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STATION: KIKORI

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Papua New Guinea Patrol Reports

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Office

1940

[G.P. 67

PATROL REPORT

STATION NUMBER
3 of 40/41

KILOKI D.D., STATION

REPORT OF A PATROL made by Arthur S. Ethell to
URAMA and GOPI Districts D.D. for the purpose of
General Inspection.

Left Station on 28/8/40 Returned to Station on 6. 9. 40

Number of Carriers employed passengers (32) Number of Police taken two

Name of Vessel used and of Officer in Charge

Villages visited SAMPA, B. P. P., GUMBERA, NAYAN, KINOWE, RIVANAT,
MALLO, in the URAMA Dist., and GYFI, WONGOH, GORAWI,
SAWI, TANI, UBUC, GOPI, MUMI, GORAWI, WONG, in the GOPI
Dist., also the ANIGIHI villages of BALTARI, MUMUL, IPIK

- (1) Unless the patrol is a regular routine patrol in a long-settled district a sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station.
- (2) In the body of the report the name of the village should be followed by the name of the V.C. The number of houses and the population, as nearly as possible, should also be stated. The customs of the natives should as much as possible be noted and reported.
- (3) The Patrol Report is to be enclosed in this jacket, which, properly filled in, is to be sent to the Government Secretary immediately after each patrol.
- (4) The space below is not to be written in.
- (5) The cost of the patrol must be shown on the back, in the space provided.

8936/10.38.—1,000.

Forwarded to the Government Secretary

Date 30/9/40, 19

[Signature]
Officer in charge of Station

Patrol Report No 3. of 1940/41.

by

Arthur L. Ethell. P.O., D.D..

to

URAMA and GOPI Districts..

Object of Patrol. General inspection of the villages in the above districts, C.N.M., inquiring for natives who have money in the KIKORI W.N.L. Account, and endeavouring to execute Warrants to Apprehend B72/14 and B69/65.

Personnel. Officer, A.C.'s KAIRA and OREIA.

The A.R.M., D.D..

KIKORI..

With regard to the abovementioned patrol and the instructions contained in your Nos. 153 & 168/25/40, I have to report as follows;

Tuesday, August 28th. The patrol left the station this day en route for the URAMA District. The departure was made in heavy rain which continued intermittently until late afternoon. Owing to the inclemency of the weather therefore, and to the fact that the tide was against us, I decided to camp the night at SAMOA instead of proceeding direct to GAURI as had been my original intention. V.C. WATI away at KIKORI. Called for the village people and inquired if there was any C.N.M., and one man named KAUNAKA came forward with a complaint concerning the activities of the L.M.S. at AIRD Hill in respect to his daughter KOBOU. It was alleged that the girl was then at AIRD Hill, but the parents wished her to return to the village in order that she may marry one of the village natives; it was stated, however, that Mr. Penn was against this, and wished the girl to marry a mission teacher from AIRD Hill. KAUNAKA stated that the girl returned to the village a few days ago herself having ran away from the Mission, and a few hours later the Samoan teacher TA OI came to SAMOA and took the girl back. KAUNAKA He/definitely stated that he did not wish the girl (who by the way is of marriageable age) to wed the Mission Teacher, and that KOBOU had been taken back to AIRD Hill against the wishes of the parents and without their consent. Accompanied therefore by the parents of the girl

and an interpreter, I repaired to the Mission and took the matter up with the Rev. Fenn. The reverend gentleman admitted that he wish the girl to marry one of his teachers, and that she was being trained at the school as a 'Mission Teacher's Wife'. I interviewed the girl KOBOU, satisfied myself that she was over the age of fourteen years, and pointed out to Mr. Fenn that under the N.R.O. no-one has any authority to compel attendance at a school of any child unless between the ages of five and fourteen years. I also stated that it was no concern of his to meddle in the marriage affairs of the natives, and suggested that he should not try to persuade a girl to marry one of his teachers when another man had already paid than half the marriage price to the woman's father. The matter was finally settled by KAUNAKA taking his daughter back to the village. It appears that the girl ran away whilst he was at DARU and that TALOA took it upon himself to return her to the Mission; it was pointed out to the latter that he has no authority to take any native out of the village, and I suggested to Mr. Fenn that any further trouble of this kind should be immediately reported to KIKORI. One or two other matters were discussed, but as they bear no reference to the subject matter of this report, they will be dealt with in due course under a separate heading.

Tuesday, 29th August. M/T Taloa arrived at SAMOA this morning and laid two complaints re. villagers not sending their children to school. He produced the school roll which was inspected, and the complaints taken. One more complaint was laid by native AUWAGI. Defendants and witnesses sent for, and complainants notified that they would be called to KIKORI for C.N.M. when the defendants had been arrested.

Left SAMOA 8.00 a.m., and ran down to GAURI. V.C. ORO reported. Inspected village which is in fair condition; three orders given re roads and bridges; in C.N.M. after adjusting Civil Claims. One complaint laid, and V.C. despatched to the GOPI Dist., to arrest the defendant, and to report to me at KINOMERI for C.N.M..

Thursday, August 30th. Left GAURI 8.00 a.m., and ran to OUMA-MERE. The place disgusting. There was no evidence of any work havin

been done here for months; there was no road, except for a collection of rotten sticks laid haphazardly through the centre of the village. The houses were in a tumbledown condition, and the whole place a reeking rubbish heap. The men responsible for this unpardonable state of affairs dealt with in C.N.M..

On to MAIRAU. Found on arrival that the V.C., GOMI, died at KIKORI about a month or so ago, and was brought back to his village for burial. No-one had thought to bring the uniform or register of the dead V.C. to KIKORI or to report the death, but after due consideration, I took the liberty to appoint AUWAGA of MAIRAU Village Constable, and after instructing him in his duties handed him the uniform.

The village was fairly clean at the time of this visit, though the Rest House and A.C. Barracks are not all that could be desired in the way of comfort. Ordered the demolition of these two edifices, as I do not see the necessity of a string of Rest Houses in such a small district where the villages are but one or two hours apart by canoe. Intended to cross to DAMAIBARI this afternoon, but had to defer the crossing owing to the heavy swell running.

Friday August 30th. A heavy squall blowing this morning, and once again we were unable to cross to DAMAIBARI. Continued on therefore to KINOMERI (V.C. KAUNA). Found Mr. T.M.A. Brown completing a medical inspection of this village. Inspected KINOMERI then TOVEI (V.C. UREGI). Both villages in first class condition. No orders given. Endeavoured to purchase two small cassowary chicks, offering 10/- per head, but the natives did not wish to sell at that price. They were asking £1 per head, and I am sure that if Taronga Park wants the birds they will not quibble at the price asked.

V.C. ORO reported to me today with his prisoner and the defendant was dealt with; one month I.H.L. for stealing a canoe. Several Civil Claims settled out of Court, and on the whole the people of these two villages appeared to be living amicably together.

Saturday August 31st. Heavy rain all morning until 11.00 o'clock. When the weather cleared ran down to AIRIGAI (V.C. ANAI) and the neighbouring village MAIAKI (GEAI) Both these villages in

good order. No complaints, and no C.N.M.. People apparently happy and industrious. Made further attempts to purchase young cassowaries but the owners were unwilling to sell. Returning to KINOMERI, spent the afternoon settling one or two Civil Claims, for the MAIRAU people. Prisoners despatched to KIKORI. A.C. KAIRA sent away to arrest N/L deserter AIXARI of AIBIGAI. Report in connection with this man attached hereto.

Sunday, September 1st. Heavy rain all morning, accompanied by high wind. Unable to leave KINOMERI until midday, then ran down to KIVAUMAI (V.C. KUTO-0.).. Encountered bad weather on the way the driving rain penetrating every nook and cranny. Cold intense. Reached KIVAUMAI 5.00 p.m..

Monday, September 2nd. Inspected the village this morning, and found same well kept and clean. No C.N.M., but a few Civil Claims settled amicably. One or two orders given re fencing and general village cleanliness.

Returned to KINOMERI this morning. All in order here, ~~then~~ so on to MAIEPO. Rain and high wind all morning. MAIEPO is a small village, but growing slowly, and at present in a filthy state. It was constructed by a number of KINOMERI men who migrated here from their parent village, and though there has not been a V.C. appointed here, KAUMA of KINOMERI is supposed to be in charge. The raised roads are at present in a bad state of repair, and one needs to be something of a Blondin to negotiate them with safety. Most of the men from this village are at present away at a crab place near KAIMARI, and their state of the village is attributed to their absence. Warned those men today in the village that unless the place is cleaned up within two weeks it will be necessary to have the area declared a Forbidden Settlement and for the people to return to their parent village at KINOMERI..

V.C. KAIRI KAIVIRA of KAIMARI reported to me here today, on his way to KIKORI for C.N.M.. He had one case of adultery, which I heard, the defendant being sentenced to two month I.H.L.. He also reported a case of alleged rape, and stated that the woman in question had been with child when raped by four men, as a result of which misdemeanour the child was born prematurely and the woman died. Sent the V.C.

back to his village for the witnesses and defendants, and instructed him to report with them to KIKORI as soon as possible.

Tuesday, September 3rd. Up to GIPI this morning. (V.C. ANANIA).

Village fair, but by no means good. Those men responsible for the delapidated state of affairs in some sections brought to Court, but explained to me that they had not worked on their roads because they had been told by NAWUDI and BURU of HOMOBAWI that the Government had left KIKORI and gone to the war. According to one man, the GIPI people considered it stupid to work if the Government was never going to see their village again. Hence the bad state of affairs. The men were not prosecuted but were given two days to straighten things up, and were sent out shortly after noon to cut timber for the job.

Only one case dealt with from GIPI, and defendant convicted for burying a body within the village area. NAWUDI and BURU, of HOMOBAWI, were prosecuted in C.N.M. and each gaoled for three months.

Noticed several cassowaries here, but once again the owners refused to part with them for less than £1 per head.

Wednesday, September 4th. Left the GIPI people working hard this morning, and ran down to MEAGOMA. A terrible state of affairs here. There has been no V.C. in this village for nearly twelve months, and ~~the~~ what was once the prosperous village of MEAGOMA is now represented by delapidated houses, a rotten road, and a crazy bridge that creaked and almost collapsed under my weight. There were three young men in the village today, and I was informed that for months the people have been away living on KOMBATIs, ~~and~~ seldom if ever returning to MEAGOMA. TAUAVE, a bright lad with a fluent stream of MOTUAN requested that he be made Village Constable, and after ~~making~~ making searching inquiries into his past I agreed to recommend him for the post. Instructed him to report to me at BAWI tomorrow, in order that he may be sent to KIKORI. Moved on to HOMOBAWI (V.C. PEGA of BAWI). A handful of men here, but the small village reasonably clean. Five minutes paddle from here brought us to BAWI, where camp was made in the Rest House.

After lunch crossed to UBUC (V.C. PEREMA)

Another practically deserted and delapidated village. V.C. sent round up his people and to report with them to me at BAWI. Orders given for the erection of new bridges, and for the road to be renewed forthwith. On to GOPI (V.C.MIRA) A small village, and in fair order. A new DUBU being erected here. MIRA came to me before I departed and stated that he wished to hand in his clothes. He had previously told me at KIKORI that he wished to resign and when he made the request again today I concurred. He informed me that he was afraid to carry on as he was growing old, and that the village people often made puri puri talk. His resignation is being duly forwarded to the Hon. C.S..

Returned to BAWI, and inspected that village. Place reasonably clean. PEGA, a new V.C., seems to be a much better man than his predecessor AMAI, and has the village in fair order. One or two instructions issued for sections of the road to be repaired without delay, and the brush to be cut back further from the houses. Also drains to be dug through the centre of the village. The recent heavy rains have left pools of stagnant water lying between the houses, and in these millions of mosquitoes have found a breeding ground. Work on the new DUBU is proceeding slowly, and at the present rate of progress may be completed by the New Year.

On reaching the Rest House found V.C. PEREMA waiting for me with the UBUO men. He reported that one man named KEREPA had run away to the bush when ordered to fall in for work and to report at KIKORI BAWI; A.C. OREIA despatched to apprehend the offender. UBUO men warned re their village, and ordered to complete their separate tasks within three days. It can be done if they care to work.

Thursday, September 5th. TAUAVI, the new appointee from MANGOMA reported to me this morning. Decided to give him the clothes that MIRA of GOPI had handed in, and despatched him to find his people. Ordered him to report to KIKORI in two weeks re the work in hand.

Three relatives of D.N/L's who have money in the W.N.L. Account at KIKORI located this morning and despatched to KIKORI. Inquiries made re. DIVARE of GIPI, for whom I am at

B69/65 was issued in Port Moresby in March, but was informed that the alleged deserter had not as yet returned to his village. This matter dealt with under separate heading.

Left BAWI early and ran down to IARI.(V.C. AIBARU). Another new DUBU under construction here, and the village still the pick of any in the district. On to PURI, where I found just the opposite. Over a period of three years, I have dealt somewhat kindly with these people, and by way of experiment have rather encouraged them in their efforts rather than threaten them with gaol if they neglected to keep their village clean. Today, on my seventh visit to PURI, I find the same state of affairs as I found in December 1937. I have shown them how to build, have encouraged and cajoled, but nothing has been done. I am satisfied now that there is only one way to treat them — if they won't respond to anything else, then they must be prosecuted. Accordingly twenty seven men were dealt with in C.N.M.

Continued up the MAI River to the ANWGIPI or ANIKAIRI District, and called first at the biggest village in this group, WAIWARI (V.C. IDUO). After many years, this village is beginning to take on some semblance of order, and although there is still much to do it is distinctly improved to when I saw it last. A new Rest House is being erected, and timber for a new raised road through the village is stacked on the bank of the creek. No C.N.M. here of any note. Three women were each fined 5/- or two weeks I.L.L. for burying a body within the village area. Taking V.C. IDUO with me, I visited the remaining villages in this group, namely TATEHUI and EPEKAU, both of which were in rather a bad state. As these people are only raw bushmen as yet, there were no prosecutions, but they were cautioned that unless a speedy start is made they will have to be dealt with. It was amusing to note the apparent zest with which they rushed to their houses and emerged with knives and axes to commence immediately the task of cleaning their villages. The sudden burst of energy probably petered out when the Govt. canoe had disappeared round the first bend.

Returned to BAWI late in the afternoon, and found one or two cases needing attention. In C.N.M. for several hours .

Friday September 6th. Ran down to GOIRAVI this morning, to locate two or three men wanted by the A.R.M.. Picked up those men who ran away when the A.R.M. last visited the village, then moved on UOBO. No V.C. here, but the village in an excellent condition. V.C. PEGA complained to me at BAWI two days ago that one of his men BARUTA had run away to UOBO to escape the work which is necessary to keep BAWI in good condition, and this morning I asked about him. He was brought to me, and found to be a cripple. Accordingly, the case was dismissed. No C.N.M. here, and as this is the last vill in the GOPI District I decided to carry on and try to make KIKORI by nightfall. Reached Aird Hill by 5.30 p.m., but with the tide against us it took four hours hard paddling to reach the station. Arrived KIKORI late.

End of Patrol.

Arthur C. Ethell P.O., D.D..

1940

[G.P. 67

PATROL REPORT

STATION NUMBER
4 of 40/41.

KIKORI STATION

REPORT OF A PATROL made by J.R.Foldi to

Purari - Era - Gopi Districts. for the purpose of

Boiler and M/L inspection Samillars and Traders Port Romilly. Also
Timber buying. Inspection of Village on route back to Kikori.

Left Station on 15/8/40. Returned to Station on 24/8/40.

Number of Carriers employed 9 Prisoners Number of Police taken One.

Name of Vessel used and of Officer in Charge by M.V. VEIYA to Romilly thence by
Station Gance. J.R.Foldi.

Villages visited

KEROVAKI CRAVI AKIARAVI KADARE NAVIWANA GIGORI IMEIA GIPI
MEACOMA HOMOBAWI BAWI UBUCO GAPI IARI GOIRAVI SAMOA

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8936/10.38.-1,000.

Forwarded to the Government Secretary

Date 28/8/40., 19

J.R.Foldi
Officer in charge of Station

Patrol No. 4 of 40/41.

by

J.R.Foldi A.R.M.

Purpose; Native labour inspection and Boiler inspection Sawmillers and Traders Ltd. Port Romilly. To arrange the purchase of timber from the WOIMADU people by Sawmillers and Traders Ltd. General inspection of villages on the route back to Station.

Personnel; J.R.Foldi O.I.C. A.C. AINA; Interp. ANIANI.

Transport; By M.V. VEIYA to Sawmill thence by Station canoe with nine prisoners acting as carriers.

Thursday 15/8/40. Left Station at 8 a.m. with Station canoe on tow - M.V. VEIYA. Arrived Port Romilly Sawmill 7/30 P.M. Guest of Manager.

Friday 16th. Sent Station canoe up BAROE river to Timber camp. Spent morning discussing matters relating to timber, N/L work and Machinery and boiler - with Manager. Left Mill after lunch in motor canoe - arrived BAROE timber camp 7p.m.

Saturday 17th. Inspected N/L and housing arrangements at BAROE camp. Left up stream in motor canoe 9/30a.m. With the head man of the PAWAIA group - OMAGA - we inspected the banks of the river from which S.M.& T. wished to purchase. I made a sketch map. Stopped at upper boundary mark - WASENTA Ck., and lunched. continued downstream a little way where we met balance of PAWAIA timber owners. Discussed matter of pay, drew up agreement and paid over the cash for the timber. Natives well satisfied. Continued downstream to the IVO timber camp of S.M.&T. Carried out an inspection of N/L and buildings. Left Camp at 4/30p.m. to return to Mill 7 p.m.

Sunday 18th. Spent morning making thorough overhaul of Mill Boiler. Also inspected Mill Machinery. During the After-noon the N/L and buildings were inspected.

Monday 19th. Despatched Station canoe to KAIMARE. Self with Manager of Mill proceeded Timber Camp on BIARA Ck. above KORAVAKI village. Carried out inspection of N/L and housing. On return journey visited KORAVAKI V.C. OMEERA. Village found to be in much better condition than is usual to these people. Why they dont shift higher up the river to dry ground is a mystery - they seem to prefer the mud. Proceeded on to visit ORAVI and AKIARAVI V.C. OVE. Both villages in excellent condition. They are lucky in the possession of good hard ground about 12 feet above river level. No. Court cases in either village -

Court work at either village. Returned to sawmill at 2/30 p.m.

Left again at 3/30 p.m. for KAIMARE where we arrived 6/15 p.m.

Tuesday 20th. At KAIMARE all day. V.Cs KEMIVARA and OMAI - KAIRI was away in the bush. Spent most of the day listening to the numerous small complaints that these people always have. Dealt with V.C. KEMIVARA in C.N.M. for suppressing a case of Adultery.


Wednesday 21st. Left KAIMARE at 5 a.m. and paddled through to the ERA river district. Visited GIGORI and RAVIWANA V.C. WAHE both villages in good order. Crossed over to IMEIA V.C. AUWANI where we spent the night. IMEIA in fair condition but much overgrown and closed in by food trees which I am loath to have cut down.

Thursday 22nd. Left IMEIA at 8/30 a.m. and proceed towards the GOPI district. Visited the villages of GIPI V.C. AMANIA; MEAGOMA no V.C. ; HOMOBAWI and BAWI V.C. AMAI. BAWI in good condition - they are just preparing for a dance to celebrate the erection of a new DUBU the old one was burned down in 1935 and the new one commenced almost straightaway, the floor has not yet been put in. GIPI which is a large straggling place is in need of attention, this village together with others in this district will be visited by the P.O. in the course of a few days. The small village of HOMOBAWI was in good condition. They are fortunate in the possession of high ground. Spent the night at BAWI.

Friday 23rd. Left BAWI and visited UBUC V.C. PERIMA and GOPI V.C. MIRA both village considerably overgrown. I suggested to them that instead of the usual spindley structure that does duty for a wharf they might try hauling a large log into position sloping down alongside the river bank. Next village visited was IARI V.C. AIBARU. Judging by Delta standards IARI in quite good order. We now moved down to GOIRAVI V.C. AUPEA - village here in a terrible state. Despite numerous orders in V.Cs book nothing appears to have been attempted for years. All able bodied men sentenced to ONE MONTH I.H.L. Continued on to SAMOA where we camped for the night.

Saturday 24th. Inspected SAMOA V.C. WATE village very good but most of the people away fishing. Left SAMOA for Kikori where we arrived 11 a.m.

End.


A.R.M., D.D.

1940

[G.P. 67

PATROL REPORT

STATION NUMBER

5 of 40/41.

NIKEBI S.P.O. STATION

REPORT OF A PATROL made by A. J. Ethell P.O. to

UAMA and TURALLA River Districts. for the purpose of

General Inspection, Census taking, C.M.S., and medical

Inspections by T.M.A. Brown.

Left Station on 7.10.40 Returned to Station on 19.11.40.

Number of Carriers employed Nil Number of Police taken Three.

Name of Vessel used and of Officer in Charge MAMONTONKA A.J. Ethell

Villages visited ANAGU, BOHIA, PAISANI, GIMAR TORE, BAINI, YAGIWE,

SINILIBERI, UKUSI, and KOPIRANI, BINLURI, ARIA, GIBI, and GINIA

in the G.M.A. Dist., and DOLIBO, HLAGIU, MAHI, WAINDEU, MAWU IDORO

HABIO HARAGU DABEBI in the TURALLA River. Also Gorribaldi villages.

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8936/10.38.-1,000.

Forwarded to the Government Secretary

Date 18.11.40, 19

J. J. Odeh

Officer in charge of Station

Patrol Report No 3 of 1940/41/

by

Arthur L. Ethell, P.O., D.D..

to

GAMA and TURAMA River Districts.

Object of Patrol

General inspection of villages visited, attention to C.N.M., and Medical Inspections by T.M.A. Brown.

Personnel

Officer, T.M.A. Brown, Cpl. AIKAI, A.C's KAIRA and OREA, N.M.A's DAGLISI and MAUKI.

The A.R.M., D.D..

KIKORI..

Acting upon the instructions contained in your No. 193/25/40, of 7.10.40, I beg to report as follows;

Monday, October 7th.

The patrol consisting of the above personnel, left the station this p.m., aboard the launch "MINNETONKA", en route for the GAMA River. An uneventful run brought us to DUBUMUBA where we slept for the night. V.C. GUNU reported . No C.N.M.. here. Sent down to GEBUBARI for V.C. AMINI, who I despatched to BABAI to arrest N/L Deserter DIAVE, ex-Port Romilly Sawmill.

Tuesday, October 8th.

Up anchor 6.30 a.m.. A nasty sea running, and the crossing to DOPIMA was made in squally weather. Heavy rain all morning, and on rounding the N.W. point of GOARI Island, I decided to defer the crossing to the GAMA, and seek shelter at AI-IDIA until the blow was over. Put in the day therefore visiting the villages in the west of the GOARIBARI Dist.. Called first at GAINI, a new village of the MUBUGOA people. Nothing of any note here. Upstream to PAIAA-A, but found both villages deserted. Noticed a crazy bridge between the two villages, which had been erected some time ago on the instructions of Mr. Kennedy. The V.C., OWAMU, commenting on the delapidated nature of the bridge at present stated that it was a difficult task to keep it in good repair owing to floods in the creek, and in view of this (which appeared to me to be a perfectly feasible excuse) I ordered that the bridge be demolished. OWAMU then reported that at NAGORO the village people were dancing to a head that was alleged to have been taken at LAKE KUFUBU by one of the A.C's, and brought to the village by carriers some weeks ago. Decided to investigate the report, and crossed to

HAGORO. V.C. MARO away at KIKORI, but AIKAI and two police sent ashore returned after an hour or so with four men who stated that they had brought the head down from the Lake when the police camp was closed. They stated that it had been given to them by A.C. WAIRU, who was alleged to have killed a Lake native. Commenced an inquiry into the alleged killing, and about 2.00 p.m., took the four witnesses on board and steamed down to AI-IDIA (V.C. AITOWAI). On anchoring, resumed the inquiry.

Wednesday, October 9th.

Despite the wind which was blowing with gale force this morning, and the heavy seas, I decided to make an attempt to cross to Bell Point, as each day spent here waiting for a calm crossing means a day lost. Up anchor 8.00 a.m., and steamed out through the OMATI Entrance, but once clear of the point and into the shoals struck such heavy seas that we were forced to put back into the PAIBUNA River for shelter. Running up the PAIBUNA at 11.00 a.m., Arthur Marting launch engineer reports that there appeared to be a blockage in one of the fuel pipes. Investigation proved that the stoppage was a small ~~particle~~ blob of solder in the lead from the filter to the gears. Same removed, and we continued up the PAIBUNA, looking for the new village of the PEPEHA people. Passed a small village on the right bank which I was told ~~xxx~~ is known as GAURO, being an offshoot from IOWA. Upstream until three p.m., but turned back at the mouth of the PEPEHA Creek, on being informed that the village we sought was still several hours run upstream. Anchored at GAURO at 5.00 p.m., and went ashore to inspect the village. An old man was found whose right leg was practically eaten through at the shin by a nasty ulcer, and both bones in the lower leg broken. Mr. Brown performed a surgical operation, and amputated the limb. The operation was successful. Slept here for the night.

Thursday, October 10th.

Mr. Brown's patient despatched to KIKORI today in the care of N.M.A. Daglisi.

Ran down to IOWA this morning. Medical inspection of the few people in the village. Thirteen cases of v.D. located. Self inquiring further into the KUTUBU affair. Inquiry closed, and report together with witnesses despatched to KIKORI in charge of A.C. KAIRA..

Heavy squall still blowing. Sheltered at IOWA today.

Friday, October 11th.

v.D. patients located by the T.M.A. despatched to DAUKO hospital today.

