mentioned in the house of 24/10/22. But I also saw three skulls hanging up in netted bags. These were suspended from the inside wall furthest from the main doorway. No jawbones were in the bags, and I could find no packages of bones in the house or underneath the floor. In the women's quarters I saw an old cuirass. I might mention here that with the exception of one village on the Eastern side of the TEDI visited Jany - March last, all the cuirasses I have seen in the houses have been in the women's quarters. (I asked ATUG about it, sometime ago, but he stated that there was no special place for keeping the cuirass). The cuirass was made similar to those obtained from the Eastern & Western sides of the TEDI. The main shape of the cuirass differs very little from one another but the upper part which fits across the shoulders and near the armpits seems to be able to be varied according to the likes or dislikes of the maker, but even in this there are only about four distinct patterns, and I have seen some of each pattern made in the IONGOM and AWIN villages, so there does not seem to be a specified district for a specified pattern. There is no doubt anyway that it is the men who <sup>make</sup> them for I saw one man who had been out hunting come in with one on him.

In the above mentioned house I also saw a handle of a stone-axe, but the stone-axe was not there, probably it is carried in the MEN among their other treasures.

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11.

These people seem to have an axe or two, probably of Malay origin, for one could see the markings made by iron axes, as well as stone axes, along the track. This track often widened into a road 6 to 10 feet wide, but it was very patchy. It was on one of these roads that I am now camped.

26th October 1922. I forgot to mention that I gave the carriers the sides of my tent as shoulder pads to try and relieve the sorenesses of their shoulders. I shall leave behind at this camp a personal tricker box and about a quarter of the rice for the return journey. This will enable the carriers to take lighter loads, which is very necessary owing to the steep hills that will have to be climbed. It rained all last night and continued during the morning. Our two guides were sent out to bring in the village people and during the day about 30 to 40 men came in. I measured about a dozen of them taken haphazardly from among the older men. About 2/3rds of them went 5', while one or two of the tallest reached 5'4". But I saw none who were taller than these. The average colour was dark, but they were lighter than our Kivai police. What struck me most were a few who were of a light reddish yellow colour.

All the men wore the KAMENKOR, or as they call it - ANENOK. Very few ITOMS were seen, and what were worn, were probably traded up from the lower villages. The waistband of strips of rattan was universally worn.

They were terribly keen to obtain KAPAK (Malay word for axe), and at first, our knives did not interest them until we showed them how well they cut wood. They certainly have heard of knives, for when we showed them how to use these, they mentioned the word KARANANG, which is the Malay word for large knife. These people most likely have been in contact with natives who have met Malays, and have learnt the trade language from them, for surely had these natives met Malays previously, they would have seen and known a KARANANG, immediately they were shown one.

The people brought in a quantity of bananas which I purchased, so I was able to give the A.Gs and the carriers a welcome change of food.

27th October 1922. Our friends of the 24th, wanted to go back, so I gave each a knife, and they left us in a very happy state of mind.

Left camp at 6 a.m. with 10 local natives. The track is much more difficult today, and one or two precipices had to be negotiated very

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carefully. During the day we passed through two mountain streams - the K-KOIA and the OK-MONGONG - which ran through a gorge between two hills. At 4 p.m. we came to a large road along which we followed and soon came to a clear space on which was growing short grass. At the top of the hill above this cleared space were a number of houses built on the ground around which ~~was~~ a cleared space, <sup>had been</sup> ~~which was~~ now ~~nowhere~~ overgrown with long grass.

One of these houses was about 15 spaces square and was built on the ground. The earth was the floor except in one part where there was a kind of a small cubicle which had a wooden floor a few inches above the ground. The house as far as I can judge from the actions of the guides was a dance house. But none of the village people would come up the hill, they all stopped at the bottom where the tents were being erected. When I went to open the other houses to look in, one man from below sang out and from his actions I could see he did not want me to open the house, so I had to be content with peering in, as I did not want them to run away. The large house, I forgot to mention, had a large open doorway at each end. The smaller houses had the doorways shut up, and streamers of torn out sago leaf hanging in front of the doorway on the inside. In one of the smaller houses I saw a square box-like arrangement made of the midrib of sagoleaf and stretching from the ground to the ~~thick~~ roof. Round this on the floor and on the sides of the box, were many pigs skulls. What was inside the box structure I cannot say, for although my curiosity was aroused to a great pitch, it was not my policy to make enemies of these natives who might be a great loss to us, and again the object of the patrol was consolidation, not the collection of anthropological notes. Probably what was in the box was the body of some big man of the village. In the other two houses close by I saw structures on the ground similar to that seen under the houses of some of the IONGOM villages, where they had buried their dead - consisting of a light wooden framework and platform a foot or two above the ground, covering the place where the body was buried.

It is very difficult to get the names of the villages we pass through they always will give me a word meaning 'my village' or 'my friend's village' or some such thing that I know is incorrect.

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L3.

In front of the camp to the E.N.E. is a mountain about a days march away. At the 'locals' say the road goes to the North and eventually meets the OK-TI.

28th October 1922. This morning most of the local natives went back as they said they had reached the limit of their domains. However I persuaded four of them to come with us and show us the road to the TEDI.

Broke camp at 8/15 a.m. and descending E.N.E. came across a house at the bottom. Outside this house I saw a large variety of "Gomada" growing, which they call (NG)A.KOK. The natives said it was not used for any economic purpose, and as I have seen it growing wild in all gorges and along the steep cliffs near the TEDI I have come to the conclusion that it is not cultivated, and <sup>that</sup> the "gomada" I saw on the Eastern side last March was a similar wild variety. This variety grows to a height of 16 and 26 feet. We had some very bad passages to make in our descent to the TEDI, and especially at the very bank of the river where we had to climb down a rocky precipice with very few footholds. I managed it by grasping roots and letting myself slide and slither down to the next let of roots. On arrival at the bottom I made all arrangements for letting down the carriers' gear by rope. By the time we had finished it, it was time for lunch. In the meantime while getting the carriers down the four natives slipped away and did not return. However I had got to where I wanted so I did not mind.

After lunch we set off along the TEDI's shingle bank in a Northerly direction and soon managed to find a track leading in from the River in the direction I wished to go. This road ascended gradually at first ~~but~~ afterwards turned West so I continued cutting the road up the mountain to the North. Our ascent during the afternoon was over 1000 feet. After gaining the top I took the descent to the N.E. and camped about a mile from the TEDI.

I forgot to mention that before lunch we crossed over a mountain stream called the OK-TORON a tributary of the TEDI. Near its junction it is about 20 yards wide but averages only about 3 feet in its deepest part.

29th October 1922. Left camp at 8.15 a.m. and continued down to the TEDI which we could hear roaring in the distance. On our way we passed by a native shelter near a sago swamp and two men who were in it cleared for their

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their lives when they saw us. In the shelter they had left behind their bows and arrows, and also a sage-making axe. The handle of the latter was similar to the ordinary stone axe, but the axe itself was made of a softer stone and was broken off blunt. I did not touch anything in the shelter, but left them a small knife tied to their arrows.

At the TEDI, we again saw the men, but no amount of calling would bring them back. Continuing along the sningle, we turned a corner and came across some fine mountains a few miles in front of us, but on the opposite side of the TEDI. The summits of the mountains were lost in the clouds, but what we could see of their sides, they were very precipitous and had very little vegetation growing on the higher ones. From here we found a road which passed through old gardens, lost it, and met the TEDI again. The river in these parts has rapids every few hundred yards. It is most unfortunate that I had neither a barometer nor an hygrometer with me, so I was unable to arrive at the height above sea level of the river in these parts. Our way was soon blocked by seemingly impassable cliffs, and the river was far too strong, and too deep in the centre for us to attempt to ford it to the other side. We had therefore to scale them. Imagine a cliff two to 300 feet high and nearly perpendicular - this was what we had very often to pass over. Part of the way was fairly safe, by zigzagging, then we came to bare rock up which we had to climb foot by foot, clutching a sapling here or a root there to save us from hurtling down to the rocks below. It was not quite so bad for the police and carriers, they being barefoot and able to find footholds where a booted person could not possibly grasp, especially when these boots have been sodden with water for a week or more. At last we gained the top and were fortunate to find close handy a large tree. I waited until I had completed arrangements for pulling up the carriers and their gear, and then went to inspect a house closeby, from where I could watch operations. It was the usual style of WOROM house, so I climbed the steps to the verandah to rest. After sitting down sometime, and seeing everything was O.K., I decided to inspect the inside of the house. Going along the rickety old verandah, I started to open the women's door, when I was startled by hearing a person moving about inside. I knew that whoever it was, he was pretty scared, for if he had had any bad intentions he could have put an arrow through me, as I sat with my back to the closed

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main doorway. I therefore pulled down the narrow little opening which served as the men's doorway and finding inside one man intimated that I would do him no harm and for him to come outside. He came outside and we began ~~REMARKING~~ 'DANGIRMING' in the most approved Tedi style. He went back and got his two dogs. These he took down the steps and put on the ground. Then we chatted for a while and ~~then~~ he feared his dogs might run away, so down he goes again and brings up one dog. Soon after down he goes and brings up the other dog. Then he decides they better on the ground so off he trots down the stairs and leaves the dogs on the ground. His nerves were in such a bad state that he could not keep still for more than a few minutes. I kept giving him smokes to try and keep his spirits up and after a while crawled with him through the narrow doorway to have a look at the inside. There was nothing exceptionally new except the skulls hanging up from the back wall. The two fimbriated drums were much smaller than those of the lower TEDI. The name of these is practically the same but it seems to have an "A" sound instead of the "O" sound, i.e. "WET" instead of WOT, (pronounced WART & WORT).

As the carriers and police began coming in, I went down below and sent the old man for <sup>a bunch</sup> some bananas. He was overjoyed to receive a knife which he had never seen before. As we were settling down for lunch and the man was losing his fear, two women arrived on the scene and went up the stairs to their rooms. Up he goes after them and shows them the knife and probably gives it to one of them. I then gave him some trade tobacco which went the same way. He was immensely pleased with the coloured paper on the inside cover of my pocket book so I gave him a small piece. This went the way of the other things. As I parted out each small present it was most amusing to see him hop up those steps and jabber away to his women, and then come down and watch us lunch. In the end he became quite friendly and I asked him to show us the road North to the Mountains. The road however lead down to the beach again via a precipitous cliff, then along the shingle for a while and finally overland and upwards. We soon came to some crossroads and he wanted us to take the road down to the beach again, but as the upper road went North and he seemed to be so much against us taking it, I decided to find out the reason, and I took the Northern road. It lead a long

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a long way upwards and eventually came to a house. There were several men, women, and children in this house and they were very much afraid of us and asked us to go back. They were so timid, I thought it better to go on so that they would have more confidence on our return. Leaving a present with the oldest man, I continued on to look for a camping place for the night. Our 'lowal' guide would not come any further so I took the road which descended dangerously to level ground, along which we walked for a mile or two and then camped in the middle of a new taro garden which had not yet been completely planted up.

20th Oct 1922. Yesterday evening I planted various seeds in the garden so perhaps by and bye the village people will have a few new varieties of food. I would mention here that I have given out seeds to the natives wherever I have come in contact with them.

Left camp soon after 8 a.m. and passed through taro and sweet potato gardens and also gardens of 'bush cabbage'. I do not know the correct name for this plant but it was a reed very similar to the sugarcane, but the edible part is that above the reedy part which forms the cabbage of the plant. It was planted at regular intervals and in more or less regular rows, and at the time we passed through the garden the plants were about 6 feet high.

These gardens were made on low, level, alluvial country and our journey lay along this kind of land for an hour or more. This level ground is probably the remains of the old river course for we saw many boulders and shingle sticking up out of the soil.

It is near here that the TEDI River breaks into two, the tributary coming from among some high mountains a few miles away to the N.E.

During the morning we crossed over a mountain torrent which boiled over sandstone rock, and showed us a very good example of how potholes were formed.

After crossing this stream we followed an old track which led to a taro garden. In the distance, was a village but though we sang out none answered our call, and it was too far out of our track to go over to it so after planting a few seeds in the garden we continued on our way.

The road today was most precipitous and as the other side of the river seemed more level, I attempted to build a bridge across the TEDI, but as the water was turbulent I had to desist.

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We had great difficulty in getting ~~the~~ carriers back who had swum over to the opposite bank, but eventually all returned safely though rather exhausted.

It is a wonderful sight to watch this mountain torrent in flood. The power behind it is enormous and half an hour after the river commences rising nothing would have lived in the roaring stream.

31st October 1922. The carriers who swum the river yesterday are quite O.K. today. I did not leave camp ~~today~~ until 10 a.m. owing to the rain.

After climbing many steep cliffs I was overjoyed to see in the distance what looked like a suspension bridge across the TEDI. At 12.30 p.m. we reached this bridge and made camp. The bridge was built by tying two hand-rails of stout rattan to two strong trees either side of the river. The footrail runs between the two, about three feet below. From the handrails to the footrail thin pieces of split rattan, were tied, but so loosely that they were useless. Across the two handrails, every few feet, were pieces of sapling to hold the rails in position. Access to the bridge was by means of a ladder about four feet wide and about 10 feet high. The bridge looked fairly new, but the ladders were of older construction. Sgt. MEGERA went across the bridge first and pronounced it in first class order, though not strong enough for us. I therefore spent the afternoon strengthening it. The whole length of the bridge would be about 75 yards, though the actual width of the river here was only about 30 yards at the present time.

On the South side of the river, close to the bridge, a ledge of rock is showing which is composed of mudstone in which are innumerable fossils, of what look to me to be salt water shells. This rock gradually goes into purer limestone in which the fossils cannot be detected with the eye. The bed of the TEDI seems composed of this latter kind of stone. The ledge with the fossils goes back from the TEDI, a distance of about 10 yards, then there rises sandstone about 12 feet high. This sandstone goes back a distance of about 100 to 200 yards until it reaches abrupt cliffs at least 200 feet high. These cliffs are of sandstone formation, but near the top, a few yards of gravel could be seen. Over these cliffs small waterfalls fell and in the rainy season I should imagine these falls would be of good size. Of course I was unable to see behind the cliffs, but they were probably the end of a mountain chain which lies behind us.

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1st November 1922. It rained miserably all night as usual, and continued throughout the morning. By means of a flying wire of rattan, I managed to get all the carriers gear over safely, only losing one kerosene tin containing A.Cs plates which broke apart over mid-stream.

After all carriers and A.Cs had crossed safely, I climbed over, grasping the foottrail with my bare feet, in a monkeylike manner.

We then lunched on the opposite bank, after which I decided to follow a track that led North. Along this we went passing signs of natives having been hunting in this district. The road lay along a mountain slope and during the afternoon must have ascended at least 1500 feet above the bridge. At 4.30 p.m. stopped to make camp, but the rain came before we had finished.

Dense scrub covers this slope among which are many huge boulders of sandstone reminding one forcibly of termite nests. The trees one and all are covered with mosses and lichens.

2nd November 1922. The morning broke grey and cold - in fact it was the coldest morning I have yet experienced in Sapna. There was no road now to follow, but I determined if possible to continue the ascent which seemed to go North, in the hopes of obtaining a view of the country in front. At first we travelled through this termite sandstone country and then came to a level patch where we missed the 'termite hills'. Here it was very swampy and the water was rushing down in streams to a creek we could hear nearby. Soon I heard a roaring which I thought probably came from a waterfall not far away, so I stopped and listened. What was my surprise to find that the noise came from underneath my feet. It is most likely that there is an underground channel for the rainwater drained from the top of this mountain.

Continuing on, the ground became more rocky (all sandstone) and the earth became less and less. We became mountain goats and hopped from crag to crag. When I stopped at dinnertime, though there was still dense scrub all round us, we could not manage to find one single stick with which to make a fire. Everything was dripping water, the trees were all covered <sup>thinly</sup> with mosses and lichens making ~~it~~ look as though they were painted icicles. All dead wood was rotten and sodden. To make matters worse a steady mist set in wet and cold. I went on a little further in the hope of finding some dry wood under some of the boulders but none could be

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19.

found. I therefore sent out A.Gs in all direction to find out the lay of the land. After a while they returned and I received their reports. To the north the sandstone crags ever ascended, to the East and West it seemed to descend but the ground was of a similar nature. I then retraced my steps back to last night's camp.

3rd November 1922. During the night gave long and careful thought to the position. I cannot get it out of my mind that the bridge was not built by the WOROM people. The original reason of natives building a suspension bridge is probably because necessity forces them to invent it. There seems no reason why the WOROM should keep a bridge over the TEDI just at this point. Lower down the river and across gorges I could have understood it, in fact I expected to find the suspension bridge in these parts. But this one, by itself, shows that there is a strong reason for having it and what stronger reason could there be than that it was used as a communication for trading. If this is so then there must be other tracks than the one we found yesterday.

Left camp in pouring rain at 8.30 a.m. and on arrival at the bridge sent out the A.Gs to find this other road. It was not long before one sang out he had found a footmark on the shingle beach. We followed the marks and reached a road leading inland N.E.W. At noon halted for lunch at a small shelter that had been occupied yesterday. Then continued along the shingle beach of the TEDI until 2.30 p.m. when we saw in the distance four light coloured natives. We sang out to them and came towards us, and on meeting DINGIBILED in the approved Tedi fashion. They then went on ahead while we followed their tracks. About 3 p.m. reached two shelters and found there were only two men there. Camped. One of these men was as light as the four we saw earlier in the afternoon, as a matter of fact he was one of the four. The other man was darker in colour, though lighter than Sgt. GAIARA. I am not exaggerating one single iota when I state that the four men we met today were very little darker than Georgie Martin, the halfcaste

I gave each of the two men a knife. They hugged them to their breasts and danced round with glee. Then went outside and chopped at everything, and came back a dozen times to know whether they really could keep them. Watching the police cutting poles for the flys, they uttered exclamations

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exclamations of delight every time they chopped with an axe. One came and asked me to let him use an axe, and I gave him permission. He held it about 6 inches below the handle with both hands and endeavoured to cut down a tree. Of course, he was very unsuccessful until shown how to hold the axe. After this he progressed well, and when sat sifid came back to the shelter and sat down near me and gazed at me like a dog does at a master. Certainly these men had never seen an iron axe before, though he probably knew all about any axe for he spoke many of the words of the trade language, <sup>but</sup> mixed them up so much that it was difficult to at times to get what he was driving at.

We eventually got to understand one another a bit better and I learnt that there were some villages to the North whose names were : BEERP, SOROMO, IRA, KAT, SALBEN, MUM, TET, HINA. Also that it would take us over five days to reach the last village. (Probably at our rate of travelling at least 10 days.) There was no sago or other food obtainable on the way. This certainly looks as though these villages were or at anyrate extended to the Mandated Territory's side of the Star Mountains. During the evening several men and boys came in, the majority of them being of / light colour described above.

4th November 1922. The natives during the night cleared out, but came back in the morning. Sent out a few scouts to look for sago. The natives are not at all keen that we should go on and during the afternoon they went away again and did not return.

5th November 1922. As the natives did not return, I left an axehad in the shelters for them, and travelled along a track leading North. Left camp at 7 a.m. and ascended till 9 a.m. following for the most part a mountain stream through which wound the road. Then we passed two or three large sago trees, which to look<sup>/</sup> at seemed very fine specimens for these parts. Continued past these along a creek, and then reached level ground on which we travelled until dinnertime. Sent a boy up a tree who reported we were surrounded by mountains, and he could see no sign of any native garden or house etc. As I had to consider the return journey to the raft, I thought it better, at this stage, to return to the sago trees and make sure that the trees would produce enough sago for our wants.

