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Papua New Guinea Patrol Reports

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NATIONAL ARCHIVES OF P.N.G. - W. I. ANI.

PATROL REPORT OF: MOROBE MOROBE

ACC. No: 496.

Volume No: 3 1933/34 Number of Reports: 12

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BUR 9
Government Post,
Purari,
District of Morobe.
1st April 1933.

I. Mack,
Assistant District Officer,
Ramu.

Subject:- Report on Patrol from the Ramu Government Post
to the Purari Government Post.

I beg to report that the following is a report on my Patrol from the Ramu Government Post to the Purari Government Post, which was commenced on the 15th May 1933 and ended on the 24th May 1933.

About 10 a.m. on the 15th May 1933 I left the Ramu Post accompanied by eight native Police, Constables Serar, Iwago, Mala-au, Katori, Kuhu, Wegap, Wawaia, and Dagus. Of these only one Constable Serar was a constable of experience the remainder being practically new recruits to the service. I was also accompanied by thirty carriers.

Half an hour later I arrived at the Homestead of Mr & Mrs ~~xxxxxxxx~~ A. J. Peadon, which is situated on hill overlooking the Ornapinka Creek. One cannot help but comment upon the pioneering work on the Ramu Area which has and is being accomplished by these persons. They have the confidence of many natives from such tribes as the Ornapinkas, Taiora, Infuntera, and Kainantu, and from information and personal observation a day seldom passes by without its quota of natives visiting the homestead of Mr & Mrs Peadon primarily for trading purposes and secondly out of curiosity.

Numerous jersey cattle are to be seen grazing on the land surrounding their homestead, these after many months of Ramu Climate and attention from the owners are totally free from any disease whatsoever. Milk obtained from the cows is of good quality and from it butter is made. A vegetable garden has been under cultivation for some time now and such crops as Beans, Peas, and Potatoes have already been harvested which Mrs Peadon assures me were of the best quality. This shows the suitability of the soil for crops of Southern origin. The Cattle and Horses derive their sustenance from the indigenous grasses of the Ramu this proves the value of the area as one suitable for grazing purposes. One on taking a birds eye view of the area on the Ramu, can realise the possibilities for extensive grazing and Market Gardening.

The whole of the area is well watered with clear mountain streams and numerous belts of trees are to be growing on the banks of these streams, Hoop Pine, Casuarina, and Oak are to be found seen. Leaving the homestead of Mr Peadon we crossed the Ornapinka Creek in doing so one carrier fell off the natural bridge of a trunk of a tree into its waters but ~~not~~ safely extricated himself from them, he had the presence of mind to leave his cargo in the hands of his helpmate so no harm was done. Rising a steep Grass (Kunai) ridge we came within sight of the first Ornapinka village named Herinka. This village is situated alongside the Ornapinka Creek but overlooking it. A stream runs past the Western side of it named Tusaninka. On approach to the village the party was met by an old native, a cripple. This native at first attempted to dissuade me from entering the village by the simple method of trying to lead me along footpaths which were away from the direction of the village. On my showing him that I intended to visit the village he gave up his endeavours to do so and even offered to carry some of our cargo, to the village. He led the way and enroute commenced shouting in native tongue to those in the village of Herinka. We entered the village and it was obvious at first glance that the houses comprising the village were newly erected. One of my carriers who had previously worked for a miner named Rowlands in this area told me that he recognised the natives as being from the the village of Musinka which is situated near Rowlands present camp (Ref. Map. No 2)

I counted thirty houses in the village, this included one large house in which all the young men live, and two others in which were heard the squeals and grunts of Pigs, presumably the village Pigstyes this left twenty-seven other houses all the same in structure and design to those of above. The large house which we shall call the Boys-house was much the largest, then the twenty-seven family houses came next in size, the Pig huts being the smallest. The family houses on close inspection would be from 7ft to 10ft in height. The Boys house was about 15 ft in height. The Pig huts being no more than 6ft in height. The houses were conical in shape to a point about 2.5 ft from the ground, and from there we have a small wall running circular round the base of the conical roof of grass (Kunai). The walls were composed of short staves of wood about 4 ins wide 1 to 2 ins in thickness 2.5 ft in length (this is excluding that portion embedded in the

earth. They are placed close together and driven firmly into the ground. The staves are covered with layers of grass (Kunai) and lashed to the staves. The roofs of every hut were entirely composed of Kunai. The Boys house differed in two respects to the others. In the structure of the Boys house it was found that besides having an outer wall similar to the others it also had another inner wall similar in structure to the outer only naturally higher. This inner wall was situated about two ft from the outer, thereby forming a passage way between the two walls. This passage way appeared to circumvent the entire base of the hut. There was one doorway leading to the passage and two doors leading from the inner ~~inner~~ wall to the hut proper. The other difference noted was, in the roof of the boys house near the apex of the conical roof there was seen a hole about 5 ins in diameter, which was lined with leaves, the leaves were black with smoke. This appeared to be an outlet for smoke. The doors of the other huts were barred, and that is accomplished by placing short staves of wood about 3 ft in length of varying thicknesses and widths, lengthwise across the entrances. The actual entrances of the huts including that of the Boys house were about 2ft by 2ft. There was no stockade surrounding the village and no effort had been made to commence fashioning one. Leaving Herinka village I crossed Tusaninka creek and on reaching the summit of its opposite bank, I found some natives who were making new gardens, these natives were from Herinka. Two men were engaged in forming a drain on the side of a selected piece of ground. They were seen to be using a line (kompururo) to enable them to make the drain straight. They were digging the drain with a sharpened stick 3 to 4 ft in length by 1.5 ins in diameter. As they had only commenced digging the drain, it was observed that they were digging the drain from the base of the slope ~~in~~ and working upwa upwards. The other side drain and top horizontal drain of the selected piece of land which was oblong in shape were completed. The plot of ground to be cultivated was covered in patches by the ashes of burnt Grass. The soil of a small portion was being loosened by a native woman who was using a similar stick to do so, as the native digging the drain. Numerous similar patches of ground was already under cultivation, and the only crop seeing growing was that of Sweet-potato (Kau-kau). We crossed the Ornapinka Creek and entered

the village of Ornapinka, about a $\frac{1}{2}$ hours walk from Merinka. This village was on the bank of the Ornapinka Creek. Similarly in this village, with the exception of 6 huts all the huts in the village were of recent origin. The natives had run away into the bush on my approach but after I had waited in the village itself for a few minutes they returned and were quite friendly in their attitude towards us. It was observed that the men were not carrying Bows and Arrows. I counted 24 new huts. One hut contained Pigs. There was a large boys house and this and the rest were counterparts in every respect to those inspected at Merinka. The gardens of this village were on the opposite banks of the Ornapinka Creek. I was informed that the village of Merinka was just over the hill. I left Ornapinka and went to Merinka and $\frac{1}{2}$ hour later I entered Merinka, a village comprising of 26 huts also of recent origin. As at Merinka and Ornapinka new gardens were being made, some were already under cultivation, and the only crop to be seen growing ~~here~~ was Sweet-Potato (Kau-kau. Merinka is about 5 minutes walk from what was originally Ornapinka village, situated below the abandoned ~~xxxxxxxxxxxx~~ camp of Mr and Mrs A. J. Paddon, and on the banks of the Ornapinka creek. The two new villages mentioned above Ornapinka and Merinka, appear to be composed of natives who had previously lived in the abandoned Ornapinka village, as, whilst ~~we~~ walking towards the old Ornapinka village, a few native women were observed carrying Kau-Kau and Sugar cane from the old Ornapinka gardens, some of these were going in the direction of the new Ornapinka village whilst others were seen walking towards Merinka. On entering the old village of Ornapinka it was found to be abandoned. Summiting a small hill we entered another village of ~~24~~ 40 huts, 13 huts were new. This village is also situated on the banks of the Ornapinka Creek. The huts were the same as those seen in villages previously mentioned. Gardens were numerous and surrounded the village. They were in most instances ~~at~~ fenced. The fences were fashioned from short staves about 3 ft in height and the staves were lashed together with vines. The natives crowded round our party and were quite friendly, bringing Sugar-cane and Kau-kau to my Police and carriers. No bows and arrows were seen. The village was dry and comparatively free from dirt. We proceeded up the slopes of Mt Merinka and entered the village of

Menifinka, a village of 15 huts very old but similar in structure to those previously described. The natives of Menifinka were friendly and gave supplies of Sugar cane to the Police and carriers. The garden for such a small village were large in extent and situated on the slopes, of Mt Menifinka. Crops perceived growing were, Sweet-potato, Sugar-cane, Corn, and Pumpkin. Leaving Menifinka we returned to the Ornapinka Creek crossed it and ascended a steep slope in the direction of the camp of a minor named Rowlands. Reaching the summit of this hill we ascended and descended its opposite slopes through a belt of timber and crossing through some native gardens we entered the abandoned village of Musinka. This village was about 20 minutes walk from the old village of Ornapinka. Three natives were encountered in the gardens of Musinka, they were living in a shelter made from Kunai and wood. Shortly afterwards we arrived at Rowlands camp. Tent and Fly were pitched. No sick natives amongst the party. Rowlands having an abundance of native foods he was able to trade me sufficient of same for a Tomahawk. The particulars required from Rowlands are attached on separate file. Four natives of Agunamora village were in the camp of Rowlands. Rowlands informed me that natives from Ornapinka, Barolo (Ref. Map. No 3.) and villages of the upper reaches of the Ramu River bring native foods to his camp for trade. Rowlands has been here about 3 years now, and is able to converse with some of the local natives in their own dialect, not fluently but nevertheless he is understood by the natives and invariably he understands the natives. He has the confidence of the natives, and is on the friendliest of terms with the natives. Rowlands is a quiet, unassuming man, and is doing good work by his friendly nature towards the native, and is helping in no small manner to consolidate the position of the European in this area, and incidentally the position of the Administration.

The natives met with during the day are virile, rather light skinned, sturdy limbed, and inclined to be small in stature. They are happy in appearance and quick in movement. Their skins are covered in Pig grease and this is mixed with some dark substance which inclines to darken their skins. They are gaily decorated with head bands of coloured beads traded from Europeans. Their hair is in plaited ringlets and pressed tightly against the scalp by means of a broad band of beaten bark. The hair pulled back from the forehead and

allowed to hang down the rear of the head to the base of the neck. Arm-bands of woven cane. They wear a bow shaped belt of plaited fibre from which hangs spoon like strips of beaten bark. Some of the strips of bark are coloured red. No uniformity was observed in the painting of the strips. Some men had plain strips of bark others were painted. Some of the older men had long pieces of cane (Species unknown) wound round their waists above plaited belt, this I understand is used for lighting purposes. The method adopted for making a fire is by drawing the chosen cane rapidly under a soft dry piece of wood. The wood is held in position by the foot. Above the cane encircling the waist is a long plaited rope which is called Kompururo and is used for gardening purposes when forming drains. The septum of the nose in every native, children and women included were pierced and in practically every instance a decoration of shell, or bamboo was worn through it. Two natives were seen wearing the tusks of a Boar through their nose. The head dresses of the natives were numerous and varied although the predominant fancy of the natives was a coronet of Maruk feathers fastened in a band of bark, this in some cases circled the whole skull in others just to the ears. Others had small coronets of red berries reaching round the brow to the ears. Some had plain bands of cane woven in a checker design these were no wider than an inch, in the form of a coronet.

SANITATION

In practically every village that I had entered it was obvious from the amount of human and animal excreta found in the village itself and its environs that the natives were ignorant of the dangers of insanitation. Dirt and refuse could be seen every where. When streams were in the village these were generally used as depositories for night-soil. This was ascertained when I entered the villages of Ornapinka and Merinka.

HEALTH

Practically every native that I observed during my visits to the villages named, not a native was seen to be suffering from any disease whatsoever. Occasional deformed natives were seen but their deformations appeared to be accidental.

FOOD

From the crops grown in the gardens I inspected it appears that

the staple food of these natives is Sweet potato, then followed by Sugar-cane, Corn, Peat, and European introduced vegetables such as Beans and Pumpkins. Many semi-domesticated, and domesticated Pigs are seen in the villages, providing no doubt the flesh part of their food. I forgot to mention that many groves of the thick Plantain type of Banana are to be found under cultivation.

TIMBER.

At present there is an abundance of timber in the Ornapinka Creek and its tributaries (that is in the area I have shown in my sketch maps.) It was observed that the natives are gradually clearing the mountain slopes from the creeks upwards, of the timber, to make new gardens. No apparent effort is being made for Reafforestation. Hoop Pine and occasional Cedars were seen growing in the vicinity of Heriaka and Ornapinka. Generally the timber is small and light.

WATER-SUPPLY

From the Ramu Post to Rowlands camp the whole area is well watered with the Ramu and Ornapinka and their many tributaries.

SOIL

The soil on the Ramu flats is a black loam and from the crops produced must be very fertile. The soil on the banks of the the Ornapinka is a red loam and also appearing to be very fertile.

16-5-33

7 a.m I inspected the indentured labourers of Rowlands, 25 ~~at this point there were no complaints from them~~ altogether. There were no complaints from the labourers, and Rowlands had no complaints to make. They were very healthy in appearance. 7.30 a. I left the camp of Rowlands and proceeded up a steep timbered ridge towards the camp of a miner named Delaney who is mining on the Barolo creek (Ref. Map. No. 3.) On reaching the Barolo walked along its bed until we arrived at the camp of Delaney, about 7.30 a.m. Delaney was unable to give me particulars I was instructed to obtain as his correspondence was at the camp of a miner named Ubank. Delaney had six natives, indentured labourers of T. Ubanks under his care. Delaney is a partner of T. Ubanks but I informed him as the labourers were not indentured to him or to him and Ubanks conjointly that he could not employ them on his claim under his care. He was instructed to have the matter rectified forthwith. The natives on being questioned were quite willing to work for Delaney. Left the camp of Delaney and ere

the Barolo creek and ascending a long Grass (Kunai) ridge with scattered belts of timber on its sides. On perceiving a small hamlet of some 10 huts in it I went in the direction of it. On entering it I was greeted in a friendly manner by its inhabitants. I counted 18 huts and they had recently been erected. Many children clustered round our party taking great interest in it. I left this village which the natives of it called Baralo, crossed a creek and entered a similar hamlet which its occupiers called also Barolo. The natives here were friendly. Passing through a timbered hollow and then ascending a timbered ridge I entered the village of Kampere. Here we were met by many men, women and children. On the production of a few beads supplies of Kau and Sugar Cane were soon forthcoming. There were 16 huts in this village. They were very small the largest being no more than 7 ft in height. ~~The design~~ The design of them was the same as those found in the Ornapinka villages. The walls were similar but the short staves of wood though being firmly embedded in the soil were not lashed together. The village was very dirty and strewn with refuse of all descriptions. One old native had for a head bandeau the fresh entrails of apparently a Pig. Blood from it was running down the sides of his face. The natives showed no signs of nervousness at our presence. A startling number, I counted 10 natives who were deformed in some way which from inspection seemed to be accidental deformations. The one pleasing sight about the village was the well laid out gardens appearing to be about 100 acres in extent. Kau-kau seemed to be the only crop being cultivated. Samples of the Kau-kau traded to us were large and free from disease. The village was not stockaded. The ~~max~~ septum of the noses of every native seen and also the lobes of the ears were pierced and the members mutilated were adorned on the base of the nose with white elongated stones, bears tusks, and pieces of Bamboo. ~~From the~~ ~~the~~ ears large circular seeds, brown in colour, fastened with plaited fibre were seen to be hanging. Some of the women had chains of three to four links, of some substance not unlike tortoiseshell in appearance hanging from their ears. The older women apparently married, had petticoats ~~made~~ of strips of beaten bark. These circled the entire waist and reached to below their knees. The younger women had a similar skirt but it did not circle the whole body. The hair of the men was in plait ~~and ringlets and was pushed back from the forehead and hanging in~~ ed ringlets and was pushed back from the forehead, and hanging in a

burch behind the head, down to practically the neck. A broad band of
 beateh bark held the hair in the desired position. The hair was covered
 in Pig grease and mixed with that was some black substance which I
 understand is obtained from the roots of a certain tree. Left Kampere
 and later entered and passed through two more Lamlets which the native
 -s of them told me were called Bayob. They were situated at the head-
 waters of the Barolo village. Rising up a Kunai ridge we reached the
 summit of the hills bordering the Western extremities of the Barolo
 basin. The houses and natives in these Barolo hamlets were similar
 to those found in Ornapinka. Their gardens were surrounding their
 huts and on the slopes of the hills. Kau-kau, Sugar -cane, and Beans
 were under cultivation. After walking for about an hour we arrived
 on the summit of ~~the~~ a Kunai ridge, and saw a few days below us another
 -er village comprising of 50 huts. A large wooden stockade circled
 the village which I learned was named Henaga. The houses conformed to t
 type already encountered in the Ornapinka and Barolo villages. The villag
 itself was very dirty, being littered with animal and human excreta.
 I sat down in the centre of the village and soon the natives in
 large numbers were clustered around us. They were very friendly and
 offered for sale large quantities of Kau-kau and Sugar-cane. The garden
~~was very large and fertile~~
 -s were large in extent and heavily cultivated with crops of Kau-kau,
 Sugar-cane, Corn, and Beans. They were well drained. Numerous pigs
 were observed. These natives were already in possession of Tomahawks
 and Knives of European manufacture, showing a previous contact with
 Europeans. Head decorations, and clothing were similar to those of the
 Ornapinka natives. Nestling in the valley below could be seen the
 huts of numerous villages. We left ~~Henaga~~ Henaga and proceeded down the
 slope into the valley below (Ref. Map No. 4) . A native from Henaga
 accompanied the party to a point half-way down the slope and then he
 stopped and pointed to a party of natives standing near the stream
 below, and shouting Kamperera he turned and retraced his footsteps
 back to the village of Henaga, apparently the natives in the valley
 were not his friends. On reaching the river below we were met by about
 10 natives who said they were from Kamperere. They offered to carry th
~~the~~ cargo of the carriers but I refused their kind offers, I might n
 have seen it again. Very soon a bout 50 natives had joined our par
 We now crossed a creek and had to negotiate a wall of soil about

about 20 ft in height after many attempts by the carriers it was at last left behind. We were now walking along the foot of a kunai slope. Half -hour later we crossed a river which was called Onantina. We entered a huge cultivated flat of Kau-kau, Corn, and Bananas. As we neared the village on a hill in the distance the flat was subdivided into small gardens which were fenced. No drains were noticed in or around the gardens. The fences were made of Pit-pit cane about 2.5 ft in height. No timber could be seen in the valley, or on the lower slopes of the ridges. Shortly afterwards we entered the village of Kamperere. This village was subdivided into four hamlets each one with a circular stockade of tall Pi-pit cane. The cane was lashed very close, and entrances into the village proper were small, being about 2 ft by 2 ft. The huts were poorly built, and only about 8 ft in height. No large house was seen in the village or surrounding hamlets. The natives and houses were the same as those previously seen in ~~the~~ villages already entered. The stockades were different in appearance, they were circular and the houses were built in circles near the stockade with a space in the centre of the village. The gardens were in full bearing and there was an abundance of native food. The houses from a distance appear very flat. I pitched camp about $\frac{1}{2}$ mile from Kamperere on the only suitable camp site near the village. Very soon about 300 natives were surrounding our camp, there was a total absence of Bows and arrows. The natives were very friendly, and helped in the formation of the camp. Timber was scarce and what was needed for the camp was procured about $\frac{1}{2}$ mile away. This was bought with beads. Many Pigs were brought for barter. Two were bought. From the numerous fenced gardens it would appear that the gardens are not communal. When I was stationed at Ifunters I noticed some strange natives and I recognised them again at Kamperere. Many native women were brought to the camp by the men of the villages as prostitutes, and they asked for numerous articles of trade for them. Although they were refused the men remained in the vicinity of the camp with the women until about midnight, and then I became a little annoyed at their continual haranguing and went outside with my Torch. On flashing the Torch into their faces they all ran away and the camp was troubled no more that night. Near the camp on the banks of the Onantina groves of newly planted Casuarina trees were to be found, in various stages of growth.

(II)

By the uniformity shown in planting it was apparent that the natives in themselves had planted the trees, which shows an interest in reafforestation.

Sanitation

No means of sanitation was observed in the villages. presumably no effort is made to have any for the Kamperere villages. also Igusa, and Witabe Hamlets were devoid of sanitary arrangements of any description. The villages were very dirty and the odour permeating the surrounding atmosphere was far from pleasant.

Health.

The natives encountered were remarkably free from disease, and appeared very healthy.

Water Supply

The whole of the valley was well watered by numerous mountain streams, and the Onantina River.

Soil.

The soil was black in appearance inclined to be sandy, and appears to be very fertile.

Population

The population seem to be very dense in this particular section and over 250 houses were counted this includes those of the village of Henaga.

17-5-33

On rising about 6 a.m. I was informed by a Constable that a $\frac{3}{4}$ axe was missing from the camp. On making enquiries I ascertained that one of the carriers who had been collecting firewood some distance away from the camp had thoughtlessly left it behind and this morning when he went to secure it, the axe could not be found. No doubt it had been found by one of the natives living in the valley. Steel is very precious to these ~~magti~~ natives and whoever stole it would certainly not return it to the camp. I took six Police and ~~visited~~ visited every hamlet in the vicinity of the camp. Numerous natives had been to to the camp and all from different villages. I could not accuse any particular village of the theft and did not like to in case I accused wrongly. A half a day was spent trying to procure the axe but without success. Some satisfaction can be obtained from the fact the the axe was not stolen from the camp itself. About 11 a.m.

I left the Onantina valley and climbed up a long Kunai spur which led to the summit of the dividing range of mountains of the Onantina and Wavantina valleys. On reaching the summit and looking back many more valleys some miles distant from Kemperere village and down the Onantina valley could be seen. In the Wavantina valley and on the steep mountain slopes falling into the valley could be seen many villages. Resting for a short while on the summit, I then continued my patrol into the Wavantina valley, along a narrow but well defined track. Half way down the slope I nearly fell in a deep Pit which was on the side of the track and partially hidden by tall grass. On examination it was found that the Pit had been made by human hands. The Pit was about 18 ft deep, narrow at the top and widening to the bottom. I warned those behind of it and continued. About 50 yds further on, there was another similar Pit but on the opposite side of the track. This Pit was also hidden. Two more Pits were found further ahead, and in each instance were so placed at the bends of the tracks that a person running and turning quickly would fall into them. Whether these were Mantraps or not I cannot say it is possible they were for game purposes or perhaps traps for their pursuers. The Wavantina valley was much narrower than the Onantina valley but in appearance very similar. Two belts of Timber were passed through before we finally reached another Grass spur which led us to the foot of the valley. No villages could be seen down the valley gorge like in appearance but numerous could be seen up the valley. I decided to go up the valley. I was unable to reach the villages so pitched camp on the opposite banks of the Wavantina river (Ref. Map. No. 5.)

Timber was handy to the selected camp sight and soon the camp was erected. The river looked very tempting and I had a swim, the Police and carriers showed an inclination to sleep but induced them to have a good wash in the river. Shortly afterwards I saw a native in a lava-lava and singlet of sorts approaching the camp from the opposite side of the river. He came to the camp and introduced himself as a Lutheran Mission teacher. From the smell which came from his body and the dirt on his lava-lava which was white once upon a time it would be difficult to say when he had been washed last. He could speak a little Pidgin English, and I was able to obtain some valuable information

from him about tracks and the villages up the river. The mission teacher told me he had just arrived in this valley and was building a station with another helper on the side of the mountain I had just descended and that it was named Mapa. He told me that the name of the village on the slope which I had seen as I came down the hill was called Henkanofi. I counted 12 houses in this village. Half hour after the visit of the Mission Teacher three natives from the first village upstream came to the camp they were very shy and did not carry Bows and arrows. They came from the village of Tebenifera. They brought small supplies of Kau-kau with them. Through the aid of the Mission Teacher who speaks there dialect I was able to obtain greater supplies of native foods. Very soon about 50 natives were in the camp and they were quite friendly. A smile goes a long way towards forming friendship. As dusk fell the natives returned to their villages.

18-5-33.

Numerous words were obtained this morning from natives of Tebenifera which are attached at the end of the report. I struck camp about 7.30 a.m. and proceeded in the direction of the Tebenifera hamlets. Each hamlet which was partially stockaded with long staves of wood about 12 ft in height averaged about 10 houses, all similar to those found in the Ornapinka villages. The hamlets were invariably situated in the middle of swampy ground and the houses were practically ~~by hidden from view by the tall Pit-pit~~ hidden from view by the tall Pit-pit growing in it. The hamlets were indescribably dirty, and covered in mud. The gardens were large in size and each section of about 1 chain squared was fenced. The fences were partially made of short staves and Pit-pit cane. The crops under cultivation were, Kau-kau, Sugar cane, Corn, Beans, Potat, Pumpkins, and also Tobacco. The gardens were brightened by highly coloured plants, Yellow, Purple, Light Green and Brown in appearance. A small grove of young trees were noticed growing, and it was ascertained that these trees provide rope from the bark for lashing purposes in the erection of Houses and stockades. As the Tobacco was very young one could not comment upon its qualities. The gardens were very free from weeds. The sugar-cane was fully 16 ft in height and 1 1/2 ins thick. The cane was supported by long limbs of trees. Banana groves were numerous. Every hamlet I entered I tried to obtain its name but all I could ascertain from them was they were Tebenifera. I counted all told

told 266 houses. There were 10 Boys houses and 15 Pig huts included in that total. The men of the Tebenifera hamlets had many head decorations the chief or at least most conspicuous, being coronets of Murak feathers. These coronets lay across the brow to the ears. Others wore a similar coronet but fashioned from Cockatoo feathers which had been cut short. Many of the older men wore round their waists many feet of plaited string which they called Kompururo, as previously stated this is used for gardening purposes. Every native I saw, man woman and child were wearing arm-bands of plaited cane, these they called Hegini. A similar band of plaited cane checker design was worn round the waist by the men. It was about 2 ins in width. They called this Hegini. A total absence of bows and arrows was noticed, but nevertheless many men were wearing Bracers (kasana) made of knitted string, on their left wrists these prevent chafing of the wrist from the Bow-string of Bamboo. Quite a number were seen chewing Betel-nut. It was observed that their lime-sticks were made from bones. Some were scratched in the form of a Herring bone design. The septum of the noses of all natives were pierced, and nose decorations were very varied. The chief decoration seen was the white stone, about 4 ins in length and 1/2 ins in thickness this was called KOSA. Many of these Kosas had short bands of black fibre round them at their extremities. The men wore bow shaped belts of plaited fibre with the sporran of strips of bark. I noticed a native woman fashioning one of these belts. It appears that numerous strips of bark are obtained and rolled under a thick rope of bark is obtained. The rope made is about 1/2 ins in thickness in the centre tapering to its ends to a thickness of about 1/4 in in thickness. Then the fibre is woven on to this bark in a twill design. Needles of bone were seen on the ground beside the native woman. All the natives with the exception of the children were covered in Pig grease. The women wore petticoats of bark in narrow strips which circled the whole body from the waist to the knees. The women wore beads of white, black, and brown coloured seeds round their necks. The lobes of the ears of all natives were pierced.

Health

Natives seen in the ~~Takrifera~~ Tebenifera hamlets were free from disease of any description. They seemed a virile, strong limbed, but small of stature.

Sanitation

Lack of Sanitation in the village and its environs, left the villages in a deplorable state of filthiness.

Timber.

Timber in the valleys and the lower slopes of the mountains was scarce. A pleasing sight was the obvious realisation of the lack of timber by the natives, for many groves of Casuarina trees had been planted along the banks of the Wavantina River by the natives themselves. They were in all stages of growth.

Physical Features.

The upper reaches of the ~~Wavitina~~ Wavantina valley ^{were} ~~xxxxx~~ series of steep spurs falling quickly from a height of about 7,000 ft to about 5,000 ft. Making the valley gorge like in appearance. The Wavantina R. was swift flowing and rocky. The river flats were narrow. The slopes were very broken and rocky.

Water

The whole of the valley was well watered with numerous mountain streams and the Wavantina River which had a width of about 30 ft.

I left the Wavantina River and ascended a steep but rocky spur, into a timbered mountain, on the other side of which I understood was a heavily populated valley. The Mission Teacher told me this was the Big Road to it, I have since wondered what he would term a less frequented road. On the summit a Mission rest ~~house~~ house was found. We proceeded along the Big Road which by now was hardly discernable. Arriving at the junction of three footpads I naturally took the largest of the three and followed it. Half an hour later we were sliding down a precipitous incline. The carriers with all the gear negotiated it with out mishap, they were marvellous. We reached what was apparently the foot of it, and found ourselves in a narrow gorge with a swift narrow stream coursing down its bed. We followed the stream. After an hour of this the stream became broken and after rounding a waterfall of 50 ft in height, I left the stream and climbed a steep ridge. On reaching the summit I sent a Police Constable up a tree to see if he could observe any open country. He reported that all he could see was bush and heavily timbered country very broken. I decided to climb the mountain again. About 4pm we arrived at the summit. I decided to pitch camp here. The only available cleared ground to

be seen was the footpath we were walking along. A space was cleared and camp pitched. The vegetation was rotted and damp and fires were lighted with difficulty. The ground was a mass of tangled roots, damp, and moss covered. We must have been in the region of 8,000 ft it was very cold.