Up anchor 8.30 a.m., and once clear of the PAIBUNA set a course direct to Bell Point. Reached AIRAGU, the first of the BAMU villages 2.00 p.m.. V.C. AITU reported. Villagers deserted except for a few men who informed that the rest of the villagers were away on the BAMU side looking for KIPISU skins. Questioned v.c. AITU re the alleged theft of articles from the ANIADAI people on the BAMU River, but he denied any knowledge of the stealing. Searched the village, thinking some of the articles may still be in AIRAGU, but found nothing to incriminate the AIRAGU men. Could gather no information which would lead to the arrest of AITU. A report attached hereto. However, taking the v.c. aboard for further questioning, ran up to POIMIA and WAISAVI. Both these villages deserted. GINAROTERI (v.c. TAMAI), boasted three men, who told me that everyone on the GAMA had gone away trading with the AINU Tribe on the BAMU side, and also to look for the KIPISU skins. Upstream to NEMETI, (v.c. AIKOU away), where we anchored for the night. This place also practically deserted.

Saturday, October 12th. Upstream today with the tide. GINERIHARI (v.c. MAGARU) MAGIWE (TAMAI) and the upriver villages of KOPIRAMI and UKUSI also deserted. Not a soul in either of the first two named villages. A few men in UKUSI and KOPIRAMI. Noted with surprise at the latter village that KAWIGI of SUAHI, mentioned in my P.R. No 29 of 39/40 is at present living here together with a few of his men. Although still ~~KEIKIKI~~ somewhat shy, he met the patrol without any sign of his previous hostility. Mr. Brown conducted a medical inspection, after which we ran down to UKUSI. Another inspection here, but no-one was found to be in need of medical attention. Upstream 3.00 p.m., and ran down with the falling tide, anchoring at a KOMBATI of the BORA men from the TURAMA. These stated that they are waiting here for their v.c. (DORI) to return from the swamps before returning to their village. They also said that the only people now in BORA are two councillors and their wives who were left behind to look after the village.

13.10.40. Sunday. Waited for the bore which reached us at 9.00 a.m., then up anchor and ran to MAGIWE, anchoring at 10.30.. Went ashore into the deserted village, and found the fires out, and no signs whatsoever of recent habitation. Back to GINERIHARI, (MAGARU) where we found five men today. These duly inspected by the P.M., and found to be free of V.C.. One of the men reported that about three weeks ago the men of

GEMBI and GEMIA on the upper WAVE had been fighting and that one boy DUDUI had been killed. When the F.M.A. had completed his inspection, up anchor and steamed up the WAVE. Anchored at AIRUA. Village deserted. Not a soul to be seen. At 6.00 p.m., however, a councillor of BIN URI reported to me her together with five other men, and confirmed the story of the killing. Taking the canoe in tow, we ran as far up the WAVE as possible, then self and two police continued on by canoe. Found the WAVE men in the swamp at the head of the river, and among them the boy DUDUI who was allegedly killed. Investigation proved that the fight was only a mild one, and no-one was seriously injured. No-one wished to make any complaint, and the matter was dropped. Returned with all the people I could find, and at dawn reached the launch.

14.10.40. Monday. After Mr. Brown had completed his inspection F.M.A. HAKKI came to report that he had found the remains of a native on a pata pata near the village. This explained the stench of which we had been acutely conscious all morning. Located the corpse, and had it immediately interred.

Down the WAVE this afternoon, anchoring again at NEMETI..

15.10.40. Tuesday. An early start this morning. First we called at GIVARET PE, then the three lower villages of POIMIA, WAISAVI, and AIRAG. Still the same deserted villages. V.C. KOKI had returned from his ZUBATI and duly reported. As POIMIA and AIRAGU are of the same people, and no more than a few hundred yards apart, and as KOKI is absolutely useless in fulfilling his position as V.C., I beg to recommend that he be dismissed, and that AITU of AIRAGU be placed in charge of both villages.

Left AIRAGU 9.30 a.m., and rounded Bell point into the TURAMA. Called at BORA and NAPIOLA (V.C.'s DORI and KAKI) but found both villages deserted. Moved on to DORIONO, anchoring in the mouth of the creek 2.00 p.m.. Chief master of villagers here. Self ashore and effected the taking of the census. After which heard two cases in C.M.S., one of prostitution the other of threatening behaviour. Defendants in both instances acquitted. Mr. Brown conducted medical inspection.

16.10.40. Wednesday. V.C. KOKA of DORIONO despatched to AIKRI this morning with cases and prisoners.

Up anchor 7.25 a.m., and steamed off up the

river. Reached KOMBATIS of the BARAGU people 9.30 a.m., and sent them back to their village, warning them that I would be along in two days for census. On to SIDEKROMO Creek. Anchored at the SIDEKROMO and GIBU Junction and sent AIZAI and ORBA away to find the people and bring them up to HEAGIU. I myself did not go as I had heard that they were nearly all away in the swamps. On to HEAGIU. A few men here, who were despatched to locate the others and bring them back to the village if at all possible. Still taking advantage of the incoming tide, continued on to BAHU. V.C. DOSIRE stay making tobacco, and most of his people on KOMBATIS. A new DUBU has been erected here, and is possibly the longest on the river. At 4.00 p.m., left word for the village people to be home by morning, then ran on to the new village of the BARAGI men, namely VAMERI built on the old I.F.Co. Base Camp at the ^{mouth} KEXM of the VAMERI Creek. Four men in this village, including the V.C., DUMOI. Village built on possibly the best site on the river. Only able to take a skeleton census but it is something for future officers to build on. On to HAU OIBORO, V.C. ANI, where Mr. Brown made medical inspection and roped in a few cases of venereal. Learned from the V.C. here that the HAUOIBORO river people are away in the bush trading, so decided to make this the turning point of the patrol. Food is running short, as I was unfortunate in leaving to leave the station badly equipped. No C.H.M. at this village, but V.C. was among those who were sent to hospital.

Down stream tonight in clear moonlight to BAHU.

17.10.40. Thursday. An early start this morning. Went ashore and inspected the new DUBU which as before stated is particularly long and well built. V.C. DOSIRE here this morning. Completed the BAHU Census, after which Mr. Brown also took a census and made his medical inspection. Several more V.C. patients discovered, among them being the V.C.. All were ordered to KUSSEI. No C.H.M..

Up anchor 9.30 a.m., and set off for HEAGIU. At 10.00, the launch struck a submerged log, and damaged the propeller slightly, also stripping off some of the copper plating. No serious damage done. Ground shortly afterwards, where we stayed until the forenoon. On then to HEAGIU. A small number of people from this village, also a few from the SIDEKROMO villages. V.C.'s KAIRIA of HEAGIU and SOGIO of SIDEKROMO reported. Medical inspection and census.

One complaint made in C.M. . by KIKORI of MEAGIU, who alleged that whilst his wife was in the Lock Hospital at DUBUMBA undergoing treatment for V.D., V.C. NEPOHO of HARAGU had had intercourse with her. Grave charges against a V.C.. Took the complainant and his wife aboard the launch when the work at MEAGIU was completed, and steamed down to HABIO. Anchored for the night off the mouth of the HISIKI Creek. A.C. KAIRA reported back today from KIKORI.

18.10.40. Friday. Dawn found both officers in the village .

My inspection did not occupy a great deal of time, and there were insufficient people in the village to justify taking a census. Mr. Brown conducted a thorough medical examination, and several more cases were despatched to KIKORI.

A.C. OREA last night stole 4/-, the property of Cox'n MAKAMO. The money was returned, and MAKAMO stated that he did not wish to make a complaint.

Crossed to HARAGU on MORIGIO Island this morning. Practically everyone here, and a complete census was taken. V.C. NEPOHO arrested for neglect of duty and also for having sexual intercourse with a woman undergoing treatment for a Venereal Disease. The village proved on inspection to be in a filthy state, and in spite of repeated orders, no work had been done here for months. The men offered the lame excuse that they had no canoes, hence the bad state of their village. Twenty three men proceeded against in C.M.M.. V.C. NEPOHO also among the patients despatched to V.D. hospital.

After lunch ran round the point to DABEBI. (V.C. GERU) Village deserted, but the cleanest I have ever seen it. A credit to GERU and his authority. The V.C., unfortunately, found to have V.D.. Of the men examined, a large number and their wives were sent to hospital. Informed here that most of the DABEBI people are away trading on the PAIBUNA and KIKORI Rivers.

We are now completely out of water. It is impossible to drink the river water, as it is practically liquid mud, and water from the villages is nearly as bad. Decided therefore, to cross to AI-IDIA tonight. This we did, the return journey to the DABEBI being made in clear moonlight, and on a smooth sea.

Saturday, 19.10.40.. Up anchor 5.00 a.m., and steamed direct to DUBUMBA.

Mr. Brown interviewing T.M.A.'s here, then on to KIKORI, reaching the station 10.30. a.m..

End of Patrol.

Summary.

Owing to the fact that nearly nine out of every ten villages visited this trip were deserted, the amount of work done was small compared to what has been accomplished on other patrols of similar nature. Nearly 150 patients were sent to hospital, and Mr. Brown informed me that he would return to the TURUDA as early as possible to complete that which has been started. The almost total absence of C.M.M. (except for minor cases which were settled amicably out of court) was somewhat surprising, but I think this can be attributed to the fact that most of the people were away on their KOMBATIS and it would have taken weeks to round them all up.

Before closing this report, I would like to mention that combined Magisterial and Medical patrols are far from being, in my estimation, a success. Personally I am on quite friendly terms with the T.M.A., but to work together efficiently in the one village at the one time is practicable in theory alone.

Arthur C. Ethell
P.O., D.D.

Article	Quantity taken on Patrol	QUANTITIES ISSUED AND VALUE				Returned	Remarks
		Police	Carriers	Others	Total Used		
Rice ...	30	30			30	3 9	
Biscuits ...	5	5			5	2 1	
Meat & Fish	12	12			12	4 0	
Sugar ...	5	5			5	7	
Tea ...							
Soap ...							
Tobacco ...	2	1		1	2	5 6	
Matches ...	2 d			1	2	1	
Kerosene...	2	2			2	2 0	
Tents ...							
Flies ...							
Lamps ...							
Buckets ...							
Kerosene Cans ...							
Knives and Sheaths							
Knives, 15 in. ...							
Knives, others ...							
Belts ...							
Pouches ...							
Print ...							
Twill ...							
Handkerchiefs ...							
Beads ...							
Mirrors ...							
Axes ...							
Half Axes ...							
Tomahawks ...							
Running costs MINNETONKA.						3 14 0	
Total £						4 12 5	

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

PATROL REPORT

STATION NUMBER

7 of 40/41.

Kikori

STATION

REPORT OF A PATROL made by J.R.Foldi a/R.M. toPURARI; ERA and GOPI districts. for the purpose ofArresting N/L deserters. Settling timber disputes and N/L matters atSawmill Port Remilly. Distributing money to next of kin various N/Ls
deceased. Paying N.M.As. etc.Left Station on 16/12/40. Returned to Station on 23/12/40.Number of Carriers employed approx 60 man days Number of Police taken ThreeName of Vessel used and of Officer in Charge LINNETONKA - J.R.FoldiVillages visited GAURI; RAVIWANA; IMEIA; IARI; KAIRU; AKIARAVI; RAVIKIVAU No.2.APIOPTI; AIVFI; KAPAI; KERESA; AKOMA; IKINU; KAIMARE; ULLARAVI; EVAIA; BAWI.

(1) Unless the patrol is a regular routine patrol in a long-settled district a sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station.

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

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

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

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

803*10.38.—1,000.

Forwarded to the Government Secretary

Date 23/12/40., 19.....J.R.Foldi a/R.M.
Officer in charge of Station

Patrol No. 7 of 40/41.

to

PURARI DISTRICT

PURPOSE To endeavour arrest various N/L deserters. To distribute monies long standing in Kikori W.N.L. To contact V.Cs who will not come in to Kikori for pay. Payment of N.MAs at DAUKO and DUBUMUMBU hospitals. To confer with Manager of Sawmillers and Traders Ltd. on N/L matters and Timber rights.

PERSONNEL J.R.Foldi a/R.M. officer in charge. A.Cs AINA; DUBA and KINA.

VESSEL MINNETONKA. Engineer Arthur Martin. Deckhand MAKAMBO.

16.12.40 Left Station on a rising tide and proceeded down stream towards DUBUMUMBU. Arrived 1pm but found that the N.M.A in charge of the hospital there had left for Kikori. Proceeded towards GAUR. where we anchored at 6/45pm.

17.12.40 GAURI V.C. ORO inspected and found to be in fair condition. Most of the villagers away in their garden places and fishing KOMBATIS. Left at 8am. for the ERA river district. Stopped RAVIWANA V.C. WAHE. Village here in excellent order. Crossed over to IMEIA V.C. ADE. Paid over some money to an ex N/L who had been short paid. Left at 1/15pm. for Mill where we arrived at 6/45pm.

18.12.40 Left Mill at 6/45am. and proceeded to KAIARAVI V.C. KOIVI AWAI. Paid out wages to brother of former V.C. deceased. Village in fair order but almost deserted, only about twelve men seen. Proceeded towards IARI where we anchored at 11am. Found a Native cutter named BITTERN (?) here. Trading, Pots from HANUABADA, for SAGO. The pots had all been distributed and the men were waiting for the SAGO to be made. V.Cs KAILI OMOA; BAI:I MARIA; MURI BAIENI and AMOKO, reported. KAILI OMOA was sent off to Kikori for his pay. AMOKO was noted for recommendation of dismissal. He had not been to Kikori for 15 months and is now too old to carry on his duties in a satisfactory manner. The village was in it's usual state of semi neglect. With the material available I should say it is next to impossible to do anything with this village built, as it is, in the heart of a great swamp. Proceeded on to KAIRU where we stopped at 2/20pm. V.C. MAMA reported. The other V.C. (EVARA) had gone off to Kikori. Village in good order. Proceeded towards AKOMA where we anchored at 5/10pm. The V.C. did not report - he being in Gaol at Kikori for Gambling. Very few people in village, mostly living in nearby garden places. Village in fair order with a fenced compound to keep the pigs out - or in.

19.12.40 Paid N.M.As (3) from DAUKO hospital nearby, and left for the MAIPUA dist.

Owing to state of tide we are unable to proceed through the URIKA creek so took the opportunity of calling on the Rev. R. Perry at L.M.S. Station URIKA. Rev. Perry told me he was making every effort to get the people of AKOMA and EKINU to grow sweet potatoes. He proposed to buy their surplus from them which, he said, he could easily dispose of to the Sawmill at Port Remilly. Evidence of activity was observed along the creek banks where the village people had taken the advantage of the higher banks to make gardens. It is to be hoped the scheme succeeds. Returned to MINNETONKA at 11am. the tide having now risen we proceeded towards MAIPUA. Arrived KERENA and KAPAI at 12/40am. V.C. LULUPU reported all well. The villages were in good order with the exception of the mass of driftwood in front of KAPAI but as nothing short of a tractor would ever shift the huge logs there is little that can be done about it. At least the people have an everlasting supply of fire wood. KERENA was deserted, the people all being away in their various KOMBATIS. Proceeded on to AIVEI and APIOPI V.Cs RAKEA and BAI:I reporting. Here again the village appeared to be in good shape. These Delta Villages all look much more prepossessing in the dry Season. Continued up to RAVIKIVAU No.2. V.C. KOIVI reporting. Village in good order but as V.C. had not been to Kikorim for many months he was sent off to get pay etc. Left RAVIKIVAU at 2pm and proceeded back through the URIKA creek to anchor off IKINU V.C. BAIA at 4/30pm. As always this village was in good condition. It is one of the very few villages where an attempt is made to adorn the place by flower growing. Heard various complaints and held C.N.M. Despatched A.C. KINA to CROKOLE to arrest the defendant in an adultery case. Said defendant was supposed to be working for Mr Coghill. Wrote him a polite note. N/1 deserters who had arrived back at this village had already been taken through to Kikori by V.C. BAIA.

20.12.40 Left IKINU for KAIMARE but was forced to turn back because the KAIOPA creek was blocked by fallen timber. Examination showed the timber to have been down about a month. Returned to IKINU and dealt with the village men in C.N.M. for this neglect. It is the duty of the people of this village to keep this creek clear of fallen timber, this has been impressed upon them time and time again so that they have no reasonable excuse for failing to do the work. As the way to KAIMARE was blocked we returned up the PANOROA river and thence to UKIARAVI where V.C. BAIEKE KAIRI reported. Did not inspect village as time pressing. Paid out some money to ex V.C. and next of Ki of deceased N/ls. Left UKIARAVI at 2pm. and proceed towards KAIMARE by way of the BARO river. Anchored KAIMARE 5pm. V.Cs OMAI and KAIRI reported. Village in fair order much activity observed on the various RAVIS. These have been neglected for a long time now. I was surprised to see the work being done in view of the recent number

of deaths due to an epidemic of pneumonic influenza. Not unlikely there is a connection between the two. Houses in good order but many closed up. The raised roadway was the usual nightmare. These people have troubles enough at the moment so I did not harry them further.

21.12.40 Recent outbreak of sickness is still taking it's toll of the people. Several more deaths during the last few days were reported to me. I noted in the V.C. book where T.M.A. Brown had ordered the people to take their sick to the Hospital at DAUKO, some 20 miles away, as is their fashion they prefer to remain in their own houses. Dealt with the usual "woman" cases in C.N.M. and then listened to the usual host of trivial claims and complaints. Left for EVARA on the WAME river at 9am. Arrived at 11/30am. V.C. KAIRI reporting. All afternoon in C.N.M. - I had sent many cases forward to this village so that witnesses etc. could be collected and held ready. Whilst obtaining a canoe for the transport of prisoners to Kikori two village men attacked A.C. KINA with paddles. There was a sharp set-to for a few minutes accompanied by much screaming from the assembled villagers. A.C. AINA and the MINNETONKA boats crew going to the rescue of A.C. KINA soon had the twobelligerents secured. A reminder of the ever present chance of a flare-up and a warning against patrolling with an insufficient number of police. Slept here after sending three canoe loads of prisoners through to Kikori in charge of two A.Cs.

22.12.40 Moved up to Sawmill at daylight. Made some advances to N/ls and signed on one man. Inspected a new boiler installation which was being carried out by the staff at the Mill. Another inspection will be made when steam is to be made and a certificate issued. Listened to more C.N.M. cases and various complaints including a timber dispute between the V.C. of AKIARAVI and the Mill. Departed for the ERA and GOPI districts 11am. Called at IMEIA 3pm and paid out some money to N.of K. then proceed to BAWI in the GOPI district but found both the V.C. and the man for whom I had money were away to Kikori. Proceeded towards GAURI where we anchored at 7pm. Found the canoes with prisoners waiting here as instructed.

23.12.40 After endeavouring, without success, to locate the relatives of a deceased N/L. we left GAURI at 8/30am for Kikori with canoes and prisoners in tow. Arrived Kikori 12/30pm.

.....
A. H. H. D. D.

23/12/40.

Article	Quantity Issued to Patrol	QUANTITIES ISSUED AND VALUE					Returned	Remarks
		Police	Carriers	Others	Total Used	Government Cost		
Rice	30				10	1	20	
Biscuits	25				20	5	15	
Meat	6					8	5	
Sugar	6				3	6	3	
Tea					3	1 3	3	
Soap	20				1	3	1	
Tobacco	14				4	11	10	
Matches	6				4	1	2	
Kerosene	2				1	1 11	1	
Tents								
Flies								
Lamps	3						3	
Buckets	1						1	
Kerosene Cans	1						1	
Knives and Sheaths								
Knives, 18 in.								
Knives, others								
Belts								
Pouches								
Print								
Twill								
Handkerchiefs								
Beads								
Mirrors								
Axes								
Half Axes								
Tomahawks								
Running coats "MunnetmRa"						3	1	
Total £						4	2	8

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

A/R.M. D.D..

Medical — Patrol No. 8 of 40/41.

The undermentioned articles have been borrowed from the Medical Dept. FIKRI, for the duration of the above patrol.

2 only suture needles.

1 scalpel.

200 x 7½ grms. Sulphanilamide.

1x100 Dovers Powders.

1x 100 Casarea Sagrada.

1x 100 Phenacetin.

1 pr. tweezers.

Mr. T.M.A. Walshe has asked that the above articles be returned to his Dept.

Arthur C. Ethell

F.O., D.D..
30.12.40..

Stores Taken SASSERIGI Patrol.

No. 8. of 40/41..

Rice.	16 x 40 tinned.	640 lb.
Rice	1 x100 Bagged	100
		<u>740.</u>
Fish		120 lb.
Meat		12 lb.
Biscuits	2 x 25.	50 lb.
Sugar		40 lb.
Salt		42 lb.
Flies.	Ex. Kutuba P.C.	20.
Kerosene		3 gal.
Lamps		2
Lamp glasses	spare.	1
Lamp wicks	spare	2
Buckets		2
Knives	sheath	1 dz.
Knives	10"	1 dz.
Knives	18" New.	1 dz.
Knives	18" Old for camp use only	1 dz.
Tomahawks	New.	2 dz.
Axes	Old for camp use only	1 dz.
Mirrors	Round	1 dz.
Mirrors	Square	1 dz.
Beads	White	6 lb.
"	Red.	6 lb.
Turkey Red.		6 yds.
Tobacco		8 lb.
Matches		8 dz.
Soap		10 lb.
Files		2
Ammunition	.303.	100 rounds.
Sewing needles		2.
Rifle Oil		1 qt.
Rifle flannel		15 ft.

Foster 30 12.

Prisoner Carriers. Patrol No. 8 of 40/41/

13703	ABNO	MIVAKUMAI	19.3.41.
13702	ADANIA	GIPI	17.6.41.
13694	AVAI	KUWA BAIMURU	10.3.41.
13648	EBUSUKU	SANOA	12.3.41.
13692	AUA MOFEI	AIVEI	28.2.41.
13693	MIMI PEIKI	AIRAVI	28.2.41.
13698	EVOI	PAVIPAKO	19.2.41.
13717	IVA-A-ARAU	KIARAVI	1.3.41.
13732	AMU	C/s 334 XIK.	3.4.41.
13733	DAIVE	BABAI	3.3.41.
13734	ORI	GIPI	3.4.41.
13735	MAIRAU AUWA	KAIRIMAI	15.6.41.
13736	PIRIMA KAURE	UKIARAVI	15.3.41.
13773	OMARA BAIKRE	MIRARAVI	20.3.41.
13741	KIPIA-A-AIKARI	"	3.2.41.
13749	KOIMI PAIMURU	"	3.3.41.
13761	IPAI KOIMI	"	3.3.41.
13771	KURA-A-IRARA	"	20.3.41.
13772	KOIVI BAI	KAIRIMAI	20.3.41.
13774	OVE NI	UKIARAVI	20.3.41..

The above are to accompany the patrol until return to the station, subject, of course, to alterations if occasion requires.

11534	IABO	DOPIOMO	25.10.42.	P.S.
12792	IDI	EREME	20.1.42.	P.S.
12857	OKONI	MATI	12.4.46.	P.S.
13345	IVA-A-IRARA	KAIRIMAI	7.1.42.	P.S.
13359	KAIRI BAI-I	"	7.1.42.	P.S.
13658	AVI-OVI	IARI	6.1.41.	
13395	GOIMA	KOPIRANI	29.3.43.	
13654	AKIA ELEKU	KAKARI	25.1.41.	
13714	OVE PAIMURU	MIRARAVI	1.2.41.	
13716	OMARO OVE.	KAIRIMAI	1.2.41.	
13759	EVO PIRIMA	IKINU	4.1.41.	
13731	OVE IPAI	KAIRIMAI	1.2.41.	
13730	MOSEKE IPAI	"	1.2.41.	
13727	UKIA KOIVI	"	1.2.41.	

The above to be returned to the station from

John C. A.

Patrol Report No 8 of 1940/41.

to
SAMBERIGI Valley and Mt. Murray Districts, thence e

Personnel. Officer in Charge A.L. Ethell, P.O.,

R.P.C's KINA, KAIRA, WERIA, KINA and

Guide and interpreter ZERIMA of IRIMUKU.

Objects of patrol.

1. To consolidate the friendly relations which to date have existed between the Govt. and the natives of the SAMBERIGI Valley and adjoining districts.
2. To take a census for the purpose of comparison with A.R.M. Flint's census of 1921/22.
3. Starting from 2K2 Base camp, to make a time and compass traverse of the country perambulated.
4. To inspect land for suitability for cultivation.
5. To find a new route into the SAMBERIGI Valley.

The A/R.M., D.D..

REPORT.

Acting upon the instructions contained in your No. 265/28/40 of 30/12/40, I have to report that the advance party left the station on 30/12/40 bound for the SAMBERIGI Base Camp. All police, carriers and stores despatched upriver to await my arrival, and make preliminary preparations for commencing on the first of January. A day to day account of the patrol is as follows;

Tuesday, 31.12.40. This morning I left the station at 10 o'clock aboard the MINNATONKA, on the first stage. The KIKORI River was low and very sluggish at the lowest point some time. Below the first rapids, some distance upstream of SIREBI Junction an unavoidable accident occurred when we ran heavily on a submerged rock bar, but fortunately no damage done. Negotiated the second rapids without event but three yards below the Base camp we grounded heavily, and before we were able to bring the launch under control the current swept round almost beam on, and we stuck fast on a ledge of rock, the tonka listing at a bad angle. Instructed the half caste engineer

not to make any attempt to move until he has at least an
half fathom of water under him, then proceeded to the
All in order here. Afternoon spent in preparing for
morning.

Camp No. 1.

Tuesday, 1.1.41. Struck camp at an early hour, and
the patrol was on the march. Following the bank of the KIKO
we reached the IHE Ck. 7.30, crossed by canoe, then pulled the c
up beyond flood level. These will be used by carriers returning
shortly from Mt. Murray. On reaching a point ~~xxxxxx~~ opposite the
~~small~~ small island in midstream, we swung sharply north away from
the KIKO, and traversing flat flood country reached the IHE
Creek 10.00 a.m., a little below Flint's camp of '21. Pushed on
a further two miles, but as two of the carriers were already be-
ginning to crack up and a third had to be relieved of his load,
we were forced to camp in the fore noon.

