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Papua New Guinea Patrol Reports

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PATROL REPORTS WESTERN DISTRICT 1962/63

NOMAD

<u>Report No.</u>	<u>Conducted by:</u>	<u>Area Patrolled.</u>
Nomad 1-62/63	R.A.Head	Bibus - Gebusi lingual area
" 4-62/63	R.A.Head	Toml and Rentoul Rivers

Copy to Director
Department of Native Affairs
KORORUA



TERITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of WESTERN Report No. NOMAD No. 1 - 62/63

Patrol Conducted by B. A. Hoop Patrol Officer

Area Patrolled BIBUA - GEBUSI lingual area

Patrol Accompanied by Europeans N11

Natives R.P. & N.C. 5; Interpreter; Carriers 30

Duration - From 26 / 3 / 19 63 to 26 / 4 / 19 63

Number of Days 32 days

Did Medical Assistant Accompany? No

Last Patrol to Area by - District Services / / 19 McBride's, of 1959

Medical / / 19

Map Reference

Objects of Patrol Familiarisation to assess population and
to consolidate the influence of the Administration.

Director of Native Affairs
PORT MORFSBY.

Forwarded, please.

/ / 19

District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount paid from F.E.D.P. Trust Fund

67-3-21

20th August, 1954

The District Officer,
Eastern District,
Bahr.

PATROL REPORT NO. 1-52/53 - BAHAR.

Receipt of the above-mentioned Patrol Report together with covering comments is acknowledged with thanks.

Has the Station been yet been released from the BAHAR-02002?

I agree it is not desirable that reports for this area continue to be submitted in the 320 form.

It seems that the BAHAR have all the people around them frightened.

I am most surprised that the BAHAR people are aggressive. It is probable that the BAHAR will continue to an agrarian existence with the present lack of law and order.

I agree that it is best to confine activities to the bi-lingual villages of the BAHAR-02002 people in the first instance and not to penetrate beyond fringe areas until later in the year.

A very well reported patrol.


(2) K. S. ...
Director



TERRITORY OF PAPUA AND NEW GUINEA

67. 3. 21 ✓

In Reply
Please Quote

No. 67-7-1.



District Office,
Western District.
DARU.

28th May, 1963.

The Director,
Department of Native Affairs,
KONEDOBU.

PATROL NOMAD 1 - 1962/63 : Mr. R.A.HOAD, P.O.
BYBUA - GERUSE GROUPS

The above patrol represents our initial contacts outside MNAD Patrol Post, and the first of a comprehensive series of patrols programmed under my covering memo 67-1-3 of 7th May, 1963. See also the final report on the establishment of NOMAD forwarded under cover of my l-... of 6th March, 1963.

2. There is little I can usefully add to the attached report. As usual Mr. HOAD patrols ably and writes in a comprehensively descriptive manner, with appropriate comparisons with other Papuan peoples. In giving a detailed panorama of a truly stone age people the report adequately speaks for itself on the difficulties of terrain, population sparsity and human apathy to be gradually overcome.

3. Attached is a sunprint of the NOMAD Administrative area. When forwarding his next patrol report (of the ALIBU group) I will ask Mr. HOAD to mark the approximate position of centres located to date.

4. A very good patrol.

I.A. Holmes
.....
(I.A. Holmes)
District Officer.

c.c. P.O.I.C.
NOMAD.

67-7-1

NONAD Patrol Post,
Kiunga Sub-District,
Western District.

10th. Nov., 1963.

The District Officer,
District Office,
Nairobi, Kenya.

NONAD Patrol Report No. 1 - 62/63

Attached please find three copies of the above-mentioned patrol report. This was the first of the regular patrols to the NONAD. The BIRWA - GEBUSI are the smallest but closest group to the established patrol post and are the present owners of the section ground. One of the objects of the patrol was to take an estimate of the population of this group, and their tribal area as required by Land Investigation procedure C.I. 235. My 35-3-1 of 3th. April, 1963 is also submitted herewith.

The report is submitted in the old form since this is virtually the second patrol to the area, and the first to consider the BIRWA - GEBUSI as a separate identity of the 'tribe'. All contingencies of the patrol are handled in the report.

R. Head
(R. A. Head)
Patrol Officer

TERRITORY OF PAPUA AND NEW GUINEA

In Reply
Please Quote

No.

NOMAD Patrol Post,
Kiunga Sub-District,
Western District.

4th. May, 1963.

The District Officer,
Western District,
DABU, Papua.

PATROL REPORT NOMAD No. 1 - 1962/63

Report of a patrol to the *BIBUA - GEBUSI* lingual area:

Officer conducting patrol : R. A. Hoad, Patrol Officer

Duration of patrol : Tuesday, 26th. March - to
Friday, 26th. April, 1963.

32 days

Native personnel accompanying : (1) R. P. & N. G. C. : 5
(2) Interpreter, DINA
(3) Carriers : 30

Objects of patrol : Familiarization, to assess population,
to contact people on the fringe areas,
and to consolidate influence.

Previous visit : McBride's patrol of 1959;
Patrol Report KIUNGA No. 2 of
1959/60

Map reference : Refer map submitted in February.

PATROL DIARY :March 26th. 1963

Patrol prepared. Objects of patrol explained to police and carriers; instructions relating to native property and attitudes towards native customs clearly stated. Patrol set out for the first of the BIBUA villages at 13:20. Crossed the HAMAK River at 14:10; all over by 30. Followed along the south bank of the river and entered the bush gardens of the SIRIGUJI people at 15:30. The village consists of 2 large homesteads between coconut groves with the adjacent area truly overgrown and littered with rubbish. Camp set up. Thirty-five people into camp with food. Guard posted.

March 27th.

Commenced clearing an area between the two houses for a Government rest house; village people out cutting timber for the frame. Contacted NOMAD on the A 510 and reported position.

March 28th.

Commenced the erection of the rest house. Work suspended in the afternoon because of rain. Other BIBUA villagers into camp today. Guard posted.

March 29th.

Continued work on the rest house. Women bringing in thatching, but most of the work has to be done by the patrol carriers. Further rain.

March 30th.

The rest house completed; myself out to the bush gardens to assess the area. Talk with the village people who (including children and infirm) number 37. People told to keep their village clean, but obviously it is going to be some time before they appreciate the meaning of this. People indicated that they desire to move their village to another area because "too many men have died here".

March 31st.

Preliminary census compiled. Permission given for these people to build closer to the station, but I feel it will be some time before they actually move.

Patrol packed and moved to a new parish UNAWOSI two hours distant and on the north side of the HAMAM River. People contacted, camp set up, guard posted.

April 1st.

At UNAWOSI. An area located (with the permission of the village people) and cleared for a rest house. These people are hardly a productive unit when it comes to work. However, the site is a good one with unobstructed views across the Papuan Plateau and the peaks of SISA and Mount BOSAVI. Nomad contacted on the A 510. Only small quantities of food brought in. Guard posted.

April 2nd.

At UNAWOBI. Work continuing on the construction of the rest house by carriers and police. Village people are more prone to idleness and indoor village activities of eating and sleeping etc. Frame of the rest house completed.

April 3rd.

At UNAWOBI. Talks with the village people, discussing their relations with the BIAMI people. Interpretation is difficult and frequently answers to the same question by different people do not correspond. Women in with sago thatching. Contacted NOMAD and KIUNGA on the A 510. Guard posted.

April 4th.

At UNAWOBI. Most of today washed out by rain; little constructive progress made. Group of carriers sent through to NOMAD to replenish stores of rice. Little food brought in.

April 5th.

Visited the homestead of HOROGOMI which we missed last Sunday. Village consists of two houses in a decrepit and unhealthy state. Population as far as I can ascertain is 15 (only two people said to be absent). Bush gardens inspected and returned to camp.

Carriers returned from NOMAD at 15.30. Shortly I found that one tomahawk had been removed from a patrol box, so refused to make further payment on the rest house. Village people upset, not by this, but by the blatant theft by one of their fellow villagers. Tomahawk returned less than an hour later with the apologies of the elders - fear of public ridicule? Plenty of food brought into camp tonight. Guard posted.

April 6th.

Departed for WAWOBI at 10.55, accompanied by guides. Crossed the HAMAM at its junction with the ADAEYU creek entering from the east at 11.20. Found two garden houses at 12.15 and the communal house of HABOBI at 12.25. A deep gully separates this house from the communal house of TARAFABI which could be seen clearly. TARAFABI lies on the KUMU River, so today's walk has taken us south of the HAMAM. Followed upstream to the homestead of WAWOBI, an hour's walk. Crossed the BURUMU creek midway, flowing from the north.

Population: HABOBI (7) Ma 3, Fa 2, Ne 1, Fe 1;
TARAFABI (15) Ma 5, Fa 8, Fe 2.

April 7th.

Out on a reconnaissance of the area south of the KUMU RIVER. The main homestead here is FABI, containing the large communal house, and the lesser homesteads include: WAGOLUBI, BEBAGAWOLUBI, WAIYOSUBI, and SOGAMILIBI. Gardens are contained on the slopes between the different homesteads. On the north side of the KUMU are the homesteads WAWOBI, UABI, and WALIBI. This last village was visited in the late afternoon. The people here speak a different language to the HIBUA-GEBUSI, and being different the interpreter declared them to be BIAMI. In actual fact I think the people are bi-lingual. This village, like the others on the KUMU, has not been visited before. WALIBI contains two large communal houses and from the numbers of adult men I counted the population would apparently exceed 100. Two burial platforms were situated outside one of the houses but the corpses were well weathered. People quite friendly but less confident and more wary.

April 8th.

Camp moved to the south side of the KUMU River to a site selected yesterday. Area cleared and camp set up. Afternoon spent in talks with the people of FABI.

April 9th.

At FABI. Framework of the rest house erected. P.M. visiting gardens and homesteads of this area. People report that there is another village, SISOBI, to the east but that the people there - like the people of WALIBI - are bilingual with the influence of the BIAMI emerging. The next village of the GEBUSI is BOBABI, somewhere to the south. About 60 people in with native foods this evening. Guard posted.

April 10th.

Work continuing on the rest house with the villagers bringing in thatching for the roof and geru palm for the floor. Two old village sites visited. It is the custom of these people to move to another village site when the elders of the present village die. P.M. visitors in from the BIAMI. Apparent to be sufficiently friendly. One youth had many of the traits of the HURI, but claimed to have no knowledge of that area or the language. Tried to entice two youths to stay with the patrol and return to NOMAD, but they simply said "later". Guard posted.

April 11th.

At FABI. Rest house completed. P.M. out to SISOBI, formerly said to be miles away, but only 40 minutes distant. One large communal house and population probably 40 - 50. People are bilingual speakers: GEBUSI - BIAMI, and apparently with greater leanings towards the BIAMI tongue. A further homestead AGOLOBI could be seen to the SE about two miles away. This village said to be purely BIAMI. People here are cautious but friendly. Many women present. Returned to FABI at 4 P.M.

April 12th.

Camp broken and departed for DISUMASAMBI at 08.20. Passed the turn-off to SIRIGUBI at 9.00, crossed the HURUM stream (feeding into the KUMU) at 9.40. Found patches of kunai in between the forest on this track. Arrived at the BULOBI homestead at 11.10. Gardens and house are situated on the north bank of the HARAGUM River. Crossed the river on a decrepit bamboo raft. All over by 12.05 and then climbed past DISUMASAMBI to the old village site YULABI. Camp set up. About 60 people in with food. Guard posted.

April 13th.

At YULABI, clearing an area for a rest house. Talked with the people of this area. Some appear very friendly and are willing helpers in bringing in timber for the rest house; others are quite indifferent, if not upset by the intrusion of the patrol. Some say the patrol should move out, but this is not the voice of the majority. P.M. out to visit certain homesteads of OLOWABI, and BOBABI across the MIHAM creek and to contact other villagers. Many homesteads reported in this area.

April 14th.

At YULABI. Framework of the rest house completed. Out on a patrol to the west at 11.00 to contact villagers reported that area.

Arrived at the homestead of NENIBI at 11.30; some 20 people present and talked with them awhile. Next homestead YASOBI at 12.15 and the next DEGOMBI at 12.30. These homesteads lie between the HARAGUMI and MIHAM feeder streams. Crossed the MIHAM to GASDOBI, arriving 12.40. Continued to the south to a further homestead DUGUMASUBI. This house reported to be the most westerly of the BIBUA-GEBESI people. Then turning to the east contacted the homesteads of URAKABI at 14.30, YALIBI at 15.00 and BOBABI at 15.10. Returned to camp.

April 15th.

At YULABI. Work on the rest house continuing. Ten visitors into camp from an easterly village this morning. All are big men, physically, and not without character. P.M. out to villages on the north of the Haragumi River, WOILABI and BULOBI. Also visited DISUMASAMBI near our camp.

April 16th.

At YULABI. Work on the rest house completed. Self ill with fever and remained in camp. Payment for materials of the rest house given.

April 17th.

