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# Papua New Guinea Patrol Reports

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

[Volume 4]

PATROL REPORT OF: NOMAD WESTERN

ACC. No: 496.

Volume No: ..... 5 [4] 1966/67..... Number of Reports: 6.....

PERORT No:	FOLIO	OFFICER CONDUCTING PATROL	AREA PATROLLED	MAPS/PTS	PERIOD OF PATROL	FIC No:
<u>1</u>	<u>1 of 1966/67</u>	<u>G.M. JAMES A.D.O</u>	<u>KUBOR EAST STRICKLAND CENSUS DIV</u>	<u>MAP</u>	<u>30.7.66 - 6.8.66</u>	
<u>2</u>	<u>3 of 1966/67</u>	<u>J.P. KELLY A/A-D.C</u>	<u>BIAMI</u>	<u>MAP</u>	<u>11.8.66 - 16.10.66</u>	
<u>3</u>	<u>4 of 1966/67</u>	<u>G.M. JAMES A.D.O</u>	<u>BIAMI</u>	<u>MAP</u>	<u>24.10.66 - 13.11.66</u>	
<u>4</u>	<u>11 of 1966/67</u>	<u>G.C. DENT P.O</u>	<u>UPPER STRICKLAND CENSUS DIVISION.</u>	<u>MAP</u>	<u>17.3.67 - 23.3.67</u>	
<u>5</u>	<u>13 of 1966/67</u>	<u>G.C. DENT P.O</u>	<u>DARE CENSUS DIVISION.</u>	<u>MAP</u>	<u>19.4.67 - 5.5.67</u>	
<u>6</u>	<u>14 of 1966/67</u>	<u>G.C. DENT P.O</u>	<u>PART NORTH BIAMI VILLAGES.</u>	<u>MAP</u>	<u>6.6.67 - 13.6.67</u>	



257-67/68.

PATROL REPORTS WESTERN DISTRICT 1966-67

NOMAD

<u>Patrol No.</u>	<u>Officer Conducting Patrol</u>	<u>Area Patrolled</u>
1-66-67	Garry M. James	Kubor East Strickland C.D.
3-66-67	John P. Kelly	✓ Biami ✓
4-66-67	Garry M. James	✓ Biami ✓
11-66-67	G.C. Dent	Upper Strickland Census Div. (Supei-Kubor)
13-66-67	G.C. Dent	Pare Census Div.
14-66-67	G.C. Dent	✓ Part North Biami Villages ✓





TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of Western Report No. Nomad 1/66-67

Patrol Conducted by Garry M. James A.D.O.

Area Patrolled KUBOK  
Kuro/East Strickland C.D. (part)

Patrol Accompanied by Europeans D.M.C. W.D. Dr. M.V. Dunjey

Natives 4xRPNGO, 1xDDA Interpreter, carriers.

Duration—From 30/7/1966 to 6/8/1966

Number of Days eight

Did Medical Assistant Accompany Dist. Med. Offr.

Last Patrol to Area by—District Services 3/1966

Medical nil

Map Reference RAGGI 1st 1:250,000

Objects of Patrol Consolidation, medical, obtain Biemi interpreter

Director of Native Affairs,  
FORT MORESBY.

Forwarded, please.

5/9/1966

*[Signature]*  
District Commissioner

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

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

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



67-3-1

17th November, 1966.

The District Commissioner,  
Western District,  
D. A. H.

NOMAD PATROL REPORT NO. 1/1966-67:

Receipt of Mr. James' patrol report covered by memoranda both by yourself and Mr. Kelly, is acknowledged with thanks.

2. Mr. James appears to have carried out the patrol quite well. I expected to find much more information in the body of the report than was given.

3. I concur with Mr. Kelly's advice in respect of rafting down fast flowing rivers.

(J. K. McCarthy)  
DIRECTOR





TERRITORY OF PAPUA AND NEW GUINEA

67.3.1  
14

Telegrams.....  
Our Reference..... 67-7-1  
If calling ask for.....  
Mr..... JAH:VMH



Department of District Administration,  
Western District,  
DARU.

5th September, 1966.

The Director,  
Department of District Administration,  
KONDUBU.

NOMAD Patrol Report No. 1/66-67

Enclosed please find the abovenumbered Patrol Report with accompanying comments by the a/Assistant District Commissioner.

2. I have few comments to add to those of the A.D.C.  
VILLAGE OFFICIALS (page 3). I am not too clear on what the situation is at EUHAMOSOM Village. It would appear that a Village Constable was selected during this patrol. If this is the case, a record of service should be completed and forwarded for approval.  
APPENDIX 3 (page 2). The recommendation to keep the Nomad Area free of tuberculosis is a worthy one and every endeavour will be made by this Department to screen all Administration staff taking up positions at NOMAD.
3. Camping allowance claim has been approved.

(E.A. Holmes)  
a/DISTRICT COMMISSIONER



P.R. 66-67

Sub-District Office,  
NOMAD.

29th August, 1966.

District Commissioner,  
Western District,  
DARU.



Nomad Patrol - No. 1-66/67

Attached is the above patrol report submitted by Mr. G.M. James. The patrol left at short notice and no written instructions were issued.

The KUBOR people visited by the patrol are the same social and lingual group as the DABA who live on the left bank of the Strickland River north of the SUPEI (or SAMO) people. The 'DABA' were partly contacted by Mr. HOAD on his return from the Southern Highlands in 1963, but have not been visited since. A patrol will visit the DABA this year.

It is pleasing to note that the people visited were friendly and showed interest in the patrol. Although these people (together with SUPEI) have had more contact than any of the East Strickland groups, I believe, however, that they are still uncertain of the Administration's intentions and many remain apprehensive of patrols. I also believe that a fair number of women and children are being hidden in the bush during patrols because of this apprehension (See Population.)

While I expected more information in the report on the people, (as this is virtually a 'new' area), Mr. James appears to have carried out the patrol quite well.

A number of interesting artefacts were collected and will be sent to the Curator of the F.N.G. Museum.

I consider a realistic estimate of the population in this section of the KUBOR to be about 200 people. An initial census will be conducted in the area by a follow-up patrol later this year.

I have instructed Mr. James that in future:-

(1) Natives should not be allowed to move inside the camp area, even though they may appear friendly. Allowing this to happen in the East Strickland area still constitutes a security risk. In addition, people who are still hungry for steel and trade items will steal if the opportunity arises. (Page 2, para 1);

(ii) Settlements consisting of one or more occasional houses in the area being patrolled should be visited, (page 1, para 2); and



(17)

(111) There is to be no rafting down any rivers except under exceptional circumstances, as the rivers here are fast flowing and the risk to a number of our non-swimming police and patrol stores is too great. (Page 4, para 1).

Before Mr. James conducts another patrol in the East Strickland area, he will be accompanying me on a patrol to the HAMI area.

For your information.

*J. Kelly*

J. P. Kelly  
s/Assistant District Commissioner.



Patrol 1/66-67

11  
DIARY

30th July (Saturday)

0800 patrol gear arranged, 0830 started river crossing opposite station, 0930 started walking to KWOB, walked 1hr 10 mins to a large hamlet. Most people away in the bush, all trickled back by 1500. Medical examination by DMO after instructional talks. Health appears good, but several people with 100% SIPOMA. 1700 radio contact with Nomad on A510. People friendly but frightened of repercussions of a steel raid in the past; this was cleared up as 26 men were imprisoned at Daru for the raid. Very friendly and completely at ease. Camped at KWOB in the KUBOR.

31st July

Early morning labor/carriers started demolishing very rickett RH, cutting timber, and then erecting new frame. Completed by sundown. The local people said they would complete the floors, roof and walls. Fairly large pig purchased and butchered. Radio coms with Nomad at 1700. Reported that AhMatt Songoro, Cl. Asst ex Nomad, took a child from this village to Daru to attend school. Camped at KWOB.

1st August.

Early morning broke camp, walked to GIWOBI, 1 hr. RH a shambles, leaning to one side. Fresh food bought, plentiful. VC has uniform, he claims it was issued by ADC Daru, after he had been released from prison for his part in the steel raid. People here very friendly, with women and children wandering freely, and carrying on as normal while the patrol was walking about in the village. People reported two uncontacted hamlets north of here and south of the DAMAMI R, named DIGISU and KOGWAISO, the closer reported as a full day's walk the return trip. Amended RAGGI 1:250,000 map by striking out unknown or abandoned hamlet names. Quite a few un-named hamlets marked on the map, possibly garden houses located from airphotos. The trend seems toward consolidation of smaller lines into 6 or 7 mainer hamlet/village units. This migration is south and east. There seems no fear of the BAIAMI 'raiders' here in the KUBOR, and the people claim friendship and intermarriage with the BAIAMI. 1600-1700 contact with Nomad and Severimabu on the A510. Camped GIWOBI/KUBOR.

2nd August.

Day spent at GIWOBI reconstructing rest house. The people had started a flimsy structure near the old RH, this was partly demolished and refurbished. Complete frame assembled. Constable and Interpreter DINA went to DIGESI to bring back people, returned in afternoon with 24 men, women and children. DINA did not want police to go with him, says the people very friendly. Medical examination of DIGUSI and GIWOBI people by DMO, after instructional talks and demonstrations of the stethoscope. DMO impressed with the health and vigor of these people. Many people stated they want work at Nomad, will come after the deathfest of at least one woman. They claim to bury their dead. Also claim contact with Mission Aid Post at HCNINABI UFM to the west, about 3-4 hours' walk. Radio contact with Nomad 1600. Camped GIWOBI.

3rd August.

Early morning broke camp and started for SUHAMOSOM, previously spelt SHUAMOSOM. Walking time 2:20. One 6-week-old corpse next to the one (of three) habitable house. Very good but small RH has been built by the elder (nominated as No.1 man)



at his own instigation. Laborers/carriers sent to cut timber for police and labor barracks. The story of the medical examinations has penetrated this far ahead of us, so exam. and talks given early pm. People extremely friendly, with a large number of women and children selling fresh food etc. 'Plenty' of men reported to have been/gone to Nomad seeking work. Radio contact with Nomad 1600; camped SUHAMOSOM.

4th August.

Walked to hamlet DOLOGUMOBI (1 hour thru gardens) and small garden-house, then back via another route to the camp. DODOGUMOBI very new; garden house has colas-edged paths to and from, altho the road is a mere pad. The area has a lot of large gardens, which are very difficult to walk through. About 3 hours the round trip, walking time. Very heavy rain from 1320 on until early evening, with freezing cold wind. The area very hilly, and people claim even hillier to the north and NW. Radio contact with Nomad at 1600; slept SUHAMOSOM.

5th August.

0740 departed SUHAMOSOM for HONIBI, walking time 1:10 over a fair-ozly track. Some extremely large leeches seen. The HONIBI RH is even rickettier than the 2<sup>nd</sup> first two seen, but as the patrol's aims had been completed (ADC advised on 4th), did no work on this RH. Good proportion of women to men in this village, and the VC has the lower half of a uniform, uses a gaudy shirt as the top half. Baiami Interpreter WOBI engaged upon recommendation of Corst KASARI; apparently WOBI has been used by a couple of previous patrols into the Baiami, and the Head patrol Nomad-Tari-Nomad. This is the filthiest village of the Kubor, and the roof of the main house (of two) seems more hold than thatch. Two Baiami men engaged as labor, along with some HONIBI men and boys. Very wet in afternoon. People seem friendly, but less extroverted than the previous KUBOR villages. 2 Constables and labor sent to make rafts, if the river ok for rafting. Radio contact with Nomad 1600. Camped HONIBI.

5th August.

Early morning broke camp, walked to the Nomad R, which was in flood. Rafted across by 1030, PARE labor swimming the rafts laden with KUBOR people. Started for Nomad, and arrived about 1130.

PATROL ENDS





TERRITORY OF PAPUA AND NEW GUINEA

9

Telegrams  
Telephones 67-1-5  
Our Reference  
If calling ask for  
Mr.

Sub-District Office,  
NOMAD.

12th August, 1966.

Assistant District Commissioner,  
NOMAD.