Before leaving 2K2 this morning, HAKAMO, deck-
hand of the MINNATONKA, was despatched to KIKORI by canoe to
acquaint ~~xxxxx~~ you with the whereabouts of the launch.

Camp No. 2..

Thursday, 2.1.41. Leaving camp at 7.05 a.m., we proceeded
general N.N.W. direction, following the course of
Low ridgy country was encountered once when we
made a detour at 9.15, but by 11.00 we were back on
again. Here I had to wait a considerable time for
catch up, and when they did put in an appearance
many of them would not walk further today. The
Into the bagain one A.C who I imagined was malingering
on the track. Again forced to camp early.

Camp No. 3.

Friday, 3.1.41. Ten minutes from camp this morning the
weakening turned it in, and by 9.00 a.m. we were moving
a snail's pace. Crossed Mt. KITOWA, and reached the I.
at 11.00 a.m., then followed the course of the creek to the
old village site of KIBIREI-IV. Here we camped. No difficult
country has been encountered to date, but I fear that Mt. Murray
is going to present no little difficulty to the patrol.

The carriers are easily the worst I have ever had anything with, and I am daily becoming more pessimistic as to their "working power".

Camp No 4.

Saturday 4.1.41. Struck camp 7.00 a.m., and it was no simple matter, as the stream, swollen by heavy rain, was wide and running swiftly, shoulder deep. Several carriers were swept off their feet and it was sheer luck that we lost only a few odds and ends of gear. It took three quarters of an hour to get everyone over that strip of racing water. Swinging north when the last man was across we climbed steadily until the IEHE was thundering along two hundred feet below us. Next then to the LAPI Creek, crossed, and changing direction to N.N.W. ascended to a high, lightly timbered plateau. Walking excellent here, and making good time we descended to the ISEGI Creek at noon. Here it was our troubles really started.

Whilst awaiting the arrival of the carriers, KEINA (my interpreter) informed me that we had nearly reached the bad place. He told me that we would camp about a mile upstream, and whilst some of the carriers made camp, the remainder and the A.C's would go ahead and construct ladders with which to scale the precipices tomorrow. When the carriers had arrived them in to select the strongest for the latter task, was I discovered one to be missing. Thinking he may have been somewhere between the LAPI and the IEHE Creeks, I sent the A.C's to look for him. Next AIKAI was sent on ahead with the ladders. As he left I heard a cry of "look at KOR". Kor's A.C. had again collapsed, and was lying face down among the rocks. For some days he has been running a high temperature, and seems now that he has almost come to the end of his tether. Had I administered what drugs were available and brought him back, then my medicine box was again called for. One of the carriers, in juggling a case of fish to his shoulder slipped, and the heavy pound load smashed down on his foot jamming it against a rock. Nine carriers now definitely out of action, and one missing.

I pushed on up the creek, and found the camp site about a mile and a quarter north at the end of the water.

AIKAI was away making ladders in the gorge, and as the thunder clouds gathered during the afternoon I began to grow alarmed. At 4.30 p.m. a terrific storm broke and raged for three hours. The creek rose rapidly, and by nightfall was within thirty feet of the camp site. AIKAI and his carriers fled the gorge and there can be no doubt but that they are the first men of the gorge of which other men have written before. I had time to get out of the way before that mad rush hurled him to eternity. KINA and UREIA reported at dusk, and that though they had travelled as far as Mt. KITOMA, they had seen no sign of the missing carrier.

Camp No 5.

Sunday 5.1.41. Shortly after dawn this morning two of the carriers who had been with AIKAI's party yesterday arrived in camp. They said that just as they finished the ladders yesterday they heard a roar, but thought it was a "flying machine". Next thing thousands of tons of water came hurtling down the gorge above them, and they fled. They managed to gain a short lead, (as after reaching the fall the water has to fill a huge hole before continuing down the gorge) but could not beat it to the mouth. They sought refuge on top of a huge boulder where they sat all night waiting for morning. They told me that at one stage the water rose within a foot of their perch, and marks on the boulder bore out this statement. They also stated that they saw the rest of the party of water AIKAI and the remainder of the carriers at the mouth of the gorge, but they had not seen them since noon.

The creek was negotiated by pushing on in search of the missing men. Found four carriers on their way back to camp, and after they had negotiated the gorge proper. AIKAI appeared near the mouth, and I was relieved to find him safe. He fell into his place, urging the carriers on, telling them that unless they fled we'd die when the water comes again. Up the gorge I have never in all my life have I seen such a place as this. The cliffs rise four hundred feet sheer, the branches of

trees interlocking and blocking out the sun. Everything is damp, dismal, and dreary. Huge boulders feet high blocked our path, and round these we had to claw our way, slipping often and falling into pools. We pushed on for an hour and a half, then we fell. With dismay written large on their faces they scanned the blank wall of limestone which confronted them against which should have rested a ladder. They worked once. We lost no time in getting to work again to make a ladder, and as the storm clouds gathered overhead the men worked frantically to erect the pata-pata. It was noon before everyone was up, then we hurried on to clear the place before more heavy rain caught us.

What we had encountered during the morning, however, was as nothing to compare with the indescribable stretch that lay ahead. Above the fall the walls of the gorge were only thirty feet apart at the base, whilst at the top, hundreds of feet above our heads, they seemed almost to meet. Huge fissures opened along the walls of the gorge, no more than five feet wide but running back a long way into the mountain. The limestone stood in rugged layers and made travelling exceedingly difficult, but we struggled on across boulders, round huge blocks of limestone that barred our path, until with a shout of relief we found that we were through the worst of it. We camped at 3.00 p.m..

PIRIKA KAURE, the deserter, arrived in camp this morning minus his load.

Camp No. 5.

Monday, 6.1.41. Continued up the IS for two miles, then leaving the creek we climbed the hill, and dropped down onto the IEBU Creek. The gorge that followed by earlier patrols, and I am told it was a distance west of Mt. Murray.

After a brief spell we turned

Passed many ROBATS almost hidden among clumps of grass. Three quarters of a mile turned into a narrow stream. We followed for two hours but only succeeded in crossing once. The going was exceedingly rough. We camped on this

to send carriers back to the ISPU for water as there is none here.

Camp No. 7.

Tuesday 7.1.41. Struck camp 7.00 a.m., and pressed hoping to reach MASIGI today. Our guide told me that it and we pushed on up the dry bed of the creek.

The Track led N X W for from camp, then swung due east for a further mile, forged our way north until 9.00 a.m., where we rested at the high peak in the Murray Range. Then we commenced the climb, and reached the crest at 11.30 a.m.. From here we had an unobstructed view of the country from the S.E. to the S.W., and had little difficulty in picking out such points as Cape Blackwood, URAMA Sound, and GOARL Island. Before I was able to complete my bearings, however, heavy banks of cloud enshrouded us, and though perhaps I may have been able to complete the shots had I waited, I deemed it best to push on. Our guide had pointed out to me the spur up which runs the old road to DONOGU. It was some distance east and about a thousand feet higher than where we had come, and appeared to be much more difficult than the track we had followed. Pushed on two miles N.N.W. of Mt. this peak and camped at 3.00 p.m..

Camp No. 8.

Wednesday, 8.1.41. Two hours after striking camp this morning we reached an old garden of the DONOGU people, and, after a long and steeply timbered flat country, we crossed a series of ridges. At 10 a.m. burst clear of the scrub and saw before us a wide Valley, broad and fertile, stretching away westward as far as we could see. Half a mile from where we stood a ridge, smoke curling lazily from the bluffs. The garden consisted of acres in the vicinity of the village the ground was planted with potatoes, sugarcane, bananas and taro. The garden was divided the different allotments, and among their owners the people went about their tasks of weeding and cleaning up. The people of our presence. But when KEINA sent long calls across the valley the women "gathered up their things" and left the village, whilst many men ran towards us bringing up supplies and bananas.

Once it was apparent that we were

welcome, we descended the hill to the village of SAU. From all directions came men and boys bringing sugarcane and potatoes, we climbed the low knoll to the village several men, painted ing eighteen inch high wigs of human hair (called TOGMA) paradise plumes danced up to us, their feet stamping hands hanging limply by their sides. It was explain about to kill a pig, hence the decorations. (It was a reception).

We walked through the village and selected a site some distance away on a long ridge. Timber had to be carried nearly a mile, so it was a long while before camp was completed. I spent several hours haggling with the villagers over the price of their food. Twenty years ago Flint remarked on the meanness of these folk. They have not improved any since that time, as they will quite cheerfully demand steel in payments for half a dozen potatoes. They drive a hard bargain.

At 5.00 p.m. the air was chilly. By 8.00 p.m. the cold was intense.

Camp No. 9. SAU.

Thursday. 9.1.41. After a late breakfast, Police and carriers were sent away to cut timber with which to erect a store, (as I intend to make SAU my Base for future operations,) whilst I took the interpreter with me and went to examine the village. As the other village district will, in all probability, be very similar to describe the place in detail, to save a lot of

The village is built atop a ridge and is divided into four sections. The first is called DUBU and consists of one DUBU and twenty one houses. The DUBU is a square of about twenty by twenty. It is roofed with sago leaves. The houses are all the one shape. Some have shingled roofs of sago leaves, some are thatched with grass with a ridge capping a tight layer of earth. They are built on ground level, and resemble nothing else. Only the women and small children live there, the men, both married and single residing in the other sections. The small houses are known as "KANDE" the DUBU "HAI". One of the latter is a semicircular dancing ground called a "KANDE" cleared of weeds and grass and stamped as hard as concrete.

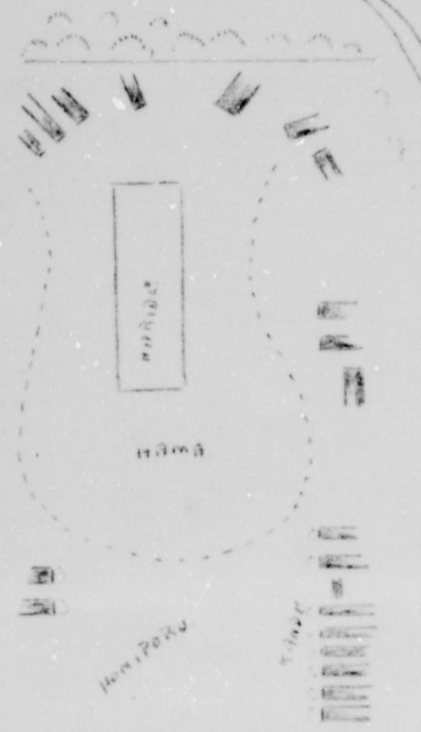
Across a small brook is the second and last section of the village. The HARIDE, known as TEIFARI, stands in the N.W., at the lower extremity of the section, its uphill ground level, the other supported by fourteen foot piles. The side of the HARIDE is a single line of low six foot NETA. The walls are of split timber pointed and are and closed on the inside by strips of bark. Low doorways, ten feet apart, give access to the interior. They open only onto the HAMA. The roofs of the NETA are of grass, the ridges ^{capping} ~~susisting~~ clods of earth. Outside these houses platforms have been erected, and on the eaves a small rack extends the full length of the NETA. On the platforms, the food which is eaten at dance times is cut up, and later transferred to the racks where it is safe from dogs and pigs. I was told that the NETA are used only ~~at~~ during dances, when they are occupied by the village people who vacate their homes (KANDE) for the visitors. After the ceremonies are completed they return to their dwellings. The HAMA of the TEIFARI HARIDE is roughly 100 yards long by forty wide.

Below TEIFARI, and separated from it by a low fence, are the SAU KANDE. I counted forty four in all, arranged in front of the HARIDE, in a circle. The fourth ~~at~~ and last section consists of another HAMA, enclosed by two semicircular NETA. These at the N.W. extremity almost meet the walls of the HARIDE, known as SAU. In the centre of the HAMA stand two circular houses, the walls of bark, the roofs conical and thatched with grass. The houses are respectively TOMBAGI and SABUDA. Here is cooked the food for the dances.

In all, the village of TEIFARI HARIDE, sixty five KANDE, and four long NETA, provided a rough census of seventy six males, seventy and eighty one children, a total of 235 souls. This included five young single girls or youths.

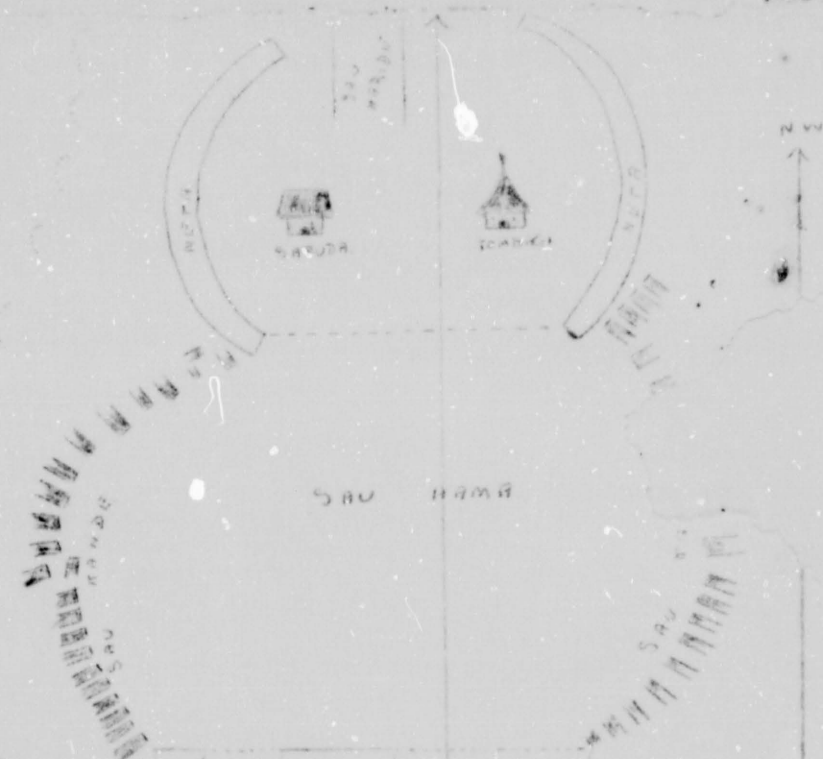
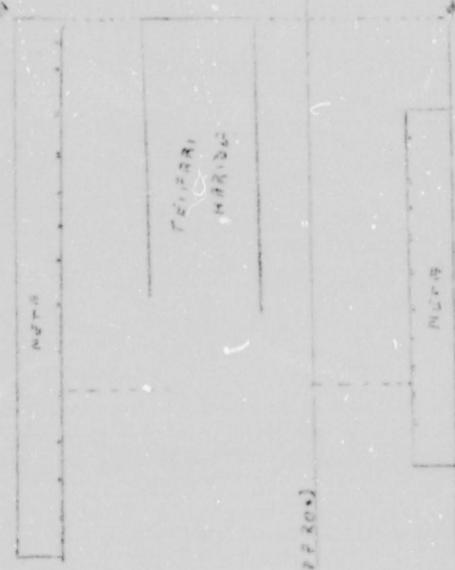
An interesting item which I had to mention is the moat round the eastern end of the TEIFARI HARIDE. It is eight to ten feet deep, three feet wide, and topped by a palisade fence. It was dug with the idea of being a defence.

Twenty years ago when the late A.R.N. Flint



from 1700 yds

entrance



first visited this village, he placed the population at roughly 95. Since then, however, preyed on by wandering bands of TUGI from N.W., and IANGURI from the East, the people of PARAGANI, SAMBARI and BONGGU have all migrated to SAU, hence the numbers.

Inquiring into the social life.

I learned that until marriage a girl stays with her mother in. Upon marrying she lives in a KANDE of her own, and tends her husband's crops. Sexual intercourse is not practised within the precincts of the village, connection being made in the seclusion of gardens during the day time. Incest is not practised. Adultery is punishable with death. In all such cases the offended husband first kills a pig, then the adulterer. A child of such unlawful intercourse is killed by the mother at birth. Method of despatch is by driving the blade of an axe through the infant's throat. The child's body is not buried, but cast into the bush to rot. No man takes more than one wife. All food is prepared by the women in the KANDE, and taken by them to the HARIDE. No female is allowed to remain for any length of time in the latter dwelling. All small boys have their heads shaved. Why, I was unable to ascertain. A male child stays in the KANDE with his mother until he is about eight years of age, then adjourns to the HARIDE.

Bows and arrows and spears are the chief weapons. Arrows are well made and carved. Basket types are used for birds. Shields are used as a protection when fighting. They are made of stiff bark and are oval shaped, being $3\frac{1}{2}$ feet by 1 $\frac{1}{2}$.

The men chew betel nut. As it appears, with talking loudly, to be their chief amusement. They are very peevish, and adorn themselves with any colour or takes their fancy. They are easily amused by anything they have not seen before. They are very friendly and hospitable. I have had to erect a barricade around my fly to keep them off.

Heavy rain commenced falling at 10 o'clock and continued until late afternoon. It has been bitterly cold, not unlike a bleak day in ~~the~~ mid-winter in Queensland. The N.W. has not made things any pleasanter, and those caught in the rain and cold are down with fever.

There is really little more I could add about

SAU. Were I an anthropologist I would probably find much interesting material which I have missed. However, I think that has been a sufficient description of this the first SAIBERIGI village.

Friday, 10.1.41. Police and carriers working on job.
Job completed by nightfall.

Saturday, 11.1.41. A.C. KIRIKI, who has been ill at station, was sent back to KIRORI today in charge of seventeen. Leaving a big quantity of gear in the store, I left the base camp this morning with the remaining seventeen carriers, and set out to the remaining villages in the western sector of the SAIBERIGI Valley. A mile and a quarter west by north of SAU brought us to POPOWALAGE village, consisting of one HARIDE, seventeen KANDE, population 75. Noticed here two small dove-cote like structures which contained the complete skeleton bones of two men. One was inside the main HAMA, the other in a small enclosure of its own. The latter had a long notched stick from ground to platform; I was informed that at night time the spirit of the departed one climbs these miniature steps and sits among the bones. These structures are called "MAHUTU".

Walked down a long grassy, treeless slope from POPOWALAGE, then ascended a knob to the small hamlet of KIRANE. One HARIDE, seven KANDE, population 42. As we stepped into the HAMA a man danced up to us wearing a painted apron of plaited string, his body covered in oil, and ~~kixxxx~~ on his head a two foot high . This latter was surmounted by two pliable sticks topped with with which swayed from right to left as he danced. In the HARIDE I noticed several long "ropes", on one end running nose. These are called KERUA, and are wares.

Half a mile down the hill from to another small village known as SONOBALAI. One HARIDE, population 42. Two hundred yards away is MASIGI. The camp between the two villages.

I expected to MASIGI something to SAU, but I was disappointed. It is the last and group, and consists of one HARIDE, nine KANDE, population the only village besides SAU which boasts a TOMBAGI. The is grown with long grass, and the whole village in a tumbledown condition.

I saw the stone mentioned by previous officers which was used as a mirror, but as trade razors and mirrors come up river from the F people, it is no longer used.

About two months ago two SAMBERI KIKORI, and requested that they be made village constabulary appointed. V.C. BOBORE of MASIGI presented himself in inquiry I learned that the other appointee, IGARI of IGARIPA in a small village at the foot of Mt. Murray, two days journey S. He broke away from KIRATE some time ago. I do not feel inclined to take the carriers back the way we have come merely to see a handful of people.

Camp No. 10.

Sunday, 12.1.41. Left MASIGI this morning at 8.00 a.m., and pushed further into the N.W. towards the TUGI villages. Reached the SISICE Creek at 10.20, and after crossing the IAGAMOSIADIGI Hills descended into the TUGI valley. The first villages to be encountered were POPARI, MANGARANI and PUSHEROMA, built within a few yards of each other. In all three 50 KANDE, and thirty KANDE. We camped near MANGARANI. Many people brought us food during the afternoon, which we purchased with beads and salt. They were not very friendly, and eyed us with suspicion. Later they stole two of my knives.

Camp No. 11.

Monday 13.1.41. Hardly had I dropped off to sleep last night than I was awakened by the guard shaking me and whispering that village people were coming up to fight. I arose to find several up under cover of the fog, as as I flashed my torch they cleared. There were no further disturbances during the night.

A two hour search this

the missing knives, and calling the head man to see me though I came as a friend he chose to refuse the fri my knives. He protested his innocence, but later returned the missing articles. We may retrieve the other later.

With about twenty TUGI followers we left the village at 8.00 a.m. and proceeded N.W. up the TUGI high chain of peaks on the northern slopes of which I village of KALIM lay. At noon we had reached the foot of limestone knobs, and I was told by our guides that the village was close. Several large pine trees were noticed here, the biggest being

eight feet through at the butt.

It might well be said here that the FERINE people are perhaps the most hostile in this part of the world. It is only a matter of weeks since they raided the TUGI and several men of NIA, later eating them. Cannibalism in the Divn., but more especially in these districts.

Crossed the AKORO Range some 1800' the valley floor and immediately dropped down into another valley, in the western sector of which stands the village of FERINE. Progress slowly and cautiously we walked through an old village site, then ascending about 100' came clear into the open some 300' below the village. Three small houses stood huddled together on a ridge near us, and in these we could hear men talking. We coughed and called "KAMIO". Instantly several men dived down the opposite slope, whilst three more ran towards us stringing their bows as they ran. We shouted that we meant no harm, but they pointed behind me to the TUGI who were capering and itching to come to grips with these three FERINE. I had the greatest difficulty in restraining them. Above us on the opposite ridge the villagers kicked up enough din to wake the dead, but showing no interest we set about making camp.

For an hour or so nothing happened; then half a dozen men came to the camp with sugarcane, but none could be induced to come close enough to shake hands. They dumped the stuff near the flies and walked away about 100 yards, where they stood. All were armed, and carried their shields. Meanwhile the rain continued and grew, and KEINA told me that the FERINE fight. We could see them smearing their bodies themselves with crotons. Every few minutes KEINA were hungry, and close on 5.30 p.m. five men came down camp. They brought food, and one had a small pig. Our one eye cocked on the TUGI who were grumbling because of the fight, the men marched up to my fly, dropped the pig, tethered the animal before me, explaining that four friends wanted to make friends with the Govt., and handed the gentleman an axe, with which he seemed

As it was growing dark a great commotion started in the village up the hill. The screaming was interpreted to me

by KEINA, who said that the man who brought me the pig was bait for making friends with the Govt.. Then an unearthly caterwauling came out above the din, which, interpreted meant "white man kill". The policemen quickly. The village people are killing me. They had rifles, buckled on belts, and were making a move for the village when the TUGI stopped us. One of them explained that it was only a ruse to get us into the village, that men were posted all along the track to slaughter us as we went up to the assistance of our friend of the afternoon. I realized what a cunningly prepared trap the whole thing was and but for the TUGI we would have walked into it.

The time is now 10.00 p.m.. The racket above rises and falls. Finding that their first stunt did not work, the PERIME have started hurling insults at the A.C's and TUGI, saying that they will have us all inside their bellies by this time tomorrow. In the camp all is silent. Grimfaced A.C's stand on guard, realizing that the safety of the patrol depends solely on their vigilance. The carriers are posted at vantage points round the camp, whilst in the rear the TUGI are mumbling their discontent and itching to get at the PERIME.

Camp No.12.

Tuesday, 14.1.41 A.C.KAIR woke me at 1.20 a.m., telling me that under cover of the fog the PERIME had surrounded the camp. With my torch I picked out many figures standing like statues in the mist at the edge of the clearing, but they scattered when they found they were discovered. Twice stray dogs raised an alarm, but no real attack by morning.

At an early hour the man who brought me the pig yesterday (his name is WAIO) was in camp alone. He showed no trace of having been half murdered the night before, and simply admitted that his call for help was only a stunt. He warned of trouble, but curiously enough displayed every sign of friendship. Needless to say, we did not trust him.

Prepared for a busy day, we lay in camp. The antics of the PERIME on the hill opposite. They danced and screamed insults at the A.C's and TUGI, and by 10.00 a.m., when they could not be induced to come down to the camp, I decided to go up to the village. Taking Cpl. AIKAI with me as well as two A.C's, and leaving the remainder to guard the camp, we scaled the hill to PERIME

It was an exceedingly steep and slippery ascent. As we neared the first row of KANDE a number of armed men raced to the crest of the ridge and disappeared among the limestone boulders. Only a few waiters received us. They showed no sign of fear, and stood fingerless and weapons as we approached.

After some little difficulty I managed to persuade them that I meant no harm, and we sat down to talk. I outlined for them in simple terms the object of my visit, warning them that if they tried any funny business they would regret it. My words did not seem to impress them in the least. Next I explained to them that the Govt. frowned on their headhunting and cannibalistic tendencies, and would take strong measures to suppress them. They laughed. "We are not afraid of your Govt" they said. "It was the custom of our fathers, and our father's fathers to eat the TUGI, and we will continue to do so". One man with a wall eye leapt to his feet, and brandishing an axe above his head yelled "and if you come again we'll eat you, too".

About six weeks ago V.C. BOBORE of MASIGI was hunting in the TUGI Valley, when he and his party were surprised by a band of KANDE, chased from their small bush houses, and had several axes and knives stolen. TODAY, BOBORE, who had accompanied the patrol from TUGI, indicated one of the men concerned in the theft. Although these people are not well acquainted with the Law, I decided that it was an opportunity to initiate them into the working of the law. Turning to the man mentioned, I asked for the return of the stolen articles. Nonplussed, he said "but they're mine. I stole them". I referred him to BOBORE, and would have to be returned. BOBORE went away to look for the articles, but we never saw him. The rest of the KANDE went to look for the first, and they did not return.

This morning when WAIO came to our camp he told me that last night a man had killed his wife with an axe, and she did not run away quickly enough. We thought at the time it might be another ruse, and did not place any credence in the story. At the departure of the KANDE, however, I decided to see if there was any truth in the story, and searching through the houses found the body of a woman. It was lying naked on the ground, and besides a gaping wound in the back of the head caused by the blade of an axe, the organs had been horribly mutilated. A

disgusting sight. I thought that four years service had made me immune to such sights, but this was above the average.