Out at 10.00 to villages between HARAGUMI and MIHAM rivers. The first, SEDEMI, situated one hour from the rest house. The trend here is toward the large communal house, and there is an apparent influence of BIAMI. Right outside the front entrance was a new corpse, weathering as best it could. The corpse was laid on a platform about six feet above the ground and articles of clothing and personal ornaments were suspended from a cross nearby. Two other hamlets WAGOLUBI and DOGAGUMASUM are situated on opposite ridges. These people are also bilingual GEBESI-BIAMI, but predominately GEBESI. Proceeded a further half hour's walk to the east to another homestead, MUGULUBI. This is true BIAMI, and the people were not confident of the patrol. Beneath the house hung two skulls, said by the interpreter to be trophies of war. No weapons were seen inside the house, which seemed strange. Around this homestead are large traces of kunai grass. Returned to camp at 14.00. Later the people from the BIAMI homestead visited brought in native produce for sale. Talked with them further as interpretation would allow. People declined invitation to return to NOMAD with the patrol. Guard posted.

April 18th.

Departed to the SE with a guide from the BOBABI homestead. Arrived at the MIHAM in one hour. River flooded due to today's rain. A half hour spent locating a crossing point and getting stores across. A further hour to the SE to the homesteads on the headwaters of the MIHAM. Many tracks criss-crossing now and the "guide" somewhat confused. Eventually contacted some people from DOROWABI homestead who agreed to take the patrol on. Crossed the MOLI creek and passed through other gardens into the bush. By now it was clear we were being led away from the homesteads and apparently heading for the RENTOUL. Readvise the guides that this was not my intention and the patrol returned across the MOLI. Guides resolved to the fact that the patrol would sleep in their area and they located a suitable camp site for us near YAWEBI village. Only a little food brought in. Guard posted.

April 19th.

Early morning visitors into camp advised a shortage of native foods, no building materials, and a recommendation that the patrol move on. These people, who live 12 miles SE of the patrol post, have not been visited by patrols before, nor have visited the station. Absolutely

no steel tools are held; nearby is a tree over two feet in diameter and which has quite recently been felled with a stone implement. People told that the Administration is in the NOMAD area to stay, and will stay, and it is in their own interests to co-operate. Later a group of men came into camp to clear an area for a rest house. These people made it emphatic they were all GEBUSI, as though it were a sin to be anything else. They say they are on more friendly terms with the BIAMI these days than in the past. Firearms demonstration given. Remained in camp all day.

April 20th.

Out on patrol to contact people in the homesteads east of YAWOBI at 08.30. First contacted is ISIBI, just five minutes past YAWOBI. Descended through the bush gardens, crossed the MOLI stream, and then walked for an hour through bush to BOIMOLABI, a small homestead located near the RENTOUL, and the most easterly of the BIBUA-GEBUSI. People to the east and on the south side of the RENTOUL extending to BOSAVI reported to be KABASI, an alien people speaking a different language. Returned on the north side of the MOLI stream to TIFUNBI at 12.00 and FINAHAF on the MIHAM River at 12.45. Crossed the river and contacted the homesteads of BOBOMASOM and DISOMI. Recrossed the MIHAM and returned to camp through KUGULUBI. Frame of the rest house completed today; local people brought in thatching for roof and other materials.

April 21st.

At YAWOBI. Remained in camp to supervise work on the rest house. Local people in with more building materials; better contact made with them today than previously. P.M. forty people in with fresh foods and a pig which was purchased for steel.

April 22nd.

At YAWOBI. Rest house completed. Talked with the people on their relations with other groups, but being subtle liars and with the difficulty of interpretation it is difficult to form an accurate assessment. It seems that the head over the door belonged to a KABASI man on the south side of the RENTOUL, and that these people don't have much to do with the BIAMI. A small village BIBIMASU reported to be somewhere to the south, but could not be located. About 50 people into camp with food.

April 23rd.

Patrol packed. Departed for the RENTOUL at 08.20 on a track to the south. Arrived at a small homestead BGISUBI (population 5) on the RENTOUL at 11.10. The Rentoul here a wide and smooth flowing river. No track leads down the Rentoul so returned to the main track at 12.30. Cut our way through the bush to a fresh track which leads SW from BOBABI. Arrived further downstream on the RENTOUL at 14.30. Two rafts were tied up on the far side but could not stir anyone with shouts. The BOBABI guide indicated a village HUHWANABI lies not too far distant on that side. Their village was formerly USAMWI and a little down stream; some of the inhabitants were contacted by McBride in 1959.

April 24th.

Police set to work making a bamboo raft to cross the RENTOUL. This completed at 09.00 just as two men came down on the other side. They were from the village HUHWANABI and one agreed to lead the patrol back there. Myself and three police crossed over the RENTOUL at 9.30. I think this is the first patrol to cross over since C. Champion's patrol of 1959. Two hours to the village, which is only a small one and population probably does not exceed 25. People stated themselves to be ALIBU, the only homestead within miles. Returned to camp at 15.00.

April 25th.

Patrol moved off at 7.30 cutting our own tracks to the north and then north-west. Reached the KUMU River at 13.30 and then cut west to the NOMAD River, arriving at 16.00. Unable to locate any tracks today; this area is without population. Also unable to locate the village or tracks on the NOMAD; the village I have seen from the air and I know we must be within an hour of it. Camp made; last of the rice issued. To-morrow we will have to return to NOMAD.

April 26th.

Unable to proceed without a reserve of rations; patrol packed and we cut our way upstream along the NOMAD River. Forded the KUMU at its junction with the NOMAD; fortunately both rivers were low. Arrived in at the station at 13.30.

Patrol stood down.

END OF PATROL DIARY
 =====

COMMENTS :
 =====

The people who live along the NOMAD River and into the Papuan Plateau are neither Highland people nor coastal people. For most of them they live at an altitude which realizes little more than 1,000 feet and yet they are situated some 200 miles from the southern coastline; it is little further to the northern coastline. The mountain people of the Southern Highlands are some sixty miles to the north and east.

These people have common attributes in physical stature and culture. Some of the men are tall; I have seen two who would be all of six feet. They have the common traits of the western Papuans, eg. the "Jewish" noses, but there is otherwise considerable range of variation in skin-colour and facial features; racially they are probably a mixed lot, with the influence from the north predominating.

Marriage these days seems to be confined mainly within the society, except where brides have been acquired through a raiding expedition. Not always were the captured killed: young girls were seen as both potential partners and also a cheap bride, for acquiring a wife in this way attached no stigma and the formalized bride-payment was alleviated.

Except in culture and appearance these people are different and they consider themselves as different, always discriminating as to what tribal area they belong - SUPEI, DABA, BIAMI, GEBUSI, ALIBU, or KABASI, (the last is a newly recorded group).

The total population of this administrative area - or at least the area extending from the east side of the Strickland to the fringe of the BOSAVI groups - is estimated at 4000 to 5000.

The groups	BIBUA - GEBUSI	500
	SUPEI	1000
	DABA	500
	BIAMI	2000
	ALIBI	500
	KABASI	?

Only the first of these groups was visited on this patrol.

The BIBUA - GEBUSI people

A long time ago there were no mortals who lived in the land. There were just four women, GIZAMOSOB, NAMASOB, SOSOSOSOB, and WASOB, and they lived on the headwaters of the KUMU River. Far away to the north there lived a man GWAMBO; he hunted on the forested slopes of Mount SISA, always alone. One day as he wandered down to the south he heard a strange noise. Curious, he moved forward and observed the four women. As he sat there contemplating the matter he found the egg of a small bird, a wild fowl. The women, who were making sage, were quite unaware of his presence and casually they left to throw away the rubbish. GWAMBO put the egg of the bird close to where the women were sitting. When the women came back they saw the egg and became alarmed. "Who put this egg here", they said; "we don't know". One said: "You three run away and I will hide and see what happens." When the other three had gone GWAMBO showed himself, took this woman for his wife and so together they gave birth to the GEBUSI people.

Today the spirits of the GEBUSI people, and their deities, inhabit the slopes of Mt. SISA.

The COMMUNITY

Most of the people live in small homesteads; it would hardly be fair to describe them as villages. Each house varies in size - some small, others large. The small dwellings would house perhaps as few as five people whilst the large communal house may accommodate as many as 70 people. The tendency for communal house building is more to the north and east where the influence of the BIAMI emerges.

On the fringe areas the houses are fortified. The ^{entrance} entrance is narrow, about 2ft. x 3ft. and above the gateway are a series of sliding bars which can quickly be dislodged to deny entrance to unwelcome intruders. Around the outside of the house the rubbish and growth grow profusely; it affords a measure of protection from any unlawful side entrance.

If an Englishman's house is his castle, so too is the GEBUSI's. Barred from foreigners and restricted even to the segregation of women, his house is situated so that the rear verandah overlooks the plateau toward the mountains. This verandah is the focal point of men; their den, so to speak. Across the wall are spread the various hunting trophies - crocodile jaws, pigs teeth, crayfish claws, bush hen eggs, birds' breast bones and wish bones, skulls of o'possum and hip joints, even wasps' nests. From the ceiling hang fish bones, some of which any hunter could be proud. Also present are ceremonial daggers, made from cassowary bone. On the floor are the sharpening stones, perhaps a mortar, the fire

fire stones and stone clubs, and against the wall rests an impressive array of arrows. These include the hunting arrows, the wide bamboo arrows and the slender black palm, the bone tipped and bone barbed. The people do not use shields, nor do they fight with spears.

The presentation of weapons to a youth occurs at initiation and is an important event. The ceremony is called MERESI and is conducted by the uncle of the child in the seclusion of the bush; not even the parents may be present. Stone clubs or wooden clubs may also be given, and I believe the elder takes great pride to elaborate on its history and the notches on its handle (to use the old idiom). Thereafter these weapons have at least a sentimental value (if not a usufructuary potential) and they are difficult to purchase even with steel. The prowess of the young man will in later years reflect upon his uncle.

There appears to be a fair social equality between the sexes - certainly the women here take liberties which the Huri would not dare to consider. At SIRIGUBI village I gave a mirror to a very old man. He was delighted with it, but shortly his wife came along and took possession of it.

As a group the people do not appear to be wealthy and the few valuables they have seem to be equally distributed. Of course, however, it may be that items of wealth are merely entrusted to the women for safe-keeping, on the grounds that it is perhaps safer on their necks than anywhere else.

Traditional items of wealth are measured in stone adze heads, shell ornaments (cowrie and gold-lip) and beads, weapons, string bags, tobacco, and storages of food and numbers of pigs. There appears to have been limited trade from the north to the south and west - limited because of the great distances involved and certain areas of sparse population. The main negotiable items were the stone pieces for axes and strings of cowrie. The former were manufactured by the SUPEI and sent through the GEBUSI to the BIAMI who made the purchases with cowrie. Where this cowrie came from originally one can only wonder, for it always seems to have come from the north, even in the Southern Highlands.

Equally puzzling are the groves of coconut trees throughout the GEBUSI area. C. Champion in 1939 reported that he saw these groves and that some of the trees would be as much as 30 years old. One can only conclude that there is an old trade route to Lake Murray, but if that is so it is certainly little used (or in fact unknown) these days.

The distribution of homesteads and the general social pattern is culturally reminiscent of the KIUNGA area. It appears that each homestead or communal area is not a composite clan (or lineage), but a combination of the representatives of two or three clans (or lineages). The sum total of each clan (or lineage) is then contained in a number of different homesteads. The clans are totemic, but like other societies the significance of the totem is mainly nominal.

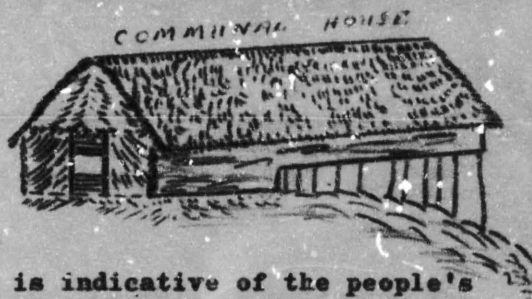
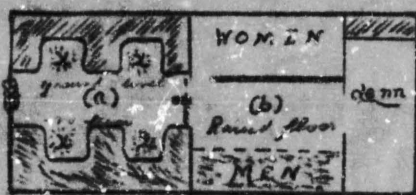
The degree of social contact between the different homesteads is marginal. The impression given is that the average person does not know the whereabouts of a homestead more than three hour's walk distant. Typical is the statement that the next village 'belongs to the BIAMI', 'does not exist', 'located miles away' 'is the old village site', or 'just a village and people don't really live there'.

It may be that some people delight in deliberately misleading the patrol, but I think for most of the people they are honestly confused as to their geographical position. Also the homesteads and communal houses are subject to change of location, and name, and since these people by and large are not great travellers they are usually somewhat behind the times.