Patrol Nomad 1-66/67

Introduction:

The people who call themselves the KUBOR and who have been called the DABA, occupy a  $\frac{1}{4}$ -moon-shaped area NE and NW of Nomad. This patrol, accompanied by the D.M.O. Dr. M.V. Dunjey, was to visit four villages close to Nomad,

- a) to consolidate friendly relations already established by previous patrols,
- b) obtain a KUBOR/BIAMI interpreter for a forth-coming patrol.

The last patrol to the area was:

No. 2/65-66 by I.M. Douglas, 1/200, 2/3-66, 30 days.

From a series of small garden hamlets NE-TNW of Nomad the KUBOR south of the DAMAMI River have consolidated into 6 main hamlets, KWOBBI, GIWOBI, SUHAMOSOM (previously SHUAMOSOM), HONOBBI, DIGISU and KOGWAISO, of which the first four were visited, and the people of the fifth visited the patrol at GIWOBI.

POPULATION:

The KUBOR seem to be a small people, in stature and quantity. Population seen at each village is as under:

Village	M	F	C	TOTAL
KWOBBI	7	6	6	19
GIWOBI	10	6	6	22
DIGUSI	11	6	7	24 (@ GIWOBI)
SUHAMOSOM	12	6	4	22
DODOGUMOBBI	8	5	3	16 (@ SUHAMOSOM)
HONOBBI	12	12	14	38
<b>TOTALS</b>	<b>60</b>	<b>41</b>	<b>40</b>	<b>141</b>

As the local custom is for sick people and pregnant women to go bush until they are either dead or cured, or have given birth, the totals may be very wide of the actual. Enquiries were made about people in the bush, and they were included where admitted to.

Another hamlet named KOGWAISO, north of GIWOBI and south of the DAMAMI River, reported to be  $3\frac{1}{2}$  hours walk, was reported to the patrol, but not visited. This village and DIGUSI have been previously uncontacted.

ATTITUDE:

The people were friendly, and eager to observe what magic I could



(8)

produce from my pocket - watch, camera, radio, cigarette lighter. In each hamlet women and children roamed freely about the camp area, traded bananas and sago, and generally peered into things. During Dr. Dunjey's medical examinations (SEE HEALTH) the people quickly learned when to breathe in, open mouths, lift feet and flex fingers, etc. and seemed to have no fear of the European prodding at their bellies. In general the people seemed pleased to have Europeans in their area, and even more pleased to get their hands on the trade items.

Prior to the patrol, Mr. a/ADC KELLY sent out for labour to these villages, and got a very poor response. As the people of the area took part in a steel-stealing raid on Nomad not so long ago, and 26 men were jailed for this, they were afraid that more punishment was coming. The matter was explained, and seemed to clear the air.

Two days were spent in each village except HONOB, and except at KWOB, instructional talks and medical examinations were kept until the second day, when the people had had time to get used to and to know us. The PARE carriers, police and other natives accompanying the patrol were warned not to touch either KUBOR women or village gardens, and as far as I can see, there were no infringements.

Apparently, platform-exhibition of the dead, cannibalism, raiding, skull collecting have been dropped by these people, except at SUHAMOSOM, where the 2-week-old corpse of an old woman was seen. The custom is to disembowel the corpse after it has swollen and burst in decomposition, including the chest cavity, and bury the organs, leave the body to rot, and leave food offerings under the platform, with clothing and artefact offerings hung about the body, for the dead person's spirit's welfare. The old woman had a bilum net bag, a small piece of print material and a string skirt for her journey to the Styx.

Stone clubs (pineapple and star) were willingly traded for knives, and only a few man-killing arrows were seen. One such is carried by every man in his handful of arrows, but I think that this is a carryover from the past. This is common in the PARE too, especially PARE men coming to NOMAD for work.

The KUBOR claim friendship with the BIAMI and do not fear raids, although they have kept to the old-style fortified houses. This is with the exception of KWOB. Hamlets are bigger than previously, by migration from smaller hamlets, and garden produce is proportionately greater.

Dress has become more westernised, in that the 6" x 18" front apron worn by the males has been replaced with calico. When the steel-raid was carried out, a couple of Australian flags were stolen, and were found in apron-sized strips. The stern-piece is still of grass, and trade beads and locally-made beads, seeds and strings are strung bandolier-fashion on just about every person, male or female. Women wear a string skirt, often ragged at the bottom, covering to just above the kneecap, with a bark cloak suspended from a string about the forehead. This was usually brought around from the back, and edges tucked into the front of the waistband of the skirts.

Physically the people are stocky and stubby, well built for bush work, excellent shots with bow and arrow, and nearly all males carry a steel implement of some kind. No stone weapons are carried at all, that were seen.

LOCATIONS:

With the RAGGI (New Guinea 1:250,000) map as reference, the hamlets were located (to the nearest 1,000 meters) as follows:



KWOBI	XU3409	
KIWOBI	XU3512	DIGISU not visited.
SUHAMOSOM	XU3915	DODOGUMOBI XU4115
HONOBI	XU3911	
river crossing	XU4109	

These are approximate, as no identifiable features are shown on RAGGI, to take bearings from.

HOUSING:

With the exception of KWOBI, houses were the fortified long-house type, usually divided into three sections of equal size; general and cooking area, and women's area; communal sleeping quarters and with no walls between the men's and the women's sides; and the men-only back verandah, where young men sleep, and all men and boys gossip, chew the local betel, make, repair and store tools and weapons, and exhibit skulls or skeletons of the hunt. As mentioned above, no human skulls were seen.

All houses with the exception of DODOGUMOBI (which is brand new) were smoky, filthy and unclean, with piles of wood ash in each fireplace, rotted sago thatch, and smoke encrusted timbers. In short, the houses were as dirty as their inhabitants, who are past overdue for baths. It is interesting to note that, when the patrol rafted across the Nomad River at XU4109, the PARE carriers swam the rafts which were loaded with SUPEI (SAMO), KUBOR and 2 BAIAMI carriers and patrol gear.

KWOBI has a more westernised/coastal approach to housing, with no doors, and the VC sleeps in a wall-less and floor-less house 10x12'.

REST HOUSES:

At KWOBI & GIWOBI, the old rest houses (built by some previous patrol about 3 years ago) were torn down, and the framework of more solid rest houses erected. The people are to complete the houses, i.e. floor, walls and roof. SUHAMOSOM has a well constructed but small RH, built by the senior elder of the hamlet. Timbers were cut and carted for the police barrack. Shortage of time disallowed the demolition and reconstruction of the HONOBI RH, which is worse than the old KWOBI and GIWOBI rest houses.

VILLAGE OFFICIALS:

Village constables had been appointed for all villages but the SUHAMOSOM, where one was requested and appointed. Appointed VCs for the KUBOR villages visited are:

<u>Village</u>	<u>Name - father</u>	<u>Wife</u>
KWOBI	ARIGE-UMA	GIAWARI
GIWOBI	USABE-BOROWOSIA	KTOGU
SUHAMOSOM	NATAGUA-HAKABIAI	single
HONOBI	GUGABIAI-DIADARADARA	KIGASUIA

MEDICAL:

As the D.M.O. accompanied the patrol, his report is appended, in lieu of my estimations.

ROADS, TRACKS AND RIVER CROSSINGS:

These are tracks, ill-maintained through fairly light forest. Walking times are between one and two hours. River crossings which could be dangerous in flood are: (1) two feeders of the DAMAMI between GIWOBI and SUHAMOSOM, about mid-way, very close together,



(6)

(ii) between SUHAMOSOM and HONOBBI, about midway, with steep, slippery banks. Neither present any difficulty in the drier seasons, but the latter is the only easily bridgable stream. The crossings of the NOMAD River have not been included as both should be made at one point, opposite the station. The local people apparently raft downstream when the 'tide' is low, so it may save time and bootleather to finish the patrol at HONOBBI and raft to the station. Plenty of large bamboo clumps are available to build rafts at the crossing, but the local people are afraid to raft when the river is in even slight flood.

FOOD AND GARDENS:

At each village, sufficient food to feed the carrier line was brought, and the people appear well-fed. Staple diet is banana (several varieties), sage and a few sweet potato. Large gardens were seen. Four pigs were bought, and no trouble was encountered in getting them, but I do not think that pork is a very common item on the KUBOR menu. Skeletons of fish, tortoises (at least two species) and snake were seen in the houses but the degree of smoke encrustations on the skeletons indicated that either few fish are caught, or few warrant mounting on the trophy wall. While the carriers were demolishing the KWOBI RR, small boys fossicked through the wreckage for lizards and gave them to an old man, although each would have been less than a mere trafe.

CONCLUSION:

The patrol's aims were carried out successfully, and the people appeared pleased to have the Government take interest in them. A fuller patrol of the whole KUBOR will be mounted this year, and on indications from this patrol, will be successful.

  
(Garry M. James)  
Assistant District Officer.

APPENDICES:

- a. Police accompanying the patrol.
- b. Patrol map.
- c. Copy of D.M.C.'s report.



5

POLICE ACCOMPANYING PATROL

Const. KASARI-DIGAMBARI: a reliable patrol Constable, who knows the area well, and is known to the local people. He has initiative and a good command, but is inclined to be stingy with trade. Was patrol Police commander.

Const. ONGA-HAMBORO: another reliable, experienced Constable, on his first patrol in the Nomad area. Speaks English, Motu, and Pidgin with equal aplomb.

Const. MULEMBA-PONABE: a solid, reliable Constable but not much initiative. Will do any job given him, but needs instructions in detail. Speaks a little Motu.

Const. KOROH-WULAI: a mental brother to MULEMBA, and has to be given detailed instructions. Not sympathetic to primitive people, tends to bully them. Completely ignorant of Motu and English.

Duplicate Records of Service noted, RSLs submitted.

12/12/66  
12/12/66  
12/12/66  
12/12/66

TOTAL NOMADS 115

was visited earlier in the year... this is one of the more densely populated areas... but it took 2 days to visit a kowila with a total population of 115.

~~FORWARD MEDICAL ESTABLISHMENT~~  
District Headquarters...  
(Garry K. James)  
Assistant District Officer.  
Public Health Department.  
The total population is...  
The area is...  
The area is...  
The area is...  
The area is...  
The area is...

- GENERAL HEALTH -
- (a) Males - normal, no malnutrition.
  - (b) Males - lean bodies, reasonably fit.
  - (c) Females - normal.
  - (d) Males - feet showing ulcers.
  - (e) Males - feet showing ulcers.
  - (f) Males - feet showing ulcers.
  - (g) Males - feet showing ulcers.
  - (h) Males - feet showing ulcers.
  - (i) Males - feet showing ulcers.
  - (j) Males - feet showing ulcers.

...the primitive ways of the people...  
...the primitive ways of the people...  
...the primitive ways of the people...



COPYHEALTH PATROL REPORTNOMAD SUB-DISTRICT - KCBO VILLAGES - 29-7-65 - 6-8-66OFFICER: DR. M.V. DUNBY, DISTRICT MEDICAL OFFICER, DARU

(for details other than Health, see DDA report by Mr. G. James)

1. PURPOSE - This combined DDA/PHD patrol was undertaken for

- (1) consolidation  
(2) medical survey

The area is primitive and relatively untouched medically.

2. POPULATION - The area consists of a nomadic population of 20-30 small hamlets of people in undulating rain forest which emerges into the Southern Highlands Area.

KNABI	-population	19	(males 7, females 6, children 6)
GJWOBI	- "	22	10 6 6
DIGUSIBI	- "	24	11 6 7
SUHAMOSOM	} - "	22	12 5 4
DGBOGUNOBI			
HONDEI	- "	38	12 12 14

TOTAL POPULATION 115

This patrol amply illustrates the medical problems of the Western District viz, this is one of the more densely populated areas and yet it took 8 days to visit 6 hamlets with a total population of 115.

3. PRESENT MEDICAL ESTABLISHMENT - PHD has an Aid Post at Nomad Sub-District Headquarters staffed by 2 hospital orderlies. Their work is confined to treatment of station personell, labor lines etc. and to accompany DDA patrols. Mrs Kelly, wife of the Assistant District Commissioner is a trained nurse but is not employed by Public Health Department. The total surrounding population is probably about 3,000. The UFM conduct a mission and the native pastor has some basic medical training and conducts an Aid Post at HONINABI.