There was nothing I could do about it. FERIME were openly hostile, and refused to stay and talk. They neither listen to me nor bring us food. We searched for several hours, but they had got away from us among the lime.

Whilst hunting for the villagers, I noticed the broad ERAWE no more than a mile to the north. The opposite bank was ridgy, but I noticed several patches of cultivation among the hills. Apparently the AMBORUBU people, of whom I have heard so much recently.

When returning to ~~XXXXX~~ our camp, I noticed several men watching us from a short distance away. They proved to be FORE people, from further east. They were shy, but we managed to persuade them to come to camp with us. After a few small presents had been given them, they left, saying that they would meet us on the road tomorrow.

No further sign of the FERIME all afternoon. Nevertheless, guards posted.

Wednesday, 15.1.41. I was awakened at dawn this morning by long calls coming from the village. A few of the men had returned, and were sitting watching us, and calling to the TUGI, their mortal enemies. The back chat went on until after breakfast, then striking again climbed the hill. To reach the FORE road it is necessary to climb almost to FERIME before swinging east.

WAIO along of the village. I talked to him for some time and told him that his friends all would be well, but he explained that the intention of burying the hatchet as far as the TUGI were ever, I managed to persuade him to accompany us to the FORE and we turned east.

Descending from the hills in the FERIME we encountered flat swampy land and at 9.00 a.m. ABIRI Creek, a tributary of the ERAWE. Here the FORE men yesterday were waiting as promised, and they had constructed a rickety bridge for our benefit over the creek. An hour's further walk east brought us to the first FORE village, namely DOMAIA I. Here we

were met by many men who exhibited great friendship and piled the spears and A.C's with food. The village consists of one HARIDE. It is really a guard house for the main village. Ten minutes walk brought me to HADSIGU, the central village of the group. One HARIDE, elder of the valley. The name of this valley is FORIAMBU. At HADSIGU our reception was the friendliest. Stacks of food were brought to us which I purchased with beads and salt. The TUGI caused me a little trouble, but I managed to hold them in check.

After an appreciable time had elapsed, and the FORE were accustomed to our presence, I called both TUGI and FORE to my fly. Possibly for centuries these people have been fighting, and sitting among them, members of ~~either~~ each tribe on either hand, I explained to them that killing and cannibalism must cease. "The FORE have threatened to fight the Govt." I told them "but they do not know the strength of the Govt. 'spears'. Murderers go to gaol at KIKORI. Some are sent a long way to other and strange places. You can't run away from the Govt. because you will be caught in the end." The FORE heard me out, and answered that they were not a warlike people, but had to fight to protect themselves against the TUGI. These latter, on the other hand, said that they were not afraid of the Govt., and that as soon as I went away they would come back and fight the FORE. I asked for a pig, and when an animal was purchased I had it tethered a hundred yards away; I invited the TUGI to kill it with their spears. They ^{it was} fired too far away. I raised my rifle and ~~shot~~ ^{fired} Great was their merriment. They said the pig had run away, but later on finding the dead pig they walked away shaking their heads. They asked if I would kill the pig, if they fought me. I answered ~~NO~~ ^{NO}. They then drifted away in groups, glancing back over their shoulders at the rifle. Later they came to me and said they were prepared to be my friends.

I found here a number of men who told me they were members of a tribe known as "OKANI". They said they had seen a white man before, but they showed no fear and were friendly. I was somewhat surprised to note their tribal name was the SAMBERIGI people until KEINA told me that there are NO OKANI in the area. Although this name appears to belong only to the men first men-

tioned, the Delta people apply the term generally to anyone who in any of the Mt. Murray Districts. There are said to be forty villages in the OKANI group, the names of a few being listed at end of this report for future reference. I am told that the OKANI come here regularly to trade. They are perhaps slightly taller than the average FORE, much sturdier in build, and darker. They wear a cane cuirass or belly armour, a plaited net covering over the penis, and coloured crotons or leaves tucked into their belts at the rear. Wide shell bedecked forehead ornaments, bones through the noses andarters of finely plaited string appear to be the favourite ornaments. Otherwise there was little to note about these people.

Camp No. 13.

Thursday, 16.1.41. Heavy rain all night resulted in a damp wet miserable day today, with rain falling intermittently. In spite of a diet of sweet potatoes and other fresh foods many of my few carriers are ill, so I deemed it prudent to remain in camp rather than take them out in the wet and cold. And by remaining in camp, I think I was able in no small degree to help patch up the age old quarrel between the TUGI and FORE. I talked to them often, repeating my message until they understood what I was driving at, and possibly for the first time in the history of these people they were seen walking about with arms round another's shoulders, their weapons laid aside, and with no apparent fear of one another. Tomorrow some of the FORE wish to visit th on friendly terms

Friday, 17.1.41. Left FORIAMBURU 8.00 a.m.. Ten minutes walk east brought us to another village, HONIPORU, of one HARIDE, ten and two small NETA. The HAMA was overgrown with long sword grass, and the TOMBAGI was leaning drunkenly to the west, evidence that the KAI latter has not been used for some time. Counted twenty three males sitting before the HAMA, all of whom I had seen during the last two days at HADSIGU. Estimated the population at 70. Noticed two small circular pens here, thatched with grass, and with a floor raised eight inches off the ~~floor~~ ground, which housed cassowaries. The pens are called DRI.

S.S. from HONIPORU through a grove of pine trees.

then S.W. through deep peatland swamp, our route led us to the
 a range of limestone hills called SHIARE, a continuation of the
 AKORO Range. Began the ascent, and on reaching the crest con-
 ued SKE through exceedingly rough limestone until reaching t
 of the TUGI Valley at noon. A further three quarters of an ho
 brought us to NIAI, the second village of the TUGI people. Two
 HARIDE, eighteen KANDE here. Spent some time with these people who
 warned us not to go near the TSIBERIGI, then crossed the ridges to ou
 camp site at PUSEHOROMA. Our welcome on this occasion was a little
 more cordial than last time.

Camp No 14..

Saturday. 18.141.. The truce between the TUGI and the FORE has
 lasted exactly fortyeight hours. I fear I am the disillusioned one, and
 must admit defeat. Yesterday, two FORE and WAIO, our friend of
 FERINE accompanied us to the TUGI country for the purpose of acting as
~~ambassadors~~ ambassadors for their people, and establishing friendly
 relations with the NIAI men. They had intended returning to their
 villages today, and upon making inquiries early I was told that they had
 already set out. Fearing nothing, and amidst much shouting of "Goodbye
 Friends" from the TUGI, we set out striking S.E. through the LA-
 GAMOSIADIGI Hills towards our base camp at SAU. We had covered
 approximately a mile when I heard a yell from the rear to the effect
 that the TUGI had caught up with the patrol and were attack

Collecting the A.C's as I ran by line

I found AIKAI surrounded by a group of TUGI, all gestic
 waving their weapons. When we had quietened them, KEIN
 the three men who had supposedly set out for the FORE
 morning were being held in a village, and that the people
 waiting for us to get clear before they killed them. The men
 had caught up with the patrol had come to give me this
 assistance. I asked why the TUGI had turned on the FORE
 following story was told to me;

It appears that when leaving FER
 Foreway, one of the men of that village called to the Tu
 said that unless they made friends then the FERINE would kil
 enemies with sorcery. Last night, one of the TUGI who

accompanied the patrol to FERIME died. He had not, when I saw him yesterday, shown any sign of illness. Then the TUGI remember threat screamed at them a few days ago, and decided that their one course open to them viz., kill the two FORE and WAIO, and avenge the death of their kinsman.

Immediately I told the TUGI to go back to their village and tell the people that if there was any trouble I would be on them with all the wrath of the Govt. They sped down the mountain, and after sending the carriers onto the Base Camp under A.C. AINA, I took the remaining S.C.'s with me and followed as quickly as possible to TUGI, hoping to be in time to liberate the prisoners before they were fully murdered.

Reaching the edge of the timber above the gardens we were met first by a breathless youth who told me between gasps that the FORE were just about to be killed. Close on his heels followed two more men who insisted that the three had been liberated, but so insistent were they that we retrace our steps and rejoin the patrol, and so anxious that I refrain from descending to the villages, that I decided the best course would be to go down and investigate. I did not want these men to raise to an alarm, so handcuffed the three together round a tree, promising to release as soon as possible. They appeared satisfied with this explanation, though a little uneasy. Then we ran on towards the village.

As we ~~near~~ neared the first group, a great shouting, and noticed many men dancing in the H. I told me that the FORE had not yet been killed, but we had to hurry or we would be too late. We cleared the garden, and on seeing the TUGI screamed and capered frenziedly. The interpreter, listening told me that the FORE were still lying in the PUMU with their hands tied, but had not yet been despatched. The TUGI threatened to fight us if we went any closer and kept calling "BA! BA!" (Go). There must have been nearly a hundred men there all told, as wild screaming went echoing across the valley, we charged down blood with bayonets fixed and raced for the HAM. We were outnumbered by twenty to one, and had the TUGI only shown the intestinal capacity to stand and fight, they would probably have made short work of us.

a stray arrow or two was their only attempt at resistance, then broke and fled for NIAI.

A search through these villages of NANGARANI, and PUSNEROM failed to locate the three men. Appa they had been taken across to NIAI, whence we proceeded in the wake of the fleeing TUGI. Here practically the whole of the tribe had congregated to make a stand, but without faltering we walked into the village. And as we went in one end, the TUGI went out the other. Again we searched for the three men, but failed to find them, though a patch of ~~xxxx~~ blood was noticed near the entrance to the HARIDE. We found the corpse of the man who had died last night. He was tied to a sapling and suspended three feet above the ground in front of a small HARIDE. Beside him sat his brother, wailing, caring little for the fact that the ~~rest~~ of the tribe had cleared. I interrogated this individual. He vouchsafed the information that the three men from the MORIAMBU Valley had been chased into the hills and killed.

We had come to release these three if possible, but failed. There was little more I could do about it. No hope now of apprehending the murderers, but a plan suddenly formed itself in my mind and I decided to get back to SAU as quickly as possible. We turned to retrace our steps to PUSNEROM. Forty TUGI had cut off our retreat and were ~~xxxx~~ menacing us from the rear. We walked towards them, watching for the first move. They saw they could not reach us and sought shelter in the long grass. We reached PUSNEROM unmolested.

Here, on passing through the village, I called my attention to two bands of TUGI moving on either side of us, and KEINA told me ~~xxx~~ they were apparently trying to get ahead and ambush us in the scrub at the foot of IAGANOSIADIGI. The men were all carrying spears, and wore wooden "breastplates" of wood as well as customary "belly armour" of cane. I could see that unless we moved quickly we would be caught between these two parties for I knew about bush tactics to realize that where a native will not stand in fight in the open, he will shoot from a bush then take to the bush. A shot or two over their heads scattered them for the time being, but I deemed it prudent not to wait. We reached the crest of the hill, where

we had left the three TUGI chained round a tree, but they had got someone apparently found them and chopped the tree. We did not to pursue them. On we raced, only to find the ~~xxx~~ track blocked at intervals by recently felled timber, but at the end of two hours steady walking we reached MASIGI in safety, though at times we could hear the TUGI calling to each other some distance to our right. At 5.30 p.m., we reached the Base, just as A.C. AINA and a party of carriers were setting out to look for us. It is a pity indeed that we had to retire from TUGI, but I have other plans.

Camp No 15.

Sun. 19.1.41.

This morning at daylight a scout was sent into to the TUGI country, seeking information. He related how he had found the men dancing, and stated that the three FORE had been killed, and eaten after our final departure from NIAI. He also told that the two parties previously mentioned who attempted to head us off yesterday had chased us into the MASIGI District, but were afraid to venture further than that. Their message to me was "When you come back we'll cut off your ears and eat them. Then we'll cut off your hands and feet. Later we will think about killing you." The TUGI have abandoned all pretence of friendship, and are openly hostile.

Monday, 20.1.41.

A wet miserable day, so remained in camp. Messengers again sent to NIAI, but with little better result than yesterday.

Tuesday, 21.1.41.

This is the second patrol to be undertaken. The object of the base camp, and the ~~xxxxxx~~ is fourfold. Viz.,

1. To visit the LANGURI tribe in the eastern part of the SAMBERIGI Valley.
2. To visit the TSEBERIGI tribe to the north, and endeavour to persuade them to cease their raiding.
3. To proceed west from TSEBERIGI to the FORE country.
4. To revisit the TUGI Valley and inquire into the recent killings.

When the SAU learned this morning that we were bound for LANGURI and the TSEBERIGI valleys, they shook their heads and told us to be very careful as these people "are just like bush and would surely kill us all. I explained that I did not want to fight but wanted to talk to these other tribes and try to make them see that the Govt. frowned on their raiding and headhunting, and other heathen practices, and that it

would be far better for them to make friends with their neighbours. One venerable gentleman shook my hand and said "Goodbye my friend I will never see you again". Cheerful.

Left the Base at 8.00 a.m., and proceeded over the northern spur of Mt. Murray reached the first IANGURI KARIMABU, at 1.30 p.m.. One HARIDE, twenty three KANDE, population 92. We were met by a number of men who did not appear to be over pleased at the prospect of an official visit, but I soon put them at ease. I asked for food, and it took several hours haggling to purchase so much enough for the police and carriers. These people drive a harder bargain than the SAMBERIGIS, and appear to enjoy it.

About 5.00 p.m. I called the villagers to my fly, and to an audience of appreciable size I delivered myself of a lengthy oration, and repeated the message previously given to the TUGI, PERIME, and PORE. There were grumbles from the rear, and I fear I was not very well received.

Heard tonight that two men of DOMAIAWI in the FORIABU Valley, are waiting at the next village to see me. They apparently want to know what I intend to do about the TUGI. Sent for them, but they said they would meet me at BISABURU tomorrow.

Camp No. 16.

Wednesday, 22.1.41. Exceptionally heavy rain last night was followed this morning by a thick fog which compelled us to remain at KARIMABU until 10.00 a.m., but scarce had we broken camp than rain came sweeping across the valley and in a few minutes we were soaked. Pushed only three quarters of a mile and camped at BISABURU village of the IANGURI group. Owing to the inclemency of the weather the inspection of the village has been deferred until tomorrow.

Camp No. 17.

Thursday, 23.1.41. Awoke this morning to the tune of heavy rain pelting down, and to see my fly bellying inwards with the force of gale which has been blowing for days. Into the bargain, the intense. Even fires inside the flies did little to lessen our

At 2.00 p.m. three of the PORE presented

I was delighted to see them, as it was evidence of some good having been done. They stated that they had come to ask what should be done with the TUGI, and whether I would go and kill three men of NIWI as payment

I explained that this was impossible, but instructed them to go and wait in their village until I arrive. They appeared satisfied, and on the return to BOW IANI.

Late this afternoon one of the carriers, KAKA, reported that the BURARI carriers had got the "jitters", intended deserting tonight. Their plan was to return to SAU, thieve food from the store, and make their way back to the Delta. Inspected their gear, and found axes and knives rolled up in blankets; the men concerned admitted that they were afraid of the bushmen, and wanted to go home. KAKA warned them of the consequences if they did desert, then placed them under a strong police guard.

Fridgy, 25.1.41.

This morning the weather changed, and for the first time in a week we saw the sun, although a bitterly cold N.W. wind is still whistling over the northern slopes of Mt. Murray.

For nearly an hour after breakfast I talked to the LANGURI, trying to convince them that unless their headhunting ceases they are bound to be punished by the Govt.. The men were not at all friendly, and gave no sign of wishing to make friends. I fear it will take something more than hard words to quieten them. They had little to say when I had finished, and the situation was still "up in the air" when I left BISABURU.

Half a mile further up the slope from here, and in an ESE direction is the third and last LANGURI village, MUKUREGI. This was visited, and proved to be rather small. One HARIDE, twenty three KANDE, population 92. (BISABURU HARIDE, thirty five KANDE, estimated population 140). From here was able to take bearings on prominent peaks and check my table.

At MUKUREGI I noticed several small boys playing a game called TO ONE in front of the HARIDE. It is played with six sticks and a top. The sticks (OKABU) are driven into the ground in three rows, the series being about fifteen feet apart. The top is of a saucer shaped piece of wood two inches in diameter, half an inch thick, through the centre of which is a peg three inches long, pointed at the end. The top is called "HAPOLA". It is held between the palms of the hands, and as the hands are rubbed quickly together the HAPOLA is thrown with an overarm motion. On reaching the ground

it spins like a top for a considerable time. I could not ascertain why the sticks (OKABU) are used.

Leaving MUKUREGI we returned to BISABURU NW down a long grassy slope to the foot of the IAGANOSIADIGI here about 600'. Ascended, and ~~terminates~~ walk along the creek brought us to UARU the first of the TSIBERIGI villages. One HARIDE, seventeen KANDE, population 70. Although only 10.30 a.m., I decided to camp here hoping that I may gain some information about the TUGI. In this latter I was disappointed.

As far as I can gather, these people originally had their village in the north at a site known as MOGOLOROU. They say they left there on account of repeated raids by the TUGI. Judging by the delapidated state of the HARIDE, and in contrast the well stocked gardens, these people have been living here about two years. Owing to the absence of sago leaf, the HARIDE and KANDE are roofed with large shingles of bark. I noticed a latrine here that is something novel and well worth mentioning. A drain, fourteen feet long, covered with bark conveys the excreta to the edge of a steep drop whence it empties into a creek. The convenience is fitted with a wooden seat and hole eight inches square. A special strip of bark provides a runway for urine, whilst a second trap has been made to catch rainwater and convey it through the latrine.

Asked these people this afternoon why they had sent word to SAU that they intended to attack the patrol. They said they thought we were friends of the TUGI and had come to kill them, but on finding we were friendly decided such was not the case.

Camp No 18.

Sat., 26.1.41 Continued north this morning through a gap in the SAFAREMI Mts., and reached SUMA-AMI, the principal village of TSIBERIGI people. Two HARIDE, thirty three Kande, population 14. Many MANUTU seen here contained battered and broken heads. Some them were quite fresh with hair and skin adhering to the axe in the skull. It is the custom of these people, in common with tribes of the Mt. Murray Dist., to keep the heads not only of enemies but of their own kin. If a man is killed in battle,

and the body recovered, the bones are placed in a MANUTU.

The tallest TOBAGI I have seen so far at close to the principal HARIDE here. It is in the centre of a circular enclosure forty feet in diameter and is itself thirty high and fourteen in diameter at the base. It is topped with the customary conical roof. A plaited gate of intricate design bars entrance to the enclosure. I asked permission to inspect the place, but the villagers stated that if I entered the place I would die, and the god who inhabits the shrine would kill all the village people. I thought it best not to meddle with their taboos.

Anthropologically, there is nothing to place the TSIBRIGI in a class of their own. They speak the TUGI dialect which is a variation of the SAMBRIGI, wear similar ornaments, carry similar weapons, and appear to follow the same customs as the other tribes encountered to date. The only departure seems to be the tall TOBAGI to which I was forbidden entrance.

About three miles north of SUMA-AMI the old village site of TIABRIGI was seen, and over one ridge I was told flows the IRANE. I did not know we were so close to the river.

Camp No. 20.

Sunday, 27.1.41. Yesterday, whilst on the march from UARO, I noticed faint traces of alluvial gold in the IRANE Ck.. Returned to the creek today and washed a fair sample, but without any appreciable result.

Camp No 21.

Monday, 28.1.41. Several carriers have been ill during the few days, and into the bargain the day was cold, wet and miserable. Remained in camp.

Tuesday, 30.1.41. This morning as we were preparing to leave road to the FORIAMBU Valley, word was brought to me that the TUGI were waiting among the limestone in the first hills to ambush the patrol. At first I was inclined to doubt the report, but when their position and their intended plans were made known to me, we and marched rapidly back to SAU, reaching the Base at 5.30 p.m. On passing through the villagers en route, the people were informed that we were afraid of the TUGI, and were bound for NIKORI and more A.C.'s.

A nasty accident tonight. When making camp one of the MURARI carriers fell on a forked stick, tearing a deep gash from thigh to halfway across his abdomen. The scrotum was torn open. ~~XXXXXXXXXXXX~~ An unfortunate occurrence, and one is liable to handicap me badly.

Wednesday, 30.1.41.. Heavy rain this morning compelled me to remain in-camp, but we had one stroke of luck. Villagers, in spite of the rain, were crowding round the flies, their tapa cloaks keeping them dry. They were told, in answer to their oft repeated questions, that we were bound for MUKORI. As I sat in my fly netting, Interpreter KINA told me that he had seen a TUGI native hanging round the camp, and that on speaking to him the man had fled. A little later he told me the man in question was sitting on a log between two of the flies. He was pointed out to me; I passed the word on to the A.C.'s, and at a low whistle there was a rush, a scatter, and the native was a prisoner.

Interrogated, he proved to be stubborn. He wouldn't talk. I told the interpreter to tell him that a week ago the TUGI had sent word that they would cut off my ears and eat them, and later my hands and feet, that if this man would not tell me the truth I would slice his ears off and feed them to the dogs. Saying which I whipped out my knife and laid it close handy. He cowered in terror, and said he would talk if I let him keep his ears, and broke into such a rapid account of the killing of the three FURE men that we had difficulty in keeping up with him. He told how the men had been first speared, and whilst writhing on the end of the spears had their heads split ~~by~~ axes. And then came details of the cannibalistic feast which followed details too gruesome and too disgusting to write of here. I left the witness (his name is KIRIBU) chained to an A.C..

Word was received during the afternoon that the TUGI have reached MASIGI. The news was shouted from MASIGI, to POPOTALAGE, and finally to SAU. It is said that they have returned from the TSIBENIGI country, and intend to attack tonight if we can get away from the base.

There can be no doubt that the TUGI, ever treacherous, mean business. If they attack and have the element of surprise in their favour, it will go hard with the patrol.

Therefore I decided to play for safety. Whilst there was still light enough to see, I had a kerosene tin placed on a post about fifty yards away, and had the police at firing practice. To my surprise and discomfiture when I found that TWO out of the A.C's knew how to sight and fire, whilst the other three knew practically nothing about their rifles. One man, who told me that he had been an Armed Constable for nearly ten years said that he could shoot with the old Lee-Enfield, but did not know how to use his present weapon. I spent a long time trying to teach them to shoot but it is hard to teach anyone anything about a rifle when he is afraid of the weapon. I was sorely tempted to take their rifles from them and arm them with bows and arrows. At least they would have had something then that they knew how to use. The kerosene tin proved that the police did not know how to shoot. Cpl. AIKAI and A.C. AIMA hit it twice out of three shots, but the remainder failed to register a hit. However, I twice emptied the chambers of my revolver into the tin, then handing it to two SAU natives who were standing close, I asked; "Is it true that the TUGI are coming up to fight in the morning?" They replied in the affirmative, and advised me to clear out tonight. "Then" I said "take them this tin, and tell them that if they come to kill us I'll shoot them as I shot the tin before they can get past POPOWALAGE." Three men raced away into the gathering twilight bearing the tin and the news to the TUGI.

Double guards posted.

Thursday, 31.1.41. This morning we broke camp at 2.30 p.m.. It was bitterly cold, rain was falling in a light drizzle, and into the night it was pitch dark. The injured man was left in the store with three others to care for him, then travelling lightly we set out for NIAI. I reasoned that if the TUGI were already at or near MASIGI, it would be better to go and meet them rather than run the risk of being surprised in camp.

It is with regret that I have to place on record here the extraordinary behaviour of two of my A.C's. On striking camp I noticed one exceedingly slow to obey an order, and the other was openly insolent. That was not the time to sit down and "make court", because everyone's nerves were somewhat on edge, but on reaching

MASIGI, Cpl. AIKAI informed me that during the night he had overheard these two men planning to desert as soon as we commenced the march. They said they preferred to go to gaol at KIKORI rather than be killed by the TUGI. The matter was deferred until return to the station.

We walked through the slumbering village of SAU without disturbing a soul, but on leaving the village our progress became snailslow. We stumbled over logs hidden in the grass, fell into holes, and ^{found creeks} flooded as a result of the torrential rain early in the night. These were only negotiated with the greatest difficulty. Once it took us an hour and a half to cover half a mile. We dare not show a light as we knew not where the TUGI had their camp, and it was purely a matter of feeling every step. No easy task.

It was just breaking day when we reached MASIGI. Here we encountered our greatest difficulty. The track led through the centre of the village, and within a few feet of the HARIDE. Half the carriers were through when the rear entrance which is always closed at night time was thrown open and we were discovered. We said nothing, but kept on. A hundred yards past the village and outside the stockade I hid in the grass with two A.C.'s, thinking that someone from here may carry the news of our approach to the TUGI, but when no-one stirred in half an hour we hurried on to rejoin the patrol.

A mile or so past MASIGI is a garden about ten acres in area. Here the TUGI were said to have their camp. We pushed on cautiously and gained the edge of the clearing. There was no smoke issuing from the houses scattered about the clearing, and a closer inspection proved them to be deserted. Continuing, we found the track churned to liquid mud by the feet of many men who had passed over it the night before. Occasionally the trail was blocked by recently felled timber, and in two places we found traces of many fire. At 8.00 a.m., we reached the SISIGA Ck. three miles from TUGI without encountering a soul, and as the trail showed that the TUGI

had returned home, we sat down to eat a late breakfast.

A.C. AINA delayed the meal. He was on guard some distance upstream. I saw him crouch and raise his rifle, then frantically to me. I ran to him, and was just in time to see the men, all wearing the customary battle dress turn and dive into the opposite bank, their long tapa cloaks flapping behind them. Not knowing how many more there may be in the vicinity, I got the grubbin' carriers to their feet and we plunged hip deep into the racing SISIGA in an effort to gain the opposite bank before we were attacked. Once over a scouting party was thrown out ahead of the patrol, and we proceeded rapidly northwest through the LAGANOSIADIGI Hills. Once away to our left we heard the steady throb of NIAI drums, but reached the gardens above our old camp site without encountering anyone. We were just in time to see about eighty men racing along the ridgetop from NIAI, and making for the floor of the TUGI Valley. In the HAMA in front of the PUSETEROMA HARIDE a handful of men were seen dancing.