The people have been described as nomadic but I feel their habits are more settled than that name would imply. Their movement and the movement of their villages is usually in response to the death of a village elder, and the site chosen for the new village is usually on an adjacent ridge. Also the location of the present population corresponds to the areas of population indicated on the Island Exploration photogeological maps of 1940 - now twenty-three years old.

The people are to some extent committed to the same area since their subsistence is in part based on agriculture, and with only stone adzes they were not inclined to clear new areas unless it was absolutely necessary. That there are traces of kunai grass indicates that some areas have been burned off and gardened continually. There is little sago.

The communal house is built on sloping ground and divided into three sections. Beyond the entrance is a large informal area (a) with low benches around the wall and provision for four fireplaces, off set to the side. It is this room where most of the social intercourse is transacted and where people leisurely pass away their days. The interior room (b) is stepped about four feet above the ground. Off to the left hand side is a partition and behind which the women and young children are allowed their privacy. On the right hand side is a low bench where the men sleep. The third room (the verandah or 'denn', already described) is on the same level but since the ground is sloping away the last supports may be ten or fifteen feet high. It is this room from which women are denied entrance, but otherwise free movement is allowed.



The speed of construction of the house is indicative of the people's energy. I have seen houses which appeared delapidated, incomplete, and deserted. I thought this must surely be the old house now abandoned; but no, this is the new communal house still under construction.

The building materials consist of saplings, goru palm, lawyer vine, tree bark and sago palm thatching. Very little use is made of heavy timber and so the life expectancy of the house is rather limited. Outside the house a few coconuts may be planted. However, by the time these trees mature and produce the house has usually collapsed and the people moved to another site. On the other hand it would appear that sometimes they later rebuild near these original coconut groves.

The strongest family relationship is between father and son but the influence of the paternal uncle is also important. After about three years - during which the little boy is mostly in the charge of his mother - he is taken into the confidence of the male adults and becomes accepted as part of that society. Apart from the MERELSI initiation there appears to be no regular puberty seclusion and the younger generation mix freely with their elders from the beginning. Women and daughters are considered more the chattels of man and are never given the same amount of affection.

Marriage is preferably based on sister exchange and when this arrangement can be effected there is no reciprocal payment of bride-wealth. The principle negotiators are always the parents of the groom and bride with a minimum reference to these lesser parties. The girls may be given in betrothal at a very early age, perhaps when they are only three years old. At about the age of eight years they are brought to live with their husband's kindred. That is, the marriage is exogamous and patrilocal. People allege that the marriage is not consummated until the girl reaches puberty but evidence nevertheless appears to the contrary.

When sister exchange is not possible the marriage transaction is accompanied by an exchange of bride-wealth. This includes the stone cutting heads, strings of cowrie shell, finely woven string bags, Mother-of-Pearl shell (although I have still only seen two mean specimens in this entire locality) and pigs or even sago. The actual quantity and quality of the items allows for bargaining and the relationship between the party sets.

Brothers are discouraged from seeking wives from the same clan as this would limit the sum total of social relationships. When, however, polygamous marriages occur it is not unusual for the compound partnership to include sisters.

Respect for age and discipline to elders is indoctrinated from youth. In each communal house there are one or two elders in charge. They are the home-keepers and the custodians of village property; they designate the time of the ceremonies and the time of planting the food crops; and that their important role is locating the next village site. Whether they are the chiefs in the traditional sense I do not know.

There appears to be little discrimination between the sexes when death occurs, and both men and women are accorded the last rites in the same way. Burial or disposal of the corpse may be completed by either of two means.

In the southern homesteads a small square shallow grave is dug. The body is wrapped in leaves and lowered in a sitting position; the ground is replaced. A short picket fence is built to demarcate the spot and nearby the few personal effects of the deceased are hung from a cleft stick.

In the northern homesteads (where the influence of the BIAMI emerges) the corpse is raised on a mortuary platform and allowed to decay in the weather. The deceased is placed immediately outside the house and so for the next few weeks the bereaved kindred are more or less permanently reminded of his indisposition. Articles of wearing apparel are also exhibited and limitations are placed on the use of his material possessions - including weapons. Related females do not anoint themselves with clay as they do in the Highlands, but I believe they are excluded from society for a length of time.

After decay, in the case of a society leader, the skull may be removed and placed on a raised tower where, if he could, he would observe all those who may happen to pass that way.

This skull is not to be equated with others which may hang over the entrance or be suspended below the verandah: these are the trophies of war.

VILLAGE AFFAIRS

The people acknowledge their practice of cannibalism and head collecting (which indeed they must) but claim they have not organized any raids in the last two years. Only the people of UNAWOBI recounted a misadventure with the BIAMI.

Apparently sometime after McBride's patrol had passed through on the return journey the villager elder of UNAWOBI became ill and died. The people thought in the ways accorded to tradition and concluded that the old man had died of sorcery directed from a village of the BIAMI. The GEBUSI people therefore rallied themselves and set out to teach these cowardly BIAMI a lesson. However, the BIAMI, fighting from their own village and on land known so well to themselves, out-witted their attackers and killed two youths. Thereupon the GEBUSI concluded it was time to retire and so they made an ignominious retreat to their own communal house. Today the skull of their village elder rests on a platform outside the communal house, a place of honour.

It is interesting to note that the people of this village are now prepared to come to terms with the BIAMI. This has apparently arisen out of the circumstances of a woman of the BIAMI married into UNAWOBI, and whose male children are now maturing into adults. The people said they would prefer to raid the SUPEI (with the moral support of the BIAMI) rather than vice versa as they would risk the possibility of injuring related kin.

These people are not like the Highland people who make a point of announcing their intended forays, and then meet the opposing faction at the acknowledged proving ground. Rather, these people prefer the sneak raids, killing both men and women and taking young girls home as brides. The bodies of the vanquished are distributed to other hamlets and it is said that both women and children join in the eating of the flesh - apparently distribution is much the same as a pig.

Only the skull is finally retained; in the BIAMI this is displayed outside the house and constitutes a source of pride. In the BIBUA-Gebusi it is contained somewhere in the house and only brought out for special ceremonies.

Amongst the eastern homesteads (YAWEBI) the people said they were on friendly terms with the BIAMI but had earlier attacked and killed a man from the KABASI group on the south side of the RENTOU, River. His skull hung outside the communal house. I was interested to gather more information about this group as I can not recall that it has been recorded before; however, the people were equally reluctant to disclose more information, saying that they lived many miles away and were to them little more than a legend.

At MUGULUBI, a homestead of the BIAMI, two trophies hung below the verandah. Only a few men were present; they were not at all confident of the patrol party and inside the house there were no weapons. This could have been because (a) the villagers were away hunting, or (b) they had observed our approach and moved out to the bush. In actual fact as we returned three men, with their weapons, came out to meet us off a side track. I think the others were not far away. We showed caution but there was no need for alarm. Later a number of people from this homestead visited the patrol to trade food.

By and large the people seem to be presently living a form of peaceful co-existence and I could not see any evidence of unrest or recent conquests. I of course told them that the Administration has outlawed acts of violence and homicide, but it remains to be seen what value they will attach to that.

SUBSISTENCE PATTERN :

(Agriculture and Hunting)

Subsistence is based on agriculture and the food crops are supplemented by wild game hunted or trapped; also by the different native products collected from the forest (the wild bamboo shoots and palm shoots, for example), and to a small extent the part-domesticated pig. They also hunt for birds and trap for fish.

The staple crop is banana; lesser crops include sago (where villagers are sufficiently industrious to plant this tree), taro and breadfruit each in its season, coconuts, yam and manioc, edible pit pit shoots, various "cabbages", cucumber, also the red and white pandanus. In this undulating country sago is not plentiful; where it does grow it has often been planted there. Usually the trees are cut down as soon as they reach maturity to provide a change of diet. There is no sweet potato.

There are two garden practices, one of which is related to KIUNGI:

(a) After selection of a garden site the women and men clear the undergrowth: the light saplings, wild palms and hanging vines. Then they plant the crop, mainly banana. When the crown starts to send up its shoots (but before there is very much growth) the whole of the heavy forest is felled. Trunks, branches, foliage, and vines crash down to cover and part destroy the garden in an impenetrable tangle. Then as the fallen debris slowly decays those plants which have survived struggle through to carry a poor harvest. The technique is not quite so soft as it at first appears, for the fallen debris removes the necessity of fencing to keep out the wild pigs, and also hinders secondary growth which might otherwise strangle the banana tree.

(b) Alternatively, when the garden site is fertile and shows promise of more than one crop (or when it is intended to plant taro or the 'greens'), the forest area is first cleared, the debris removed or burnt and at the same time a rough picket and rail type fence is built. A shallow hole is scratched in the ground and the crop planted. (The people do not have any true digging sticks or other garden implements; their only tool is the stone adze.) There is no effort to prepare the soil first, but crops seem to fare alright.

Gardens vary in size from half an acre to fifteen acres. The larger gardens are those prepared by method (a) outlined above.

B. Hunting

The people supplement their crops by the game of the district, which is at least hard to catch. They are both hunters and trappers, but they seem to have more success with their traps; these include

(a) Deep pit traps, about five feet in oval diameter and up to ten feet deep, specifically for pigs but cassowary have also been caught in these traps;

(b) Falling log traps, set up for pigs over a split sago trunk which constitutes the bait;

(c) For wallaby, the people, with their dogs, hunt as a group. They find a satisfactory ridge in an area known to contain game. At a location where the ridge constricts to form a narrow passage, and where the brush growth on either side is thickest, they build a log fence; a small group of men hide behind this and the rest of the party with their dogs retrace their steps for some distance, then fan out and endeavour to steer any game towards this constriction. If the game is wallaby, the men endeavour to bodily catch it as it swings across a low section of the fence. Otherwise they take pursuit with their hunting weapons.

(d) "Catch-as-catch-can" .. The people are always ready to give pursuit to anything they see. They climb trees and pelt the animals down or shoot them with arrows; they give chase with their dogs (which though a scrawny breed, seem effectual on a hunt); and they track the imprints over a considerable distance.

Suprisingly, methods of springs and nooses are ill-developed.

CONCLUSION:

I should not like to predict the course of future relationships with these people. It is clear that there is an amount of population to the north and east; this patrol was really only working on the southern part of that population. All these people are at a very primitive stage of civilization. Principles such as people-eating and head collecting are largely accepted as the content of good social behaviour, and the influence of the Queen's laws is very marginal.

Whilst patrols are intent upon familiarization, assessing population, donating medical services, even building rest houses, I can not see any reason for alarm. When, however, it comes to enforcing an alien code of justice, that may be a different matter. Reflecting upon my experiences in the Southern Highlands (not so far away) I can recall incidents when patrols were obliged to fire to disperse the attacking tribesmen. It could happen in this area. If it should happen, I think it will be in response to a patrol bent on enforcing the law.

During this patrol friendly contact was made with the people of two BIAMI villages; other BIAMI tribesmen also visited the patrol - not to assess its strength, but to barter food for trade. I feel sure this patrol could have penetrated further into the BIAMI territory without being challenged. But then, we were a very benevolent patrol demanding nothing of the local population, only the freedom of movement.

I feel that the population closest to the station will respond well to the Administration. One village, SIRIGUBI, has already made an effort at clearing a track down to the station. I think also the five established rest houses may impress upon the people that the Government is in the area to stay. Certainly they will assist the future movement of patrols.

The next step will be to build barracks by these rest houses, and to cut tracks which connect the main communal centers. It is unfortunate that these people have not worked for steel, for with only stone adzes and a few tomahawks in their possession the progress is not going to be rapid.

This area will be patrolled again before an effort is made to penetrate further into the BIAMI. The patrol to that area is scheduled for NOVEMBER/DECEMBER, and to the BIBUA - GEBUSI in OCTOBER. My next patrol sets out on Monday to visit the ALIBU and later the KABASI.

R. Hoad
(R. A. Hoad)
Patrol Officer

APPENDIX 'a'

PATROL REPORT N O M A D No. 1 - 62/63

..... estimate of the population

BIBUA • GEBUSI lingual area

<u>CENTRE</u> (communal house)	<u>HOMESTEADS</u>	<u>ESTIMATE</u>
1 SIRIGUBI *	Sirigubi	40
	Horogomi	15
2 UNAWOBI *	Unawobi	50
	Habobi	7
	Tarafobi	15
3 UABI	Wawobi	15
	Uabi *	20
4 FABI *	Fabi	25
	Wagolubi	15
	Bebagawolubi	12
	Waiyosubi	8
	Sogmilibi	6
	Sisebi *	30
5 YULABI *	Wolibi	8
	Bulobi	25
	Disumasambi	20
	Nonibi	25
	Yanobi	12
	Degombi	12
	Gasdebi	15
	Dugmasubi	10
	Urakabi	6
	Yalini	8
	Bobabi	20
6 SEDEMI	Sedemi	30
	Wagelubi	15
	Dogagmasum *	15
7 YAWOBI	Yawobi	20
	Isibi	15
	Boimolabi	8
	Tifulubi	8
	Finaha?	10
	Bobomasom	10
	Disomi	10
	Kugulubi	10

* Rest house situated here

* GEBUSI - BIAMI bilingual speakers

TOTAL estimate of population BIBUA • GEBUSI 570

NOTE: corrected figures may show more, or perhaps less

R. Head,
(R. A. Head)

B. S. FORM 1

Patrol Post,
NORAD,
Western Districts.