4. GENERAL HEALTH -

- (a) Build - normal, no malnutrition.  
(b) Housing - long house, reasonably filthy.  
(c) Sanitation - bush.  
(d) Water - fast running streams.  
(e) Disposal of dead - by burial at the closer hamlets - the further hamlets employ elevated platforms, when full decay of the corpse has occurred, the bones are hung from the rafters in a bag. The body is eviscerated before placing on the platforms  
(f) Animals - pigs and dogs wander freely.  
(g) Food - bananas, taro, yams, cabbages, birds, fish turtles, small crayfish.  
The men all chewed a type of betel nut and smoked profusely from long bamboo pipes.

5. MEDICAL CONDITION - in view of the primitive nature of the people, it was thought inadvisable to examine blood faeces sputum etc., because of the possible magical connotations.



- (a) Sores, Ulcers, Cuts, Abrasions - prevalent.
- (b) Yaws - several cases seen.
- (c) Skin fungal condition - about 1/4 population had tinea corpora.
- (d) Leprosy - not seen.
- (e) Malaria - presumptive evidence (all children had splenomegaly grade 2-4 and people said that children died with fever).
- (f) Filaria - not seen.
- (g) Conjunctivitis - not seen.
- (h) Chest Condition - no evidence of tuberculosis.
- (i) Miscellaneous - one case of post acute arthritis of the knee - no gross examples of anaemia.

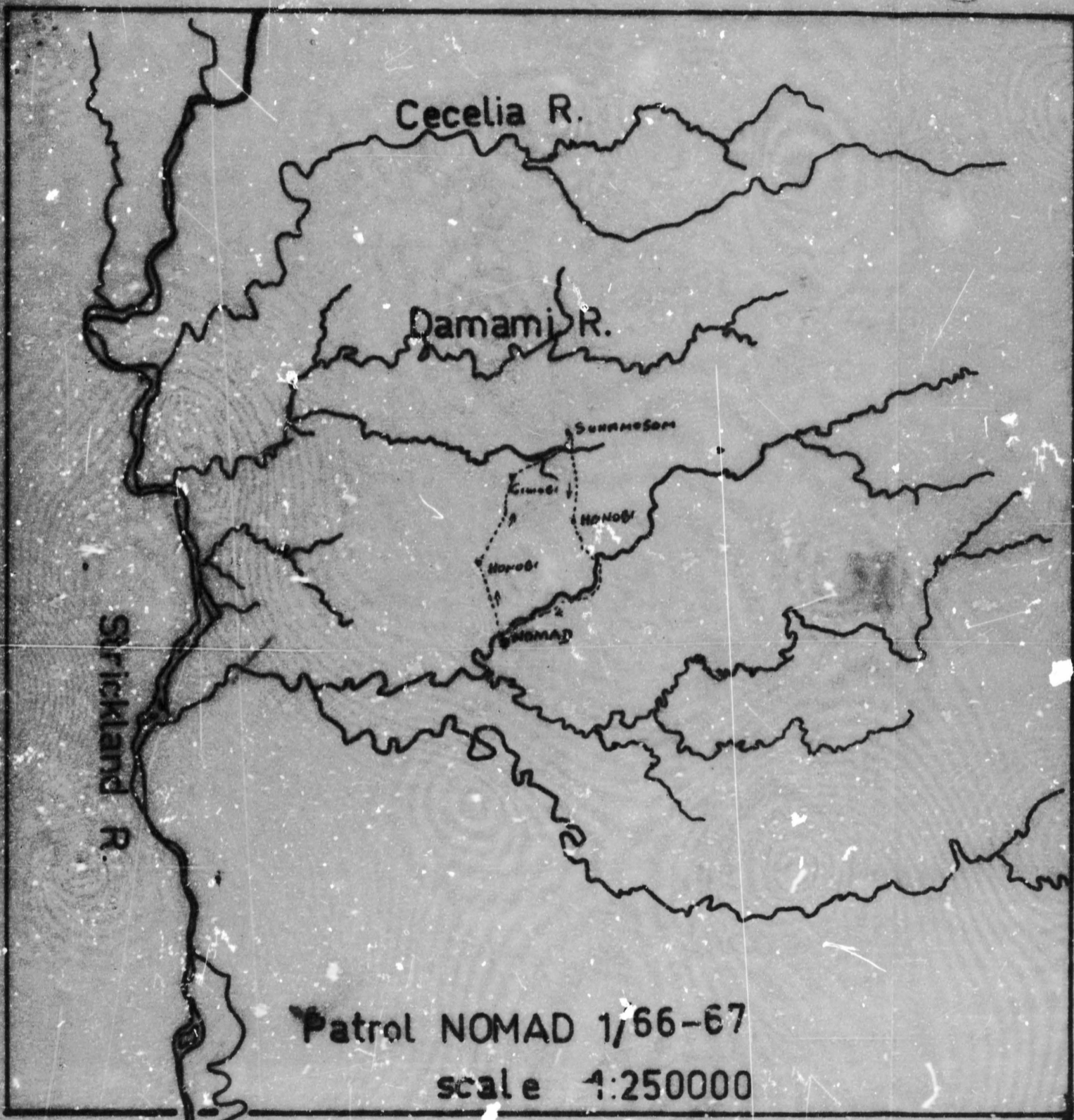
6. RECOMMENDATIONS -

- (a) The area north, south and west of Nomad is reasonably well catered for by PHD and Mission Health Services. The area east of Nomad has a possible population of several thousand and when this area is opened up, more Aid Post services will be required.
- (b) Tuberculosis - this entire area has certainly had no contact with tuberculosis. It is therefore planned to:-
  - (i) immediately screen all Government staff at Nomad.
  - (ii) for future patrols to carry BCG.
  - (iii) to vaccinate all labor recruited from this area.
- (c) Yaws - about 8 cases were seen of 115 people and it is probable that the entire area has a high incidence of this disease. Future patrols will need to rigorously treat this condition.

(Signed) M.V. Dunjey.  
a.M.O.



5



Cecelia R.

Damami R.

Srickland R.

Сунносон

Цимси

НОВОС

НОВОС

НОМАД

Patrol NOMAD 1/66-67

scale 1:250000



67-7-1



TERRITORY OF PAPUA AND NEW GUINEA



# PATROL REPORT

District of..... WESTERN ..... Report No. NOMAD 3-66/67

Patrol Conducted by..... JOHN P KELLY G.A.D.C......

Area Patrolled..... BIAMI.....

Patrol Accompanied by Europeans..... G.M. JAMES A.D.O. (PART)

Natives..... 6 POLICE, 1 N.M.O, 2 INTERPRETERS, 26 CARRIERS.

Duration—From..... 11/9/1966 to..... 23/8/1966

..... 21/5/66 to..... 16/10/66  
Number of Days..... 35

Did Medical Assistant Accompany?..... No.

Last Patrol to Area by—District Services..... 9/1964

Medical ..... M.H....../19.....

Map Reference..... RAGGI ..... 4 MILE TO ONE INCH

Objects of Patrol..... ESTABLISH AND CONSOLIDATE FRIENDLY  
RELATIONS.

Director of District Administration,  
PORT MORESBY.

Forwarded, please.

29/11/1966

J. A. Bunsford

District Commissioner

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

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

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



TERRITORY of PAPUA and NEW GUINEA

Administration  
Press Advice  
No. 18.

Port Moresby,  
January 10, 1967.

HELICOPTER IMPRESSES PRIMITIVES.

An Administration chartered helicopter recently had an impressive welcome when it landed near remote Safibi village in central Papua.

Wearing only tarket leaves strung from fibre waist bands, 40 armed men carrying bows and arrows raced from their hamlet settlements to examine the strange machine.

The helicopter was carrying food and supplies to an Administration patrol seven days out of Nomad patrol post.

The patrol was the first to cover the entire region east of the Nomad and Bentoul Rivers since the Nomad patrol post was set up late in 1961.

The primitive Safibi tribesmen gave expressions of awe and appreciation when they witnessed the unloading of stores from the helicopter, patrol leader Mr. John P. Kelly said in his report to District Administration headquarters.

The people were obviously impressed that the patrol could call up such a machine to bring stores when they were needed.

Mr. Kelly, acting Assistant District Commissioner stationed at Nomad, spent 35 days patrolling the region.

The main purpose of the patrol was to contact as many of the semi-nomadic people as possible also, to further the Administration's aim to establish friendly relations with all the primitive people, north, east and south of Nomad patrol post.



67-3-11

19th January, 1967.

District Commissioner,  
Western District,  
D.A.R.U.

PATROL REPORT - NOMAD NO. 3-66/SI:

Receipt is acknowledged with thanks of the above report and your 67-7-1 of 30th November, 1965.

An interesting report of a job well done by Mr. J.P. Kelly. He is to be commended for his effort. This report was the subject of an Administrative press advice No. 16 of 10th January 1967, headed "Helicopter Impresses Primitives".

The sections of the report covering The Society, Trade etc. are all very informative and well presented.

(J.E. McCarthy)  
DIRECTOR.





67. 3. 11  
(5)

TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....  
Cable Reference... 67-7-1  
If calling ask for IAH:YL  
Mr.....



Department of District Administration,  
Western District,  
DARU.

30th November, 1966.

The Director,  
Department of District Administration,  
KONEBOBU.

PATROL NOMAD 3/1966-67  
BIAMI AREA : MR. J.P. KELLY, ACTG. A.D.C.

Attached is a report of the above 35 days patrol. It is the most satisfactory coverage of this area since HOAD's full exploratory patrol of late 1963. Contrary to Mr. KELLY's observation, there were two "second-follow up" visits to small sectors in 1965/66, although this is not much excuse for lack of a full coverage that year.

2. What is obvious is that, although we have far to go, the improvement in native attitudes is significant. Few people assembled for previous visits, although plenty called obscenities from a safe distance. At least as a result of our NOMAD build-up, P.I.R. movements, Survey helicoptering and just the lapse of time the BIAMI are realising, although perhaps not welcoming, that we are a permanent fixture.

3. I look forward to initial census and some V.C. appointments, from the next, full patrol later in 1966/67. At this rate we may have women's names within 3 years. Mr. KELLY's figures certainly suggest more than our very tentative 3,500 BIAMI population estimate.

4. The report contains very useful information, well expressed. That on Social Structure, Trade, Communal Health and Drinking is quite new.

5. Mr. KELLY has competently patrolled, displaying both confidence and commonsense, and reported well upon it. I draw your attention to the two half-hearted, although certainly unpleasant, attempted attacks on the patrol. Mr. KELLY is particularly well suited to such incidents and the general NOMAD environments, and I have confidence in his carefully planned consolidation programmed for the BIAMI. To this end he will shortly receive a Cadet Patrol Officer who has already displayed particular reliability as an assistant in "tight" situations.

6. A good effort. *A map with the report is attached.*

*F. A. Bensted*  
(F.A. Bensted)  
DISTRICT COMMISSIONER.

*2-81*





TERRITORY OF PAPUA AND NEW GUINEA

70

Telegrams  
Telephone  
Our Reference.....P.R. 56/67  
If calling ask for  
Mr.....

Sub-District Office,  
WOMAD. W.D.

26th October, 1966.

The District Commissioner,  
Western District,  
DARU.

Womad Patrol Report No. 3 of 1966-67

Attached is the above patrol report of a patrol conducted by myself to Biami.

The gap of one month between the 23rd August and 22nd September in this patrol was due to the non-arrival of urgently required patrol rations and stores, and Mr. James' long absence in Daru.

Camping claims are also attached.

*J. Kelly*  
J. F. Kelly,  
a/Assistant District Commissioner.

encls.



(19)

PATROL DIARY

Thursday 11th August, 1966.

Departed Nomad on Biami patrol. Patrol comprises of 5 police, two interpreters and twenty carriers. Proceeded to Unawobi (Gebusi) - 3 hours - and people told to expect a patrol to their village after the completion of the current patrol. People quite friendly and four men accompanied to act as guides to Dugadei village. Arrived Dugadei after 45 minutes walk. People very apprehensive but assured and reasonably friendly when they saw the patrol would do them no harm.

Carriers warned of consequences if any took food from Biami gardens or interfered with Biami women.

About 50 people visited camp. Half of these people were from Dugadei, the other half from Dugadamobi. Talked with people and purchased fresh foods.