19-5-33

This morning the sky was very clear, and ^{its} the sun rose ~~thru~~ rays did much to lighten the spirits of the natives in the party who though they were totally bushed. A course was set for what appeared the highest point in the range. About two hours later we reached the summit. As I anticipated a large open valley could be seen some distance away. Bush was cut until we reached a ridge running down into this valley and what is usual a footpath was found running down the centre of the ridge. This was followed. The ground fell very quickly and shortly afterwards we reached ~~an~~ a clearing in the bush with some crude native shelters in it. Continuing we entered a larger clearing and incidentally came upon a large track well cleared and about 4ft in width. The Big Road at last. The vegetation had now changed, grass was growing here and there, the trees in the morning sun looked delightfully fresh and green myriads of insects gaily coloured were to be seen, many birds could be heard chirping in the thick under growth. Suddenly in a bend on the track we surprised two natives who were gathering native rope from a bush. They did not see us until we were upon them. When they saw me looking at them with a yell of terror they rose to their feet and bolted yelling as they went. We could not be far from a village. Half hour later we entered the village of Wafua, situated on the headwaters of the Dunantina River, although the natives of Wafua called the river the Wafuatina. An old man met us and taking me by the hand he led me into the village ~~xxx~~ or hamlet which was part of Wafua. As he walked he kept muttering to himself. He was very polite, as I came into the village he dashed into his hut and produced a mat (karuka made) it was new, and he pointed to it for me to sit on. He then asked me if I would like a smoke he did this by saying PUKA this is the Infuatera word for tobacco. I nodded and he produced some tobacco leaf tied in a bundle with fibre. The outside was dry but the inside leaves were moist sweet smelling, and very fine. I smoked some and found it quite good. Shortly afterwards the whole of the party was sitting in t

in the village eating Sugar-cane and Kau-kau which the natives of the village were roasting for them. I made an inspection of the village and counted 15 houses from the centre of this hamlet I could see numerous other hamlets ~~in~~ altogether. I counted a hundred houses in these hamlets. They were very near each other and the only name I could obtain for them was Wafua. The houses were small and counterparts of those of the Ornapinka villages. A curious event took place whilst I was sitting on a stone in the village, ~~then~~ the ~~number~~ native women came towards me, then formed a circle round me and commenced walking round me, at the same time stretching their right arms out towards me and moving them slowly up and down at the time they commenced to walk they started wailing. I got up and shook hands with one at which she gave a shudder left the circle went into a hut and howled. I did not attempt to shake hands with any of the other women, *but* they wanted to, so I obliged and on doing so they left me and also went into a hut and howled, it was dismal. I do not think these people had seen a European before. The Wafua hamlets were very dirty and covered in swamp vegetation, this was due to the innumerable small streams which intersected them. I visited every hamlet I could see and in each was met with great kindness, and each Hamlet commenced cooking native foods for my Police and carriers, they were not the least nervous of us. I noticed one woman cooking bananas in a clay jar, the first cooking utensil I ~~had~~ ^{had} seen on the Patrol. This area seemed so heavily populated I decided to camp here. I chose a ridge near the river and overlooking the village of Weirfera. Soon natives from Wafua, Bancfi, and Weinafera hamlets were bringing large supplies of Sweet-potato, Corn, Sugar-cane, and Yams. There were practically 200 natives around the camp. Not a bow or arrow was seen. I played the Gramophone to the natives and at first they were very frightened, but on playing a record of Amelita Galli-Curci's they laughed long and loudly, and wanted more of her. Just before dusk I saw a native approaching the camp wearing a red lava, and a singlet that was white when it was new, I surmised it was a Mission Teacher. It was. He could not speak Pidgin-English, but one of my Constables could speak his native dialect. He informed me that he had been here some considerable time now, and was stationed on hill nearby (Ref. Map. No. 6). He seemed to have a good deal of power amongst these natives. He stated that he

was attached to the Lutheran Mission, under a Mr Bergman. Though dusk had fallen the natives from the surrounding hamlets were reluctant to leave the camp. With the aid of the Mission Teacher as an interpreter I was able to persuade the natives to return to their villages.

Health

The natives I had seen from the Wafua villages were free from disease. They were in build similar to those natives already encountered on the Patrol.

Sanitation.

The villages were very dirty, and full of foul air.

Timber.

Wafua hamlets were well supplied with timber, as their village was on the edge of the Timber belt. It was just scrub timber no good trees being seen. The banks of the Dunantina near their village were covered in Casuarina trees.

Gardens.

The gardens of Wafua were large and well drained. They were exceptionally neat in appearance, and all had border decorations of coloured plants. The predominating colour being Yellow. Crops noticed growing were, Kau-Kau, Corn, Sugar cane, Beans, and Pumpkins. The gardens were fenced with short staves of wood and the staves lashed together with vines. Groves of Bananas were under cultivation.

Water.

The hamlets were well supplied with water by the numerous mountain streams, and the Dunantina River.

Physical Features

The country near Wafua is very rugged, heavily timbered, and huge rocks are jutting out of the hillsides. Here the Dunantina is swift flowing down a rocky bed.

20-5-33

Practically before daylight natives from Wafua, Weinafera, and Baronofi hamlets were in the camp, showing great interest in everything connected with the camp. I obtained numerous of their dialect for my vocabulary. I mentioned Ifuntera to these natives and they turned their heads in the direction of Ifuntera and pointed so. The men had many head, arm, and waist decorations. Invariably the older men wore coronets of Muruk feathers. Others had coronets of

Cockatoo feathers cut short, and coronets of red berries. They were wearing on their arms three and four arm-bands of ~~giat~~ woven cane or fibre checker design, which they called Togana. The majority of the men had bracers on the left wrists. Their waists were circled with bands of ~~gi~~ woven cane checker design, and about 1 1/2 ins in width. The men had the usual bow shaped belt with the sporan of bark cut in strips. Their skins were covered in Pig grease and mixed with some black substance. The septum of the nose of every native was pierced as also the lobes of the ears. Nose ornaments of Zamboe, Bear tusks, and circular shell articles were seen being worn. Earrings suspended from the ears by plaited ~~wool~~ string, of the seeds of plants were seen. Women were seen wearing ~~many~~ many ropes of, white, black, and brown beads which were the seeds of plants. About 11.30 a.m. I left Weinafera and commenced visiting all the Baronofi hamlets. The hamlets were in every instance only partially stockaded, generally situated in swampy ground. The gardens many acres in extent were well laid out with good drains surrounding them. Passed through 9 of these hamlets and counted 198 houses which comprised these hamlets. Each hamlet that I came to when efforts to obtain the name of their respective hamlet I would be told that they were Baronofi. Many other hamlets although they could not be seen owing to the rugged nature of the country were in the hillsides. About 4 miles from Weinafera outside the the Baronofi area we entered the the village of Amourinofira. (Ref. Map. No. 7.). I counted 25 houses in this village, and quite near to it another hamlet of 5 houses. Seeing many more hamlets in the distance I decided to camp in this area. I found an ideal camp sight near the banks of the Dunantina River on the edge of a belt of Casuarina trees. The river at this particular place was known as the Tevritina. Camp was pitched and very soon numerous natives from the Yanofi hamlets had arrived at the camp they were very friendly. On asking them to bring native foods they left the camp to return shortly afterwards with an abundance of native foods. Foods bought from the natives were such as Kau-kau, Corn, Sugar-cane, and Peat. The natives did not carry bows or arrows. They were very excited when I gave a native a 16 inx Knife for 7 large bags of Kau-kau. I later had to turn back many would be

traders in native foods owing to my shortage of the wherewithall to it. Dusk fell, shortly after making camp and the natives returned to their respective villages.

Health

The natives encountered in the Baronofi and Yancfi sections of the river were very healthy in appearance, and free from any disease.

Sanitation.

As in other villages entered the villages of this area were very dirty and covered in refuse of all descriptions. Small streams invariably intersecting the villages making them very muddy. Swamp vegetation surrounded the hamlets with the possible exception of two.

Gardens.

Natives in these two sections were inclined to cultivate the river flats to that of the hillsides. No doubt the rocky, rugged, slopes had a great deal to do with this. They were well laid out, and drained extensively. Such crops as Kau-kau, Corn, Sugar-cane, Beans, and Peas. The Sugar-cane was tall and very thick, and the samples of Kau-kau brought were large and free from disease. Gardens were decorated with border plants with bright yellow leaves.

Physical Features.

The country here was similar to the upper reaches of the Dunantina only there was no timber to be seen with the exception of a few Casuarina trees on the banks of the river. It was slightly more rugged and the course of the river was gorge like in appearance. Two fairly large swift flowing rivers tributaries of the Dunantina named the Amantina, Ref. Map. No. 6, and the Bagarina, Ref. Map. No. 7, helped to swell the waters of the Dunantina considerably.

21-5-33

Before daybreak I was awakened by the shouts of the natives from the surrounding villages who had arrived at the camp. They brought large supplies of Kau-kau, and Corn. The natives seem remarkably friendly. I decided to stay here all day. The younger men have strips of beaten bark as bandeaux and these are painted alternately black and red in triangles. All the natives were wearing arm bands of woven fibre, checker design which they called Togana. All the houses in the villages are similar in design to those already described.

that were found in other villages. One large house had two separate entrances. This was the boys house but the inner wall was absent. This same house had tied to the centre pole protruding from the roof strips of bark shaped like a fish and it was marked with red and black lines. At one period of the day fully 250 natives were in the camp. A few native women came to within sight of the camp. They were heavily decorated with beads, black, brown and white in colour. They wore petticoats of bark cut into strips, this petticoat circled the waist and reached to the knees. The head dresses of the men were the same as those previously seen in other villages. Coronets of Murak feathers being worn mostly. Visits were made to hamlets near the camp during the day and the same inspected. They were in every instance surrounded by swamp vegetation. I was forcibly struck by the haphazard manner in which the houses had been built. In every instance some uniformity in shape had been attempted, similar to Ornapinka houses but either they were lacking in the ability to construct them as well or they were aware that they would only be temporary structures. I am inclined to think the latter for many abandoned and semi abandoned hamlets had already been passed through. But then again it was remarkable the amount of labour that had been used in the cultivating of their gardens nearby, and also the stockades which had been built round their village. I feel sure that the natives migrate as their gardens become less fertile due to extensive and regular cultivation. One hesitates to say that they shift the village site every year although the appearance of the houses suggest annual migrations. These natives believe in the rotation of crops and it is inconceivable that the large areas under cultivation become useless after a year. The fences surrounding the gardens are the best I have seen yet. Short staves about two ft high interwoven with Pit-pit cane. Great care was taken to see that the cane is well lashed to the staves. I was noticed that the larger the hamlet the better the house in it. At what appeared to be the largest hamlet in the Baronofi and Yaranofi areas respectively, it was noticed there was a greater air of permanency about the village in respect to the better stockades the well built houses and the fences are stronger inasmuch that live Pit pit is growing at intervals in the fence. It was observed to day that the relations of

of the Baronofi and Yaranofi natives were rather strained. The Baronofi natives sat at one side of the camp and the Yasonofi at the other side. For a long time neither would speak to each other, then eventually an old man of Yaranofi went to a Baronofi native and they affectionately embraced each other. This was a signal for the others to do the same and very soon the camp was alive with pairs of practically naked natives embracing each other. Whilst these affectionate demonstrations were seen between the males no efforts were made by the females of the above places to emulate the stronger sex. This may mean nothing then again it may have its significance. When darkness fell the natives left the camp for their villages.

22-5-33

On my departure this morning only natives from the Yanofi villages were present, and they escorted us to what is the recognised boundary of the Yanofi clan. A short stay was made at every hamlet the party entered and efforts to get their friendship were made. This was not difficult for in every way they tried to make us stay in their midst to the extent of procuring tent poles for us and placing them in the ground. We kept to the river flats and passed through many gardens of Kau-kau and Sugar cane. We arrived at the deserted camp of a miner named Schmitt who was employed by the Placer company. I noticed that the area pegged contains many native gardens and in one instance includes a village. Leaving the camp we crossed the Dunantina again and entered another hamlet of Yanofi. Here the native women line the bank hid their heads in their bark petticoats and wailed as we passed. They were covered in native beads. Continuing over undulating country we were forced to leave the river flats we reached the boundary of the Yanofi villages. I felt sure that I would be entering another heavily populated section of the country but I was mistaken for after traversing 5 miles of grass covered ridges we still could not see any villages. Two of my Police who had been showing signs of exhaustion every day since the second day after leaving told me they were feeling sick. Shortly afterwards I made camp again on the banks of the Dunantina. Tents and Fly were pitched and I attended to the the Buka Police. I administered quinine as they seemed to have fever. Just before dusk a party of natives arrived at the camp at first they were very nervous and were frightened to come into the camp. After

friendly gestures they came into the camp and said they were from the village of Sunabiga. These natives were similar in every respect to those already encountered on the Patrol. At dusk these natives left the camp. A large rat about the size of the average cat was caught by the Markham carriers, they ate it.

Health

The Yanofi natives were free from disease and appeared to be very healthy.

Sanitation

The villages were as dirty as those previously entered.

Timber

The further we proceeded down the Dunantina the timber became more scarce. Efforts were being made to grow Casuarina trees on the banks of the river.

2365-33

I left this camp about 11 a.m. giving the sick Police as much rest as I could. They said they were alright so I proceeded down the valley. Three abandoned villages were found on the banks of the river. (Ref. Map. No. 8). No gardens were seen near the villages but nevertheless it could be seen that the houses had been well built. No village inhabited was in sight so one could not say where the former inhabitants of these villages had gone to. Continuing along the lower slopes of the Sunabiga mountain I soon began to ascend a steep hill. On reaching its summit I could see a Miners camp in the distance. I descended into the Dunatina flats again and entered the village of Kemanaka situated ~~amid~~ in the heart of a swamp although a few houses were built on high and dry ground. One hesitated to call the numerous living quarters of this village houses in many instances they were only grass ~~leaves~~ hummocks. The natives were similar to those seen in other villages. Same headresses, same ornaments, and same dialect. Their gardens were large and well fenced. The village was not stockaded. They were very friendly and took a great interest in the party. The houses were similar in shape and construction to those described in the other villages. They were not well built being very frail. They were not more than 6 ft in height and were entirely hidden by the tall Pit-Pit surrounding them. I counted 26 houses excluding the crude shelters of grass I saw. Soon after leaving Kemanaka I entered the

large gardens of ~~Kafitua~~ Kafitua village. They would be about 200 acres in extent. They were heavily cultivated with such crops as Kan-kan, Sugar cane, Beans, and Corn. They were very well drained and totally free from weeds of any description. I counted 50 native women engaged working the gardens. Leaving the gardens I ascended a small hill and entered the camp of Ludwig Schmidt. Schmidt's camp is situated above the village of Kafitua on the opposite banks of the swift wide flowing Dunantina. The village of Kafitua has 60 houses in it. It is nestling in the middle of a belt of tall Casuarina trees. The houses are well built and it was the first village that I had seen on the trip which was free from refuse of any ~~description~~ description. The houses are well built and strong, they resemble very much the well built houses of the Ornapinka villages. Kafitua seems to have been there some considerable time for huge areas of ground surrounding the village have been under cultivation at some time previously. The village is well supplied with water from the streams running past the sides of the village. Camp was pitched alongside Schmidt's camp. Many natives from Kafitua village visited the camp and were very friendly. The natives seen were of the same type of those already met with on the Patrol.

I obtained particulars required from Schmidt.

The Buka Police Constable Kabori and Kuhiu were very sick and weak.

Health

The natives of Kemanaka and Kafitua were very healthy in appearance and free from disease.

Sanitation.

The village of Kemanaka was very dirty, and no sanitary arrangements whatsoever. That of ~~Kafitua~~ Kafitua was the opposite being very clean and free from dirt.

Timber

A large belt of Hoop Pine was seen in the vicinity of Schmidt's camp. Many Casuarina trees were growing on the banks of the Dunantina near Kafitua village.

Physical Features.

Although the Dunantina is swift flowing at this point (near Kafitua) nevertheless it has a very meandering course through the large flats. Mt Sunabiga overlooks the flats. The country is

undulating and grass covered after passing the mouth of the Hoiagutina Creek, (Ref. Map. No. 8.) but is broken by numerous small mountain streams.

24-5-38

I inspected the indentured labourers of Ludwig Schmidt this morning. No complaints were made by the labourers and Schmidt junior who was in charge at the time had no complaints to make.

The two sick Police had a Temperature this morning and were very weak. ~~Kat~~ Constable Katori was semi delirious and I decided to proceed straight to the Purari Drome for their ~~xxxxxxx~~ benefit. Leaving Schmidts camp I crossed the Dumantina River passed through the village of Gafitufa and climbed a small hill. At this point I again entered a large cultivated area which had been cultivated by the Gafitufa natives. Meandering over undulating grass country for an hour we entered a basin like valley, swampy in nature. In the centre of the valley and in a swamp lay the village of Keyufa. On entering the village ~~thxxxxxxx~~ the natives were very friendly to us. The natives did not appear to differ in any respect from those natives already encountered on the patrol. The village was stockaded. The stockade was about 10 ft high and made from thick Pit-Pit cane. I counted 30 houses in the village. The houses were the same design as those already described but instead of Timber for the walls Pit-Pit cane was used. There was no timber in the valley. Bows and arrows were not seen whilst in the village. Quite a number of children and young boys were naked. Numerous small streams intersected the village adding to, the ~~xxxxxxx~~ the village additional supplies of mud. The only head decoration seen were coronets of red berries. No Boys house was visible in this village. It was noticed on examination that each house was divided into two compartments. Leaving Keyufa progress was very slow the two sick Police had to be carried. Eventually the mountain we were climbing was negotiated and the Bena -Bena valley lay before us. A village could be seen about an hours walk away. The carriers were rested and then I continued. Descending steep grass slopes we reached a swamp. Passing through the swamp we entered the village of Fura. A village of 56 houses. The houses were similar in construction to the Keyufa houses Pit-Pit cane being the substitute for wood in the fashioning of the wa

walls. The village was entirely surrounded by large gardens which had been made in the swamp. All the gardens were fenced with Pit-Pit cane. Clumps of Bamboo were growing in the village. A decided change in headdress was noticed. The men wearing coronets of coloured fibre about ~~four~~ 1 inch in width this circled the brow to the ears. The Bow shaped belt was not seen but instead a broad piece of bark cut into strips about 4 ins long with the sporran about 10 ins long. Occasional strips of bark reaching from the belt to below the knees were seen. Their hair was in plaited ringlets hanging to the rear of their heads. Their skins were freely covered in Pig grease. Beads of yellow pieces of stalks of some grass were worn round the necks by the women and also the men. The septum of the nose of every native was pierced. Bamboo sticks were worn by the natives in their noses.

Health

The natives were very healthy in appearance both in the village of Keyufa and Fura. No disease was noticed in the natives.

Sanitation

The villages indescribably dirty and covered in refuse of all descriptions.

Physical Features

~~The Keyufa~~ The Keyufa valley is surrounded by ~~high~~ high timbered mountains to the North and South. A low undulating divide separates Keyufa from the Dunatina valley. A high precipitous divide between Keyufa and the Bena-Bena. The Bena-Bena valley is surrounded by high rugged and heavily timbered mountains, to the North, South, and Western extremities. The valley itself is undulating and grass covered, swampy in many places. The valley is devoid of Timber.

Leaving Fura I crossed the Bena-Bena and arrived at the Purari drone about 3.30 p.m.

DIALECTS

At every village enroute from the Ramu to the Purari efforts were made to obtain words of the dialects spoken. From the words obtained from the natives in every village I visited until reaching the village of Fura in the Bena - Bena the dialect spoken was the same as that spoken at Ifuntera by the Ifuntera natives.

Tracks

Well defined footpads were followed throughout the Patrol with

the exception one day when leaving the Tebenifera villages and entering the Timbered mountain we camped in. From every village enroute well defined Footpads left these villages in every direction. I was noticed that as soon as the footpads had left any village, they always were to be found running along ~~xi~~ the summits of the ridges.

Population of area traversed

It is not possible to arrive at any correct estimate of the Population of the area I ^{/r}traversed, but an idea can be formed through the number of habitations I counted in every village I visited. It was noticed, at least I formed the impression that the houses in the villages I entered, could not possibly house all the natives I saw, if the basis of four persons to the house is taken. The following total number of houses counted ~~xxxxx~~ was arrived at as follows:-

Ornapinka villages, 141.. Barolo, 71.. Henaga, 50.. Kamperera, 200..
 Tebenifera, 200.. Warua, 100.. Baronofi, 198.. Amourinifera, 30..
 Yaronofi, 150.. Kemanaka, 36.. Gafitufa, 50.. Keyufa, 30.. Fura, 56..

making a grand total of 1322 houses. On the basis of 4 persons to the house we arrive at a population of 5,288 persons. I am sure that the area I traversed between the Ramu and Purari was only a very small portion of the area that could have been visited if more time had been available. Many villages were seen on the slopes of the mountains which were not visited, and I received information of the presence of many others down the Onantina and Wavantina valleys.

Missions.

Mission stations under native Helpers are found in Tebenifera and near Weinafera, in the Wavantina and Dumantina valleys respectively. At Mapa ^{Ref. Map. No. 5.} there are two natives who are at present erecting a station, although they have been in the valley some considerable time. I think the Mission can be considered for the absence of the Bows and arrows amongst the natives when I went through that area. These Mission Teachers speak the dialect of the natives in the valley and as they come into contact with the natives they should be of considerable value to the Administration in the work of bringing them under control. At present the Mission Teacher tells me that he has not much influence with the natives. To a certain extent this can be understood, the Mission Teacher at Mapa has been without stores

Trade to obtain food from the local natives. If this Mission Teacher had the goods to trade with he would obtain a quicker contact with the native. It seems wrong that a strange native should be sent to an area like this with nothing but what he stands in. The Mission Teacher in the Dunantina is likewise situated in respect to stores, having none.

Police.

The work of the Police and their conduct was all that could be desired throughout the Patrol. When taking into consideration the rameness of the majority of them, one cannot help but congratulate them for it. Constable Serar a constable with many years previous bush experience was outstanding in the thoroughness in which he executed or had executed my orders. Constable ~~Lucas~~ Mala-au showed quick adaptation to his work. Constables Katori and Kuhu though endeavouring to ^{do} their best nevertheless did not seem able to stand bush work. They showed signs of weariness shortly after commencing any days walk. These two constables also found bush work too much for them on a recent Patrol I took to the Markham. They are very willing but physically incapable of the work.

Carriers.

The carriers gave no trouble and completed the Patrol with -out and mishap arriving to the Gear they were carrying. Maps for each day Patrolled are attached to the report.

.....
Patrol Officer.

Government Post,
Purari,
District of Morobe.
24th June 1933.

District Officer,
Balmain.

Subject:- Patrol Report No. D

Route.

Along the middle reaches of the Southern slopes of the Pimark Ranges, going Southwards from the Bona-Bona aerodrome, and which border the Northern extremities of the Sofa-Sofa valley, thence down the Ufa-Ufa river to the village of Ilovitovain, thence Westwards to the village of Ilovitovain, returning Eastwards to the Ufa-Ufa river to the village of Ilovitovain, then leaving the Ufa-Ufa river and travelling South-East along the centre of the Sofa-Sofa valley to the Bona-Bona aerodrome.

Object of Patrol

Exploration.

Personnel of Patrol.

C.D. Bates Patrol Officer, four native Police, Cpl Katua, Constables Ilovitovain, Ilovitovain, and Ilovitovain, also eight Merikam carriers. The Patrol was also accompanied by Dr. Hornataik an Austrian Ethnologist.

Duration of Patrol.

Four days, from the 5th June to the 8th June 1933.

Report.

About 7 a.m. left the Bona-Bona aerodrome and proceeded in a North slightly West direction from the Bona-Bona aerodrome, climbing a gradually rising, grass covered spur. An hour and a quarter later we entered the village of Ilovitovain. Sigoiabu East which is situated on a grassy promontory on the ridge ascended. To the North lay the timbered ridges of the Pimark Ranges running East and West. To the South East stretching practically North-East to South-East lay the Sofa-Sofa valley. Standing out prominently rising steeply was Mt. Ilovitovain South East of Sigoiabu East. The village of Sigoiabu East was heavily stockaded. We entered the village of Sigoiabu West and the natives who conducted us into the village were very friendly. These natives

(2)

visit the Government Station at the Bruce daily with native foods. A short stay was made in this village and whilst there the natives of the village brought the Patrol supplies of Sugar-cane and Corn for which small quantities of Beads were handed in exchange. An inspection of the village, the houses in it and their gardens nearby on the slopes entering the Sofa-Sofa valley was made. The gardens were about 30 acres in extent. Leaving Sigoiabu East and going South East down a grass slope we entered the village of Namusanofi, a small village of 18 houses. Here the natives were friendly. The village seem to contain mainly old natives. The village was old and the houses were in an advanced state of disrepair. The village of Namusanofi is only an hours walk from Sigoiabu East. Leaving Namusanofi and travelling North-west up the hill-sides for about twenty minutes we entered the village of Sigoiabu West, a village containing 14 houses. The village was practically hidden from a distant view by the thick undergrowth mainly Pit-Pit cane, surrounding it. The village itself was dirty and foul smelling. The houses in it were old and falling to pieces. The natives in it were friendly to us and brought us supplies of Sugar-cane. Leaving Sigoiabu West and travelling West we entered the village of Karonagabu about twenty minutes later. This village contained 30 houses. The village was situated on a small creek called the Kama creek and the houses were built in a straight line on the sides of this creek. Surrounding the village were Casuarina trees and occasional cultivated clumps of Bamboo. The village was not stockaded. The natives were friendly and desired us to camp there. Large gardens were seen in the vicinity of the village. Crossing the Kama creek at this point about 4 ft in width, and going North up the grass slopes we entered the village of Arufai about half an hour from Karonagabu. This village had 18 houses in it and the village was not stockaded. The natives in it were also friendly. About 1/2 hour later we entered the village of Sigovin which contained 23 houses. Many natives tried to persuade us to stay overnight in their village. Large gardens were adjoining the villages of Arufai and Sigovin. Still climbing and going slightly West of North we came to the village of Tokishinagi containing 22 houses. The natives here were also friendly towards us. Climbing in a Northerly direction into the timber on the higher slopes of the Bismark Range we came upon a well defined track going West through the timber. We continued along

(3)

this track for about an hour. The track was good throughout although in places very steep. After leaving the timber we arrived on the summit of a grass spur overlooking the recently burnt villages of Siga Gafia situated in the creek bed up on the side of Havuka Creek. About 100 natives from Sigoibu village, men and women were hurriedly taking native foods from the Gafia gardens. It was later ascertained that the Sigoibu natives had attacked the Gafia natives and burnt their houses two days ago. It was observed that the Gafia natives were standing on the opposite ridge to where we were standing. The Sigoibu men gathered around the Patrol but not until they were made to place their Bows and Arrows on the ground some distance away. These natives were quite friendly towards us and offered to trade us the stolen food which I did not buy. A few minutes later we crossed the narrows Havuka Creek and climbed the opposite ridge to where the Gafia natives were standing. At first they ran away and hid in the bush. We went down and eventually but timidly approached the Patrol. They gesticulated and pointed to the raiding natives of Sigoibu. They were fully armed. It was with difficulty that they were persuaded to put their Bows and Arrows down. Shortly afterwards we commenced walking again. The Gafia natives about 30 in number led us in a northerly direction along a grass ridge then turning West led us to a large village of 40 houses. This village had a double stockade and it was noticed that the outer stockade was new. The houses were built in a straight line along this ridge. This ridge divided the upper reaches of the Ufa-Ufa river from the Sofa-Sofa valley. From a vantage point in the village well defined tracks could be observed leading from the bed of the Ufa-Ufa river into the Bismark ranges. They were travelling North. Many villages and signs of villages could be seen in the Sofa-Sofa valley and in the headwaters of the Ufa-Ufa river. A few Casuarina trees were growing near the village. The village was very dirty an abundance of animal excreta covering the ground in the village. Many pigs were observed in the village. Gardens in extent about 70 acres were seen on the Northern and Southern slopes of the ridge on which this village was situated. About 200 natives were gathered in the village. An old native conducted me into the village itself and began to clean a section of the village. He then told other natives something. Shortly afterwards these natives returned with poles and firewood, presumably they wanted

us to camp the night in the village. It was about 10 p.m. and seeing a suitable camp sight below us on the opposite bank of the Ufa-Ufa river we left the village and descended into the river bed. The Ufa-Ufa river was crossed. The river at this point was about 20 ft in width and from 3 to 4 ft in depth, it was swift flowing over a rocky bed. Camp No. I. was made on the opposite bank. Plenty of timber was near the river and the camp was quickly pitched. About 300 natives remained at the camp until dusk. These natives brought an abundance of native foods and also firewood. Beads and small shells were given in exchange for the food and firewood.

Watches were posted at dusk.