4th May, 1963.

The Commissioner of Police,
R. S. S. S. S. S.
WESTERN DISTRICTS
NORAD.

I certify that the entry made hereunder is a true facsimile of an original entry made by me in the Record of Service of the undermentioned under the authority conferred on me as an Officer of the Royal Papua and New Guinea Constabulary and that the content thereof is true and correct.

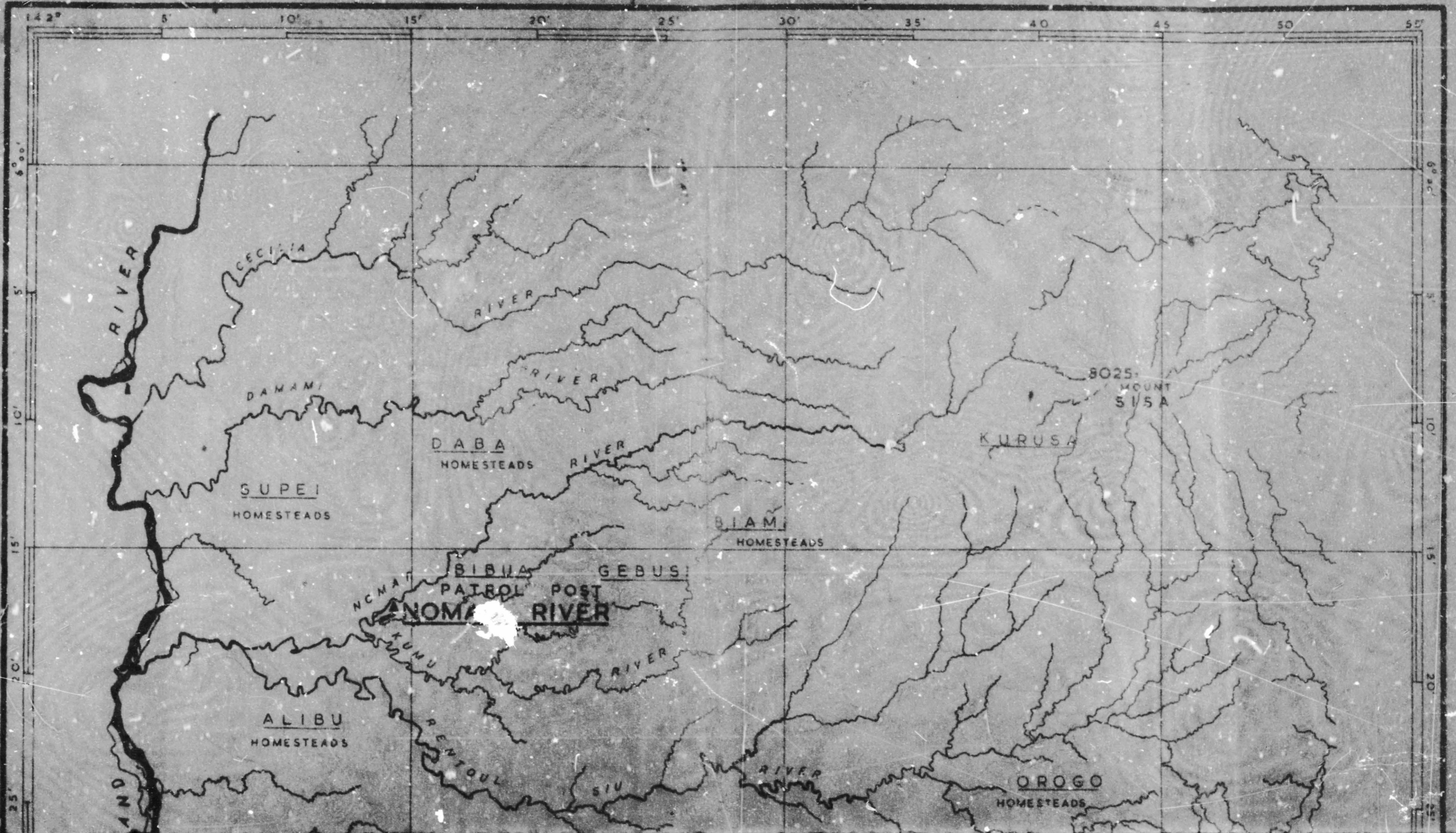
GROUP 9

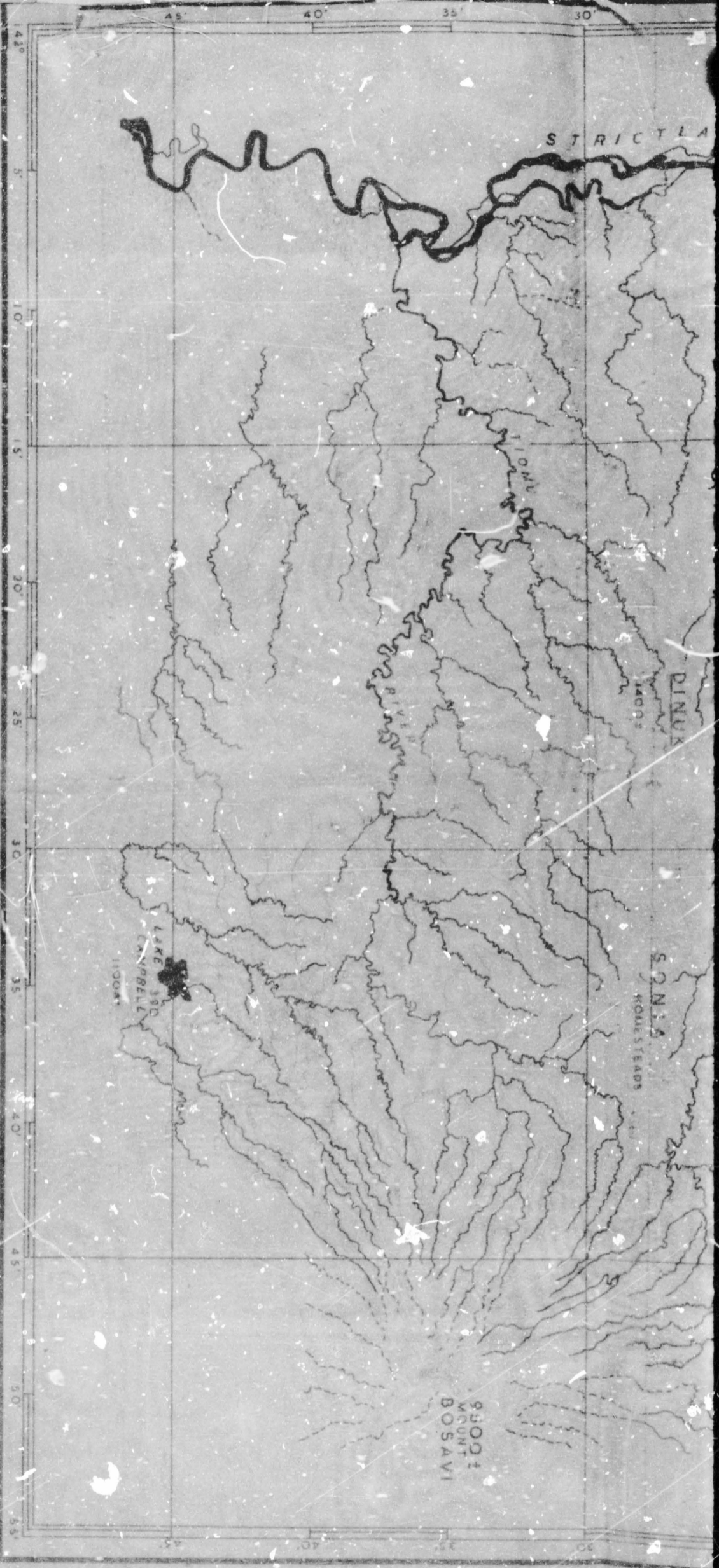
No. 8958 4/4/63	Constable 2/6 32 days	DAIWA NORAD	HINWA - GIBSI	GOOD	Sound bush experience. R. ROAD
No. 8956 4/4/63	Constable 32 days	FOALA NORAD	HIBUA - GIBSI	GOOD	Steady worker. R. ROAD
No. 8979 4/4/63	Constable 32 days	HIBSI NORAD	HISUA - GIBSI	GOOD	Steady worker. R. ROAD
No. 8920 4/4/63	Constable 32 days	DOGAJIMAI NORAD	HINWA - GIBSI	GOOD	Steady worker. R. ROAD
No. 10348 4/4/63	Constable 32 days	GOFA NORAD	HINWA - GIBSI	GOOD	Precise, but requires more experience. R. ROAD

E. Road.
(R. A. Road)

Officer of R. S. S. S. S.

DEPARTMENT OF NATIVE AFFAIRS
WESTERN DISTRICT

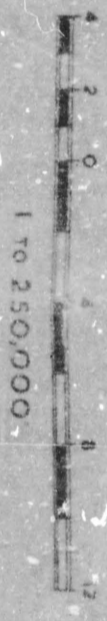




NOMAD RIVER PATROL POST

MAP OF THE ADMINISTRATIVE AREA

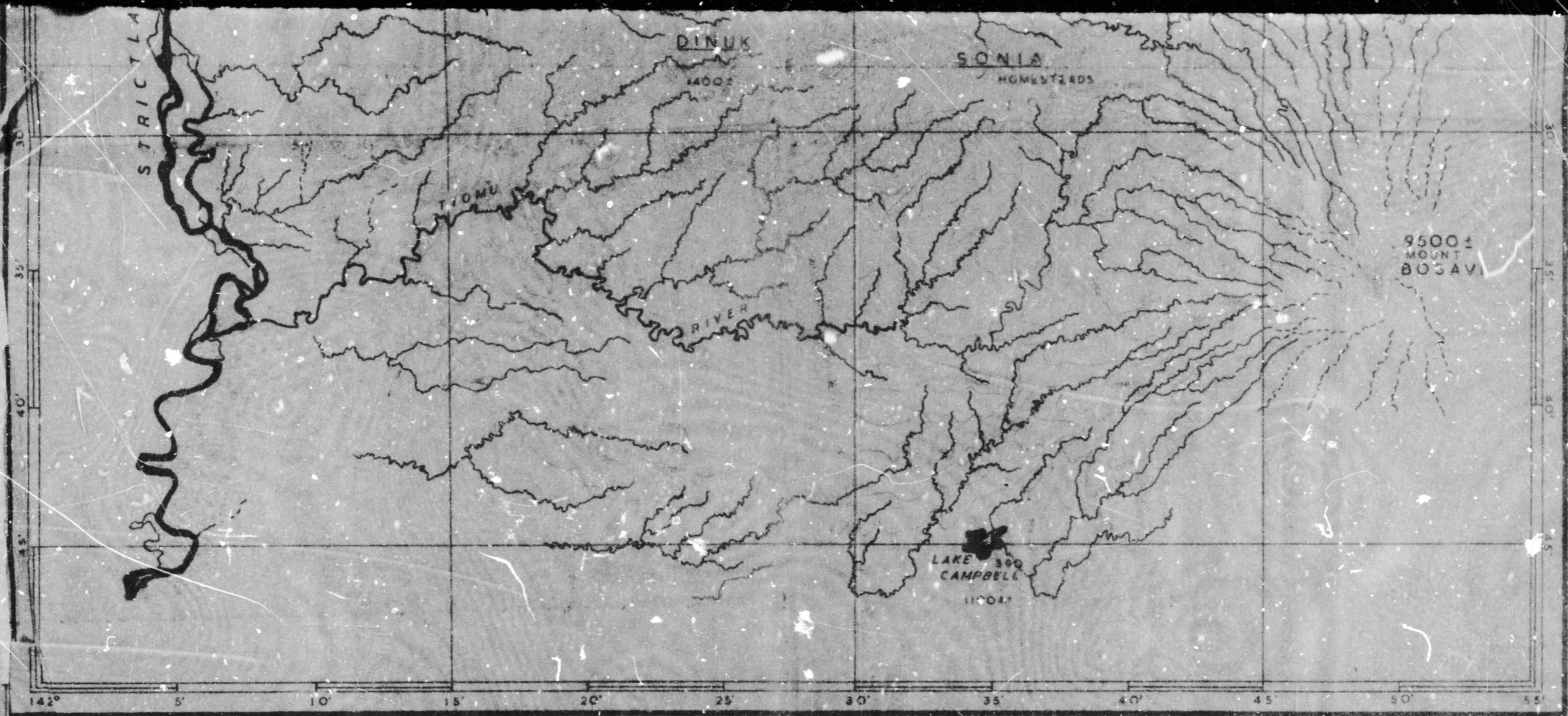
SCALE OF MILES



ORIGIN OF CO-ORDINATES — 6° 00' SOUTH

— 142° 00' EAST

ORIGIN USAF AERONAUTICAL APPROACH CHART TUGIWI 22801 G
 MAGNETIC VARIATION APPROXIMATELY 4° 25' E.