Dugadei consists of one large communal house. Guard posted.

DUGADEI Walking Time: 3 hours 45 minutes.

Friday, 12th August, 1966.

Talked with people for an hour before departing Dugadei at 7.30am. Moved NNW over poor track for 40 minutes and arrived Dugadamobi. Camp made and talked with people during day. Approximately sixty people in camp during day, including visitors from Misuobi. Saw two cases of yaws which were treated. People apprehensive but keen to purchase trade items - mainly salt - for fresh foods. Guard posted.

DUGADAMOB Walking Time: 40 minutes.

Saturday, 13th August, 1966.

Departed Dugadamobi at 0700, and again moved NNW, arriving Misuobi at 0735. Three communal houses here. Twelve men from this village working at Nomad station. Made camp and talked to people, many of whom had run into the bush when patrol first arrived. About fifty people visited camp during day. Fresh food purchased from villagers including 20 visitors from Iguraobi. Guard posted.

MISUOBI Walking Time: 35 minutes.

Sunday, 14th August, 1966.

Broke camp and left Misuobi at 0715 and walked over fair track until arriving Iguraobi at 0745, (4 small communal houses). People very friendly and only a little apprehensive. Talked with people during day and purchased fresh food. Nearly fifty people visited camp. One very bad case of yaws in young boy. Lad treated, and he and father to accompany patrol until yaws heals. Guard posted.

IGURAOBI Walking Time: 30 minutes.

Monday, 15th August, 1966.

Broke camp and departed Iguraobi at 0700. Moved north for 30 minutes over poor track until arriving at a very large area of garden. Moved to far side of garden visiting communal houses en route. Six houses scattered around garden, which I estimate to be approximately 100 acres. The main houses here are Dogosepi, Isisimari, Abuguraobi and Dogoinyobi. A number of people reported to be at Safibi where an important man has just died. Fifty-nine people from this settlement seen. The people are quite friendly. Purchased large quantity of fresh foods and talked during day to people. Guard posted.

DOGOINYOBI Walking Time: 50 minutes.



16

Tuesday, 16th August, 1966.

Departed Degoinyobi at 0730. Proceeded east over an extremely poor track and arrived Safibi (one communal house) at 0830. The reported dead man found in middle of house. During afternoon corpse placed on platform next to house - much wailing during day. About sixty people visited camp. Talked with people and purchased fresh foods. Helicopter (Army Survey) to visit patrol tomorrow. Guard posted.

SAFIBI Walking Time: 30 minutes.

Wednesday, 17th August, 1966.

Commenced clearing helicopter pad at 0600. People told that a helicopter would land here today. Most of the men assisted carriers and police in clearing site. Helicopter arrived at 9.30am. Visitors Mr. James, Mrs. Kelly and pilot. Local people most impressed with machine and patrol being able to call it to bring stores. Nearly forty men from Safibi and nearby settlements came to see helicopter. Further talks with people after departure of helicopter. Guard posted.

SAFIBI

Thursday, 18th August, 1966.

Departed Safibi at 0700, crossed Dudugu at 0730 and arrived Surufibi at 0800. People very friendly - the friendliest met so far. Talked with people during day. Forty-five people visited camp. Purchased large quantity of fresh food. Two large communal houses here - Surufibi and Sedibi. Guard posted.

SURUFIBI Walking Time: one hour.

Friday, 19th August, 1966.

Left camp at Surufibi at 0730 and proceeded NW to Segomi, arriving 0845. People very friendly. Told patrol that they had met me before when I landed in a helicopter near their village. (This meeting took place two weeks ago when I landed at the junction of the Gironi and Kana Rivers in an Army Survey helicopter.) Thirty people seen in this village. Talked with people and returned to camp at Surufibi at 1230. All Segomi accompanied patrol with fresh foods for sale. Guard posted.

SURUFIBI Walking Time: 2 1/2 hours.

Saturday, 20th August, 1966.

Departed Surufibi at 0715. Again crossed Dudugo River and moved SE over fair track to Ianawobi, arriving 0915. Three communal houses in this settlement. People friendly and not apprehensive. Talked with people during day and purchased fresh foods. Nearly seventy people visited camp. Several cases of yaws seen - treated - guard posted.

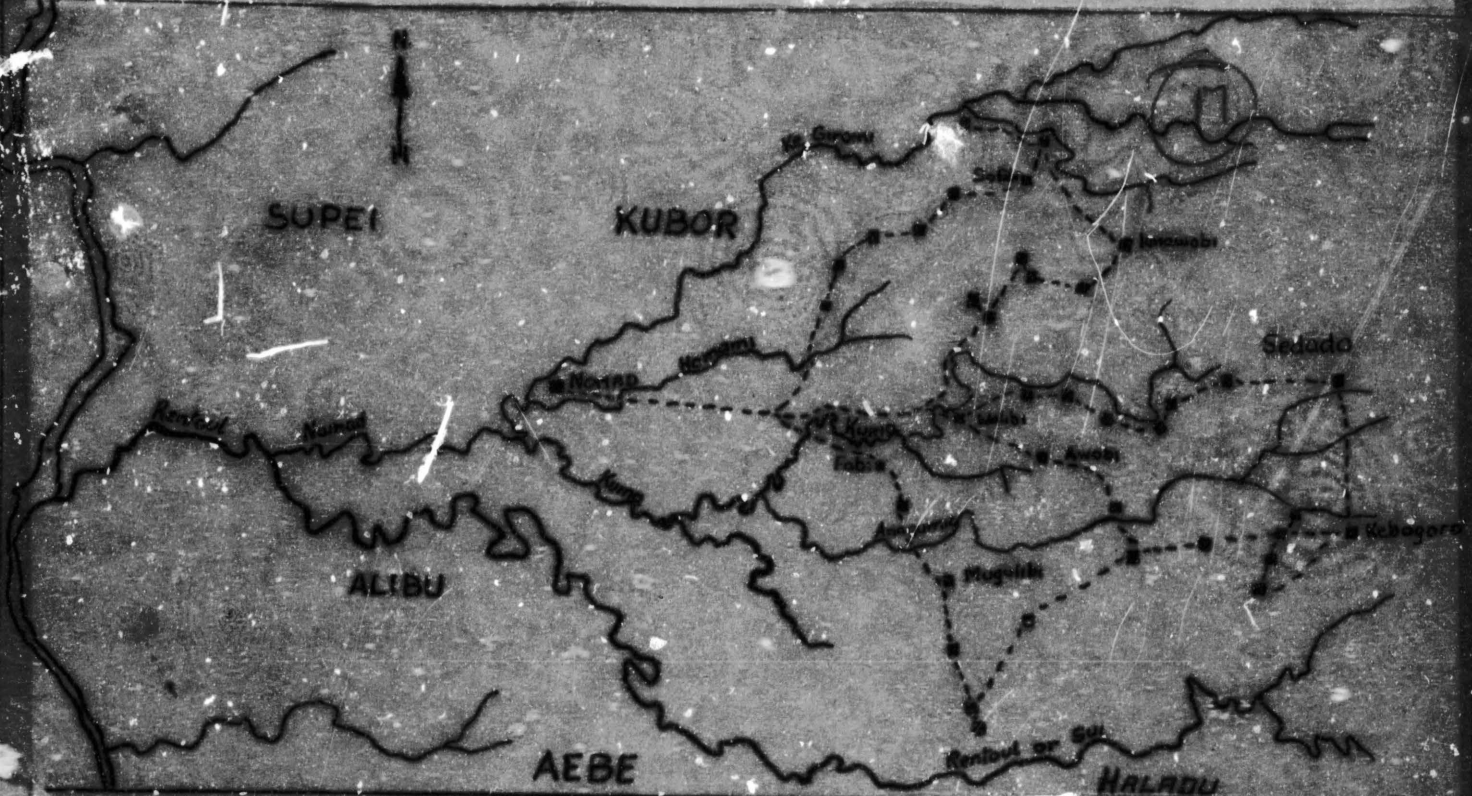
IANAWOBI Walking Time: 2 hours.

Sunday, 21st August, 1966.

Broke camp and left Ianawobi at 0645. Moved south over fair track and arrived Geregowopia (one small communal house) at 0800. Only eight people here. Talked with people for forty minutes before moving on to Faimabi - arriving 0955. Two large communal houses here. Headman at this settlement seems quite powerful and was most helpful to patrol. A number of people ran from houses to bush when patrol arrived. Headman called out and stopped all in flight. Talked with people during day. Purchased fresh foods. Guard posted.

FAIMABI Walking Time: 2 1/2 hours.





NR. 3-66/67

# 'BIAMI'

SCALE: 1 MILE : 1 INCH



(16)

Monday, 22nd August, 1966.

Broke camp and left Paimabi at 0715 and proceeded SSW to Halimobi village (two communal houses), arriving 0750. Talked with people until 0830 then proceeded on to Siniba village, arriving 0855 (one communal house). Talked to people from both settlements. Purchased fresh food. Today 114 people visited camp. Guard posted.

SINIBA Walking Time: 1 hour 5 minutes.

Tuesday, 23rd August, 1966.

Departed Siniba at 0600 and proceeded south to Walibi, arriving 0800. Continued along right bank of Kuma River for 1 1/2 hours before leaving it and moving NW to Nomad station. Arrived Nomad 1430.

NOMAD Walking Time: 7 hours.

Thursday, 22nd September, 1966.

Departed Nomad at 0835 with 6 police, 1 medical orderly, 2 interpreters and 23 carriers. Proceeded in heavy rain until reaching Kuma River. Crossing of river took 55 minutes, then continued on to the Gebusi settlement of Fabi arriving 1330 hours. Made camp. Thirty men, women and children visited camp with fresh foods. Talked with people.

FABI Walking Time: 3 hours 45 minutes.

Friday, 23rd September, 1966.

Broke camp and left Fabi at 0630 and moved onto first Biame settlement, arriving Kurugubi at 0725. Kurugubi consist of one large communal house but people from three small homesteads are closely affiliated with this communal house. Talked with people during day and purchased fresh foods plus pig. People friendly and complained of being raided by another Biame group who live well east of Kurugubi. All men at Kurugubi told the patrol they will accompany any patrols to the village of the raiders to help the government punish them properly. Fifty-three people visited camp during day.

KURUGUBI Walking Time: 55 minutes.

Saturday, 24th September, 1966.

Departed Kurugubi at 0630 and proceeded south for 35 minutes until reaching Anagunia River. Crossed River by bamboo raft - all across by 0810. Continued south and arrived Mugulubi at 0845. One communal house here. Approximately fifty people visited camp. Talked with people and purchased fresh foods. People friendly and at ease. Slept in old rest house built by previous patrol; falling down. Guard posted.

MUGULUBI Walking Time: 1 hour 10 minutes.

Sunday, 25th September, 1966.

Left Mugulubi at 0630 and moved SE to Hareifutei - arriving 0745. Made camp and talked to large number of visitors to camp. Seventy-nine people visited camp during day. Again people very friendly and comparatively at ease. Purchased fresh foods. Guard posted.

HAREIFUTEI Walking Time: 1 hour 15 minutes.

Monday, 26th September, 1966.

Broke camp and left Hareifutei and again moved SE at 0630. Arrived Hanagomi at 0715. Made camp and walked south for 30 minutes to Momabia. Talked with people (30 in two communal houses) who returned to camp with one pig and fresh food for patrol. Eighty people to camp during afternoon with plenty of fresh food. Talks with people. Guard posted.

HANAGOMI Walking Time: 1 hour 35 minutes.



Tuesday, 27th September, 1966.

Departed Hanagomi at 0630 and moved NE to Sianibi - arriving 0840. Made camp and talked with people. Sixty people seen. Fresh food purchased. Guard posted.

SIANIBI Walking Time: 2 hours.

Wednesday, 28th September, 1966.

Departed Sianibi at 0630 in light rain. Again moved NE until arriving at Kumidimi (four communal houses) at 0730. Made camp in heavy rain. To communal houses to talk to people. People friendly but a little apprehensive. Purchased fresh foods and further talks with people at camp. Guard posted.

KUMIDIMI Walking Time: 1 hour.

Thursday, 29th September, 1966.