I therefore

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21.

I therefore returned to the sago where I pitched camp.

There are many sore feet among the police and the carriers are feeling the strenuous work, but being so near the goal, it will be hard to return without knowing definitely whether the pass is close by.

However if I can get six tins of sago out of the trees, I will be able to go on a few more days. If not, I shall just have to return to the rafts.

6th November 1922. Carriers busy sago making. The A.Gs made a rotten ladder up a high tree, and cleared away any trees that blocked a view to the West and North.

In the afternoon I climbed up this rickety ladder to a platform among the high branches, 80 to 100 feet above the ground. I was able to obtain a splendid view of the mountains to the West and North, though South and East the view was not good. Looking Westward, I see a wide level valley through which runs the TEDI River from a Northerly direction. Almost opposite to me the TEDI breaks up into three, one ~~coming~~ coming from the West, one from the North, and the third seemingly from the North East. High mountains surround us in all directions, and to the North the clouds on the mountains close the view. There is no sign of any life, or gardens or houses, though at first I was deceived into thinking that a patch of white over to the NW was the roof of a house. Through my glass it turned out to be a patch of white stone, either chalk or limestone. It is quite probable that this white stone may be chalk, for I saw several lumps of flint in the shelter. All the mountains round us are more or less scrub covered, so these are not the highest peaks which we saw from Observation Hill. The high peaks are possibly over to the West or East and cloud covered. The road we took ~~MIKOCOMBI~~ yesterday runs through the low scrub on the ~~plain~~ valley which runs SSE to NNE. The formation of this ~~plain~~ valley is alluvial and many mountain streams run through it from the mountains surrounding it. In these mountains/ streams the stone are mostly of a sandstone or limestone nature, though here and there we saw harder rocks of a sedimentary character, and none of a volcanic nature were noticed.

I feel more certain than ever after viewing the country around that if we could only get to those villages talked of by

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23.

these light skinned people we should be through the high mountains.  
7th November 1922. At sunrise went up the tree again and had another good look. The sky is clear to the North and I cannot see any higher mountains than those in front of me. If there were any higher they would show up in this clear atmosphere. The high mountains in front of me are not more than 4 to 6 miles away as the crow flies, but it would take at least two or three days to get to the corner of them where they almost meet the TMBI.

The sago has turned out a failure. The inside is too watery and out of the three trees we have only managed to get one kerosene tin of good sago. If I could only depend on getting enough food from the villagers we met I would not hesitate to go on, for it is heartbreaking to be so near and yet so far from the goal. But if my party gets sufficient food from the gardens of the natives we have passed through it would possibly mean a shortage of food for them bye and bye, and I don't want this to occur.

I am therefore returning to WUKPIT. It may be said that if I had more carriers I could have gone further. But this would not have been so for had I taken Mr. Logan and the whole of the party at WUKPIT, we should only be able to carry sufficient for a months supply. Of course on small hills I could have carried extra, but in the country we have passed through, 30 lbs weight on the back is about as much as a carrier can carry without breaking up entirely after a few days. I have read of an expedition coming through these mountains ~~back~~ from <sup>to the Goro</sup> Dutch New Guinea. All I can say about it is that if they attempt it, and have not made here cause with good roads to them, the expedition will fail. They have no idea of the hardships they are up against, and the result will be that possibly the natives and their gardens will suffer.

Left camp at 8.5 a.m. on the return journey. Passing the shelters of camp 4/11/22 found the natives had come back and taken goods and chattels including my head. Completed the crossing of the suspension bridge safely and camped on the opposite shore.

8th November 1922. Broke camp at 7.30 a.m. and left behind in a shelter a half axe in payment of the shield which was still in this deserted house.

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On reaching the village of 30/10/22. I sang out to the villagers and they came down to the garden in which we were passing through. I bought enough taro and bananas for one meal but I could get no more out of them even though they were most keen to obtain axes and knives. One of the men I gave a knife to cut the taro with the back of the knife instead of the sharp side. They have a word for 鋸 iron axe 'KAPAK' but the trade word for knife 'KARAHANG' has not reached them. I saw here a trade axe but the people intimated that it was the only one the village possessed and that it had travelled up a long long way from the S.W.

In this garden/ I was glad to see that the majority of the seeds I had planted had come up and seemed to be doing well.

Two of the villagers came with us as guides and showed us a shorter route by which we missed climbing over a mountain. Camped for the night at the garden of 22/10/22. Here also the seeds have come up.

Some village people came in and I tried to purchase food from them but even though I paid heavily for the stuff I could not raise more than enough for one meal for police and carriers. These people though they have large gardens for this part of the district apparently require it all for their own use, and I feel sure that if they had any to spare we should have been inundated with it in exchange for knives and axes.

9th November 1922. Left camp at 8.20 and in about half an hour came to a village belonging to the people who brought us the food yesterday. As there was a splendid view of the mountains, close in front, I <sup>made</sup> took few sketches to mark the bearings and then took some photos of them. As the proper time is only about 8 a.m. I am doubtful as to the results of these photos but I hope for the best.

After saying goodbyes to all the village people continued on our way. Met our guide of 29/10/22 who was pleased to see us, and gave him a present to remember the Government by. He was immensely pleased and <sup>and</sup> round like a child.

After lunch ascended the mountain of 28/10/22. Near the top I decided to follow a 鳥 native track which lead S.W. and which I thought my lead us to the village of 27/10/22. The track lead to a village alright but it was an old one and now deserted. However I was glad I took this track as I had a good view of the country to the S.W.

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But there one or two very high hills between us and the village of 27/10/22, and I knew from experience that it would be double the work to cut through direct, and that we should in all probability be stopped by some precipitous cliff forming the sides of a gorge through which we could see a creek flowing. From the position where we now are I think this creek should be the OK-TORON which flows into the TEDI. So camped for the night in view of this creek.

10th November 1922. At 7.30. a.m. descended to the creek and followed it to its junction with the TEDI. It turns out to be the OK-TORON. Camped for the night at the camp of 27/10/22. Unfortunately the wetness I have experienced during the past few weeks when never had a single day past that I was not walking with sodden boots and socks, and often had to go a whole day in fine rain, resulted tonight in a heavy attack of fever making it impossible for me to examine the cemetery as I had hoped.

11th November 1922. Much better today, but think it advisable to push on to the next camp where are the base stores. Left camp at 7 a.m. and on reaching the camp of 26/10/22 erected our tents early and fired a shot to attract the village people. Everything I left behind has remained untouched, even to a few bananas. When the village people came in I tried to buy some more plantains from them but they intimated that when we were here last they had sold us more than should have which resulted in them having to live on sago until the other plantains grew ~~new~~. I gave them a few feeds of rice and also one or two old knives, but it shows how careful one must be, else unknowingly, one may cause a temporary shortage in their staple food. Of course they never starve for there are many sago trees dotted here and there, but bananas and pandanus seems to be the staple diet of these people, and the sago is more or less of a change when times are hard.

12th December 1922. Broke camp at 7.10 and on reaching Observation Hill 24/10/22, stopped for the night as I wished to make some observations at sunrise tomorrow.

13th December 1922. Had a very early breakfast then sat outside and watched the sun rise. I shall not go into a long description of it, but as soon as the sun had risen, the mist gradually disappeared and for about half an hour I was able to resect my position with more or less

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26.

accuracy by means of the prismatic compass and the protractor. The positions of many of the peaks that are marked on the Dutch map seem to be accurately placed, for though I could not recognise them all still I plotted out quite a number of them. Considering the roughness of my work ~~and~~ by not having proper instruments, I feel sure that we can take the Dutch Map as being quite accurate enough for placing on our own maps until such time as we can arrange for men with proper instruments to be sent to those parts to survey the ranges from Observation Hill.

I really cannot pass on without mentioning how magnificent and wonderful looked ANTELES towering head and shoulders over all the other ranges with a little to the West ANURGA made nearly as brave a show. Both were draped from shoulder to knee in clouds, while ~~but~~ the head showed out very clearly in the early morning light.

Gradually everything was swept from sight by a heavy mist enveloping the whole country side.

Left camp at 8.15 a.m. and reached camp of 23/10/22 about dinner-time. It is certainly a much pleasanter task to descend.

At the TADI found that the river was in flood and going down at a fine pace. Left by canoe rafts at 2.30 and meeting our WOROM friends of 20.10.22 whose village by the way is supposed to be called ANBIRIAMI, we stopped while they brought us a few tins of sweet potatoes. I do enjoy giving these people a tomhawk. It is a sight worth while seeing to watch how they appreciate this article of white man's workmanship. Gave them a few more presents and continued down stream. At 4.2 passed a canoe and some more WOROM this time on the Eastern bank, so stopped while they brought some taro and sweet potatoes. One of the men in the canoe had a dungaree coat on, and signified that he was only visiting these WOROM and that his tribe were the KAI.ANIM who lived near the BIREM RIVER.

Camped for the night at our old camp of 18/10/22. My orderly went out and shot a crocodile, and soon after he came back we heard shouting from the opposite bank, so I sent a canoe over for whoever was there. Four natives came back in it : one on seeing me wanted to throw his

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27.

arms round me. It turned out he was one of those two I met further down the river at the place where we made rafts in March last. He was very much astonished when I showed him his photo with the WAPUT on. Our trip up in these parts has not been without a certain amount of fruit for when the four boys came in they greeted with "GUBAMENT". These boys belong to the KAI.KARUK or to use the trade word KAI.ANIM. They stated their village was close to the BIRIM River and they had walked overland to the TEDI to meet some friends. They stated that Malays very seldom come to the BIRIM, but that they go to the MUIU if they require 'trades'. They tell me that where I am now camp is ground belonging to the ANIKKARUK.

Three of the boys partook of the crocodile but the third boy said "AMOP" and would not touch it.

14th November 1922. The four natives slept in our camp last night, and I sent them back to the other side this morning.

Left camp at 6.10 a.m. Reached the BIRIM 6.26 a.m. and reached the Police Camp at WUKPIT at 10.30 a.m.

Mr. Logan handed me the G.S's letter informing me that the camp was to be discontinued.

*Leo Austin*  
Assistant Resident Magistrate.

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## REMARKS ON THE VARIOUS PATROLS TO THE TEDI (ALICE) DISTRICT.

I still think that I have not over-estimated the population of the natives living in that district which lies between the Dutch Boundary and 141.30 E.L., when I calculated same at 2000, but I must admit that the further one goes North, the people become more scattered, than I thought would be the case. At least a third of them are congregated on both sides of the TEDI River south of the BIRIM Junction. The reason for this is very probably on account of the sago swamps that are more numerous in that part of the district.

To the North of BIRIM Junction, the natives make gardens for their bananas, taro and sweet potatoes, but they plant barely enough for their own use, therefore travellers through this country should on no account depend on the native gardens for even a small quantity of food.

The BIRIM River seems to run mostly through Dutch Territory, so the tribes along the BIRIM need not be taken into much account.

The TEDI in the wet season might be navigable for the "Niveni" as far as BIRIMARA, but I think the current would be so swift that one would be unable to find a good anchorage, if required. As a matter of fact, in the wet season, a motor boat with a high power engine, could proceed up the TEDI nearly as far as the suspension bridge, but the travelling would be most dangerous from hidden boulders and swamps.

The district North of the BIRIMARA will never be of much use from a commercial point of view for many years to come, unless of course, one stumbles across some valuable minerals. From what I have seen of this district it does not seem to contain any of these in payable quantities. If anything in the way of plantations is ever started in this district, it will be below Logan and Waldron Islands, but as labour will be difficult to obtain from round the TEDI, and the expenses incurred, will be so heavy, I think any proposition, which would use the present mode of land and sea transport, will be too idealistic to be of practical value.

The Malays do come over to the TEDI to shoot Birds of Paradise, but they are few in number, and probably in the majority of cases consist of the Dutch Police themselves. The Nectorn or IONICA people, by the time we departed from this district, quite recognised that the English are superior to the Malay. The visit of the "Elevata" created a most favor-

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out

Impression and the people were never tired of talking about the big "motor". The natives of ANIK site have quite recovered from their fright which was caused through those two interpreters ALLY and WOKMAN. There seems to be no doubt that the ANIK people cleared out because WOKMAN told them to. The latter seems to have called out in this fashion, because ALLY did not want to walk about, and who thought that if we did not come in contact with many people, we would turn back all the sooner. ATUG told me this who said that WOKMAN had told him. I therefore consider that for the present, there is entirely no need for a permanent camp to be formed up in this district. All the consolidation work could be carried out by a patrol there biennially in order to visit those villages close to the river bank, and give them a present of a few axes. This patrol would not take more than a

fortnight by working both banks of the river at the one time. When this was finished, the patrol could be continued up the Fly River as far as Palmer Junction, from where a site for another camp could be picked out along the Fly River proper, and past Palmer Junction. From here that district between the Kart and the Fly as far as the Star Mountains could be mapped out and explored. This could probably be done within four months.

In this way gradually the whole of that country lying between the Fly River, north of 6.15 S.L., and the Star Mountains would become known. There is no doubt about it, that the police camp as a movable station, is much better for these parts than a camp of a permanent nature.

By the way, might I respectfully suggest, that the exploration work in these mountainous parts could be more efficiently carried out if the officers were given a little instruction in the use of a few instruments by which positions by the sun etc can be worked out, and heights ascertained. Probably the results would not be accurate to the second or to the foot, but any officer in the Service should with a little practice be able to obtain results quite accurate enough for ordinary purposes. It must be remembered that when one is among mountain ranges or high hills covered with dense scrub, one is not able to plot out one's

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set one's position from any known landmark. I think that for these expeditions, if a hygrometer or an aneroid pocket barometer and a box sextant were provided and the necessary instructions given to the officers undertaking it the results would be of greater value. Papua especially has been thrown well to the front of late both in England and in Australia, as the result of certain expeditions that are being formed, and it is by the accuracy of our patrols from which we make our maps, that the world will probably come to recognise the efficiency of our Service.

*K. Colchester*  
A.R.M.



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Page 2.

May be he was out hunting. He saw me first and put up his bow and let fly an arrow at me which hit me under the right arm. I was at the time holding on to a piece of wood trying to pull myself up the bank. As soon as he fired, the bushman ran away. I pulled the arrow out of my body and chased the bushman but I did not find him. The bushman's dog ran after me and I got my tomahawk and cut it head. I cut it twice. I went back and then picked up the bushman's bow and arrow and a scrub hen, all of which he had thrown away in his haste to run away.

I then got the bow and arrow and cut it up into small small pieces as I wanted to make a fire. However, my body was not strong and I could not make a fire.

I left the place in disgust and went back to the creek and washed my wound well, which was bleeding. Then I went a little way up the creek and dressed. I heard the bush people calling out and I answered them. I then went and hid under a big tree thinking the bushman might return. I waited there for some time but the bushman never returned.

I continued on then until it was nearly dark. I rested under a tree and then went to sleep. I was very hungry that night.

The next morning I rose and walked in the same way for a number of days. I think it must have been about ten days altogether. Then I came to a great swamp. I walked round and round trying to find a road. Eventually I got back to the previous night's sleeping place, so I returned to the swamp and slept near its banks. I was there for three days and three nights. There was nothing to eat and only swamp water to drink. On the fourth day, I rose and again walked round and round and eventually found some firm ground. I now left the swamp land and came to bamboos. I broke off the new shoots of the bamboos and ate them raw. I ate plenty and felt well. I went on for a little and then I vomited. I reached and reached until all the bamboo shoots were finished. I then walked on and came to a nice flat place and thought I must be nearing a village. But there was no village - only goru palms in plenty. I did not eat any of the goru palm cabbage as I do not know it, as food. I slept at the goru palm place.

The next morning when I awaked, I thought it would be better for me to go towards the sunset than towards the sunrise, for I might die as the way to the sunrise was so long. So I walked towards the sunset.

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I was thinking I wanted to get to the Strickland. That night I slept at the bottom of a tree. The next day I got up. There was no food and I was anxious to find the Strickland so that I would be alive. I walked until nightfall and slept at the base of a tree. The next morning I walked about a mile and found the Strickland. I did not know the Strickland was so close, otherwise I would not have slept there, but have gone on to the Strickland. I reached the Strickland about eight o'clock in the morning. I was not sure whether this river was the Strickland but I thought it might be. I went down to the river and bathed. Then I went up the river a little and cut down some small trees and made a raft. When the raft was completed I put it in the river and sat down on the raft. The current was very strong and we went down swiftly. I passed the camp about 5 o'clock in the evening where we had started inland from, and I knew then that this was the Strickland. When the sun had gone down I passed the mouth of the first DU river. When darkness had come completely I arrived off the camp of Mr Champion's. Here I tied up the raft and as it was night I went to sleep.

The next morning I left the raft behind and walked along the banks of the river, where we had walked before with Mr Champion. I came to a small hill and climbed a hill. I could hear a noise as though some one was running. I hid and then I saw two cassowaries running towards me. I hit one of the cassowaries on the leg with the tomahawk and it fell down. The other ran away.

I was wanting and wanting to eat some of the cassowary, but I had no fire with which to roast it. I cut some wood and tried to make a fire by rubbing two pieces together, but I could get no fire. I got fed up and left the cassowary behind.

I went on along the track and eventually came to the DUPATUTA creek. How am I going to cross I thought. When we had come to this creek previously with Mr Champion we had thrown a tree across it. But now the floods had taken the bridge away. I then jumped in and managed to swim sufficiently to get to the other side. On reaching the other bank I continued walking until I came to the anchorage of the "Vailala" near a small island called Woodward Island. I cut

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several bamboos and made a small raft. That night I slept on the bank and in the morning got on board the raft and continued down the river. In the evening I saw two cocoonut trees on the banks of the river. I thought to myself I must get some of these lovely coconuts to eat. I therefore tied up the raft and climbed up a coconut tree and knocked some down. Then I returned down to the ground. Some of the coconuts I husked and put them to one side. One I broke open. I ate one half and put the other half aside. I slept at the coconut place that night, and in the morning put six coconuts on the raft and then continued down stream on it. Night came, daylight came, moon came and then darkness again.

In the river was a long which I did not see. The raft was taken by the fast current against this log and capsized and I had to jump into the water. I lost my tomahawk. It fell to the bottom of the river. I was too sorry about my tomahawk. My tomahawk which gave me life until I came to the river. With only one tomahawk I had used it to make such a good raft. That is why I am so sorry and my belly is sore.

After the raft had capsized and thrown me into the river and I had lost my tomahawk, I climbed back on the raft and continued on down the river for two days and two nights. No village did I arrive at only rafting on and on down this river. On the third day about sunset when it was getting close up dark, I arrived at a village. The name of the village was FAZ. At this village was a man from Lake Murray called OBURE. He was married to a FAZ woman. OBURE took me up to his house, and he gave me some splendid food. He then made some medicine from the leaves of a tree and put it on my arrow-wound and the pain went away. I stayed at FAZ for one week. Some of the men in the village wanted to kill me. Two men OBURE and MEKE with the wives were very good to me, and they shut the people away from me. Afterwards the two men left FAZ and ~~xxmxx~~ took me down with them to another village called BANDAVI where they built themselves a house. There I helped OBURE make a large canoe.

There also some of the people were wild with me and wanted to kill me. The reason why the FAZ and BANDAVI people were wild with me

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was because the Government had taken some of their people to the gaol at Daru and there some had died.