6th June 1933

Camp was broken about 7.30 a.m. in the presence of about 300 natives. Leaving Camp No. I and guided by local natives we followed the Northern Banks of the Ufa-Ufa river for about $\frac{1}{2}$ of an hour. The track we were following was good. Then crossing the Ufa-Ufa river again we ascended for a short distance its opposite bank. Travelling West for about $\frac{1}{2}$ a half an hour we again approached the river which was now flowing South. The river at this point was about 40 ft wide but shallow with a rocky bed. No greater depth than 3 ft was encountered whilst crossing. On its opposite banks were sitting many unarmed natives. On approaching these natives we were greeted very effusively by them. The native women came near us and commenced wailing. The natives brought us large supplies of Sweet-Potato and Sugar-Cane. They showed great interest in the party and were very friendly. Resting for awhile we then continued and $\frac{1}{2}$ of an hour later entered the village of Lovirovoka, a village containing 33 houses. The houses were in a straight line and situated on a timbered ridge between the Ufa-Ufa river and a small creek a tributary of the Ufa-Ufa river. The houses were in the a grove of Casuarina trees. Many Figs were observed in the village. Numerous clumps of Bamboo were growing near the village. One hour and a half later we left the village and travelling West we entered a series of Casuarina groves which had apparently by the regularity of rows had been planted by the natives themselves. In the interim we had crossed two small creeks a few feet wide. Leaving the delta of Casuarina trees an hour later we entered an area devoid of Timber

but covered in tall Pit-Pit cane. The track was now at intervals intersected with small streams and the ground was very muddy. Progress was slow. Many tracks were observed leading away from the track on which we were walking on. An hour and a half later we entered the village of Gafakugo. Many natives had met us on the way and had led us to this ~~rit~~ village. The village of Gafakugo contained 25 houses. Two to three hundred natives were gathered around us but they had discarded their Bows and Arrows. Their greetings were somewhat boisterous and so leaving the village we camped about $\frac{1}{2}$ of an hour walk away from it on the banks of a wide swift flowing stream. Camp was pitched with ~~an~~ difficulty, the natives of Gafakugo and other villages hempering us by their attentions. Eventually a rope was placed round the camp to be and then the camp was erected without difficulty. On producing Beads and small shells the natives left the camp to get native foods for the Patrol. They soon returned in large numbers with an abundance of native foods the main being Taro. This is the first place I have been in ~~xxxx~~ between the Rama and this particular camp that I have seen such large quantities of Taro. A few Pigs were offered for sale Pearl shell being demanded in exchange. One small Pig was obtained from the natives for a Tomahawk. The owner of the Pig seemed highly delighted to obtain the Tomahawk. I persuaded the owner of the Pig to kill it for me. He did by hitting it on the head with a piece of wood. Immediately it was dead the wife of the ex owner of the Pig commenced to wail and then some other native women commenced to wail. I went into my tent and sat down. Just then a series of yells startled me and I jumped up and went outside and found the native ~~rit~~ Police standing with their Rifles levelled at the thick undergrowth nearby. I enquired of the Cpl what was the matter and he replied, that the natives from I had purchased the Pig had attempted to take the Pig away and that on failing to do so had run into the Bush and grabbed their Bows and ~~xxxx~~ arrows and had started yelling. I appeared that the native women from the vil age from whom I purchased the Pig had at first attempted to take the slain Pig and when they failed natives from other vil ages had laughed at them. The man from whom I bought the Pig then tried with the help of other men to take the Pig. The bush near the camp was rather thick so I instructed the carriers to clear it, and

thus prevent the near approach of any native without being seen. Nothing untoward occurred during the night but a continuous wailing from some nearby village made sleep practically an impossibility. This camp is shown as Camp No. 2.

7th June 1933.

Rising before daylight all was quiet, and no natives within the vicinity of the camp. This was not for long, for about 6.30 a.m. at least 300 natives were in the camp. Amongst the natives were those from whom I had purchased the Pig. The wife of the ox owner was also there. She was covered from head to foot in grey dirt and she had by some means or other procured the jaw-bone of the ~~same~~ Pig I had bought. She was wailing and at the same time fondling the jaw-bone of the Pig. I went to her and gave her a handful of small shell, whereupon she threw the jaw-bone away and stopped wailing. Her husband and other natives seemed delighted at my gift to her and came and stroked her from the head to the feet. About 8 a.m. camp was broken and $\frac{1}{2}$ of an hour later we re-entered the village of Safakuro. Here a stay was made whilst Dr Bernatzik obtained photographs of the natives and the material culture of them. Many ~~other~~ interesting things were noticed whilst there. One particular old native woman whom I observed carrying a netted bag which she was fondling was wailing. I asked to see what was in the bag and on opening it the skull of a man was seen. (See snapshot at end of report.) I appear it was the skull of her deceased husband who had been recently killed. After being in this village for two hours, I noticed that the native women were beginning to leave the village, and also that the majority of men had become armed with bows and arrows. The ~~fact~~ fact of the native women leaving the village was a sign that trouble was brewing. I notified Dr Bernatzik that we were leaving the village and commenced to do so. About 300 natives were around us and practically all armed. Just prior to leaving the village I threw into their midst a handful of beads. They became more ~~interested~~ interested in the beads than our departure and we left the village with a very small escort. An hour later we arrived at the banks of the Uka-ufa river. On the Eastern banks of the river were seen ~~many~~ numerous villages. We crossed the river and passed through the villages Sitepi, Kuniavoka, Sokoco, Ginitoko, Nohisoka, and Karanuntoko. It took

an hour and a half to pass through these villages. The villages were practically adjoining each other. I made a count of the number of houses in these villages and there was a total of 160. They were situated on the steep rising banks of the Ufa-Ufa river. In every instance the villages were surrounded by Casuarina trees and clumps of Bamboo. They were clean and the houses were placed in a straight line. The gardens of each village were small, they were well drained and divided by hedges of Pit-Pit cane. The natives were very friendly and were continually bringing us supplies of Sugar-cane as we walked along. Leaving Karamuwa we entered the grass flats of the Sofa-Sofa valley. We were practically in the centre of it. Travelling South of East we travelled through the tall grass over a broad, good track for about $\frac{3}{4}$ of an hour we arrived at the deserted village of Ufeto, situated on the banks of the Ufeto creek. Crossing this creek gorge like in appearance we ascended its opposite banks and arrived on a grass ridge. Here about 400 natives were gathered in war dress and fully armed. This party includes many native women who were carrying extra supplies of arrows, and Bowstrings. Two men highly decorated with plumes of Parrots and Casuarinas were leading the party beating native drums. They on observing us joined the Patrol. A young native attached to the Patrol who could speak a little Pidgin English informed us that these natives were expecting an attack from the natives of Mahomite West. We stayed with these natives for an hour during which Dr Bernatuk took many photographs of the natives in their War Plumes. Ten minutes later we entered the village of Kabibo situated on the Havuka creek. There were 55 houses in this village. It was noticed that at the ~~entrance~~ entrance to each house was a fireplace (see snap and sketch at end of report.) The natives who we met in the village were friendly in their attitude towards the ~~patrol~~ Patrol. Leaving Kabibo and ~~westwardly~~ westwardly conducted by three men from the village we crossed the Havuka creek and continuing Easterly over undulating to Flat grass covered country for about $\frac{1}{2}$ an hour we came to the Kaka creek. The creek was about 14 ft wide but very shallow, the water in it just reaching to above our ankles. Thirty minutes later we arrived at the abandoned camp sight of a miner, being conducted to it by the ~~guides~~ guides of Kabibo who were paid for doing so with a few beads. Very shortly after pitching camp natives from Karamuwa came to our camp with small supplies of native foods.

Dusk fell and with it came a Thunderstorm which lasted for two hours.
~~For~~
 This camp was called camp No. 3.

June 8th 1933

Rose before daylight and broke camp about 7.30 a.m. and travelling South East over broken grass covered country for 2 hours arrived at the large village of Mahomito West. This village is divided into small hamlets some are stockaded. There were 80 houses in these ~~xxx~~ hamlets. The natives were friendly. Many natives from this village visit daily with native foods the Bena-Bena station. The hamlets were indescribably dirty and entrance to them was generally through pools of mud and slime. The houses were poorly ~~xxx~~ built owing to the lack of timber. Gardens in extent, about 30 acres were seen surrounding these hamlets. After staying in this village for about an hour we left and crossing a low grass divide two hours later arrived back at the Bena-Bena airdrome.

Physical Features.

As far as the village overlooking camp No. 1 the country traversed was a series of spurs sloping rapidly from the summits of the ranges known as the Bismarcks, into the Sofa-Sofa valley. The country was very broken, the upper slopes of the ranges to the summit were timbered and the lower slopes were simply grass covered. The country in places was highly mineralised being a conglomerate of quartz, ironstone, and limstone. Many creeks intersected the slopes. From camp No. 1, to camp No. 2 the country was broken and mainly grass covered very little timber being observed. The Ufa-Ufa river was the only river of note being seen. After leaving Loviroveka the country is inclined to be swampy and is mostly flat covered in Pit-Pit cane. To the North the Bismark Ranges rise steeply to the South about 8 miles away a high range devoid of timber is seen. Stretching East and West lies the Sofa-Sofa valley with the Gafuka river meandering slightly through it. Bordering the Western extremities of the Gafuka valley or Sofa-Sofa valley a high timbered range stands out prominently against the ~~xxxx~~ skyline. Across the Sofa-Sofa valley from Karamatoka to Mahomito West the country is entirely grass covered. It is undulating to flat. Separating Mahomito West from the Bena-Bena Drome is a low grass covered divide. The higher slopes of this divide is very broken and intersected by a small creek.

Timber

On the whole the Sofa-Sofa valley is devoid of timber. The scarcity of timber presents a big problem to the native and he is endeavouring in a very small way to cope with the shortage of timber. The majority of what appear to be permanent villages in the area patrolled have small groves of Casuarina trees under cultivation for use in building houses and stockades. It was observed that where there was timber in abundance (eg. The higher slopes of the Bismark) the villages were invariably stockaded and the houses were better built. There is no doubt that the natives believe and realize the value of reforestation, only they are hampered in the lack of suitable quick growing timber to replace that they destroy for building purposes. Unfortunately some in constant fear of attack from neighbouring enemies huge supplies of timber are used for fortification purposes. If tribes are successful in absolutely driving their enemies from their villages the vanquished native's village and stockades are invariably burnt. As this is occurring fairly frequently at present the drain upon the growing timber for fresh villages and fortifications is enormous. Another big factor in the shortage of timber is the huge area which is placed under cultivation for food supplies. As stated the higher slopes of the Ranges traversed are timbered, but with the population gradually moving or migrating higher up the slopes in a few years the higher slopes will be devoid of timber, as they clear the slopes for gardens and building purposes.

Water

The Sofa-Sofa valley is drained first by the Gafuka which has its source in the north-north-western extremities of the valley and rises in the timbered slopes of the Bismark Ranges. The Gafuka river flows practically due south to join the Doua-Doua river at the village SEKatan of Katan, then flowing further south to become what is shown on the map as the Upper Kurari waters. The Gafuka on its eastern side is swelled considerably by many creeks and small rivers which have their sources in the southern slopes of the Bismark Ranges which are the eastern extremities of the Sofa-Sofa valley. The largest of these tributaries of the Gafuka is undoubtedly the Vin-Ufa river. The western side of the Gafuka has also many small creeks shedding their waters

into the Gafuku but are all short and narrow but swift flowing.

Gardens

The gardens of these natives met with during the Patrol are large and quite a variety of foods are grown. The main crops are Sweet-Potato (Kau-Kau), Sugar-Cane, and Sweet Corn. Subsidiary crops of Beans, Peas, and Cucumbers are also cultivated extensively. At the village of Gafuku the only large bare gardens seen on the Patrol were found. Here bare seemed to be grown more extensively than the Sweet-Potato. The quality of the foods cultivated is all that could be desired and the varieties of Sweet-Potato were found growing. Three varieties of Beans were noticed under cultivation. The cucumbers are small and circular and of good quality. The Corn in some gardens was found to be equal in size and quality as that grown in Queensland with which I have knowledge of.

Small groves of short bushes are found under cultivation the stems of which are used for fashioning native dresses. Very little Tobacco was seen growing.

Method of Cultivation is the same throughout this area. The selected area for cultivation is cleared of undergrowth and then the grass left is uprooted and allowed to dry. When it is dry it is burnt and the ashes of the burnt grass are mixed with the soil which is tilled with a long sharpened stick no standard implement is used for this purpose, just a sharpened stick. The soil is tilled to a depth of a foot to two feet. In the formation of Row gardens the whole village becomes engaged in the work meaning the Men as well as the women and children. If the sight for the garden to be is on the steep slopes of some hill three drains are used viz:- One top horizontal drain joined by two vertical drains. If the ground to be cultivated is on the flats and of a swampy nature many drains are made between each row wherein crops are grown. (Seen photograph at end of report.) For the purpose of making the drains straight and uniform a long plaited cord of fibre is used by the males. This rope or cord is invariably carried by the men wound round their waists. The length of this rope varies in length. Lengths of this have been found to be over 33 ft long.

Sweet-potato is grown from cuttings. Beans from the seeds. The Bean groves for that is how they appear to me are exceedingly neat in appearance. The seeds are planted about 12 in apart and as the plant

begins to grow above the ground it is supported by a long cane stick and tied at intervals to the stick. The crops under cultivation are kept free from weeds of every description and the whole area under cultivation is a pleasing sight of neatness and cleanliness. Sugar-cane is grown in clumps and very close together in some gardens. The cane is also supported during growth by thick poles to which it is lashed. The sugar cane attains a height from 8 to 14 ft and in some instances the diameter of the stems are 3 ins. Summary

Gardens are invariably fenced with small Pit-Pit cane fences the sticks of Pit-Pit being very firmly lashed together with strips of bark. They are invariably about two to three feet in height. The crops do not seem to be harmed by diseases or insects although the cursory examination I made is not sufficient proof of this.

Before leaving the subject of gardens mention must be made of the Taro gardens of Gafakugo. It is strange that in all this area patrolled these were the only Taro gardens to be found. The Taro was not of a very good quality being small in appearance and not particularly pleasing to the palate, causing a burning sensation on the tongue when eaten.

Soil.

From the variety and quality of crops grown the soil everywhere is undoubtedly very fertile. Experiments are being made at the Bena-Bena station with various southern vegetables. Turnips, Cabbage, Beans, Beetroot, Cucumbers, Tomatoes, Potatoes, Onions, Carrots, and Cauliflower and although only planted a few weeks ago are developing into very healthy plants. Water-melons are also growing well. Three Citrus cuttings planted are also growing well. The above shows the suitability for any type of crop in this soil.

Natives.

The natives are small in stature but of sturdy appearance with highly developed calf muscles. Their skins are inclined to be light brown in colour but are darkened with Pig grease with which is mixed some dark substance obtained from the base of some tree. Examples of types of natives seen during the Patrol are shown in the photographs at the end of the report. Most of the work, cooking of foods, collection of game, and attention to gardens is done by the women, aided by the children.

Polygamy is practised throughout the area and the majority of

married men have two to three wives. In some cases men have as many as four to six wives. The natives seem to be a prolific race of people this is evidenced in the great number of children of varying ages seen.

Personal Adornments

The natives take great pride in personal adornment and commencing from the head in the case of the males, the head is generally surmounted with the common coronet of Casuarina feathers or a small narrow coloured coronet of fibre. This coronet is known as Pa-paa-ai and seems to be the favourite. Highly coloured coronets of Parrot feathers are used for ceremonial dances and when fighting. The hair is in plaited ringlets and in some instances these ringlets areoked out with artificial hair reaching to below their shoulders. The septum of the nose is pierced this applies to male and female. The commonest basal decoration being their white elongated piece of quartz about 4 to 6 ins in length and 1/2 ins in thickness. (see Sketch at rear of report.) Other basal decorations seen were the tusks of the Bear and also long beaks of birds. Large white shells are worn suspended from the neck by plaited string ornamenting the breast. The waist in addition to the short dress with the sponges of strips of bark, is circled in many instances with white and brown seeds (Job's Tears). Black ~~gawa~~ seeds are also worn round the waist. Arm bands of plaited and woven cane are also worn. Some men have woven bands of cane as ankle decorations. The women have necklets of beads (Job's Tears.) Many bands of similar beads are worn round their waists. The women's dress is one of strips of beaten bast of the tree cultivated for dress-making. This dress circles the waist and reaches to the knees in the case of the married women. The unmarried women have not the full dress the thick strips of bast being found at the rear and front of their bodies.

Natives when engaged in tribal fighting have their bodies painted. This painting takes the form of ragged streaks of red paint down the centre of their bodies. Their faces and nostrils are similarly painted.

Staining, Tatu, and ~~mark~~ Electrization of their skins does not seem to be indulged in.

Villages

The villages on the shore seem to be located in strategical positions in respect to their enemies. Invariably placed on some

prominent hill in the country. (An example of such is seen in the photograph of Sigoiaba East which is attached to the report.)

Where timber is available the village is also heavily stockaded with thick staves of wood, firmly lashed together. Very small apertures about two feet by two feet provide the entrances through the stockade to the village.

Houses

The majority of houses are conical in shape, being in the case of the married quarters about 6 ft in height with the diameter of the base being about 9 ft. In the case of the young men's house the size varies being generally about 15 ft in height. The grass conical shaped roof sloped to a point about 2 ft from the ground, resting on the short thick staves of wood which comprise the frame work of the wall of the house. These staves are 2 ft in height and about 3 to 4 ins in thickness and equally as wide. These were firmly embedded in the ground and then lashed together with strips of bark. The outside part of the staves were covered with layers of grass and lashed to the staves. In the center of the grass covering a broad bamboo band circles the wall and makes the grass more firm against the wall. I went into one of these houses and the inside framework of the house was found to be a series of bamboo and ordinary wood poles reaching from the strong forked centre pole to the iron tops of the staves of the wall whereon they rested. The umbrella like framework of bamboo poles and wood poles were lashed together with strips of bamboo and fibre lashing. Where the framework of the roof joined the wall of staves was found a broad band of grass covering this join which circled the whole wall this was to ensure protection from cold winds. The centre pole which was about 8 ins thick had attached to it a platform right round it. This platform was about 2 ft square with the centre pole cutting its center and was about 4 ft from the ground. On this was reposing native beds. At the base of the centre pole was a hunk hole in the ground which was the fireplace. The floor of the hut was the ground, but it had been hollowed until a saucer like hollow had been formed, sloping from the walls to the centre pole. The floor was thickly covered with grass. On the floor were many leaf mats (Karuha mats) on which the natives slept. The men sleep with their feet nearest the fireplace. On the wall of the hut were seen hanging bows and arrows. The one room comprised the hut.

I examined the inside of a hut which was the married quarters of a native. This hut was similar in construction to the large young man's house, that is the framework of the roof and walls and material used to complete them. This hut was divided into two compartments. The smaller room into which the door of the hut leads you, was a storeroom for native foods. The second room or bedroom of the natives, entrance into which is obtained through a small aperture in a bark made wall (this wall divides the two rooms) is divided in two by a long fireplace (ground hollowed out.) This fireplace was below the real level of the ground. On either side of the fire-place were broad platforms ~~about~~ about 3 ft in width. These platforms were about 6 ins above the ground and supported on short sticks. The platform was a series of long pieces of wood and on the wood were strips of bamboo. These platforms were the bed of the natives. Four ft above the beds were two platforms or shelves on which were stacked more native foods and bows and arrows of the occupants. Sketches of the houses and ground plan of the married quarter are shown at the end of the report.

Methods of Cooking

The commonest form of cooking foods is by roasting the food to be eaten in the glowing embers of a fire. No clay utensils were found wherein vegetables are boiled, but in numerous villages natives offered the native members of the Patrol Sweet-Potato which had obviously been boiled in water. In the majority of villages at the entrances to their huts were found curious fireplaces for cooking food they were known as Kahery. These fireplaces (see sketch and Photograph at the end of the report) are really the hollowed out trunks of trees and these are about 1 ft in diameter. They stood about 1 ft 6 ins above the ground and there was about two ft embedded in the ground. These are used solely for cooking vegetables. In the bottom of the hollowed portion of the trunk is a little soil. On top of this soil are placed heated stones. The vegetable to be cooked is placed in leaves on top of the heated stones and so cooked. ~~Storage~~ Food receptacles were scarce but a few wooden bowls circular and oblong in shape were seen, these were called Raya-i.

Some villages had in the centre of it a long pole about 18 ft high, with a narrow crosspiece near its apex in the form of a cross, this was known as Dugabu. Near the top was some grass bound to it with bark

leaving (See sketch at end of report.) This ornamentation may be of Totemic significance. Another ornamentation, a crude Bamboo object known as Kafino was found to be standing in a prominent place in the village itself, invariably on a shelf of timber used as a food repository during Ceremonial Dances. This Kafino is a head-dress used in certain Ceremonial Dances and is worn at the rear of the head fixed to the shoulders (See Sketch).

Initiation Ceremonies

MR No information as to the form of the ceremony was obtainable but it was found that besides the "swallowing of the Bamboo", the widely used Sacred Bamboo Flutes and Bull - roarsers are used during the ceremonies.

Health and Hygiene

Of the villages visited few were clean being very dirty and the village itself being invariably littered with animal excreta and in some instances human excreta. The villages on the hillsides being the cleanest, those in the valley due to the swampy nature of the ground being very dirty. The natives were free from body sores in villages nearer the dome, but in the vicinity of the village of Gafakuge natives were seen to be suffering from body sores. One child in particular was covered on the back with suppurating sores. A portion of the skin having peeled away leaving the red flesh exposed. Numerous natives here were suffering from partial blindness, this may be caused by the innumerable flies that exist in this area. Occasional natives were lepers. On the whole the natives are free from disease.

General observations

Whilst in the village of Gafakuge native women were seen fashioning netted bags. A certain cultivated bush is cut down. The stem of which being about 2 ins in thickness. The bark is stripped from off the stem, until nothing remains but the white bast. This is ripped into very fine strands and allowed to dry. Two thin strands are placed V shaped on the thigh and rolled with a to and fro motion and string is formed. Whatever colour the string is desired to be that colour in the form of powder obtained from the ashes of roots or certain crushed soft rocks is placed on the thigh first and the strands of fibre worked as described over it. Further strands are added to that already worked, and when a sufficient supply of string is made which is wound

When a ball, the woman takes the string and places one end in a thin bamboo needle and commences to form the baseline of the netted bag. This is done by placing a series of loops over a small narrow beam of bamboo, finishing the last loop the woman commences to work the string back through the loops making a nut knot at every loop. As rows of loops are similarly fashioned further beams or loose rods are placed through the mesh made, over and under alternate threads. Before the mesh is the required size many such loose rods are to be found in the mesh.

Natives were seen sharpening axe-heads and it was noticed that the natives use a flat grey stone in the capacity of an oil stone. The axe-head is taken in the hand and rubbed over the surface of the grey stone in one direction only. Water at intervals is placed on the grey stone. The method of marking the Sacred Flutes was seen. A fire is made and a tapering piece of bamboo is placed in the fire at the its pointed end, and heated. When it is glowing it is taken from the fire and the glowing end worked over the surface of the Flute of Bamboo. Whilst the craftsman is working the desired design on the Flute he blows on to the glowing end of the Bamboo which has been heated.

At the village of Mahonite West natives were observed fashioning dresses for themselves. The men appear to make their own dresses. First the mans waist measurement is taken with a long piece of fibre. A small stem of from a certain tree is taken and the bark scraped off it with the aid of a bamboo knife. The white bast is then chewed by the native. After chewing it he takes a small stick in his hand and commences to beat it lightly. Having beaten it he again chews it. It was then placed on a log and beaten with a heavier piece of wood until practically flat in appearance. A stone implement called Aronopai which is about an inch in thickness and about 7 ins long, oval in shape, and with the surface of it serrated at one end, the serrations being about an sixteenth of an inch in depth, is then taken and the beaten bast is beaten with the Aronopai, care being taken that the serrated portion of the Aronopai hits the surface of the bast. It is beaten until flat. The flattened bast is then folded concertina fashion, and in the junctio of each fold the native places a quantity of spittle. After folded the part is pressed with the palm of the hand. It was unrolled and again was beaten with the Aronopai, folded and pressed again. It was then unfolded and turned inside out. It was folded again and in the fold a quantity

of powder is placed. This is pressed and then allowed to dry. If broader pieces of cloth are required thicker stems are taken. Another such piece of cloth is made. The measured waist is marked off along this cloth. Then numerous narrow strips of similar cloth about four inches long and $\frac{1}{2}$ ins in width is sewn between the above two pieces of cloth what is known as liap. A broad band of beaten bast is placed from the rear of this dress under the crutch to the front of the dress.

Population of Area traversed during the Patrol

An idea of the population can be formed through the number of habitations that I counted during the Patrol, taking as a basis of 4 persons to each house.

Sigoiabu East..32, Namusanofi..12, Sigoiabu West..14, Arufai..12,
Sigowin..25, Vokinhinagi..22, Iovirovaka..33, Gafakago..26, ~~Sitahi~~
Sitahi, Kmiaveka, Sikose, Ginitoka, Nokioka, Karumutoka..160,
Ufote..14, Kalibo..36, Mahomite West..50, and one village of 44 houses
which I was unable to obtain the name of. This makes a total of 57
houses with the basis of 4 persons to each house we have a total of
2,000 persons. These habitations may include Pig huts but when one
takes into consideration that each village has a large Young menshouse
wherein from 25 to 30 men sleep these will balance the Pig huts which
may be in the villages. It was observed that the majority of huts were
used as living quarters.

Police

The Police carried out their duties efficiently. Spl Katua at all times on the approach of large numbers of natives would persist in muttering that the party was going to be attacked. There was absolutely no justification for this and he showed undoubted signs of nervousness throughout the Patrol. At one stage he was affecting the other Police with his constant repeating of above.

Carriers

The eight Maikien carriers were excellent and did all that was required of them.

Dr Bernatsik, Austrian Ethnologist

Dr Bernatsik who accompanied the Patrol was afforded every assistance without jeopardising the safety of the party, in enabling him to procure photographs of the Material culture of the natives met

During the Patrol, Dr Bernatik was able to take over 200 photographs and during the Patrol. He informs me that he is returning to this country in 18 months time with the object of studying the Material and Sociological cultures of this native.

Tracks.

Very good tracks were used by the party throughout the Patrol. Good ~~well~~ well defined tracks were seen leading from Safakage into the Bismarks. I have obtained information that natives from the Safuka have traded in the past with natives in the Hamu valley on the Northern slopes of the Bismarks.

Trade.

The following trade was found to be useful when trading with the natives in the area traversed. Small shell commonly known as "Panto" Steel goods of every description particularly Tomahawks and Knives, Coloured Beads, and large white shells known as Kusa-Kun. Small mirrors are also in great demand.

.....
Patrol Officer

VOCABULARY

<u>English</u>		<u>Bona-Bona and Sofa-Sofa</u>	
Head	.....	Ia-ta-ai	
Hair	.....	Ona	
Eye	.....	Aravati	
Nose	.....	Hogo-va-ga	These natives of the Bona-Bona
Teeth	.....	Ha-va-gatni	and Sofa-Sofa valleys have
Ear	.....	Ha-ge-ai-aa	a knowledge of the dialect
Eye-lash	.....	Ha-vo-got-ai	spoken in the Bona area.
Cheek	.....	Iara-ae-to	
Neck	.....	Hu-ed-anti	
Chin	.....	Haba-gai-ga	
Arm	.....	Ha-ahi	
Thumb	.....	Ha-pati	
Little-finger	.....	Ha-ruti	
Other fingers	.....	Ha-anti	
Finger-nail	.....	Iasa-kona	
Leg	.....	Ia-gi-Iasa	
Toe-nail	.....	Iagi-kona	
Knee	.....	H-re-bupa	
Thigh	.....	Hu-hi	
Leaf	.....	Ho-tawa	
Bird	.....	Hu-ipa	
Sun	.....	Ho-ge	
Fire	.....	Ho-ge-bu	
Sugar-cane	.....	Iafi	
Fly (insect)	.....	Oahi	
Pig	.....	Se-ga	
Kunai (grass)	.....	Ha-re-ua-mesa	
Bamboo	.....	Hu-fu	
Flute	.....	Hahi	
String	.....	Haga-i	
Dogs Teeth	.....	Hara-baga	

Torn Page(s)

BUR 4

TERRITORY OF NEW GUINEA.

DISTRICT OF MOROBE,
Headquarters,
Salamana, 15th. August 1933.

The Director of District Services and Native Affairs,
RABAU.

Patrol Report 8.1/33-34. AIAMONTINA and adjacent villages.

The above-mentioned report of a patrol by Mr. P.O. Kyle is attached.

The report shows the existence of a very satisfactory native position in the vicinity of the Rama Base Camp, and although this can largely be attributed to the drastic measures taken by the late Mr. I. Mack at AIAMONTINA where he was wounded, it was not thought that the re-settling of the natives would be effected so quickly - The success attending Mr. Kyle's efforts in dealing up with consolidation work, even to the selection of Imura and the taking of a census, exceeds all expectations, and the cessation of inter-tribal feuds assured, there should be little difficulty in establishing complete control throughout the area lying to the north of the camp - a position which can only be attained by frequent patrolling.

A map of the area patrolled has been requested, and will be forwarded on receipt from Mr. Kyle.

DISTRICT OFFICER.

Mr. Kyle,
RABAU.

Copy for your information. As indicated in final para above, a map of the area should be prepared and sent to this

DISTRICT OFFICER.

15/8/33.

(2)

interest taken by the Government in the insult offered to the natives of Yauntenu recently, when an indentured labourer assaulted one of their women when working in her garden (Ref. BUR/P.R. 22 of 8/4/34, and patrol report by a/A.D.O. Nurton commenced on April 20th 1934 and ending April 28th 1934).

The luluai, U-WAI-ORU, and the natives denied any knowledge of the theft, and U-WAI-ORU assured me that BABU-AI-U was at the main Kainantu village some distance away. BABU-AI-U's house was pointed out to me and in it I found 13 two foot lengths of No. 8 wire - similar to that stolen ~~by~~ from Mr. Peadon's fences - while in the house next door four lengths were found. I thereupon informed the natives that I had seen BABU-AI-U in the village ten minutes previously and warned them that I would view the matter seriously if he was not brought to me. The police had brought up a number of men whom they had found hiding in the cane-grass, but, as BABU-AI-U was not among them, they were released.

