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# **PATROL REPORTS**

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# Papua New Guinea Patrol Reports

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KIKORI Patrol Report

2 of 30/31

J.Hides

Upper Vailala and Upper  
Purari Rivers

J. Hides

UPPER VAILALA AND UPPER PURARI RIVERS

15.

A copy to R.M. G.D.

not probable that they have crossed to the ERA side of the PURARI. NAIKAIA people say that TO'ONGIA, and the two others with him, will now be on their way to the VAILALA. Decided to investigate in that direction on the morrow. Six NAIKAIA men camped with the patrol.

Tuesday 25th August

Left camp at 6.30 a.m. in the largest canoe, taking with me 6 A.C., 2 V.C.s and 10 carriers. Corporal KAU and two A.C. remain at the Base. I have instructed the Corporal to leave the camp sometime today with an A.C. and 4 NAIKAIA men, and search the country at the headwaters of the SO'ORI for the escapee HAVE. He is also to negotiate with the NAIKAIA people for the purchase of sago.

We proceeded up SO'OU Creek for a mile or so, then disembarked, arranged swags, and continued on by wading up the shallows. Reached the source of the stream at 2 p.m. camping in pouring rain.

Altitude 780 feet (Aneroid)

Wednesday 26th August.

Got away early. Continued on up the SO'OU a little further, then crossed to the PURU: Then, after travelling about a mile up the latter, made a short climb to the divide, reaching the summit (1350 ft.) at 11 a.m. A fine view obtained towards the coast, with E. & S. watersheds of the Vailala in the foreground.

At noon descended to a large garden and house, the latter recently occupied. KORIKI stated that he knew of some PAWAIA gardens further to the south on the Vailala, but suggested that we first visit his brother, some little distance higher up on the Vailala, from whom we could probably obtain some valuable information concerning the recent movements of the PAWAIA on the Vailala. I thought it an excellent idea, so after lunch, we continued on down towards the Vailala, following a well worn track. We soon entered SAPORA Creek, and following it down for three hours, came out on to the broad stream of the Vailala.

A little distance upstream, we came to a large garden in which there were two houses. It was unoccupied when we entered it, but not long afterwards, three NAIKAIA men, some women and children, were observed coming downstream in a canoe. KORIKI hailed them and they came in. They turned out to be NAIKAIA, among them Koriki's brother and owner of the garden in which we were camped. On being questioned concerning the PAWAIA, they informed me that most of the tribe, if not all, were camped somewhere at the headwaters of a creek named TURAHA, which came into the Vailala some miles downstream.



They were not sure if TO'ONGLIA was there, but were quite certain of ONDE, HOINAU, and TSEREHAU, three of the main Pawaia wanted. It was then 5 p.m. so I decided to wait until tomorrow before doing anything.

THURSDAY 27th August.

At daylight, after again questioning the NAIKAIA, I decided to act immediately. Obtained commission of the two dug-outs, and with 5 A.C.s and a guide, proceeded down the Vailala. About 3 to 4 miles below, we left the dug-outs on the left bank, and allowed ourselves to be led inland by the guide. There was no track - we just scrambled through the bush after the guide. At 10 a.m. we came to the bank of the TURAHA creek, at a point some miles above its junction with the Vailala, and wading up its course for a mile or so, we came to two large bush shelters. As it was then a little early to surprise people so we lunched there, and did not move off again till 12.30.

Leaving the shelters, we continued wading up the creek until at 3 p.m., when nearly at its source, the guide pointed out a track leading up a small spur. The settlement was quite close, he said. It still wanted some hours to darkness, but as heavy rain was falling steadily, I decided to surprise the spot immediately.

Climbing the spur, we soon came to a small clearing in which I could see two very large shelters. On learning which shelter contained all the men, I sent 3 A.C. round to close on it from the rear, while myself and 2 A.C. approached it through the clearing. We closed upon it simultaneously: there was no fuss, and 14 men it contained were quickly placed in handcuffs. I then sent Koriki to quieten the women who were creating a terrible din with their wailing and shouting.

When order was restored, I interrogated the 14 men: six of their number, including ONDE, HOINAU and TSEREHAU, I charged with the murders of certain URI people: the remainder I released after lecturing them on the utter uselessness of murder and at the same time suggesting that they build a village on the Vailala. The settlement contained 14 adult males, 9 adult females and 11 children.

We departed from the settlement at 4 p.m. and proceeded back down the creek. It was 7.30. by the time we reached the two shelters: the rain had increased in volume, and an electrical storm was working up. As we had done a tiring march, and would still have

a long way to go, travelling in the darkness, I decided to camp for the night in the shelters. We quickly repaired them, built fires, and got the prisoners under cover. As I sat round the fire drying my sodden garments, ONDE, one of the prisoners nearest me, broke forth into loud speech. With the assistance of Koriki, I learned of what he had to say. It concerned the raid on URI, and this is what he had to say:

"We did not kill the URI for nothing. We killed them because for many years they have been killing PAWAIA men. They did not kill like we killed them, but in ones and twos and threes, and by the practice of Wada. The Pawaia was a large tribe once, but now they can be numbered on the hands. We could not retaliate with WADA, because we knew not how, so we paid back by openly killing them. The TUROHA had an old pay-back to make, so we asked them to help. The TUROHA ate the bodies, but we did not; we PAWAIA eat only fish, cassowary and pig."

It is perhaps necessary to explain what the practice of WADA is - according to these people. It is alleged that four men of a tribe are gifted with a knowledge of the art. They select a victim, then waylay him in a forest. He is knocked down with a club, then strangled into unconsciousness by means of a length of wood placed across the throat and held in place by the weight of 4 men - two men on each end of the stick. The bones of the victim's body are then broken by clubs - the injuries inflicted by the Wada men give no visible signs - he is brought back to consciousness and told to go home and die. All this, it is alleged, he does, without being able, when he has regained his village, to tell the people what has happened to him.

I have known of this practice before, in other tribes of the Territory, and natives who have endeavoured to explain it to me, old men, have sworn on their right senses that all is true. But though I have given little credence to the practice, I have believed at times that there is something at the back of it - one of those things which we do not seem to understand.

Friday 28 th August

Hurried away with our prisoners from the shelters at dawn.



and reached the river at 8 a.m. Arrived back at camp 9.30.  
Advised R.M.G.D. by letter of my actions in his Division.  
A NAIKAIA native will take the despatch as far as LOHIKI,  
whence it is to be taken by V.C. to the coast.

Left the garden on the Vailala at noon on our return to  
the PURARI. Prisoners state that TO'ONGIA has not been seen for  
several weeks and suggest that he is possibly somewhere at the  
headwaters of Puru Creek.

Retraced our steps to the garden on the slopes of the d  
divide and camped at 4 p.m. Altitude 980 feet. A fine view of Albert  
Mountains and Main Range to the North and N.E.

Saturday 29th August

Got away early and soon crossed the divide. I had expected  
a fine view of the coast, but was a little early for the mist  
which lay heavy all around us. On descending to the PURU, I sent  
A.C. Koriki and NAGATI on down that stream with instructions to  
endeavour to locate and arrest TO'ONGIA. They were to return to  
the camp on the Purari tonight, if possible.

30/9/31