Departed Kumidimi at 0635, moved through rain forest ENE and arrived Boboemi at 0730. One large communal house at this settlement. People a little apprehensive. Collected some interesting information on the break-up of Biami groups and information on the Gabasi (Haledu) people. Seventy-nine people seen. Guard posted.

BOBOEMI Walking Time: 55 minutes.

Friday, 30th September, 1966.

Left Boboemi at 0630 and moved east to Tawairibi, arriving 0730. Two new large communal houses at this settlement. Talked with people then made camp. Left Tawairibi and proceeded NW to left bank of Anagumia River to one small communal house (15 minutes), known as Kunumulibi. Talked with people, 27 seen, who returned with me to camp with fresh food. Further talks with these people before they returned to their settlement at 1045. Sixty people from the two communal houses at Tawairibi brought fresh food to camp during early afternoon. Talked with people. Guard posted.

TAWAIRIBI Walking Time: one hour.

Saturday, 1st October, 1966.

Left Tawairibi and proceeded WSW at 0620, crossed Nea River at 0650 and ascended to one small communal house known as Nawasigi. Only nine people here who belong to the same group which live at Tawairibi. Talked with people before proceeding WSW at 0800 to Kalumabi - arriving 0825. Two small communal houses at this settlement. Talked with people during day - number seen, 53. Purchased fresh foods and one pig. Guard posted.

KALUMABI Walking Time: 55 minutes.

Sunday, 2nd October, 1966.

Departed Kalumabi at 0635 and moved NNE until arriving Kebogoro at 0810. Made camp - 3 communal houses here. Purchased fresh foods and talked with people. Number of people seen 106. Three bodies seen on platforms near two of the houses. Guard posted.

KEBOGORO Walking Time: 1 hour 35 minutes.

Monday, 3rd October, 1966.

Left Kebogoro at 0645, moved NNE over a number of sharp ridges and tributaries of the Anagumia River. Rain all the way and leaches very bad. Arrived Anagumia at 1000 crossed and climbed up to very large settlement (5 communal houses). Moved to centre of settlement and made camp at 1020. People visited camp, 130 seen. Fresh foods purchased and talked with people. Guard posted.

SEDADO Walking Time: 3 hours 15 minutes.



(14)

Tuesday, 4th October, 1966.

Remained at Sedado camp. Inspected all communal houses and talked with people during day. Number of people seen today, 204. These people have been fighting recently with the Komfia to the east, but are friends of the Haladu. Pig purchased. Guard posted.

SEDADOWednesday, 5th October, 1966.

Left Sedado at 0630 and moved west to Awabi (one small communal house) on the right bank of the Kuma River. For the first 40 minutes of the days walk the patrol passed over logs in new and old gardens. The rest of the walk was fair along a series of ridges. Many leeches. Talked with people after arrival at 0900 and again during afternoon. Number of people seen 19. Guard posted.

AWABIWalking Time: 2½ hours.Thursday, 6th October, 1966.

Left Awabi at 0645 and moved SW over 'good' track to a small communal house (50 minutes), known as Sugurugubi. Talked with occupants for 15 minutes before moving on to Taduobi, one communal house, over bad track, arriving 0845. Talked with people. From this settlement Obami can be seen on a ridge to the west and on another ridge behind Obami is Walibi. Purchased fresh food, number of people seen 48. Word received from Nomad by transceiver that a number of Biami labourers had broken into the P.W.D. store during the previous night and stolen a number of bush knives before fleeing. This patrol will return to Nomad to collect more police and additional information before returning to Biami to apprehend the men concerned. Guard posted.

TADUOBIWalking Time: 1 hour 45 minutes.Friday, 7th October, 1966.

Departed Taduobi at 0600 and moved WSW to one small communal house known as Sarabo, arriving 0640. Talked to people for one hour. Thirty-nine people seen. Moved on in a westerly direction at 0740 to Obeimi, arriving 0845. One large communal house and fifty-five people seen. Talked with people until 0955, then again moved west along the left bank of the Kuma River and arrived Waiabia, one large communal house, at 1130. Made camp and talked with people. Guard posted.

WAIABIAWalking Time: 3 hours 20 minutes.Saturday, 8th October, 1966.

Left Waiabia 0600 and proceeded generally west to Wibi, arriving 0645. Three small houses here and forty people seen. Talked with people before continuing west to Walibi at 0750. Arrived Walibi at 0925. Talked with people. Many absent preparing new gardens. Told people the patrol would be returning to Walibi at 1230 and returned in four days time. Left Walibi at 1230 and returned to Nomad, arriving 1700.

NOMADWalking Time: 6 hours.Wednesday, 12th October, 1966.

Left Nomad to 0830 with Mrs. James interpreters, eight police and 26 carriers. Arrived Walibi (3 large com. houses) at 1300. Made camp, purchased fresh food and talked to people. Number seen 152. Guard posted.

WALIBIWalking Time: 4 hours.



Thursday, 13th October, 1966.

Left Walibi at 0600 and moved SE along a series of ridges to a communal house on the right bank of the Anagumia, arriving 0900. (Passed Awobi at 0715). Talked to people before departing at 0930. Crossed Anagumia, then moved east along a ridge to Kumidimi, arriving 1230. Rested before moving on to Boboemi at 1330. Arrived Boboemi 1430. (See attached patrol report for further details of small incident after arrival at Boboemi.) Two knives and two axes returned to patrol by these people plus a pig compensation.

BOBOEMI                      Walking Time:                      6½ hours.

Friday, 14th October, 1966.

At Boboemi. Talked with number of men from this settlement regarding patrol's intentions and sent several men to Samodoro and Aebodo to ask people to return all stolen knives and axes and to pay compensation in the form of a pig. Men returned to camp during late afternoon with all axes and knives stolen by men of Samodoro and a pig compensation and only one knife and one axe from Aebodo, with the message, "if you come after more we will fight you!" Purchased fresh foods and talked with people. Guard posted.

BOBOEMI.                      Walking Time:                      nil.

Saturday, 15th October, 1966

More talks with men from Boboemi before departing for Aebodo at 0830. Road blocked by branches and settlement deserted. Called out for people with no result. Remained two hours before proceeding north through Boboemi at 1130. Arrived Kusabiabi at 1445. One small communal house here. Made camp talked with people and purchased fresh foods. Twenty two people seen. Guard posted.

KUSABIABI                      Walking Time:                      4 hours.

Sunday, 16th October, 1966.

Mr. James, three experienced police and interpreters departed camp at 0600 to visit Ionabobi and to meet me later at Awobi. Rest of party and self left camp site at 0605, crossed Anagumia and moved NE to Awobi, arriving 0830. One large communal house here and several smaller dwellings. Talked with people. While making camp a Supei carrier badly cut his hand with a bush-knife - cutting through bone and several tendons. Patrol left at Awobi to await Mr. James & party and self, one policeman, four carriers and injured carrier, moved on to Womad at 0945. Arrived Womad 1445, where injured hand sutured and treated by Mrs. Kelly.

NOMAD                              Walking Time:                      7 hours.

Monday, 17th October, 1966

Patrol returned 1230.



(17)

Introduction:

The people known as the BIAMI live in an area east of Nomad between the NOMAD (GIROMI) and RENTOUL (SUI) Rivers. The Biami are surrounded by a number of different groups, some of which have had partial or no contact. To the west are the Gebusi, to east the Kemifia, to the south the Haladu (Gabasi), to the north-west the Kabor, to the north-east the Edome and to the south-east the Hilihole. Several earlier visits by patrols to Biami were made and have been discussed in Nomad P/R 4 of 1963-64, however, the first patrol of real significance was conducted by Mr. R.A. Hoad in late 1963. This patrol was followed up by Mr. R. Stett in 1964, but since then the area has not been patrolled.

The prime aims of the patrol were to contact as much of the population as possible, to establish or consolidate friendly relations and to explain in basic terms the reason for the Administration's presence in the Biami area.

In the five weeks spent in Biami, three quarters of the area was well covered, thirty eight communities (comprising of a total of sixty eight communal houses) were visited and 2056 people were seen (see population). Mr. James, A.D.O., who accompanied me for part of the patrol, is now completing the remaining quarter not patrolled, north-east section. I shall be joining him upon the completion of this report to watch his progress and to make my own assessment of the area.

Native Situation:

The presence of the Administration at Nomad and the few patrols through their area have had little effect upon the Biami. Except for a minority of males in several settlements closer to the Sub-district headquarters, the patrol was treated with suspicion and distrust. This suspicion and distrust is understandable, as each small Biami community treats any stranger as a potential enemy.

The people were very timid and there was no show of aggressive hostility. On two occasions groups did take up their bows and arrows and were prepared to do battle with the patrol as a result of misunderstanding and fear of the patrol's intentions.

The first incident occurred at SEDADO where a cup was stolen from the camp by a young lad. I asked that the cup be returned, it was returned immediately, and as far as I was concerned the matter was closed. Later that day we proceeded to a nearby communal house to talk informally with the people and were met by thirty odd men ready to fight with tightened bows, yelling and kicking their legs backwards. When we called out that we had



z.

(11)

come to talk and not to fight, some of the men ran away, while the others lay down their bows and arrows with the excuse that they thought it was their enemy the Komifia coming and not members of the patrol. Several men later told me that they thought we were coming to punish them because of the cup being stolen.

The second incident occurred at BOBOEMI where the patrol proceeded to recover a number of axes and knives which had been stolen from Nosed station. Twenty odd people were gathered at the communal house on the patrol's arrival, and fearing severe punishment, panicked and fled. A number of arrows fired by some of these men to prevent the patrol following, fell well short of the nearest patrol member. This incident is covered under 'Law & Order'.

Friktion, fighting, killing and fear of more powerful groups, within the Biami is still prevalent, however, it appears that in the Biami communities close to the station and adjacent the Gebusi and Kubor, fighting has ceased. Sorcery is practised and many deaths are attributed to sorcery made by unfriendly neighbours.

Raids on the Kubor and Gebusi by the Biami appear to have ceased completely, however, there is evidence that raids and killings are continuing between the southern Biami and the Haladu (the Haladu being the superior force) and the eastern Biami and the Komifia.

A number of groups were happy to tell me how they raided and murdered people from an enemy community or repelled an attack, while two other groups told of savage attacks on their village and that they would be happy to send some of their best warriors with the patrol to settle the debt.

It is hard to ascertain how frequently raiding occurs and although there is always much talk of raids and killings, I do not consider that they occur as frequently as one may at first believe.

Although raids are made as 'pay backs', to avenge kinsfolk killed by sorcery and possibly a number of other reasons, informants have told me that one of the prime reasons for killing enemies is so that their kinsfolk can eat human meat. Human meat I was told, is better tasting and more tender than any game found in the bush - my young patrol interpreter disagrees, but perhaps he is biased as he has only eaten a portion of a very old woman!



There is possibly some religious or magical significance in eating enemies and not just a matter of a good protein rich meal.

No evidence was found to show that there is much significance attached to collecting heads of enemies as has been found among some other groups in the Territory. The head is sometimes decorated and kept as a trophy but sometimes the skull is ruined by a blow from a heavy stone club, and after the meat is eaten from it, it is discarded. Upper arm and leg bones of slain enemies are usually made into daggers and the small bone in the victim's lower arm is used to tip arrows.

#### The Society:

The Biami have a common language, common culture and a common social behaviour, but there is no supreme 'tribal' authority and the political unity of this group as a whole, does not emerge in co-ordinated or collective action even on ceremonial occasions or in opposition to enemies.

The largest political unit appears to be an agnatic lineage which occupies a fortified communal house. Each lineage forms a recognised social group, and could be classified as a 'lineage group'. In a number of instances large lineage groups are split up and the segments formed lived in separate communal houses as separate units - sometimes in the same settlement, but other times in separate settlements.

Each lineage group has a single headman who has gained his position by virtue of his fighting ability and leadership qualities. Where a lineage group has been split and the segments live in separate communal houses, it was found that each segment has its own headman. Patrolling through Biami, large numbers of small family dwellings are found, but invariably the people living in these dwellings are connected to a fortified communal house nearby.