Later U-WAI-ORU and the natives admitted knowledge of the theft by BABU-AI-U, and several of the older and responsible men of the village suggested that I accept a gift of two pigs in repayment for BABU-AI-U's action, particularly as a considerable quantity of the wire had not been recovered. I expressed appreciation to these men for their commendable suggestion and told them that I would be pleased to accept the pigs, at the same time expressing a desire that the pigs be BABU-AI-U'S, as it was neither right nor my wish that honourable men of the village should pay for one man's indiscretion. The pigs were quickly forthcoming and I was informed that one of them belonged to BABU-AI-U.

Natives from the village enthusiastically volunteered to carry the two pigs to the station, and, by the philosophical manner in which the village people accepted the position, I left the village strongly of the opinion that the natives felt that justice had been done. The women, in particular, were most outspoken in their condemnations of BABU-AI-U'S action.

One of the pigs, together with the wire recovered, was sent to Mr. A. J. Peadon, and the other one was given to the police at the station.

NATIVE

POSITION :-

Towards the middle of March this year Mr. Assistant District Officer Nurton carried out a very comprehensive patrol of this area (Patrol Report E.35 of 33-34) and he was able to report a most satisfactory native position. I am now pleased to report a continuance of that encouraging response from the natives that Mr. Nurton noticed during his patrol.

At Aiamontina the patrol was accorded a most enthusiastic welcome, the more so, I am sure, because of the fact that I went round personally and spoke a few words to the natives as they sat about in groups cooking the evening meal. Although it was 6 p.m. when the patrol reached the village there was no hitch in making camp, the natives entering whole-heartedly into the work and assisting the police to put up the tents, and bringing in food.

A start was made at 7-10 a.m. the following day, when large numbers of Aiamontina natives accompanied the patrol party to the villages at the head of the Doi-ot-na. By the time the patrol had reached Aman-an-tenu it was noticed that the number of natives accompanying the patrol had considerably increased, others having joined the party after leaving Aiamontina.

On the forward journey I was disappointed to find only a few natives on my arrival at Puranu, but every assurance was given me that my visit was unexpected, and that on my return the natives would be assembled to welcome the patrol party.

Continuing on to Tuto, which was reached at 10-20 a.m., I found here a most friendly type of native. These people - men, women and children - displayed not the slightest timidity as the patrol reached entered the village, and those who were absent in the gardens when the patrol arrived, hurriedly left their work and ran into the village to join with their tribesmen in welcoming us, immediately they became aware of our arrival. Such display of confidence in the Government is most encouraging and leaves one with the impression that even at such an early date these natives are beginning to realise, and can appreciate, the security and benefits to be derived therefrom of joining in with the Government and assisting in its work of promoting an interest in the humane principles of civilisation.

Crossing the swampy headwaters of one of the tributaries of the Doi-ot-nu Aman-an-tenu, on the hill slopes on the other side of the valley, was soon reached. These people were inclined to be shy at first, but every encouragement was given them to forget whatever fears they had and they quickly realised my sincerity as one who had their welfare at heart. After a short stay at Aman-an-tenu the patrol proceeded on to Funanu on the return journey.

True to their assurances large numbers of men, women and children were assembled on our arrival at Funanu. The Iulmai, ANERAI, was most profuse in his apologies for not being present when I passed through on the forward journey. I found them all very happy and displayed not the slightest discomfort in my presence.

On the return of the patrol to Siamontira all the inhabitants had assembled at the camp and expressed disappointment that our party was not to spend another night with them.

The Kainantus are a particularly scattered people and it is always difficult to estimate to what extent the tribe as a whole is responding to Government influence. All of the hamlets of the Kai-noa section of the Kainantu tribe, consisting of Orgepa, Ara-ra-na, Yu-wi-kon-pimpa, Kusarepa and T'barapa—all of which are situated in the thick cane-grass skirting the banks of Doi-ot-nu Creek, were visited and here, also, a satisfactory native position was evident. It is only a few months ago that these people would hurriedly vacate their villages at the sight of a patrol party, even though it may have been some considerable distance away, but of recent weeks they appear to treat the sight of a patrol party as common place and display only passing interest.

CONCLUSION:- The native position in the area under review is most satisfactory and particularly encouraging. The inhabitants are displaying complete confidence in the Government, except in one or two isolated instances where a slight shyness yet remains. It is felt, however, that this last patrol will assist a great deal to remove any fears that the few doubtful natives may have as to the sincerity of the Government, as well as strengthen the already strong bonds existing between the Government and its large number of native inhabitants in the area.

G. G. G. G.

Sadet.

Torn Page(s)

THE ISLAND OF NEW GUINEA

Patrol Report B 1943

Aug 7-15 = 34
Upper Ramu

Report of a patrol by Patrol Officer A.F. Kyle to the North East and North of Upper Ramu Police Post, for the purpose of bringing natives under administrative control.

Personnel P.O. A.F. Kyle and 2 native constables.

Duration of patrol 10 days. Left station Aug. 15th, returned Aug. 25th, 1943.

Mon. Aug. 15th. Left station 1.30 p.m. for Anoma. Selected Lulusai and lined and censured them with little difficulty. 120 people.

Tue. Aug. 16th. To KANIBUWA, an offshoot of ANOMA. A tomahawk was missed during the night, and a native of KANIBUWA alleged to have taken it. On our arrival all natives ran away armed, and bows were drawn on us. The day was spent in rounding them up; the tomahawk was returned by the Lulusai. 444-444-41748. 17th Fri. The natives of KANIBUWA sent in to station. They threatened our party still missing, and asked to come in. Patrol then left for WUNANG and WOS-S, about 2 hours away. Natives at first very nervous and unfriendly. Although peace ceremonies were done and the rest of the day spent in gaining their confidence.

Wed. Aug. 18th. Selected Lulusai and after a trouble got WUNANG and WOS-S to line, and sent them. Left 12 p.m. for WAIKOSU, about 3 1/2 hours. Very steep mountain to climb, and thence broad bush up and down steep ravines. No road, and the two peoples are hostile, and there is no inter-communication. The two Lulusai selected during the morning accompanied me with heavy misgivings to try and make peace. Found natives armed, and first refused to come near us. WAIKOSU consists of 3 hamlets. In late afternoon got in touch with natives.

Thu. Aug. 19th. Completed peace ceremonies, both ourselves and other groups, selected 2 Lulusai later lined and censured the people. 415 all. Rest of day spent in minding with natives, and gaining confidence. Received 2 reports that KANIBUWA and WAIKOSU would attack us if we visited them.

Fri. Aug. 20th. To WROHAPA, accompanied by 2 Lulusai. The groups are very hostile. Peace ceremonies were completed with little trouble, and natives lined and censured. 218 people. On WROHAPA, 20 minutes away, who were also reported to be hostile. All women and children had been driven away, and only a few were seen hiding in the rocks to be seen. We got 2 or 3 men in, and they were very strongly to them. Insisted that further hostilities cease. Eventually got all in, completed peace ceremonies, and selected a Lulusai. The people were lined and censured. Later got on friendly terms, and they held a "going along" ceremony.

Sat. Aug. 21st. To KANIBUWA, about 30 minutes. Another reportedly hostile place. All again lined and took over 4 hours to get them in, and established friendly relations. Ceremonies were completed, 2 Lulusai selected, and they were lined and censured. 247 people. On to WAIKOSU, accompanied by 2 Lulusai.

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Luluai and the whole population, now very friendly. For the first time received quite a good reception, lined and censused the village for 335 people, and selected a Luluai. The census was not finished until after dark.

Tue. Aug. 22nd. To AKA-ANENYU, a small hamlet 1/2 hour away. Lined and censused 1 man. On my return found a knife missing. On being asked, all WAKHEWINTENU natives showed hostility, and ran and armed themselves. Two arrows were later shot at a constable. Spent the day rounding them up. After repeated warnings to disarm, I shot through the leg an armed native who was creeping up behind me through the long grass. A number of natives were apprehended without further casualties.

Thurs. Aug. 23rd. Sent 10 of the men apprehended in to the station. Some were still away armed and hiding. Warned natives very strongly of the consequences of disobedience, and ordered them to report to me at the station on my return, bringing with them all the missing men. Left for ANUWASTENU, 1 1/2 hours away. These people had been seen by me on a former patrol, and were censused with no difficulty. 162. I also censused ABINACINU, a nearby hamlet, for 101 people.

Fri. Aug. 24th. To ASUPUYA, 1 1/2 hours, and on to ANONAKTU, 1/2 hour. ANONAKTU fairly nervous; a Luluai was selected, and all lined and censused. 232 people. All accompanied me back to ASUPUYA, who were very good and were liked and censused without the slightest trouble. The Luluai of ANUWUYA had come to the station and received his cap from His Honour the Administrator. He was of great help, and his village reflected his confidence in the Administration. ANUWUYA has 139 people.

Sat. Aug. 25th. To TURA, BIRIANO, and on to USANTU, 3 1/2 hours. The first two very good, but USANTU still a little nervous, and hard to get in. They eventually became very friendly, and were lined and censused for 242 people.

Sun. Aug. 26th. To NONAWIACINU and YOWANILAKINU of ARATA about 2 hours over the divide on to the main (or lower) Ramu. About 6400 feet. Heavy rain nearly all day, and very cold. They were extremely frightened, but at length completed peace ceremonies and selected Luluais. In the late afternoon they lined and were censused. 178 people.

Mon. Aug. 27th. To NTOMPA and KORTAMPA, portion of PUMASI 2 1/2 hours away. The 3 latest Luluais accompanied us, as they are enemies of PUMASI. There is practically no track, and a very steep drop down over the MANTIA River, and up to MANTIA flows into the lower Ramu near PUMANTI. These natives also had no previous experience of whites, and were very nervous. At length peace ceremonies were completed, Luluais selected, the 3 hamlets of NTOMPA, KORTAMPA, and BOARISPA lined for 242 people. During the evening the natives became very friendly.

Tues. Aug. 28th. To ASU-IPA, another portion of the PUMASI group, back over a very steep mountain into the Upper Ramu headwaters. 2 hours hard going. In spite of all efforts could not get into friendly touch with the natives until nearly 3. After peace ceremonies, were lined and censused the 181 people. A Luluai was selected, and later their confidence increased rapidly.

Wed. Aug. 29th. Back to station, nearly 3 hours hard walking. No track, and a creek bed followed for some distance, and were compelled to "break bush" till out of the timber country. Then broke across kumul ridges till near the station, when a track was found.

34 villages were censused for a total of 3,166 names. Village books were given. Needless to say, I am quite sure that this number of people did not line, and that this total by no means represents the total population of the area patrolled.

The natives are responding very well to patrolling, and influence is being rapidly acquired. When it is taken in to consideration that most of these villages had not been visited by an official of the Administration, and that some had not seen a white man, the fact that after the little initial fear and hesitation they

Torn Page(s)

are willing to line, have their names recorded, and cease tribal fighting at our request, shows, I think, a quite satisfactory position.

It may be thought that in regard to lining for guns they are being brought ahead too rapidly. On the other hand, by insisting on and carrying out this method, a large proportion of the population are seen who would certainly hide if left to their own devices, and no good reason, to them, furnished to require their appearance. Also, men, women, and children are brought in to close contact with the officer and native police, and learn almost immediately that they have nothing to fear. The village book and Luluai's oop become as well part of the symbolism which plays so large a part in native life.

With regard to the appointing of Luluais, one instance will suffice: when the trouble arose at UNINUPININU, the Luluai, although only selected the night before, was the only man who did not run away and arm himself, and spent the day searching for and persuading his natives to return. He worked very hard, and was quite prepared to use force against his own people. Other Luluais were equally helpful, and I seldom had less than ten accompanying me, making peace, persuading natives to line, and explaining to new villages the sins of the Administration as already explained to them.

Peace was made between numerous hostile groups, and appears to have been fairly effective, as a number of distant villages are now coming in to the station for the first time; unarmed and bringing food, and frequently meet their erstwhile enemies similarly engaged. No friction has taken place, and as far as can be ascertained no weapons are now being carried through the area patrolled.

It is satisfactory to be able to record that the day after my return, the whole of the natives of ANONA and UNINUPININU, headed by their Luluais, assembled at the station.

They brought with them all the missing men who had been ordered to appear, and large quantities of food and pigs as peace offerings. They declared that they now accepted control completely, and that there would be no further foolish actions. They also told me that if I wished I should punish severely the natives who caused the trouble, and who had now been brought in.

It is a sign that control is being established, when lately hostile natives will come in when ordered, even when expecting to be punished, instead of taking to the bush with their bows and arrows.

After a little more intensive patrolling has been done, attempts will be made to have payable tracks set throughout the area.


Patrol Officer

TERRITORY OF NEW GUINEA

BUR 5

Upper Ramu Post
Sept. 14th 1953

Memo. for:
The District Officer
SALAMAVA

Subject.

Patrol Report. P.O. C.D. Bates.

I forward herewith Patrol Report from Mr. Patrol Officer C.D. Bates.

It is gratifying that Mr. Bates met with no hostility, and was in nearly every case able to get in touch with the natives.

Following the selection of Luluais, and the taking of a Venus, at least partial control should rapidly be gained and consolidated, and I do not anticipate further trouble from these natives. Intensive patrolling will, however, be very necessary for some time.

The main road from the Maridam through KAMBAIDAM to the RAMU should now be quite safe for unarmoured natives to travel.

Mr. Bates has worked hard, and achieved very satisfactory results.


A./ Asst. Dist. Officer.

TERRITORY OF NEW GUINEA

Upper Ramu Post,
District of Morobe.
11th September 1931.

Assistant District Officer Kyle,
Upper Ramu.

Subject:- Patrol Report No. B.

Route.

Travelling in a South-easterly direction to the Akona villages, thence throughout the Akona area, embracing the watershed of the Tompupa creek a tributary of the Ramu river, its tributaries, thence North to Kundana from Oruwa along the Western slopes of Sasura Mt, thence Eastwards over Sasura Mt into the Puntibasa area to Tabinaka again going North as far as Iyanpera thence over the divide to the Manerein villages back to Iyanpera, thence North east to Binawarica embracing the watershed of the North Wanton, back to Karaka thence as far as Bibuai, thence South, fording the Wanton river into the timbered ranges, to Quisuan, East from Quisuan to Meriri, leaving Meriri to go on to Tumpit, thence back to Konbaiden Mission to the Arna villages, following the South Wanton river to its source at Mt Mandora, to Anandanda a village of the Teiera group ascending a timbered divide to arrive at Ashton's camp on the Bickira creek back through the Akona villages to the Ramu Post.

Object of Patrol

- (A) Bringing the natives of the Akona, Sasura, Kundana and Manerein villages under Government influence.
- (B) Exploration of certain Akona villages in area South and South West of Akona Mission station.
- (C) Consolidation of Government influence obtained during previous Patrols throughout the Puntibasa and Gadaup areas.

Personnel of Patrol.

C. S. Bates Patrol Officer, eight native police, including Constables Yanga, Mala-an, Iyogo, Wemp, Kamsing, Bivoi, Ailo, and Aikio. Twenty natives, twelve from the Yarus area in the Marikere and eight from the Gadaup, substituted sent in the capacity of

Carriers to the Patrol.

Duration of Patrol

Twenty-nine days, from the 8th of August to the 5th of September 1933.

Report

Leaving the Rama Post at 2 p.m. on the 8th of August travelling South East, crossed the Rama river, at this point about two feet ~~wide~~ deep and about 20 yards wide. No difficulty was experienced in crossing. About thirty yards through some thick cane reeds, reached the Taiora river a tributary of the Rama river, at this point it is running ~~per~~ parallel with the Rama River. It is about twenty yards wide and about a foot in depth. Leaving Taiora creek and ascending a grass ridge for about $\frac{1}{2}$ of an hour we reached a belt of timber which covers the divide separating the Akona villages from the Rama Post. Proceeding through the heavy scrub over a bad track we came to the deserted ~~hamlet~~ hamlet of Mundirufu. Descending into the Akona villages camp was pitched in an old garden of the Honarata villages. Just previous to dusk, Bupua, a Luluai recently selected by Patrol Officer Kyle arrived at the camp with some natives from his village, bringing supplies of native foods. Trade, including Beads and small knives were extended in exchange for the foods. Watches were posted.

9th August

Before breaking camp I found that three carriers from the Qadsup area had ran away during the night. Breaking camp and with the help of natives from Honarata I proceeded as far as Akona Mission where I had decided to make a temporary base camp. Camp was pitched and information through the interpreter Bolanga a Lutheran Mission Helper was sent to the villages of Akanapa and Totupura, that I would visit the villages with the object of obtaining a first census of the these villages. It was raining very heavily. Just before the Mission Helper was able to proceed to the aforementioned villages about 200 natives were seen approaching my camp, they were from Akanapa and Totupura. Upon arrival at my camp the Luluai Bupua of these villages informed me through Bolanga that they had arrived to be censused. Although heavy rain was falling at the time I made a commencement of obtaining a census of these two villages.

the natives gave no trouble during the obtaining of the census. After the census, through the interpreter Bolanga I stressed the importance of the Lulua to the Administration and to them, warned them that Tribal fighting and Stealing must cease. The natives answered through Bupua that they would not do so in the future. I inspected the villages of Akanapa and Tetupura. Owing to the very heavy rain I thought it inadvisable to visit any of the other nearby villages.

Late in the afternoon many natives from the above villages brought native foods and a Pig for the Police and carriers. Bonds and knives were given in exchange. Information was sent to the other villages that on the morrow I would visit their villages to obtain a census.

Watches were posted.

10th August

Using Akona Mission as a base camp I made Pitrois to the nearby villages of Opapimpa, Inopapimpa, Onamunatampa, and Opunmatampa, with the object of taking a census of each village. The latter two villages are known as the Honerata villages. It commenced to rain very heavily. A census of Opapimpa, Inopapimpa and Onamunatampa were obtained with little difficulty. Prior to taking the census of each village a man presumably the head man of each village was selected and appointed ^{a Lulua} tentatively pending recommendation ^{to} from the Administrator. These on appointment were made to stand alongside me and call the name of each native who lined for the purpose of census. In each case the experiment was a success. Upon my arrival at the village of Opunmatampa the village was deserted of its inhabitants. Scouts were dispatched into the surrounding bush country to get the natives who had apparently run away to return to their village. About two hours later the natives of this village began to return. Eventually all natives had returned. A Lulua was selected and a census of the village obtained. Pigs were brought from these villages to my camp as a sign of recognition of the appointment of the Lulua. Camp was reached in the dark. Watches were posted.

12th August.

Breaking camp. All with the help of relatives from Akona VI

I proceeded in the direction of Inankeno situated practically due South of Akona Mission. Crossing over patches of grass and timber and covered country we reached the small creek of Nonponona. This creek is about 20 ft wide and shallow, and has a meandering course. Crossing the Nonponona we ascended a grass covered ridge and skirted the small village of Wokampi. Walking over broken country partially covered in scrub timber we reached the village of Inankeno on the edge of the timber belt to the South of Akona Mission. This village has never been previously visited by a European. It is situated on a timbered ridge and is partially stockaded. On our near approach to the village natives armed could be seen peering at the Patrol from behind the stockade. Friendly overtures were made to these natives and then I entered the village. About 150 natives were gathered in the village mostly fighting men; they appeared very nervous. Through the interpreter Bolango and with the help of the Luluais tentatively appointed at the villages previously visited I informed these natives of the reason of my visit. The village appeared a large one. I then left the village to pick a suitable camp site. It was raining heavily. Camp was pitched this was known as No. 3 camp. After pitching camp I proceeded with six Police to the village of Inankeno. There I found the natives of the village also natives from Yorke a small hamlet of Inankeno awaiting me in the village. I was able to obtain a census. Census completed about 5 p.m. I returned to my camp. Shortly afterwards the natives of Inankeno arrived at my camp with a Pig and large supplies of native foods. Beads and a Tomahawk were extended in exchange. Watches posted.

12th August

Broke camp in drizzling rain and with help of natives of Inankeno village proceeded in the direction of Tombinakeo village situated West of Inankeno beside a small creek. Further to the South-West of Tombinakeo is a small low grass covered divide on the other side of which lies the Talora villages. About two hours later after travelling over broken partially timbered country we descended into the village of Tombinakeo village. This village had not previously been visited by a European. Information

had been sent to the natives of this village previously by me per media of the newly selected Lulual of Inankeno that I would be visiting their village and the purpose of my visit. Most of the natives were away in the gardens when I arrived at the village but by sending runners to the gardens to inform the natives I had arrived I did not have to wait long for their return to the village. A pleasing sight witnessed upon my arrival in the village was the space that had been cleaned near the large "Boys House" of the village and the numerous large logs that had been laid on the ground for the personnel of the Patrol to sit upon. An hour later in drizzling rain I selected the Lulual for this village. The selected Luluals of the other villages were with me and they already knowing what I desired to do, were very useful in showing these natives of Tombinakeno how to line for census purposes. A census of the village was completed. Sugar Cane, Sweet-potato and Yams also one Pig were purchased from these natives. I left the village of Tombinakeno and returned down a grass ridge travelling East to the village of Nokampi. Nokampi is situated in a declivitous hollow near the creek of Nonponona. A Lulual was selected for this village and a census was quickly obtained, although hampered by the incessant rain. Leaving Nokampi assisted by natives of this village we crossed the Nonponona creek and pitched camp on the edge of a belt of timber. Camp No. 4. Watches were posted.

13th August.

Heavy rain prevented an early start. Rain showing no sign of ceasing camp was broken about 11 a.m. and I proceeded to the Biak-kira villages near Ashton's camp. Camp was pitched near Ashton's camp. A Lulual had previously been appointed at Omura and through him I sent information to the village of Biak that I would be visiting their village. The Lulual of Omura and Belanga returned to say that the village was deserted. N.B. It was at this village that hostility was shown to A.D.O. Kyle and where one native was killed in the fracas that occurred between A.D.O. Kyle and these natives. Heavy rain prevented me from visiting this village. During the afternoon the Lulual of Kaiora village situated in heavy timber to the South of us

Ashton's camp arrived at my camp. I asked him what had happened to the natives of Biako and he stated that three days previously they had deserted the village fearing arrest by the Patrol Officer. I told him to send natives of his village out into the bush to obtain contact with the Biako natives and tell them to return to their village as I was a friend. The Kaiora Lalua did so. Just at dusk the Lalua of Tombinaka and Iyampera of the Puntibasa area arrived at my camp. Watches were posted.

14th August.

Leaving Ashton's camp with seven Police I proceeded to the village of Banpanai across the Biakira creek. This village is heavily stockade and is situated on a grass ridge. Three stockades blocking the track to the village proper had to be negotiated first, before entrance to the village could be obtained. Upon my arrival in the village I found it deserted. I proceeded to the village of Kairo about an hour away. I arrived at the village of Kaiava, and there found the natives of this village awaiting me. I obtained a census. Large supplies of native foods and one pig had been cooked for my party. I made an inspection of the gardens near the village. I then returned to my camp. Upon my arrival at my camp I found natives from Biako and Banpanai villages awaiting me. They had brought supplies of native foods. I spoke to three natives and asked them why they had run away from me. They replied that they thought I had come to kill them. I persuaded them to go and procure the return of the rest of the natives of their village. They left and returned an hour later with about 15 other natives making a total of twenty all told. They informed me that it would be impossible to get in touch with the rest for two days. After assuring these natives I was their friends and then promising that when I returned at a future date they would not run away I told them to return to their villages. Watches posted.

15th August

Hearing that the natives of Biako had returned I decided to try and obtain a census. Unfortunately my information was wrong but later in the day about forty natives of Biako and Banpanai arrived at my camp, and were very friendly and I was able to make them stay at my camp practically the...

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whole day. At the end of the day they seemed to have obtained a certain amount of confidence in me. They had lost the first apparent timidity and nervousness. Prior to their leaving the camp I gave them a few presents in small trade articles, beads and two Mirrors. Watches posted.

16th August.

Broke camp and proceeded to Omaura about twenty minutes walk from Ashton's camp. Omaura is divided into three hamlets the largest of which is termed Omaura, the other two being named Owatuna and Munkaiyana. Many natives were absent in their gardens upon my arrival there. With the help of the interpreter I was able to procure their return to the village. I was able to take a Census of these villages. The natives were very nervous at first but as the census taking progressed they lost their nervousness and became quite friendly in their attitude towards us. After taking census I spoke to the natives and warned them that tribal fighting must cease. These natives are very powerful in this area and very warlike and are hereditary enemies of the Sasaura natives. I inspected their gardens and the interest shown in their village did much to show that we were taking a personal interest in their welfare.

Left Omaura about 3 p.m. and proceeded to Sasaura which lies to the North-East of Omaura. Travelling over broken to undulating, timbered, and grass covered country we arrived at Sasaura village about 4.30 p.m. I expected hostility from these natives as recently A.D.O. Kyle engaged in a fracas with these natives, and one native was killed during the fracas, and the previously appointed Luluai with two other natives were taken prisoners. After this fracas A.D.O. Kyle established friendly relations with these natives, but previous to me proceeding on Patrol these prisoners escaped from Gaol and presumably returned to Sasaura and as the arrested Luluai who later escaped was the chief of these natives I presumed he would encourage these natives to show hostility towards the Patrol. Fortunately my fears were groundless and the natives were quite friendly although inclined to be nervous. I enquired through the interpreter where the escaped prisoners were. A native replied that as this Luluai, who was arrested had been the direct cause of the

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ambush on A.D.O. Kyle recently and they the rest of the natives did not desire at the time to fight the A.D.O. they had told him after his escape from the Namu station that he had to leave the Kil village. He did so taking his wife and Pige with him. They did not know where he had gone to. I procured native foods from these natives for the personal of the Patrol. returned to camp and posted watches.

17th August.

Went to Sasaura village to obtain a census. Unfortunately the majority of natives had gone to their gardens to procure native foods for the Patrol. I waited in the village for the return of these natives. About 11 a.m. they returned. I bought the native foods and then commenced to take a census. A census of Sasaura village was completed. I returned to my camp. In the afternoon I went to the small village of Onaninka a village of Sasaura. The natives were already awaiting me. I completed a census. It was raining heavily but these natives seemed quite anxious to have their names taken. This was evinced in the rather amusing manner in which a native who had three wives, dashed about bringing his wives and children who were rather timid, to my table to have the names taken down.

This morning I had dispatched the Iyanpera and Fonbinaka Luluais to Kundana village to tell them I was coming to their village and that they had to tell them that they had not to be afraid of us and run away into the bush at my approach.

H.B. Recently A.D.O. Kyle attempted to establish friendly relations with these natives but they abandoned their village on his approach and he was unable to obtain contact with them.

I returned to my camp. watches posted.

18th August

Broke camp and proceeded to Kundana. I was accompanied by the two Luluais of Sasaura villages whom I had selected. Many other natives of Sasaura village accompanied me to Kundana. An hour later skirting Sasaura Mt I arrived at Kundana village. There I found that although the two Luluais I had sent on ahead to allay the fears of the Kundana natives in respect to me, had assured these natives I wanted to be friends with them, the majority had run away into the surrounding bush country. Through the interpreter I was able to

procure the return of many of the frightened natives who had run away in fear to the bush. Late that afternoon practically every ~~next~~ native had returned to the village. Just before dusk the Kundana natives came to my tent with two pigs and large supplies of native foods. I purchased the the pigs and food with tomahawks and beads. Watches posted.

19th August

Raining very heavily and it was not until about 10a.m. that I was able to make a start in taking the census. No difficulty was experienced in doing so. Kundana is divided into two hamlets. Runumuna being the the largest, and Tanya^{the smallest} Luluais were selected and appointed tentatively. In the afternoon I took a census of Tanya. Kundana is situated on the Western slopes of Sasaura Mt and slightly North of the highest point of Sasaura Mt, it is on the ~~thick~~ edge of the timber belt, and overlooks the lower Ramu valley. Yapunau Mt or Yonke Mt stands out prominently to the North-West. Due North in the distance the Mountains bordering the Eastern extremities of the Upper reaches of the Markham valley could be seen. Today the luluais of Memerein visited my camp. The Luluais of Iyampera and Tombinaka left the camp in the afternoon to return to their villages for the purpose of preparing good roads to their village. Watches posted.

20th August

Raining very heavily. Broke camp and proceeded to Tombinaka arriving there about two hours later. Tombinaka is due East from Kundana and is situated west of the junction of the North and South Wanton rivers, and is the first of the Puntibasa villages. There is a Housekiap (Government rest house) at Tombinaka but in an advanced stage of disrepair. A census was completed of this village without difficulty. Many natives are wearing lava-lavas and two natives have already been employed at the Ramu stations as casual labourers. It was observed that the natives had already commenced to make good roads and efforts are being made to keep the village clean. The luluai asked if there would be any objection to removing the site of the village, to a place to the West of the present village. As I am of the opinion that ~~it~~ it would be to the

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advantage of the Tombinaka natives if they did so from a health point of view and also there is a large area of virgin ground for the cultivation of native foods. I ^{gave them permission to do so.} instructed the Luluai to keep all roads in good order and keep the village ¹ clean. Watches posted.

21st August

Left Tombinaka and proceeded to Nonupunanda about an hours walk. The track from Tombinaka to Nonupunanda is through timber on skirts the Western banks of the North Wanton river. Upon my arrival at Nonupunanda the natives were already lined for the purpose of taking a census. A census was completed of Nonupunanda and Apimuri ~~with~~ jointly. Apimuri is situated East of Nonupunanda and is on the Eastern banks of the North Wanton it is a small hamlet of seven houses. Quite a number of the young male natives are now wearing lava-lavas and although they cannot speak Pidgin English as yet some have worked as casual labourers at the Ramu Station. Natives of this village helped to carry my cargo and gear to the next village, Iyampera. Iyampera is North of Nonupunanda and is about forty minutes walk from Nonupunanda, up a grass slope. Iyampera is divided into ~~small~~ small hamlets of two and three houses the central portion of the village being near the Government Rest House. This village has a Village Book but no Census had been taken. A census of the village was taken. Made camp at Iyampera. Watches posted.