FRIEMBU, the TUGI native caught at SAU yesterday and who is being held as a witness, was brought with us this morning. I had him hail the men we could see in the HAMA, but apart from wild threats we could get nothing lucid from them. We descended and camped in the FORARI HAMA. All afternoon small bands of TUGI were seen growling at a safe distance from the camp, but the sight of the A.C.'s standing on guard kept them away.

An examination of the KANDE this afternoon showed that the people had left the village only shortly before our arrival. Fires were still hot, and in one we found roast potatoes. Apparently the TUGI received word of our approach from the SAU people, and having heard of the shooting yesterday afternoon (we found the riddled tin in the village) hastened a hasty retreat. There is no doubt but they were waiting in the MASIGI garden, but our bluff had worked. It remains to get the murderers of our three FORI friends. On the face of it this seems an impossible task.

Camp 22. Double guards.

Friday, 1.2.41.

The TUGI mustered at an early hour this morning, one party on each ridge to the N. and N.W. of our camp. They tried nothing until nearly midday, when those to the north disappeared from sight

and shortly after an armed man approached to within a hundred yards of the camp. He told us that the FORE people had come to the NIAI Boundary with the idea of making friends with the TUGI. "Come and see the said." All our men have gone to see them and to kill a pig" and not a good one. I replied that the Govt. did not walk so easily into such futile traps, and called the TUGI a bunch of liars. The men rose howling from the grass brandishing their weapons, and called to "come and get it". I told them I wanted the murderers of the FORE, and that I wasn't leaving until I got one of them at least, upon which there came a long howl from the PUSENEROMA HAMA, and a tall native climbed onto a log outside the HAMA palisade.

"I killed PISE of FORE" he shouted. "Come and get me". I covered him with my rifle, the sights trained on the fleshy part of his leg. Were it not for the fact that others were standing behind him, I could have brought him down without inflicting serious injury. I had to let him go, however, and for a time he escaped capture. Once the TUGI, about a hundred strong tried creeping up on us under cover of the creek bank, but they were seen by the A.C.'s and ran when we made a move towards them.

During the afternoon three men were seen walking boldly towards us from the west. They proved to be the SAU natives who had brought the riddled tin to the TUGI. I kept them out of the camp, and from about fifty yards off they told me that the TUGI wished to make friends, and would give me a pig if I would go away. I told them to tell the TUGI that if everyone came at the same time to listen to me I would go, but I wanted to see all of them before I moved. They trotted off through the grass to carry my message to the people.

Double guards.

Saturday, 2.2.41...

Neither TUGI or HAMA SAU came near us again but early in the afternoon two men came up saying that the TUGI intended bringing me a pig, and would all come together if I did not molest them. I sent for them immediately. An hour passed, and an old man four boys walked boldly into camp bringing a blind pig as a peace offering. A dozen or so more lined up outside the HAMA, but the three we wanted kept well away on the western ridge. I did not hurry

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matters, and as the others saw that their kinsmen were not killed on the spot, they drifted up in ones and twos and sat down outside the fence. I repaired to my fly, instructing the A.C.'s to remain on but under cover.

I had been about an hour on my bunk and I dozed a bit, when KEINA came and whispered that the man who led murderers of our three POHE guides and who had issued orders for the death was outside the camp. He it was who I nearly shot yesterday. I drifted down to the fence and had no difficulty in recognizing the wanted man. He was about thirty yards away, painted with red and black ochre, and wearing many ornaments of shell and plume. He looked a nasty customer, sitting there with two ten foot bone tipped spears in his hand and a razor sharp axe in his belt. Saying nothing to the A.C.'s I picked up some salt, and walked out to the TUGI. After some time I managed to persuade the man to come close enough, then I dived and grabbed. He came down with a thud and started fighting like a wild cat. He shook me onto my back and made a vicious jab at my groin with his knee, but I managed to hold him until the A.C.'s arrived and he was dragged snarling like an animal into the HAMA. Later I learned that interpreter KEINA had undoubtedly saved my life, for when two of the TUGI ran at me with upraised axes whilst I wrestled with the murderer, he picked up a rifle and saying he would shoot them ran towards them with the weapon levelled. It had the desired effect, and I am indeed grateful to him for his prompt action.

We have the ringleader of the murderers, but chances of getting all of them, (ever slight) are now nil. If I had more A.C.'s and men upon whom I could rely, I would make the attempt and try to get them tonight, but with only five police, two of whom spoke of deserting two days ago, I do not care to risk too much. The other two can be picked up at a later date.

BATO (for that is his name) thrashed like a mad animal after his arrest as he tried to tear the net off, but when that proved useless he relapsed into a stubborn silence. He admitted killing FISE of POHE, and eating the man's head. Tomorrow we will try to get him back to SAU.

The TUGI were castir well before dawn this morning, but no attack was made, nor any attempt to liberate our prisoner. Instead of arrows and hard words there were naught but long calls of sorrow and pleas to release their LOHIA BABA. It was pathetic to see BATO weeping as he was led through the lines of sorrowing villagers, and as we dropped over the crest of IAGANOSIA the long drawn wails of "AVSI ' AVSI !" was evidence that the TUGI had learned.

We reached MASICI at 11.00 a.m.. Here the villagers looked at BATO, and shaking their heads whispered to one another "The Govt. is too strong". At SAU, we found that news of our approach had been carried on ahead, and the men were lined outside their NETA. They were amazed that we had captured the biggest and most influential man of the TUGI, but relieved that the day was approaching when the TUGI would no longer rule these valleys.

Found everything intact in the store. The carrier who staked himself last week is much improved in but still unable to walk. Will have to leave him behind on the next stage of the patrol, which will be much harder going than what has been encountered to date.

Monday, 4.2.41. Remained in camp today, preparing gear for the the trip into the KERABE and TIRI Valleys. Map of the western sectors of the Mt. Murray Dist. completed this afternoon. A deputation of TUGI arrived during the day, saying they would give me anything I wished if I would release BATO and ERIMBU. They showed no trace of their recent hostility, but wept loudly when I replied that BATO must go to gaol. Later they moved freely round the camp, unafraid and though closely watched by the A.C.'s did nothing to arouse suspicion.

Tuesday 5.2.41. This morning we left SAU en route for the KERABE Valley. Two carriers were left in the store with instructions to remain there until well enough to travel then to proceed to KIMORI, and with the assistance of five more village natives we were able to move all our gear to the IANGURI Dist., with to resort to relays.

On reaching KARIABU at midday BATO exhibited great fear and clinging onto my belt as we walked past the KARIDE. He said he was afraid the IANGURI would try to kill him. Our arrival was

most unexpected, and the reception a cold one. I noticed that the people scattered as we drew near. Later KEINA told me that the people had expected me to take BATO back to KIKURI today, and were preparing for a raid on the TUGI. It is said that they were due to set out at dawn tomorrow, but our arrival has nipped it in the bud. One significant thing is the point blank refusal of the IANURI to supply the patrol with any food.

Camp No. 24.

Wednesday, 6.2.41. Great difficulty in securing carriers this morning

Many men tried the weight of the loads but balked when it came to toting them through the hills. Finally found five men and moved off for BISABURU. These latter people had been warned previously about the ir raiding, but my words seemed to have had little effect. Decided to talk to them again this morning, and on reaching the village I found the men sitting in their HAMA awaiting our arrival. They did not greet us with the customary PAMIO but sat silently watching as we marched to the centre of the village. Their eyes followed BATO, and I could feel that unless we either got away quickly or proved ourselves masters of the situation, something would happen. The air was electric. As I sat down on my swag with BATO at my feet, and clutching my leg in terror. A.C. KAIRA was behind me, standing guard. The men of BISABURU rose to their feet and I had a moment of panic thinking they intended to rush us. I noticed three men circling round us, axes held ready in their hands, while they soaked their breath in through clenched teeth, their bodies trembling with excitement as they nodded at BATO. One man jumped forward with axe raised aloft. KAI dropped his bayonet point and the swine oil but impaled himself upon it. He stopped dead in his tracks, but a prod in the stomach sent scuttling back into the crowd. When KEINA arrived, and I was able to tell them that I would shoot the first one who tried to kill BATO. They replied that they were not afraid of the Govt., and to prove their words the three already mentioned made a determined effort to get at our prisoner. Quickly the A.C.'s (who had by now arrived) jumped forward and formed a ring of steel round BATO, and prevented the attempt.

The gloves were off, and we prepared to meet

a rush. Seeing they could not get our prisoner without a fight, the IANGURI quietened for a few minutes, and seizing the opportunity I spoke to them telling them again that murder and raiding would mean gaol. That though they had laughed some time ago when I told I would get BATO, I had him prisoner; they waved us on. "We don't want the Govt" was their reply "get out of here". KEINA told me that the old men of the tribe were asking the younger men why they did not fall on the patrol, and they replied that they were afraid to kill a white man. Greatly agitated, the interpreter urged me to move on before we all went into the pot, but I was loathe to leave until we had made some impression. "Tell them" I said "that I know all about their plans for raiding the TUGI; that if they move against NIAI I'll be back and I'll take the IANGURI to gaol with BATO. I talked for a long time, and when I had finished a few came forward with outstretched hand calling "KAMI. KIKORI KAMI". "You refused me when I offered you the Govt's friendship" I told them. "It is I who now refuse yours." Turning a deaf ear to their protestations of friendship, we hustled BATO through the crowd of villagers, and swung east down the road to the KERABE Valley. It had once again been a close call, but we had bluffed our way through. Perhaps it may have been a different story had the IANGURI known that my stomach turned a couple of complete somersaults during the first few minutes in BISABURU.

The route led us EXN on a parallel with the eastern arm of the IAGAMOSIADIGI Hills, until swinging sharply north we climbed through the ranges and after toiling through exceedingly rough country for six miles we descended steeply and saw ahead on the crest of a grassy ridge the village of KERABE, with a small hamlet known as HOKOMI nestling at the foot. Here we camped, as there was no timber for our fires further up. We received a grand welcome here. Men and women, though they have not seen a white man for years, came forward to meet us bearing gifts of sugarcane and cooked potatoes for which they refused payments whilst other men assisted the carriers in making camp. They were neither afraid nor shy, and proved a nuisance with their constant embracing. When greeting a friend, it is customary to first hug him, chuck him under the chin, and pull a few hairs out of his beard. I balked at this latter as it was too painful a

process.

On entering HOKOMI, I heard the KEFABE men calling to others further down the valley. Their call is a clear distinct yodel which carries for miles. I was surprised to note that these people greeted BATO as a friend until it was explained that the KEFABE and TUGI have always been friendly. The TSIBERIGI, who are between the two, are friendly with neither.

Whilst resting beside the track today, two men caught up with the patrol and engaged the LANGURI carriers in a long conversation. KEEMA, who was sitting close to me slowly turned his head and I saw his eyes widen in fear as he told me that the TSIBERIGI had closed the road, and were waiting among the limestone some distance further on. Their aim appeared to be to kill BATO. The two men abovementioned had come to warn the LANGURI carriers to clear out. I called to AIKAI, and gave him the news. Being at the head of the patrol I could not have moved myself without attracting the attention of the two, but at a sharp command the A.C.'s dropped their rifles and sprang. One man went down under two of the A.C.'s, the other eluded the lads and dived yelling into the bush. We let him go and turned our attention to the captive. He screamed, fought, and bit, and when I realized that he was calling to the waiting TSIBERIGI, we let him yell his hardest. I promised to release the man when we neared KERABE, but he escaped close to the village. There was no attack, but we found the place where the TSIBERIGI had been waiting. Undoubtedly they heard the yells of the native caught and ran, knowing that we were ready for them.

HOKOMI is a small village. One HARIDE, seven KANDE, population 45.

Camp No. 25.

Thursday, 7.2.41. Heavy rain kept us in camp today. Many village people visited us bringing food for which I insisted they take payment. They were very friendly and showed every confidence in us. Yarned to them for a long time, but apart from gaining a little information about the POROBA tribe to the east, I did not learn much of interest. They say they are not friendly with those people, and referred me to the TIRI for information. They are friendly with

the LANGURI, but on questionable terms with the TSINHEISI. They have offered to guide us to the WIMI boundary, but no farther.

Friday 8.2.41. As we did not intend to make a long march today, but rather to move leisurely through the KIRABE Valley, we did not break camp until 9.0 a.m. No difficulty here in securing carriers, as the men quarrelled with each other for the somewhat doubtful privilege of carrying Govt. gear. They did not appear to expect any remuneration for their services.

We climbed first 500 feet to KIRABE. This village consists of one HAKIDE, eleven KANDE, population 70. The circular HAMA is enclosed by a low fence comprised of stakes seven by two, and eighteen inches high. The stakes are driven into the ground at intervals of four or five inches. We chatted with the people for some time then moved on. At the end of the ridge I paused to take bearings. Before us the KIRABE Valley stretched about six miles to the east, where it terminated in a high craggy range which marked the WIMI country. The southern boundary is a high precipitous wall of limestone which I believe to be a continue of the FU, SHAPPE, SHIPANMI chain, not the Murray range as mentioned by Flint. (This latter chain marks the southern boundary of the LANGURI Valley which was seen running a long way eastwards.) South of KIRABE, and distant about 2 mile is a high dome shaped hummock. From here a rugged spur runs due east half way down the valley, then describing a perfect U terminates below KIRABE.

The floor of this valley, unlike others we have seen to date, was seen to be exceptionally rough, and a maze of grass covered ridges. Dotted along these ridges are many small hamlets, all within a mile or so of the central village, which stands at the N extremity of the valley.

Descending from KIRABE we came to YOPOROCI. One HAKIDE, seven KANDE, population 28. As we had seen all these in and around our camp within the last two days, we continued to FORONIDE, a quarter of a mile away. A few new faces noticed here mostly old men. Five hundred yards to the N.E. we came to IAKORPEI. Only three houses here. East about a mile I noticed the last village, HANGABE. Descended to the KSA Creek, which we followed to the village.

These people had not been to our camp and fled as we approached. They were induced to return by our KEPAB friends, and later brought more food than we knew what to do with. Their potatoes, freshly were a slightly different variety to the usual run of sweet, being smaller, more uniformly round, and tasting more like English potatoes. They were very flowery, and a decided change in diet.

The KEPAB men are certainly the friendliest encountered to date. They are not fighters. Perhaps that accounts for it. They appear to be similar in tribal customs and every way to the other tribes visited to date. They are keen to assist the patrol, and do not quibble over payment. The old men especially loaded us down with more food than we could comfortably carry.

Camp No. 25.

Saturday 9.2.41..

Men of MANGABE swarmed round our camp at an early hour. Some busied themselves fetching firewood and water, others squabbled over old tins, and a few small boys scratched round in the grass near my fly optimistically hoping to find a stray bed or two. They seemed to have overcome their first fear, and moved freely among the police and carriers. Delayed our departure from camp until 9.30., a.m., then set out for the TIRI (or SERI) Dist..

Followed the KEA Creek for close on an hour. This stream is indeed the happy hunting ground for anyone ~~interested~~ looking for fossils, and many fine specimens were collected. Unfortunately, these were later lost.

Leaving the creek we struck E x N through rough ridgy country for about a mile and three quarters then ascended N. to the crest of a range along which we walked to the first TIRI village of POROROGI. One HARIDE, twelve BAHDE. I counted forty men and youths sitting in front of the HARIDE, and estimate the population at 75.

All the TIRI wear wide forehead bands made of beas stitched onto tapa cloth backing. I noticed one man wearing a human lower jawbone round his neck, but when asked if it was the relic of a relative he walked away without answering. The people were very shy and suspicious. I tried talking to them, but they rose and retired to the shelter of their HARIDE from whence they peered

at us, suspicion written large on their faces. HAMA informed me that he had heard an man ask BAGO why he was a prisoner, and the latter gave details of how the TIRI learnt their first lesson. Perhaps accounts for the suspicious attitude of the TIRI. If the opportunities I will try to talk strongly to these people, as it is only they that they raided the KERABE folk. It was rather significant that the KERABE who guided the patrol today bolted as soon as we came in sight of POROREGI.

It was necessary to proceed almost a mile S.E. of POROREGI to find a suitable place for our fires. We camped at a small village known as KORONI, consisting of one HARIDE, nine KANDE, population 55.

The TIRI sat silently and sullenly by as we made camp, and made no attempt to assist. Once they requested us to move on. They were apparently uneasy about something. I tried to get information about villages to the east, but shaking their heads they denied any knowledge of tribes in that direction. Whether it is fear or just plain hostility I am unable yet to judge, but the number of painted warriors who wander about fully armed, even carrying shields points to the fact that "somebody's for it".

Camp No 27. Double guards.

Sunday 10.2.41.

This morning we found KORO Ixxkk deserted, the people having slipped away during the night. At 9.0 a.m., we noticed two men enter the HAMA and stand watching us, and after a considerable time they were induced to come into camp. They told us that the villagers had all become frightened during the night, and had all gone back to POROREGI Ixxkk to sleep. After some trouble they agreed to go back to the first village and bring their kinsmen up to the next village where I intended to camp.

Traveled on a mile and three quarters, and reached TAGEBU. This is the largest of the TIRI group, consisting of two HARIDE, twenty nine KAKNE. I have estimated the population at 130. Here we were received coldly. Many shell bedecked and painted were sitting in front of their HARIDE but they made no attempt to greet us. Two or three of the older men were induced to come forward and shake hands, but they retired quickly to the shelter of their

HARIDE. I left them with assurances that we meant no harm, and proceeded three hundred yards along a ridge where we camped.

Looking East from the HARABE villages, I thought that this ridge formed the eastern rim of the HARABE Valley. Today I find that it really cuts the valley in two, as to the east is yet another valley, well cultivated, though much smaller in area. In the centre is the village of TIRI. About fifty miles to the east I could see a high dome-shaped mountain which I take to be Mt. POIAI, crossed by the writer in May last year on the patrol to the Upper PIO, and following the ranges west it was not difficult to trace the PIO Valley. E X S and distant about five miles I was shown the first FOROBA village DONO.

I was struck by the number of light skinned, hazel eyed men seen here. They were definitely not albinos. They appeared to be a group of their own, but when I made inquiries about them I was told they were members of the TIRI, and nothing else. One of these was seen to have a freshly dried human hand hanging about his neck. I succeeded in obtaining a photograph of it without the knowledge of the wearer.

North of our camp, I noticed a broad trail leading over the crest of the range. With the idea of obtaining cross bearings from here I ascended, much against the wishes of the people who told me that the road only led into bad limestone, and after ten shots followed the trail along the crest of the range in an easterly direction. With startling suddenness we burst free of the timber and found ourselves standing on the brink of a precipice two thousand feet high. North, east, and west a glorious panorama unfolded itself before our eyes, where range upon seeming endless range shouldered their way into the hazy distance like an army of gaint marching steadily across eternity. Would that I were able to convey some idea of the grand that scene.

Almost at our feet, and a little to the west was a small village of one HARIDE, eleven KANDE. It nestled in the valley like some Lilliputian hamlet, dwarfed by the range which divided the valley from the FRANK, the course of which could be easily followed.

Fin antlike cret

tiny antlike creatures moved about the HAMA, the men and women of the village going about their lawful occupations. Someone must have seen us standing silhouetted against the sky, for suddenly there was a wild scatter, and natives dived into the bush, chasing women, dogs and pigs before them. It was indeed laughable. I was later informed that the name of the village is HORONDIDE, and the valley HANEBIFORU. It appears to be an extension of the TSIBERIGI Valley, and though this latter is only conjecture I have shown it as such on my map.

North of the KRAWE, are first low foothills close to the river, then the country rises to a high limestone ^{range} the exposed southern precipices of which present an impenetrable barrier. From here ranges run due E-W until reaching the Great Papuan Plateau and the Grasslands. A series of peaks, grass covered, were noticed. These I take to be Mt. LALLU. Many valleys were seen to be cleared and cultivated and smoke from innumerable fires rose curling lazily from behind ridges. The population appears to be thickest to the N.E., and distant about four days march. KEINAI informed me that this sector is inhabited by the real OKANI and the AMBURUBU people.

I returned to camp at 3.30 p.m., to find about thirty TIRI clustered round the A.C.'s flies. They crept quietly away as I approached, but later came to talk to KEINA. They told him that they were afraid of me, although I might arrest them. This time however I was able to allay their fears, and for a long time they sat in conversation with the interpreter. Later the gist of their talk was passed on to me. It appears that last Tuesday several men DONO (of the FOROBA tribe) crossed the ridge between the two valleys and killed three TIRI men in their garden at the eastern end of their valley. Later, the day before yesterday, they killed another TIRI native. These people immediately prepared to attack the DONO men but hearing of our arrival at KERABE decided to delay their operations until we had departed to other districts. Later they saw BATO heard about the TUGI episode, and said they were afraid that I had come to arrest them for thinking about the DONO people. However, I could not wild with them could I listen to their talk?

Here was the explanation of our chilly reception to TIRI, and of the OKASAX dressed and painted warriors of the tribe.

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I called them to my fly immediately, and let them talk. They elected a spokesman, an old man covered in the clay of mourning, and he spoke shyly at first, but gaining confidence as he proceeded. He told how the TIRI and POROBA had always been friendly until recently when they commenced indiscriminate killing. He wanted to know if I would gool the TIRI if they retaliated and killed some of the DONO men. He SKIE also asked whether I would arrest the murderers who were responsible for the death of so many TIRI lately. "Tell us what to do KAPONA" he said "and we will listen to you". But before I had time to digest his oration, he continued with "You are only one white man, KAPONA, and the POROBA are in their numbers as the stones of the creek. Will you take the TIRI warriors with you and let them catch the POROBA? We'll catch every POROBA, and you can take them all to your gool at KIKORI, and then they won't be able to kill us any more". At that many grunts of assent came from the men, ~~and~~ but telling them it was too late tonight for an answer I sent them away until morning.

Camp No. 28.

Monday, 11.2.41..

Gone was the TIRI's shy suspicious attitude this morning. They were in and around camp at an ungodly hour bringing with them stacks of food for which they refused payment. They were anxious to hear my reply ~~sixxxx~~ to their narangue of yesterday and were impatient when I told them that they would have to wait until after my breakfast. Finally we got down to business.

First I told them that I could permit them to come and fight the POROBA, for such was evidently their ambition. I explained that if it was necessary to collect any murderers the Govt's would get them, and ~~wantx~~ on to explain in simple terms the Govt's policy, also telling them that I would eventually get the murderers and their kinsmen. I warned them of the consequences if they attempted to tackle the POROBA on their own, then gave them time to digest ~~KKAT~~ little piece.

After a few minutes one of the fighters said to me "if you promise to come back and catch the killers, we will give you a pig now. We want to be your friend. We do not want any pay for the pig". I could not quite understand their attitude, but decided to await developments. I promised to return myself to effect the arrests

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to avenge the killings. They went away at that, somewhat disappointed I thought.

About noon many men came to the camp bringing a large pig. It was explained to me that the animal was without owner, as it originally belonged to one of the men recently killed by the FOROBA. I showed my appreciation by presenting the dead man's brother with a knife. At that there arose a great clamour from the assembled TIRI, and I could see that they were angry about something. "Don't take the knife" they shouted to the bereaved one, who was eagerly caressing the steel. "If you accept it he will not come back. Can't you see it is payment for the pig? We want him to catch the men who killed your brother. That is payment for the pig." I was bewildered, but suddenly told them that I was giving him the knife because I was sorry for him. "Did you pay the brothers of the three FORE men killed by the TUGI?" they asked. "We only want you to get the murderers. We don't want your steel." I retrieved the knife with some difficulty then cutting four notches in the handle showed it to the TIRI. "I'll keep the knife now" I told them "but will give it to this man when I come back. Is that enough?" They nodded. Then we killed the pig.

But that was not the end of the "doings". Just on dusk we heard the pad of many feet, and running from my fly at a call from the Cpl., I saw over a hundred TIRI carrying spears, and other weapons of war running towards us from the village. What a sight. They said nothing but came on, and fifty yards from camp started a running on the spot dance, crouching behind their long spears poised ready for throwing. I went cold all over. The A.C's covered the TIRI with their rifles, awaiting the word to fire. Then they came on in two lines, sucking their breath in their clenched teeth, and stamping with naked feet. The leader danced up his spear levelled at my stomach. I heard the click as the bolts of his rifles were shot home, and was reaching for my own gun when the native, with a smile on his face, discarded his spear and shield and laughing, held out his hand. What the devil was this? Play acting or reality? Then through the interpreter he said "We wanted to show you KAPONA, that if you want any help in arresting the DOMO we are

at your service. Let us go tonight. We'll close the village, and at dawn we'll catch all the POROBA and you can take them away". I breathed several sighs of relief, and walked away, promising to talk in the morning.

Tuesday 12.2.41..

Once again the TIRI were astir well before dawn, and roaring round the camp at an early hour. The guards had great difficulty in preventing them from invading my fly and when I did put in an appearance I found that practically the whole of the tribe had gathered, complete with weapons, and were impatient to be off. I asked why so many men wanted to come just to show me the road, and was informed that they were coming to catch the POROBA. All very nice, but did they so soon forget my promise of yesterday? How was I to take so many men to goal, anyway, with only one pair of handcuffs? They couldn't see that. "You've eaten our pig" they replied "and now you must catch the POROBA and take them away". I told them I had only promised to return for the men, and said nothing about collecting the whole tribe.

At that they adopted a most overbearing attitude. "You're afraid of the POROBA, KAPONA" they said. "Give us the knife as payment for the pig you ate, and we'll deal with the POROBA ourselves." Again I repeated my warning re any pay back on their part, and reiterated that I would be back with more A.C.'s to do the job. I refused to give them the knife until I return. "We thought you were strong, KAPONA" they said, "but now we know you are afraid. We do not wish to talk to you" Saying which they turned and walked back to the village, where shortly after they began dancing.