MAP OF THE ADMINISTRATIVE AREA

NOMAD RIVER PATROL POST

SCALE OF MILES



1 TO 250,000

ORIGIN OF CO-ORDINATES ——— 6° 00' SOUTH
 ——— 142° 00' EAST

ORIGIN USAF AERONAUTICAL APPROACH CHART TUGIRI 988.01 G
 MAGNETIC VARIATION APPROXIMATELY 4° 25' E.

ORIGINAL

Copy to: Director
Department of Native Affairs
KORORUA



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of WESTERN Report No. NOMAD No. 4 - 62/63

Patrol Conducted by R. A. Hoag, Patrol Officer.

Area Patrolled TOMU and RENTOUL Rivers

Patrol Accompanied by Europeans Nil

Natives R.P. & N.G.C. 8; Interpreter; carriers 42.

Duration—From 15/5/1963 to 28/6/1963

Number of Days 47 days

Did Medical Assistant Accompany? No, N.M.O. OBERA - NOKORO

Last Patrol to Area by—District Services 1340/19 C. Champion & R. Turner in 1940

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

Map Reference Approach Chart TUGURI (928 D 1) G ... sketch attached.

Objects of Patrol FAMILARIZATION: To examine the country contained between the TOMU and RENTOUL Rivers (East Strickland) and consolidate Administration influence.

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

19/8/1963

[Signature]
District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount paid from P.E.D.P. Trust Fund £.....

.....

.....

.....

TERRITORY of PAPUA and NEW GUINEA

Administration
Press Statement
No. 141.

Port Moresby,
November 27, 1963.

NATIVE AFFAIRS PATROL IN NOMAD RIVER AREA

(Statement by the Director of Native Affairs,
Mr. J.K. McCarthy)

A Native Affairs patrol led by Patrol Officer R.A. Hoad, from the Nomad Patrol Post, has confirmed earlier indications that country between the Rentoul and Tomu Rivers in the Western District is very sparsely populated.

The Nomad Station is one of several new Patrol Posts established over the past two years in very isolated or lightly populated regions of the Territory. The establishment of these Stations is bringing the last remaining unadministered areas under government influence.

The Nomad River area lies east of the Upper Strickland River, and was first crossed by the C. Champion and R. Turner patrol in 1940, and visited by the McBride patrol in 1959. Both patrols found the country between the Rentoul and Tomu Rivers very lightly populated, and ascertained that the few semi-nomadic people in the area spend most of their time in the bush away from their main homesteads.

During Mr. Hoad's recent 47-day patrol there were periods of up to seven days travel when no population and no traces of population were sighted. On other occasions the barking of a dog indicated that people were in the bush nearby, probably watching the patrol, but no contact could be made with them. No native tracks could be found in much of the country and the patrol had to hack a path through the jungle to follow its planned route. Occasionally one or two people were sighted working in bush gardens, but disappeared immediately they saw the patrol. Several old and deserted homesteads and overgrown abandoned food gardens were found where the people had obviously moved on to new country. This is the usual practice among semi-nomadic people who practice shifting agriculture and seldom remain in an area after taking off one crop from their food gardens. Several rough shelters used as hunting lodges were also seen by the patrol.

However, in country directly south of the Nomad Post and between the Rentoul and Tomu Rivers the patrol located large food gardens where up to 100 acres of forest had been felled over a period of years. New crops had been planted adjoining old abandoned garden land, the staple crop being bananas with smaller supplementary areas of taro, edible cane grass and other native greens. The patrol found it difficult walking through the garden land as the local practice is to fell the big trees and leave the logs to rot.

The only people seen in this area were two men working a plot of land but they vanished into the nearby bush when Mr. Hoad attempted to make friendly contact. Presents of trade goods were left at the garden. Later in the patrol two women and a man were seen in another food garden but they also disappeared before Mr. Hoad could talk to them. Here again trade goods, a knife, cotton cloth and matches were left as indication of the patrol's friendly intentions.

(Over)

In contrast to this avoidance of the patrol, good relations were established with a group of people immediately south of the Nomad Post where it is estimated that about 100 people live in small groups of from eight to thirty three persons. Known as the Alibu and Aebe clans, these people were immediately friendly to the patrol and not at all shy. Mr. Hoad attributed this to their contact with a neighbouring group, the Pare people, who have been under government influence for some time.

Farther to the east the patrol passed through part of the country occupied by the Biami people who were hostile to the McBride patrol in 1959. This time when the people had got over their initial surprise at seeing the patrol, they were quite friendly and agreed to sell the patrol native foodstuffs. Also they suggested that the patrol spend the night in their area, and three men volunteered to guide the party to a suitable campsite at one of their hamlets. Mr. Hoad said the Biamis were very hungry for steel axes and knives as apparently none had reached their area through traditional native trade routes. When a knife and other trade goods were given as payment for food, two clan brothers immediately wrestled and argued over possession of the knife.

Mr. Hoad says that the friendly contact with one of the Biami clans was perhaps the most valuable result of the patrol, and could lead to good relations with other Biami groups who previously actively resented any patrol entry into their area.

Throughout much of the patrol the party had to cut tracks through heavy jungle, and when an attempt was made to reduce this work by making canoes and travelling down a stretch of the Rentoul River all five of the newly made canoes capsized twice in river rapids. Further dangerous sections made it too hazardous to proceed by canoe, and the patrol continued overland, cutting a track and improvising bridges to cross rivers and steep gorges.

.....

67-3-28

29th October, 1963.

The District Officer,
Western District,
D.A.R.U.

PATROL REPORT NOMAD NO. 3-62/63:

The above informative and well written and presented report has been read with more than usual interest. The background information does a great deal to the impact of the report and demonstrates the reasons why the region has remained virtually unknown for so long apart from the Champion expedition of 1940 and McBride's Biari visit in 1959. It was a disappointment to Mr. Head to contact so few of the sparse population but at the same time his patrol was of considerable administrative value and coupled with aerial reconnaissance the information compiled will be very useful for further work in the area.

I agree that at this stage the officer stationed at Nomad should concentrate more on the relatively densely populated parts rather than on those areas where small nomadic populations are revealed. By the very nature of the circumstances it will be some time before these latter people fully accept the Administration;

It is noted that you propose to contact the District Officer, Southern Highlands District and have patrols conducted simultaneously from Kutubu and Nomad to meet on the Waso River.

I agree with you that both aerial surveys and inter-District visits are valuable provided their purposes are well established beforehand and suitably planned in practice.

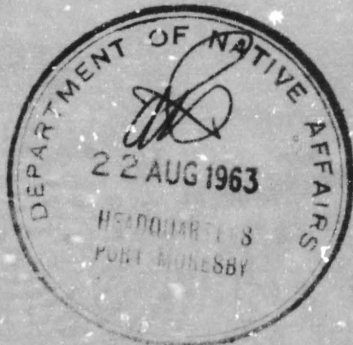
Copies of the excellent map have already been sent to you.

(J.E. McCarthy)
DIRECTOR.



TERRITORY OF PAPUA AND NEW GUINEA

67.3.20



In Reply
Please Quote

No. 67-7-1
NOMAD.2/6/63.

District Office,
Western District,
DARU.

19th August, 1963.

The Director,
Department of Native Affairs,
KOMEDOBU.

PATROL NOMAD 2/1962-1963.

TOMU AND RENTOUL RIVERS.

Attached is a report of the above 47 day patrol by Mr. R.A. HOAD, P.O., accompanied by a very good map. I have seldom seen a report as well set out.

2. I can share Mr. Hoad's disappointment at the little gained for seven weeks hard, continuous patrolling without spell. He has, however, most adequately described an area previously a blank on the map and now we do at least know what little is there.

3. As you know, the BIAMI are still, in our minds, the "bete noir" of the area. Should this prove better than anticipated, it will be something on the credit side in an otherwise inhospitable and inspiring area.

4. The patrol was preceded by a short air reconnaissance, but these are to be much increased in future. I feel that every penny spent on this is well spent. Mr Hoad will be visiting TARI to tie up TARI/KUTUBU/NOMAD liaison later in the year.

5. I leave the report to speak for itself - a first class job by an officer of like calibre.

I.A. Holmes

(I.A. HOLMES)
District Officer.

*PS May I have 10 copies of
map & report retained,
please*

Hoo

sent to

67-7-1

NOMAD Patrol Post,
Kiunga Sub-District,
Western District.

4th. July, 1963.



The District Officer,
District Office,
DARU, Papua.

NOMAD Patrol Report No. A - 62/63

Enclosed please find my report of the patrol to the TOMU River system. The original and two copies are forwarded. Camping Allowance Claim is attached. All contingencies of the patrol are embodied in the report.

Population contained between the RENTOUL and TOMU Rivers is sparse and even to the east where it may be (relatively) more concentrated we were unable to contact the people.

I am generally disappointed in the area and the little information offered in my report; had we succeeded in contacting this group (which I take to be the KARASI) other data could have been gleaned to fill the gaps. However, without guides, and in a community with nomadic inclinations, it is largely a hit or miss business.

The area is still little known and my patrol route was based on out-dated patrol reports and maps. Now that I am at least familiar with the area I am in a position to suggest where patrols may more resourcefully expend their energy and where it is pointless to consider future patrol activity.

R. Hoed
(R. A. Hoed)
Patrol Officer

FOOTNOTE

Originally the TOMU River was named the TIOMU and the people here refer to it as TIOM. For some reason unknown the more recent maps have deleted the 'I', and I suppose we must follow suit. The native name for the RENTOUL is SIU and for the NOMAD it is GIROMI.



TERRITORY OF PAPUA AND NEW GUINEA

*In Reply
Please Quote*

No.

NOMAD Patrol Post,
Kiunga Sub-District,
Western District.

1st. July, 1963.

The District Officer,
Western District,
DARU, Papua.

PATROL REPORT NOMAD No. 2 - 1962/63

Report of a patrol to the TOMU River, Western Papua

Officer conducting patrol

: R. A. Head, Patrol Officer

Duration of patrol

: Monday, 13th. May - to
Friday, 28th. June, 1963.

47 days

Native personnel accompanying

: (1) R.P. & N.G.C. : 8
(2) Interpreter, DINA
(3) N.M.O. OBERA - NOKORO
(4) Carriers, : 42

Object of patrol

: FAMILARIZATION : To examine the
country contained between the TOMU
and RENTOUL Rivers (East Strickland)
and consolidate influence.

Previous visit

: C. Champion and R. Turner in 1940 ;
McBride to the BIAMI in 1959.

Map reference

: Approach Chart TUGURI (988 D1) G
..... sketch attached.

Report of a patrol to the TOMU River, Western Papua.

1. NARRATIVE

Hides and Champion did most of the exploratory work in Western Papua; Hides and O Malley across the western plateau to the Papuan Highlands in 1935; I. Champion from the EAMU to the PURARI River in 1936; C. Champion and R. Turner to Mt. SISA in 1940 and Turner along the TOMU to the WAWOX in the same year. From that time on the population between the RENTOUL and TOMU has not been patrolled; it was too far removed from the established stations to effectively enforce any measure of control and the major patrols had now been completed.

In 1952 D. Wren escorted a party of three scientists (and their numerous carriers) from Lake KUTUBU to the watersheds of the RENTOUL and TOMU. This party was working on a geological and geophysical survey for the Australasian Petroleum Company. When the patrol reached the East branch of the RENTOUL one party under Mr. Russell proceeded by canoe down that river whilst a second party under Mr. K. Llewellyn moved to the TOMU system and thence by canoe to the Strictland. Mr. Wren returned to Lake KUTUBU. Unfortunately we have no records of the geologists' impressions on the Strictland tributaries and its people, and so for the background to this area we must return to Mr. Champion's report.

Apparently the SUKI people from Lake Murray considered the population between the two rivers as prize game and they went on the occasional raids collecting both heads and new brides. When Champion ventured into the area in 1940 he had with him a woman and her two daughters who had been abducted from the TOMU area. It was the intention that by returning the woman to her rightful husband friendly contact would be made. However, the people misconstrued that intention and interpreted the patrol as a new attacking party.

Writing in his journal on the 24th. February, 1940, Champion said
 "At mid-day about thirty armed men came up to the camp clearing and tried to surround us. By signs I told them to remain in front or we would shoot them and they obeyed. They menaced us and demanded BAIAMU. Mr. Turner went out and confronted them asking that they put down their bows and arrows, and at the same time placing his rifle on the ground. Some of the natives complied but soon picked them up again. Mr. Turner held up the screaming BAIAMU and asked one of the men to come and claim her. One man dropped his arrows, ran forward, grabbed the child and swinging her over his shoulder, turned and ran down the track through the bananas. The natives were extremely hostile but we were prepared for any eventuality. The situation was most tense and I do not know how a fight was averted. Soon the men began calling out two other names which I think must have been those of the two women who were killed on the Strictland raid."
 Champion described these people as the most arrogant natives he had ever encountered.