OBURE and I stayed at BANDAFI until the canoe was finished. Then we broke up our shelter and left the many angry people behind.

We go down the Strickland river and entered Lake Murray and went up it for four days. There in Lake Murray we put up a ~~xxxx~~ shelter. I was glad when he got to Lake Murray as many could speak the Port Moresby Motu language. They brought in coconuts and sago. I met SIEU (ex local A.C.) there and we had a good yarn in Motu. Also there were many Lake Murray people who could speak Motu for many of them worked with the Papua Oil Development Co.Ld. and the Island Exploration Cc Pty Ld.

I slept at this village for one day night and the following morning the "Vailala" arrived. I was overjoyed to see the "vailala" I thought to myself and said aloud ' I am saved' (it was more than good I am alive) and that is the finish.

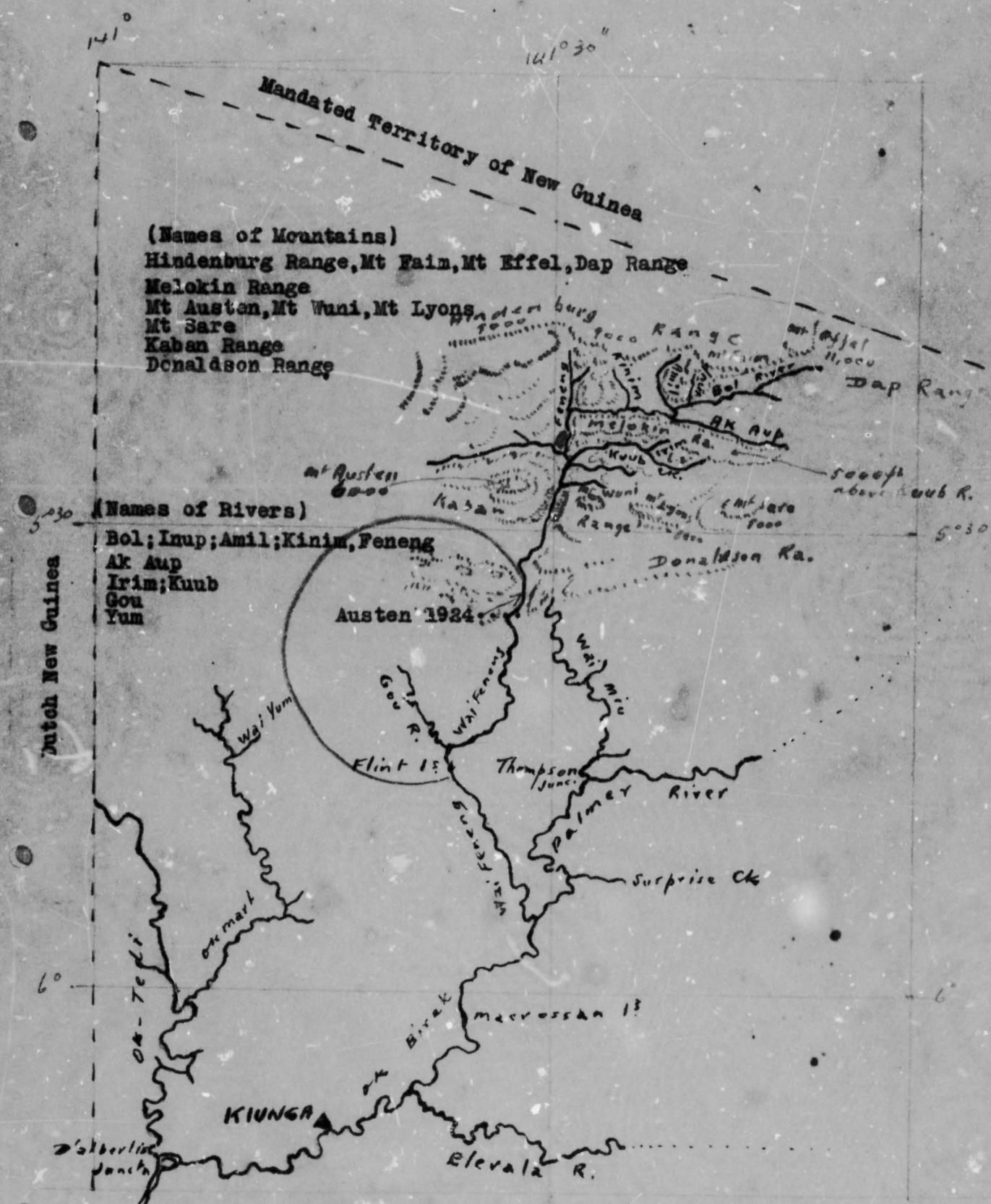
I was tired of eating sago. That is all they seemed to eat. There were not many bananas - only one; the sweet potatoes were few and far between and there were no taro, or yams to be found.

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Copy of a map by Stuart Campbell published in R.G.S.Journal Sept 1938

Scale 1 in 600,000  
Heights in feet

0 1 2 3 4 5  
miles



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## PATROL REPORT.

[G.P. 67.]

STATION NUMBER.

11 1915/3

DARU V.D.

STATION.

REPORT OF A PATROL made by Mr. A.C. Bentoul to  
LABDAN (model) village for the purpose of  
presenting a flag the gift of the Padum Government  
to the people on completion of their village.

Left Station on 18th Jan: 1923      Returned to Station on 19th Jan: 1923.

Number of Carriers employed      Number of Police taken 13

Name of Vessel used and of Officer in Charge Mr. A.C. Bentoul

Villages visited LABDAN, LABDAN (model) and LABDAN

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station. 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 N.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.

2249/12.21 - 2.000.

Forwarded to the Government Secretary.

Date 22/1/23.

*E. H. Bentoul*

Officer in charge of station.

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## REPORT OF A PATROL TO MABDAUAN VILLAGE FOR PURPOSE OF PRESENTING A RED ENSIGN THE GIFT OF THE PAPUAN GOVERNMENT.

18th January 1923.

Left Davau per A.C. "NIVANI" at 6.30 a.m. accompanied by Sgt GGEERA and 12 A.Cs. Met strong North West winds and arrived at PAHOTURI River at 11.30 a.m. anchoring inside.

Disembarked A.Cs and proceeded to model village of MABDAUAN for the purpose of presenting them with the red ensign the gift of the Papuan Government.

Heavy rain fell on arrival, but after one or two attempts the Police were eventually fallen in facing the flagstaff, the assembled population making a half circle in front, and taking advantage of a burst of sunshine I presented the flag to the V.C and Councillors on behalf of the people. The flag was immediately run aloft, and as it reached the head of the mast the A/Cs presented arms smartly, while the people gave three hearty cheer. The Councillors saw me afterwards and asked me to thank His Excellency and the Government for the sign of their favour. They then presented a pig on behalf of the people as a gift to ourselves.

The rain rather spoilt the subsequent festivities, but late at night the weather had become finer, so I gave them permission to dance all night.

19th January 1923.

Embarked Police at 7 a.m. and crossed out safely at 8.45 a.m. Arrived at Hawatta at 11.30, and proceeded to HASICGARA(V.C. WAIDA) another model village which is looking its best at present after the heavy rains, but a lot of work will have to be done in keeping down the heavy growth around the coconut trees. Some of them will also have to be transferred as they are planted too closely. Left orders to this effect, and proceed back to "NIVANI" in time to cross out again before fall of tide. Arrived at Davau at 3 p.m. Engine ran satisfactorily throughout.

Davau.  
22nd Jan: 1923.

*Aly. Keane*  
A.R.M. W.D.



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## 12 PATROL REPORT.

STATION NUMBER  
12/1922-25.

DARU, W.D.

STATION.

REPORT of a PATROL made by  
Lake Murray, Strickland River

E. R. OLDHAM, R.M.

to

for the purpose of  
inquiring into alleged irregularities by Capt. Frank Harley and  
Party with natives.

Left Station on 4/2/1923

Returned to Station on 18/2/1923.

Number of Carriers employed 51

Number of Police taken 10

Name of Vessel used and of Officer in Charge

"Nivani" E.R. Oldham

Villages visited SUAMI, MARINA, LAKE MURRAY

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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.

1100/4.10.

Forwarded to the Government Secretary.

21/2/1923.

Date

E. R. Oldham

Officer in Charge of Station.

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REPORT BY H. R. OLDFIELD, RESIDENT MAGISTRATE OF VISIT TO LAKE MURRAY, N.D.  
FOR PURPOSE OF INQUIRY INTO ALLEGED GRAVES IRRIGULARITIES WITH CANADA  
BY CAPT. FRANK HURLEY & PARTY.

4th Feb. Left DABU at 9 a.m. in "Nivani" with 10 A.C. Arrived MIBU 4 p.m. Visited J. Cowling. Remained at MIBU for the night.

5th Feb. Left MIBU 7 a.m. for MADIRI and arrived at 1 p.m. Met Mr. H.P. Beach. Camped at MADIRI for the night as having engine overhauled and cylinders cleaned.

6th Feb. Obtained a short statement from Mr. Beach regarding alleged irregularities at Lake Murray by Capt. Frank Hurley and party which I attach. Left with tide at 10.30, but unfortunately had to anchor again shortly afterwards as engine giving trouble. Trouble remedied and engine got ready for an early start to-morrow.

7th Feb. Under way at 9.30. Proceeded to SUAME and dropped anchor for the night. Found that V.O. SAIRA had died about a month ago. Picked out a man named SARUA for the position of Village Constable and will recommend his appointment. The village (long house) was found to be satisfactory.

8th Feb. Away again at 6.30 and continued up river. Dropped anchor for the night at a village occupied by the MAHUA people below TIDAL Island. People all absent. A new long house has been built here. All the doors were firmly closed.

9th Feb. Under way 6 a.m. Proceeded on up river and dropped anchor for the night at 6 p.m. Very little progress made to-day as River heavy in flood and a great deal of timber coming down.

10th Feb. Under way 6 a.m. At 8.30 passed two new villages on left bank. At the second village a number of natives in canoes put off and one visited the "Nivani". Stopped for a while. The people friendly and anxious to trade. Bought an old drum for a tomahawk. Unfortunately I had no one who could talk to these people, but from what I could gather they belonged to SUKI Creek. A Morehead River A.C. I had with me spoke to the people. They appeared to understand a little of his language, but he could not understand any of theirs. After staying for about three quarters of an hour commenced the journey up river again and dropped anchor below "Nivani" Island for the night.

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11th Feb. Under way 4 a.m. Entered Strickland River 9.10 a.m. River in flood. Dropped anchor for the night 5 p.m. Passed a native house and patch of coconuts 2.45 p.m. Anchored for night 8 p.m.

12th Feb. Under way 6.10 a.m. Entered Lake Murray River 5.30 p.m. and anchored for the night.

13th Feb. Under way 5.30 a.m. Being slow all the way on back cylinder of engine heating considerably. Dropped anchor off a large house situated amongst coconuts 12.30. In afternoon house visited, but no natives were seen, also another house about a mile away with the same result. About 5 p.m. from the far end of the lake seven men arrived in a canoe. When close to the "Ngwani" they kept on calling out "Mim Sombi", and held up some arrows and a stratified head. After a little hesitation they came alongside and the owner of the head offered same for sale for a tomahawk. He was handed a tomahawk, and given to understand, as far as possible, that I did not want the head if he did not wish to part with it. The other men in the canoe then offered more arrows for sale which were bought. A light skinned fellow who appeared to be a man of importance made signs that as it was getting dark he was going back to his village to sleep for the night and would be along again in the morning. He was asked to tell all the people we wanted to see them, and he said many of his people were away hunting but he would send word to them. At about 9.00<sup>P.M.</sup> many canoes arrived, the people in them calling out "Mim Sombi". Told them to come back in the morning as it was time to sleep.

14th Feb. Raining heavily and continued to do so all day. Early this morning two men in a canoe came within speaking distance, and by signs gave us to understand that many canoes would shortly visit us. Half an hour or so afterwards one man from the coconut patch off which we were anchored arrived in a canoe and offered some arrows for sale which were bought for a knife and some calico. This man wanted to know how long we intended to stay and whether we had any looking glasses. Upon being informed that we only had one, and after being shown a number of tomahawks, knives, calico and matches he bade us stay while he went back to his village. Three canoes filled with men put off from a village behind an island in front of

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3.

us, but unfortunately it commenced to rain harder than ever and they put back to the shore. Two men from the village or house near entrance to Lake paid us a visit and offered another stuffed head for sale for a tomahawk. A tomahawk was handed to him, and he then gave me the head. I offered to give him the head back again, but he laughed and shook his head. About 10.30. when the rain had ceased a little a great many people in canoes paid us a visit, and offered many arrows, a feather headdress, a dance carving, a stuffed head, and some coconuts for sale all of which were bought for tomahawks, knives, print and matches. The man who visited us by himself was most anxious to obtain a police uniform. I gave him a V.C. Jumper, culm, and belt at which he was highly pleased. He then went away and shortly afterwards appeared with two children in a canoe and went to the village behind the island. After this many more people all friendly and peaceful visited us on and off during the day. Now you can see on board the "Nivani" and examined everything with interest. I detailed an A.C. to play the gramophone I had with me and upon hearing music the men on board commenced to get excited and to dance. One old man insisted upon shaking hands with me each time a new record was put on, and kept on repeating "Mina Sambi", "Mina Sambi". On the shore half a dozen women could be seen through the glasses among the reeds and long grass, but they were not allowed to come off to the boat. I now told the people that I would like to visit the village behind the island, but they would have none of it, and told me to stop where I was. I tried to get them to take me ashore in one of their canoes with some police, but they were most emphatic in their refusal and motioned me to stay on board as if any of us went to the village the people would all clear out. After thinking matters over, I decided, as the people did not want us for some reason to go ashore, to accede to their request and remain on board. It is quite possible had we gone ashore the people would have opposed our landing or run away, and I wished to avoid displeasing them at all costs. When I told them I would not go ashore they appeared very much relieved. Although I could not obtain any information regarding the manner in which Capt. Hurley and party became possessed of certain curios, it is quite possible as mentioned in Mr. Beach's statement curios were taken during

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4.

the absence of the owners and articles of trade left in payment? This may be one of the reasons the people did not wish us to visit the island village, thinking if we went ashore that we would take things. As many canoes were travelling about during the night of our arrival it is possible also that their most valued personal effects were removed to some safe hiding place.

15th Feb. Saw light thunderstorms during the night. As the people all went ashore and I found nothing further to be done commenced the return journey to Daru. Under way at 7 a.m. Rainy on and off all day. Dropped anchor for the night two miles below Eiwani Island.

16th Feb. Under way 4 a.m. At 9.45 as fair wind blowing down river sailed miles. Reached MERIDAI 6 p.m. and dropped anchor for the night. The TARUMA people were still absent when we passed their village.

17th Feb. Under way 6 a.m. Reached MADIRI 10.30 and anchored. Anchored at 2 p.m. Reached MINU 4.45 p.m. and anchored off island for the night as weather very bad. Purchased a quantity of sago, bananas, and coconuts from the Baranum people before leaving Madiri.

18th Feb. Under way 5 p.m. Reached DARU 10.30 p.m.

*J. N. Blashaw*

R.M., S.A.D.  
21/2/1923.

• Q.D.  
• Q.W.D.

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4.

the absence of the owners and articles of trade left in payment? This may be one of the reasons the people did not wish us to visit the Island village, thinking if we went ashore that we would take things. As many canoes were travelling about during the night of our arrival it is possible also that their most valued personal effects were removed to some securer hiding place.

15th Feb. Terrific thunderstorm during the night. As the people all peaceful and friendly and nothing further to be done commenced the return journey to Daru. Under way at 7 a.m. Rainin on and off all day. Dropped anchor for the night two miles below Nivuni Island.

16th Feb. Under way 4 a.m.: At 2.45 as fair wind blowing down river hoisted sail. Reached HERIDAI 6 p.m. and dropped anchor for the night. The KARINA people were still absent when we passed their village.

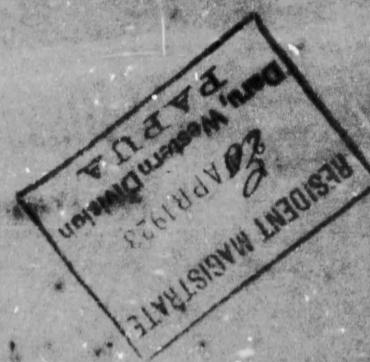
17th Feb. Under way 6 a.m. Reached MADRI 12.30 and anchored. Away again at 2 p.m. Reached MIDU 6.45 p.m. and anchored off Island for the night as weather very bad. Purchased a quantity of sago, bananas, and coconuts from the LARUM people before leaving Madri.

18th Feb. Under way 5 p.m. Reached DARU 10.30 p.m.

*E.N. Blaeau*

R.M. W.D.  
21/2/1925.

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PATROL REPORT No 17 Daru W.D.  
Boundaries of W.D & D.D.  
Route taken thus

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G.P. FORM 59.

## 13 PATROL REPORT.

STATION NUMBER.

13/1923

D A R U W.D.

STATION.

REPORT of a PATROL made by Mr A. C. Rentoul A.R.M.W.D. to Headwaters of Orime R and overland to BUDAGIDO for the purpose of Enquiring into alleged disturbances which took place in January at IMUSIGI and NSSI villages, and to make a general inspection

Left Station on 26/2/23

Returned to Station on 3/3/23

Number of Carriers employed 17

Number of Police taken 20

Name of Vessel used and of Officer in Charge A.K. "Nivani" A.C. Rentoul i/c.

Villages visited Old Darigori, Kondgerie, Nendo, Iruni, Imusigi, Budagido, Abami, NSSI, Anti, Denaro, Sui and Katatai.

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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.

10000.10

Forwarded to the Government Secretary.

Date 11/3/23

E.R. H. A. R. M. W. D.

Officer in Charge of Station.

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## REPORT ON A PATROL TO HEADWATERS OF ORIOMO R AND OVERLAND TO BUDAKIBU, RIVER - BY MR A.C.Renton A.R.M. W.D.

Object: To enquire into alleged disturbances which took place in January at IMUSIGI and KESI villages, and to make a general inspection.

Personnel: Mr A.C.Renton A.R.M. Sgt GREGORY and 9 Asst.C.

26/2/53. Dull and gusty. Left Daru 7.25 a.m. In A.C "NIVANI" arrived Oriore mouth at 8.45 a.m. Picked up carriers at various places. Arrived KOADGIRIA 10.45 a.m. Mr Gove's Plantation overgrown and neglected. Visited KESI VILLAGE NO 1.C. 4 houses, 26 people; possibly clean, and enclosed of a village on left bank called IKUNI (name JHSO, 3 houses, 16 people). Gardens of both villages healthy & well, but 40 young men have been ploughing in IJIGI village. A general search was made by various witnesses and decided in the evening to send "NIVANI" back to Daru and proceed overland to BUDAKIBU, R. River as this would give me the opportunity of visiting villages where alleged trouble had occurred.

27/2/53. Embarked 18 carriers and 10 m.s. and proceeded another two miles up river, landed on left bank with all personnel at 6.00 a.m. Despatched "NIVANI" to Daru, and proceeded along very swampy track crossed by innumerable small creeks and reached IMUSIGI at 1.30 p.m. to find as is often the case in this district, that the site was deserted, the people having moved to the North. Found the now IMUSIGI village at 6.30 P.M. and proceeding cautiously with a friendly native in the lead, succeeded in arriving at this village without惊扰ing the people. IMUSIGI now consists of two large shelters. They explain they have too much garden and bush work, and too little man power to erect better houses, but I encouraged them in that direction.