Here was a pretty kettle of fish.

the TIRI into the POROBA country somehow, but we didn't know how to get there. Nobody could be induced to come and act as guide even though they promised liberal payment for their services. The cunning devils had presented me with a pig. We ate it. Then they expected me to lead them against the POROBA, and clear the murdering tribe out of the eastern valley. I had made my bargain, and they expected. Then when asked to keep their part of the deal, the TIRI turned back. It is certainly hard to follow the working of a native mind.

About 8.30 a.m., one old man was seen approaching from the village. He proved to be the orator of two days ago. He was very angry at not being permitted to raid the POROBA and intended to attack us. He offered to show me the way into the XXX

FOROBA country, and advised us to get away quickly whilst there was still time. He beckoned to us in great agitation, and trotted off through the grass. I was sorely tempted to stay, but already my A.C.'s had proved themselves useless in a pinch. They knew not how to use their rifles. Twox wanted to desert when it came to a show down with the TUGI. God knows what they'd do if we were attacked. So we followed the patriarchal gentleman down through TIRI, then east to the edge of the valley. At any minute I expected to see the TIRI come tearing down the ridges after us, but they contented themselves with fiendish cawing and calling us a bunch of cowards. Perhaps they were right. At the foot of the limestone the old man left us, being afraid to venture any further. Then we continued on east, without guides or interpreters, just hoping for the best.

The trail led over the crest of the ridge which is the edge of the saucer shaped TIRI Valley, then dropped suddenly for well over 1000 feet. We pushed on through atrocious ridges and limestone hills — hills which were waterless and covered only with a scanty growth of sword grass. At 2.00 p.m., we climbed to the crest of one of these knobs, and saw before and below us a village perched on the very summit of a limestone crag. I counted thirty KANDE and one HARIDE. South the ground dropped away steeply for 1500 feet to a high limestone range which I later ascertained to be a continuation of the IAGAMOSIADIGI, here known as UNGUI, and on the floor of the valley I noticed another village of one HARIDE, twenty KANDE. The eastern view was blocked by a ridge higher than that on which

Waited for the carriers to come up. When I was clear on a ridge top with KEINA, I had him hail the men we could see in front of the DUBU. At first they took us for a band of TIRI and for their weapons, but by the time KEINA had almost shouted himself hoarse they were convinced we meant no harm. We approached to within a hundred yards of the village, and sat down. Gradually, in ones and twos, the FOROBA laid aside their weapons and came down to inspect the arrivals. "Who are you? Where do you come from? How did you find the road?" they wanted to know. I supplied appropriate answers to their questions, omitting to mention the recent murders. They brought fire-wood, water, and food, and assisted the carriers and police in making

in making camp.

During the afternoon I learned a little of the FOROBA people. Their dialect differs from that of the tribes to the west, but as Flint made a vocabulary in '22 there is little use in repeating it here. These men trade with the LANGURI of BISABURU, and many speak the LANGURI and SAMBERIGI dialects. They are at present at war with the TIRI and KERABE. I was informed that every few months the FOROBA travel to the LANGURI District to trade, and, if the opportunity occurs, to collect a few SAU heads. I saw one man with a new "MAIRI", which I recognized as being one of a number recently bought from the Govt. by Mr. P. Hinds of KIKORI. I was told that the present owner had obtained it at BISABURU in exchange for a large pig. The shell reached the latter people via the BARA men of the SIREBI.

Bones of deceased relatives are worn by the males. I saw a lower jawbone complete with teeth; fingers, dried hands and forearms and other bones are worn round the neck. One man had a dried child's foot dangling from his belt. TAPA cloth cloaks are worn as a protective covering against the cold. Each man wears a wide belt of cane. The men are stocky, but of fine physique. Noses and ears are pierced, and any attractive ornament worn. Each man wears a wide band of beads across his forehead. The name of the village where we are now camped is HANGAREGI, the other lower down the valley HERRISAGI.

Inquired if there were any more villages further east of DONO. The men were very keen to give information and named so many villages and so quickly that I had difficulty in noting them correctly. They spoke of a big river to the S.E. that "doesn't go any here", and said that a days march east would bring us in sight of it. From their description it appears to be Lake TEBERA. They say the names of the people here are KINOKENO and KARA, but they are not friendly with them. The population appeared to be so thick through there that I feel justified in going on instead of turning back at DONO.

Camp No. 29.

Wednesday, 13.2.41.

This morning we moved on to DONO, a mile or so past last night's camp. This village proved to consist of one HARIDE

and thirty two KANDE. I estimated the population at 132. Although many of these men had been to see us at NANGARESI, they were very suspicious and anxious that we move on. I inspected the TOMBAGI, much to the discomfiture of the villagers, and saw where many men had recently been sitting round the stone fireplaces. The smell of freshly cooked flesh still clung to the place. I asked if it was here that the TIRI had recently been cooked, and received a reply in the affirmative.

I spoke strongly to the FOROBA telling them that anthropophagy is forbidden by the Govt., but they promptly told me to "get out of here with such crazy ideas". I did. We walked on half a mile and camped.

During the day many men came down to see us. They did not appear to be afraid. They brought a little food with them and demanded steel in exchange for potatoes. They told me about a village named FUFUTAU some distance across the mountains to the east, and said they had heard of SONG SONG in the NOWATE Valley. Apart from information already obtained they told me little. They openly admitted that when they are hungry for human flesh, small bands journey either to TIRI or FUFUTAU, kill one or two men, cut up the bodies, and then beat it back to their village. Frequently they don't bother to make sure that their victims are dead, because they like to see them "squirm". I repeated my warning, but they did not appear to be greatly worried.

Thursday, 14.2.41. Four men and a youth came to my camp at dawn each bearing a handful of potatoes. "Friend" they said "take these they are a present.". I wondered what devilment they had been doing during the night, but nevertheless accepted their gifts.

We left camp at 8.00 a.m., and pushed on east. We have now reached and passed the spot where Flint turned back twenty years ago, and know what lies ahead. We are without guides or interpreters once again, and we set out hoping to find someone in the villages ahead who can speak the LANGURI dialect. My plan is to try to get through to Lake TEBERA, visit all the people of whom I heard in the last two or three days, then striking south cross the KEURI River, west then to the NOWATE Valley, and endeavour to force my way down onto the source of the eastern arm of the SIREBI River. Doubtless there is a road.

For three hours we traversed bad limestone

at the end of which time we gained the crest of a high peak and were able to view the country for many miles to the east and south. BATO, our prisoner, gazed in wonder at the distant sea and all but gave up the ghost when told that he would be going to KIKERI per canoe. It was beyond him. On a bearing of 115 degrees I saw a large village perched on the crest of a ridge in the centre of the valley that opened out before us. I could only guess that this village is FUFUTAU. It was 1500 feet below us, and the descent particularly steep. It took us until 4.00 p.m. to reach the village.

On leaving the steep descent behind us, we walked along a razor back ridge towards the village. Many people were working in their gardens in the valleys to the N. and S., and we could hear their chatter as they toiled. They did not see us, as we were effectively screened by tall grass. Then the track widened, and we found ourselves two hundred yards from FUFUTAU. Approaching us was a sturdy male cradling a few months old child in his arms. He hailed him. He looked up, started, then turning raced for the village calling to the villagers as he ran.

We followed leisurely, not wishing to give the impression that we were a raiding party. Below us the men in the gardens began screaming thinking that we were a band of FURUBA and in all directions we could see men, women and children hurrying for cover. We walked into FUFUTAU, to find the place deserted. The people had fled leaving all their belongings in the houses which they had time to close.

We reached not gone far. We found them on a knoll east of the village, and though they showed fight we waved open hands above our heads and beckoned them to us. One old man of about seventy hobbled forward leaning on a spear. He kept hitting his head with his hand, and making signs that he expected to kill him. He was induced to come close enough to shake hands, and was delighted on finding that I gave the UZAI handshake. He held his spear aloft, and his arms spread. The fears of the other men went when they found that their old man was not killed on the spot, and drawing their spears they went back to the village to notify their friends. Some men for water came. Others brought water. The carriers and A.C's were taken off and were to sit in front of the houses.

each with two or three PUFUTAU hugging them and piling them with food, and once friendly relations had been definitely established we moved on a few hundred yards and camped, the village people assisting. We are unable to converse with these men, and have to convey our meaning by signs.

Camp No. 31.

Friday, 15.2.41.

Today we remained in camp. I had hoped to find someone to whom we could converse, but though two men were found who know a little of the LANGURI dialect, neither knew sufficient to keep up a running conversation. Therefore, we are gloriously stuck. Certainly we have the information obtained a few days ago to go on, but that cannot be vouched for. The men here told us by sign of many villages and a big water to the S.E., and pointing south kept repeating "SONG-SONG". This I know to be the stronghold of the KAHU of the NOWATE Valley, and according to our informants was only two sleeps away.

There are two villages here. PUFUTAU, the larger, has one long community house and twenty eight smaller houses. Population roughly 115. The other village is called KARAMATEBE, consisting of one DUBU and fifteen smaller houses, population 60. It is half a mile east of PUFUTAU.

Two distinct types are apparent among the men here. One have short curly hair, the others long fuzzy mops: unlike ~~the~~ certain tribes in the Central Divn. These latter are tall and wiry, and very wild eyed creatures. They appear to be of anything, and are very excitable. Those first mentioned, on the other hand, are short and nuggety, with flat features, and are very quiet and friendly once the barrier of shyness has been broken down.

General customs appear to be much the same as other tribes already noted. Jawbones and dried hands seem to be favourite ornaments. One man had a complete right forearm and hand with the bones removed, strung round his neck. If the well kept PUFUTAU in the centre of the village is any criterion, the people have never even thought about giving up their cannibalistic

... pig was brought to my fly this morning. The owner conveyed by sign that he wanted an axe. Steel is in great demand here. Only one implement was seen, and very little steel. No cloth

at all was seen.

The pig brought me was blind. I asked why. Cpl. AIKAI informed me that it is the custom of the bush people to remove a pig's eyes, in order that the animal may not break through the fences and root in the gardens. This explains the many blind pigs seen during the course of the patrol. I was told that the eye is pierced with a pointed stick, lifted clear of the socket, and cut off. Only those animals which have formed the bad habit of breaking fences are doctored in this way.

Sst. 16.2.41. This morning we thought we had fallen on our feet when we found a small boy about ten years of age who rattled away in IANGURI as if it were his native tongue. He told us that his real village is TIRI, and that he is visiting PUPUEAU with his parents. He mentioned the "big water towards the rising sun", and kept repeating "WOZA-A! WOZA-A!". Then he mentioned a big population towards the S.E. "DUSHI, SIRIGI, HANOSERU" being the only names I could catch. I promised the lad a knife if he would guide us to "WOZA-A" and to this he readily agreed if his father would go with him. The parent consented, and we set off KIS along the ridge. Half a mile east of KARANATEBE our two guides gained a lead of a few hundred yards. We saw them turn a corner of the track, and then lost them. On rounding the corner we found two or three ornaments which they had been carrying dumped beside the trail, clear indication that our guides had fled. Use to try to persuade any one else to accompany us, so on we went alone.

A faint road which could only be seen with great difficulty led us through atrocious limestone, possibly as bad as I have seen anywhere. An hour saw the end of it, and as we continued eastwards I found the country opening out into a large valley before us. The trail widened as we progressed, and we found footmarks of at least four adults and several children made within the last day. These we followed and felt ourselves to be on the right road.

At 2.00 p.m., we reached a fork in the road. One branch leading N.E., the other S.E. I decided to follow the N.E. branch but found it to end in a sage swamp. Retracing our steps we waded down the bed of a creek hoping the stream would lead us somewhere, but

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it disappeared into a huge cavern in the side of a limestone hill. Instead of retracing our steps to the fork I carried on, hacking a trail through the forest for another mile, when we picked up yet another trail. This we followed, but it also ended in a sago swamp. Thinking we may yet find ~~xx~~ a way through to the East, I instructed Cpl. AIKAI to carry on in the desired direction, whilst the remainder of the carriers made camp. He returned just on dark with nothing to report.

Camp No 32.

Sunday, 17.2.41.. This morning we returned to the fork, but found that the northern trail ended a quarter of a mile past the main track. Retraced our steps then to the sago swamp thinking I may pick up a lead there, and though we found several small trails each one ended at a bush house. Leaving the carriers here I went on with two A.C's. Striking south we ran into bad limestone, but succeeded in scrambling up about 500 feet, and clearing the crest slightly, I was able to view the surrounding country. To north and south high mountains ran due east, and for a long way between them I could see a valley about eight miles wide. Westwards on a bearing of 295 degrees I picked out a prominent peak which I have called Pyramid Hill. It was about four miles away. No sign of cultivation was noticed eastwards, so I decided to return ~~xx~~ to FUFUTAU, and try again from there to get through to the S.E.. Undoubtedly these people have put us on wrong road, as that we followed goes no further than the sago swamp.

Our return was as sudden as it was

Before the people of KARAMATBE knew we were close, we had reached the centre of the village. One old dame darted round the corner of a house some no more than few feet away, then screeching dived down the steep ridge dragging a pig after her. I brushed aside two armed men who attempted to bar the way, and they were so surprised when I would not stop at their command that all they could do was stand and gape in astonishment. Evidence that the FUFUTAU expected me to return was seen beside the track, where the people had closed the road at a number of places. Camped on the old site.

Camp No 33.

Mon., 18.2.41.

At dawn this morning three A.C's and the carriers

carriers were sent to make SAGO. After I took one A.C., and the interpreter and set out to look for a road leading S.E.. He had no luck in this respect, but did find a trail to the N.E.. Returned to camp shortly after noon.

During the afternoon it was reported that some of the FUFUTAU were watching us from the village. They had previously vacated their villages when we returned so suddenly yesterday. After a great deal of dumb show we managed to induce them to come into camp. They were presented with salt. One of the men indicated that he was the owner of the sago cut this morning and was given an axe in payment for the tree. No native can resist the lure of salt, and after a considerable amount had been expended, the small boy to whom the interpreter could speak arrived.

When they realized that I did not intend to kill them all, I asked the small boy where the road to WOTA-A lay. He looked in fear at the old men. They in turn frowned at him, and he said he did not know. I asked if WOTA-A is the big water, ~~but~~ and replied that it is further east and known as KARA. This tallies somewhat with the information obtained at DONO. I promised liberal payment to anyone who would come forward and guide me to WOTA-A, but shaking their heads the FUFUTAU replied that though they wanted our steel they did not know the road. I knew they were lying, and told them that if they wouldn't show me the road, then they would have to put up with my presence in the village until such time as I found guides.

As was passed on to them they commenced quarrelling among themselves and within a few minutes two men and the small boy stepped forward. They told me that they did not want me in their village for an indefinite period, and offered to guide me to WOTA-A. I asked if it was the same road that we followed two days ago, but they smilingly informed me that that only went as far as the sago swamp. Perhaps we may not get our legs crossed at the start tomorrow.

Tuesday, 19.2.41.. At an early hour this morning, twenty FUFUTAU presented themselves at my fly. They had the small boy with them to act as interpreter, and said that they were ready to show us the road to WOTA-A. In string bags slung across their shoulders they carried cooked potatoes and sago for the journey, and seeing this I was satisfied that they intended coming with us. Seven offered to carry sago.

With the police also carrying extra food, we set out, but our troubles only started when hearing Pyramid Hill A.C. HIA, who was in the middle of the line of carriers, called that one of his men was missing. Thinking the man in question may have changed his place in the line, I was not greatly worried until told that the carrier was absent altogether. A.C.'s sent back along the track but they returned to report having found no trace. On inquiry it was found that the missing man is PERIKA KARE. Then the carrier who had been walking behind him remembered seeing PERIKA walk off the track into the long grass, but thought nothing of it. A.C.'s again went back, found the trail, and followed it. Twenty yards off the main track they found PERIKA's load, and returned to report.

While the search for the deserter had been going on I sat talking to the small boy KOK trying to gain more information about the road ahead in case the PUPUBAN should try the same tactics of a few days ago. I noticed BATO pick up his load and walk about ten yards further on, where he sat smoking with a group of the village men. PERIKA's load was brought to me, and as I turned away to distribute it among the other carriers, I noticed BATO and ERIBSU rise to their feet. When I turned to resume the march after sending the A.C.'s away to follow the trail of the missing carrier, these two men had disappeared. So had all the PUPUBAN. With the interpreter I raced along the trail, and rounding a corner fell over my swag bag which BATO had been carrying. He had seized the only opportunity which had since his capture, and fled. Of the PUPUBAN we saw none. As they cleared, loading ourselves then with as much food as we could carry we dashed back to PUPUBAN hoping to head the fugitives off, and a few men in the valley below us indicated that BATO had passed and was already on his way home. The A.C.'s were away looking for PERIKA. Nothing I could then do but sit down to await their return.

We re-erected fires where for days we camped. During the afternoon four men came down to us somewhat timidly, and by dumb show I tried to obtain information about a road south. I was not very successful. Apart from pointing southward, and repeating "KILIGI. KILIGI", we learned nothing from them.

Col. ARAI and the A.C.'s returned at 3.30 p.m.

and reported that after following the trail of the deserter for several hours they lost it in a bad patch of limestone. The search will be resumed tomorrow. This man, FIRIKA KAURE, deserted on the fourth of January in the regions of the ISEGI GORGE, but turned up again the following morning. He may put in an appearance tomorrow.

Camp No 34.

Wednesday, 20.2.41.. FIRIKA KAURE returned to camp this morning, carrying a bow and arrows. Questioned, he would not tell me why he had deserted, but said he became frightened of the bushmen, and decided that it was safer to be with the patrol than roaming through these ranges on his own.

The four PUFUTAU, mentioned as having been in camp yesterday, presented themselves again this morning. I tried to persuade them to guide me south towards the SUREBI, but they refused, saying that they were frightened I would kill them. They told us by sign that our guides cleared out yesterday because BATO frightened them with an axe, then having once fled were afraid to return. Two of my knives went with them. Except for these few men, both villages were still deserted this morning.

I could see their point of view, and decided that if they did not want to accompany us of their own accord, they would be taken. These people had never seen a white man until I arrive on the scene, and their fear and suspicious attitude is only natural. But they have to learn that they have nothing to fear. Two had come with me a short distance, then scattered into the bush. A third time they would not get away. I prepared a length of chain and took the locks off my tucker boxes. Then we grabbed them. One of them got away, and tried to hurl his spear into the back of an A.C., but my cookie boy, with great presence of mind jumped forward and tore the spear from his grasp. Before the yelling had died down, we had fast the three chained together. Reason? Mainly to show these people I mean no harm. When tomorrow they are released and sent back to their own each one with a brand new knife, they may realize that their fears were all founded.

Striking camp, we proceeded to KARAWATEBE, then swinging S.E. from here walked to the eastern end of the PUFUTAU

FUFUTAU Valley. After leaving the gardens behind us, we walked along the best native road that I have seen anywhere. It was fifteen feet wide, cleared of timber, and in perfect condition. We crossed a low ridge then climbed to the crest of a high range. On reaching the top I heard a river roaring away below us, and the FUFUTAU indicated that it was the BORO. Descended 1000 feet, and reached the river, here a stream of blue clear water, fifteen yards wide. It flows a little S. of E., and from the interpretation of the signs of our "guides" it disappears into the limestone about a mile away. Three years ago when travelling south from TEBERA we crossed a river known as BORO. This is apparently the head of that stream.

In passing through the FUFUTAU gardens this morning, I noticed many well made shelters, each about fourteen feet by ten and eight feet high. In these timber is stacked to dry. I was unable to ascertain the name, being without an interpreter.

Camp No 35.

Thursday 21.2.41. Heavy rain this morning delayed our departure from camp until 8.15 a.m.. When the weather cleared we proceeded a short distance E. along the right bank of the BORO, then turning into low hills followed the trail in a general southerly direction. A mile and a half from the BORO we came to a grassy patch on the crest of a limestone knob, and looking East I beheld a broad valley six eight miles wide stretching away into the distance. I could see no sign of habitation. This is the valley I mentioned on 16.2. the following day. The northern boundary is the range which from Pyramid Hill. This, viewed today from a distance, proved to be roughly 2000 feet high, the southern slopes being in places precipitous.

Twenty minutes further walking brought us to a stream of appreciable size, but shallow. It ran due east. Continuing south we gained the crest of a range at noon. This, I think, is the eastern arm of the IAGMOBIADIGI. Here our guides wished to back saying that the village of SIRIGI was close, but I intimated they would be released as soon as we were within sight of the village. Reluctantly they followed me as I commenced the steep descent.

It was not long before I realized why they wished

to turn back, for in a short time we found ourselves in waterless limestone hills, following the now faint trail through country which is absolutely indescribable. For four hours we hacked and fought our way, up and down, over landslides and fallen timber, into holes a hundred feet and more deep, only to claw our way up the opposite slope, slipping and sliding, falling often, the needle like limestone playing Hell with the already lacerated feet of the carriers and A.C.'s. The humidity was appalling, and there was no water to relieve our sufferings. God I will never forget today's trek. The awful monotony and the frequent disappointments were maddening. We'd gain the lip of a guri, and seeing daylight through the trees take it to be a descent to better country. A few minutes walk, and there, yawning before us, another hole. This has to be experienced to be believed.

By 4.15 p.m. we were far from being through these hills, and on finding a trickle of water I decided to camp. By digging down a few inches into the bed of rotten leaves we managed after a long time to collect a little dirty water — stinking water, but it was wet — sufficient to give everyone a drink. Later it rained, and we collected more as the water ran from the flies.

Camp No. 36.

Friday 22.2.41. Broke camp 7.30 a.m. and struggled on south. At the end of two hours we had covered $\frac{1}{2}$ mile, but it was with real effort that we sat on the last pinnacle and saw a village below us. They kept pointing to it and saying "SIRIGI, SIRIGI"; they were to be off, and after releasing them I handed each one a knife and salt. They hugged the A.C.'s and carriers, then with a swirl of cloaks turned and ran through the hills.

At 10.30 a.m., we commenced the descent to SIRIGI. For two hundred feet we crawled down a precipice, then followed a faint trail to the village. The distance direct is approximately half a mile. We gained our objective at 2.30 p.m. I could never describe that hair raising descent, and on paper exaggerated. But there in a precipice, two landslides, and a fall of timber, and the task does not become quite so simple.

Found to SIRIGI to consist of an abandoned

DUYU one hundred and fifty feet in length, but looking East I could see another village of some size about two miles away. It would be asking too much of the carriers to expect them to cover the distance today, so we descended to the SIRIGI Cr. and camped. This stream is shallow, and flows in an easterly direction. Its course will be watched as we proceed.

Camp No. 37.

Saturday, 23.2.41. Leaving camp at 7.30 a.m., we set off down the SIRIGI Creek. We had not proceeded very far when we found fresh tracks in the sand which plainly showed that a big body of men had passed west within the last half hour. We found where they had left the creek and climbed into the hills to cut off a big bend, and I surmised that seeing the smoke of our morning fires they had come to investigate. Expecting an attack from the rear, I got the carriers into two lines thus halving the distance between the first and the last, and we continued slowly and cautiously, in order to allow the slower men to keep up. We covered a hundred yards, when from Cpl. AIKAI, who was in charge of the carriers in the rear, came a shout of "here they come"; bayonets flickered as they were whipped onto rifles, and I dashed back round a corner to see a stream of bushmen tearing along the creek after us, fitting arrows to their bows, and yelling like fiends. Frantically we waved open hands above our heads, and thirty yards away they stopped, eyeing us with suspicion. KEINA called to them in every dialect he knew, but they did not understand. cover of the A.C.'s rifles I advanced a few paces and waited. stretched hand. It was a ticklish moment, but they understood the ture. With a shout more men leapt from the grass on either bank and casting aside their weapons came forward to shake hands and make fri. They greeted everyone, and from his string bag each man produced a stick or two of sago which they presented to all and sundry. They chattered and shouted excitedly on finding that we were friendly. clustered round us in groups, hugging, shaking hands, and preparing food.

After half an hour or so I moved on. The strangers showed no fear but they were most inquisitive. We followed the creek for two miles, then striking east through ridgy country

reached a group of three villages. Here I met the biggest native I have ever seen. He was a mountain of fat, and if he weighed an ounce under twenty stone I'd be surprised. I found him squatting in front of a well made DUBU, his seat a strip of bark ornamented and carved. Undoubtedly the chief of these people. With an agility surprising in one so huge he hoisted his ponderous bulk to his feet and lumbered forward to meet me, his huge belly wobbling with every step he took. He intimated that we were welcome and called for more sago. We did not remain long however. It was apparent that the people wished us to move on, and not wishing to overstay our welcome we walked a further three quarters of a mile and camped in a patch of sago. We will have to make more food tomorrow, as that made at FUFUTAU early in the week is finished.

The country which we are now traversing is a narrow valley running due east - west, about 4 miles and a half wide. West about four four miles it ends in a wall of limestone where the northern and southern ranges meet a high chain running N.W., but it appears to continue a long distance east. The northern range, section of which we crossed on our way from FUFUTAU is about eight hundred feet high, and precipitous. Looking back, it makes me wonder how we ever got over that practically sheer drop. South the hills are lower but extremely corrugated. There appears to be a gap not far distant from this camp, and I am of the opinion that it may be to find a way through here onto the MERBI. The STRIGI the course of which we followed this morning, disappears in the limestone near the first three villages encountered.

The natives here are, with the exception of the "chief", small of stature, and squat. They have long fuzzy squat features, and are very well developed. Their clothing is of the customary tapa cloak, broad bark belt, and occasionally affair like a tomahawk blade the stem worn on the head, being to the hair by a long wooden "hairpin". They chew betel diet appears to be sago. No gardens were seen, but a few trees were noticed in which beards were planted. Weapons consist of bone tipped spears, bows and arrows (the latter well carved) and of bark.

Very little steel was seen here, no cloth and no beads. Apart from scraggly forehead bands of coarse dry plumes, and occasional pigtusk worn in the nose, and rings of bark in the holes pierced in the lobes of the ears, no ornaments were seen at all, which points to the fact that these people have little contact with other tribes of the Delta. The few steel axes seen were very old and very worn and of a type unobtainable today, but practically every man seemed to have a stone implement. I did not have much of an opportunity of inspecting the three villages through which we passed, but I did see that each one consists of two long community houses, apparently one each for males and females.