When the matter had been partially resolved Champion and Turner penetrated to the northern plateau and contacted for the first time the people on the NOMAD River. They came back to the RENTOUL and then returned directly to their base on the TOMU.

("On the whole Turner and I were disappointed in the patrol because, had we been able to secure native foods, I intended going south from the KARTUS Range to the headwaters of the TOMU, in the hope of finding larger populations than we encountered in those parts which we visited"
 Champion wrote).

From their base camp on the TOMU Champion returned directly to DAK via the Strictland whilst Turner continued the patrol up the TOMU River by canoe, and then by foot across the divide to the WAWOI River. In his report Turner makes reference to "a cane suspension bridge" and "large banana gardens". Part of Turner's diary reads

"Friday, 5th. April. 1940 : Continued paddling upstream at 6.55 a.m. in light rain. At 7.15 passed a large banana garden on the southern bank. This is shown on my aerial map. No sign of any natives. Ten minutes later passed the mouth of a large stream, only slightly smaller than the TIOMU, coming from the N.E. The aerial map shows some population around its headwaters but I must keep to the main stream and go as far as possible before the canoes fall to pieces."

My patrol traversed the headwaters of this main feeder stream; we found tracks, old gardens and deserted houses, but failed to contact the population. From the GEBUSI people on the northern side of the RENTOUL I understand that the name of this group is KABASI. However, they themselves may acknowledge a different name. Further to the east are the SONIA people (population 180) censused and patrolled from Lake KUTUBU. It is recorded in patrols as one of the BOSAVI groups. My patrol also visited this area but found that the population had migrated from their former (1960) habitations. From here we moved to the main branch of the east RENTOUL and later rafted down that river to the BIAMI.

Contained between these rivers, the RENTOUL and TOMU (parallel feeder streams of the Strictland) are three groups :

ALIBU, on the west and touching the Strictland;
 AEBE, apparently confined to the ISHOM River, and is probably the group which confronted Champion in 1940;
 KABASI, located on the feeder stream of the TOMU.

The ALIBU and AEBE, although expressing themselves as separate identities, are part of the same culture and speak the same language as the GEBUSI. Both groups are very small and I would not at this stage estimate the population of either at more than 100 each.

The ALIBU were quite friendly towards the patrol and not at all shy. The influence of the PARE people seems to emerge and in fact some of the people have worked on the western side of the Strictland at the DEBEPARE mission airstrip.

I list the homesteads and population (estimate):

WUOMOSOM	8)	
SIUMOSOM	33)	
BULOBI	13)	<u>Estimate total 100</u>
GUBAMOSOM	20)	
HUHWALUBI	25)	

There may be other villages down towards the junction of the TOMU and STRICTLAND; this patrol did not penetrate that far. However, I feel that, like the rest, population would be very sparse.

Two rest houses were completed in the ALIBU - one at SIUMOSOM on the RENTOUL (native name SIU) River, and the second at HUHWALUBI. The camp on the RENTOUL should be valuable for any canoe work which is done on that River. A further rest house may be built at GUBAMOSOM if the population there is sufficiently substantial.

From HUHVALUBI the patrol planned to move south to the AEBE group. Before proceeding there, however, I desired to contact these people and make the intention of the patrol known to them - and see if there was any reaction. I succeeded in doing this through a liaison at HUHVALUBI. Two men from NENINBI village on the ISHOM visited the patrol and agreed to lead us to the river.

Unfortunately, however, that was the first and last time I saw my guides. That night a tomahawk was stolen from the camp and at the same time all the people - including my guides - vanished like some translation out of Isaiah. I remained at HUHVALUBI for four days to complete my rest house; I hoped mainly to regain contact with the people. There were no reprisals for the theft and so, surprisingly, two days later the tomahawk was returned - tied to a cleft stick and left in the middle of the track leading down to the drinking water. Nevertheless they did not put their confidence back into us and in the end we moved off alone, without guides, to the south.

The AEBE, although they appear as a small group, live in a compact community and are presently located on the ISHOM River. They build enormous gardens and I should say that at least one I have seen would cover perhaps 100 acres. The staple crop is of course banana, sometimes supplemented by taro, edible pit pit, and other greens. They live very much the same way as the GEBUSI and apart from minor differences in house design I could see no clear change.

When the HUHVALUBI people left some apparently migrated to the ISHOM and there misrepresented our interests. The closest I ever came to the AEBE people was separated by a gully and shortly these people also deserted their homesteads. I left small presents (generous, I thought) at a few houses. Perhaps the next patrol may find a co-operative and friendly people.

I could see no point in staying on the ISHOM (we were already consuming our own supplies of rice) so we commenced cutting our track to the south, to the TOMU River. We could find no trace of the village WIBI where Champion had been confronted by hostile natives. I have concluded that those people have migrated to the north and are those now located on the ISHOM.

For the next seven days we found no trace of population. We moved on to the TOMU and then to the east, twice crossing the river. When we came to the main feeder stream (already referred to) we found definite tracks, although they were ill-formed.

During the next five days we found other tracks, old gardens, old and deserted houses - even a new house still under construction; however, we did not actually find the new gardens or where the people are presently living. From time to time we were watched - as evidenced by a dog howling or the occasional foot imprint. We did not contact the people.

For the present I have accepted the group name KABASI (the "legendary" people, as described by the GEBUSI). Here there are changes in influence. The houses are raised six to twelve feet off the ground; sometimes large tree stumps are employed as central posts. There is a main room with a passageway and a raised floor on either side. Set into the raised floor are shallow pit fire-places and on either side of these are the sleeping mats of the adult males. The women sleep behind a narrow partition which parallels both sides of the house. The roof is simple thatching.

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These people have steel tools, where as the people on the north side of the RENTOUL possess very few steel implements. In the old gardens on the main stream I found occasional "sugar" bananas, apart from the indigenous variety; I presume they have come from the east, from Lake Kutubu. There were no coconuts in this area, although there were some in the AEBE. From the TOMU there appears to be a trade route running into BOSAVI.

For the present I estimate the population of this area to be 300. I have based this on walking tracks and all the old dwellings.

The population is sparse and scattered and does not appear to be as numerous as the earlier reports indicated. I was very disappointed that I could not actually contact the people.

After we left the feeder streams of the TOMU we continued to the north and east and entered into the extremity of the country of the BOSAVI groups. These people have been patrolled and censused from Lake Kutubu. Two villages BANUSA and HASIP of the SONIA lingual group have a recorded population of 180. However, all we could find were the old gardens and broken houses; it seems to me that these people are more nomadic in their inclinations than the people of NOMAD. We found no trace of any patrol from Lake Kutubu; if they had come into this area they would certainly have had to cut tracks across our own.

We patrolled to the edge of the WASO River gorge (a feeder stream of the East RENTOUL) and when it became evident that there was no population here we cut our tracks to the west to bring the patrol down to the RENTOUL.

On the east side of the WASO River live the OROGO people. They are a fairly large group. (1960 statistics records the population at 1163). They have been visited five times (as recently as May this year) and Government influence there is at least stronger than in the NOMAD area. Travelling up from the TOMU River I believe I located a track to that area, or the southern portion thereof. Perhaps a patrol moving south from the OROGO extremity could obtain guides to the TOMU population.

On the RENTOUL I found the river to be smooth flowing and apparently safe for canoe/raft travel. In any case this presumably had been done by the A.P.C. party.

We stayed on the south bank of the river for three days making five canoes; then lashing four into pairs for extra stability and safety we were ready to move off. The fifth canoe was a small scout canoe to be sent ahead and warn of the approaching hazards. On the third night we had some of the heaviest rain we had yet experienced and by the morning the river was a swollen and raging torrent. All thoughts of departing that day were abandoned.

The next day, Monday 24th., the river had dropped and we set out. The journey, however, was short lived. After the first mile of easy travel the canoes had to be warped around ferocious rapids every 200 yards or so. Sometimes the rapids were as long as the calm reaches; even the calm reaches had to be negotiated with caution. Eventually my canoe came to grief. We were caught in a cross-current and shortly found ourselves submerged. Fortunately we managed to take our lines in shore and pulled the canoes (with the cargo lashed) to safety. No cargo was lost and so we continued on. A little later, however, we gave a repeat performance and this time the canoes proved more difficult

difficult /

to control and bring in shore. With the approaching roar of the next set of rapids everybody was really working frantically. Again no cargo was lost, excepting for a boot. (For the next five days I was found walking in a sandal.)

Viewing the further rapids ahead, our slow progress to date, and the now apparent element of risk, I concluded that we should best abandon further ideas of river travel and patrol by foot - again cutting our track where necessary. This would now take us through the bottom part of the BIAMI, not originally planned. However, I was not unduly alarmed by this and anticipated no hostility in view of my previous contact with the fringe group. KIUNGA was contacted on the portable and advised of the change in plans. That night we made camp on the North branch of the RENTOUL.

The river was forded next morning without any difficulty. We climbed steeply out of the RENTOUL Valley (on compass bearing) and in the afternoon emerged on to some old gardens and tracks of the BIAMI. I knew we were not far away from SODUBI, where McBride was challenged in 1959, but there was no population just here. We crossed a small stream and made camp on the far side. The tracks were now more definite.

The next day we came to the first of the BIAMI villages. When the people had collected themselves after the sudden shock of our unannounced appearance they appeared quite friendly and agreed to sell us some food. In fact, pointing to the sun (at 9 o'clock in the morning) they suggested we should spend the night there. I gave payment for the food and a small trade knife as a present. The knife was immediately snatched. Two men (I think they were clan brothers) wrestled and argued over it for fully a minute before one finally wrested it away. I don't think I have ever seen people so hungry for steel.

Three men agreed to guide the patrol on to the next village ABISIBI, where we camped for the night. They also supplied us with food and appeared to be reasonably friendly. However, we were very cautious throughout. Certainly I was most particular with steel and trade goods. Some men in the most obvious way contrived to obtain the steel axes from the patrol carriers.

I asked the people why they had showed former hostility towards the Government. At first they were reluctant to state, saying it was not they and it all happened far away. However, after some convincing they agreed they had heard about it. They said that some time ago (in 1953 and almost certainly referring to the A.P.C. party) a group of three Europeans and numerous carriers moved down the north side of the RENTOUL. Sometime after they had crossed the North branch some of the carriers entered a garden, stole the harvest and otherwise destroyed the crops. They also found a woman whom they raped.

The informants said these incidents did not occur at SODUBI, but a council decided that the next foreign party would be led to that area and there attacked. McBride's patrol in 1959 was the next patrol. These people (my informants) have said that they are not really familiar with the events, or the places, and that they can now only recall certain elements of what others had told them long ago.

Perhaps this contact with the BIAMI (although not envisaged when the patrol commenced) will prove to be the most significant feature of the report. At least we are now in a position to in some way interpret the cause of the latent hostility. The next patrol to the BIAMI should be able to further ascertain the damage caused by the KUTUBUAN carriers and amend relationships - that is, if the BIAMIs of SODUBI are prepared to reconsider their approach.

Another point worth bearing in mind is that throughout this area the people are hungry for steel. In 1939 the KWISI from the west side of the Strictland attacked a patrol for steel. The people on the east side of the Strictland are now at about the same stage of control as the KWISI were at that time. Whether or not any group would be prepared to use force to obtain steel would, I should think, depend upon the vigilance of the officer-in-charge.

After the patrol left the BIAMI villages we entered the GEBUSI and passed through two communal areas to NOMA. The GEBUSI people and their habitations were discussed in my last report. The rest house at FABI and even the poorly defined walking tracks were certainly a welcome change.

The patrol was in the field for a total of 47 days. There were no incidents of misfortune but I am generally disappointed at the small contact we had with the population contained on the TOMU River and at the little information I can presently contribute for a little known area.

R. Hoad
(R. A. Hoad)
Patrol Officer

2. PATROL PIARY :May 13th. 1963

Patrol prepared. Objects of patrol explained to police and carriers; instructions relating to native property and attitude towards native customs clearly stated. Patrol departed at 14.30, following down the NOMAD River to the KUMU junction. River flooded and stores ferried across by canoe. Camp set up on the far side.

May 14th.

From 07.45 to 14.30 the patrol cut its way south along the river, finally coming upon a small house of the ALIBU called WOU MOSOM. Not a great distance covered today but the bush is fairly thick. Population at WOU MOSOM is only 8. Later in P.M. a group of men in with a helpful supply of food from a village on the RENTOUL.

May 15th.

Patrol moved south towards the RENTOUL along a recognized pad - small, but at least something recognizable. Arrived at SIUMOSOM in 1 hour 30. Three homesteads are in this area and population is probably about 20. People very friendly and assisted the patrol to clear an area for camp.

May 16th.