Held enquiry into an attack on a native called DONI of Toda by a man of this village named WASHIM, and found that DONI was not dead as had been reported, but was quite well again. That the trouble had occurred over a woman with whom DONI had been whispering, and that the wronged husband WASHIM had since transferred himself and his wife to the village of her people many miles to the westward. Warned these people that they must not attempt to settle their own differences but that they must take their cases and disputes

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27/2/23(contd). to the V.Os either at Derigori or Kavu, who were  
report the matter to Daru. Camped for the night.

28/2/23. Informed by the Iiusini people that the road to BUDAGID  
was not used in the N.W season and would be impassable, but having  
exchanged with "KIVANI" there was nothing to do but push on. A mile  
after leaving village reached water, and thereafter the journey  
consisted of a struggle through leach infested swamp until two miles  
from our destination. It is certainly not the season to travel in 1  
district. Carriers had a bad time. Reached BUDAGID at 4.30 p.m/V.O  
TAXIPI in charge. 16 houses. Pop. 328. and found most of the people  
away fishing.

29/2/23. Left BUDAGID 6.50 a.m. in two canoes leaving all gear behind  
and accompanied by V.Os of KARIBONI and KAVU. Sgt CHAMIA and 2/24  
Entered KAVU Creek at 8 a.m. and following this in a N.E. and then  
S.W direction for two hours landed on right bank in dense jungle. With  
a local guide proceeded to village of KAVU and houses in a  
clearing; but found it utterly deserted, although some were still  
burning in the houses. Nobody in sight. Proceeded cautiously in  
direction of KAVU and after another long walk came on a similar clearing  
with high cane grass between us and the tiny village houses. Heard  
barking and dogs barking, so sending four 1.30 rounds to the door of  
the village we stepped out into the open, and immediately the people  
stampeded. It was necessary to get in touch with these people, so  
I secured four of the fleeing men, who at first were terribly excited  
but very quickly calmed down, and gave me all the information I required  
about people and news of the Government through the coastal people,  
but had never seen a white man before. A pleasing feature was the  
return of two of the women who had run away, and these soon became  
accustomed to our presence and eventually buried themselves looking  
out for the police. After taking statements from the men, I was  
convinced that the man who lodged the complaint against these  
harmless people, was himself responsible for the disturbance which  
had occurred at this village, the trouble being over a woman. I had  
this man brought back to Daru with me on a charge of assault, together  
with three native witnesses. The trip to Daru will familiarize the  
latter with the outside world, and will bring these people more in  
touch with the Government. Left

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2/3/23 (Contd). Left NIJI at 2.30 p.m after inspecting the gardens and surroundings, and returned by canoe to BUDAGIDO reaching there at 6.30 p.m.

2/3/23. Held C.N.M - 6 cases - at BUDAGIDO and fined eight men for refusing to carry. They are evidently not used to that sort of thing in this model village, as their services are rarely required. Obtained two canoes from this village and one from AUSTI (Pop. 293 V.C HAWA Head) and passed down the Fly River inspecting the villages of DEWANE (Pop 80 V.C. BUMAI 3 houses) and GUR (V.C. SIVIA, Pop. 111 8 houses) en route.

3/3/23. Cleared TORA PASS at 6.30 a.m. and inspected the village of KATAMAI (V.C. MEDAL, Pop. 250 12 houses). A lot of rubbish, the remains of a dance held the night before, was being cleaned up on my arrival and the village soon wore a more presentable appearance. This is a model village and looks well at present but the site is a bad one being practically a sand spit. Reached Dava at noon with party all well.

## GENERAL.

All the people met with between the headwaters of the Orkomo & the coastline speak a common language. They live in small villages of about 20 houses. Houses consist of mere shelters, the occupants living on the ground itself, the floor being littered with fires around which the village turns huddle for warmth, or share the couch of their owners. Gardens poor, consisting mainly of taro, but there is plenty of cassowary, wallaby and wild pig meat to be had in the bush, and that is their mainstay. These people travel long distances to visit each other and many domestic disagreements occur, chiefly over the ownership of some woman. Their dead are buried naked in a standing position in the middle of the house floor, and a large fire is lighted on the grave, around which the people gather and hold a solemn feast. The house is then vacated, and often the village itself is abandoned and a new site chosen. I found no gourds in their gardens, but am told that it is not customary to plant this drug in the main garden, but rather in some special clearing hidden in the scrub. On the whole the people in that district appear quite happy and are easily made friends with, after the initial surprise of the arrival is over. I did not observe any cases of yaws or any ulceration, and the people met with although not sturdy are apparently quite healthy.

Alex. Keane  
Entw. 4/23

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*Gaura* *gaura*

TERRITORY OF PAPUA AND NEW GUINEA

## PATROL REPORT

District of DARU

Report No. 16 of 1922

Patrol Conducted by Actg. N/R/M L. AUSTEN

Area Patrolled FLY ESTUARY + LOWER BAMU

Patrol Accompanied by - Europeans ONE

Natives 5

Duration - From 13/6/1922 to 11/7/1922

Number of Days 19

1st Medical Assistant Accompany? NO

Last Patrol to Area by - District Services /19

Medical 1 / 19

Map Reference SKETCH MAP

Object of Patrol (1) Inspection of native coconut plantations  
(2) Distribution of Rice Seed (3) D.N.L Payments. (4) Investigate  
native Taxation matters.

DIRECTOR OF DISTRICT SERVICES  
AND NATIVE AFFAIRS  
PORT Moresby

5

Forwarded, please

1 /19 .

District Officer

Amount Paid For War Damage Compensation

2 \_\_\_\_\_

Amount Paid from D.N.L Trust Fund

2 \_\_\_\_\_

Amount Paid From P.E.M.P. Trust Fund

2 \_\_\_\_\_

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G.P. FORM 59.

## PATROL REPORT.

STATION NUMBER.

14/1922

Date W.D.

STATION.

REPORT of a PATROL made by A.I.R.H. L. AUSTIN

My and BANI RIVERS

for the purpose of

Inpecting Cocorut Plantations; distributing rice seed; inspect village  
instructing villages to build latrines over salt water; pay to next  
of kin money of D.N.L.; any other matters that come under attention.  
Left Station on 13/6/22 Returned to Station on 17/6/22

Number of Carriers employed Number of Police taken 5

Name of Vessel used and of Officer in Charge A.Y. "Livesai" P.O. Logar

Villages visited KUFIRA, SUMAT, AUTI, KOABU, MADALI, WEDERTHIANU, TIRIO, BARAMURA,  
DOUMORI, PAGINA, GAIMA, BORA, DANAHORA, WARIABODORA, DAMIRA, SAGERA, MATARO,  
DAMIROKOROM, ORO, OKOKROM, MARODA, GAI DAL - MARODA, SISIAME, SOGERT, MIRUA, POA,  
PIRIKWAJ, GIGORO, BIMA AMI, ASAHAMI, ALAGUA

- (1) A sketch map of the district patrolled shd accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the Station. 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. **rough Sketch attached.**
- (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.

Forwarded to the Government Secretary.

Date 17/6/22.

*J.H. Blain*

Officer in Charge of Station

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TERRITORY OF PAPUA.

IN REPLY  
PLEASE QUOTE

Government Secretary's Department.

Port Moresby, 10th August, 1922.

The Resident Magistrate,  
Daru.

## Native Plantations - W.D.

On reading your Patrol Report No.14 of Mr. A.R.M.  
Austen's visit to the Fly and Ramu Rivers, His Excellency  
minutes as follows:-

"The coconut plantations are larger than I thought:  
the danger is (i) that the nuts are planted too  
closely (this has been remedied by Mr. Austen's  
action) and (ii) that they are not kept clean -  
the only remedy for which is constant inspection."

W.H. Thompson  
Government Secretary.

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Territory of Papua.

Government Secretary's Department,  
Port Moresby,  
10th August, 1922.

1542/A. 209/22

The Resident Magistrate,  
Daru.

MUGURU ceremony.

On reading your Patrol Report No.14 of Mr. A.R.M.  
Austen's visit to the Fly and Bamu Rivers. His Excellency  
minutes as follows:-

"The description of the MUGURU is valuable; it  
apparently supplements Mr. Flint's account of  
some years ago."

*H. H. Haughey*  
Government Secretary.

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REPORT ON A PATROL TO THE FLY AND DADU RIVERS, BY A/A.R.M.L. AUSTIN.

## OBJECTIVES OF THE PATROL:

- (i) Visit all the native coconut plantations in the N.D.
- (ii) Distribute to villages in the N.D. rice seed, and explain to villagers the Native Plantations Ordinance.
- (iii) Inspect villages, and bring all matters regarding Native Taxation up to date.
- (iv) Instruct villagers where possible to build latrines over the salt water.
- (v) Pay out wages of deceased native labourers to next of kin in the Dadu River district.
- (vi) Any other matters that may come under my attention.

1922.

13th June. Left Duru in A.H. "Divani" with Mr. P.O. Logan acting as engineer at 10.30 p.m. Anchored at Mr. Gars' plantation on the O.I.O.O.l.

14th June. At 1.45 a.m. and loaded about 2 tons of rice seed.

Left Gars' plantation at 6.30 a.m. and arrived MIBU at 11.30 a.m. during which time we had to pump out the boat six times owing to her leaking somewhere. Anchored at MIHU Island in the evening.

15th June. When tide turned at 9.30 a.m. left MIHU for KUBIRA village on Kiwal Island, off which we anchored about noon. Here I inspected the native coconut plantation, and ordered many of the trees to be cut out owing to them having been planted too close together some years ago. When this is done I estimate the number of trees here at 250, which will be increased this year by their planting about another 300 nuts. The trees planted seem to be doing well.

Gave this village one mat of rice seed and instructed them how to plant and collect, and told the village people to inform us when the rice is ripe.

These people are busy at present building a new 'long' house, to replace the dilapidated ones in use. It should be finished in about two months. Did not think it reasonable to expect these people to build standard houses as they live on such muddy ground and they do not appear to have any good dry land along the shore.

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(2)

15th June. At KUBIRA I noticed one man suffering horribly from yaws or some similar disease all over the nose and mouth. I think good work would be done if these people suffering from this disease were brought to one place and treated by some one with medical knowledge. In practically every village one sees at least one suffering from this loathsome disease.

After leaving KUBIRA passed SUAI but did not call in as the people were all away on the mainland near BUDIGIDO making a new village.

At AUTI at which place I did not stop long, I noticed that they have already built latrines over the water, copying those in use at KUBIRA. These people also are busy erecting new houses & hope in time to get them to follow SUAI's example and move over to the mainland where they would have better ground, but I am not sure whether they own land on the mainland. At present the land at AUTI and SUAI is washing away fast.

Having collected a few of the men from the village we set sail for MAMAIOR Island where the AUTI people have their coconut plantation. Inspected the plantation and ordered many trees to be cut down, estimate there will be about 1000 to 1200 left after they have been thinned out. Most of the trees were planted 5 or 6 years ago and should take a good crop after the trees are thinned, handed a lot of rice to the people and explained the planting etc. of it.

16th June. Leaving MAMAIOR Island steamed to SIWELI-MU. This latter place is a little to the north of BUDIGIDO on the western bank of the Fly river Estuary, and almost opposite to SUAI. At SIWELI-MU the SUAI people have at last started to build their new village. It had been a great trouble to getting the old men to agree to the moving of the village from Kiwi Island, as they did not like the idea of leaving their long time camping ground. But at last it has come to pass and the land they have chosen will make a fine site for the new village. They intend making the village after the style of KALINGARA and MABADUAN, and this will begin a new era of house building in the Fly R. I told the SUAI people the N.S. had given

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(3)

16th June. the two villages abovementioned, a present of £5 and also an ensign to fly from the village flagpole, and I think this will further stimulate them in their efforts to be all the same HABADAUAH'. As this is the first Fly River village to break away from some of their old customs in order to better themselves, it should receive some recognition when it completes its new village.

As it meant going about 30 miles to get back to the small plantation on the other side of AUNAMAZOR Island, I did not visit it this time, but I got the ACWI V.C. to explain and show them how I wanted the trees thinned out, and that during the next month or two we would be back to inspect it.

From SIKILIMAU, I went to KOABU, and was surprised to find the amount of cleaning up and clearing that had been done in and around the village, and the number of new houses erected. This has been done as the result of ~~have~~ the village being sent to gaol at Daru for not keeping their village clean after having been warned to do so. Of course there is much to be done yet to make it absolutely respectable, but that will have to wait for the dry weather, when they can burn off their heaps of tree stumps etc. I think after that they will take much more pride in their village.

The old plantation on PEMERO Island has been to all intents washed away. During the last two years however the villagers have made a new plantation on the mainland and this will be inspected in the near future when all the villagers come back from gaol at the end of this month. I handed those present a lot of seed rice and gave them instructions as far as I was able regarding the growing of it.

The next village I called at was MADAMI or LELAIDI but the V.C. and practically all the men had left some days ago for Daru to await the discharge of those who had been gaoled for not keeping their village clean. Here also there was a decided improvement to be noticed in the cleanliness of the village. As most of the people were absent, I did not give them rice seed nor inspect their plantation. This will

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16th June. To be done when anyone next passes the village.  
(Cont.)

After leaving Madami, I visited TIRIO or MOKAI. This village has its gardens of bananas among its coconuts, so naturally the ground was kept very clean. Many of the trees had been badly planted and will have to be thinned out. I gave orders accordingly. When this is done I estimate the coconuts growing under Government supervision, at 500, and another 300 at least should be planted during the next few months.

Arrived MADRI at 2.30 p.m.

17th June As the "Sivami's" engine has been 'knocking' a go a deal and there is a leak in the engine somewhere. Mr. Logan arranged for Mr. Beach of Madiri to overhaul it, as Mr. Beach has had a large amount of experience with engines of the Kelvin type.

Sent word to BAWAIIA that I would visit them on Monday if I wished to have a 'Yarn' with them.

18th June SUNDAY. Mr. Logan and Mr. Beach on engine. Myself typing report, and gathering information for the Commonwealth Index Rep.

19th June Visited TIRIO and inspected the coconut plantation. The nuts seem to be growing well but as was the case with the other village plantations the nuts had been planted too close and so I cut many of them out to show them the proper distance. I re-arranged the nuts apart, and gave orders for the rest of the plantation to be thinned out the same during the next fortnight. When this is done there should be about 600 nuts trees of various ages growing in the village plantations.

Gave the village people of TIRIO, a mat of seed rice and explained to them the workings of the Native Plantations Ord.

The village is clean and well kept.

From TIRIO, I then went to BAWAIIA creek off which I anchored. Then went up the creek to the village in a dinghy. These people at present are in the middle of building a 'long' house and have it more than half finished. I was met by many of the villagers in canoes who escorted me up to the village and then on arrival there sent out some of them for the rest of the village people who were in nearby gardens.

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(5)

19th June (Cont) After some time a fair crowd of men women and children had assembled and then I held forth on the subject of their distrust of the Government. The chief spokesman of the people stated that they had thought that the police could do as they liked in a village and that the Government would side with their A.Cs, but that since AFALI's affair at TIRIO they quite saw that the Government was a just one. Another thing that made them timid of the Government was that they had no Village Constable like other villages and they thought this was a sign of the Government's displeasure. This man also said that A.Cs had been at the bottom of the affair of Mr. Burrows, which A.Cs had taken or attempted to take one of their women.

however it turns out now that they are anxious to make friends with the Government and asked me to make them a V.C. They wish a man called SOSOME to take the position, and as this man is keen to take the position, and seems to have influence in the village, and can speak Motuan, I recommend him. In order to show them that the Government was anxious to be friendly with them, I gave SOSOME to understand that he would act in that position until confirmation came through from Port Moresby.

I gave the BARAMURA a mat of rice and instructed them how to plant it.

Just before leaving a BARAMURA man came along and said he wished to become a police man, thinking it a good policy to have this man signed on as a "local" for 12 months I told him to come along and I would see what could be done for him at Daru. If this man is signed on even though he may not be one of the best of policemen, it will give great confidence to these people and also be of great use to us as an interpreter between us and those villages lying to the North of BARAMURA as far as WERIDAI.

Thus ends a long distrust of Government influence.

From BARAMURA we steamed on to DOOMORI and anchored in the creek for the night. All the villagers were away in the bush at their gardens but by blowing on the 'kibi' many came in during the night. The others had gone to SAPARA. (Rumor has it that a TAUNG is in progress there.)

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20th June. Inspected the coconut plantation, some of which are planted on DOUROKI ISLAND and the others on AGIRIWI Island opposite. In all I suppose some 4000 to 5000 nuts have been planted, but as many have not been planted the correct distance apart I have ordered a large number to be cut out. When this is done there should be about 3000 trees of various ages growing under Government supervision. Notwithstanding the nearness of many of the trees they are all growing well, and the plantation is well drained with drains 5 to 6 feet in depth. When the trees are thinned out this should be one of the best native plantations in the N.D.

Where the grass has been allowed to grow long I gave orders for it to be cut out.

When the above has been carried out, the village people are to burn down their present village of the 'long' house and erect family houses, along either side of a wide street which will run through the centre of the village. Latrines are to be built over the salt water away from the village.

The DOUROKI people seemed very pleased to obtain rice seed, and they said they would clear some land on the mainland near PIAK Creek, which they state is good and not swampy. I explained to them the working of the Native Plantation Ordinance, and pointed out to them the advantages their children would possibly obtain from the Native Education Fund.

~~xxxxxxxxxx~~ Left DOUROKI about 12.30 p.m. and arrived PAGOMA about 1.30 p.m. All the villagers were away at their gardens near PIAK Creek, so after waiting a while, decided to go on up to the creek as part of the coconut plantation is there. Arrived PIAK Creek 1 p.m.

21st June. Inspected the coconut plantation and ordered many of the trees to be cut out owing to their closeness to one another. There are between 200 and 300 trees growing near the creek. From here I went to PAGOMA village which is now at HAWI Creek, and in a much drier place than where the old village was. I obtained from this village several cobs of corn which grows well in this district.

It might be worth while to cultivate corn in this division and then have it ground into meal.

The other part of the coconut plantation at the old village

has not been given them a month

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(7)

21st June.

in which to clean up the plantation and burn the old village down. As the plantation has not been visited for some years I do not think it fair to them to try them straight away without giving them a chance. To get results in this Division we should visit the villages at least once every four or five months.

The next village called at was BORA. Half of this village is in gaol at the present time for having a filthy village. The BORA people have decided to make a new village at TAITIARATO where there is better ground. The people of IDAHABURA, who are really BORA will join up with them and make one good village at TAITIARATO. This will be done as soon as the villagers return from gaol at the end of this month. In the meantime the villagers were instructed to cut out many of their coconut trees which they had planted too near, and also to clean their plantation of grass. Coconut trees under cultivation estimated at 1000.

I called at IDAHABURA during the afternoon, but most of the people were away at an island opposite, so left instructions regarding the building of the new village at TAITIARATO and the cleaning of their coconuts.

Anchored for the night off an island opposite WAIABODERA.

22nd June. Under power and sail reached WAIABODERA about 7.15 a.m. when I went ashore. After fixing up several taxation matters, I inspected the coconut plantation. The usual trouble regarding the planting of the trees too close, was noticed and orders were issued to the village to have the trees thinned out properly and the plantation cleaned within a week or two so that I can inspect it again on my return from the Bamu River. I also ordered the village to build a new 'long' house to replace the present one, and make a new nest house. This to be done after cleaning up the plantation. Did not consider the land round here was good for rice growing so did not issue any seed.