Who these people are I cannot say. My interpreter is unable to understand more than a word or two of their dialect, which differs from any I have so far encountered. They are very friendly, but a menace in the camp, as they insist on opening anything which may contain something of interest. My boxes, the A.C.'s packs, the carriers' blankets, all came in for a thorough inspection. They became most annoyed when I locked my boxes, but found fresh interest in my kitchen. They poked their noses into everything, but curiously made no attempt to steal. I only wish I could talk to them.

I set out from DONO to try to find a way onto the SREBI. Since then, we have met with one reversal after the other and of my ~~fourteen~~ ^{fourteen} carriers two are ill, many others are showing signs of weakening, and the party is becoming generally very low in spirit. I cannot go back the way we have ^{come} even if I wanted to, because I never get over the first precipice fully loaded. It is a matter of west or south, as the country there appears rough limestone. Our only hope lies in pushing on east, and making for the BHARI.

Camp No 38.

Sunday 24.3.41. A.C.'s and carriers engaged making cargo today. Fifteen bundles completed by nightfall.

Monday, 25.3.41. From Camp 38 we proceeded east this morning for a mile, and reached another village. It consisted of the two DUBUs. Thence on a further mile to SRETAU, also of two DUBUs. Many men congregated in front of their DUBU as we approached, but signs that they expected us to kill them. They dumped large piles of

and
 appeared in front of their DUBU, but vacated the village before we
 reached them, showing us that the food was a present. They could not
 indeed to come close enough to shake hands. Whilst on the march
 we kept a good hundred yards ahead the whole time.

At SIBITAU I noticed fourteen beautifully
 made and well carved arrows outside the DUBU. Two long sticks were
 driven into the ground, and across these were tied two more, the
 ropes being secured to these latter at inch intervals. Being unable
 to speak to these people, I can only surmise that they were the
 property of some deceased LOHIBADA. A short distance east the DUBU,
 where a broad trail joined the main, is a queer erection
 the function of which I was unable to ascertain. It consisted of four
 stout sticks in a line driven into the ground at three foot intervals,
 two on either side of the track, the center sticks being five feet high,
 the outside three feet. Two lengths of cane were tied to these four,
 and on the cane leaves and grass were placed. A gap was left in the
 centre in order that the trail may not be closed. Its name and use
 are a mystery. I noticed something similar at the first three villages
 visited a few days ago.

Continuing east from SIBITAU, we reached
 the last of this group of villages at 1.30 p.m. Whilst on the march
 NIKIA KAURE who has already deserted twice and returned to camp the
 following day, attempted to run away again, but he was seen by the
 A.S.'s, and brought back before making a clean getaway. I think the
 creature is insane.

NIKIE BA-ARE, the last village, has
 one community house, and two smaller houses. Heavy rain commenced
 falling just as we reached the village, and whilst waiting for the
 weather to clear I had an opportunity of examining the interior of
 the DUBU. It is different to the usual run of bush dwelling, and put
 these people a shade ~~far~~ above the average bushmen in construction.

The house measure 75' by 18', is roofed
 with sago and floored with NIKI-CORO. A passage six feet wide runs
 through the centre and on either side are the sleeping sections. Each is walled
 with strips of bark, a low doorway allowing entrance to the interior.
 Between each section a fireplace has been sunk into the floor, being
 a basket of cane swung to the bearers and filled with clay. Above the

fireplaces are racks on which food is placed, also rubbish such as bamboos in which food has been cooked, banana skins sugar cane with etc. Nothing appears to be thrown carelessly aside. On the poles on either side of each fireplace stout loops of cane are bound, and these serve to hold bamboos of water. The bamboos are stood on the floor and allowed to rest in the cane which keeps them from falling or being accidentally knocked over. Shields and breastplates are kept on racks above the central passage. All the latter had the arm holes well padded with TAPA cloth to prevent the wood from scratching the skin of the wearer. Arrows and spears are well made and beautifully carved. I noticed a pile of X-shaped frames at one end of the DUBU. These are used to carry live snakes in. Two sticks fourteen inches long are crossed and joined at the point of intersection, and two more sticks tied to the extremities of the first two; a length of ORO provides a sling for the frame.

Two days ago I remarked that though inquisitive these bushmen made no attempt to steal, but I have now found that they are the most cunning thieves unhung. This morning one of them got away with a bayonet, and this afternoon another stole a knife. Endeavoured to recover the articles, but being unable to talk to these people we did not succeed.

Camp No. 39.

Tuesday, 26.2.41.

Today we moved a further four miles east the valley. Two men of BA-ARE accompanied the patrol as guides though we tried to assure them that we would not kill them a good hundred yards ahead the whole time. They indicate next group of villages to be encountered belonged to the HARAWINI people, and showed that they were not on friendly terms with this tribe.

The track, except for one bad patch of mire was excellent. We kept to the hills which form the northern bounds of the valley, and at noon found fresh tracks in the damp clay which indicated that a number of men had passed westwards during the day. On finding these our guides disappeared into the bush, leaving us to push on alone. We could hear people calling to one another as we progressed, and at 1.00 p.m., reached a small village of two DUBUS. Both were deserted, but on looking east I perceived that the valley

opened out considerably, and on the new low hills to the north I counted four villages, the nearest being about a mile away. On searching through this first village we found that the fires were still hot, clear indication of hasty flight. We moved on to this place, and camped.

The HARAWINI are apparently an artistic race, for they go in for interior decorating. The inner walls of the HUBU are brightened with many queer designs in red, white and black, depicting humans, animals and hunting scenes. Some of the drawings (that of a man spearing a pig for instance) are quite well done, and easily recognizable for what they are intended to represent.

We are becoming appallingly short of food, and though the carriers are essentially sago eaters, they need some variety in their diet. My own stores are down to two tins of meat, a handful of flour, no sugar or milk, and a few broken biscuits.

Camp No 40.

Wednesday, 27.2.41.

Yesterday, before leaving us, our guides gave us the names of five villages in order, saying that they were those of the HARAWINI. They were HARAHUI, SIGARI, KUIARIGI, IEGIWIRIO and BARISHIARI. Lacking confirmation of this, I am applying the names to the villages we passed through. HARAHUI was the first encountered, and we slept last night at SIGARI.

Leaving camp this morning at 7.30, we went on to KUIARIGI. Several bare limestone pinnacles attracted me and I puzzled myself as to where I had seen them before. The village and found it deserted as I expected, so continued of a mile to IEGIWIRIO. As I looked west I could hardly keep my rising spirits in check. Surely those pinnacles, those knobs, and the limestone hills to the south belonged to the NOWATE Valley! I walked the other end of the village and looked down, and there a hundred feet below me was one of our old camp sites. I passed the word on to A.C.'s, and the whole party seemed heartened by the news that we were not far from our last where we were. We moved on and camped three miles

BARISHIARI.

Camp No 41

truck 7.30 a.m. and proceeded east towards the rim of the valley. At 8.30 we passed through another of our old camps, then found the road to lead further N.E. than I remembered. This puzzled me a little, but as it was apparently a new one, we kept on.

Nine o'clock found the patrol resting in an old garden, and I began to doubt that we were on the right track. Ten minutes further walking proved this assumption correct, for the track ended in a sage swamp. We hunted about hoping to find a continuation but the search proved fruitless. Turning south, we commenced cutting, but our progress was painfully slow. Into the bargain the ground was a writhing mass of leeches which added considerably to our discomfort, and within a short while everyone's legs were bathed in blood.

Camped at 4.30 p.m.. Hours of slashing our way through a tangle of vines and creepers has advanced the patrol only four miles past last night's camp.

Camp No. 42.

Friday, 1.3.41.

Cut our way through the jungle for four hours this morning before picking up the main track that leads out of the valley, and travelling hard reached the SAMIA Creek at 4.30 p.m..

We are completely out of food now. The next sage is a day's march down the SAMIA, too far away to reach today. We found a few small trees near this camp and managed to obtain sufficient food from the heart to give everyone an appetis

Camp No 43.

Saturday, 2.3.41.

Forrential rain last night brought cre down in spate, so that it was not until 10.00 a.m. that we broke camp. When the waters had receded a few feet we struggled on over waist deep in the current, falling frequently, and skinning our already leechbitten legs on the boulders. By 5.00 p.m. we were a long way from the days objective, but A.C. AINA found two trees growing in from the bank of the creek and here we camped. G A.C.'s a biscuit each from my meagre store, and finished my lastful of flour. It's an awful feeling to be hungry — to wake up in the middle of the night with an ache of emptiness in the stomach. The first few days are hellish, but one becomes accustomed to the feeling

in time.

Camp No. 44.

Sunday, 3.3.41.

A.C.'s and carriers making sage today. Bill went down with an attack of malaria which left me very weak.

Monday, 4.3.41

Covered three and a half miles down the SAMIA today. The carriers are now all but done, and many are ill.

PIRIKA KAURE deserted for the fourth time today.

Twice he cleared, but turned up again the following day. The third time he was caught before he got far. Today he got clean away, and though the A.C.'s searched until dusk they found no trace of him. He appears to be making east towards the PURARI.

Camp No. 45.

Tuesday, 5.3.41.

Striking camp at 9.00 a.m. today, we covered the remaining mile down the SAMIA to the KEURI River. The latter was found to be in flood. Tried wading it, but our legs were whisked from under us as soon as we left the bank. Found a place just below the junction where we could get a raft over, and spent all day constructing a raft and ferrying our gear across. Camped on the right bank of the KEURI.

Camp No. 46.

Wednesday 6.3.41.

At an early hour this morning we saw a small party of natives making their way up the opposite bank to us. They proved to be Ex. Loc. A.C. KABUARO, ex prisoner TUI, and three others. These men guided us down onto the HUBIA Creek, and left us at the foot of Mt. SOB-R (or SORAU). We crossed the mountain down onto the HAWA Creek, a tributary of the WAI, where

Camp No. 47.

Thursday 7.3.41.

"Staggered" would be the only way in to describe the manner in which we covered three miles today. Within sight of the PURARI we had to camp as the PURARI carriers turned it in just after midday. They can't be blamed in a way. Everyone is practically all in.

Camp No. 48.

Friday, 8.3.41.

Breakfastless, and after an arduous we left camp at 6.30 a.m., on the last stage of the long trek. A few hundred yards, then a spell. Another few hundred yards, and another

spell. It was something which I cannot describe. Somehow or other we dragged our weary, hungry bodies over that last two and a half miles and it took us until 10.30 a.m. to reach the river.

We followed the course of the stream. It was a clear cloudless day, and the glare and heat from the water and white limestone nearly blinded us. Our eyes, accustomed to the gloom of the jungle smarted and watered. The A.C.'s laughed among themselves trying hard not to show the feelings written large in their pinched, hungry faces. At every spell someone would want to know 'how much further'. And so it went on. Four hours of sheer Hell, at the end of which we crawled round the last bend and saw before us the junction of the WAI and the PURARI. Never was any sight more welcome.

Dividing the carriers into three working parties, I sent one lot to make canoes, another to make camp, and the remainder to make sago. It was slow work all round, and the men had to be driven.

We remained in camp at the mouth of the WAI until Monday, the 10th inst. Canoes were made, also enough sago to see us through to Romilly, and on Tuesday 11th we set off down stream, everyone on two canoes which we had tied together. Misfortune overtook us a mile below the WAI Ck. when our cumbersome craft swamped, and we travelled about five miles sitting in water up to our necks, clutching oddments of gear. We lost practically everything eventually, however, after an hour so we managed to steer the razy raft into back water, and after bailing it out put into the current to make another attempt. We had lost our gear, all our food, and everyone and everything was soaked. We could not have been worse off, but our second shot at getting down the river was successful. We reached a small village of RAHA people near the mouth of the MUAU Ck., and here we slept the night. These men kindly gave us all the food we wanted. Next Wednesday, they lent us canoes and we ran down to WOHADU, the village at 6.00. p.m.. More canoes obtained here, and in the clear night I decided to carry on rather than have to bear the heat of the day again tomorrow. We reached Romilly at 5.00 p.m. Thursday, 23rd March. Friday was spent resting, and on Saturday

1st instant set out on the return to KIKERI by launch KAPURI which had been sent through to meet us. We reached the station at 3.00 p.m.

Before closing this report I would like to place on record the outstanding performances of Cpl. AIKAI and A.C. AIWA during the course of this patrol. Both these men are utterly without fear, and thoroughly reliable, and it is thanks to these two, neither of whom are young men any longer, that we reached the PURARI safely. A great pity indeed that there are not more men like them in the force.

[Signature]
P.O., D.D..

26th March, 1940.

End of Patrol.

Comparison of population of SAMBERIGI and Mt. Murray Districts.

A.R.M. Flint 1922.

P.O. Ethell 1941.

VILLAGE	DUBUS	HOUSES	POPULATION	VILLAGE	DUBUS	HOUSES	POP.
<u>SAMBERIGI Group</u>				<u>Samberigi Group.</u>			
DONUGA	1	15	127	DONUGA	people migrated to SAU.		
FORAGARI	1	18	68	FORAGARI	do		
SI	1	8	60	SI	do		
FORI	1	10	77	FORI	do		
IAEDA	1	12	115	IAEDA	do		
HABURUGI	1	10	75	HABURUGI	do.		
SAU	2	22	95	SAU	3	65	235
MASIGI	1	8	45	MASIGI	1	9	33
				POPO ALAGE	1	17	75
				KERAVE	1	7	42
				SONGBAHAI	1	7	42
Totals	9	103	662		7	105	427
<u>LANGURI Group</u>				<u>LANGURI Group.</u>			
BISABURU	1	31	126	BISABURU	2	35	140
LANGURI	1	20	105	Village now deserted.			
KARIMABU	1	17	88	KARIMABU	1	23	92
MUKUREGI	1	11	60	MUKUREGI	1	23	92
Totals	4	79	379		4	81	324
<u>TUGI Group.</u>				<u>TUGI Group.</u>			
NIAI No 1	1	18	115	FORARI)		
NIAI No.2	1	5	45	PUSENEROMA	3	30	120
				NANGARANI)		
				NIAI	2	18	72
Totals	2	23	160		5	48	192
<u>FORIambu Group</u>				<u>FORIambu Group</u>			
FERIME	2	11	95	FERIME	1	22	88
HAMIAGI	1	5	35	Now deserted.			
FORI	1	7	40	FORI	do		
KENIOGU	1	12	75	KENIOGU	do		
RU	1	12	60	RU	do		
				DOMALAWI	1		30
				HADSIGU	1	11	44
				HONIPORU	1	10	40
	6	47	305		4	43	202
<u>TSIBERIGI Group.</u>				<u>TSIBERIGI Group.</u>			
TLABRIGI	1	22	115	UARO	1	17	70
MOGOLOVU	1	16	80	SUMABAI	2	33	132
	2	38	195		3	50	202

Handwritten notes:
 Village: Donuga, Foragari
 Dubus: 1, 2
 Houses: 15, 18
 Population: 127, 68

A.R.M. Flint. 1922.

P.O. Ethell 1941.

Village	Houses	DUBUS	POP.	Village	Houses	Dubus	POP.
<u>KERABE Group.</u>				<u>KERABE Group.</u>			
KERABE No.1	7	1	23	KERABE	11	1	70
KERABE No 2	18	2	87	HOKOMI	27	1	45
HOSIMI	6	1	45	TOPOREGI	7	1	28
IANGIANDA	14	1	69	FORONDIDE	9	1	50
				IAKOPETE	3	1	12
				HANGABE	8	1	32
Total B/f	45	5	224		45	6	237
	290	23	1401		327	23	1347
	335	28	1625		372	29	1584

The above figures are sufficient to give a comparison as far as the end of the KERABE District. The figures necessary to complete the census comparison, namely of TIRI and FOROBA Districts were lost when our double canoe capsized in the PURARI. It might be as well to mention that the figures given are only a very conservative estimate. Few single girls were seen, and these have naturally been omitted from the calculations.

General observations.

During this patrol, I made every endeavour to consolidate the friendly relations which to date have existed between the people of the Mt. Murray District and the Government, but in most cases failed dismally. Incidents such as PERIME, NIAI, BISABURU did much to make the patrol a failure, and the natives encountered did little to lighten the task. Their general attitude was "want the Govt.. Get out." I tried in simple terms to inculcate in the Govt's policy of peaceful penetration, but they were at least inclined to give me a hearing. With the exception of the KERABE and those new people found east of DOMO, the one cry was "Why should we give up our raiding? We want to fight, and we will fight". I warned them of the consequences if they continued raiding, and mentioned gaol. Nothing had any apparent effect. With the FOROBA I think I achieved a little — not much. With the others, no more extensive patrolling of these districts is indicated, and all at possible a police camp. would do a lot to bring these people more under control. I trust I will be excused for voicing the latter

sentiments, but I am firmly of the opinion that it is needed.

Arable land.

A little was seen, not much. These sections are marked in red ink on the map attached hereto. All the vallies are fertile, the soil being either clay or volcanic loam. The SAMBERIGI, TSIBERIGI, and IANGURI vallies offer the best possibilities for agriculture, and it is a pity indeed that they have not been opened up years ago. Transport difficulties could easily be overcome by the use of 'planes, and there are many admirable ^{sites} ~~sights~~ which could be converted into serviceable aerodromes with a minimum of labour. In one or two places it would only entail cutting the long grass. Labour would be plentiful. I see no reason why tea, coffee, cocoa, rubber to mention a few products would not thrive in these areas.

Climate.

With the elevation anything up to 7000', the climate is naturally in the "temperate" class. Days are cool, nights cold. Rainfall probably heaviest during the S.E..

Notes.

The following may be of interest to future officers; No game available in the Mt. Murray districts, but food such as potatoes, bananas, sugarcane, taro, spinach in the form of potato tops and other native foods easily obtainable. Most popular trade beads and salt. Razors demanded often. Cloth also favoured, and of course steel. Onions carry well. I had some for seven weeks, with any going bad. Experienced no troubling in purchasing food for the carriers, but this may be their fault. At least three good blankets should be taken, ^{and} warm clothes, as the nights are sometimes exceedingly cold. "Two man" loads and PURARI carriers should be avoided at all possible.

Villages of the UKANI tribe, north of the ERABE.

TERONOKUEI,	SUMBURA,	IANGORE,	KARIDIA,	PAIBE,
KAITI,	PO-IA	LAWERI	TOI-O	IOI-LANTE
TONGOMA	AREBIA	POBORE	KUTUTU	WAPONGO
KURUWANGE	KIRIBIMI	PONUGA	KARAWIDE	HUTA
TEMBIGENA	KAPOREI	NIVIO	TIBURU	WALBI
LALABU	UNGELABU	PORE	TARERE	TURIBARI
WEBOSARI	TIRO	IAGORIBORONI		TARO
KERABI	WAREGA	TA	DOGEI	KURUBU.

See Page 15.

Gear Lost in PURARI River, Patrol No 8 of 40/41..

Cpl. AIKAI	1 Sash.
A.C. AINA.	1 dungaree.
A.C. KAIRA.	1 dungaree, 1 bayonet.
A.C. OREIA.	1 bayonet, 1 chain, 1 case knife.
KEUA (Int.)	1 sling bag, pannikin, spoon, knife, chain sleeping suit.

65

4 prison blankets.
18 strip flies ex-KUMBU.
4 axes.
1 lamp.
2½ dz matches.
½ gal. kerosene.
cap of map case.
1 sewing palm.
2 sail needles.
1 small portion wax.
½ hank twine.
1 file.

Arthur E. Hill P.O., D.D..
2.4.41.

PATROL REPORT

STATION NUMBER

9 of 40/41.

KIKORI

D.D.

STATION

REPORT OF A PATROL made by

J. R. H. Sidi

to

PURARI dist.

for the purpose of

Buying 1000 acres of land from the
KORIKI tube.

Left Station on 30/1/41.

Returned to station on 6/2/41.

Number of Carriers employed

NIP

Number of Police taken

NIP

Name of Vessel used and of Officer in Charge

KAPURI.

J. R. H. Sidi

Villages visited

DHUO

KEO

BITARIA

GAURI

UKIARAVI

SARO

(1) Unless the patrol is a regular routine patrol in a long-settled district a sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station.

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

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

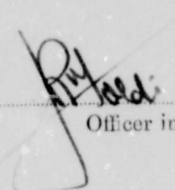
(4) The space below is not to be written in.

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

*936/10.33.—1,000.

Forwarded to the Government Secretary

Date 12/2/41, 19


 Officer in charge of Station

K I K O R I D. D.

Patrol No. 9 of 1941 - 1942.

Object: To buy 1,000 acres of land from the KORIKI tribe.

Personnel: J.R. Foldi a/R.M., D.D. Court Interpreter NANAI.

Vessel: KAPURI - Cox'n TAI, Engine boy AWAI.

30/1/41. Patrol left Kikori Station at 11/30am and proceeded up the Kikori River. Had not progressed more than $\frac{1}{2}$ mile before engine broke down. Dismantled Magneto and retined it after which we proceeded at a sedate pace. Called at DARJO V.C. DIRAI but found only one old man at home, the rest of the people were away in the bush cutting canoe trees; village in fair condition. Proceeding on, we called at KEO V.C. MARURU. Village entirely deserted, all people being away in KOMBATIS. Did not go ashore but observed that considerable work in the way of house building was in progress. 3/20pm anchored at AUAROROE - No V.C. Village in excellent order except for some parts of the wooden roadways. Man by the name of NAUWA made application for the post of V.C. - he appears to be a likely individual so will make the recommendation through the usual channel. Proceeding on, we anchored at GAURI V.C. ORO at 5/45p.m.

31/1/41. Left GAURI at 6/15am and proceeded in the direction of the Port Romilly Sawmill. Stopped at 10am and dismantled carburettor in order to adjust float level. KAPURI now runs much better and has a reasonable turn of speed. Arrived at Sawmill 2pm. Left Sawmill at 3pm for KORIKI where we anchored for the night at 6/15pm.

1/2/41. Interviewed the owners of the particular land on the BAROE River. The owners of the land KAURI AKO; OMAI AKO and KAURI PIRIKA having expressed their willingness to sell we took them in tow and proceeded towards the BAROE river. Anchored at the BAROE timber camp of Sawmillers and Traders Ltd. 5pm. Made camp ashore.

2/2/41. The land wanted by Sawmillers and Traders Ltd. being a large point or bend in the river, we commenced cutting a straight line from just above the aforementioned camp through to the river on the other side of the bend.

3/2/41. Continued with the cutting. Found the Station Prismatic compass useless as it was impossible to get two sights the same. Sighted the line over a row of white sticks.

Came out onto the river bank about 11am a distance of 46 chains. Made a time and compass traverse back to starting point by launch and found that we had embraced only about 800 acres. Enquiry from the Local Natives elicited the information that there was another even narrower neck further up the river. Commenced cutting another line immediately after lunch.

4/2/41. After very heavy going we reached the river bank at 2 p.m. a distance of only a little over 25 chains. Made a time and compass traverse back by launch and found that I now had more than the 1,000 acres applied for. Paid the three owners £4 each plus £1 each for the breadfruit (wild) trees growing along the bank. Total payment £15. Owners expressed themselves well satisfied. Left downstream at 4pm. Reached Sawmill at 6/45pm. where we camped.

5/2/41. With the Mill Manager, Mr Chambers, we proceeded to KORAVAKI village V.C. O ERA AUWA. The object of the visit was to purchase timber from the Natives. £5 was offered, which was good pay as there were only some half dozen trees in the block indicated. For some reason the Natives headed by the V.C. demanded £5 apiece, as there were 60 owners this was out of the question. Explanation and reason were tried but without avail. The party returned to the Mill at 1pm. During the afternoon held C.P.S. and C.N.M. and left Mill for Kikori at 4/25pm. Anchored for the night at a small village called BARO - no V.C.

6/2/41. Left BARO at 6/30am for Kikori where we arrived at 1pm.

End of Patrol.

.....a/R.M., D.D.

12/1/41.

Article	Quantity taken on Patrol	QUANTITIES ISSUED AND VALUE					Returned	Remarks
		Police	Carriers	Others	Total Used	Government Cost		
Rice ...	100			30	30	5 -	70	
Biscuits ...	25			10	10	5 -	15	
Meat ...	6				3	2 6	3	
Sugar ...	6				3	£ 9	3	
Tea Tea ...	6					1 9		
Soap ...	2			2	2	7	-	
Tobacco ...	7			3	3	9 0	4	
Matches ...	6			6	6	2	-	
Kerosene...	1 gal			1	1	2 -	-	
Tents ...								
Flies ...	1						1	
Lamps ...	3						3	
Buckets ...								
Kerosene Cans ...	1						1	
Knives and Sheaths								
Knives, 18 in. ...	6						6	
Knives, others ...								
Belts ...								
Pouches ...								
Print ...								
Twill ...								
Handkerchiefs ...								
Beads ...								
Mirrors ...								
Axes ...								
Half Axes ...	6						6	
Tomahawks ...								
Running Foot						5 13 9		
						Total £	7 0 6	

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

PATROL REPORT

[G.P. 67

STATION NUMBER
12 of 40/41.

K I K O R I STATION

REPORT OF A PATROL made by J.R. Foldi to
PURARI District. for the purpose of

To enquire into report of Inter-ravi Fighting KAIMARE, to the
report of Mass-rape at ORAVE and to make a Native Labour ~~MM~~ and
Boiler inspection at the Fort Romilly Sawmill.

Left Station on 22/4/41. Returned to Station on 30/4/41.