22nd August

Proceeded to Memerein about one hours walk from Iyampera over divide on Ramu Fall. Memerein lies nearly North-West to Iyampera and consists of two villages. Memerein being the larger and the smaller being called Wap~~a~~-yonka. The natives were waiting for me and a census was taken. A Government Rest House has been created at Memerein. Wap~~a~~-yonka is to the East of Memerein on a ridge which is partially covered with Pine trees. After completing the Census and inspection of the villages I returned to Iyampera and then left for Binamarien. Two hours later I arrived at Binamarien. Binamarien is situated practically at the source of the North Wanton river. A Census had been taken by Patrol Officer Roberts on the 31st of January 1929. As this was not a complete census I took

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another census. I made an inspection of the village and found that efforts are being made to keep it clean. Watches posted.

23rd August

Left Binamarien and retraced my track to Tombinaka and proceeded to Kuraka near the Kanbaiden mission. Leaving Tombinaka I travelled over grass country and then entered a timber belt crossing the Wanton river twice, to finally arrive at Kuraka. Kuraka is about an hour's walk from Tombinaka. Natives were waiting for me and I made a first census of this village. Kuraka is a small village and situated on a Kunai patch of ground south west of Kanbaiden Mission. I made an inspection of the village and then left for Kanbaiden Mission arriving there about forty minutes later. I camped at the Mission.

24th August

Visited ASA village near Kanbaiden and completed census of A.D.O. Kyle. Instructed the Lulnai to erect a Government Rest House and in future to keep the village clean. Left ASA for Bibui (Wampul) arrived at Wampul two hours later. Raining heavily. No natives other than Lulnai and Tultul were in the village. The Tultul informed that the natives were still in their gardens. I made camp at Bibui.

25th August.

Leaving Bibui I went to Onisuan. Onisuan is situated in the mountainous country, about two hours walk from Bibui in a southerly direction. There is no track to Onisuan. I cut bush three quarters of the way. Leaving Bibui we descended into the bed of the Wanton river. Forded the river at this point about 3 feet deep and a swift flowing. If in flood this would prove a highly dangerous crossing. Leaving the Wanton we ascended a steep wooded mountain descended its southern slopes into the Aberkarnen a tributary of the Wanton. Ascended another mountain and half way up it entered the first hamlet of Onisuan. The hamlet was deserted and showed signs of hurried departure. Through the interpreters I tried to get in touch with the natives of this village. About an hour later I saw the Tultul approaching he was using a stick for the purpose of a crutch. Upon his approach I enquired of him the whereabouts of the other natives of Onisuan. He replied that three days previously on the

hearing that I was going to visit their village they had run away. I could not understand the reason for this as this village is in the controlled area and only four hours walk from the Markham river. From information it appears that on every previous visit of Mission Helpers and two European miners these natives have run away into the bush. A. D. G. Penglass was the last Government official to visit this village and that was the first visit of a Government Officer. I made camp in Onisuan. I then went with Police and interpreters in an unsuccessful endeavour to try and get in touch with the natives who had run away. I spent the day in the mountains to the South of Onisuan but failed to find a trace of the natives. Returned to camp at dusk. Watches posted.
26th August.

I spent the whole day in the bush endeavouring to obtain contact with these natives but again failed. Returned to camp at dusk. This morning about five miles South of this village in the mountains in the middle of the track I found the Lulua's hat on a stick. Just at dusk the Lulua from Samba-ira arrived at my camp. About six o'clock in the evening a Mission native from Wampul arrived at my camp with a note which when translated informed me that a native Helper attached to the Kambaidon Mission had been killed by natives of Kuraka. Early next morning I made one more attempt to get in touch with the Onisuan natives. I was at last successful. Six men and four native women arrived in my camp. They were very nervous. I enquired the reason for their running away from me. They replied that when the Government Officer first visited this village he advised them that they should remove their village from its present site to a place nearer Bibuai and make their gardens there. These natives said that they did not wish to remove their village. I told the natives that I would return and that they must not run away in the future. I left Onisuan and proceeded to Meriri. Meriri is no great distance from the village of Onisuan but owing to the very bad track and mountainous nature of it, it took four hours to reach it. The road near the village was clean and wide. It was raining heavily. I found the Lulua in possession of the village Book of Tampit. A few names of the natives of Meriri were in this book. I took a census of Meriri. After instructing the Lulua to make a

a good road to Tumpit and bridge over the Wanton I left Mariri for Tumpit. The Wanton river is negotiated by climbing on hands and knees over and up six logs lashed together, a very dangerous crossing. I arrived at Tumpit just at dusk. Camp made at Tumpit.

24th August

Lined natives of Tumpit and completed census previously taken. Inspected village. Appointed another Tultai the previously appointed Tultai having died. Left Tumpit and proceeded to Sibuai. Lined natives and checked census. No absentees, village very dirty and neglected. Instructed the Tultai to keep the village clean and build latrines, and keep the Kambaidan road in good order. Proceeded to Kambaidan Mission. Mrs. Bergman informed that as yet no news had been received about the Mission helper other than ^{that} two other helpers had found what looked like the brains of the missing helper in a pool of blood near Kuraka village. That the Kuraka natives had informed them that they had seen the helper leave the Mission accompanying four natives employed by the Ashton brothers, near the Rami. I decided to await the return of the Mission helpers who had already gone to Ashton's camp to ascertain if the helper was there.

25th, 26th, and 29th August

At Kambaidan Mission awaiting return of helpers from Ashton's camp. Helper's return from Ashton's camp and informed me that the missing helper was at Ashton's camp, that he had decided to leave the Mission and earn some money.

21st August

Left Kambaidan in drizzling rain and proceeded to Samba-ira. There I took a first census. Census completed without difficulty. Road to Samba-ira very good the natives of this village having worked hard to make a good road. The village was clean. A few natives are wearing lava-lavas and three are at present working as casual labourers at the Rami station. I left Samba-ira and proceeded to Serepe about an hour and half walk from Samba-ira. Arrived at Serepe to find the natives already lined. I made a census and then spoke to the Tultai about keeping roads in good order and keeping the village clean. I camped at Serepe. Native

foods were procured from the natives of Sambai-ira and Sarepe. Watches posted.

1st September.

Broke camp and proceeded to Onia a small village about thirty minutes walk from Sarepe. Request from these natives that a Luluai be appointed. Luluai selected and appointed tentatively. A first census of this village was taken. Onia lies to the South of Sarepe. Left Onia and proceeded to Barotin. Two hours travelling through timbered country, broken to undulating, brought us to Barotin. Barotin is a series of small hamlets hidden in the timbered country to the South of Sarepe and lying in the foothills of the dividing range of mountains of the Wanton and Harromine watersheds, of which the most prominent point is Mt. Mandova lying to the South West of Barotin. On my arrival at Barotin the village was deserted with the exception of two old men and one old woman. Enquiries elicited the fact that the natives of Barotin had gone in the mountains being afraid to see the Patrol Officer. Proceeding South West to another of the Barotin hamlets I made camp. Having made camp in company with the Mission interpreter and Police also numerous natives of Sambai-ira, Sarepe, and Onia I went into the mountains beyond in an endeavour to get in touch with these natives. The country is broken and partially grass covered. During the day numerous natives could be seen moving about on the grass ridges armed with Bows and arrows. Many attempts to get in touch with these natives failed and towards dusk I returned to my camp. Watches posted. Nothing but the continual shouting of natives in the bush surrounding my camp happened during the night.

2nd September.

Early this morning left my camp and accompanied by Police and interpreters went South of my camp in an endeavour to get in touch with these natives. Spent the whole day in the bush. I returned to my camp and about six p.m. six natives carrying two Figs arrived at my camp. I paid them liberally with Tomahawks and ~~hat~~ beads. I did not try to detain them but told them to go and bring in the other natives who had run away. They promised to do so. I enquired

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of these natives the reason for their running away, and they replied that they thought I had come to kill them. Watches Posted.

3rd September.

At daybreak over forty natives of Barotin were in the camp I spoke to them through the interpreter and ascertained that a native of Onisuan had come to their village some days ago and told them I was coming to kill them. I took a census of these natives. Assuring these natives who now were quite friendly, that I had not come to kill them, I broke camp and with the help of Barotin natives I proceeded to Hosorera. Hosorera is about 2½ hours walk practically due West of Barotin. The country traversed between Barotin and Hosorera is timbered and intermingled with the timber patches of grass covered country. To the South of Hosorera is Mt Mlandora timbered from its middle to the summit. The lower slopes are grass covered. Here the South Wanton has its source. Flowing past Hosorera is the South Wanton river. Upon my arrival at Hosorera I found the village abandoned. The gardens of this village were devoid of plants. Everything in them had been taken out. A native from Barotin who was with the party informed me that these natives had left Hosorera on hearing I was coming. I made camp just outside the village. Immediately on making camp I sent scouts out to try and get in touch with these natives but they failed to do so. I went three hours walk to the South East of Hosorera but could not find any trace of these natives. Another Barotin native informed me that these natives had gone to another village on the Southern slopes of Mt Mlandora two days walk away. I returned to my camp. Watches posted.

4th September.

Still no signs of these natives. As there was no native foods to be procured and having a line of thirty natives I decided to leave this place and proceed back to the Station. This village is the first of the Taira group commencing from the Eastern side of the Ramu station and is much better worked from Taira proper than from the Gadsup side. As I am intending to make a Patrol to the Taira group soon I left Hosorera in the knowledge that at an early

date I would be returning to this village. Barotin natives with the party, informed me that they would send runners to these natives to get in touch with them and obtain their return to their village. Barotin natives helped to carry my cargo as far as Anandanda another village of the Talora lying to the West of Boucovra. On my approach to this village I was met by many native men bringing supplies of native foods with them. I was unable to take a census of this village but established friendly relations with them. Leaving Anandanda and climbing the timbered ranges to the East of Anandanda I then descended the eastern slopes of this range into the camp of Ashton brothers. I made camp here.

5th September

Left Ashton's camp and proceeded via Akona villages to Rama station arriving there at 2.30p.m.

General Remarks.

For the purpose of general remarks I have divided the area recently patrolled into two sections, A and B.

(A)

This section of country embraces the Akona villages, Sasura, Kundana, and Manoroin villages. Of these villages the following included in the Akona villages, Inankone, Tambinankone, Hokeropi, and Kalora have never before been visited by Europeans, whether it be an Agent Official, Missionary or Miner. The other villages have at some time or other during the last three years come into contact with Europeans. Throughout the Akona area I was greeted with friendliness and goodwill. No difficulty was experienced in obtaining a Census of these villages with the exception of the small hamlets Bialo and Sompansia. In their attitude of friendliness towards the Patrol and readiness to respond to our advances, it showed an eagerness to come under Government influence. Sasura a village on the main road between Kambaidon and Rama were expected to be nervous and possibly hostile but as previously stated they were the opposite. Kundana who up till now had refused friendly advances on the part of Government officials were also very friendly and a Census was taken at each of these villages. Manoroin a large village also proved very friendly. This village since December has been visited by

A.S.O Taylor and the late A.S.O. Mack, and although quite near to Man Kundana it has developed rapidly. Efforts are being made to make good roads. A Government Rest house has been built and efforts are being made to keep their village clean. With care the two small hamlets of Biate and Bampenain should respond as quickly as those who already have, to Government and civilizing influences.

(3)

This section comprising the Puntibosa and Cadeup areas have previously come under Government influence. On this occasion the area was thoroughly patrolled and Census taken of each village. No difficulty was experienced in doing so. Throughout this area many of the younger male natives have discarded the traditional grass sporran like dress for that of the Laws-lava. One meets here and there a native who has been employed in the past with some European, and is able to speak "Pidgin English". Good roads have been made in the majority of instances between each village. Government Rest Houses have been built at the villages of Tombinaka, Iyampara, and Binamarian. Natives of each village mingle freely and without fear with each other. Binamarian natives have recently intermarried with those of Iyampara and Komputanda. In 1929 Binamarian was subjected to an attack from Iyampara, Manorois, and Komputanda natives which had serious results to the Binamarian natives many being killed and others seriously injured. The majority of the survivors fled to the Markham valley. Later these natives were induced to return to their village and rebuild it. A total population of 76 persons was counted by Patrol Officer Roberts, and he remarked that many of these surviving natives would die. On the visit of A.S.O. Downing in September 1931 Patrol Officer Roberts fears were justified for only 49 of the original 76 remained. On the occasion of my visit on the 22nd August 1933 I made a fresh count of the natives at Binamarian and found a population of 86 persons. The increase being due to the return of some natives who at the time of A.S.O. Downing's visit were still hiding in the bush, still afraid of their enemies the Puntibosa natives, but who after A.S.O. Downing's Patrol through that area obtained confidence and resettled in their village. Also the increase can be due to two other factors. The increase of births over

deaths, and the intermarrying of some of the young men with Iyampara women. The natives are now peacefully settled, have made a good village and developed extensive gardens. Throughout the Funtibasa area there is a general atmosphere of peace and industry. Many new gardens are being formed, and there is a growing tendency for the younger male natives in these villages to obtain employment to obtain money. Recently A. D. O. Kyle having many offers for work at the Ram and myself was also approached for the same purpose. Throughout the Gadsup area the same conditions prevail in the villages, with the exception of two, ~~Amamuzand~~ Onisuan and Barotin. Although on my visit to both of these villages the natives fled into the bush on my approach I was at a later date able to get into contact with these natives and establish friendly relations with them. At Hocorera I was unable to do so, but I think that at an early date will be able to do so.

Health

The health of the natives throughout area mentioned in section (a) was good. Very few natives in this area suffering from diseases or sickness. Throughout the area contained in section (b) the health of the natives is not what could be desired. Many natives particularly the infants are covered in sores. At the villages of Tampi and Bible the natives there are suffering in the majority of cases from leishmaniasis and this disease has ~~been~~ been the cause of many deaths in the last twelve months. I would recommend a first medical patrol throughout this area as soon as practicable.

Gardens.

The gardens throughout the aforementioned areas are not good, but this in comparison with the gardens found in the Upper Ramu area proper. In the majority of instances the gardens are small patches fenced with stakes of wood. No uniform shape is seen in formation of the gardens. Crops grown are, mainly Sweet-Potato, Yams, Corn (introduced), and a small quantity of Pumpkins. The flesh part of the food is mainly Pigs, although in the Gadsup area towards the Markham many Wallabies are hunted and caught.

Trading.

Natives of the Alona and Gadsup areas have in the past traded with the Markham natives. Spears and Clay bowls from the Markham have

have been traded through to the Sasaura and Akona natives in exchange for Bows and Arrows. Trading has been in force in the past with Markham natives and those of the Tolora group. Traded articles being passed through Onga to Onisuan, Onisuan to Barotin, Barotin to Hosorora the first of what is known as the Tolora group.

Languages.

The main two languages used throughout the area patrolled are the Puntibasa and Arau. We find the following villages speaking Puntibasa. Iyampera, Nonupunanda, Tombinaka, Memerein, Kundana, Sasaura, and Akona villages. Arau is spoken by Sambai-ira, Serepe, Onia, Barotin, Hosorora, and Anandanda. Arau is therefore the language of the Tolora. Onisuan has in the past spoken a language common to themselves only but now use the Gadsup language with Tampit, Bibuai, Asa, and Kuraka. Binamarien natives are now speaking Puntibasa, and Atsora their original language being practically out of use.

Population.

A total of 3511 names were registered in the Census taken throughout the area patrolled. Below are given the villages and their populations.

Totupura and Akanapa..146, Opapimpa..150, Inopapimpa..84,
Onamunamapa..112, Opunamatampa..118, Inankeno..226, Tombinakeno..203,
Hokampi..112, Kaiora..64, Munkaiyana..63, Onaura..127, Sasaura..170,
Onaninka..123, Runyana (Kundana) 259, Tanya (Kundana)..159,
Tombinaka..118, Nonupunanda and Apimuri..108, Iyampera..160, Memerein..
197, warayanka (Memerein)..118, Binamarien..86, Kuraka..124, Asa..101,
Meriri..58, Serepe..136, Sambai-ira 101, Onia..42, Barotin 40, (incomplete

Physical Features.

To the South East of the Ramu station are the Akona villages. This area is partially covered in timber and grass. The country is very broken and well watered with small streams. The largest of which is the Tompumpa creek which sheds its waters into the Ramu river flowing North. The Miskira creek flows into the Tompumpa. Running parallel with this creek is the Popoi which also flows into the Ramu. To the South of the Akona villages timbered ridges rise steeply to form the dividing range of Wanton Watershed and Ramu Watershed. The most prominent feature of this range is ~~Kiyakad~~

Aiyonka Pt. to the North of Akona Yapunaua Mt or Yonke Mt rises steeply and to the North East Mt Woodfull. From Sasaura East, North and South the country is broken and mountainous, thickly covered in scrub timber. The Antibasa and Gadsup areas are drained by the North wanton river and South wanton respectively.

Native Police.

Throughout the patrol the Police carried out their numerous duties efficiently and ~~conscientiously~~ conscientiously.

Native carriers.

Natives attached to the patrolling as ~~carriers~~ carriers performed their work without trouble and throughout the patrol were in good health.

Luluais.

Luluais were selected and appointed tentatively on probation at the numerous villages where a census was taken.

It was noticed on my return to the Ramu station that the Luluais of Sasaura and Akona villages have already made a commencement in the making of roads. Since my return to the station the Sasaura and Akona Luluais have all made a visit to the Ramu station, this being their first visit.

...Charles D. ...
Patrol Officer.

VOCABULARY

<u>English</u>	<u>Funtibasa</u>	<u>English</u>	<u>Funtibasa</u>
Sugar Cane	Ya-i	Yam	Owa
Sweet-Potato	Kama	Taro	Yamo
Pig	Poni	Day	Kamoro
Night	Aiyame	Sun	Ikona
Moon	Ikona	Star	Waiyo
Wind	Uwani	Rain	Aiyame
Cold	Iyoni	Hot	Ika
Fire	Oyari	Stone	Oni
Wood	Yani	Tree	Iyoni
Rat	Waini	Water	Honi
Bamboo	Ana	Eye	Okan
Head	Anoni	Hair	Tinanora
Brow	Tipini	Ear	Takan
Nose	Titi-i	Check	Tinana
Teeth	Tiwani	Mouth	Tiwani
Tongue	Tinafini	Neck	Tika-e
Shoulder	Tirane	Arm	Siyane
Elbow	Aya-e	Wrist	Yanana
Finger	Awani	Thumb	Apune
Chest	Anakuna	Stomach	Ara-e
Hip	Anoyampa	Leg	Akane
Knee	Akuni	Bone	Tiyampa
Skin	Apata	Toe	Anane
Instep	Nunani	House	Ma-i
Grass	Owani	Roof	Wana
Woman	Anati	Man	Wanta
Girl	Akinta	Boy	Apeninta
Father	Pabo	Mother	Ito

Vocabulary

<u>English</u>	<u>Puntibasa</u>	<u>English</u>	<u>Puntibasa</u>
Brother	Pa-e	Sister	Mane
Friend	Kun	Banana	B-I
Mountain	Aiyapai	River	Yeni-Joni
Knife	Ati	One	Mana
Two	Kantani	Three	Kumari
Four	Kantanda-Kanatanda	Five	Gemanane
Six	Apo-amano	Seven	Apo-Karano
Eight	Apo-Karomano	Nine	Nriyocanano
Ten	Tiankani	Eleven	Manakumana
Twelve	Kanta-kumana	Lightning	Apaiyu
Thunder	Inarunaniten	Cloud	Narunpei
Sky	Ikakume	Earth	Makayena
Ground	Makune	Road	Ani
Spirit	Wani	Bird	Nuni
Frog	Mukume	Fly	Wadine
Betel-nut	Inti	Bark(Tree)	Yawani
Root	Arunkinu	Leaf	Amo-I
Cone	Yeno	Go	Wo
Gone	Ave-o	No	Iyengwani
Yes	Ai-ini	Please	Tini (?)
Thanks	Napu (?)	Give	Tino
Make	Awitirani	Cry	Ipid
Laugh	Imiminten	Shout	Ara
I go	Mana wo	you go	
he goes	A wo	you go	Apu wo.
It is mine	Te tinda	It is yours	E tinda
Finish	Aine	Good	Awaku
Bad	Manda	Plenty	amuna
Small	Tito	Big	Iyena
Hurry	Iyaiyo-iyaiyo	Slow	ya nai iwo

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VOCABULARY

<u>English</u>	<u>AFRIKAANS</u>	<u>English</u>	<u>AFRIKAANS</u>
Head	Isigolobu	Hair	Yakobaulima
Nose	Al-i-i	Eye	Abu
Mouth	Isoma	Teeth	Abai
Ear	Akoti	Chin	Maki
Arm	Sou-u-u	Leg	Isi-iyu
Breast	Munkana	Finger	Sou-u
Hand	Uy-a	Knee	Koi
Banana	Ika	Sweet potato	Am
Tree	Sakai	House	hala
Sun	Sival	Room	Fara
Rain	A-u	Wind	Sintra
Cloud	Masou-u	Water	huzai
River	Nanai-nora	Parrot	Isana
Brother	Kinkabana	Sister	Kiccoira
Father	Ki-oma	Mother	Ki-noma
Man	Dai-inki	Woman	hokhinki
Child	Kivaraka	One	Pala
Two	Karanda	Three	Karomo
Four	Karanda-karanda	Five	Kara-nduo
I am going	Kebire ana	You come	Ani-ama
I desire	Fete von	I do not like	Kione hoo
True	Uta	Good	oo-e-in
Plenty	Airi	Little	Aburai-anda
Yes	Ovo	Great	Faka
Night	Akokurana	By	Endania
Lightning	Abukon	Thunder	Uraa
No	Tiana	Yes	Hana
Stone	Chi	Rainbow	Ka-u
Leaf	Isa	Drum	Guvana
Fire	Iha	grass	ove-i.

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5-11-34 - 53

Report of a Patrol by Acting Assistant District Officer A.F. Kyle to the North West and West of Upper Ramu post, for the purpose of bringing natives under Administrative control.

Personnel A.A.D.O. A.F. Kyle, 1 Sergeant, and 3 Constables.

Duration 15 days.

Diary.

Fri. Sept. 15th. Left station at 9 a.m., accompanied by Mr. Cadet Aitchison, for YA-AMAPA, the first of the TAFOR villages. A pig and food had been made ready, peace ceremonies were completed, and 113 people lined and were censused without trouble. The party went on to BILIFA, and lined and censused BILIFA and YA-AMANTU, a nearby village, for 286 people. This completed the TAFOR group, except KANIANTUPA.

Sat. Sept. 16th. To KANIANTUPA, where 125 people were censused. These people had run away the day before, but now became very friendly. Left for MANKANOPI, about 1 1/2 hours walk. Very few natives were present, the rest being nervous and hiding. The afternoon was spent in trying to get in touch with the natives.

Sun. Sept. 17th. Pigs were killed and peace ceremonies completed, and 357 natives of MANKANOPI and INKAI-IPA lined and were censused. At 12.30 p.m. Mr. Aitchison left for Ramu post, while the patrol went on to TEBANOFIRA, about 1 1/2 hours distant. The natives were again very nervous, and all in hiding, and contact could not be obtained till the late afternoon.

Mon. Sept. 18th. Peace ceremonies were completed, and 175 people with some difficulty persuaded to line and have their names recorded. They were, however, very friendly. The Patrol then left in heavy rain for TEBANOFIRA, about 2 hours away over some 7400 feet across the divide between the Upper Ramu and Upper Purari headwaters. Natives again very nervous, and all in hiding. Friendly contact was later gained.

Tues. Sept. 19th. Peace ceremonies were completed, and the TEBANOFIRA villages lined and censused for 365 names. The Patrol left at 1 p.m. for the BAFANKA group, on the headwaters of the RAMANONTINA River, about 2 hours walk in heavy rain. Camp was made at about 7000 feet. The natives were nervous but very friendly, and peace ceremonies were completed at dusk.

Wed. Sept. 20th. 300 people of the group lined and were recorded. The Patrol left at 11 a.m. for PININTUSU, 3 hours walk back through TEBANOFIRA and on into the main RAMANONTINA valley. As usual natives all in a hiding.

Thurs. Sept. 21st. Peace ceremonies were completed, and 609 natives of PININTUSU, IKANOFI, and FAGANOFI were lined and censused. The latter is a nearby village, and was visited during the afternoon. Very little trouble was found with these people.

Fri. Sept. 22nd. Left for KEBESANOPI, passing through IKANOFI on the way, and then over a divide about 6800 feet into the OTUNTINA valley. 4 hours travelling. After the usual ceremonies, the 4 hamlets of KEBESANOPI were lined, and 430 names recorded.

Sat. Sept. 23rd. To YIKUSA, 2 hours. Lined and censused YIKUSA, KAKA, and KOSKUSA for a total of 484 people. All natives were very friendly, and pigs and food in profusion.

Diary. (Cont'd.)

Sun. Sept. 24th. To FUNANTENU, 3 hours over the divide back into Upper Ramu headwaters. For the first time natives unfriendly, and difficulty found in gaining friendly relations. Afternoon was spent in getting contact.

Mon. 25th. Sept. Peace ceremonies were completed at 6 a.m. - the natives decided to be friendly and brought pigs at early dawn. Later 352 people of two hamlets were lined and censused. Left at 1 p.m. for ANU/NO, one of the IFUNTERA group, about 2 hours away. The natives were quite as unfriendly as FUNANTENU, and contact could not be gained for some time.

Tues. Sept. 26th. After a great deal of persuasion, got most of the people from the nearby hamlets together, and completed peace ceremonies. Later lined and censused ANU-NO, ONKI, KUMA, and FURUGATIHANE, 362 people in all. Confidence appeared to be established, but I have no doubt a number were still hiding. The inevitable consequences following the attacking of whites and tribal fighting were very strongly pointed out to the assembled natives during the afternoon.

Wed. Sept. 27th. On to UNTUKUMARE, on IFUNTERA Creek, about 2 hours. Again all hiding in the bush. Myself ill with fever, and little done.

Thurs. Sept. 28th. Inspected native laborers of H. Daves. Peace ceremonies completed with village, and census taken. The TAFOR Luluais and natives were sent for, and after a great deal of talking, peace was made between the IFUNTERAS and the TAFORS. These natives have had a very long standing feud, and have been constantly fighting as far back as our knowledge of the district goes.

Fri. Sept. 29th. Further consolidation work with the IFUNTERA natives during the morning, and the patrol returned to the Post, arriving 2 p.m..

Census.

29 villages were censused for a total of 4020 names. This census is, of course, by no means complete, and as regards the IFUNTERA group another patrol should be made as soon as possible.

Luluais.

17 Luluais were selected, and their names, together with those selected on former Patrols, are forwarded herewith for the approval of His Honour the Administrator.

General

The influence of patrols lately made to other areas is now spreading, and on this patrol was most noticeable. Not one native was seen to carry a weapon, and there was, of course, no need for our party to fire a shot even in warning. Friendly relationships were in almost every case eagerly sought by the natives, and the patrol was generally quite uneventful. I was the more surprised as some of the groups visited had an unenviable reputation for attacking white parties, and in fact part of the area was in fact closed to prospectors on my first arrival in this district.

It was not intended at this juncture to visit the PURARI headwaters, but it was found that there was a common language on both sides of the divide, and there is constant intercourse between the natives. Added to this is the fact that both routes to the PURARI pass through the areas visited, and it was thought advisable to bring them under control as far as possible immediately, and assure the safety of parties passing through. This has, I hope, been done.

The main language of the Upper Ramu north and East of the station is known as BAIK, and

changes beyond TAPOR to the NENKINHO or HADZUNG language, which carries right to the BENAKINA divide, and with slight changes embraces also the ORHAPINKA and MISHIVINKA natives. FUMANTSU and IPUNTERA also speak this language. I would estimate that at least 20,000 people speak the HADZUNG.

In the HADZUNG people the offering of wares to strangers for payment seems to be an established custom, and parties passing through should be warned that the strictest supervision should be kept over their laborers to prevent abuses, and consequent reprisals by the natives.

In the areas patrolled, unless following some foolish action by a European or his boys, I am confident that there will be no further attacks on parties, or even on single natives travelling through. In this connection it is interesting to note that a party of KAIKATU natives, headed by two Luluais and seemingly confident of the protection afforded by their eyes, recently travelled to GUNEBIGGA on the DUNANTYA River and back. They got through safely, and were not even threatened. Such a trip, I am informed, is quite unprecedented.

Luluais and other natives, all unarmed, are now intermingling freely throughout the Ramu area, and no group will acknowledge enmity with any other. I am hopeful that anything like organized tribal fighting, in the areas which I have patrolled, is now at an end.