The next village visited was DAMIRA (WAGUA) and as the village was in a dirty condition and the resthouse had not been rebuilt as I had ordered some months ago, the offenders will be dealt with on my return from the Bamu River. This village has no coconuts under Government supervision, the reason

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22nd June. Given, being that the pigs have eaten them all, as it appears to be laziness on their part, I shall go further into the matter on my return. At present the whole village is away in the bush at their gardens, so arrangements were made to have them all present when I return.

MATARO was the next on the list to be visited.

The village

is at present busy building a new house a mile or two further up the river as I have condemned the old one as being too unhealthy. The ground picked out on which to erect the house is far better than the old place. I did not order them to erect family houses as the long house is their playground during the wet season, and the land round about gets too swampy for them to make a recreation square.

The coconuts here are to be thinned out during the next fortnight when I estimate the number under cultivation will be about 600. About 100 of the trees planted in 1916 are beginning to bear fruit.

The V.C. of MATARO informed me that in one of their gardens in the bush they had a small plot of rice which they had planted about a month ago. It was doing well and was now about a foot high. They were very keen to get rice seed so I gave them a mat and explained to them how to plant and cultivate it. I also explained to them people the Native Plantations Ordinance.

In all the villages where I have given rice seed, I have not instructed them how to husk it. I presume that some arrangement will be made regarding this when the rice comes to maturity, and we find out definitely whether this division will grow good rice.

Arrived SAGERA during the afternoon. This village is situated at the entrance to SAGERA Creek and is shown on most maps as SIBINI. The ground is gradually being washed away at the corner where they are used to building their houses so at present they are busy erecting a new one further back from the beach.

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2nd June. The coconut plantation here has been rather a failure owing to the inroads made by pigs. They had the place fenced but the pigs broke it down always and gate and tore up trees up to two and three years old. I have ordered the village people to make a new plantation further up the SAGERA creek and to fence it with stronger saplings. Each man is to plant his 20 coconuts 30 feet apart, which distance was shown and explained to them.

23rd June Held Native Mitters Court, and awaited the arrival of some natives of KOMAWISI to whom I paid deceased Native Labourers wages to next of kin. Also fixed up several Native Taxation matters.

24th June Called at DAKROKOKO-MO but all the people are away, the V.C. brought a woman along which had been stolen by a DAKROKOKO man from a village inland from SAGERA. I had heard about this while at SAGERA, so made arrangements with the V.C. to have the offender brought to me on my return. I have decided it will be best to visit the woman's village as there seems to be more in this affair than meets the eye, or so rumor at SAGERA has it. I am taking the woman back to her village.

Called at SICLIKI to pick up an interpreter. The people were busy at a HOGORU ceremony. Obtained an ex-a.c. as interpreter. The V.C.s of WAIAU and DAKROKOKO were present so made arrangements with them regarding certain witnesses in releases whom they will bring to me at GAIJAL-ADDEA.

As I am told that the HOGORU at present being performed here will be continued tomorrow, I have decided in the interests of anthropology to stay another day here in the hope of obtaining some notes and some photos. My interpreter says that he will see that we ~~MR~~ (Mr. Hogan and myself) are allowed to go into the 'dwimo'.

MR. O. of SICLIKI tells me that this HOGORU of SICLIKI is performed at villages from GOALIBANI to LAPI on Pirata Island but AIWAI island and the Coastal villages round Peru have a different ceremony, also those villages above LAPI ~~are~~ <sup>have</sup> not the same practice as those to the east of them.

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25th June. I went ashore at SISIEN village in the hope of watching this much talked of but little seen MUGOKU, when I arrived on shore I noticed that the 'darimo' or long house was just a new one and was not quite finished. The wide platform in front of the house had the walls decorated with sago palm leaves.

Climbing through the door into the main building, I saw close up to the doorway and lying in the centre of the floor about 12 TUTUME's or conch-shells. Opposite these on one side of the house were seven stark-naked boys whose ages were from 14 up to 18, one perhaps may have been a little older. Behind these boys, near the wall of the 'darimo', were seven girls whose ages ranged from about 12 to 18 years of age. These girls were the small rami usual to the KAMU River tribes. This rami is known as WAKA.

After I was comfortably seated, nine village men seated themselves where the TUTUME'S were and began a "whoop-whoop-whoop-whoop" on/ them. Shortly, through a curtain of sago leaves hung across the darimo half way down the hall, the dancers appeared, doing a shuffling step with bodies half bent. Up the hall of the house they came, keeping to the time of the TUTUME'S the TUTUME band getting more and more excited as the dancers came nearer, their heads and bodies swinging from side to side as they blew. When the front dancer reached the first naked boy ~~XXXXXXXXXX~~ the TUTUME blew a long 'whoop-oop' a few times, and then continued on with the short 'whoops'. Passed the boys and round the TUTUME-men danced the long line of men and then down the hall until they reached the sago-leaf curtain through which they disappeared. As the last few went through the curtain the TUTUME'S blew the long call, and after the last dancer had gone the TUTUME'S were laid down on the floor, for this dance was now finished and no more would take place until the afternoon between 4 and 5 p.m. when the dance would take place again, and then after sunset drums would be brought out and with these the singing dances would be performed.

In the dance witnessed this morning, the dancers were

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(11).

Dressed in a variety of 'turn-outs'. ~~including~~ The leader in front wore a large shell as a receptacle, arm-ornaments of armshells, cowries, and plaited armbands, while in his ears streamers of tensed sago leaf fibre, dyed red, were tied in the small holes. These streamers were caught together with a piece of fibre at the nape of the neck, and hung down the back like the hair of a European girl. The whole of his body was painted red with clay, though his face had patches of black made with soot.

Of the other dancers, some wore rami of 'tappa' cloth obtained from Port Moresby, some the conch shell, while others wore trade calico as rami. Practically one and all wore the sago grass streamers in the ears. Most of the dancers were painted with red and black colours, but the design seems to be a matter of taste. All that had arm-ornaments wore them, and some who were very 'flash' wore a mitre shaped headdress of ~~plaited~~ split cane, painted white in front on which diamond shapes were coloured in some kind of black paint. Round the edge of this mitre many white cockatoo feathers were stuck in forming a grand headdress. I have forgotten to mention that necklaces of beads and pearlshell were worn. I also noticed one or two men wearing a long grass rami or petticoat as far as the knee. As I could get no satisfactory answer as to why this man was wearing a woman's rami except 'he wear him because he like', I think it possible that this rami has been adapted from bush tribes south of the Fly River, for the woman's rami of the Bamu and Fly is a very poor thing in comparison, and were he imitating a woman of the Bamu he would have had the rami caught up between the legs and tucked into the waistbelt.

Another little incident I noticed was that as soon as the TWTURES commenced blowing the young women who were sitting in the dark near the wall, came out and sat beside their husbands - the nude boys - and sat there until the dance was finished when they retired back to obscurity.

No women others than the seven mentioned above were seen in the durimo. I was told that all the other women had to go out every day and obtain 'KORNI' - sageworms, for the supper at night.

It is the custom here for unmarried men to be sent out of the village while the MUGURU is in progress, and only those who have been

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(12).

23rd June. through the initiation ceremony are allowed to be of the danseurs. Married men who have not gone through the ceremony, are not allowed to witness the dance unless of course they are undergoing the initiation. Very small boys who have not been weaned, are allowed in the 'darimo' for they are too small to take much interest in the proceedings and will have forgotten what they saw by the time they are ready for initiation.

It appears from what MADURA tells me, that a MUGURU is not performed every year, but only when there are a number of married girls and boys in the village who have not been through the ceremonies. A MUGURU must be performed in a new dwelling. The MUGURU Master of Ceremonies at Sisimbo is named ALKERE and he is not by any means the most influential man in the village. His position is hereditary, but should he have no son to whom he can impart his knowledge, he instructs his 'last brother' i.e. his youngest brother. In the dance I saw today ALKERE's place was in the middle of the long line of dancers. This position ALKERE's father occupied when he was alive. The same applies to the position of all the dancers, and though the leader of the line was an old man he was not the chief man of the MUGURU ceremony. One must on no account depart from the traditional way of performing the MUGURU, else some dire calamity will befall the village, possibly in the form of a 'big sickness'. I was anxious to witness the main dance of the MUGURU, but no amount of persuasion or presents would let them perform it before its appointed time, which will be on the 2nd and 3rd of next month. At first I thought the moon had something to do with the time at which the MUGURU is held, but on enquiring further I found that this was not the case. There does not seem to be any appointed time for holding this special dance, which lasts 9 or 10 days.

When the main dance is held on the 2nd of next month I am told that the whole of the married women of the village will be present in the darimo. Then are performed the rites about which much is written but in reality little is known, of various D.N.Ls. This village of SOGEMI is at peace

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25th June. I have spoken to several of the villagers about the dance, and their idea of it seems to be -instruction for the newly-married people, who, until they go through the ceremonies of the MUGURU, are supposed to have but little knowledge of sexual matters. MADURA of SISIAME told me that in the years when this dance is held, the population of the village is increased ~~xxx~~ by far more than in other years. This of course is very possible, but it is a doubtful statement all the same. The leaders of the village are the instructors of the newlyweds and at the big dance on the 2nd and 3rd of next month they will instruct the seven boys. These two nights apparently ~~is~~ nothing but a time of sexual orgy; but the villagers firmly believe that if these ceremonies were not performed, the village would not flourish and would soon die out.

From the above description, it will be noticed that the details are very meagre. Had I arrived at the village at the beginning of next month, I might have learned much. Perhaps if I had been at the village then they would not have wished me to see it, or if they had given me permission would have just faked up something for the occasion. One has to be so careful of this when gathering information in parts where the native has been much in contact with the white man. The MUGURU ceremonies are practiced with variations throughout the villages of the Kiwai and kindred speaking people in the Western Division, and GEMA and MARO.O of MAWATTA state that the only villages that have let it fall into disuse are those coastal villages round Daru and under the more or less direct eye of the Mission. If this is so, then the Mission would do quite a lot of good by establishing stations round these parts and giving to these Bara River people some other kind of ~~unknown~~ religion as a substitute for their present ideas. Until this is done there will be little chance of stopping this dance for it would still be practiced in secret like the Bacchanalian dances of old.

Left SISIAME at lunchtime, and continued up stream. Anchored some distance from SOGERI village and paid the next of kin the wages of various D.N.Ls. This village of SOGERI is at peace

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25th June. Wish all the surrounding tribes, and there is no internal trouble in the village.

Off the junction of the ARAMIA River, we anchored 8.30 p.m. as we heard the bore coming. About 9.30 p.m. the bore reached us, but as we were anchored in seven fathoms of water all we got was a severe tossing about. After the bore had passed we continued on and anchored off MIRUA village.

26th June. Held several enquiries into various Native Matters and obtained further information regarding the disturbance at NATAKALA village where the woman we took from DAMEROKONGOMI belongs. There has also been a disturbance at MIRUA in which the GNOPI people are supposed to be the aggressors. I shall enquire into this one on my return from the Upper Ham.

One man at MIRUA wishes to obtain a niece of his which was taken by the PIRIKWAI some months ago. The man who stole it is dead from natural causes, so the man is anxious to obtain his sister's child.

From MIRUA we continued up river and passed KUAI, but as the people sang out that everything was O.K. I did not drop anchor. At IOA, which is at present on the BAU, having moved over from the ARAMIA River, I enquired further into the NATAKALA affair and obtained a couple of men who may be material witnesses in the case.

At the point where the road leads inland to PIRIKWAI, we decided it was a bad anchorage so continued up the river and anchored off the top end of PIRIKWAI Island, from where I dispatched a dingy with a couple of police and the IOA men to obtain several men from PIRIKWAI who knew something about the stealing of the NATAKALA woman. I was careful to chose only Kiwai and GOGODA speaking police to send in so as to allay my fear the PIRIKWAI might have of being arrested in connection with the stealing of the woman. As they were a long time returning we steamed down to oppose the landing and by sounding the TUFUM eventually got them to come out. It appears that the village is some distance inland from the river and in the middle of a sago swamp. I felt quite glad

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26th June. that I had missed that walk in the pouring rain, and through a swamp waist deep in water.

I questioned the men whom they brought to me and learned many new details of the alleged crime. The people in this part of the river seem very frightened about talking of the affair, and on questioning them contradict one another showing that some of them are lying.

One lad who came along originally belonged to WARIKI, which is the village of A.C.TOTO, so I let the boy stop on the boat with his newly found friend and the others were all sent ashore to sleep at PIRIKAI,

Continued back up stream, and anchored behind the island in 4 fathoms. Here the bore met us at 11.30 p.m. but our position was so good that we only received a tossing about.

27th June. As soon as the bore had passed in the morning we steamed up to GAGORO, and obtained more witnesses from there. During the morning I held an enquiry on the MATAKALA affair, and questioned HAGUAMI, the WARIKI boy. The information I obtained regarding the theft of the woman, included some rather terrible details regarding the death of a MATAKALA man by the DAMI-ROKONOMO people. Before returning home the DAMIROKONOMO threatened all these Upper Barre River people with heavy penalties should they open their mouths, regarding the murder. Hence the trouble it has been to obtain reliable information. As I consider that the enquiry into the alleged murder and <sup>most important</sup> the arrest of the people concerned if the facts seems true, I have put this matter first. The taxation and coconut planting must wait to be finished until we go on the next patrol.

I cannot return the MATAKALA woman to her people, for the tribe has been so frightened by the assault of the DAMIROKONOMO people that they have fled to the bush and their present whereabouts are unknown. The PIRIKAI and GAGORO have been instructed to go and look for the bush tribe and tell them the Government is anxious to return the woman, and as soon as they can find out, the woman will be sent back. In the meantime she is being taken to Daru as a witness in the case. At PIRIKAI, I picked up the other witnesses

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27th June. required in the MATAKAI case. Payment done... money.  
The MIRUA man obtained his child from the PIKIKAI and brought it on board.

Anchored for the night at IOA and police and witnesses slept ashore. Finding there were no N.M.cases we continued soon after daylight, and anchored at MIRUA. Here there were many matters to be attended to and H.M.Court was held in which the complainant was a GAGORO man and the defendant was a MIRUA. As the woman in the case would not go back to her husband the GAGORO man, but wanted to stop at MIRUA, owing to the husband neglecting her as he had another wife, the GAGORO man eventually arranged with the MIRUA man, NAKOKA, to pay for the woman, AGARI, when he comes back from jail, and NAKOKA can then take her as his wife, as being a single man. I mention this for the information of future officers travelling in these parts.

Obtained witnesses required in the case of alleged murder of an MIRUA man by some OROPAL people.

From MIRUA we went to a BIMARANI canoe-making camp near the mouth of the AKAMIA R. and paid out several D.N.L. wages. As I was busy here sorting out the numerous witnesses I had in the MATAKAI case, Mr. P.O. Logan dealt with H.M.cases. Those witnesses I decided I would not want, I arranged with the BIMARANI V.C. to take back to their villages and paid him for doing same.

After lunch continued on down the western side of AKAMIA Island, passing BIMARANI village, and AMAGOA where I paid out V.C.pay and D.N.L.money.. Anchored at night off a deserted SISIAME house, near the south-western side of the island.

29th June weighed anchor at daylight and arrived GAIDAI-BADDA at 8.15 a.m. I went ashore and as all the MAIPANI, BADDA, BAMIROKROMO and OROMOKROMO people were close handy I was able to do quite a lot of work fixing up taxation matters. Also instructed them regarding the thinning out of their coconut trees, which though they are growing well, have been

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29th June. planted far too close.

Enquired into the murder of the MATAKAIA man, and the  
fit of the woman from them. Also enquired into the murder of  
a MIKUA man by the OROPALI. As I have arrested about 40 or 50  
people who were concerned in these tribal fights, I deem it  
unwise to continue the patrol any further in case the people  
take it into their heads to clear into the bush. For though  
the DAMIROKORONO and OKOMOKORONO people who are concerned in  
the trouble at MATAKAIA are the most civilized of the Bamu tribes,  
it only means one or two of them to start talking of  
clearing out and the rest will follow them like sheep.

These two affairs should now quieten the Bamu tribes  
for some years to come. The DAMIROKORONO had arranged things  
so well that there was little chance of this affair at MATAKAIA  
leaking out, but they forgot the V.C. of MATANG, BAIKRA, with his  
usual detective instinct at work, knew a whisper and sets  
to work to find out all about it, and though he was very much off  
in a lot of things he was able to give me enough good clues  
<sup>the case well</sup> for me to follow ~~MEHNG~~. BAIKRA is a very useful man in these  
parts, and I have found him of much use at other times in help-  
ing me know of minor cases that happen in villages where there  
is no V.C.

There are still some minor matters to be fixed up, in  
the villages along the BEBEA River and at TORABINA, but I can  
not go there this trip owing to the large number of arrests  
I have made, in connection with the abovementioned murders.

30th June Left GAILAI-WADODA soon after 7 a.m. and anchored at the  
mouth of the Bamu River until the tide had risen sufficiently  
to allow us to pass over the sandbanks at the entrance.  
Continued on up the Fly river and anchored at DAMIRA, but the  
V.C. had misunderstood a message I had sent him, and was wait-  
ing for me at SAGIMA, so I made arrangements for the V.C.  
of DAMIRA to bring to Daru those men who had disobeyed his  
instructions regarding the coconut planting and the keeping  
of the village clean.

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With 4 pho. passed off about 5.15 p.m. out of the time allotted us, I continued on to LIPU Island, off which we anchored about 9 p.m. The prisoners and witnesses were sent ashore at the entrance to LIPU Creek, where they made camp.

1st July. At dead low water left LIPU for TOLI. Exchange.

As I consider it would be a good plan to have a rest house for native travellers at the entrance to LIPU Creek, on the Government ground, I am making arrangements with the local tribal people to erect a house at this point. LIPU is an important place for traders passing from Saidi to the northern villages, as it is there they usually wait for the tides. The T.O.C. of SUD will be made responsible for the erection of the house.

At 10.30 a.m. started down creek, and reached the Governmental people's camp in the afternoon. The boat was to be towed by the natives, but they did not arrive back after a very rough time from the turbulent

The weather throughout the patrol has been very badable and we have had instanton weather.

*Sig. [unclear]*

A. A. [unclear]

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[G.P. 67.

## PATROL REPORT.

STATION NUMBER.  
15 22/23

Daru W.D.

STATION.

REPORT OF A PATROL made by Mr A.C. Renton A.R.N. W.D. to

PARAMA and KASATE (South Coast). for the purpose of

Collecting Tax 1922/3 and making General Inspection.

Left Station on 20/3/23.

Returned to Station on 21/3/23.

Number of Carriers employed

11

Number of Police taken

3.

Name of Vessel used and of Officer in Charge "NIVANI" A.C. Renton i/c.

Villages visited PARAMA, KASATE and now at DEDIGOMI.

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station. 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 it, 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.

20/3/23.—2.00.

20/3/23.—2.00.

Forwarded to the Government Secretary.

Date 22<sup>nd</sup> March 1923.

GR Hassan

Hanu W.D.  
Officer in charge of station.

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## REPORT OF A PATROL TO KATATAI & PARAMA FOR PURPOSE OF COLLECTING TAX 1922/3 AND GENERAL INSPECTION.