All lineage groups are exogamous and marriages are arranged with neighbouring groups usually on an exchange basis, although a bride price is normally paid - a girl-girl shell necklace, a pig, and sometimes several stone axes. There appears to be a shortage of women in some of the areas visited as many men in their 30's were married to young girls of about 12 years, while many younger men were unmarried. Marriage is patrilocal.



Trade:

The Biami depend upon two main avenues for trade. The first and traditional avenue consists of a grade route commencing from the Huri people in the Southern Highlands, through a group of people known as the Edome, thence Biami and Kabor to the Abia people who live north of the Kabor on the left bank of the Stirokland River. The main items of trade are stone adze blades made only by the Abia and are traded to all of the above groups for bows & arrows, netbags, etc. and the valuable strings of 'giri-giri' shell which come from the Huri people. The Biami have no direct contact with the Huri or Abia and all trading conducted by them is done through the Edome and Kabor people.

The second and new avenue for trade is the Administration based at Nomad. Axes, knives and salt paid for fresh foods, pigs and labour are highly prized by the Biami. Patrols will find that small mirrors, beads, fish hooks, face paint and matches are also very popular.

Prior to 1963 there was very little steel in the Biami, however most groups now have at least several axes and a number of the groups living closer to the station have quite sufficient for their present requirements. Where groups have sufficient axes and knives it is practically impossible to purchase pigs, as the few pigs found in each community are highly valued by the people for feasts and the purchase of wives.

Salt remains and will remain a popular trade item, as although the Biami make their own salt by burning certain leaves, they are unable to produce sufficient for their requirements and it's quality is far inferior.

Agriculture & Food Collection:

Land is communally owned and gardening is carried out on a communal basis.

The people's staple diet is banana. An extensive banana garden surrounds a settlement's house or houses. All undergrowth and small trees are cleared in the section of forest which is to be made into the garden. The banana stumps are planted and after they shoot heavier timber is felled. Surprisingly enough most of the plants survive and carry a good crop. This is done to protect the young plants from the heat of the sun, and the fallen timber gives protection from pigs. The leaves from the fallen timber add mulch to the soil. A second smaller garden is invariably found adjacent the banana plantation. This garden is well fenced for protection against wild and domestic pigs and contains such supplementary foods as yam (two species), taro, edible leaf, sugar cane and limited quantities of sweet potato.



(8)

During the planting of new gardens sago and yam constitute the main items in the people's diet.

The patrol found the quality of the local foods to be good and experienced little trouble in feeding its 30 members on fresh foods purchased from the people each day. The introduction of steel axes and knives has enabled the Biami to build bigger gardens and consequently produce more food. No doubt a patrol visiting the area during the unproductive period between old and new gardens, would have difficulty in purchasing sufficient fresh foods, to feed a full patrol.

Game also constitutes an important part of the people's diet. The bush abounds in wild life. Pig, cassowary, 'possum; wallaby, are hunted and shot with bow & arrow, while birds are shot from camouflaged coverings, either on the ground (Guria and wild fowl), or high up in the large trees.

Fish, (some quite large) are caught mainly by damming streams then poisoning the water with crushed roots of perandan. Large insects, snakes and freshwater crayfish are not an uncommon item in the people's diet.

The jaw bones of pigs, wallabies and 'possums, the breastbones of birds and the backbones of fish and snakes caught, adorn the trophy wall in the men's section of the communal house.

A few poor specimens of dogs are kept in most settlements (for hunting??), and a number of wild piglets are raised in each settlement by women for feasts.

#### The Communal House:

The communal house is built by the combined efforts of all members of the lineage group.

Settlements appear to be unnamed, however, each communal house has a name. This name is normally changed when the house is moved to a new site - due to its state of disrepair, the death of too many people or the headman, or the distance of the old house from a new garden site.

The size of the house is usually large, and accommodates from between twenty to eighty people. Although the style of houses varies the main features of a typical Biami communal house are:-

- (i) A sago leaf thatched roof, sloping from a high ridge pole to within four or five feet of the ground.
- (ii) Low exterior walls constructed of sapplings fastened horizontally with cane.
- (iii) A heavily fortified front of heavy sapplings usually covered with upright strips of blackpalm.



- (iv) A small central entrance in the front with sliding logs which fall into position to close the entrance.
- (v) The front half of the house is at ground level and is used by the group as a general living quarter. A number of fireplaces cover the ground area and are used for cooking. Around the perimeter of this section of the house are low bark covered platforms for sitting and storage of large quantities of food and yam and sweet potato for planting. Bows & arrows line the walls and netbags filled with individual's personal effects hang from the roof.
- (vi) The back section of the house is raised 3 feet from the ground and has a floor of black palm. This section of the house is more complex. A central hall runs from the general living quarter to a back verandah which usually overlooks a slope or valley and is found up to 12 feet from the ground. The central hall is the sleeping quarters for the men and older boys, and these quarters together with the verandah are 'off limits' for females and young children. Behind sago frond walls on both sides of the men's hall lie the women's sleeping quarters. The women's sleeping quarters are divided into a number of cubicles - one cubicle for each woman and her children. Women retire to their cubicle during menstruation.
- (vii) Under the raised back section of the house, pig pens are usually located.

Law & Order:

The introduction of law and order to this area will require time and care. To be too hasty in introducing laws would be unwise and unless we have the ability to police the laws we introduce, we will be wasting our time.

While the patrol did not introduce any laws, it expressed disapproval of raids and killings and laid the ground work for the introduction of basic laws by future patrols.

Under 'Native Situation' mention was made of an incident at Boboemi. During the period the patrol was in Biami, nine Biami labourers were paid off at Nomad and left the station, but during the night returned, dug a hole under the corrugated iron P.W.D. store, stole six axes and twelve bush knives before returning to their village. Upon hearing this news by radio, the patrol returned to Nomad where the matter was investigated before making an attempt to recover the stolen tools. The patrol then proceeded to Boboemi (2 days walk) and surrounded a communal house. Twenty



odd people were inside. I approached the house with Mr. James, four police and interpreters. The people remained calm as I talked to them and two of the culprits came forward to be questioned but a third refused, grabbed an axe and commenced swinging it to clear a path to freedom. Everybody else fled through the roof and walls, some men fighting their way past us. In the ensuing minutes a policeman and several Biami men received minor head injuries. A police constable had the butt of his rifle out in two places when he used it to ward off blows from an axe. All except six men escaped into the bush adjacent the rear of the house and a number of arrows were fixed to prevent pursuit by the patrol. No shots were fired by the patrol.

Camp was made nearby, all minor wounds were dressed and the six Biami who had not escaped (it was later found that none of these six men had stolen the axes and knives), were told that we required all knives and axes to be returned, plus compensation. These men were then released.

Later, ten men came to the camp, the leader bringing two stones which he hit together and placed at our feet to indicate that they did not want to fight with the patrol. The men told me that they were very sorry that a policeman was injured and it was the three men who had stolen the axes who had caused the trouble. Axes and knives stolen by these men were returned, and a pig was given to the patrol. None of the actual culprits were seen.

The following day people began returning to the village and I sent several villagers to Samodoro and Aebodo to ask the people to return the rest of the stolen goods with compensation. Samodoro sent back all axes and knives stolen, two stones as peace symbols, and a pig compensation, however, Aebodo returned only one knife and one axe (out of the seven knives and five axes men from that settlement had stolen) with no compensation, but with a message 'if you come here after more we will fight you.'

The following day I moved to Aebodo but the 'birds had flown'.

In all, six knives and six axes out of the twelve knives and six axes were recovered. None of the men who stole the tools were apprehended. After returning to Nomad, a man from Boboemi came to my house with one of the stolen bush knives, which a man from Aebodo had given him to bring to me.

Rest Houses:

Of the seven rest houses built by the two previous patrols, three were seen and were beyond repair. Because of the frequent shifting of settlements all rest houses were some distance from population. No new rest houses were built by the patrol.



Drinking & Smoking:

Ganada, an intoxicating drink, is made by the Biami in much the same manner as the Kiwai people made it before Tuba became their favourite drink. Sufficient Ganada is consumed at 'sing-sings', and festivals to make all the men wild and morbid.

All men smoke heavily. Locally grown tobacco is smoked using a large bamboo pipe.

Health:

The general health of the people appeared to be fair, although from the bodies on burial platforms found around each communal house, there seems to be a reasonably high mortality rate among all age groups.

The people do not wash, are extremely dirty and live under filthy conditions. Their method of disposing of a corpse must be a real health hazard, (see Death and the Corpse).

A large proportion of the population is covered with body tinea, many cases of Yaws and bad tropical ulcers were seen (and treated), and many males had glandular swelling in the groin.

Most babies appeared a 'picture of health', despite the dirt and only two cases of malnutrition were seen.

An Aid-post Orderly accompanied the patrol.

Death and the Corpse:

Upon the death of a person, whether man, woman or child, the body is placed on a sheet of bark in the centre of the communal house on the floor. Kinsfolk come to see the body and several women attend it at all times. The body swells and fluid seeps from the skin. The women attendants wipe these fluids from the body and apply them to their own bodies. As the corpse rots all hair and outer skin are removed from it. The attendants and visiting kinsmen keep up a continuous wailing whilst the corpse is in the house, the period usually being about six or seven days.

A mortuary platform is erected within feet of the house. It stands from four to six feet from the ground and the body is placed on it. The deceased's personal items, such as clothing, netbags and ornaments, are hung on the platform and small bundles of food are brought at regular intervals and placed on or under the platform.

In many instances another platform is placed around the mortuary bed and several women remain with the body, wailing and stroking the decaying meat until only bone is left.



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(4)

The bones are left to bleach in the sun before they are collected, placed in a netbag and hung at the front or under the house for a long period. The bones are then buried and a burial feast takes place with plenty of food, gamada, a pig and much wailing.

I struck several cases where a body was buried instead of being placed on a mortuary platform and was told that the person was a poor type and not worth crying over.

Population:

The patrol did its utmost to contact as many people as it could, but even so, a number of people (mainly women & young girls) hid in the bush during the patrol's visit. I believe a number of settlements were also missed because of guides' reluctance to take us to certain settlements - possibly because they were enemies, or possibly they were doing friends a favour by not bringing the patrol to their settlement. Nevertheless, I am quite pleased with the number of people contacted and the male/female ratio.

Although only three quarters of the area was covered, thirty eight settlements were visited and 2056 people were seen. I shall not make an estimate until the remaining quarter now being patrolled is completed, but at this stage I am confident it will far exceed Mr. Stott's original estimate.

It is intended that an initial census be conducted by the next patrol to Biimi.

See appendix for population figures.

Conclusion:

The influence of the outside world has been barely felt by the Biimi and they remain in a very primitive state.

The opening up of permanent tracks and good regular patrolling are the ingredients required to control this area. Generally speaking, the construction of good tracks through the area should not be a particularly hard project as the area is reasonably well populated and settlements are separated by short distances only.

If all other areas in this sub-district are to be brought under full Government control, and the Pare is to be prepared for local government, consideration should be given to the posting of another suitable officer to Nomad.

J. Kelly  
J.P. Kelly,

s/Assistant District Commissioner.