A. J. East, District Officer

TERRITORY OF NEW GUINEA

UPPER RAMU AREA

VILLAGE

Manante no
Wawampinka
Yugura
Karet nefi
Fagenofi
Enefi
Finintugu
Balyahri

Tobanofira
Tepa
Tiranofi
Bantanopi
Enkei-ipa
Baniantumpa
Binipa
Ma-ampa
Fumaci (Asupa)
Ikawapa
Fufupa
Nenanta
Yeyawise
Unantu
Asupuiya
Yeyahra

Abinkemu
Umapapa
Uainufinte nu
Kokotu
Yaunte nu

Tese-e
Fumano
Anana
Tuta
Bunano
Aiamente nu
Amurante nu
Hagunara

Kainantu

Ifuntara

LULUAI

Anpary-ya
Agiviyempa
Owifa
Tefenanio
Ifewiye
Sagelya
Ipio
Unfewise
Asuyalifa
Harabe
Haraba jo
Kampive
Hunio
Imunangi
Havesi
Hori-i
Yante i-ni
Ei-nangho
Paringho
Ukawiye
Te-ata
Havu
Kina-m
Baninaiye
Akuyaniye
Antunara
Pina-m
Ufuna iye
Tenibe
Hani
Hayanaiye
Iran iye
Kacpai
Lyuko
Tiwakuri
Puya-a
Anarai
A-awerte
Pe-oti
Arake

Wai-ora
Iai-e
Yarepa
Ansofa
Nentere

TERRITORY OF NEW GUINEA

BUR. 7.

Upper Ramu Post
District of Mubo
16th October 1933

Assistant District Officer Kyle
Upper Ramu.

Subject:- Patrol Report No. B.

Route.

Travelling South from the Ramu Station to Pe-ara Hill, thence to Apai-ira and Peera villages situated on Apai-ira creek, thence generally South to Abiera, South from Abiera to the summit of Abiera hill, and descending its Southern slopes to the village of Urava on the Taisra river. Leaving Urava and ascending Omaura Hill travelling South East slightly East to its summit, thence South into the large swamp valley of Neraikera, crossing which, still travelling South to reach Neraikera village. Leaving Neraikera and proceeding South slightly East to Kekera, thence ascending a timbered range to the South of Kekera into the Sasuka valley to Barabuna. Continuing over undulating country and travelling South East to reach Adandara, thence along the Middle reaches of Mt Mlandera travelling South to the village of Tabitawtera, thence North West to Uria, and climbing timbered ranges to the North-west then descending into the Turubura valley to Turubura village. Leaving Turubura and travelling North West over broken country to the Arukara villages, thence North-East to the Ramu station.

(B).

Leaving Ramu station and travelling West slightly South to the Ornapinka villages near One Tree Hill, thence West to the Nasanuka villages, thence North West to the Barele villages. Leaving the Barele villages and proceeding East to the Ornapinka villages at the foot of Mt Menefinka. Following the Ornapinka creek to Korinka, thence East slightly North to the Ramu Station.

(C)

Leaving the Ramu station traveling South East to Aiyura, thence returning to the Ramu Station.

Object of Patrol

Bringing the natives in the Area traversed in the aforementioned route under Government influence.

Personel of Patrol

C.D. Bates Patrol Officer, Ten native Police including constables Yanga, Mala-au, Iwage, Niwei, Aiakle, Aviruma, Bampun, Bilbe, Aiakle, and Awam. Nineteen native carriers, Twelve from the Yares area in the Markham and seven Gadsup natives. The patrol was also accompanied by Inimara, Tultal of Asa village Gadsup area, who in conjunction with a native of Arau acted as interpreter to the Patrol. The newly selected Luluais of Tambinankene and Nekampi also accompanied the Patrol.

Remarks Duration of Patrols

- (A) From the 18th of September to the 29th of September 1933 inclusive.
- (B) From the 2nd of October to the 5th of October 1933 inclusive.
- (C) The 6th of October (One day).

Report

18th September

Leaving the Ramu station about 1 p.m. and travelling due South we crossed the Ramu River ten minutes later. At this point the river is about twenty yards wide, shallow, but swift flowing. Negotiating the Ramu without mishap we began to ascend a kunai (grass) slope which terminates in what is known as Pe-era Hill. The summit is about forty minutes walk from the Ramu station. Pe-era is a vantage point for the country surrounding the Station and many bearings of prominent features of the country were obtained. Hidden in a hollow to the South of Pe-era hill is the village of Apai-ira the nearest of the Talera group of villages to the Station. One Tree Hill stands out prominently to the South West, whilst to the South East the timbered mountain of Yapunau (Yonke Mt) rises steeply. To the North in the Bismark ranges Alanapa Mt is seen.

Apai-ira village was entered and found to be deserted. Apai-ira is partially surrounded by Pine trees and the houses are practically hidden from a distant view by the tall cane reeds which are growing round it.

N.B. This village with other villages

of the Faiera group recently engaged in a fracas with A.J.O. Kyle and one native of this village subsequently died from a bullet wound received in the fracas. No natives of this village could be seen and crossing the Apai-ira creek a small stream about two yards wide we pitched camp on a hill to the South of the village. Camp Pitched I made endeavours to get in touch with the natives of Apai-ira. About 6 p.m. Ama a native of Pe-ara village came to my camp. Ama had often visited the Rama station. After explaining to Ama that I had come on a friendly visit, he left my camp and shortly afterwards returned with many natives of Apai-ira and Pe-ara. I told these natives that they had to line before me in the morning with the rest of the natives of these two villages. They left the camp assuring me that they would obtain the return of the other natives who had run away. Pe-ara village is East of Apai-ira and about thirty minutes walk away. This village is also situated on Apai-ira creek in a belt of Pine trees. Just after dusk had fallen natives of these two villages brought the Patrol supplies of native foods and one Pig. These were purchased with a Tomahawk and Beads. This shown as Camp No. 1. on the map.

Watches were posted.

19th September.

Early this morning Ama arrived at my camp with about fifty men women and children. Shortly afterwards about 140 natives of Apai-ira and Pe-ara arrived at my camp. Through the interpreter I explained to these natives that I wished to take a Census and select a Lulual. Ama, being the recognised and apparent head-man of these two villages was chosen and made as a Lulual pending recommendation and appointment to and by the Administrator. A census of these two villages was obtained without difficulty. These natives were rather nervous and great care should be taken in future Patrols to these villages. The natives were warned against future Tribal Fighting and Stealing from Europeans.

Leaving Apai-ira and accompanied by many natives of this village who assisted the carriers to carry my camp gear we proceeded to the village of Abiera which is due South from Apai-ira and

(4)

one hour walk from Apai-ira. Travelling over undulating grass covered country from Apai-ira many Gardens large in appearance could be seen containing a varied selection of crops the predominating being Sweet-Potato, Corn and Sugar-cane. They were well drained. Upon arriving at Abiera I was met by natives waving leaves which was a sign of Peace. Information had proceeded me to this village about my intended visit and reason of same, and it was gratifying to find all of its inhabitants awaiting my arrival. The natives had huge supplies of native foods and one Pig already cooked for my Patrol. Payment of Beads and Knives were given in exchange for the foods. A Luluai was selected and appointed tentatively pending recommendation to the Administrator. A census of this village was obtained. No difficulty was experienced in taking the census. Having taken a Census I left Abiera and proceeded to Urara. Urara lies generally South from Abiera. Leaving Abiera we climbed a sharply rising Grass ridge. From the summit of this ridge Urara was seen in the valley on the banks of the Taira river. Leaving the summit of this hill and descending a long grass spur in a half an hour later we arrived at Urara. The village was deserted and showed signs of the hurried departure of its inhabitants. Camp was pitched near the village and scouts were sent out to get in touch with the natives. A huge line of natives apparently of Urara and armed with Bows and arrows could be seen walking in single file on a ridge some miles away. About three o'clock the Police and interpreters returned to say that they had been in touch with some of the Urara natives and that they said to them they did not want to see the "Kiap" (Patrol Officer) I had not been able to get in touch with these natives either. Watches were posted on their gardens. Just before dusk I noticed a party of armed natives about fifty men approaching my camp along a gully, as they got near they could be seen twanging their Bow strings and occasional yells came to our ears. I asked the interpreter what these natives were saying and he replied that the natives wished to fight. Further endeavours were made to these natives for their friendship but they would not come to the camp. Just then a second party of natives about twenty in number were seen approaching my camp from another direction. These on realising that they had

(8)

been seen by us, . . . stopped approaching the camp. Shortly afterwards the two parties of natives joined and then disappeared into the bush beyond. Watches were posted on the camp and also in their gardens.

No trouble from these natives during the night. This was camp No 2.

20th September 1

From midnight to early this morning heavy rain fell. A cold South East wind added to the discomfort of the rain. Interpreters were again sent out to try and get in touch with these natives. The interpreter accompanying myself was able to speak from a distance to some of these natives. I then returned to my camp, watches were still on their gardens. About 9 a.m. about fifty natives of Urara approached my camp waving long leaves and an evident sign of peace. I crossed their nervousness and they entered the precincts of the camp. I asked them why they had run away and . . . tried to surround our camp. They replied that they thought we had come to fight them. It was apparent from their appearance that they had spent a very uncomfortable night in the bush and being unable to get food from their gardens they were very hungry. The men in this party were instructed to go out and procure the rest of the natives who were hiding in the bush yet. They left the camp and went into the bush. The women and children who remained behind, these were allowed to procure native foods and have a meal. About an hour later about a 100 natives without their bows and arrows arrived at the camp waving the "Leaves of Peace". The women were allowed to select native foods. After all the natives had eaten some food, I told them why I had come to their village. They were now eager for our friendship and a Lulua was selected and appointed tentatively. A Census of this village was obtained without difficulty. These natives killed two Pigs for the patrol. I then informed these natives that I wished to proceed to Heralikera a village lying to the east of Urara and South slightly East of the Ramu station. They stated that they were enemies of these natives. I then persuaded some of these natives to accompany me to Heralikera. They were reluctant to do so. I left Urara and crossing the Taidem river by means of a crude bridge began to ascend

(6)

a long gradual rising grass spur which terminated in what is known as Onaura Hill. An hours walk brought us to the summit of Onaura hill and from here could be seen the village of Neraikera. Neraikera appeared to be a large village. Many bearings were taken from this Hill. We proceeded to Neraikera. Descending the the Southern Slopes of Onaura Hill we entered the swamp valley of Neraikera. After walking for about a half an hour we reached the end of the swamp and fifteen minutes later we arrived at the village of Neraikera. Neraikera is situated in the heart of the swamp but on a small rise in it. This frees the village from the mud and water. Neraikera is intersected by a small stream which flows East to the Akona villages and becomes the Neupunena. On entering the village it was found to be deserted. Natives could be seen running away from the village. Endeavours were made to these natives to establish friendly contact. but I was unable to do so. Noticing the natives of Neraikera surrounding the village, I withdrew my Police and carried to a vantage point in the village, which overlooked the surrounding country. Constant efforts were made to get these natives to return to their village but they were fruitless. After an hours persuasion three natives were induced to come back. Small presents of Beads were given to them. Ten minutes later after these natives had shouted to the other natives who were hiding in the tall grass near the village, natives from all directions converged upon the village without their arms. Proving to these natives that I was a friend and as it was now about 4 p.m. I decided to look for a camp site. Camp was pitched about $\frac{1}{2}$ mile away from the village. Natives of Neraikera visited the camp bringing with them large supplies of native foods also one Pig. These were bought with Beads and Knives. I explained to the natives that in the morning I would visit their village with the intention of taking a Census and selecting a Luluai. Natives from the village of Dumbantara, and Kekera visited the camp with native foods.

Sketches posted. This is shown as Camp No. 3.

21st September

Proceeded to Neraikera village. Arrived at the village, selected a Luluai and obtained a Census of this village. I then

(7)

returned to the camp. Later I went to the village of Dumbantara. Dumbantara is a small village hidden in the timber on the Western slopes of the Akona and Taira divide. Here the natives were awaiting my arrival. A Luluai was selected and appointed tentatively. A Census of this village was obtained without difficulty. Dumbantara is about an hours walk from Neraikera and East from Neraikera. I returned to my camp. Again natives of Dumbantara and Neraikera visited my camp with native foods for trading purposes.

Watches were posted.

22nd September

Broke camp and proceeded to Kekera. Kekera lies to the South slightly East of Neraikera. Kekera is situated at the foot of the timbered dividing range between Barabuna and Neraikera valley. An hour later after walking through partial swamp ground we arrived at Kekera. Upon our arrival at Kekera the village was deserted. The natives had apparently run away into the bush. The appearance of the village suggested a hurried departure. Kekera is divided into two hamlets. The whole morning and part of the afternoon was spent in endeavouring to procure friendly contact with these natives. About 2.30 p.m. I was able to induce a few of these natives to return to their village. About 3 p.m. all the natives had returned. A Luluai was selected and appointed and a first Census of the villages obtained. No difficulty was experienced in doing so.

Native foods were purchased from these natives also one Pig.

Watches were posted.

23rd September.

Broke camp and proceeded to Barabuna. Barabuna is South slightly East of Kekera. Leaving Kekera and ascending a steep timbered mountain for about two hours we arrived at its summit. After one hour and a half we reached Barabuna. From the summit of this dividing range to Barabuna the track is through fairly heavy scrub timber. Barabuna is situated in a hollow on the edge of the timber belt overlooking the Sasauka Creek, which flows South into Papua. All the men of Barabuna were in the village upon my arrival there but the native women had left the village. On speaking

to these men I was able to procure the return of the women and children. A Luluai was selected and appointed. A first census of the village of Barabuna was obtained. Staying a short time I proceeded to Adandara a village on the head-waters of the Wanton river. Walking over undulating to very broken country for 3 hours we arrived at Adandara. The village was deserted of its inhabitants. On inspecting their gardens I found that most of the crops had been taken out of the ground. Whether the natives had fled on our approach or not I could not say. Camp was pitched. Camp no. 5. Scouts were sent to get in touch with the natives but they failed to do so. Dark fell and watches were posted.

24th September.

The whole day was spent in endeavouring to get in touch with the natives of Adandara but were unable to do so. Watches were posted at night.

25th September.

No sign of any native of Adandara I made preparations to break camp. I left in a prominent place in the village two knives a small quantity of Beads and one Tomahawk in payment for the native foods I had taken from their gardens, to feed the personnel of my Patrol. Whilst breaking camp I heard the report of a rifle. Later I saw a smoke signal on the slopes of Mt Elandora. I also could see what appeared to be two Europeans. Having broken camp I walked in the direction of the smoke signal previously seen. Upon my arrival at the place where I had seen the smoke signal, I was unable to see any European. I followed the South Wanton river practically to its source. Crossing the river we meandered over a low grass divide which separates the Wanton watershed and the Vailala Headwaters I think. After crossing a small creek we began to climb the middle reaches of Mt Elandora, one hour later we arrived at the village of Tabitaowara, a small stockade village hidden in the timber on the middle reaches of Mt Elandora. The natives of this village had fled into the bush on our approach. Later with the help of the newly selected Luluai of Barabuna I was able to procure the

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return of the natives who had run away. The village of Tabitaewtera is only a small village containing about twenty houses. About 2 p.m. all the inhabitants of the village had returned. A Luluai was appointed tentatively pending recommendation to the Administrator. A Census of this village was obtained without difficulty. After taking the census I left the village and proceeded in a North Westerly direction down a long grass spur. At the foot of this spur is the junction of two small rivers. Here camp was pitched. Camp No. 6. Whilst making camp many natives from the village of Tabitaewtera came to my camp with native foods and one Pig. Trade goods in the form of Tomahawks and Beads were had in exchange. Dusk fell watches were posted.

26th September

Camp was broken about 6 a.m. following the Sasauka week travelling practically due North a half an hour later we arrived at the deserted village of Uria. Prior to arriving at the village we passed through their gardens. All crops suitable for picking had been taken out of the gardens. Apparently the natives were afraid of us. Three fruitless hours were spent trying to get in touch with some of the natives of this village. After three hours I decided to proceed on. Leaving Uria and travelling North West we followed a small creek for about two hours. Then leaving the creek bed we ascended a steep spur into the timbered ranges lying to the North progress was slow. Masses of tangled roots and fallen timber making walking difficult. Two hours later we reached the summit of this range. Twenty minutes later we were overlooking a narrow grass valley which appeared devoid of inhabitants. Striking a Westerly course an hour later we arrived at the large village of Turubura. The natives were friendly. (N.B.) Recently this village was visited by Patrol Officer Hurten when with Mr. Eason-Jones. Camp was pitched near the village. Camp No. 7. About 2.30 p.m. I entered the village and appointed a Luluai tentatively. Census of this village was completed just at Dusk. I returned to my camp. Native foods were procured from these natives.

27th September

Leaving Turubura and proceeding in a North Easterly

direction and climbing a steep grass spur we came to the summit of a grass covered hill which overlooked to the North and North East country devoid of human life. Nearly West could be seen as Akara Mt and to the North the Bismark Ranges beyond the Ramu station. Travelling North West for about three hours over broken and swampy country we reached a tributary of the Faiera creek. Crossing this and ascending a steep grass spur we approached the Arekara villages from the East. On our near approach about 300 natives the majority being men were seen standing on the hill-top waving leaves. This was apparently a sign of peace. With the aid of the interpreter friendly relations were established. Numerous supplies of sugar cane Cucumbers and Corn were brought to us. Continuing and entering the villages all situated in timbered and broken country I looked for a camp sight. Here in the Arekara mountain the Faiera river has its source. Camp was made on the banks of the river. In a few minutes hundreds of natives were approaching the precincts of my camp with large supplies of native foods and six pigs. As these natives had had gone to a great deal of trouble in procuring these foods for us the whole was purchased from them, their delight knew no bounds. Through the interpreter I made known to these natives why I was there. Camp pitched I proceeded to some of the hamlets of Arekara. Luluais were selected and appointed tentatively in three of the ^{villages}. A census was also taken of these hamlets. At dusk I returned to my camp. Natives of this group of hamlets said they had not been previously visited by a European. Watches posted.

28th September

The rest of the Arekara villages were visited this morning. Luluais were selected and a Census of each village taken. Then proceeding generally North East over broken grass country the Ramu River was reached and crossed near ~~the~~ One Tree Hill. Camp was pitched near the Ramu river. Unfortunately owing to the lack of an interpreter I was unable to take a Census here. Native foods were obtained from these natives living near my camp. The natives were friendly and numerous of these natives were recognised as frequent visitors to the Ramu station. Dusk fell and night watches posted.

21st September

Breaking camp and leaving the Kama river we returned to the Kama Station two and half hours later.

(2)

22nd October

Leaving the Kama Station and proceeding west slightly south two and half hours later we arrived at the Ornapinka villages near One Tree Hill. A Lulua was selected for the Ornapinka villages and two Taira villages nearby. A census of these villages was obtained. Having completed the census I proceeded to the New Lutheran Mission named Onarunka. Camped was pitched here. Camp No. 10.

23rd October.

Leaving the Onarunka Mission station and travelling west slightly north I arrived at the first of the Nasomaka villages. This village was only a small village and I told the inhabitants to come with me to the next Nasomaka village. Proceeding in the same direction over grass and timbered country, very broken I arrived and about an hour later at the main and only other Nasomaka village. It is situated on the headwaters of Nasomaka creek in a timbered hollow. A Lulua was selected and appointed and a Census of the two villages taken. Ascending a timbered ridge which at this point divides the Nasomaka creek with that of the Barole for about two hours we came to a grass promontory overlooking the Kapeta and Igusa villages situated on the headwaters of the Onantina a tributary of the Waventina (Kamafetina.) river. Travelling due north over a timbered ridge for about an hour we arrived at a point on the ridge overlooking the Barole hamlets. We descended into these hamlets. The natives of these villages had run away. Camp was pitched near the headwaters of the Barole river. Scouts were sent out to get in touch with the natives who had run away. Very quickly afterwards many natives of Barole arrived in my camp. I endeavored to procure the return of these natives who had run away. They replied they would. Watches posted.

24th October.

Early this morning many natives were in my camp. Lulua were selected and appointed tentatively. A census

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of the Barele villages was obtained without difficulty. Leaving the Barele villages and proceeding due East skirting Mt Menifinka we arrived at the main Ornapinka village situated on the Ornapinka creek. A Lulua was selected and a Census obtained. Having obtained the Census and crossing the Ornapinka twice we entered the small village of Herinka. Here the natives were awaiting us. A census of this village was obtained and a Lulua selected. Leaving Herinka and proceeding East slightly North we returned to the Ram station.

(6)

3rd October

Leaving the Ram station accompanied by Mr Cadet Aitchison and travelling South East crossing the Ram river and Taira river two hours later we arrived at Aiyura. Aiyura is a large village it is composed of three hamlets. This village is part of the Akona villages. (See previous report.) Luluas were selected and appointed tentatively. A Census was obtained. Having taken the Census we returned to the Ram station.

CENSUS RETURNS.

The following are the numerous villages and their populations. Taira villages including, Apai-ira and Peera..180, Aiera..192, Urara..192;..Neraikara..265, Dambantara..135.. Kikara..125,..Barabuna..166..Tabitaubera..90.. Tarubura..231.. Aukara villages including..Te-Indira..85..Tavutara..130.. Vankina..54..Taki-ora..57..Agerata..164; Ornapinka and Taira near One Tree Hill..161..Masonaka..233..Barele..263.. Vafiga.(Barele)..119..Ornapinka Hamlets near Mt Menifinka..283 Herinka.(Ornapinka)..82..Aiyura (Akona) 259. Making a total of 3406 persons.

Health and Sanitation

Throughout the area patrolled a pleasing feature was the obvious good health of the natives encountered during the Patrol where small streams are not used for Sanitary purposes one finds in the villages small latrines. This fact was common in the majority of the villages visited.

Houses

Throughout the area the houses are the circular dome roofed

type as described in my Patrol report ~~at~~ the B.20/32-33.

Natives and Language.

The natives met with during the Patrol are mainly an Agricultural race of people, speaking a common language, which is the same as that found amongst the Arak people. A change in language is found when one arrives at the Ornapinka villages, here the language is Kafe which means big tribe. A Vocabulary of the Kafe language is attached to this report.

Gardens-Green-Foods.

Throughout the area unchanging one finds the same wonderfully laid out gardens that are a feature of the Ramu area. Well drained well fenced with stakes of wood where there is a sufficiency of timber, and where there is no timber equally strong are the fences of cane.

The main crops grown are Sweet-Potato, Sugar-cane, Corn, Yams, a little Taro, and Cucumbers.

The flesh portion of their foods is mainly Pig. In the more mountainous country where is a plentiful supply of timber, Kue-Kue, assowary, and many small birds are hunted and trapped for food.

Physical Features.

As far South East as Mt Klandera the country is mainly a series of grass valleys of a swampy nature which are generally running in North-East South-West direction. The largest of these valleys is undoubtedly that of Beraikora where the Kamponena river which flows through the Akona villages to subsequently join the Ramu has its source. To the South of Beraikora towards Barabuna one encounters a steep dividing range of mountains which are mainly timbered but to the East become grass covered and devoid of timber. In the vicinity of Barabuna rises a small creek which I found later is flowing towards Papua this was called the Sasauka. From the middle reaches of Mt Klandera a splendid view of the country to the South and South West was obtained. It appeared very mountainous, to the South the mountains were timbered, but to the South West they were devoid of timber. Turubura is situated in a narrow almost gorge like valley. It is on the banks of a small stream which is flowing South. From Turubura looking N.E. East

North East and North the country is broken and entirely grass covered. Between Turubura and the Arekara villages many swamp valleys are found and they are devoid of human habitations. North West from Arekara, the country is mountainous, very broken and covered in scrub timber.

Luluais

Luluais were selected and appointed tentatively at each village where a Census was obtained their names are submitted below with the names of selected Luluais of the area Patrolled during previous Patrol, for recommendation to His Honour the Administrator.

Apai-ira and Apeera.....Ama (Luluai.

HerakerevaO-intata

DumbantaraAtarama

KekereAiri

BaratunaKainu

Tabitawera.....Da-ura

Turubura.....Mui-yarana

Arekara.....Kaibara

Barabanka

Ra-ube

Kaveba

Ornapinka Near One Tree Hill.....Taburani

Taira.... de de de deSukupu Witi

Hasonanka.....Ho-sira

BaroleOnine

Sinirimo

Wefiga..(Barole).....Onto-ya

Ornapinka near Mt Menifinka.....Jurebe

Herinka (Ornapinka)Sata

Aiyusa.....Tafe-rita

Omure.

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Lulusi continued

<u>Village</u>	<u>Name of Lulusi</u>
Atanone and Tetrapura	Burqua
Orepimpa	Andei
Inepapimpa	Marenea
Omumara	Turua
Opanonatampa	Tanone
Inankene	Havaia
Tambinake	Mamadina
Bekampi	Dawata
Kalera	Ketina
Bunkaiyana	Kandine
Omara	Pucena
Sasara	Izea
Oranika	Mantiwona
Kunana	Tai-awu
	Inai-a
Tambinaka	Taminc
Nerapucanda	Makere
Iyampara	Yapa
Moneoin	Denopara
Wapaiyaka	Paboko
Binarafia	Bana
Kuraka	Tanra
Asa	Andafuna
Morisi	Hakul
Sarape	Mara
Sambai-ira	Me-ai
Onia	Mankua
Baretin	Moo

General Remarks.

This Patrol was primarily a Consolidation Patrol but nevertheless was of a nature Exploratory.

From the Consolidation aspect the Patrol was a success although many villages entered during the Patrol had never previously been visited by a European. Villages never before visited were those of Dumbantara, Kokera, Tabi laeatera, and the Arakara villages. Strange but the most welcome reception during the whole Patrol was afforded to the Patrol at the unvisited villages of Arakara. Here at Arakara we find a native Population of over five hundred persons distant about six hours walk from the Rama station without any European Trade goods, in their possession. Naturally one wonders at the reason for this and on looking around it becomes obvious. To the East and North East one finds the Taira villages hereditary enemies of the Arakara natives. To the North are the Ornapinka villages the natives of which are also enemies of the Arakara natives, so fear of attack from the natives of the above-mentioned places kept them to their villages and the mountains. Information of the Government had no doubt reached these natives of Arakara for in every way it was significant that our arrival and the purpose of our visit was appreciated by these natives. Since my visit to the Arakara villages all the Luluais appointed tentatively have made visits to the Upper Rama Station. Two visits have been made wherein these natives have slept at the station, showing an undoubted confidence in the Government. Likewise mention must be made of the Luluais and natives of the Neraikora and Dumbantara villages. These have also made visits to the Rama station. Neraikora and Barabuna natives have already been to the station bringing with them supplies of native foods for trading purposes. This fact is astounding when one considers that for these natives of Barabuna and Neraikora to reach the Rama Station they must walk for practically two days and what is to them Hostile territory. The fact will be readily appreciated that it is due entirely to Government influence.

Throughout the Patrol once friendly relations were established with the natives and the reason of our visit explained to these natives, undoubted signs of willingness to extend to us

their friendship was shown. After a Luluai was appointed and I was about to proceed to the next village, the Luluais selected and appointed tentatively were induced to accompany the Patrol to the next village. This procedure was undoubtedly a success, even though in many instances the accompanying Luluais were proceeding to within the precincts of a hostile village. First it showed them that they could believe in the confidence of our Power as protectors to them. Then it also opened the doors of friendship to these their enemies and "vice versa". From Barakana, two Luluais of the Akona villages and three natives of the same area joined our Patrol and remained with the Patrol to its termination. This will do infinite good to further consolidate our position with the recently visited natives of Akona. For when visiting the Akona villages I told them I would also visit the Taiora villages with the same object in view as I had when I visited them at Akona. The Barole natives were also afraid to trade with the Miners at Ornapinka because of a prerogative that the Ornapinka natives had established that is they only meaning the Ornapinka natives were allowed to trade with those miners because the Miners were living in Ornapinka territory. Now with the appointment of Luluais in the Barole area this fear has been banished and now the Barole natives are trading with these miners in conjunction with the Ornapinka natives.

So as each day passes it becomes more obvious that the "Passport of safety", for these natives through hostile territory is the Luluai Hat and its accompanying significance, Administration influence and its power. I feel sure that there is no doubt that with a policy of intensive Patrolling throughout this District, a quiet and full control of the inhabitants of the Upper Ramu area will be accomplished.

Charles R. Baker.

Patrol Officer.

Torn Page(s)

Territory of New Guinea

B. C. R. 8

Upper Ramu Station,
Merebe.
15th November 1933.

Acting Assistant District Officer,
Upper Ramu,

Subject:- Alleged Murder of Native woman
Yaipuram of Omaura.

On the 6th of November Pusena Luluai of Omaura village reported to me at the Ramu station that a native woman named Yaipuram of his village wife of Epets had been killed by five natives of Inankene village on the 5th of November.

On the 8th of November accompanied by ten native Constables I proceeded to the village of Inankene to make enquiry relative to the death of this native woman. Upon my arrival there at 1 p.m. I was met about a mile from the village of Inankene by Mawaia the Luluai of Inankene. Mawaia informed me that all the natives of Inankene had run away into the surrounding bush country. I enquired the reason for this and Mawaia stated that the natives of Nekara a village nearby had come to them and told them that the "Kiap" was coming to their village to kill them. I continued to the village of Inankene. There were no natives in the village with the exception of the Luluai Mawaia. I pitched camp near the village. I then sent Belange an interpreter into the bush to attempt to procure the return of the natives who had run away. Belange was accompanied by all the Luluais of the Akena villages and also those of Omaura. The interpreter and the Luluais arrived back at my camp about 4 p.m. accompanied by about twenty natives of Inankene. They brought with them supplies of native foods.

I interrogated the natives of Inankene and also the Luluai Mawaia, relative to the death of Yaipuram of Omaura which Pusena alleged they had killed. The natives of Inankene denied having killed Yaipuram. They stated that they did not know Yaipuram was dead. When Pusena reported the death of this native woman he produced the arrows which were taken from the body of Yaipuram.