20/3/22 Tuesday. Left Darn at 7.15 a.m. in A.K.HIVANI with Cpl BOCKMA and A.G.S HAU & IWOGA. Under sail and engine reached TORA PASS at 12.30 and anchored at East end at 1.15 p.m. Landed and walked along beach track to PARAMA (V.C. PARADE houses 20 Pop. 420). Village very irregularly built and gave instructions that when my house is demolished in future it is to be rebuilt on a common line, which I marked for them. Foresters required cleaning and this is to be done in future every Saturday morning. Held C.N.M. This village is very short of food at present, the gardens not coming into bearing for another month. Collected Taxes and found that seven taxable natives were away at Kiwa Island obtaining sage. These men will be brought to Darn by V.C. PARADE on Thursday morning. Checked off children for Family Bonus. Ordered two new latrines to be built one each for men and women. Coconuts plantation planted to its limit, and doesn't grow very hard to obtain in this swampy Island. Several areas have been planted and turned out failures, but new areas are now being sown. Quite a number of men turned up to the Taxation ceremony dressed in their gayest Sunday dresses, and when I pointed out that this was against the Clothing Ordinance, they assured me that they thought it only applied to men. I warned them that the practice of wearing clothing on upper portion of body must cease.

Left anchorage and proceeded to West entrance of Tora Pass and anchored for night at 6.30 p.m.

21/3/22 Wednesday. Went ashore at KATATAI (V.C. WHAI. Pop 250. Houses 12) at 6.30 a.m. Village clean and looking well. These people formerly lived on Parama Island of which they own one half, but have changed their village site so often that they have become rather a joke among other village communities. They have now a model village, but the site permits of no extension. Collected Taxes 1922/3. Four absentees to be brought to Darn by V.C. WHAI this week. Two latrines have been erected since last visit on 3/3/22 and the people are becoming used to the innovation. Visited plantation and found much weed growth, but hopeful to start clearing until after the end of present North West Season in Aug heavy rains. Men that have ordered a general clean up, and notified the people that the 4

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(2).

21/3/23 (Contd).  
notified the people that the Government are offering £5 for the best  
plantation in the Division. Visited the new site of the DEMIGORE.  
people on the sea front, but found it quite deserted, and ascertained  
that these people are at present dispersed at various points making  
eage. Arrived back at Dara at 11.30 a.m.

  
Alfred Hume  
Just Resident Magistrate.

Dara.  
21/3/23.

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## 16 PATROL REPORT.

[G.P. 67.]

STATION NUMBER.

16 22/225.

Daru W.D.

STATION.

REPORT OF A PATROL made by Mr A.C. Renteul A.R.M W.D. to  
SAMARI (Kiwi Island) W.D. for the purpose of  
investigating a call for assistance from Miss Antonia Pothier of  
SAMARI (Kiwi Island).

Left Station on 21/3/23

Returned to Station on 22/3/23

Number of Carriers employed 11.

Number of Police taken 1.

Name of Vessel used and of Officer in Charge "DELTA" Fijian Industries Ltd.,  
Mr L.Luff Engineer.

Villages visited SAGUANE.

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station. 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.

2242/12.21.—2.000

Forwarded to the Government Secretary.

Date 21<sup>st</sup> March 1923.



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Pencial Writing

Samari  
Feb 1923

To the Resident Magistrate Office, Daru.

Dear Sir.

My Father came from Daru the last three weeks ago. & we had a trouble between us & he sent me to Samari but I didn't go I went to stay at the Sandbank where I am staying yet. please I am asking you to help me.

I am Familyed & I want to go with the boy who Familyed me but my Father don't want to let me go. Father doesn't know I am in that state. please will you change the affair with my Father.

Please will you answer my letter.

I am dear Sir

yours

Antonia Pottier



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" 7  
" "

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## REPORT OF A PATROL TO SAMARI(KIWAI IS) FROM 22nd March to 22d March 1911.

Personnel. Mr A.C.Rentoul A.R.M.W.D and A.C.OURI.

Object. To investigate a request from Miss Antonia Pothier of Samari(Kiwi Is) that she be protected in possible trouble with her father M.Louis Pothier of Samari Plantation.

21/3/21 (Wednesday). Letter received by the Resident Magistrate W.D from Miss Antonia Pothier (half-cast) of Kiwi Island intimating that she has run away from her father's house, that she was staying with natives nearby, also that she was enroute to a native of SAMARI village, and asking that arrangements be made to interview with her father on her behalf.

22/3/21 (Thursday). Under instructions from the R.M. W.D I left Daru at 7.45 a.m. on cutter "DAWA" accompanied by Mr LEWIS, Engineer, who being a very old friend of Pothier's had requested to be allowed to break the bad news to him. Passed MTKI Island at 8 p.m. against wind and tide and reached SAGUANE anchorage at 3.30 p.m. Landed and proceeded along the beach to the plantation of Louis Pothier, and at Lewis's request I waited under the trees while he went inside and broke the news to the old man in private. Afterwards I interviewed POTHIER, and although it was all a great shock to him, he having for years aimed to make his daughter independent, he had decided to take the matter philosophically. He gave me his assurance that no harm would come either to the girl or boy - NAWARI of Samari. "I am an old man now" he said "I do not want to die in Gaoli" He then showed me over the house and on entering his daughter's room, pointed in his dramatic French way to the bed remarking "Her bed - it is waiting for her." He is quite agreeable to the girl returning when she feels inclined, but to the question of marriage he turns a deaf ear.

Meanwhile Laff had interviewed the girl who was suffering from Mysore fever. She was relieved that her father had taken it so well, and promised to return home when matters had cooled down. The boy NAWARI is at SAMARI village with his people. Miss Pothier is 19½ years of age.

Having satisfied myself that there will be no breach of the peace over the matter, I returned to SAGUANE(V.C.NAHUG. Pop 141 houses) and found it clean and in good order. The young nuts

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(Thursday 22 March (Contd.).

seeds sown to be planted on 15/3/22 are doing well, and the ground is not being encroached upon by the sea at this point, but is rather increasing. Returned to "DEER" at 5.30 p.m. and against wind and tide proceeded to ALBU reaching there a quarter after midnight.

Friday 23 March 1922.

Lay down at 6.15 a.m. in heavy weather & torn down. Made track down at 8.15 and for three hours adjustments had to be effected by Mr. Buffet so we could get under way again. Left port West end at 11.30, and anchored there overnight at 7.30 P.M.

Dated  
23/3/22.

A.C. BROWN & SONS LTD., Engineers & Builders.



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## 17 PATROL REPORT.

[G.P. 67.]

STATION NUMBER.

17 1922/3.

B a r u W.D. STATION.

REPORT OF A PATROL made by Mr. A.G. Bentoul A.M.C. W.D. to the borders of the NORTHERN & MR. P. G. S. DIVISIONS for the purpose of (BAM, GAMA & TURAMA Rivers). Inquiring into a number of disturbances on the Benue R., and to arrest certain of the DORICHO tribe, alleged to have lately murdered and eaten eleven natives of HARAGO (MORIGIO Is) D.B. Left Station on 31/3/22 Returned to Station on 20/4/22.

Number of Carriers employed 18 to 22 Number of Police taken 16

Name of Vessel used and of Officer in Charge A.K. "RIVANT" A.G. Bentoul I./C.

Villages visited As per list enclosed.

(1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station. 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.

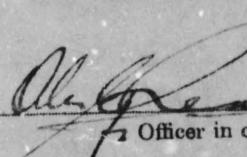
(4) The space below is not to be written in.

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

2242/12.21.—2.000.

Forwarded to the Government Secretary.

Date April 1922.

  
A.G. Bentoul W.D.  
Officer in charge of station.

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Daya-Nestern Division Patrol Report No 17 1922/3.

List of Villages Visited.

Name.	V.C.	Houm S.	Population.
IPISSA	AWATI	11	425
MAIPARI	AKUVA	1(long)	222
DAMARATAM	MAKABI	7(medium)	15
GADAR-I (Derione)	Hil.	5(medium)	Deserted.
POIMEA (Poimea)	Hil.	5(medium)	150
MOMOKI (Derione)	Hil.	1(long)	300(approx).
KARAKA (Derione)	Hil.	3(medium)	200(approx).
BUNIKI	HODOI	21(small)	
PERUPIRU	HODOI	1(long) & 5 small.	80(approx).
TORABIKA	HODAI	150(approx).	
WAKAU	MAINA	5(small)	60
SOMERKI	Hil.	1(long) & 3 small.	50
MIRUA	Hil.	1(long)	50
GORBAI	KOMIRA	1(long)	80
WADODA	BAITA Deed.	2 small	60
GOROMOKORIMO	KAMUSU	1(long)	149
DAHIROKORIMO	ERATO	2(long)	81
			192

also

NAMAI  
DOPIMA  
DADEBI  
HARAGO

Balta Division

Prisoners convicted & sent Daru - 53

Distance travelled by "NIVANI"  
by sail & engine.

400 miles.

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REPORT OF A PATROL TO THE BORDERS OF THE WESTERN & DELTA DIVISIONS  
(BAMU, GAMA & TURAMA RIVERS) by Mr A.C.Rentoul A.R.M.W.D. and  
Mr H.L.Saunders P.O. D.D.

Object:- To enquire into a number of disturbances in the Bamu R. and to arrest certain of the DORITMO tribe who had lately murdered and eaten eleven natives of HARAGO(MORIGIO Island) D.D. and to make general inspection. Under instructions from R.M. W.D.

Personnel:- Mr A.C.Rentoul A.R.M.W.D.i/c, Mr P.O.Saunders, Sgt GEGERA and 13 members of the Darn D detachment A.R.C.

31/3/23. Left Darn 4 p.m. on "NIVANI" with Cpl. UNREKABA, S.A.Gs., V.C.PARADI of Parana and one time exiled prisoner for Torabina. Anchored TORA PASS until 7.30. Proceeded. At midnight in thunderstorm, continuous lightning, and heavy rain decided to anchor off Mibu Is. Great quantities of floating timber after N.W. gale.

1/4/23. Left MIBU 6.30 a.m. with tide. Arrived IPISIA 1.15 & anchored awaiting turn of exceptional tide. Held C.N.M. Two prisoners sent to Darn. Proceeded 4 p.m. reaching DAMARATAM(Wabuda Is) 10.30 pm. Plantation planted to limit. No good ground in vicinity.

2/4/23. Left MAIPANI 6.15 a.m. Passed Bell Point 5 pm. Anchored off NAMAI(Gearabari Is) 8.30 pm after a rough passage.

3/4/23. Left NAMAI 5.30 am. Proceeded up stream reaching KIKORI Station at 11 a.m. R.H. very kindly placed Mr P.O.Saunders & police at my disposal. Gladly accepted Mr Saunders assistance, but considered had sufficient A.Gs already. Engines of "NIVANI" overhauled.

4/4/23. Engine overhaul proceeding. Obtaining copies of maps and local information. Left Kikori at 2.45 p.m. with Mr P.O.Saunders and Cpl. PATOA added to party. Reached DOPIMA at 9.15 p.m and anchored. In consultation with R.H. had agreed that the HARIGO(MORIGIO Is) D.D. trouble would have to be adjusted before proceeding with the Western Division side of the TURAMA.

5/4/23. Leaving word with all V.Gs to inform Sgt GEGERA & balance of police from Darn coming by whaleboat to follow on to HARAGO, sailed at 7.30 a.m. Went ashore at DADENBI(MORIGIO Island) and interviewed relatives of those who had been murdered by the DORITMOS. On learning that HARAGO people would probably take to the swamp at sight of

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5/4/23 (Contd)

"NIVANI" despatched large canoe with 23 DADMBI paddlers to inform HARAGO people that we wanted to talk to them about the DORIOMO murders. In spite of this protestation HARAGO people fled to the swamp on our arrival at 12.30 p.m., police were however hurried ashore, and we found eleven men had been prevented stampeding by our friends the DADMBI. People told us they had never seen a vessel of the size of the "NIVANI" before. In evening had long interview with an old man, who informed me of the names of several HARAGO people implicated in the "pay back" murders of the DORIOMO.

5/4/23. Necessary witnesses having been secured decided to proceed to another HARAGO village further to the South, but these people also disappeared on our arrival closely followed by the DADMBI natives who encouraged them to return. By the afternoon we had secured two of the principals in the Doriomo murders and several eye-witnesses, but at last our precarious position in the River forced us to abandon the search. Only one man is now at large, two other principals being already in Kikori Gaol. Sent prisoners and witnesses to Kikori in charge of Cpl. PATOA. Crossed over to the W bank of Turama and acting on information received soon identified the village where the massacre of eleven natives had occurred.

Landing with Mr Saunders found the village deserted. Made a careful inspection with police and discovered four sets of human bones. Inside one dubu a cannibal feast had evidently taken place judging by the grouped arrangements of various bones, which the police pointed out to me, e.g. thigh bone still having portion of cooked flesh adhering. After consultation came to the conclusion that our objective lay somewhere between the TURAMA & the GAMA probably in one of the numerous swampy creeks lying between. Rounded Bell Ft in heavy swell, and anchored just inside the Gama bar at dusk.

5/4/23. Up anchor at 9 a.m. and proceeded slowly up GAMA keeping a bright look out for signs of life. At 9.45 after passing numerous empty shelters on E bank came on a large village, with whom we eventually succeeded in getting in touch. These people it appeared belonged to the POIMAA tribe, a nomadic people occupying this sago making village only temporarily. Learnt from one boy who had once been employed at Fairfax Harbor that they are true Gama River

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7/4/23 (Cont'd).

people and do not come out on the TURAMA, whereas the DORIOMO are more nomadic, and after committing a crime, it is their fashion to abandon any smaller village on the TURAMA and fall back on their main village which I nowgathered was somewhere up the WAIWE Creek. The POIMEA had themselves been raided by the DORIOMO and were by no means well disposed towards them, but they agreed to pilot us in two canoes, which would also be useful in making a rapid landing when necessary, and with these lashed to the "NIVANI" we reached WAIWE Creek to the N.E about 11 a.m.

At mid-day after passing two bends, and about half way to the TURAMA there suddenly came into view a large "long house" approximately 700 feet in length with three women's houses in the background. The Creek was about 40 yds wide at this spot. Village apparently full of people. It soon became evident that friendly overtures would be useless. Numbers of people were removing their property to the swamps, while a few mounted the fighting platform. It was necessary to get in touch before all were on the run, so landing quickly with police we approached through the heavy mud. Surroundings were then inspected & police sent out in various directions. From an inspection of the "long house" it was evident that the flight had been hurried. Two white skulls in baskets & a red skull on a pole indicated that a MUGURT ceremony had been in progress. The most astonishing evidence of the hurriedness of the flight lay in the presence of two tiny children in a house compartment. Four more children were present brought in, and to add to our concern a policeman found an infant hidden in the V of a sago palm. Mr Saunders kindly came to the rescue and organised a kind of "creche" in a corner of the women's house, where they were well looked after, until we had apprehended two native women who soon took this burden off our shoulders. By 5 p.m. after a long and arduous search in bottomless country, we had apprehended nine of the principals of the Horigie massacre also found that two had died some time back. The behaviour of the police was exemplary & in spite of many difficulties & opposition a casualty occurred on either side. An extraordinary number of fighting arrows were confiscated & burnt in front of the Dubu. These people should not soon forget the lesson

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7/4/23. given them, and on the return of the prisoners later on an opportunity may be found of making good friends with them once and for all.

8/4/23. Proceeded up Gama River and approached KAPEKE another Doriemo village composed of 21 small "long houses" but not a soul was left except an old man sleeping in a distant house, who fled at our approach. These people had evidently been warned of our coming by fugitives from MOMOKI the night before, as every portion of their belongings had been removed. Left some tobacco in a house as a peace offering. Anchored for night off POIEMA and sent Police & prisoners ashore. Collected anthropological notes from these people who candidly admit that they are cannibals. Ascertained that the PIRUPIRU(Ramu R) people had broken up their village and were spread along the creeks between the Gama and Beant. Picked out a suitable man with the idea of recommending him to the R.M as a V.C. Such an appointment might do good in this district, as there is not a single V.C in the Gama or W side of Tarama.

9/4/23. Left POIEMA at 5.30 a.m. & crossed out safely in 2 fathoms. The Gama is unapproachable in S.E season on account of sea breaking on clay shelf just outside, so we were fortunate to go in and out safely. At noon met seven canoes full of PIRU PIRU people who paddled ashore at our approach, and we were unable to get in touch on account of sand banks. Reached PIRU PIRU coastal village and found it deserted. Inspected coco-nuts and surroundings. Proceeded to BUNIKI entered Creek and anchored for night. Inspected long house, and ordered necessary repairs. Gathered that the troubles between the BUNIKI and PIRUPIRU are the usual "pay-back" affairs inseparable from life in this district. It seems strange however that one V.C. should have been placed in joint control of two villages or tribes so bitterly opposed as these people have long been. Shall recommend appointment of new V.C for PIRUPIRU when contact is obtained.

10/4/23. Pouring rain. Left "HIVANI" in canoes accompanied by Mr P.O. Saunders to look for the PIRUPIRUS. Creek bearing N.E for two hours, then turned off to N up a small stream six feet wide, and found our friends had got through before us, felled a huge tree, and constructed a barricade of strong branches. Obstacles removed and good progress made though swampy, but canoe had to be

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10/4/23 (Contd.).

occasionally ~~the~~ lifted bodily over obstacles. Reached PIRUPIRU main village at 12.30. One long house approximately 600 feet absolutely deserted, footmarks and canoe marks showed where they had fled up a Creek leading to the Game, and the S.E made it impossible to take "NIVANI" back there. This discovery was interesting however, as it proved that the GAMA could now be reached even in the worst S.E. weather, if not by a whaleboat at least by canoe.

Returned to "NIVANI" and found two canoes from TORABINA waiting to see Government. In one of these canoes we found a man wanted for wife stealing & manslaughter. Crossed over to TORABINA & anchored in evening, went ashore at 4 p.m., and held C.M.H.

11/4/23.

At TORABINA all morning holding C.M.H.(11 cases). Left at 4.30 and proceeded up river reaching WAKAU at 6.20 p.m. Anchored in Creek sending all prisoners and police to camp ashore.

12/4/23.

Inspected WAKAU village situated on bad site at head of shallow Creek, and granted their request that they should be allowed to remove to ground belonging to them nearer the coast. Reached SOGERI village at 10.30 a.m. - deserted, but ascertained that these people were now living in vicinity of SISIAMI. Reached MIRUA at noon, and held C.M.H ashore. A new village is being constructed & on completion the present site will be deserted. Purchased sago for police and carriers. All these villages seem to be continually changing their sites, especially after any trouble has occurred. Secured a witness who had been speared by a native of Bina. Reached OROPALI at dusk.

13/4/23.

Held C.M.H & arrested two men for wounding. This village has given some trouble in the past, but the imprisonment of a dozen leading spirits at Daru has done a lot of good. Made good friends with these people. Went on to TORABINA sent prisoners ashore out of incessant rain, and engaged completing cases all afternoon. Purchased sago for prisoners & police.

14/4/23.

Whaleboat with Sgt GRIGERA, 4 A.Cs and 16 prisoners left for Daru at 6.30 a.m. Left in "NIVANI" for Boarabari to return Mr Saunders and witnesses to his Division. This officer's assistance and company

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14/4/23(Contd). in these dreary sage swamps were very much appreciated and I am indebted to the R.M. D.D. for allowing Mr. Saunders to co-operate with me. Blowing strong S.E. with rain squalls. Reached GOARABARI(DOIMA) at 7.30 p.m.