3. Settlement	Lineage	House	M	F	C	Total
1	UWOPI	DUGADEI	7	8	12	27
2	TABASI	DUGADAMCBI	13	11	14	38
3	HAMANOFI	SISAMOB	15	14	15	44
	HAMANOFI	HISUOBI				
	KOPAROFI	KOPAROFI				
4	HABI	IGURAOBI	10	19	18	47
	KAROFA	TOGAUROBI				
5	KOPAROFI	DOGOINYOBI	20	21	28	69
	SISEPI	ABUGURAOBI				
	SISEPI	ISISIMARI				
	SOABOSOKO	DOGOSEPI				
6	TABWOPI	SAFIBI	17	13	15	45
7	ADAMARI	SURUFIBI	10	8	16	34
	ADAMARI	SODIBI				
8	NODIOSO	SOGOMI	9	8	13	30
9	<del>AWOBI</del>	IANAWOBI	19	16	28	63
	MOSAMO	MOGAFAFIBI				
	MUGUMARI	OHEIMI				
10	DUGUMARI	GEREGOWOPIA	4	3	3	10
11	MAGUKU	FAINA I	21	19	28	68
	MAGURU	ABIPI				
12	ADAMARI	HALIMOSI	21	18	33	72
13	GESUWAMA	SINIBA	14	9	19	42
14	OWAIYA	KURUGUBI	19	15	19	53
	WARUBI	BOBOWALIBI				
15	SEDADO	KARAWASIMI	9	9	10	28
16	SABASIGI	HAWAGIGOROWASIMI	23	19	37	79
	SABASIGI	HAREFUTE				
	SABASIGI	UGARFDEI				
	SABASIGI	HABUBEI				
17	KOPAROFI	MOMABIA	10	8	11	29
	GIWEDUA	WARUBI				
18	TABWOPI	HAWAGOMI	22	12	30	64
	TALABIDIASO	BILIGEMIA				
	KURUMUSIEGI	FABI				



(2)

Settlement	Lineage	Communal House	M	F	C	Total
19	WAI OFI	SIANIBI	22	12	26	60
20	ARUAMARI	KAPAGILEBA	27	21	38	86
	ARUAMARI	KUMIDIMI				
	ARUAMARI	KWAMAYU				
	SAMARI	WAIOMO				
21	DIMARAFI	BOBOMI	33	15	31	79
22	GAINA	KONUMULIBI	8	10	9	27
23	SAMADORO	TAWAIRIBI	20	14	24	58
	SAMADORO	GESIMABI				
24	SAMADORO	NAWASIGI	3	4	2	9
25	KIWAGAFI	KALUMABI	24	9	20	53
	SAMADORO	FALUMABI				
26	AEBODO	HALIGABODIASO	40	25	41	106
	AEBODO	KEBOGORO				
	AEBODO	AEVESATO				
27	SEDADO	TULUBI	63	58	83	204
	SEDADO	HAI'OBILIBI				
	SEDADO	WALOBOMI				
	KENAGORO	AIWOBI				
	HANASULU	KISIFAIBI				
28	KORNOR	AWANI	6	6	7	19
29	KOPAROFI	SUGURUGUBI	15	14	19	48
	POSORODO	TADUOBI				
30	UGAMOBI	SAROBO	12	10	17	39
31	EUGUMARI	OBEIMI	19	14	22	55
32	AURUMARI	WAIABIA	11	8	13	32
33	SEDADO	WIBI	12	11	17	40
34	BAGARA	TALINOBI	39	32	50	121
	TUDURJ	WAMOBI				
35	KOPAROFI	IGIMIA	12	10	9	31
36	ARUAMARI	KUSABIABI	8	6	8	22
37	AURUMARI	IONOBOBI	8	17	23	48
38	DOMALI	AWOBI	31	16	30	77
<u>Total of people seen:</u>			676	542	833	2056

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HQ



TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of WESTERN Report No. NOMAD 4/66-67

Patrol Conducted by Garry M. James A.D.O.

Area Patrolled BIAMI

Patrol Accompanied by Europeans NIL

Natives 1 N.M.O. 6 RPNCC 2 Interpreters, 30 labour

Duration—From 24/10/1966 to 13/11/1966

Number of Days 20

Did Medical Assistant Accompany Medical Orderly (Native)

Last Patrol to Area by—District Services ...../...../1963 (papts 1966

Medical NIL /19.....

Map Reference RAGGI 1:250,000

Objects of Patrol 1. Establishment and/or consolidation of friendly relations; 2. Location of settlements.

Director of District Administration,  
PORT MORESBY.

Forwarded, please.

15/12/1966

F. H. Bessell  
District Commissioner

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

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

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

.....

.....

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MICRO  
In  
M F

67-3-10

16th January, 1967.

District Commissioner,  
Western District,  
D. A. R. U.

NOMAD PATROL REPORT NO. 4/1966-67:

Receipt of the above report and your memorandum 67-7-1 of the 13th December, 1966, is acknowledged with thanks.

2. A very lengthy Administration Press Release was made about this patrol on the 30th December, 1966. A copy is attached hereto.

3. Mr. James seems to have completed a good patrol in a very satisfactory manner and has submitted a lengthy and very informative report.

4. If it is at all possible a follow-up patrol should be done in a few months.

Att.

(J. K. McCarthy)  
DIRECTOR



TERRITORY of PAPUA and NEW GUINEA

Administration  
Press Advice  
No. 948.

Port Moresby,  
December 30, 1966.

PATROL CONTACTS NEW PEOPLE.

A patrol to further assess the semi-nomadic Biame population ranging Papua's central plateau has located and contacted an additional 600 to 700 people north-east of Walibi, Western District.

Three previous patrols over the past three years have contacted 2,690 Biame living in scattered hamlets near creeks and tributaries of the Strickland River system.

Indications are that about 1,000 additional Biame have yet to be contacted by Administration patrols.

A report on the newly contacted people reached District Administration headquarters this week.

In the report, Assistant District Officer Garry M. James, who led the patrol to the new groups, said the people lived in fear of their own neighbouring clansmen.

A system of raids and retaliatory raids in an almost regular cycle caused the Biame to be known and feared by other linguistic groups as well.

The Biame had apparently achieved a reputation for being invincible, wide-ranging raiders who terrorised the region with acts of savagery.

Although there was some evidence to support such claims, Mr. James suggested the Biame probably owed much of their reputation to the fact that they were the largest group of primitives in an area occupied solely by primitives.

Mr. James spent 20 days with the people in various hamlets, explaining that Government law would bring peace and order to all the people in the region.

He said the initial reaction of the people to the appearance of the 59-man patrol party was an immediate wariness accompanied by signs of fear among some of the groups.

Later, when the people became used to having the party in their midst, the atmosphere became more relaxed.

Mr. James said: "The people regard the Government as an impossibly powerful, wealthy, strangely friendly, though very odd household."

He said the insularity of each Biame settlement was a factor influencing attitudes to the reception of a patrol.

"A patrol can walk into a village an hour from the last camp, and take the settlement completely by surprise," he said.

"In one village the people appeared with bows and arrows because they thought the patrol party had brought a group of enemies with them to attack the village."

The staple food of the area was bananas, cooked on coals and eaten hot or cold.



Yams and sago formed the major part of a diet which included sweet potato, sugar cane, pig meat and fish.

Main artefacts seen by Mr. James during the patrol were stone adzes, stone clubs, bone knives, net bags, bows and arrows and a variety of traditional regalia for ceremonials.

Mr. James recommended a system of aerial reconnaissance to photograph settlements and garden areas. This would help to pinpoint all the people of the Biami clans and any other groups living east of the Strickland River who have not yet been contacted by patrols.

Continued patrolling would encourage those people with little or no contact with the Administration to come forward spontaneously for advice and help.



67. 3. 10



29

Telegrams.....  
 Our Reference... 67-7-1  
 If calling ask for  
 Mr. JAB:KIMCK

Department of District Administration,

WESTERN DISTRICT,  
DARU.

The Director,  
 Department of District Administration,  
 KONEDOBU.

December 13th 1966.

PATROL NOMAD 4/66-67.

BLAMI AREA: MR. G.M. JAMES, A.D.O.

Attached is a report of the above 20 days patrol together with covering comments from Actg. Assistant District Commissioner, Nomad.

2. As was the case with P/R 3/66-67 a definite improvement in Administration local native relations is evident. Continued patrolling will encourage these people to "loosen up" to a point where verbal communication will be made a spontaneous affair.
3. Shortcomings in grammar are more than offset by the inclusion of some very interesting comments and observations.
4. A good patrol completed in a very satisfactory manner.

*F.A. Bensted*  
 (F.A. BENSTED.)  
 DISTRICT COMMISSIONER.





TERRITORY OF PAPUA AND NEW GUINEA

Telegrams  
Telephone P.R. 1966-67  
Our Reference  
If calling ask for  
Mr.

Sub-District Office.  
Nomad..Western District.

3rd December, 1966.

The District Commissioner,  
Daru.

Nomad Patrol No. 4 of 1966-67.

Attached is the above patrol report submitted by A.D.O. James for a patrol he conducted to the North Eastern quarter of Biami. The rest of Biami had already been covered by two patrols conducted by myself (Pat. Nos. 3 & 5/66-67).

I am satisfied in the way Mr. James conducted the patrol and appreciate the difficulties he experienced in locating the shifting population in this little patrolled area.

Mr. James' expression, overlong sentences and usage of pidgin/slang expressions in some parts of the report, detracts from what could have been a reasonable report. I was suprised to read in the Diary (7/11/66) - 'Campsite intact to the last bit of rubbish'. A poor example for a patrol to make.

The combined number of Biami people seen by Mr. James and myself (Patrols 3 & 4) was 2690 - 1690 more than the last patrol to Biami (1964). In the areas patrolled I estimate a minimum of 400 and a maximum of 800 people were not contacted by either patrols, giving a total estimated population of between 3100 to 3500 Biami. More Biami could be living along the North Branch of the Rentoul River (population has been seen there from the air) and this will be checked by a patrol to Korifia next year.

A follow-up patrol will be made to Biami before the end of the current patrol year.

For your information.

*J. Kelly*  
J.P. Kelly  
a/Assistant District Commissioner.





TERRITORY OF PAPUA AND NEW GUINEA

27

Telegrams  
Telephone  
Our Reference..... P.R. 66/67  
If calling ask for  
Mr.....

Sub-District Office.  
Nomad...Western District.  
20th October, 1966.

Mr.G. James,  
Assistant District Officer,  
Nomad.

Patrol Instructions.

Further my verbal instructions and our discussion of the 19th October, 1966.

You will depart Nomad on patrol to the N.E. section of Biami on Monday, the 24th October, 1966. Constable 1/e Apuru, Constables Mulimba, Wiana, Poula, Sibert, Sausau, N.M.O. Samea, Interpreter Eipisi and the Kubor/Biami interpreter will accompany you.

I anticipate that the patrol will take three weeks and I shall be joining you after two weeks to watch your progress.

On this patrol I wish you to:

1. Do your utmost to establish or consolidate friendly relations with all people you contact.
2. Visit all settlements in the area you patrol.
3. Explain in basic terms the reason for the Administration's presence and its aims in the Biami area.
4. Collect information on the social group and population living in each settlement.
5. Collect what accurate information you are able on the Biami people for recording and for your own better understanding of these people.

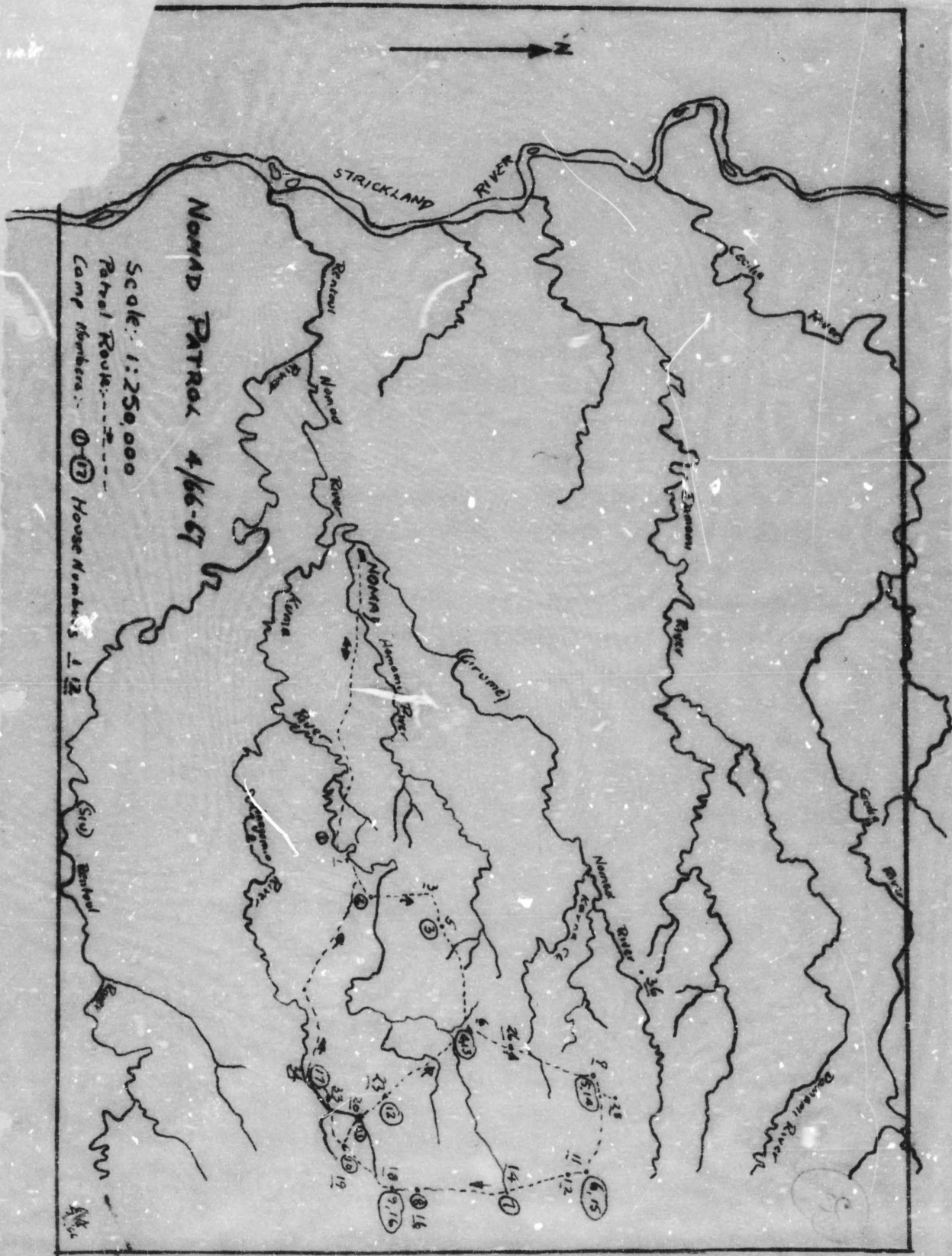
You have recently visited Biami with me and you know what security measures are required in respect to camp security, guards, movement of the patrol and contacts with the people. Remember these points at all times as you will be responsible for the welfare of all your patrol personnel.