Torn Page(s)

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One arrow was the four pronged type. (This type of arrow is generally used on an unfaithful wife by the husband.) About one year ago I am given to understand the Omaura natives killed a native of Inankene. There is no proof that the Inankene natives killed Yaipuran. I was unable to see the husband of Yaipuran. I was unable to see the alleged murderers of Yaipuran. Difficulty was also experienced through the lack of a good interpreter, in obtaining a comprehensive story of the death of the woman. That is a story with a natural sequence of events which would prove that murder had been committed by the natives of Inankene. I was unable to obtain a satisfactory account of the finding of the body the burial of same from the Luluai of Omaura. The bringing of the four pronged arrow tends to show that there was a possibility of Yaipuran having met her death by the hands of her husband. It is an unusual factor in the customs of these natives for a enemy native to kill with the four pronged arrow, unless as previously stated it is used to punish an unfaithful wife.

These natives of Inankene until my visit to their village in August last, had never before been visited by a European. They were until then fairly frequently engaged in Tribal warfare, with their neighbours.

On the 9th of November I was able to speak to about thirty natives of Inankene this included the Luluai Mawala. I spoke to these natives about the seriousness of the death of Yaipuran. They still denied knowledge of her death. I was unable to see the body of Yaipuran. The Omaura natives were reluctant to show me where they had buried her. A finger was produced by the Omaura Luluai which he stated was cut from the hand of Yaipuran.

I was unable to procure the return of all the natives of Inankene they were still too nervous to come to my camp. I decided to leave Inankene and told the Luluai that he had to come to the Ramu station with other natives of Inankene. The same instruction was given to the Omaura Luluai. I informed them that I would then speak to them about the matter there. This I thought advisable. The fact of being near their village with an armed party gave them the impressi

Torn Page(s)

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that I would open hostilities against them. At the Rama station this fear would be banished and I would be able to obtain a more satisfactory account of the death of Yaipurua. I left Inankene about midday to return to the Rama station.

It is worthy of note that although all the natives of Inankene ran away into the bush on my approach the Lulua of this village remain behind and stayed with me without fear, and this visit was the second visit of a European to Inankene.

C. D. B.
.....
Patrol Officer

Torn Page(s)

TERRITORY OF NEW GUINEA

Upper Ramu

28.12.33.

The Assistant District Officer,
Ramu.

Subject:- Murder of native woman YAIPURAN of Omdra.

I beg to report as follows on the death of the above named native:
Whilst on patrol through the Gadsup area I questioned the Luluai Daweira
of Nokampe and he gave the following statement:-

The native was working in
her garden when two natives, A-MATU and MAREPARE of YONKOKENU came upon her.
Those two natives raped her and then shot her with arrows. She later
died from the wounds.

The Luluai seems to be a reliable person.

Luluai of Yonkokenu is MA-WAI-O.

I. G. Ant...

Ramu Post.

December 6th, 1933.

The District Officer,
SALAMAUA.

Patrol Report of Mr Bates, Patrol Officer is forwarded, please

W. H. A/A.D.O.

File

Upper Ramu Area
District of Morobe
27th November 1935

District
Assistant ~~Officer~~ Officer Burton,
Upper Ramu.

File

Subject:- Patrol Report No. 11.

Object of Patrol

Special Patrol to the Lower Duanatina river Purari area to ascertain the truth of information received that a Miner named Ludwig Schmidt residing at Serupa on the Lower Duanatina had on the 2nd of October 1935 led the natives of Gaitula village against the natives of Keyufa village in an attack upon the Keyufa natives, and that the said Ludwig Schmidt had killed two natives of Keyufa with bullets from a rifle and seriously wounded three other natives of the same village and furthermore that after Schmidt had put to rout the Keyufa natives he then burned the village of Keyufa.

Route

Travelling due West from the Ramu station to Mt Henfina thence further West to the summit of the Purari-Ramu Divide overlooking the Ouantina valley and the Karyere villages, thence following the Ouantina to its junction with the Karamafina a river near Ipeava village. Continuing along the banks of the Karamafina to its junction with the Duanatina river. Thence along the banks of the Lower Duanatina to a point opposite the Southern extremities of Marble Mt, thence crossing the Duanatina and climbing the Southern slopes of Marble Mt to descend once more into the Lower Duanatina river to L. Schmidt's camp. Leaving Schmidt's camp and skirting the banks of the Lower Duanatina river to George Chesters camp, thence crossing the Lower Duanatina river and travelling due North to arrive at the Beni-Beni airdrome. Leaving the Beni-Beni and travelling East climbing the ranges to Labana Mission station thence descending into the Upper Duanatina river, following the Duanatina river to its headwaters near Wama and Neinafara.

thence ascending the steep and timbered Orantina and Karsafetina Divide descending into the Tobinofera villages on the banks of the Karsafetina river, thence ascending the Puxari-Ramu Divide to Tobinofi Mislor thence South generally to Mt Manofinka thence East to the Ram station.

Duration of Patrol.

Eight days. From the 18th of November to 24th of November inclusive.

Personnel.

C. D. Bates Patrol Officer, Ten native Police (Constables), Eighteen carriers from the Gadaup area, two Iulunis one from Homupunanda, Puntibasa, and the other from Sasaura. From Kampara villages six natives of these villages accompanied the Patrol until its termination.

Report.

17th of November

Leaving the Ram station about 10 a.m. and travelling West for about forty minutes we arrived at the Orantapinka creek. A little difficulty was experienced in crossing the creek the carriers having to be helped by the native Police. About 1 p.m. we arrived at the foot of Mt Manofinka. Here the carriers who already were showing signs of exhaustion were rested for an hour. Continuing West and climbing a partially timbered and grass covered ridge which is the source of the Baralo creek for two hours and a half we reached the summit of the Puxari Ramu Divide overlooking the Orantina valley and the Kampara villages. Here a few hundred yards away from the village of Menaga Camp was pitched. Camp No. 1. Native foods were purchased from the natives of Menaga. Only sufficient could be obtained for the carriers and the Police had to draw upon a small supply of Rice I had taken in case of emergency.

Watches posted.

18th November.

Breaking camp about 6 a.m. we proceeded into the Orantina valley proper and about one hour later arrived at the Kampara villages. Six natives of Kampara joined the Patrol and relieved some of my Gadaup carriers of their cargo.

Following the Onantina river for about three hours a short stop was made to enable the Police and carriers to have some food which we had purchased from the Karpura natives. About 11 a.m. we continued following the course of the Onantina river. About 2 p.m. another halt was called as some Gadsup carriers were unable to continue. About 3 p.m. we continued the Patrol and about 4.15 p.m. we arrived at the junction of the Onantina and Karmafetina river. Camp No. 2 was pitched at Iponka village but on the ^{Southern} ~~Eastern~~ side of the Karmafetina river to it. It was with difficulty that I was able to procure native foods for the personal of the Patrol. Many natives of Iponka village visited my camp and were quite friendly towards the party. Watches posted.

19th November

Early this morning just as we were breaking camp eleven natives arrived very hurriedly at the camp. They were wearing Lave-laves and on questioning them I found that they were indentured labourers to one George Chester who is engaged in Mining pursuits on the lower Onantina river. They said they had run away from their Master as he had just killed a friend of theirs also an indentured labourer to George Chester. I did not question these natives then about the death of their friend but told them they had to come back with me to their Masters camp. The Patrol then proceeded. Following the Karmafetina and then following the Lower Onantina for about two hours we then crossed the Onantina by means of a rough Bamboo bridge which had been erected by Schmidt some time ago. It would have been impossible to have crossed the river about here. The river at this point was swift flowing over a rocky bed and appeared very deep. Having crossed the Onantina and ascending the Southern slopes of the Marbel Mt. we reached its summit about two hours later. The Gadsup carriers were proving an obstacle to fairly rapid progress they were continually sitting down explaining that they were very tired and unable to carry the cargo. A rest on the summit of Marbel Mt was made for practically an hour. A start being made to continue two hours later we arrived at the camp of Ludwig Schmidt.

Native food was purchased from Schmidt for the personnel of the Patrol. My enquiries concerning the fight between Schmidt and the Koyala natives I continued on to the camp of George Chester. Camp was pitched at the camp of Chester. It being about five p.m. I decided to make all my enquiries relative to the death of the native which his eleven natives said Chester killed the next day.

20th November.

Investigating death of the native Kolive an indentured labourer to George Chester. Investigations were completed about dusk. A few natives of Sorapu brought small supplies of native foods and one pig to the camp during the day which were purchased for the carriers and Police.

21st November.

Breaking camp about 6.30 a.m. & proceeded to the Bena Bena drone. Prior to leaving three native constables, Iwago, Kwaman, and Lugen were instructed to remain at the camp of George Chester for the purpose of seeing that the grave of Kolive was not disturbed until my return (Probable.) Following the gorge like sides of the Danantina for twenty minutes we then changed our direction to North. Continuing over undulating grass covered country for three hours we arrived at the village of Korifagi. Here a small native wearing a lava-lava and singlet whom I had taught a little Pidgin English whilst at the Purari in June this year met us and directed us along the shortest and quickest track to the Bena Bena drone. About two hours later we arrived at the Bena Bena drone and there I found one Mr Bernard living in a grass hut. I had gone to the Bena-Bena drone expressly to see Bernard and inform him that his partner ~~Mr~~ J. Bradley whom he had expected to be at the Bena Bena drone some two weeks ago prior to his arrival there per Plane had died of Blackwater Fever at Jaga in the Markham valley. Bernard had no natives with him. He was living at the drone with servants and with very little food. That night I ascertained that thirty Sigolabu natives whose village is quite close to the Acedrone had promised to come to his camp and carry his gear (mining) to the

the camp of George Chester. Realising the difficulty in which Bernard had been placed since the unfortunate demise of his partner at Oaga, and his not knowing the road to George Chester's camp I left the Police to show him the route to take to Chester's camp and also to act as an escort in case of trouble with any hostile native. (At this time I was thinking of a possible retaliation from the Koyufa natives upon a Suro since the attack upon them by Schmidt.)

22nd November.

Breaking camp about 2.30 a.m. I proceeded on my return journey to the Bana. Crossing the Bana-Bana river near Mahomito last village I then continued over the grass covered ground to the foot of the ranges separating the Dumantina and Bana Bana rivers. Ascending these ranges in a blinding rain storm it was with the greatest difficulty due to the physical weakness of the Gadsup carriers that at last we reached the summit of these ranges, and arrived near Labana Mission. Here I saw a Mission Helper and information relative to the Schmidt-Koyufa fight was obtained. He informed me that he knew where the two natives killed by Schmidt were buried and also that he could take me to where the three injured natives were. A lull in the storm and I descended into the Dumantina valley and there pitched camp. Native foods (a small quantity were brought by the natives living near Labana town. These were purchased with beads and knives. Matches were packed.

23rd November

Breaking camp at 6 a.m. I decided to follow the Dumantina river to its source and then climb the ranges to reach the Kamaletina valley. Passing through the Yanofi and Barancfi hamlets we at last arrived about 11 a.m. at the Wafua villages here native foods were procured for the personnel of the patrol and they had ~~some~~ a meal. After resting for an hour we left the Wafua villages and climbed the dividing range of mountains which separated the Dumantina and Kamaletina valleys. Three ~~horses~~ sturdy ~~horses~~ brought us to Tabinofere village. After a halt and after the carriers had rested we

crossed the Purari-Ramu Divide and pitched camp near its summit at the Tebinofi Mission station. Native foods were purchased from the Mission Helpers at this station. All the carriers were very sick. Suitable Medicines were given to the sick carriers.
24th November.

Camp was broken about 7 a.m. With the help of the Mission Helpers and some young local natives I proceeded to the Ramu station. Negotiating the Purari-Ramu divide and descending into the Ornapinka valley a rest was taken near Mt. Menafinka. Crossing the Ornapinka twice and then descending the slopes of Agumora Hill we again reached the Ornapinka river. This was crossed without mishap and finally arrived at the Ramu station about 3 p.m.

General Remarks.

The object of the Patrol was accomplished. A more detailed and separate report about the fight between the Keyufa natives and Schmidt has already been forwarded to you. Another report covering the death of Kolive and indentured labourer to George Chester has also been forwarded to you. I was unable to complete my enquiries relative to this attack by Schmidt on the Keyufa natives, that is the interrogation of the Keyufa natives, the locating of the injured natives, and ascertaining the position of the graves of the natives killed by Schmidt. Primarily this was due to the seriousness of the death of the native Kolive of which a full investigation was made by me. After my investigations of the death of this native I thought it advisable to return to the Ramu station and report the matter as early as possible. Time was also taken in having to proceed to the Bena-Bena drome to advise ~~Brookley~~ Bernard of the death of his partner Bradley. I was unable to carry more than eight days supply of food for myself owing to the lack of suitable carriers. Out of the eighteen Gadsup carriers in the party six were just very young natives and unable to carry much cargo. Then the general physical inability to carry a pack of thirty pounds by the bigger Gadsup carriers,

B. U. R. 12

PATROL REPORT.

Report of a raid conducted by A. Nurton A/A.D.O. on the village of Unantu, which is situated to the north of the Ramu Post, and is one of the Pumasii villages, a tribe not under control. The action took place on midnight of January 8th. 1934, for the purpose of apprehending certain murderers and other natives hostile to other native communities under the influence and friendly to Government.

PERSONNEL OF THE PARTY.

A. Nurton A/A.D.O. T.G. Aitcheson, Cadet. 15 native police. 10 carriers.

THE REPORT.

About a fortnight ago the acting Paramount chief, one ANERAI, who resides at the village of PUNANU, about 10 miles north of the Police Post, complained that the people of UNANTU had informed him that they did not intend to give up native warfare and further told him that they would fight the government if it came to their locality.

I thereupon instructed ANERAI to tell all the head-men of the locality to come and discuss the matter with me. Many of these head-men have been given luluais hats, but these, even if they desire to do so, control only a small minority, that of their own small family group or clan, therefore having very little political weight in decisions of the tribe: Important matters of the tribe, such as fighting, planting communally, & sing-singing is decided by the different elders, or family leaders of a tribe, and to appoint one of these family leaders to a position of authority over others, who in native eyes is equally important, causes jealousy which has a disintegrating effect, rather than a consolidating one, on the tribe. This at present in this area is becoming noticeable and in numerous instances the alleged luluai has become a lone person living only with his actual wives and children.

(It may be argued that our civilizing progress has been too precipitous in this area. We have physically enforced census and luluanship, - the final hall-mark of control - upon a community that have had, and still have, no intention of giving up savage custom - their custom.

In other words we have turned warfare into murder, and we have not

the complicated machinery and facility for catching the murderers. The best we can do to deter this is to return murder for murder, or in other words, war for war, in the defence of some weaker or more peace-loving tribe or village, who have appealed for help.

Our efforts all look well on paper, but really we have given the prize to the child before he has started to learn his lesson, or to rationally behave himself, and thereby commence to earn his prize. And now that he has the prize and finds no magical benefit results from it, rather will it creep his habits, he abandons the prize with contempt: Whereas, had he not so hastily been given the prize his anticipation of the future might ~~have~~ have been a useful urge to progress. One thinks that progressive civilisation is but after all accelerated evolution and even the most rapid evolution takes considerable time unless the most direct action of continued force is used to enforce it; the ultimate results of which have proved far from satisfactory in our dealings with native races, because of they remember when their day reasoning and liberty arrives.

But this digression is not my report!)

About a dozen native head-men and their followers mustered here and a talk was effected with a certain amount of ceremony, the police being paraded and drilled in their presence on the parade ground.

The discussion was on Government policy and its aim to make the life of the native safer and happier by prohibiting fighting and to settle their disputes with impartiality and to protect their rights against all men. I concluded by referring to the warlike attitude of the people of Unantu and requested the head-men present to approach the people of Unantu and warn them not to attempt any breach of the peace, as such would bring them trouble. I gave a demonstration of shooting with my 12 bore at a kerosene tin, which shooting riddled the target to the appearance of a vegetable grater. The conference was then concluded and each head-man given a lavalava and some food.

The riddled kerosene tin I handed to the paramount chief requesting him to take it to the turbulent tribe and show them the effects of firearms and warn them to seek peace and friendship, rather than war with the Government.

A week later the chief, Anerei, returned to me in a very agitated

state and said that he had sent the tin and my message of warning and good advice to the people of Unantu and that the following morning about 25 of these fighting people had ambushed ^{him} and also one of his men while at work in the kunai. They were both unarmed, as they went about their business now-a-days without bows and arrows, in compliance with the wishes of the Government. In the attack ^{chiefs} valleys were fired at the two defenceless men, the acting paramount and his brother. The latter was seriously wounded by an arrow in the shoulder and the neck. The chief was narrowly missed as he was escaping, during which his luluai hat fell from his head: returning later with his men to help the wounded man, who had hidden when wounded, he found his hat which was riddled with arrows (this latter outrage seemed to annoy him the most). I pacified him and told him that I would take some action to protect him and his loyal natives who had given up the carrying of bows, and fighting (I have good reason to believe that bows and arrows are carried as frequently as they ever were). To verify the report of this unprovoked attack, I sent two experienced police boys together with this luluai to his village and see the wounded man and make further inquiries. This they did and returned with a report very similar to that of the chief.

Apparently the people were very incensed and their attitude suggested, quite rightly, that it was up to us to take some action, and that we had discouraged their carrying arms to defend themselves with, and consequently they had been shot at like defenceless women. We had appointed a government chief and placed a government hat on his head and what was the position now?

The village of Punanu, where the chief lives is situated in a kunai valley. The village of Unantu, of the assailants, is in the next valley, to the west and runs into the ranges, which are the foot-hills of the Purari Divide. In their ~~visit~~ visit to the village of the chief the two police boys observed that the steep dividing ridge between the two valleys was lined with armed out-posts from the hostile village of Unantu. These outposts hurled down insult at them and their native companions both in coming and going to the village of Punanu where the chief lives. There was no shooting as the people on the ridge were all out of bowshot.

sky behind us was by now light. Went on down the western slope to the valley swamp I there waited for Aitcheson and his party to come up. Minutes rapidly passed and my impatience grew as the daylight gathered; finally after a wait of half an hour Aitcheson and his party crept over the hill and joined me. Mr Aitcheson was regretful for the delay. He had found himself following the constable on another track which was bearing to the village of Punaru and he himself was the first in his party to observe that they were walking through dew drenched kunai whereas previously through the night the leading party had shaken most of the water from the long grass. He ordered his party to retrace their tracks and they found the track I had taken over the rise and followed.

The combined party now advanced up the valley through the swamp.

It was nearly 6 a.m. and quite light when we reached the outskirts of the village, and the chattering of men could be heard.

The whole of the eastern and northern side of the village was barricaded with a new palisade with the aperture door barred with timbers. This was the side of our approach. I sent Mr Aitcheson with his party to one side, the northern, of the village, up a bed of a stream, the bank of which was thick with swamp reeds & trees. I decided to take the upper side, which was more exposed and nearer the main part of the village. I heard Mr Aitcheson remonstrating angrily with his police, who appeared reluctant to proceed as ordered. We were just then seen by a large group of arnee natives as I called to my boys to charge and burst the ten foot palisade. After a little delay we tore a hole through it & ^{arrow} hopped through, when just at that moment an cracked splintering the palisade above me and I saw a native twenty yards away in the pitpit cane. I immediately fired a charge of buckshot over the further group as I advanced into the village area. The place was thick with pitpit cane. I then saw an armed man run out of the clump from the direction the arrow appeared to come from. I believed him to be the man I saw earlier. I fired at him as I saw him sitting an arrow to his bow. I appeared to hit him. He staggered, got up and disappeared into the undergrowth. My seven police boys

all fired a shot or two as we ran forward. One wondered what they shot at as the locality was dense with vegetation and one caught by the briefest glimpses of natives as they dived through the cane and up the gorge in the west. We then searched the village and found a few old women, who were of course treated kindly. Mr Aitcheson had now joined me from his side of the village which had been uneventful and quiet.

He also was unable to make any arrests. Apparently Mr Aitcheson had come on up the stream with but two constables. Under these circumstances it is fortunate the natives did not break his way otherwise he may have been hard pressed to save himself. (I must here commend Mr Aitcheson for his absolute steadiness and keenness in this raid).

All the houses were searched and boxes and arrows removed and stacked in two big heaps and burnt. It was noticed that the arrows were fighting arrows and in numbers they were in hundreds. There was every indication that these people were preparing for heavy fighting. The palisade was strong and new and it was noticeable that this was the only village we saw in the neighbourhood that had a palisade around it.

The ten carriers I took with me had a hammock with them with which to construct a stretcher had one of the party been wounded. I had thought they would have been of assistance had we arrested any of the natives.

All the natives had taken to the wooded hills to the west. Through my glasses I could see groups of armed men in the clearings. We called to them but they would not come to us or allow us to make contact with them. Outposts were posted at the approaches to the village and the remainder of the patrol rested and warmed their numbed and aching wet bodies by the fires of the burning weapons. We managed to get an old man and a boy of about 12 to join the women and our party. I spoke to them fully on the position and informed them that I should visit them shortly and hoped for a friendly visit. Two pigs were shot and purchased with tomahawks; the youth returning to the Post with the patrol to receive payment.

I do not know what casualties the natives had. I am aware that one w

apparently hit, and he was the native I suspected having so narrowly missed me early in the raid. The place was so thick with swamp cane and low fences with the huts scattered through it. A most difficult place, where the bow is, at least equal to the firearm, in the hands of natives. I should estimate the inhabitants to be several hundreds in number.

I left word that the fighting palisade was to be destroyed and that people under Government control must not be murdered and that the attempted murder of a Paramount Chief loyal to the Government, would always be followed by immediate retribution. I again stressed the intention of returning in a few weeks time when I would come prepared to talk peace and friendship and stay some days in the locality.

The patrol returned to the Ramu Post at 4.p.m. on the 9th, having been actively on its feet for 16 hours.

A. Hunter A/A.D.O.

Copy. Kamee

B/UR/13

Hams Post.
16th January 1934.

District Officer,
Salama.

Subject.- Patrol to Munifinka.

On January 1st Mr Ubanks, miner, of Munifinka area reported that one of his indentured natives had beaten a man and a woman as they passed through his camp on the previous evening.

On January 3rd, accompanied by Mr Hitchison and 10 native police and carriers a patrol was made there to investigate the matter and take suitable action.

The villages of Ornapinka, Munifinka, Hagunamora and Barola were visited en route. All these people were extremely shy; in fact unapproachable and were not seen excepting a few elderly people we found hiding near the villages. I gathered that controls of this area had not been gained because of the arrest and escape of a head man named KARISSA by Mr Taylor A/D.C. who several times later raided the village of this person to rearrest him, without success.

Karissa is reported to have burnt out the camp of the survey party because he considered they had cut too much timber in their survey of the mining leases.

Investigation took place at Ubanks camp into the alleged assault. a few local natives visited our camp which was adjacent to that of Ubanks, but it could not be discovered who the natives were that had been assaulted by Ubanks boys, nor even to which village they belonged.

Therefore no legal action could be taken against the offenders; but they were suitably reprimanded and all Ubanks labourers warned of the seriousness of an offence of that nature, which may cause an outbreak of fighting that would endanger themselves and their master.

Ubanks labour line of 38 were inspected and found in good order.

The patrol returned to the Post on the afternoon of the 4th trying to get into touch with the villages on the return trip, without success. It is intended to shortly camp in the vicinity of these villages to gain the confidence of these natives. It is hoped to get into touch with KARISSA and forgive him and thereby make peace with

the people there.

It is noticeable that the miners, Peadon, Delaney, Foad, Bell and Ubanks have much better touch with, and the confidence of, the natives than the Government have in the locality. The miners purchase their surplus food with desirable trade and do not interfere with their fighting and tribal custom generally, which is all the native wants of any white man.

W. P. Peadon

A/A.D.O.

Torn Page(s)

D.U.R. 17 19

Upper Ramu Post.

District Of Morobe.

March 19th. 1954.

The District Officer,

Salisbury.

Subject.- Patrol Report by Mr T. Aitcheson, Cadet.

Herewith a report by Cadet Aitcheson. The patrol was during the 14th to 17th March; after the arrival of Mr Cadet, who had come to relieve the former officer.

The A/A.D.C. was absent on patrol in the northern at this time and returned on the 20th, having left the station the 15th.

The main object of Mr Aitcheson's patrol was to ascertain the report of a killing from the tribe of the alleged victim and to assure them that action would be taken to make peace between the peoples concerned.

It is the writer's intention to first visit the area and promote a peaceful settlement; the result of which is reported upon immediately effected.

Mr Aitcheson was instructed not to attempt contact with Sonifi people. This must be done separately in order not to unduly alarm the Sonifi people: Further, the possibility of a patrol meeting resistance necessitates the party being led by an officer of considerable native experience.

T. Aitcheson A/A.D.C.

NEW GUINEA - TERRITORIES OF NEW GUINEA

Upper Ramu Post.

8/2/34.

Subject: ANONA Natives. (continuation of report of 8/2/34.)

The patrol to the Anona village on January 29th was ineffective so it was decided to make some arrests. The Natives had left their village and were occupying a stronghold in the middle of a particularly swampy area some of the women were not deterred enough to get away from the North of Kainantu.

Taking the same police with me as on the previous patrol we left the Post at 3 a.m. and proceeded along the main road to the Kainantu village in a northerly direction. We crept through the Kainantu gardens and came to the edge of the swamp where we knew the stronghold to be situated. We surrounded the hamlet which we thought was a part of the main stronghold and at the same time surrounded the houses. It turned out to be a Kainantu hamlet but as the whole of the villages of Anona and Akanompa were expected to line up at this time we brought our four prisoners into the Station. At this time the people within the stronghold had begun to "sing sing" which is customary when there is a bright moon in the early morning. This threw our plans out considerably but making the best of it we

Conclusion: On Wednesday Feb. 7th the whole of the people from the village of Anona were present at the Station with the exception of eight who were ill and the former Malvai and his family who have gone into the bush.

walked or rather struggled through swamp over our knees until we were close to the spot where the "sing sing" was heard. I detailed six police to creep the farther side of the place without being seen. Creeping up through the swamp and hiding in the rank vegetation we were able to catch glimpses of

of the inhabitants. Unfortunately they saw the police creeping around the side--the "sing sing" ceased and there was a wild scatter for the swamp. We

rushed up to the temporary houses they had built but were able to catch only four men. The native police chased the others through the swamp but

soon lost in the high bamboo grass and swamp growth. We had been able to see some of the women who were not quick enough to get away and told them

the whole of the villages of Anona and Akanompa were expected to line up at Station in two days time. We brought our four prisoners into the Station.

Cadet.

Conclusion: On Wednesday Feb. 7th the whole of the people from the village of Anona were present at the Station with the exception of eight who were ill and the former Malvai and his family who have gone into the bush.

Cadet.

- December 25: The day observed. Christmas day.
- December 26: The day observed. Boxing day.
- December 27: Proceeded to ARKAFINTEGU via ORVAPINEA and BIAFIGA.
- December 28: Proceeded to FININTEGU Base Camp.
- December 29: Proceeded to FARGONOPI to investigate a complaint of sorcery. Inspected body of man killed by alleged sorcery.
- December 30: The day observed. Visitors from HANKANOPI and ARABI.
- December 31: Proceeded to FININTEGU, FARGARMINOPI and KITIGINARBI to warn them about allegations of the practice of sorcery.
- January 1: Natives of HANU, KANOI-INA, YONTEDI, YHONI and AVANINOPI visited the station. The day observed. New Year's Day.
- January 2: Proceeded via KITIGINARBI, YARAGUNA, TESNOVIRA, TILAI to Finintegu.
- January 3: Proceeded via the hamlets of the IFANTERA community to Razu.
- January 4: Mr. and Mrs. Gander and child, of the S.D.A. Mission, arrived by plane from Salamaua.
- January 5: Natives of KOMPARI and ARKAFINTEGU from the Purar area visit the Post. Received instructions from Mr. Hurton, A.D.O., to take over the Ramu Police Post until SAs J.L. Taylor, A.D.O. arrival. Mr. Hurton left by plane for Salamaua.
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THE NATIVE SITUATION AT PURARI.

A complaint of unfriendliness was reported in the middle of the month, between FININTEGU and FARGONOPI. Allegations of sorcery were made by a family of FARGONOPI against certain leading men of FININTEGU, following on the death of a man of the former community. An indication of the present measure of control in this area may be got from the fact that these people did not make the slightest attempt to take the law into their own hands. They bided their time and awaited the patrol's return to the Base Camp, and then lodged their complaint. Immediately the people concerned were visited and a man of FARGONOPI, who was obviously ill with fear of sorcery was treated. His ultimate recovery and an apparent satisfactory explanation of the death of the other man appeared to reassure them, and cordial relations were resumed between the villages. It is noteworthy that the body of the dead man had been put in a raised, roofed structure, contrary to the usual custom, so that an examination could be made by myself upon return from Ramu. Both FININTEGU and FARGONOPI bought presents of pigs to the station after the satisfactory settlement of the affair, as tokens of their good will.

Apart from this trouble, the whole of the area was very tranquil. The advent of heavy rains and the shortage of food are keeping the inhabitants very busy extending and replanting their gardens.

The ARKAFINTEGU, KOMPERI, YARAGUNA and TEBENAPIRA communities have been all that could be desired for the month.

On January 2 the WUNANTENU and TILAINOPI areas were visited. These people were very friendly and have caused no worry. The former people did, however, report that IPANTERA men had been continually stealing pigs from them.

On January 5 the patrol visited every hamlet of the IPANTERA people but were unable to get in touch with them as every one, including the luluai, ran away and hid. Upon arrival at Ramu the A.D.O. reported that considerable unsettlement had been caused in the area by these people. Instructions were received to visit them as soon as possible and consolidate the position.

To sum up: Nothing of a serious nature marred what was an unusually tranquil month, as far as the native position goes in the Purari area.