15/4/23 (Sunday). Still raining heavily. Canoe but no paddlers available at Gearabari. After a search sailed for KIKORI at 7.30 reaching position 4.30 p.m. Stayed an hour and returned down stream anchoring for night at 7.30 p.m.

16/4/23. Left anchorage 5.30 a.m. Passed through GOARABARI passage 10.30 "NIVANI" rolling heavily. Reached MAIPAKI(V.C. AKUNA. 1 long house Pop 288). at dusk. L/Cpl UMBEGABA collapsed after leaving Gearabari this morning. Receiving proper attention. First glimpse of man for ten days.

17/4/23. Held C.N.M at MAIPAKI. Bought one ton sage for Police and prisoners. Sent all police ashore & gave "NIVANI" good cleaning. Consider V.C. AKUNA far too old and decrepit for the position now. Am recommending successor. Village in good order with exception of quantities of drift wood, which I ordered burnt.

18/4/23. Arrived at KAJODA 7.30 a.m. V.C. deceased. Recommending succeeded. One long house in fair order. Held C.N.M. Ordered two latrines to be erected for experimental purposes. Passed on to ORONOKORIMO (one double long house) in good order, and several ornamental trees planted, but some stagnant water requires draining. Ordered erection of latrines, and also pig proof fence. Arrived at DAMORIKORIMO (V.C. ERATO-1 long house). A new long house is in course of erection and badly needed. Went ashore 2 p.m. and held C.N.M all afternoon. Ordered general cleaning up and erection of pig proof fence.

Have informed all villages visited of the prize offered by Government for best kept plantation. Condition L/Cpl UMBEGABA causing me much anxiety. Had him transferred from stuffy hold to cabin floor, where he is easier.

19/4/23. Left DAMORIKORIMO at 6.30 a.m. in heavy rain, and to take advantage of big tide took N.W route around Kiwi Island. Rounded Kiwi at 11.10 p.m. Ran into heavy weather and with such a big crowd on deck was glad to anchor behind MIBU at 8.15 p.m. where I found the "KARAWIA" had been sheltering two days.

20/4/23. Obtained some onions and corn flour from Mrs Cowling for

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20/4/23 (Contd).

L/Cpl UMBEGARA, who is still very ill. Sailed at 8 a.m for Daru directed  
with 33 Prisoners, 10 A.Cs & servants making 50 all told.

Arrived at Daru after another stormy passage at 3.30 p.m.

*Alexander*  
S.S.T Resident Magistrate W.D.

Daru,  
23/4/23.

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20/4/23 (Contd.).

L/Cpl UMBEGABA, who is still very ill. Sailed at 8 a.m. for Daru direct.  
with 35 Prisoners, 10 A.Gs & servants making 51 all told.

Arrived at Daru after another stormy passage at 3.30 p.m.

*Alexander*

First Resident Magistrate W.D.

Daru,

23/4/23.

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## Notes on the People Inhabiting the District between the GAMA & TURAMA Rivers.

### GENERAL.

The people lying between the Gama and Turama Rivers may be divided into two main tribes. That of the KIA BAKEA ARUBI as shown on large Divisional map are really the DORIOMO tribe, while the peninsula near Bell Point is occupied by the POIMA tribe. Both those tribes are rather superior physically to the average sago swimmers, a fact probably due to the "extras" which they obtain in quantities of crabs and shell fish in these streams. Due to the undoubted fact that they are frequent participants in feasts, the danger of obtaining victims no doubt insures the survival of the fittest specimens of the tribe.

Although these two tribes have ceased to be enemies, there is little love lost between them. The DORIOMOS' activities against the Delta Division natives like the tribes of MAABO and MORIGIO in the Turama River. As the latter are looking canoe people, reprisals are naturally the "pay back" raids occur from time to time, and I do not know which side deserves much sympathy.

These people live in the "long house" system having a strong permanent village at some strategic point probably up one of the innumerable creeks, while many smaller villages are created for sago making, canoe making and other purposes. Their canoes are fine single canoes similar to those on the Turama, sometimes as many as 25 men paddling upright at the same time. So far as their cannibalism goes there seems to be little restriction in the eating of human remains, everyone even little children being allowed to participate. Arms and legs are the best portions in their opinion, while the finger and toe phalanges are looked upon as tasty morsels. Private parts are dried in the smoke of the ceiling, and used as a tonic for both sexes, special dogs sometimes receive this tonic, which is supposed to make them keen in their sexual for pigs. Generally they are not at all a forbidding looking people, their hair being worn in short ringlets cut short back from the brow. Their bodies are adorned with the usual cane harness, while a strip of native cloth or shell shield is worn in front. Many of the males are however quite naked, while the women's sparse strip of fibre bound around the waist and drawn between the legs. Their customs are I am told the same as those of the original Famu tribes, but the following notes

Torn Page(s)

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may be of interest.

## MARRIAGE.

A large dance is organised to celebrate a marriage, usually half a dozen couples being married at the same time. After final payment has been made and gifts exchanged the marriages are consummated, not by the actual husbands but by the eldest brother of each bride-groom who carries out the privilege quite openly in the long house, after that all the chief friends of the bride-groom may participate, and it may not be until the following afternoon that the principals are actually united. Polygamy is the rule, the nine natives questioned on this matter representing no less than 21 wives.

## DEATH.

The body of a male deceased is placed on a wooden platform some distance from the village, where the widow sits and keeps it company for as many as ten months. The head is afterwards salved, cleaned and placed in a special carrying basket, taking its place when decorations are required say for a Huguru ceremony. The head of ceremony is however stained terra-cotta with clay probably containing an oxide. It is then attached to a pole, decorated with grass streamers, and is carried by women chiefly when a dance is in progress, the skull being slapped with the hand in time with the drums. The dance is called (KAMARO).

## INITIATION.

In addition to the ordinary mysteries of the HUGURU there is also a practise in this district of knocking out one or two teeth, usually from the side of the upper jaw. This it was explained to me both causes a man to look fierce and to feel fierce. The latter statement I can easily believe, as the teeth are actually gouged out. There is great variation in the practise however, as I found quite young boys with teeth missing, and very old men with teeth intact. This was explained however by bays being operated upon before they had lost all their first teeth, the gaps being ultimately replaced by the adult teeth seen in the old men.

## LANGUAGE.

The vocabulary secured on this occasion shows that their language is made up of a majority of words originally true Kiwai, with a mixture of GOARABARI, and also a percentage of entirely new words. A KIWAI has however no difficulty in conversing with these people.

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G.P. 67.

## PATROL REPORT.

STATION NUMBER.

18 1923

Daru W.D.

STATION.

REPORT OF A PATROL made by Mr A.C. Renteoul A.R.M. W.D. to  
Fly River Esuary for the purpose of  
Buying sago, collecting Tax 1922/3 and making general Inspection.

Left Station on \_\_\_\_\_ Returned to Station on \_\_\_\_\_

Number of Carriers employed Nil. Number of Police taken 5.

Name of Vessel used and of Officer in Charge A.C. Renteoul 1/c "A.K. NIVANT."

Villages visited As per list.

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station. 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.

2242/12.21—2,000.

Forwarded to the Government Secretary.

Date 4th June 1923.

*Molahaen*  
R.M.W.D.  
Officer in charge of station.

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FLY RIVER Estuary Patrol 22/5/23.

List of Villages Visited, & Village Constables.

Name of Village.	Houses	Population.	V.C.
SAGERA	1 Long House.	129	SEBEGI.
DAMERA	1 long House.	103	GIDANA.
WARIABADORA	2 long houses.	159	DEMAGO Deed.
BORA	1 long house.	290	IDIA.
PAGONA	1 long house.	73	DOWERE.
DOMORI	2 long houses.	186	SIVE.
BARAMUBA	1 long house.	120	SOSOME.
ZINIO	1 long house.	136	MEURA.
WEDEHILAMU	1 long house.	73	AGAI.
MADAMI	1 long house.	171	SAUWIRI.
KOABU	1 long house.	161	KUMUA.
BUDAGIDO (SUMAI)	Model village	328	TA-IPI.

Prisoners brought in ----- 26.

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## REPORT OF A PATROL TO FLY RIVER ESTUARY from 22nd May to 30th May 1923.

Personnel. Mr A.C.Rentoul A.R.M. W.D. Cpl BOKIMA & 4 A.Gs.

Objects. To purchase sago for Daru Gaol, to collect Taxes, and to make general inspection.

22/5/23 Tuesday. Left Daru at 12.30 p.m. in A.K."NIVANI" with 5 Police and 24 time expired prisoners aboard. Reached TORA PASS at 4.30 p.m. Tide neap and irregular. Made two attempts to cross, but not until 3 a.m. was passage accomplished. Anchored inside in pitch dark until daylight.

23/5/23 Wednesday. Taking advantage of incoming tide took South Entrance Channel past Mibu - this would enable me to order sago at West bank villages before proceeding to SAGERA to return prisoners, and obviate necessity of waiting two days at each village on return. Reached WEDERIHIAMU at 4.30 p.m. Instructed people to commence sago making, and also sent messengers to MADAMI & KOABU with same object. Proceeded to MADAMI and anchored for night at 6 p.m. Sent A.C.SARUA to Baramura his village, and also to TIRIO, to tell people to have sago ready for me on return.

24/5/23 Thursday. Sailed at 6 a.m. Called off BORA 9.15 a.m. and ordered sago. Reached SAGERA(1 long house) at 3.30 p.m. and anchored inside Creek. Landed all time expired prisoners. Attempted to collect Tax but was met by a procession headed by an individual carrying an enamel plate on which were various small piles of silver amounting in all to 23/-. This the spokesmen assured me represented the whole funds of the village, as there had been little chance of recruiting of late owing to copra depression, and no market for any produce they might make. I think these people and also all the East bank villages as far as DOHMORI(except BORA) have a good case for exemption from the 1922/3 Tax. No doubt with renewed business in recruiting the plight of these people will improve.

25/5/23 Friday. In view of uncertainty of plentiful food supply at Daru decided to leave lower Eastern bank defaulters until forthcoming patrol to Bamu and Aramia. Sailed at 7.30 a.m. with wind and tide. Landed at DAMERA(1 long house) a well arranged village in good order, but found people away at sago depot. Proceeded and landed further North at this place at 10.30 a.m. People unable to pay Tax for same reason as those at SAGERA. Arrested three men who had not paid for two years leaving remained until return from Bamu patrol. Went on to

MARIAB DORA

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-- (2) --

25/5/23 Friday (Contd).

WARIABADORA (2 small "long houses") & found V.C. DEMAGO had been killed by a pig. Chose one WAUBI as successor. Village in fair order. 110 not planted this year. Purchased sago. Went on to BORA (1 long house), new house completed, and population now concentrated instead of being spread out along coast. Intended to remain for night, but whale holding off. Cries were heard, and saw "NIVANI" driving astern in sudden heavy rain and tide. Regained ship, and decided would have to cross to other side of Fly (about 14 miles) for safer anchorage. Weathered SUROGI point with difficulty and anchored off WEDERIAHIANU at 10.30 p.m. in the dark. Appears that May is the worst month of the year to the Fly.

26/5/23 Saturday. Collected Tax at WEDERIAHIANU (1 long house) no default.

These people have made a nice new village since my last visit, and

with ornamental shrubs and well cleared it looks very well. P seed of

BARALURA (V.C SOSOME - 1 long house) reaching there at 11.30 a.m. This

is also now a fine village with a new and strong wall.

reconciled to Government visits now. Rice present

about six inches but failed after that. Ground too hard.

Arrived at TIRIO (V.C METRA - 1 long house) at 1.30 p.m. Village clean

and cleaned in anticipation of our arrival. Rice also

Village looking well. Latrines to be erected immediately. Anchored off

WEDERI at 5.30 p.m.

27/5/23 Engine cleaning, overhauling ship and washing clothes. Sunday.

28/5/23 Crossed over to DAUMORI and anchored 12.30 p.m. Village clean

and long house in good repair. Majority people away in fishing village

river. Collected Tax - 17 defaulters. No money in village. Rice not

planted since last inspection, but energy has been put into rice

new round. Rice planted last year was a failure. Ordered road work

from village to new plantation to East of Island.

Passed on to PAGONA (2 small "long houses"). People unable to

decided not to make further prisoners until arrangements could be made

for their transport. Village in poor condition, but gardens good. New

house to be erected. A lazy people who require stirring up. Held Court

and convicted two men. Anchored off WEDERIAHIANU at 7.15 p.m.

29/5/23 Tuesday. Purchased sago from TIRIO, WEDERIAHIANU, KOABU &

having loaded forepeak & cabin partly could not carry more with

men so well. Left WEDERIAHIANU at 7 a.m. Went on to TIRIO

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- (3). -

KOTIHO arriving there at noon. The bald clearing around this village has now been covered with grass, and with a few ornamental trees the village looks well indeed. No Tax defaulters. Plenty of sago here. Went on to BUDAGIDO(SUMAI) arriving there at 4 p.m. Village now clean, and looking well. A small jetty is under construction and this will vastly improve the landing facilities at this model village. Great difficulty in collecting Tax here, but eventually with one or two exceptions everybody managed to borrow the necessary funds. Settled various domestic problems out of Court. Sent prisoners ashore for night. About 9 p.m. a deputat' asked whether they could commence dancing until daylight, but went ashore to decide. I found that the people had taken the full responsibility of looking after the 32 prisoners for the night, being anxious that none should escape, they had induced t to seat them in a circle in the middle of the village, and population had "ringed" them by a larger circle, and proposed to spend the whole night in this fashion, singing songs, and giving exhibition dances to pass the time away. This was the real reason for them asking could they "dance" all night.

30/5/23 Sailed at 6 a.m. for MIBU, engine sparking badly. At tide turn big wave flooded exhaust and valves, and had to beat back to anchorage under a jib and staysail. Engine took some time to dry out, and at 10 p.m. great squall from East sent the "Nivani" astern for half a mile with two anchors down on hard bottom. Sailed again at 2 a.m. but failed to make MIBU against heavy tide and wind, and anchored until turn. Tried again and reached TORA PASS at 3 p.m. after great difficulty. Waited until turn of tide and got through Pass in heavy weather at 6 p.m. reaching Daru after trying passage at 9 p.m. with all prisoners and personnel complete.

*Alfred Read*

Assistant Resident Magistrate W.D.

Daru,  
1st June 1923.

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[G.P. 59.

## PATROL REPORT.

STATION NUMBER.

19 1922/3.

Date STATION.

REPORT OF A PATROL made by Mr A.C. Renteal A.R.M. W.D. to  
DIRIMU PLANTATION via KUNLAI. for the purpose of  
General inspection.

Left Station on 7/6/23 Returned to Station on 9/6/23

Number of Carriers employed Hi. Number of Police taken 8

Name of Vessel used and of Officer in Charge District whaleboat.

Villages visited KUMINI, TURITURI, USERI and DIRIMU.

for Map vide Patrol Report No 9 of 1922/3. W.D.

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station. 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.
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- (5) The cost of the patrol must be shown within, in the space provided.

2249/12.21.—2,000.

Forwarded to the Government Secretary.

Date 18 June 1923.

*ER. de laun* S.A. W.D.  
Officer in charge of station.

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Articles	Quantity taken on Patrol.	QUANTITIES ISSUED AND VALUE.					Returned.	Remarks.
		Police.	Carriers.	Others.	Total Used.	Government Cost.		
Rice	40 lb 28	.	.	28	28	2 7 . 12		
Biscuits								
Meat								
Sugar	<b>Unexpended portion of weeks ration carried.</b>							
Tea								
Soap								
Tobacco	6 lb		2 lb	2	7	6		To V.Cs & people for firewood, messages, loading boat &c.
Matches								
Kerosene	1 gal					1 6		
Tents	1						1	
Flies	1						1	
Lamps	2						2	
Buckets	1						1	
Kerosene Cans	1						1	
Knives & Sheaths								
Knives, 18in.								
Knives, other								
Belts								
Pouches								
Print								
Twili								
Fandkerchiefs								
Beads								
Mirrors								
Axes								
Half Axes								
Tomahawks								

. 16 .

NOTE.—When an article such as a tent is issued, but is not required for future use, the value should not be entered.

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## REPORT OF A PATROL TO THE FLY & RIVER DISTRICTS BY J. A. G. Montoue Acting Resident Magistrate, S.P.

### Objects.

1. General Inspection.
2. Returning 27 time expired prisoners to their homes.
3. Purchase of sago for Dark Geol.
4. Obtaining witnesses in re alleged impersonation by  
A.C.G.M.A.

16/5/24. Left Dark roads in A.C.G.M.A. accompanied by

Sgt. LINDEN and six A.H.Cs. weather fine, light S.E.

Reached 20th Lass at 10 a.m. meeting Fly battery not

yellow, turbid flood tide running out - abnormal owing

to heavy rainfalls lately experienced. Sledo smallish

point with some difficulty & meeting strong incoming tide

at 6 p.m. had to run on benzine alone to clear this

dangerous point before dark. In conformity with recent

instructions against running in rivers at night, anchored

at 4.15 a.m. for the night at 7.30 p.m. Windows and oil

camped shore.

17/5/24. Inspected L. ISLA (V.C. M.A. - 11 houses) and VONALU

(V.C. M.A. - 5 houses) and found both have been considerably

improved since my last visit. Both the people of L. ISLA

and those of VONALU are completely rebuilding their

villages on a new line fixed for them in December last,

also the people of VONALU have resurfaced their village

with good results. This improvement is particularly

gratifying in the case of L. ISLA & VONALU, from which

for long have been the ugliest drecklings on New Ireland.

Much credit is due to Mr. ASKEW CRIDDLE for his efforts

in this direction.

Passed over to LAMPA Island and visited KOMA (V.C. M.A. - 1 line & 10 houses). This village

has been awarded the prize of prize for being the most

improved village in the division for the year, but is

in my opinion not the best village by any means. Paid out

the sum of five pounds to the unoccupied people.

Inspected V. L. and found long growth after heavy

rains - trees all cut out and cleaned up.

Held trial and convicted four men for causing a

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## REPORT OF A PATROL TO DIRIMU PLANTATION VI. KUNINI, TURITURI AND USARI from 7th June to 9th June 1922.

7th June 1922.

Left Durn in District Whalibout with Cpl BOKIMA and 7 A.C.S. at 7 p.m. At 9 p.m. whalibout, which had been out of the water for some days was found to be leaking badly, so went ashore and found small Creek in the mangroves, where whalibout was anchored in deep water, and allowed to "soak" for the night.

8th June 1922.

Proceeded at 8 a.m. in stiff South Easterly and reached KUNINI (model village Pop. 92) at 6 a.m. Found all people away at USARI obtaining milki to celebrate the death of V.C. BIRERI. Account - No carriers available, so leaving A.G. MARIA and YAGIRA to look after whalibout, proceeded across country to the Bimaturi River. The country does not lend itself to the formation of a track, and last heavy rains had turned the whole place into a hopeless morass in many places waist deep. Reached the River at noon, crossed on bamboo rafts and after crossing another swamp reached USARI village and inspected their cement Plantation. The trees look well, but the great growth of grass after the last unknown will have to be cleared, around the trees at any rate. Reached DUNINI village, and found the creation of the new model village well under way. Went on to Dirimu Plantation and found everything satisfactory. Witnessed payments to local natives for drainage work carried out on the Plantation. Obtained a dinghy and rowed down river to a point behind Kunini gardens. Landed and passed through Kunini Plantation. Trees looking well, but heavy growth requires attention. Left instructions for clearing same. Reached Kunini at 7 p.m. Found people not yet returned. Visited TURITURI (V.C. BAIKA, - Pop 245- model village). Men all away at reef. Village clean and quite satisfactory. Not having sufficient people to haul whalibout out of water, had an anxious time all night watching whalibout as tide drove in with heavy South East wind.