At SIUMOSOM. An area cleared for a rest house and some building materials brought in. Local people most helpful; but there are few of them. One homestead reported to the south, which will be visited.

May 17th.

At SIUMOSOM. Framework of the rest house completed. Mr. Douglas conducted an aerial survey of this area today but later reported that there is little evidence of population. However, the survey did help to clarify the relation of other homesteads to SIUMOSOM. Will return to the NOMAD to-morrow and take a traverse down to its junction with the RENTOUL.

May 18th.

Work on the rest house continuing. Returned to WOU MOSOM and down to the NOMAD. One cassowary shot but the wild fowl is more elusive. Two visitors into camp from GASDOBI, a homestead I have visited in the GEBUSI.

May 19th.

At SIUMOSOM. Visited gardens and homesteads of this area, which include KUGUDOBI, MINIBI, and KIGOLOGBI. Rest house completed. Afternoon observed, Sunday.

May 20th.

Half the carrier line sent back to NOMAD station to pick up stores and will return to here to-morrow. Other half of the patrol party crossed the RENTOUL River and proceeded to the southwest. After three hours of easy walking we arrived at a deserted garden house. Beneath the raised floor was a shallow grave - burial below the house is a departure from the GEBUSI practice.

Walked for another hour to the west and arrived at the homestead BULOBI. Population 10 only, not at all shy and very friendly. One other homestead reported to be on the Strictland. I have already seen two people from this place, GUBAMOSOM. Camp at BULOBI.

May 21st.

Returned with my patrol to SIUMOSOM in five hours. The land is flat and under the prevailing dry conditions walking is strangely pleasant. A further hour spent ferrying stores across the RENTOUL to the rest house; at the same time carriers from NOMAD reported in with all stores. Basic stores sent across the RENTOUL ready for to-morrow's journey south.

May 22nd.

Remainder of stores ferried across the river and patrol set out with guides east and south following the RENTOUL to homestead HUHVALUBI. Track is poorly conceived but walking is again easy; time three hours approximately. This is my second visit here and the people seem a little more positive. Women, however, are still remaining in the background.

May 23rd.

Ten carriers back to SIUMOSOM to relay the remainder of stores forward. Native runner sent through to the first AEBE village to report patrol's movements. Other carriers to work clearing the camp area. All stores into camp by 3 p.m. Village people in from AEBE; they appear friendly and agree to lead the patrol on. They state also that the KABASI are a friendly group.

May 24th.

A tomahawk was stolen from the camp during the night and this morning all the people have vanished like that in some translation out of Isaiah. My guides have also gone. Visited different gardens trying to find people; all we found were the tracks and cindered traces of bamboo torches. Guard posted for the night.

May 25th.

Out with a small party at 7.30 to locate the road to the AEBE and attempt to make friendly contact with them before the whole patrol moves in. Three small streams crossed and at 13.10 we came to a tremendous clearing - an old garden merging into a new garden containing bananas, sugar cane, and mimia. I suppose at least 100 acres of trees have been felled. Progress through the garden - and especially the old garden - is extremely uncomfortable because of the thick entanglement of trees that have been felled over the initial planting. We could not find the new village; all the different tracks through the garden were rather confusing. Sometime after 2 p.m. we saw two men working a garden. We called out to them but they shortly vanished, leaving their possessions behind. I left them presents of trade and hope they will accept our tokens of friendship. Returned to camp.

May 26th.

At HUHVALUBI. Work commenced on the construction of a rest house, but no people seen. Bush materials obtained locally and thatching will be taken from the swamp. I hope if we stay here for the next few days we will remake contact with the people, or be visited by the AEBE prior to our proceeding there.

p.m. Sometime after the water party went down to the stream the stolen tomahawk, bound into a cleft stick, was left in the middle of the track.

May 27th.

At HUEWALUBI. Work continuing on the rest house. Two visitors into camp today. They come from the BIBUA - GEBUSI on the north side of the RENTOUL. I promised them a knife if they could make contact with the HUHVALUBI, or failing this, if they would accompany the patrol down to the AEBE. They said they would return to-morrow.

May 28th.

At HUHVALUBI. Work on the rest house continued. Labour out for thatching. One cassowary shot and 22 fish pulled from the RENTOUL. No contact made with the people and no visitors into camp.

May 29th.

Cleaned up the camp site and packed the patrol. Waited until 12.30 hoping that some guides might come in, but nothing eventuated. Moved off to the south following the track taken last Saturday. Camped at 4.30 p.m. still about one hour from the gardens. The track had been closed off in a number of places, which did not seem to be a very hospitable act.

May 30th.

Still raining at 7.45 when we moved off. Arrived in the old garden area at 8.30 and slowly worked our way through it. No sign of life here. Crossed a stream at 9.30 which I take to be the head of the ISHOM River. Another garden area found at 10.00 but still no houses. At 10.30 four people from the BIBUA - GEBUSI arrived on the end of the line. They are not well familiar with this area but it is good to have someone with us who is more fluent in the language. Five men seen but they would not approach the patrol. Another man seen but fled. Two women also fled. Two large houses found at 12.00. Left a knife, some red calico and matches as a present outside. Camp made in the garden at 13.00. Out in p.m. along different tracks; however, we could not contact any one and no person approached the camp.

Camp NENINBI. Guard posted.

May 31st.

Moved off at 8.00; I doubt that we could make contact as the people have moved out, and our rations are diminishing fast enough. Determined a track to the west which petered out after one hour; then cut our own track to the south. Crossed two small creeks and three small sago swamps. No tracks lead into or out of these swamps. Camp made at 14.00 and commenced making sago.

June 1st.

Police and carriers making sago all day. One of the carriers reported that he saw two natives stealthily approaching the camp but they fled when they saw him. p.m. Cut a track west for two hours but could find no native pads.

June 2nd.

Departed at 7.30 cutting a track to the south. Crossed a fairly large stream at 11.00 - enters the Strictland. Made camp at 16.30, having made about six miles today. No sign of any population around here.

June 3rd.

Away at 7.30 again, to the southeast. Cutting the track seems to be getting more difficult. Reached the TOMU River at 10.10 and then travelled upstream to the north looking for a suitable crossing place. To-morrow we will cut a traverse east and recross the river on Wednesday. This will save a day's journey following it to the north. Camp established at 12.30 and afternoon spent to making a raft. NOMAD contacted on the portable A 510 set.

June 4th.

Cargo ferried across the river in two trips and commenced cutting a track to the east at 10.00. A number of small feeder streams crossed. No native tracks and no signs of population. Camp made at 16.00.

June 5th.

Still raining when we continued cutting east at 9.00. More feeder streams crossed, and this with the rain is not altogether pleasant. Reached the TOMU again at 14.00. River very swollen. Camp established on a high cliff above the river. Camp 7.

June 6th.

River still swollen this morning. Police set to work making a raft and the crossing commenced at noon; river has now dropped about six feet. All the cargo safely across by 12.30. Then started out to the east, cutting our track, now north side of the TOMU. Camp made at 4 p.m. Nearby are two old shelters - probably the hunting lodges of the KABASI or who ever it is that roams this area. No sign of any tracks.

June 7th.

Away at 7.15, cutting our track. Further rain as usual; the tents and clothing are going mouldy with this incessant wet weather. Many small feeder streams crossed; their flow is to the south to the TOMU. A small wallaby shot and also two birds. Two more hunting lodges seen but still no tracks. Camp made at 4 p.m.

June 8th.

On again at 7.00. Crossed a relatively large stream at 10.00 and after this the walking became a little easier. An hour later we came on to a native track, the first we have seen in seven days. Followed this to the south and arrived at the large feeder stream of the TOMU. The track appears to ford the river but then becomes lost in scrub. We will make camp here and investigate the country between this stream and the TOMU to-morrow. Camp 10.

June 9th.

Carriers making sago. Self and a small party crossed the river and determined a track to the south and west. Crossed a small stream at 11.00 and then entered into an enormous old garden area, now deprived of all produce and reverting to secondary growth. The garden extends to the TOMU and is the same area wherein Turner located a village in 1940. However, there is no concentration of population here now; the people could have moved further to the east or across the river. We found one old house, different in design to the GEBUSI. The whole floor is raised on a tree stump and supported by spindly poles. Access is provided by a single pole with notches for steps.

This afternoon from the camp we heard a village dog howl, so apparently we are being watched.

June 10th.

Away at 7.30 following our track to the east. Some signs of recent traffic, but probably only two or three people. Came upon a further sago stand at 11.00 and from here a small but fairly level plateau. At 12.00 we found an old garden and later three old (and now abandoned) houses. Still no population. At 13.30 reached the edge of the plateau and had a clear view of BOSAVI twenty miles away; also a clear view of the uninspiring Great Papuan Plateau. Camp made here. It is interesting to note that we found the "sugar" type bananas here, and that these tracks show that the people have steel tools. Camp 11.

June 11th.

Camp broken at 7.20. Some trouble locating a track but eventually decided on a direction to the north. Descended to a stream flowing into the main tributary of the TOMU. Then further confusion with tracks and some two hours lost. Finally gained access to a ridge running to the north and followed this. An old village site was found and nearby was a large grove of the red Pandanus. Also this track became a well defined pad with obvious recent traffic. At 15.00 we located a new house still under construction - but no sign of any people. We left a small knife and matches for the owners; perhaps later they may be courteous and be our guides. Although we are moving further to the north house design is still different from the GEBUSI. Made camp at 16.00.

June 12th.

Moved on at 7.30. Today we followed a native track throughout, mostly well defined but in some places apparently little used. One old communal house found and two garden shelters. Four bundles of thatching seen by the track so apparently a new dwelling is under construction somewhere. However, again we failed to locate the population. A number of smaller tracks lead off this ridge and at the day's end I've come to the conclusion that some people probably live in the depression on our north. Camp made at 15.00 when our track started to become obscure.

Camp 13.

June 13th.

Located a further track to the NE and moved off along this at 7.30. Roughly, it forms the main divide of the TOMU and RENTOUL Rivers. Track deteriorated as we progressed, but it indicates a trade route to the BOSAVI people. Came to a sago swamp at 11.00 and camped here. Sago, however, was not satisfactory as trees have high water content.

June 14th.

Departed at 7.00 heading NE. We are again cutting our own track. At 10.30 we came to a second large sago swamp and at 11.00 decided to utilize this produce to our advantage. Camp made. Investigating the country further to the north I found a bush house, probably a lodge used by some of the BOSAVI people when they make their sago.

Camp 15.

June 15th.

All the carriers making sago. Revisited the lodge twenty minutes away and left a generous payment for the sago we are preparing. To-morrow we will explore the country to the east. A huge pig shot today - I think it may have won a prize at the Hagen show.

June 16th.

All the carriers making sago. Morning out along tracks to the east which then appear to turn south and deteriorate. Only two old gardens and bush shelters found; the relatively new lodge near our camp seems out of place. No sign of any other tracks which indicates that the Lake Kutubu patrol did not penetrate this far this time. It may also indicate that the BANISA people have migrated to the east. p.m. Started cutting a track to the north, returning at 18.00.

June 17th.

Camp broken and moved off at 7.30; came to the end of our track at 8.30 and continued cutting. Crossed a stream and at 12.00 came to the head of a ridge overlooking the WASO creek and also the RENTOUL valley. The country here looks particularly uninviting and after some thought I decided to return to the south and then cut west. Camp made on a stream. Camp 16.

June 18th.

Moved off at 7.30 again - still raining. Continued to cut our track to the west. Crossed one creek but mostly the country is slightly dissected with few water courses. Camp made at 14.00. One of the carriers spiked his foot badly today and must be carried. Continued to cut the track to the NW until 17.30 and then returned to camp. Camp 17.

June 19th.

Moved off at 7.30 and came to the end of our track at 8.30. One old hunting lodge found but no sign of any permanent residence, nor who or where these people may be. Continued cutting NE and came down steeply to a feeder stream of the RENTOUL. Set in a gorge I had mistaken this for the RENTOUL valley. Tried to follow it downstream but it became impossible for the carriers who found it very difficult to keep their footing on the slippery river gravel. Climbed to the north out of the gorge and descended again to the RENTOUL. River was found to be smooth flowing but with a strong current. We shall build some rafts here and proceed down stream. Camp 18.

June 20th.

River current is stronger today. Three trees felled and a start made on cutting the canoes. The country to the north is still covered by my photo mosaic but appears completely uninhabited. On this side there is a well defined track (cut with steel tools) but vanishes as mysteriously as it starts. It is about one year old. Hunting parties returned with a cassowary and pig.

June 21st.

Working on the canoes: five are now under construction. Fair progress made, although the wet weather certainly doesn't help. No sign of any sago in this area and hunting parties were unsuccessful today.

June 22nd.

The five canoes completed and launched in the afternoon. Quite a good job done by all. Some of the country on the north side of the RENTOUL investigated but appears devoid of population.

June 23rd.