ROAD WORK:

During the month local natives and station labour were engaged on road work. It is felt that the position throughout the area would be considerably strengthened if a definite policy of linking up nearby villages with good roads was proceeded with. Also, a well graded track to Ramu would prove of incalculable value as an effective and tangible link with Ramu and as a means of influencing the natives along it.

PERSONNEL AT THE FININTEGU BASE CAMP:

Personnel consists of the detachment of the Native Constabulary stationed at Finintegu, prisoners, Markham carriers and local youths residing there and receiving instruction in pidgin English and training to fit them for the strax

office of tuftul of their respective villages in the future.

NATIVE CONSTABULARY:

Constables AUM, BARI, BIARI, WAIWA, BUXBUM,
TIPOLI, MATI, KANTEPI and ASSI.

PRISONERS: MARIAN, SERANE, TONES and MARIAN.

MARKHAM CARRIERS:

The above are employed casually for a term of three months:

	<u>Village.</u>
GUDSUN	ANTREGEN
YAPI	"
UMANAR	"
KASANUMUS	"
WARITSIAN	"
URUMPA	ARIPILAN
PAGUS	SUMIN
INOK	"
NARAWONG	"
ITSIA	"
AGO-OI	"
UMA	KATAPIT
SINGI	"
SARF	"
IRIS	OFFARIGAN
WAABI	"
WAIP	"
WIPJAS	"
GULI	"

PUZARI YOUTRS:

NEMASUMPA	YININTEGU
HERUNI	KITIGINARBI
TILINUNKI	FARGARMIWOFI
KAMITINO	"
NASRI	FARGONOFI
YASRI	"
INANG	"
TUPASA	"
YANASYANKU	ADARBI
TI-ENI	MANKANGFI
SAGANI	"
BALUS	"
NIKIRIXA	"
YANESU	YEHOLI
NEOPA	"
ARIO	"
TOMA	YONTYBI
KANAKWI	"
JEMENKIPA	"
GUNARESO	AVANINOPI
YUGONISO	"
KARKWABJERANI	"
BERJARILISU	KITIGINOFI
ARRIS	MOHOWETO
EMBORGOGO	KANOT-INA
BEJALISAMANI	"
SOVEI	BENA BENA

FUTHEI
 SIGOPASA
 KASANI
 WARIO
 UNYINA
 KAREWAI
 UNWUOYA
 KWU-EBA
 ARMI
 UMA
 UHMI
 AMOT-I
 UNGARBI-I
 UAPOMI
 ONBOPPI
 BOKKOR
 KWAKYOMOROR
 PEITOWI
 KIAMBAL-ERA
 KARMUNI
 FARAKU-I
 WAI-AKI
 KUREMO
 OLEGWA
 MOMKRA
 FARCO
 KARSURE
 MUREMA
 NOMI

Village.

KARMIBI
 SIGOYA
 GUTANARA
 RINDARNARO
 LUNDAMANKA
 GUTAMANARA
 "
 LUNDUMANKA
 PEITACABBI
 LUNDUMANKA
 GUTAMANARA
 FORNAMUNA
 GUTAMANARA
 FORNAMUNA
 GUTAMANARA
 "
 "
 "
 KORHANGENKA
 PU-ANKA
 GUTAMANARO
 "
 LUNDUMANKA
 TULI, CHINAMINI area
 LUNDUMANKA
 GUTAMANARO
 LUNDUMANKA
 GUTAMANARO
 LUNDUMANKA

M A P:

For relevant map, see previous patrol report.

J.R. Black, a/Patrol Officer

BUR/PR 20

TERRITORY OF NEW GUINEA.

B. 51/28
DISTRICT OF MOROBE.
Headquarters,
Salamaua, April 30 1934.

Mr. A. Nurton.
RAMU.

Patrol Report B. 35 of 33-34 - Northern
Portion of Upper Ramu.

I am advised that the Administrator
has minuted your report as follows:

"An excellent and satisfactory report."

ASB
DISTRICT OFFICER.

Torn Page(s)

B.O.R. 20

Patrol Report.

Report of a patrol to the northern area of Upper Fusu Sub/Division for the purpose of gaining further confidence of the natives; and to inspect road-work done and to promote further interest in road construction and Government control generally.

Personnel of Patrol.- A. Burton A/A.D.O. and four native constables and 15 Merikuma carriers.

Duration of Patrol.- March 15 to 20th, inclusive.

DEARY OF PATROL

March 15th.
Thursday.

Leaving the station this morning the patrol proceeded along the new road to the north. This road has been graded and cut into the hillsides. It leads over the low divide and down into the DOIYOTU valley, crossing through a cane swamp bordering the KENANGOHU tributary of the DOIYOTU. The road through the swamp has been elevated by earth-work from wide drains on each side of the road. The KAIHANTU hamlet of KOKORIMPA is situated on the southern bank of the stream; crossing it, the road goes through pit-pit swamp to the hamlet of BICHARANTA, situated on the west bank of the DOIYOTU. This small river has been bridged and a ford constructed by cutting the banks, slightly north of the bridge, to allow a horse to cross the shallow stream.

The whole of the road during this patrol was traversed by chain and the traverses corrected by intersection to the rounded base of Mt Wasafusa in the west, and Mt Ishiman, in the east. Upon both hills bismite tins have been erected on poles and a traverse made between these two points: (the line running through the Government station). The total length of this base line is over three miles.)

After crossing the DOIYOTU the road leads to higher mountain-like country. A branch road goes to the village of KAIHANTU in the N.E. On the road nearing the village, two swamps have been crossed by solid embankments of earth, making the road suitable for horse traffic. These branch swamps drain into the extensive morass bordering the ANKOHU river (KAIHANTU creek) which empties into the Ruum at ANOHA village. The ANOHA village is a great meeting of waters). The swamp further north is smaller, but the one nearer Kaimantu is extensive. In one part of it the ooze is six feet in depth. Work was mainly effected by convict labour in conjunction with interested help of the KAIHANTU people. The interest of the natives was encouraging. Over the deeper part of the swamp I could be laid much timber as a foundation to support the earthwork.

I had instructed my natives to obtain the necessary timber from the natural forest in the hills to the east and not to take the timber from the local plantations of ensuarina trees, which is planted by the natives and jealously owned by them. When labour went to the hills to get this timber the influential men of the tribe told them not to bother to go so far of timber as the village timber was willingly available for the work as they appreciated the fact that it was their road and for their benefit.

(These roads through swamp were settling and drying nicely at the time of this patrol, and fit for horse travelling).

The village of KAIHANTU was visited. Not many of the people were seen, as they are a scattered community split up into at least six hamlets. Perfect friendliness and hospitality was shown to the patrol. Six injections on N.A.B. were given for frambesia.

In the afternoon the patrol went on to AIAMONTINA and was warmly welcomed. Tent poles had been cut and the kuni grass cut on a ridge a hundred yards north of the village, in readiness for the camp of the patrol. The AIAMONTINA people had cleaned their roads but had not yet effected any hill-side settings. The warmth of their welcome was appreciated and the natives killed a pig and gave us it in honour of our visit. The approach to the village, where it crosses the DOIYOTU, was swampy, so my carriers, who had brought road tools, gave them instruction in road work the

Torn Page(s)

page 2.

following morning at daybreak. The village people helped enthusiastically in this work. At nine they bathed and lined for inspection. Four injections of N.A.B. were given. I posted no guards after midnight as the friendliness of the natives was outstanding, and no attempt was made here, or elsewhere, to steal from the patrol.

March 16th. On to PUNANU. The road-work of AIAMONTINA ceased north of Fri. their village. The land there entered territory of PUNANU people.

PUNANU have also made good progress with their main road. The camping facilities of timber and grasscutting of the camp site had also been thought of here for the benefit of the patrol. When approaching the village up the valley, the hills to the west were dotted with groups of the UNANTU people. I left the patrol party ~~not~~ to go on to PUNANU and pitch camp and with an interpreter and one police boy went up to them. (It will be remembered in an earlier in a report on police matters that I had had trouble with these people some months ago). On this occasion in connection with this present patrol, I found them armed and timid. In approaching them I waved a handkerchief and called to them I informed them that I desired to bring them into the confederation of local and Government friendship (they were of the PUNANU natives also). I found ~~g~~ these people anxious for friendship, so I told them to return down into their valley and come back to me with all their people to meet me at my camp at PUNANU, and that I would guarantee their safety and make a settlement with them with their enemies, and would provide an escort for them from the hill-tops of the divide into PUNANU valley. This I did and they all came in that late afternoon. They were quite unarmed as a show of trust in the control of the patrol. I lived both villages facing one another, the women behind the men, and requested them to sit down and requested them to talk their differences away under my arbitration. I then talked steadily to them of the futility of killing and quarreling as in the past.

I explained my work to them and that their troubles were also. The response was excellent and each man shook hands with each man of his late enemy. Then the women of each tribe did likewise. There were many tears shed by men and women in the emotion and relief of the settlement of old animosity and

I myself became decidedly mucked up with grime and pig-squeal in gentling evading the similar salutations of both parties.

I invited the UNANTU people to stay for an impromptu 'sing-sing' that night. They did so. I sent back to the village of AIAMONTINA to request some of them to attend to meet the UNANTU folk, and too were their enemies. They arrived at dusk and peace was made with them also. The 'sing-sing' was a wildly happy affair, in which the police joined in wholeheartily. I had some Chinese crackers for me and these I threw amongst the 'sing-sing-ers', causing a laughing excitement amongst them. I called a halt of the affair at midnight and dispersed the people to their villages after expressing my satisfaction that friendship had been established.

I was informed that there had been four casualties in my party of the UNANTU people two months ago when they resisted, by arrows, at the patrol during its effort to apprehend natives concerned in the shooting of a native of PUNANU. On this occasion I was forced to retaliate to protect my party and force an entry through the palisade into the village and occupy the village.

I reported that I had thought that one native of UNANTU had been hit by rifle fire. On the occasion of this present patrol I expressed regret that I had been forced to return their fire and that I would like to make some payment to them. This I did to their satisfaction with gun shells knives and beads.

XXXXXXXXXX

Sat. 17th

As arranged the previous night I visited UNANTU this day. I made a traverse to the village and showed the natives the best route for the construction of a road. This work they readily agreed to make.

The visit was a complete success and confirmed the confidence of yesterday. The people agreed to reduce the fighting-palisade to firewood and yam sticks. Upon their request I demonstrated

Torn Page(s)

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with a .303 rifle by blowing to fragments rocks of conglomerate & the penetration of suitable trees. These results caused much excitement and admiration. We left the village and returned to PUNAHU with many of the women and men accompanying the patrol in a very friendly spirit

Sun. 18th. A traverse was made north to the people of TUTU. They had cleared their track of kumai and the village was newly swept, the people confident and appeared ~~unfriendly~~ complimented at the visit of the patrol. After inspection of the people crossed the valley through a wide swamp to the big village of AMBANTINA, all TUTU following in holiday spirit. When approaching the village I sent some of the TUTU people ahead to assure the people that our visit was a friendly one. They appeared to be alarmed and were making into the swamps and calling out excitedly. I found the people shy but quickly became confident and made some sort of a line for inspection. As with most of these people the 'lining up' causes great amusement. I gave 2 injections for yaws.

Mon. 19th The patrol returned to AMBANTINA but did not halt there much to their disappointment, the patrol proceeded to UMBANTINA in the west, traversing the road and fixing the features. Violent rain fell during the last two miles of the march which of course stopped the mapping. (This latter portion was done next day.

The village on UMBANTINA is situated, as nearly all the villages are, on the edge of cane swamp. The swamp is of great use to retire into during offensive fighting, and used for defence on offence. Pit-pit swamp makes extraordinary cover and it is impossible to dislodge an enemy from it.

The village was very filthy so I ordered it to be cleaned before I would inspect it and then. This they did during the hours of daylight after the rain.

Tuesday 20th. Cleaning of village continued at daybreak. Inspection at 8 a.m. Gave eleven injections of N.A.B. The people had ~~no~~ frambesia. Their main road had been cleaned but no drainage the road has yet been done.

Heard a dispute between these people and a hamlet of ANTA regarding the ownership of land in the vicinity. This was settled in favour of the latter.

Returned to the Rama Post in the late afternoon.

REMARKS

The natives of this area are responding well to Government influence. A lively friendliness has taken the place of dull of Government control. My method is to reduce worrying 'red' methods to a minimum and insist that no natives are bullied. they reciprocate and are beginning to look upon the Government a powerful, yet benevolent father to mankind.

A. Hunter N.A.D.O.

BUR 21

Upper Ramu Post.

April 17th. 1934.

DISTRICT OFFICER.

SALAMANA.

SUBJECT.- Patrol Report by Cadet G. Greathead.

Attached is an account of four short patrols conducted by Cadet Greathead. He has carried out my instructions, or perhaps improved on them, most satisfactorily.

Mr Greathead has a temperament suited to the work among primitive natives of uncontrolled areas. These qualities include patience, quiet sense of humour, absence of fussiness, strength of purpose and a close attention to the instructions issued to him.

These qualities are comparatively rare in one so young.

Mr Greathead was with me in my long Mackham patrol, last year, which included the protracted Hundry investigations and prosecutions. I was then struck by his thoughtful steadiness of personality. His experience of law and courts was apparent and I gave him several minor prosecutions to conduct, which he handled with the dignity and close attention of a man of forty.

A. Hutton. A/A.D.O.

Torn Page(s)

TERRITORY OF NEW GUINEA

BUR/P. 19.
Upper Ramu Patrol Post.
March 31st. 1934.

MEMORANDUM FOR:-

The Acting Assistant District Officer,
UPPER RAMU PATROL STATION.

Report of a patrol by G. Greathead (Cadet) to the Anawantu and Yauntenu villages for the purpose of enquiring into the the alleged hostility of the Anawantu natives towards the natives of Yauntenu, and subsequent action taken.

Action was taken in this matter following a statement made to Mr. Acting Assistant District Officer Burton on March 26th. 1934, by BROMPE, mission helper of the Brome Mission Station.

STATEMENT

OF BROMPE:-

On the morning of Monday, 26th. March, at the Ramu Patrol Station, BROMPE made the following statement:-

"On Saturday, 24th. March, E-SAIORO, luluai of Kainantu informed me that the natives of Anawantu (small name) Kekatu-antu), upstream from Umuzintina and situated in bushland country under the ranges, had shot a native of Yauntenu, which is situated on the other side of the range and approaching the camp of Mr. Rowlands. Kekatu-antu has a luluai as also has Yauntenu. E-SAIORO informed me that a woman of Yauntenu had run away to Kekatu-antu and when the Yauntenu people went to Kekatu-antu to get her back they were ambushed and one of their number shot wounded by an arrow."

OBJECTS

OF PATROLS:-

Following the first patrol to the area it was deemed advisable to make two further patrols to the areas concerned

- (1) The first patrol was undertaken for the purpose of verifying BROMPE'S statement. Six Native Police accompanied the patrol which left the Station at 10a.m. on Monday, March 26th. and returned at 8-30p.m. the same day.
- (2) On Tuesday, 27th. March Mr. Greathead, accompanied by five Native Police, left the Station at 4p.m. for the purpose of bringing the natives concerned to the Ramu Patrol station with the object of establishing friendly relations between them. The patrol returned to the Station at 3-25p.m. on Wednesday, 28th. March.
- (3) The third patrol to the area was made on Thursday, March, 29th. for the purpose of displaying the strength of the Native Constabulary Force attached to the Ramu Patrol Station, and also to consolidate Government influence in the area. The patrol, which was accompanied by Native Sergeants AVIVISA and IAPENUNG, and 21 Constables, left the Station at 8-30a.m. and returned at 6-25p.m.

(4) The fourth patrol is the subject of a special report. Other than the natural situation in the area at the time of the patrol

RESULTS OF

ENQUIRIES:-

At Yauntenu exhaustive enquiries were made regarding BROMPE'S statement, and also the general attitude of the people of the Anawantu villages towards those of Yauntenu. I found the Yauntenu comparatively loyal to the Government and they were most definite that natives from the Anawantu villages have been consistently displaying hostility

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(2)

hostility towards them. ~~On the Government Station Patrol Officer (who in August 1933) visited and brought all to his side their war weapons and gave up their fighting.~~ They alleged that on Wednesday, 21st March, Kekatuantu natives came to within a short distance of where several of them were working and shot a pig. They did not retaliate as the numbers of the other half were too numerous, and also it was their desire to be friendly with the Government. WAIAMPING-MAIC, of Amonapa—a hamlet of Yauntenu—stated that he recognised the pig as belonging to him, and when he asked the Kekatu-antu natives for an explanation they replied that they had intended fighting them and burning their houses, but finding a pig on the road they killed it. The Yauntenu natives expressed no desire to fight and the aggressors proceeded to return to the village, carrying the pig with them. There were a large number of Kekatu-antu natives, all of whom were armed with bows and arrows. The alarm was raised and a number of Yauntenu natives followed them. The pursuers had also armed themselves with bows and arrows. As the Kekatu-antu natives moved away the men carrying the pig were placed in the centre of the party, the others, with bows and arrows ready, keeping on watch. During the pursuit a shower of arrows came across and one man, TARIKO, also of Amonapa, was wounded under the left shoulder blade. The pursuers then retired.

With regard to the stealing of the woman I was informed that, although she was missed on the night of March 22nd, it was not known that she had been stolen by the Kekatu-antu until word was sent to the father to the effect that she was married and living at Kekatu-antu. The woman, NERCHANO, who was described as young and single, was collecting firewood on the Amonapa-Yauntenu road when AKAREWAI-r stole her, I was able to find out later. IRAMAIC, luluai of Amonapa informed me that a number of the younger men were anxious to go to Kekatu-antu and get the woman back by force if necessary—but I would not allow it as it would only mean trouble with the Government Officer, whose work it was, he considered, to settle the matter.

I was unable to question ANANORI, father of the woman, as the natives informed me had gone that day to Kekatu-antu to bring his daughter back.

On the return journey the luluais of Uminapa and Kekatu-antu were questioned regarding the allegations made against them. At first a denial was given but later the luluai of Uminapa admitted that a number of his men had killed a pig belonging to Yauntenu. However after they returned to Yauntenu with the pig they decided not to eat it as it was realised that the Government Officer would be asking for an explanation of their action.

They denied having shot the man, TARIKO, on the occasion mentioned by the Yauntenu natives, stating that they had known him some time previously, and before the Government Officer had visited them.

With regard to the stealing of the woman this also was admitted, but only after considerable persuasion. It was stated that after being brought to Uminapa she was a consenting party to the marriage stating that "all her father gave was kau kau, and that he would not give her a man". She did not desire to go back to Yauntenu.

ACTION

ACTION
TAKEN

:- The luluais of Uminapa and Kekatu-antu were then requested to accompany the patrol to the Government Station so that they may have an opportunity of placing their case before Assistant District Officer Burton. This they declined to do that day but stated that they would do so the next day, and bring with them large quantities of native foods. This was agreed to, but it was impressed upon them that their non-appearance at the station as promised would be looked upon as tantamount to an admission of their guilt. Throughout the enquiries the majority of the men and women were absent from the villages and hiding in the thick cane-grass.

The following day the luluais of Uminapa and Kekatu-antu, and a large number of men and women from Kananantu (the third village of the Anawantu group) came in

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(4)

hostility towards them are probably true. These people displayed themselves as being definitely afraid of the Anawantu, and I am sure that it has been the fear of what the natives would do to them, rather than the fear of the Government, that has delayed their taking up their bows and arrows against them.

NATIVE SITUATION IN AREAS VISITED:-

It was noticed during the three patrols that the natives of Kairantu displayed not the slightest timidity at the approach of the patrol party; in fact they appeared to hardly notice us; while at Umunifentina the natives came out in quite large numbers to greet the patrol. On the occasion of the third patrol, on the return journey, the luluai came along the road to meet the patrol and was particularly insistent that we should visit his village, which was done. On arrival it was found that the women had cooked food ready for the police. These Umunifentina natives were particularly friendly throughout and spoke most unfavourably about the natives of Kekatu-antu and Uminapa, stating that they had warned them that their continuation of their war-like habits would only bring trouble with the Government upon themselves. At these villages only the luluais were present on the arrival of the patrol. The rest of their inhabitants had run away and hidden. On the occasion of the second patrol large numbers of natives from these villages were seen running away through the cane-grass and up the mountain spur through the long 'kuna' grass. Most of them were armed with bows and arrows. On the arrival of the patrol at Yaunteau, on the first occasion, the natives were inclined to be friendly but when it became known that the purpose of the visit of the patrol was to interest itself in matters regarding their welfare greater confidence was displayed. At no period, however, during the stay of the patrol in the area did large numbers visit the patrol party. On the occasion of the second visit the patrol did not arrive until 4.30 p.m. but large numbers of natives came out to direct with flaming torches. Also, during the finalisation of camping arrangements the numbers increased, and they were hardly in the minority. The same was the case on the following morning. After explaining the purpose of the visit it was apparent that the idea of passing the Uminapa and Kekatu-antu was not appreciated. However, it was explained that the patrol party would look at them, and the opportunity of obtaining a close-up view of an aeroplane and seeing the Government Station (with the exception of one or two they had never dared to visit past Uminapa) was brought before their notice, a smile and murmur of satisfaction and approval was noticeable. When the patrol left the village it was accompanied by men and women. A few of the men were a little dubious and were anxious to bring their bows and arrows but this was not allowed. When the patrol arrived at Uminapa, however, the number had dwindled down to no more than 25, the confidence being lost and remaining on the slopes overlooking Uminapa. At this time large numbers of Uminapa natives could be seen hiding in the long grass on the opposite slopes. On arrival at the Station it was found that 20 had completed the journey.

The third patrol to the area was made to the area for the purpose of displaying the strength of the Native Constabulary Force attached to the Station and to consolidate Government influence in the area. With Mr. Cadet Black of the Station, from the Furari Area, for the Easter term occasion was availed to utilise his police, and, under sergeants AVIVISA and LAPENGENG, 21 police gave display drill and exercises in the various villages. As before, on the arrival of the patrol, the natives of Uminapa and Kekatu-antu were deserted and then they failed to notice these natives back to their villages.

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(5)

~~ed on the arrival of the patrol.~~ After persuasion, and as they had been warned about this foolishness of running away from their villages on the approach of a patrol, the natives began to return in ones and twos to the villages, and after some time there were over 200 in the village of Kekatu-antu (I requested the natives from the villages of Kekatu-antu and Uninapa-which are alongside one another-to assemble at Kekatu-antu). Thus it was possible to address quite a large number of natives from the offending villages for the first time, and also to allow them to see that the members of the Native Constabulary Force are conversant with their work should the occasion warrant.

NATIVE SITUATION ON FOURTH PATROL:-

The main object of the fourth patrol was not in connection with this Anawantu-Yauntenu disturbances, but to enquire into an alleged assault of a Ramu native by an indentured labourer of Mr. J. G. Bell, at Yenki. (This matter is the subject of a separate report.) When proceeding to Yenki on Monday, April 25th., and also on the return journey the following day, the opportunity was availed of to observe the degree of influence existing in the Anawantu villages as a result of the three previous patrols to the area in connection with and the Government handling of, the differences existing between the Anawantu and Yauntenu groups of villages.

I am pleased to report that the native situation in the area was found to be most encouraging. Hitherto, timid natives ran from the villages of Kekatu-antu and Uninapa on the approach of a patrol party, but on this occasion excited natives, at the appearance of the patrol, greeted their hurriedly with the object of being in their village and to join in the welcome to the patrol party. It was particularly heartening to find such a position existing, and more so when it was found that the luluai of Yauntenu, together with a number of his villagers, was spending the day with the Kekatu-antu natives.

The opportunity was taken to address all and assure them that they had nothing to fear from the Government so long as they adhered to the well known humane principles of civilization which the Government was endeavouring, with all its power, to promote. All were most happy and displayed not the slightest timidity, and gave the impression that they were glad to have the members of the patrol party visit them.

A similar state of affairs was found existing at Uninapa, while the natives at Uninapintina and Yauntenu extended a usual warm welcome. At the latter village a system of road work is in progress and on enquiring the reason for this initiative it was stated by the luluai that on the occasion of their visit to the Ramu Station they had noticed the work that had been accomplished in the vicinity of Kekatu-antu and Uninapintina by the natives of these villages and felt that if the other villages could build good roads to their villages then they could do the same.

CONCLUSION:-

The native situation in this area must be regarded as satisfactory. The display of reconciliation at the Ramu on March 28th., promoted by the Assistant District Officer when he appealed to the members of the factions to shake hands and break and cut sugar cane, as a token of peace, very apparently been maintained by the peoples on their return to their villages. The four patrols immediately following upon one another must certainly have influenced the part of our watchfulness and material interest in their welfare.

G. G. G. G.
G. G. G. G.

Torn Page(s)

BOR/PR 22

Upper Ramu Post,
April 19th, 1934.

District Officer,
SALAMANA.

SUBJECT:- Patrol Report by Cadet G. Greathead.
Herewith a patrol report by Cadet G. Greathead to the
Yauntenu Village and Yonki Creek area.

A. A. S. O.

Ramu copy

Torn Page(s)

TERRITORY OF NEW GUINEA

BOB/P.R.22,
Upper Ramu Post,
April 19th.1934.

MEMORANDUM FOR:-

The Acting Assistant District Officer,
Upper Ramu Patrol Post.

Report of a patrol by G. Greathead (Cadet) to the Yauntenu village and Yonki Creek area for the purpose of investigating a complaint of an offence by an indentured labourer against a native of Yauntenu village.

PERSONNEL:- G. Greathead (Cadet), Sergeant AVIVISA and eight Native Police.

DEPARTURE OF PATROL:- Left the Ramu Post at noon on Monday, April 9th. and returned at 4-55p.m. the following day.

COMPLAINT:- The patrol was undertaken following a complaint by Mr. J. G. Bell who is engaged gold mining on Yonki Creek and on the outskirts of Yauntenu village- through Mr. A. J. Peardon to the effect that one of his indentured labourers, KAREEP, during his absence from his camp, had entered a section of the gardens of Yauntenu village and there assaulted a member of the village.

ACTION TAKEN

:- On Tuesday, April 3rd., Mr. Bell sent the boy, KAREEP, together with two other of his indentured labourers, KARTOK and MUREEP, to the Station with a letter outlining the trouble. After questioning KARTOK and MUREEP, who were eye-witnesses of incidents connected with the assault, I arrested KAREEP.

At the first available opportunity, which was on Monday, April 9th., I proceeded to the area for the purpose of making further enquiries, and also to assure the Yauntenu people that the Government had the matter in hand and would not tolerate any interference with their welfare by indentured labourers.

The indentured labourers of Mr. Bell were called upon and spoken to strongly regarding the conditions on which they were allowed into the area, and the dangers that they laid themselves and their employers open to by a disregard of the conditions. It was pointed out that KAREEP would be brought before the Court and dealt with, as also would any other indentured labourer who deliberately entered any native village or garden or interfered with the welfare of any native.

Messrs L. Hamilton, J. W. Dodd and G. A. Sutherland, who are also engaged in mining in the Yonki area, were also interviewed and requested to be particularly strict with their indentured labourers in regard to entering native villages.

NATIVE ATTITUDE

:- On arrival at the village of Yauntenu I experienced difficulty, at first, in obtaining contact with the natives concerned. I am sure that the village people were aware that the Government would look upon their part in the incident unfavorably and thus were not over anxious to assist me when enquiries were made for the native who suffered the assault. However, assured them that the purpose of the visit, to assist them, expressed my disgust at the action of the offending native after explaining to them the procedure and formalities to be followed through when the Government is maintaining law and order. After their interests before a wrong-deed can be brought to justice and punished for his wrong doing, an expression of sympathy was most apparent and I was able to conclude my enquiries as these people were concerned.

On the following day, for identification purposes, I requested the Yauntenu natives to come down to the camp and a ready response was forthcoming, while, included in

ing were the luluais (2)

ing were the luluais of Eminape, Kekatu-antu-their former enemies- Kananantu, Umunifentina and Anoma, together with a large number of natives from those villages. Also, since the visit of the patrol to this area the luluai accompanied a large number of his tribesmen on their first visit to the Rama Station.

CONCLUSION:-

The Assistant District Officer has informed me that tomorrow I shall accompany him to the scene of the assault and lay an information against the accused, KAREER, who will be tried in the presence of his fellow indentured labourers and the natives concerned.

G. G. G. G.

Gadet.

TERRITORY OF NEW GUINEA

BUR/23,
Upper Ramu Post,
April 19th. 1964.

MEMORANDUM FOR:-

**The Acting Assistant District Officer,
Upper Ramu Post.**

**Report of an investigation by G. Greathead (Cadet) into
the theft of a tent fly from the camp of W.N. Robertson, at
Ifentira Creek.**

I beg to report that on April 11th. and 12th. I conducted enquiries into the complaint by Mr. W.N. Robertson to the effect that between the hours of 6p.m. on April 9th. and 6a.m. on April 10th. a 14' X 12' tent fly was stolen from his workings.

The tent fly was an old one and was used for a shelter from the rain for the indentured labourers. It was pitched on the bank of Ifentira Creek alongside the workings and had not been taken down since it was put up. It was situated about 125 yards from Mr. Robertson's camp and well out of sight of the camp.

Exhaustive enquiries were made at Ifentira and Rai-an-entu and I am satisfied that the fly was stolen by BIROLCAI-H, of Funanu, which is situated South East from Sainantu.

Enquiries since made also point to this native being the guilty one.

On Saturday, April 14th. Mr. Robertson reported that the fly was returned the previous night, it being left about 125 yards from the workings.

G. Greathead

Cadet.