9th June 1922. Left Dunini at 6.30 a.m. Tacking all day against S.E head wind. Reached Durn at 5.30 p.m. with personnel all well.

*Alex. Kenne*  
Assistant Resident Magistrate.

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## PATROL REPORT.

[G.P. 52]

STATION NUMBER.

20 1922/3

Daru W D/ STATION.

REPORT OF A PATROL made by A.R.Ms Rentoul and Cridland to  
the Bamu River, Aramia River & Fly River Estuary for the purpose of  
carrying out duties as detailed

Left Station on 12th June 1923 Returned to Station on 5th July 1923

Number of Carriers employed 11. Number of Police taken 10.

Name of Vessel used and of Officer in Charge A.K. "NIVAFI" A.C. Rentoul.

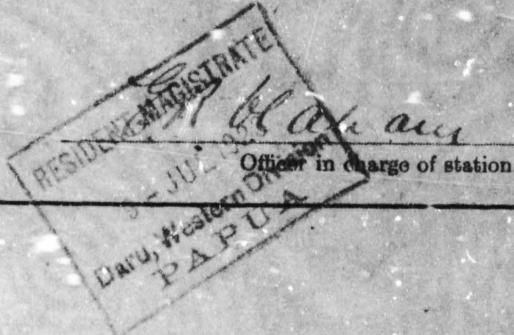
Villages visited as per list enclosed.

- (1) A sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station. 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.
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- (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.
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- (5) The cost of the patrol must be shown within, in the space provided.

192/1923-2.000

Forwarded to the Government Secretary.

Date 9th July 1923.



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Articles.	Quantity taken on Patrol.	QUANTITIES ISSUED AND VALUE.					Returned.	Remarks.
		Police.	Carriers.	Others.	Total Used.	Government Cost.		
Rice	10 Mots	6	1	2	9	3 9 4	1	
Biscuits	50 lbs	50			50	.16 8		
Meat	1 c/s				1 c/s	2		
Sugar	1 bag				1 bag	6 9	1 bag	
Tea	Tin				Tin			
Soap	10 bars				10 bars	6 3		
Tobacco	43	6 lbs			29 lbs	4 18 8	2	Machine frags, Don't
Matches	1 bag				1 bag	2 2		1100 Recruits, V.Cs
Kerosene	1 tin				1 tin	8 11		Compensation for lost at 5 A.M. 8 11
Tents	1						4	
Flies	1						1	
Lamps	2						2	
Buckets	1						1	
Kerosene Cans	1						1	
Knives & Sheaths	5				5	15 -	14	
Knives, 18in.								
Knives, other								
Belts	5				5	8 9	NIL	
Pouches	5				5	4 2	NIL	
Print	1 Bob				1 Bob	5	4 18	
Twill								
Handkerchiefs								
Beads								
Mirrors								
Axes								
Half Axes								
Tomahawks								
Sabres	5				5	1 2 6		
Turkey Holes	1 Bob				1 Bob	8		Buyout
TOTAL £							14 15 3	

NOTE.—When an article such as a tent is issued, but is returned for future use, the value should not be entered.

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PATROL No 20 1922/3.

LIST OF VILLAGES VISITED ON PATROL.

<u>Village.</u>	<u>V.C.</u>	<u>Population.</u>	<u>District.</u>
OROMOJAPU	SANIGIGI	Pop. 161	Kiwai Is.
IPISEA	AWATI	424	Kiwai Is.
DAWAKATAM	MAKABI	303	Wabuda Is.
DAMIROHOROMO	ARATO	182	Bamu(lower)
IBO (Sago Depot)	-o-	Shifting	-do-
OROPAI	WAIOBI	60 x	-do-
NUNIKI	BAIKO	50 x	-do-
TORABINA	MODAI	40x	-do-
MIRIWA	GIGADI	50 x	Bamu(Upper)
PIRIQUAI	) Amalgamat	Nil.	WANOI R.
GAGORA	) -ed.	100 x	
I-OA	Nil.	40 x	Bamu(Upper) R.
BIMARAMI	DCDI	50 x	Aramia R.
KURIA	Nil.	50	-do-
SINL-JANAMU	Nil.	30 x	-do-
BARIMO	GEGESI.	100 x	-do-
I-IOVE	Nil.	20 x	-do-
KENNA	Nil.	100 x	-do-
AKERA/Sisipewa)	GUMA.	100 x	-do-
PAJI	WERIA.	80 x	-do-
SISIAMI	KENARA.	80 x	Bamu(lower) R.
KOWANZSI	SOREGI.	50 x	-do-
MAIPANI	KOMOGO.	288	-do-
WADOMA	BANIGI.	149	-do-
OROKORINGO	KUMUSU.	81	-do-
SAGEREA	SEREGI.	123	E. Bank Fly R.
WARIABADORA	UNOBI.	159	-do-
BUDAGIDO	-o-	322	W. bank Fly R.

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5.  
1 June. Left anchorage 6 a.m. Called off IBO(sago making village) 1 day.  
at 7 a.m. and left orders for sago, also ordered all people to return to their villages by the return of "Nivani" from Aramia River. Called at OROPAI(V.C.WAIQBI, Pop 60 approx). Paid out to next-of-kin, and disembarked time expired prisoner. As most of these people have been in Gaol they are now very friendly disposed to Government, and hail Police and boatmen as old comrades. Passed on to BUNIKI arriving at 2.15 p.m. Went up Creek with Mr Gridland in dinghy and inspected village. New long house in course of construction. Paid out D.N.L. Village in fair order, but it is hard to make improvements on such a wretched site. No better ground available. Noted six names for P.W.D work. Crossed over to TORABINA(V.C.MODAI) and anchored for night at 7 p.m. Paid out D.N.L moneys and also V.C.

16th June Saturday. Inspected TORABINA, a wretched village on swampy site. Ordered construction of new long house, and draining if possible. Rest House ordered last visit now in course of construction. Proceeded up stream. Reached MIRIWA(V.C.SIGADI) new village in course of construction. Paid out to next-of-kin. Held C.N.M. out on 2 p.m. passed Aramia mouth, reached bifurcation of Bamu at 3.50 p.m. Went up AWORRA River in search of PIRIKQU people for whom we had monays, and some miles up learnt from a sago making party that the Mirikquais have now amalgamated with the GAGORAS and constructed a new village some ten miles up the WAPOI on left bank. Proceeded thither and found the village at 7.p.m. People did not run away. Sent police ashore for night and anchored in stream. Am recommending appointment for a V.C at this important point, which is handy to both arms of Upper Bamu, and the people are in close touch with the bush tribes living inland to the N.W.

17th June. Sunday. Paid out W.N.L & D.N.L A/c to Gagora people. Took anthropological notes. Up anchor and proceeded to junction, where we met by appointment people from both GAUDI and SEPOI villages inland. These people live on a small red clay hill, which is as an Island in this swampy country. They are well nourished, light skin people with a rather startling appearance due to the

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plaited hair being dyed a bright red. This color they obtain from the clay on which their village is built. Their clothing consists of the plaited bamboo girdle from which a shell covering is suspended. This shell is called WEDERI and is traded up the Bamu R from Maipani.

Paid out D.N.L moneys. Heavy rain commenced.

1923.

8th June. Left AWORRA anchorage 6 a.m. Reached I-OA 7.30 a.m and paid out moneys to next-of-kin. Recruited local A.C.s for Day. Called at BIMARAKI(V.C.DODI) and paid out to next-of-kin. Proceeded with tide and reached KURIA village at 3.30 p.m. New house in course of construction. All is well with these people, who speak the Upper Bamu language which terminates at this point, and the Geogoda is next met with. Failed to reach KENOA Creek but failing light compelled us to anchor 25 miles up river at 8 p.m.

19th June. Left anchorage 6 a.m. Reached KENOA garden village 10.15, found next-of-kin absent at SIWI)IANAMU. Reached the latter point at 3 p.m.

Paid out to next-of-kin. A picturesque village on red hill surrounded with swamp. Went on to URADU Creek and camped for the night at 9 p.m.

20th June. Left at 6.15 and at 8 a.m. anchored off KABIRI SWAMP. Mr A.G. Gridland and self with two A.C.s went off in dinghy to find BARIMO.

Had a rough time working through reeds and grass, then reached open water as large as Sydney Harbour, in fact the whole country for 30 miles or so resembles a huge indented lake at this time of the year. Reached a red clay Island and after a three miles walk reached BARIMO(V.C. GEGESA at 1 p.m. Leeches very bad. Paid V.C. 2 years wages, also next-of-kin. Took anthropological notes & returned to "NIVANI" by 9.30 being towed the last 2 miles by a large canoe. Moved up to KEWA Creek and anchored for the night in 12 fathoms. Secured names of ten recruits for P.W.B. People of WARIGI arrived reported death of V.C. GUBA, paid out to his next of kin, and selected new man.

21 June. Left "NIVANI" 8.30 a.m. accompanied by Mr Gridland & 8 A.C.s & Thursday.

After proceeding through swamp for some two miles reached KEWA a most picturesque village situated on clay ridge and flanked by many gardens made by these industrious people by scraping up the couple of inches of soil, which covers the red clay, and heaping this into small beds upon which they carry out intensive work, producing bananas, taro, yams, manioc, which together with their many coconuts and fish provide the population with plenty of good foods.

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21st June. A splendid long house is in course of erection on Thursday.

neighboring clay ridge, and from its vast unroofed platform one could obtain a wonderful panorama of the surrounding country. Enquired into reported massacre of several women at this place some months ago, and found that 13 women who had been making sago some distance from the village had been murdered one evening by "bushmen" who suddenly surrounded their camp, and shot them with arrows, afterwards removing their heads. As the only surviving eye-witnesses were two small boys, very nervous, little further information could be obtained. All the men stoutly maintain that they do not know where the bushmen come from. They wave their arms in a half circle indefinitely pointing sometimes towards the WANOI and sometimes towards the Strickland. They only skew left behind was a bundle of bark fibre used for plaiting the hair, but as this is used by all the tribes in the vicinity of both the Fly and Strickland it is of little import. As such an indefinite patrol was not on our already loaded programme, we had to let the matter stand over for the present. Paid out D.N.L next-of-kin, and selected a suitable man for the position of V.C., there not being many appointments on the North of this River. Returned to "NIVANI" and anchored for night at AKETA at 8.30 p.m.

22nd June.  
Friday.

Inspected AKETA and found everything satisfactory. Paid V.C. (AKETA and SISIPIEWA are identical). Proceeded and reached PIJI (V.C. WURIA) at 10.30 a.m. With Mr Gridland visited this village, beautifully situated and surrounded with about 2000 coconut trees planted by the initiative of the people themselves. Village clean and in good order. Paid out D.N.L moneys, also V.C. Having now reached the objective of our Aramia journey, returned down stream and anchored for night off URADU Creek.

23rd June.  
Saturday.

There being no appearance of URADU people sent messenger ashore people came down at 10.30 a.m. Took a number of names for P.W.D. work. Selected local A.C. for Daru. Paid out to next-of-kin. Went on down stream. Put guides and interpreters ashore at SIWILIANAMU, and taking advantage of current made a good anchoring off KURIA at 5.45 p.m.

24th June. Went on 6 a.m. Met small bore 1.50. Called again Sunday.

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24 June Entered Bamu River at 11 a.m. Called at MIRIWA & picked up local A.C for Dara. Noted names of five more recruits for P.W. Called off OROPAI and sent word to BINA, which was unapproachable owing to sand and mud banks, to come down to Maipani. Course deviated to take in SISIAMI and XONAWISH reaching latter place at 5 p.m. Everything satisfactory at both points. Anchored for night at WADODA sago village. Paid V.Cs at all places to-day and noted names for P.W.D. Paid out to next-of-kin.

25th June. Went on to MAIPANI(V.C.AKUNA). Engaged on Tax all morning. Monday.

Mr A.R.M Gridland holding C.H.M. There are 47 defaulters at this village and a large number also at WADODA, OROKOROMO and DAMIROKOROMO, but at all those points the people are holding bags of copra for disposal when Mr Cowling's cutter comes along. In view of this fact I made no prisoners, but provided the V.C with a list of names of all defaulters telling him to hand same to Mr Cowling's representative. When at Mibu, Mr Cowling had already proposed to purchase all this copra, and pay cash for same to enable the people to liquidate their Tax, and asked me to provide him with a list of names, so that he could see that each boy made sufficient to raise at least 10/-. I trust my action in this matter will be approved in the interest of these natives, who have little opportunity of recruiting during the present depression. That they are willing to work was proved by over 70 stepping out and volunteering to work for P.W.Dept, without any hesitation. In afternoon Mr Gridland & self inspec Plantation.

26th June. Tuesday. Engine overhauled. Magneto very weak. Revised Census of Maipan. Purchased 1½ tons of sago. Left 6.30 p.m. in heavy sea. Reached WADODA(V.V.BANJGI. Pop. 149) at 8 p.m. Collected Tax 1922/3, defaulters 4. In cleaning out engine to-day it was again evident that frequent overhauls are vital to the proper running in the muddy waters of the W.D. On this occasion as previously it was found that the mud and ironstone held in solution in the Bamu water had caked in the water jackets in places half an inch thick, which of course results in engine running hot.

27th June Wednesday. Owing to swampy nature of present WADODA site, permission was given these people to remove their village to a much firmer ground by them in the vicinity of their Plant-

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Mr A.R.M Cridland inspected Plantation and found it fairly satisfactory. Went on to OROMOKEROMO(V.C.KAMUSU). Collected Tax 3 p.m. 16 defaulters, for whom similar arrangements were made with Mr Cowling. Secured 38 names of recruits for P.W.D. A practice has arisen in this District for the V.C to bring along some old man and recommend him for the position of Councillor. This occurred at many places. It appears that the appointment of a Councillor raises the "tone" of a village, and when these people hear that Councillors have been created - as at the model villages- they immediately become desirous of having the same honor conferred on themselves.

1922.  
28th June Up anchor 6.15 a.m. Magneto which had been gradually weakening Thursday.  
-o- failed finally at 6.30 a.m., and we were forced to anchor in heavy spray off DAMEROKEROMO. Sent police ashore out of trenching rain. At 1 p.m. engine re-started sufficiently to allow us to seek a better anchorage up stream. Apart from new points the whole magneto requires attention, and is a job for an expert.

29th June Weatherbound at OROMOKEROMO.  
Friday.  
-o-

30th June Weather moderating, sailed to Sagura reaching there at 10 a.m. Saturday.  
-o- All these people are away working casually at MADERI Plantation, also the defaulters at GOWABURA & DAMERA. These will thus eventually be enabled to pay their Tax for 1922/3. Paid out moneys to D.N.L next-of-kin.

1923.  
1st July Beached "MIVANI" on a suitable sandspit, and examined stern Sunday.  
-o- gland which had been leaking badly. Holding screws had worked a bit loose thus permitting water to enter gland box. Engineer TOGIDI tightened these up with good result. Paid off next-of-kin to GOWABURA people, also V.Cs wages. Took anthropological notes on Fire and canoes. Mr Cridland held C.N.M.

123.  
2nd July Up anchor at 7 a.m. and sailed away at turn of tide. When off Monday. WARIBADORA met the district whaleboat with instructions from R.M. to return to Daru without delay, as urgent Patrol necessary to TURAMA RIVER. Went on direct for MADERI hoping to get expert advice of Mr Beach with regard to magneto. Arrived 6 p.m. Despatched district whaleboat to GAIMA to pick up A.Cs GURI and DABIRI who had gone overland from PIJI to bring in V.Cs for payment.

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1923. Repairs to magneto proceeding. Mr Beach kindly lent a new  
July 3 pair of platinum points, and with these intend to try to  
Tuesday. -o- run to Daru, but Mr Beach considers there is trouble inside  
the magneto which could only be attended to by an expert.  
Whaleboat returned from GAIMA with Police. Paid out D.N.L. money  
to next-of-kin. Despatched whaleboat to Daru. Sailed at 3 p.m.  
and anchored off BUGADIGO at 10 p.m. waiting for moon. Sailed  
July 4 at 2 a.m. Engine failed just as we anchored off MIBU at  
Wednesday. -o- 8 a.m. Saw Mr Cowling(Manager) regarding copra to be picked up  
at Bamu mouth. Went on in heavy sea and reached Daru  
July 5 at 6.15 a.m., thanks to the close attention Mr Cridland gave to  
Thursday. -o- the magneto.

Day 4.  
6th July 1923.

*A. R. Barnes*  
Assistant Resident Magistrate.

P.M. While anchored at SAGERA (30/6/23) a native named MOIDI of  
URADU village (Agodara Dist) who had been recruited as local  
A.C. for Daru Station stole a canoe and decamped up SAGERA Creek.  
With this canoe he could easily make his way home from the headwaters  
of this Creek. Held enquiry and found that he had been unhappy  
because he could not speak to the Police, not having a knowledge  
of Motman. Sent patrol after him, but canoe had already left  
River. Enquiry will be made for his safe arrival on next visit to  
Urudu. Paid compensation in tobacco to owner of canoe.



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## Some Notes on the Gogodara (Aramia River) District W.P.

The cheerful atmosphere of the Gogodara District is in complete contrast to that of the gloomy Dama R reaches left behind. This "uplift" is portrayed in the improvement in house construction, the strength of structure & neatness of finish resulting in the finest habitations the writer has yet seen in the Western Division.

It is also astonishing to see the number of coconuts these industrious people have grown on their own initiative. This is no doubt the result of so many of the inhabitants having served their time on some of the coconut Plantations in the Central Division. The average Gogodara village situated on its special ridge of red clay is a picture, surrounded by its coconut groves, and tiny nurseries made of the scanty soil covering the clay, brushed with great care into beds in which intensive cultivation is carried on.

Judging from the numbers of their coconut trees in bearing, the wonderful quantities of game which inhabit the swamps, and the sago held in reserve, the lot of these people is indeed a fortunate one.

Their method of killing the birds is rather quaint. Every now and then one will notice a cleared patch of perhaps a third of an acre near the swamp edge. In the centre of this is what at first appears to be a stock of hay, but which on investigation turns out to be a kind of cage covered with the dried grass. Inside this shelter the hunter sits at his ease and as the birds attracted by such a suitable promenade, alight, a blunt nosed arrow fired by the hunter at close range soon finds its victim. Thousands of herons, plover, cranes and even pelicans were noticed on our journey, some of the trees being white with birds.

Many of the Gogodara are still wearing the unique conical hat (DEBA) but the custom is fast dying out, as labourers returning from plantation work show a reluctance to wear this uncomfortable head gear. This is not surprising, seeing that the hat when affixed to the head by a gum (WASA) may have to be worn for months and even years day and night.

With the exception of the KEMA tragedy the whole District is perfectly quiet and peaceful, a remarkable feature of being the absence of all domestic quarrels, not a single case of adultery being brought before us in the Aramia District - in fact there was no  
ability to hold C.N. 1° at all.

*A. Layton*