Heavy rain all through the night; this morning the river is a raging torrent and all thoughts of departing today are now abandoned. Parties sent out to look for sago trees; they all returned with the same negative report. This country is certainly not hospitable.

June 24th.

The RENTOUL has dropped. Patrol loaded on to two double canoes and a smaller scout canoe sent ahead. All went well at first but two miles downstream we started to experience some dangerous rapids. The canoes were warped around the rock bars and we set off again along the swift flowing but relatively calm reaches. At 10.00 my canoe came to grief running into a second current and in the choppy swell we were swiftly submerged. However, we managed to take the canoe in shore and rescue all the cargo. After that we had the greatest respect for even the most innocent looking rapids; yet this did not save us from a repeat performance at 11.30. Again we managed to pull the canoe in shore and save the cargo (which was well and truly damp by now). All we lost was one of my boots and confidence in further canoe travel. Viewing the further rapids ahead - which were really dangerous - I could see little else to do but abandon canoes and proceed on foot. KIUNGA then contacted on the A510 portable and told that we would now be proceeding through the bottom of the BIAMI and might require an air drop of supplies. At 14.00 we commenced cutting our track to the west and reached the North Branch of the RENTOUL at 17.30. Camp made.

June 25th.

Travelled upstream on the North Branch till we came to an island mid-stream. We were able to ford this from our side and from the other side we felled a tree bridging the gap. All across by 12.00. Then we climbed steeply out of the RENTOUL system. For some time we cut our tracks before emerging on to some old tracks of the BIAMI. SODUBI, where McBride was challenged in 1959, is not far away; however, in this area there are only old gardens and the people have apparently migrated. Camp made at 17.00.

June 26th.

On again at 7.00, now travelling to the west. First of the BIAMI villagers contacted at 9.10. I take it to be KWANDOBILI as this was the mean of several names given. People appeared friendly after the initial shock of our intrusion. A little food purchased. Three men agreed to guide the patrol on to the GEBUSI. Crossed the HARAGUMI (tributary of the NOMAD) at 10.30 and climbed over a poor track to the next village ABISIBI. Decided to camp here. NOMAD station contacted on the portable and told that a supply drop would not now be required.

June 27th.

Departed at 7.20 heading to the west over a reasonable track. Passed a house and a bag of bones (human - probably GEBUSI); then we took a devious route through the bush to the HARAGUMI River. This, the guides insisted, was the best and shortest way. Then north again and west, entering some kunai patches at 12.00. SEDEMI and MUGULUBI villages could be seen in the distances; these I have visited. Arrived at SISOBI at 13.00 and proceeded down to FABI, the first hamlet of the GEBUSI and a rest house. Arrived at 14.00. Sufficient native foods brought in and a pig purchased.

June 28th.

Departed for NOMAD at 7.20. Crossed the KUMU River at 9.00 and arrived at SIRIGUBI village at 11.00. A number of coconuts purchased here for a thirsty patrol. Talked with the people for some time. One of my prospective interpreters has now flatly refused the position because (a) he must attend to the coconuts and (b) the pigs. No further work has been done on the track down to the station; their burst of energy was surely short lived. Arrived at NOMAD at 14.30.

Patrol stood down.

END OF PATROL DIARY

3. CONCLUSION:

The people who live between the TOMU and RENTOUL Rivers are not as numerous as I had originally envisaged and further patrolling into this area will be considered only after a measure of consolidation has been achieved in the numerically larger groups SUPEI - DABA; BIBUA - GEBUSI; and the BIAMI. Both the ALIBU and AEBE groups speak the same language as the GEBUSI and so where these people fringe on the RENTOUL (at HUHVALUBI and SIUMOSOM) they may be visited in conjunction with other GEBUSI villages. The AEBE on the ISHOM River may be patrolled after a contact is established through the HUHVALUBI people. For the KABASI, they will have to wait.

Since the BOSAVI people have just been patrolled I imagine some time will now lapse before they are again visited. However, when the next patrol (Lake Kutubu) does set out in this direction I think it would be desirable to have a NOMAD patrol meet them on the western extremity - i.e. near the WASO River. From these people, and especially the SONIA people, information or guides may be found to lead the patrol successfully into the TOMU population. I do not consider we are presently in a position to patrol the BOSAVI people.

For the next six months we will be concentrating on the groups to the east and west of NOMAD. You may have heard that the Unevangelised Fields Mission has now entered the SUPEI and their plans include the construction of a mission airstrip 3 - 4 hours out from this station. As this area has not been really patrolled since McBride's patrol of 1959 I am particularly anxious to consolidate the influence of the Government there. Mr. Douglas and myself set out on patrol early next week; Mr. Douglas will remain in the SUPEI for up to two months working on rest houses and walking tracks. I will be repatriating the airstrip labour to KIUNGA and then plan to join Mr. Douglas. When I am satisfied with the situation in the SUPEI we will move into the DABA.

R. Hoad
(R. A. Hoad)
Patrol Officer

TOMU PATROL 1963

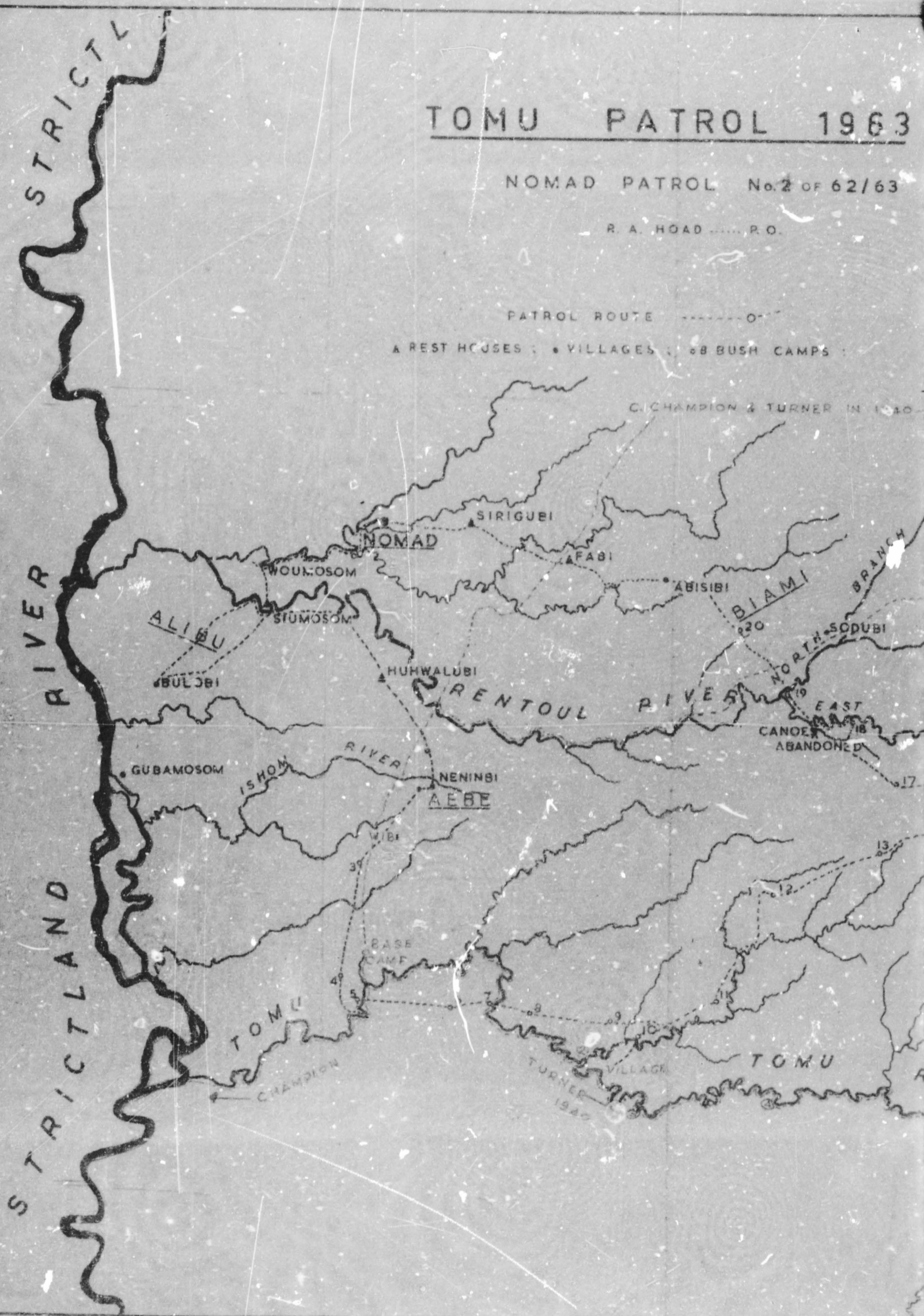
NOMAD PATROL No. 2 of 62/63

R. A. HOAD P.O.

PATROL ROUTE -----O-----

▲ REST HOUSES ; ● VILLAGES ; ○ BUSH CAMPS ;

C. CHAMPION & TURNER IN 1940



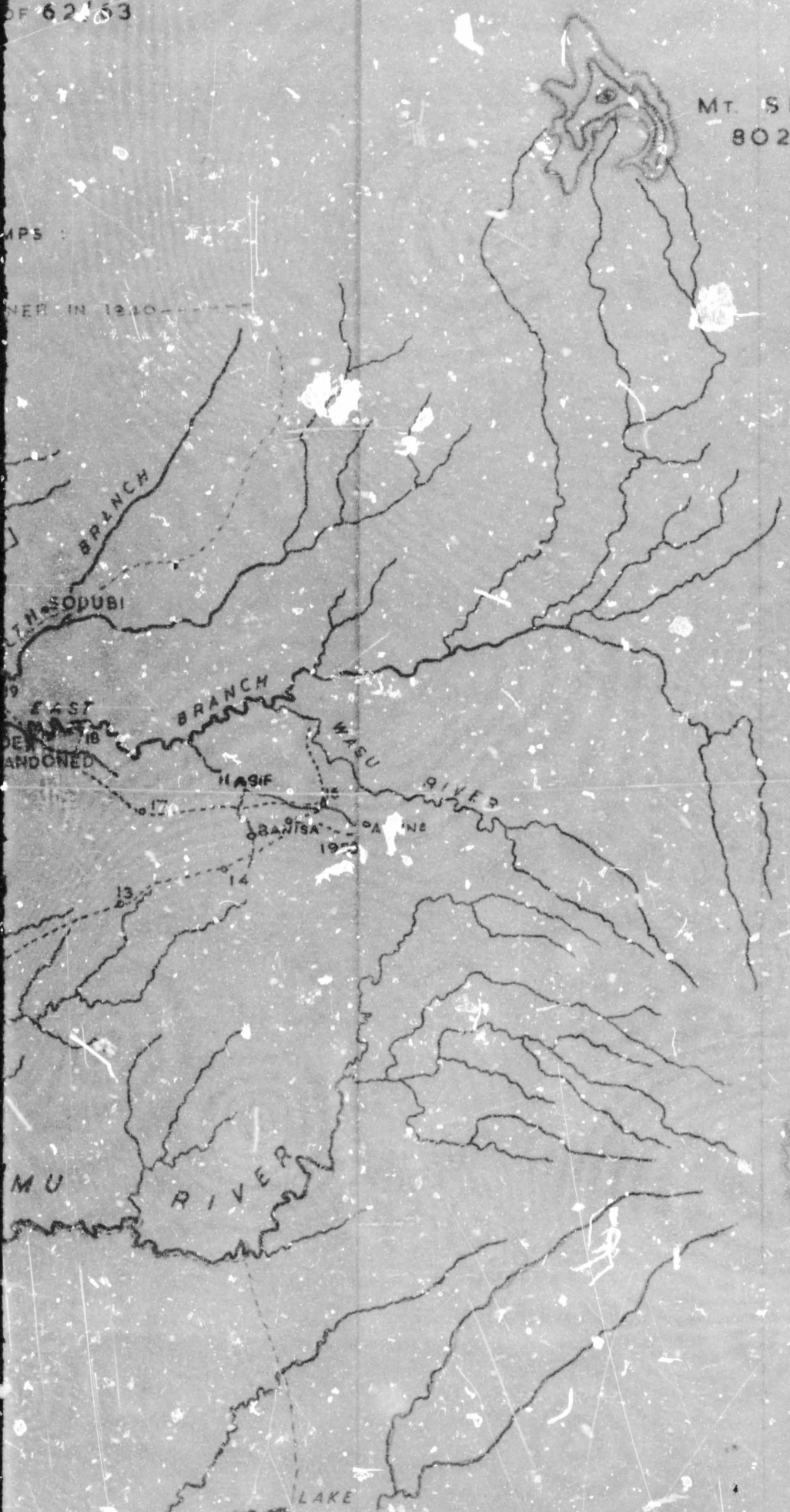
1963

OF 62153

MPS

NER IN 1940

MT. SISA
8025



MT. BOSAVI
9500

SCALE

1 INCH TO 4 MILES

RM

LAKE
CAMPBELL