Number of Carriers employed about 100 man days number of Police taken One

Name of Vessel used and of Officer in Charge KAURI - J.R. Foldi

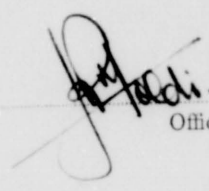
Villages visited KAIMARE EVARA ORAVE AKIARAVI KORAVAKI AKOMA IKINU
IARI GAURI

- (1) Unless the patrol is a regular routine patrol in a long-settled district a sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station.
- (2) In the body of the report the name of the village should be followed by the name of the V.C. The number of houses and the population, as nearly as possible, should also be stated. The customs of the natives should as much as possible be noted and reported.
- (3) The Patrol Report is to be placed in this jacket, which, properly filled in, is to be sent to the Government Secretary immediately after each patrol.
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- (5) The cost of the patrol must be shown on the back, in the space provided.

8036/10.38.-1,000.

Forwarded to the Government Secretary

Date 23/5/41., 19


Officer in charge of Station

Patrol No. 12 of 40/41 by J.R. Foldi a/R.M., D.D. to PURARI Dist.

Object:- To enquire into the report of inter-RAVI fighting at KAIMARE and to the report of alleged mass-rape at ORAVI. To conduct a Native Labour and Boiler Inspection at the Sawmill of Sawmillers and Traders Ltd. Port Romilly.

22/4/41. Left Kikori at 10/30am in the KAUURI and proceeded towards the PURARI district. Anchored for the night at a BARO KOMBATI 5pm.

23/4/41. Left KOMBATI at daylight and proceeded to BAIMURU-V.C. KAEA. Village here has been moved up inland a little way on account of the heavy erosion by the sea. The place was in fair order. Only complaint was that of arson against the KAIMARE people. All persons concerned were told to meet me at KAIMARE in a few days time. We now departed for KORAVAKI where we anchored at 3pm. V.C. OMERA reported. Commenced enquiries into the rape case. Having collected the necessary witnesses we moved down to ORAVI where V.C. OVE MAIRAU reported. Camped for the night.

24/4/41. Continued the rape enquiry. Concluded that there was no case as so often happens in this district the Complainants were merely trying to use the Administration to score off their enemies. Departed from ORAVI at 9/30am and reached the Sawmill at Noon. Arranged programme with Manager and left for IARI at 2pm. Reached IARI at 6 pm. and interviewed the several V.Cs. Arranged for sago to be made against by return in a few days time. Camped.

25/4/41. Left IARI at daylight proceed southward. Called at URIKA Rev. E.R. Perry. Collected data for Census and discussed Native Affairs for an hour/ and a half. The Reverend gentleman seemed rather depressed with the general lack of principal amongst his flock. Proceeded on to DAUKO hospital where we unloaded store-s from Kikori. Over 100 patients receiving treatment from two N.MAs - mostly V.D. Proceeded on to KAIMARAE where we anchored at 5pm. Held C.N.M. till nightfall. Camped.

26/4/41. Continued C.N.M. at daylight at the result of which some 38 men were punished for intervillage fighting. Selected a likely man as V.C. for KOIRAVI. Several cases of Adultery etc. dealt with.

The Complainants in the Arson case were unable to establish guilt of the defendants and the case was dismissed with a warning to the KAIMARE people that any further trouble would be dealt with speedily and with severity. We now left KAIMARE and proceeded back towards IARI where we anchored at 4pm. It was observed with considerable regret that the condition of this big village had gone back considerably. In the past, with constant pressure, we had made it into a fairly presentable place. Now it presents a poor appearance with long uncut grass and poorly cared for houses. Forty-eight men were punished for neglect and a promise was made to send an A.C. back to the village with them to see that they cleaned it up. Camped.

27/4/41. Dealt with more C.N.M. cases at daylight - mostly Adultery.

Loaded Sago onto the KAPURI and left for the Sawmill at 10.am.

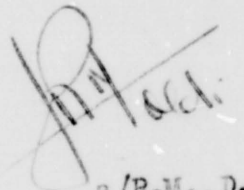
Arrived Mill 2p.m. and started inspection of Boiler No.1. An attempt was made to put an Hydraulic test on the boiler but the test exposed a faulty Safety Valve - this was dismantled and examined. The Manager promised to replace the valve so further tests had to be abandoned till the new part was procured from South. Permission was given to operate the boiler till the new valve arrived. Boiler No.2 installation was inspected and passed but was not seen under working conditions as it had not yet been put into service.

28/4/41. Commenced Labour inspection which is reported on the form provided. Visited the Upper BAROE camp and the IVO camp returning to the Mill at 8/30pm.

29/4/41. Visited Lower BAROE camp and the ORAVI camp. Returned to Mill at 2p.m. and Inspected Labour during the afternoon. Camped at EVARA.

30/4/41. Departed from Mill at daylight and proceeded towards Kikori. After a slow trip we arrived at the Station at 6pm.

Patrol Ends.


a/R.M., D.D.

20/5/41.

Article	Quantity taken on Patrol	QUANTITIES ISSUED AND VALUE					Returned	Remarks
		Police	Carriers	Others	Total Used	Government Cost		
Rice ...	100				10	1 8	90	
Biscuits ...								
Meat ...	6				3	2 8	3	
Sugar ...	6				3	1 9	3	
Tea ...								
Soap ...	1				1	2	-	
Tobacco ...	5				2	6 2	3	
Matches ...								
Kerosene...	1 gal				1 gal	2 0	-	
Tents ...								
Flies ...	1						1	
Lamps ...	2						2	
Buckets ...	2						2	
Kerosene Cans ...	1						1	
Knives and Sheaths								
Knives, 18 in. ...								
Knives, others ...								
Belts ...								
Pouches ...								
Print ...								
Twill ...								
Handkerchiefs ...								
Beads ...								
Mirrors ...								
Axes ...								
Half Axes ...								
Tomahawks ...								
<i>Running List "KAPORI"</i>						8 2 6		
Total £						8 17 -		

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

PATROL REPORT

STATION NUMBER

13-40/41.**K I K O R I** STATIONREPORT OF A PATROL made by **J.R. Foldi** to**GOPI; ERA; PURARI.** for the purpose of**Re Buying Timber and NIPA palma right.**Left Station on **23/5/41.** Returned to Station on **26/5/41.**Number of Carriers employed **Nil** Number of Police taken **ONE**Name of Vessel used and of Officer in Charge **KAPURI - J.R. Foldi**Villages visited **IARI; GOPI; BAWI; MEGOMA; HOMUDAWI; GIPI; BURI; UPOU;****MEIA; RAVIWANA; GICORI; KADARE; KORAVAKI; ORAVI.**

(1) Unless the patrol is a regular routine patrol in a long-settled district a sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station.

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


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

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

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

8336/10.38.-1,000.

Forwarded to the Government Secretary

Date **28/5/41.**, 19


Officer in charge of Station

PATROL NO.13 of 1940/41. TO ERA: GOPI: PURARI. BY J.R.FOLDI.

To interview the owners of 300 square miles of land regarding the purchase of Timber and NIPA palm rights.

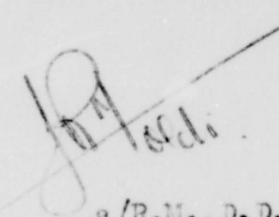
23/5/41. Departed from Kikori Station in the KATURI at Noon. We proceeded via the SABORO river and AUATORONE to GOPI where we anchored off IARI - V.C. AINARU reported.

24/5/41. Starting at daylight we collected all the influential men of the GOPI villages, (eight villages in all) we assembled at BAWI village and discussed the matter of selling the timber and NIPA on their land. All were willing to sell - even willing to sell the sago too, but, when I pointed out that they would have no sago of their own they decided to hold the Sago and other economic trees. We now proceeded to the ZIPAIA (ERA River) district where we went through the same ceremony. The people here strongly objected to the sale of food or canoe trees but were prepared to dispose of all else. The tide being in our favour we made a fast run to KAIMARE which village we reached at 8/30pm. V.Cs NAMARI and OMAI reported.

25/5/41. The morning brought a perfect deluge of rain. It was almost impossible to get the people out of their houses, indeed it was not till 9am. that we got the head men of the village assembled in the new rest house. These people own the Middle PIE River. They expressed willingness to sell but were definite about keeping all SAGO, Canoe and food trees also that their gardens should be protected. We now proceeded away from the coast up to KORAVAKI and ORAVI, both V.Cs being absent. No objection to a sale was met with. KORAVAKI being willing to sell some Sago if necessary. We now called at the Sawmill close by and left a bag of mail for Fort Moresby. Camped at a KOMBATI on the WAME River.

26/5/41. Got in the anchor at daylight and made for Kikori. Arrived at Station 6/30pm after a slow trip.

Ends.


a/R.M., D.D.

28/5/41.

Article	Quantity taken on Patrol	QUANTITIES ISSUED AND VALUE				Returned	Remarks
		Police	Carriers	Others	Total Used		
Rice ...	100				20	3 4	80
Biscuits ...	25				10	5	15
Meat ...	6				2	1 9	4
Sugar ^{fish} ...	6				2	1 1	4
Tea ...							
Soap ...	24				1	3	1
Tobacco ...	5				2	6	3
Matches ...							
Kerosene ...	2				1	2	1
Tents ...							
Flies ...	1						1
Lamps ...	2						2
Buckets ...	2						2
Kerosene Cans ...	2						2
Knives and Sheaths							
Knives, 18 in. ...							
Knives, others ...							
Belts ...							
Pouches ...							
Print ...							
Twill ...							
Handkerchiefs ...							
Beads ...							
Mirrors ...							
Axes ...							
Half Axes ...							
Tomahawks ...							
Running Pat. KAPURI						4 2 6	
Total £						5 11 11	

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

Kikori Copy

[G.P. 67]

PATROL REPORT

STATION NUMBER

14 of 40/41

Kikori STATION

REPORT OF A PATROL made by *A. H. Chance* to
KIKORI STATION from the *S.D.* for the purpose of
taking over the S.D.

Att. D.D
~~Left Station~~ on *21-6-41* ~~Returned to~~ *Arrived* Station on *3-7-41*

Number of Carriers employed *Av. 16* Number of Police taken *2*

Name of Vessel used and of Officer in Charge *"KAPURI" (A.H. Chance)*

~~Places~~
~~Villages~~ visited *PIVEI, IARI, RAVIKEVAU No 1,*
OKAIKENAIRU, Sawmill @ Pt. Romilly,
UKIARAVI, KAIMARE, Timber Camps IVO +
BARDI River + Bird Hill Mission

- (1) Unless the patrol is a regular routine patrol in a long-settled district a sketch map of the district patrolled should accompany the report, showing, as nearly as possible, the positions of the places visited and a copy is to be made for filing on the station.
- (2) In the body of the report the name of the village should be followed by the name of the V.C. The number of houses and the population, as nearly as possible, should also be stated. The customs of the natives should as much as possible be noted and reported.
- (3) The Patrol Report is to be enclosed in this jacket, which, properly filled in, is to be sent to the Government Secretary immediately after each patrol.
- (4) The space below is not to be written in.
- (5) The cost of the patrol must be shown on the back, in the space provided.

13/5/41

8936/10.35.-1,000.

Forwarded to the Government Secretary

Date *9.7.*, 19*41*

A.H. Chance
Officer in charge of Station *R.H.*

Sydney.H.Chance,

R.M., Grade II

Kikori, P.D.

G.S. Letter 1594/433/41.

6

2

4

41/42

Magistrates Travelling Expenses

41.

3/6/41

to

30/6/41

- To travelling expenses S.H.Chance, R.M.
 Grade II on transfer from the Gulf Div'n
 to the Delta Div'n. Left Kerema at, say,
 8.30 a.m. on 18th June. Exact time not
 recorded in Patrol Report No. 14. Arr. at
 the AIVEI River at 8.30 p.m. on 20th
 June. Time recorded in Patrol Report
 which see. AIVEI is the D.D. Border, from
 then on applicant travelling in own Div'n.
 7 days and twelve hours..... 7 15/- 5 12 6

-----five-----
 -----twelve----- -----six-----

JHC

R.M. II

5 12 6

JHC

R.M. II

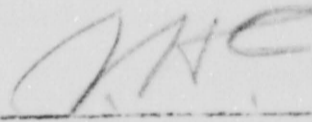
9 9 41.

115/1941.

The Hon. the G.S., P.M./

S.H.Chance - Transfer Kerema to Kikori.

Owing to the fact that I, with such unsuitability for patrolling containers as suit cases etc., consider I am out of pocket by reason of the fact that I had to make my way overland to here by foot and canoes instead of by boat which is the normal method of transport would you please consider paying me a travelling allowance of 11/3 which is what I would have received had I taken the usual 3 days to come here by boat?



E.M., D.D.

12/7/41.

[G.P. 3

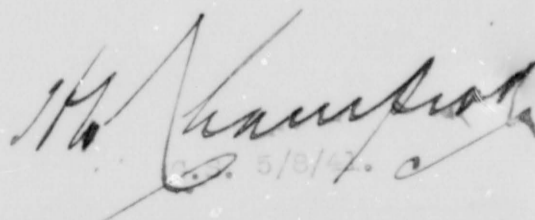
MINUTE PAPER

No. 1594/433/41.

S.H. Chance Esq.,
Kikori.

Travelling Allowance.

I acknowledge receipt of your letter No. 115/1941 of the 12th July, relative to travelling expenses of your transfer to Kikori. I am bound by the regulations on this subject. As I read it you would be entitled to 15/- per day from the time you left Kerema until the time you arrived at the boundary of the Delta Division. You would not be entitled to any expenses during the time you were travelling in the Division to which you had been appointed.



5/8/41. c

Patrol Report

KIKORI No. 14 of 40/41.

KEREMA No. of 40/41.

Hikon

Diary of the patrol:-

Friday the 13th June and a wet and gloomy morning! Not an auspicious start! In large Station canoe with prison rowers crossed to PETOI where collected 44 village native carriers. Rather a large number but it must be remembered I had all my suitcases, tubs and other purely household rubbish with me! After passing the time of day with Mesdames Baker and Priddle proceeded along the beach in light misty rain to HUIVA where camped for the night.

Saturday 14th June.

Very heavy rain started at about 2.00 a.m. and it was still raining heavily at 8 so did not worry about the carriers not turning up until about noon. When they did arrive I sent them away and told them "Tomorrow".

Sunday 15th June.

Between showers managed to get on to HILOI Village near the BELEPA S.D.A. Mission where camped as I wanted to see the Rev. [or Pastor as they prefer] Howell. Lance/Corporal LAPA and police & the 18 prisoners here on road work had finished cutting a big and deep side-drain on the road and had diverted the Government road so as to miss the S.D.A. property. I noted that the new side-drain had diverted lots of slimy stagnant water away from the road proper.

Monday 16th June.

More rain! However, got a late start and walked through to MAIRA intending to cross the VAILALA River up there, if, by any chance, I struck a rough day... that is, crossing at the Mouth. I used the 18 prisoners as carriers to MAIRA returning them to BELEPA by A.C. BOREBA. The other KKA police, plus my two MIRC and BERU, sent out to the various villages to get canoes ready. Handed over to Mr Johnston a KEREMA/port Moresby mail bag to go to Port Moresby by "VEIMAU" expected down from KARIAVA any time.

Tuesday 17th June.

Ten small canoes turned up and all gear got across safely to VAIVIRI Plantation where carriers awaiting me. From VAIVIRI on to PAKONABU and OROKOLO - Sun seen for the first time since leaving KEREMA. Road VAIVIRI to the Beach very mucky and overgrown.

OKC.

MINUTE PAPER

[G.P. 3

CONFIDENTIAL

No. 201/8A/41

R.M.D.D.

Kikori.

F.W.Burke - Wireless set, &c.

I acknowledge receipt of your memos in the above respect,
copies having been despatched to the Censor.



Raiman

R.M.G.D.

19/7/41.

Wednesday 18th June.

From Rest House visited Mrs Wiles of the S.D.A. Mission & sent on to KEREMA a native man and a native woman to KEREMA to answer charges of adultery - Complainant at UARIFI near Kerema. Also, with help from Mr Coghill went through W.F. Burke's gear, or what there was of it, looking for Wireless Transmitting apparatus but found nothing. Was assured by Mr Coghill that, although A.N.A. say Mr Burke did "once or twice" make contact with Port Moresby, he, Mr Coghill knew nothing of such contacts. Wrote the R.M. at KEREMA about this matter telling him I would be seeing W.F. Burke at the Sawmill...later on.

Several V.C's reported. Advised them Mr Vivian wanted a constable "from CROKOLO", who, after training, would be attached to Kerema but was told of no suitable man. Also nothing heard of two N/L deserters for whom I have warrants so papers sent back to KEREMA. In the afternoon went along to ARIHAVA Creek to see the two alleged good canoes ready for my trip to IARI in the D.D. but found nothing suitable, so, on return to the Rest House, despatched A.C. MIRO and his wife and children to ARIHAVA to get along to IARI and send me down some proper canoes for this trip.

Thursday 19th June.

A ~~EMAXDI~~ case of adultery brought in but, after making due inquiry into it found out that the girl, on her own admission, was only "engaged" to the young man away in Port Moresby under C/S. Explained that the complainant must be the husband of the woman. Of late I have struck several of these cases. As I read the Regulations there is no law against willing intercourse with an engaged girl.

Friday 20th June.

Village police, canoes and crews arrived from IARI so moved to ARIHAVA. By 5.30 the creek was full so got away. Got through to AIVEI Village by 8.30, but, as rain was imminent, did not go on. Just as well, as it rained torrents at midnight.

TO HERE sent on to R.M., C.D.

one

R.M.D.D.

one

Saturday 21st June.

Inspected village of AIVEI. The V.C. LAKEA informed me that V.C. BAI-I EVARA of AIVEI had been absent "in Port Moresby" for 4 mos. Made a note of this for Mr Foldi but have later found out he knows all about it and has adjusted pay sheets and all.

With a good run up river with the rising tide reached IARI at 11.30 and lunched. Called on by numerous V.C. and Councillors. Inspected village the Rest House or South side of river, the same as I saw it first in 1923, no worse but no better. It is a mucky place, and, to my mind, most unattractive. Houses, in the main, quite O.K. - Shot a diseased dog, if it did not have what we call V.D. it certainly had some filthy disease of the genitals.

Agreeably surprised with the IARI Rest House and Wharf, the latter of hardwood, is as good as I have seen anywhere in the Delta.

Sunday 22nd June.

Inspected the North side of river village groups. All more or less O.K. - pretty well the same as I remember them in '36 and '37. Went into the matter of attendance of children at the L.M.S. School and had a "fall-in" of the small boys and girls. Then by canoe went up to the village of RAVIKEVAU, some three miles up stream. The ravi very badly holed and dilapidated but the site was cleared for the new one. Pointed out that I would like the new ravi built on to the line, that is to say the front should be brought forward somewhat. Village greatly improved since my last visit, houses neat and bridging quite fair.

After inspection proceeded up the creek to the N.E. and North for some five miles looking for possible forbidden settlements but found none. Saw many graves, apparently the upper creek is the burial ground. I have always been interested to know if a canoe could go up this creek & get through to the Eastern Branch of the PURARI known as the MUMU, but, apparently, it is not so. Was informed the creek ran to narrows and swamp.

At RAVIKEVAU noted that the S.D.A. Mission had a resident G.D. teacher. Since arrival at the Station have read the land files and see that no good would be done by recommending that the S.D.A. people apply for the land. Also have noted that the two S.D.A. blocks at IARI were not approved of by His Excellency and so still remain native owned land. There are also S.D.A. teachers at IARI, really, I take it, there at the whim of the native owners of the land.

etc.

Monday 23rd June.

To the village of OKAIKENAIRU by way of a (to me) quite new "passage". I suppose I know the smaller D.D. creeks as well as most people but this is the first time I have been taken to "Small IARI", as traders used to call OKAIKENAIRU, starting right from the middle of what might be called North IARI! We live and learn.

Village very clean and all undergrowth cleaned back from ~~the~~ ^{the} houses, this matter has always been a fetish of mine and I think I am correct in assuming you will have a healthier population if the houses are not enclosed in by filthy undergrowth. No Courts Native Matters which is atypical ~~for~~ ^{of} the Delta. In this village lives an old "cookie" of mine named BIAI who was with me and J. Hides at GOILALA and the said BIAI had a tale of woe to unfold re a defaulting wife. She had gone away to some other village, not living with any man, therefore no adultery, and BIAI wanted his "pay" back. I told him that I was not able to listen to him. Reg. No. 133 (2) forbids me to.

After talking to the people for an hour or so proceeded back to IARI, not by way of the short cut, and reached IARI at 2.00 p.m. and had lunch. Rain in the afternoon. Got ready my 4 canoes and cargo and crews for trip to the Mill on the morrow.

Tuesday 24th June.

Had a good run to the Mill by way of the PAIAU creek and the IVO-PURARI River, some rain but not enough to cause the party any serious inconvenience. On the way inspected AKIARAVI Village, it was very overgrown. Only one man in the village. It has always been my experience that the AKIARAVI are a "difficult" crowd living away in their sago places as they do and they are due for a bit of a shake up.

At the Mill paid off 3 of the 4 IARI canoes keeping back one for a proposed trip to UKIARAVI and KAIMARE.

Wednesday 25th June.

Radiod Port Moresby for some private stores and got ready some letters for R.M.G.D. to be delivered to him by the returning A.C. BERI. BERI has been on loan to me for the trip. Later, in canoe, tried to get through to UKIARAVI but got stranded where the BAROI River used to break through. Considering I have been through in the old "Varoe" I was amazed. Had to return to the Mill in disgust.

Wednesday 25th June, Cont'd.

Saw Mr Burke re his alleged Wireless Transmitter, he was most indefinite and I do not think he knows anything about wireless at all. However, as he proved to me he had answered the Melbourne query & had sent along his £1 renewal fee I do not think we have anything more to do with the matter unless, of course, Melbourne refuse to renew his Licence. If that happens his, apparently, crude, apparatus will need to be ~~revised~~ seized or suitably put away and sealed up.

Thursday 26th June.

Getting away at 8.30 a.m. got through O.K. to the Lower BAROI and so on to UKIARAVI. Paid off the IARI canoe and sent A.C. BERI on to Kerema by the returning canoe. Some V.C's reported, not very many people in the village. The Rest House and Police Barracks, as built by Mr Humphries, still standing and I am informed still with the original roof. However, the whole block of buildings a bit the worse for repair. The Rest House measures 40' frontage x 50' depth, far too large. Much smaller than that would do. Easier to keep in good repair too.

It was reported to me that there have been (recently) 16 deaths from "fever". As soon as I get to KIKORI will go into the question of getting medical assistance to the people still sick.

Friday 27th June.

Spent the morning talking over various matters with the V.C's - Amazed to find no cases of Adultery to be dealt with, usually a crop of these. Further to the sickness reported on, one V.C. brought a stick complete with "toothpicks" representing deaths over the last six months. Forty three, sounds a lot, but, when one thinks of the vast population it is not at all bad. UKIARAVI is one of the largest vills in the Territory. Quite a lot of the deaths old people, who would die shortly in any case. That has to be considered too.

In C.N.M. dealt with a few Civil Claims, mostly settled by arbitration, a typical case was payment demanded for a knife lost by a borrower. Later left by canoe, with 16 paddlers, and by the AURA Creek went to PAIMARE Village. Only one of the three V.C's present. This vill. far from O.K. and I have marked it down for several days visit. All the bridges and platforms need renewing and I issued orders for this work to be done.

MHC

Saturday 28th June.

By KAIMARE canoe proceeded back to the Sawmill to get a radio away to KIKORI for a launch on "the 30th" which ~~XXXX~~ ^{would} mean I would not arrive at the Station in Year 40/41. Much better for Mr Foldi to be in charge right up to June 30th - Returns, Reports Etc. Heard from Mr Chambers that Mr Adams was due on the "KAPURI" so no need to waste money on a radio. Had to borrow a bag of rice from Mill.

Sunday 29th June.

Mr T.M.A. Adams arrived on the "KAPURI". Shortly after his arrival a native brought in with a broken leg. Mr Adams went straight on to the job of setting it and making the native comfortable.

Monday 30th June.

Self, Mr Chambers and Mr Adams per "KAPURI" and powered canoe to the Upper IVO (PURARI) Timber Camp to see some alleged sick natives. I had a look over the Camp, vast improvements, much better than the timber camps used to be years ago. In Mgr Bethune's time they used to be a disgraceful collection of hovels. Returning to launch at Lower IVO Mr Adams went to DAUKO Hospital and we others went on to the Mill.

Tuesday 1st July.

By powered canoe up the BAROI River to Timber Camp, all quite O.K. - nice and clean Etc. Saw the logging gangs at work, one would think hauling logs often over $\frac{1}{2}$ of a mile to the river would be arduous work but the boys make light of it. The way they get the slippery logs along is a revelation. Was quite interested also in the Rubber Plantation and the Nursery is definitely the best I have ever seen, the raised beds waterproofed by overhanging slips of tin. Had a very quick run back to Romilly and later the launch arrived back.

Wednesday 2nd July.

Putting off Mr Adams and gear at EVARA proceeded to Aird Hill where called on Rev. Penn. I had not met him before. Returned to launch and slept on board at SAMOA, the boys sleeping ashore. Vessel "Malvin" arrived from KIKORI very late in the evening.

M.C.

Thursday 3rd July.

Proceeded on to KIKORI where met at the harf by Mr Field
Actng R.M. - Advised him that, unless I was needed to cope with any
rush of work, I would let him work the week out and "take/over" on
Monday the 7th. It will be remembered I have been living like a dingo
since returning from last leave as all my boxes and household gear
has been here, having come right through from BUNA by "Laurabada", thus
saving the Govt many £s in freight. I certainly required a day or
two to get my house straightened out.

W. Clancey

R.M., D.D.

General Remarks:-

At the Sawmill I noticed some very nice trees growing.
They were about 15' or so high. Mr Chambers informed me they were
young CEDRELA ODCRATAS. He said he had about forty of them growing.
At Kikori I also note some growing very well. Having in mind the
Kerema, Ioma, Buna and Kokoda correspondence on the matter and NOT
HAVING SEEN A SINGLE TREE at those places I naturally am interested
to see these CEDRELA ODCRATAS growing so well in the D.D.

W. Clancey

R.M., D.D.