Test the new A510 transceiver before departure. Radio contact with Nomad will be made at 1630 hours each day on 3770.

I wish you a good and interesting patrol.

*J. Kelly*  
J.P. Kelly  
a/Assistant District Commissioner.





NOMAD PATROL 4/66-67

Scale: 1:250,000  
 Patrol Route: - - - - -  
 Camp Numbers: (1) (17) House Numbers 1-12

a  
a



23

DIARY

Monday 24th October, 1966.

Departed Nomad 0845 with 20 permanent labour as carriers, plus some Biami casual labour, 6 Police, 2 interpreters (Motu-Pidgin/Ba-Kubor-Samo and Kubor/Biami) and Hospital Orderly Samoa. 0915 crosses the HAMAMI R., 1045 reached SIRIGUBI, an old GEBUSI house-site, 1230 TELEFOBI, a recently abandoned GEBUSI house. 1435 made camp on ridge overlooking WALIBI and the KUMA R. Heavy rain started 1515. Carriers very slow; two Biami carrying 80lb of salt between them packed up at TELEFOBI, cargo rearranged. Salt will now be carried as individual packs.

1630 radio contact with Nomad, new A510 playing up.

1715 group from WALIBI turned up (after rain had finished), fresh food bought, guides engaged. Guard posted.

CAMP 1. Walking time: 4 hrs.

Tuesday 25th October, 1966.

0620 departed Camp 1, bad crossing of the KUMA but no swims.

Abandoned house 0640, small hamlet ABIGOBI 0710. Talks given to these and another group who also turned up unannounced at 0750.

0825 departed for a village 'very long way away', reached GAASUBI 0945, small house, one old man in attendance. 1000 departed, arrived WAIABUIA 1050, made camp on Mr. Kelly's old site. Claims of no population on right bank of KUMA, want me to stay on the left bank, to see the MUGURU people. Tomorrow will head north across the KUMA. This group brought fresh food, but could not count them as two or three separate groups appeared at different times, and mingled. This is where the advantages of aerial photos are very apparent.

Radio contact with Nomad 1630, A510 now working 100%. Guard posted.

CAMP 2. Walking time: 3 hours.

Wednesday 26th October, 1966.

0615 departed Camp 2 for reportedly uncontacted village; 0640 crossed the KUMA again, knee deep, very sweet water. The log-bridge was avoided even by the Biami as too greasy. 0740 arrived KWAIMOBI, nobody home. People all at NAKABI, new house (still under construction) 20 minutes walk west. 0930 left, easy track to KESEMASIOBI, at 1020. Made camp. People report no habitation anywhere but from whence we came - very promising. Very long talks, finally admitted there's a village way way NE. Not very satisfactory. Fresh foods brought in the afternoon, and talk on the aims and purposes of the Administration in simple terms. People fairly friendly but guarded. Contact with Nomad 1630, but Mr. Kelly unavailable so could not discuss route. Guard posted.

CAMP 3 Walking time: 2 hr. 55 mins.



Thursday 27th October, 1966.

0610 departed Camp 4, generally NE; 0705 OROWA ck, magnificent waterfall about 100' high. 0710 IKIRA ck, another waterfall, 0725 PAGYABIYE ck, the same again. Road fair, not too many climbs. 0735 reached IONOBOBI No.1, talks given, people already seen by Mr. Kelly, very friendly, small group. Patriach very effusive, but can't/won't tell of uncontacted settlements. One male adult at Nomad selling bananas for salt. No east ward roads seen. Departed 0855, Ionobobi No.2 0900, departed 0905, 0930 Ionobobi No.3, tumble-down house. Long talks with locals, nothing revealed. 1100 returned to Ionobobi No.1, then to edge of gardens looking for road to SAFIBI. Police who now recognise the place, say it's too long a road for an 1145 start, so camped. A few locals brought food in the afternoon after the rain stopped, but not many seen. A friendly but unimpressive lot. Contact with Nomad 1645. Police now state that this is the end of No.2 Biami, the central portion, and that No.3 Biami starts somewhere NW to NE of here. Guards posted.

CAMP 4.

Walking time: 2hrs 40 mins.

Friday 28th October, 1966.

0640 departed Camp 4 generally NNE, 0715 ABABORO ck flowing east, 0730 HAMAMI R flowing west, 0735 gardens, 0735 TILIWERBI, garden house of Ionobobi. 0825 junction of DABY'IA and MORABORI cks, beautiful setting of multiple waterfalls and big circular pool. Pity it's not 10 minutes from Nomad. 0845 KARNA ck (spelt KANA on RAGGI), knee deep, swift and sweet. 0930 half-completed garden house, 0945 gardens. Carriers left, 1005 reached house ( $\frac{1}{4}$ -mile from carriers). Camp made atop hill. People reticent, later brought large pig and plenty of fresh food. Talks given, they turned out to be very friendly. 1600 radio contact with Nomad. Road poor to bad, infested with leeches. Guards (1 P.C. and 2 labour on 2-hour shifts) posted. Cold wet night.

CAMP 5

Walking time: 3 hours 5 mins.

Saturday 29th October, 1966.

0500 stand-to, rest day declared. Showing map and compass to T/Const. SAUSAU, talking with some locals who turned up early in the afternoon. More fresh food bought. Radio contact with Nomad 1600. Large village reported not so far eastwards, will go there tomorrow. Guards posted.

CAMP 5

Walking time: NIL

Sunday 30th, October, 1966.

0620 departed TUFOLABI camp, NE, 0650 Tufolobi No.2., 0700 departed. 0815 uninhabited garden, belongs to Tufolobi. 0825 departed, walking along ridge gradually climbing all the way, 1000 arrived very big settlement. At least 5 houses, of assorted sizes, including one large and one medium under construction. Large place, people not very friendly, more suspicious. Self only 75%, with something akin to DARU GUT. Made camp in blazing sunshine and no breeze. Radio



contact with Nomad 1600. 1630 locals turned up with fresh food. .303 demonstrated on a pig (3' range). Rain, all went to nearby house. Will stay here tomorrow and look about. Locals claim no settlements anywhere at all, want us to follow a very long road to BALIKILIBI somewhere in the south, say it is 1-1½ days away. Doesn't sound very promising. Brilliant moon, cold clear night. Guards posted.

CAMP 6Walking time: 3 hours 20 mins.Monday 31st October, 1966.

0500 stand-to. Tried to contact Daru on the A510 for conversation with Nomad, to request a quick aerial recce to give me an idea of the surrounding countryside. Certain that there is heavy population around here somewhere. However no coms with Daru. Hot stuffy day, rain threatening in the SE quarter. Morning spent drying cargo etc., and making running repairs. 1230 group turned up from IUGULI settlement, eastwards, altho the men from the camp settlement denied that any people lived east! However, they didn't look in the least embarrassed. Still want us to head south to BALIKILIBI. Talks with the IUGULI people between rain squalls; 40 people. 1630 radio contact with Nomad; sked time changed to 1600. Not much chance of aerial recce, so will walk tomorrow. Radio contact deteriorated toward 1645, and finally broke down altogether - sounds like a fault in the Nomad set. Rain cleared toward evening, clear moon from 2000 on. Guards posted.

CAMP 6Walking time: NILTuesday, 1st November 1966.

Finally departed Camp 6 at 0635; finally convinced locals that I would follow a track leading to IUGULI house, into the eastern quarter. Frames of three large communal houses seen, but no people about. One road closed with green leaves, but patrol followed it. Road led SE to IUGULI - the total for IUGULI should read 12, not 40. Route: 0710 IUGULI, 0720 ELAGANA Ck, 0730 GISULA ck, 0750 BAE creek, 0755 KARNA creek, 0810 SEMANO creek, 0815 DIDIGUA creek, 0825 SEMO creek, 0835 MAGIWABI and FOIMIGILA houses. People claim Mr. Hoad saw them when they inhabited TIASIMORI house SE of MAGIWABI. Again claim nothing in the way of people, W, E, or S. Last camp NW-N of here. Net result of the day's walk - SSE off the RAGGI map.

Camp made 20 minutes from settlement on Hoad's old site, well-preserved broad-arrow found cut into a tree. Const. MULIMBA remembers this country well. Very good campsite.

Afternoon spent at MAGIWABI talking to and with locals; counted 54, and the extra 28 supposedly from IUGULI are from here. Records amended. Very friendly people. Singing ornaments in the style of Australian Aboriginal corroboree ornaments seen - bark, with sewn edges and red, white and black ochre paintings. Locals do not want to sell so did not press. See report in ANTHROPOLOGY. Requests for girigiri -



have brought none so second-best salt will have to do. Mountains seen in the distance, bearing  $65^{\circ}$  (m), local name KACMI. Mt SISA? Also low range seen in N-NW through breaks in cloud. Report that these people will migrate to the last camp, and at present building a house or houses (frames seen), as they are afraid of a reprisal raid from a group (called SEDADO) some distance south. Magiwobi raided this group but lost four men, and are extremely worried about an attack. One old man with large open running sore on lower right abdomen treated - looks like a cut but he claims otherwise. Several cases of yaws treated by H.O. SAMOA.

Radio contact with WEAM 1615 as no replies from Nomad, OIC Weam asked to relay position to Nomad tomorrow. Received Str. 2 at Weam. 1630 Nomad came up. Fresh food and pig purchases, .303 demonstrated. Guards posted.

CAMP 7Walking time: 2 hours.Wednesday 2nd November, 1966.

0615 departed Camp 7 with 5 guides, following roughish road SSE. MIDWUO creek 0630, KUMA creek (tributary only?) 0725, DUGUDA creek 0800, FOIMALIBI 0830. Nobody home, after a lot of calling several men and boys and one young girl appeared from the gardens. Camp 6 made, guides paid off and escorted by police back to the KUMA, at their request. Range of mountains NW-E visible from the houses; 2 peaks possibly Mt. SISA seen, local names KACMI ( $57^{\circ}$ ) and HAMEDIBI ( $62^{\circ}$ ). Twin but minor peaks visible from Camp 7 in early a.m., local name ASE bearings 001 and  $003^{\circ}$ . Camp 7 NNE of here. Very friendly and helpful people. Afternoon to 1530 spent in FOIMIGILA house - people of the other house are all away in the bush. Houses in this area are not the split-levels of the lower Biami, but have a one-level raised floor. Seem cleaner than the lower Biami houses.

Radio contact with Nomad 1600. Fresh foods bought, and settlement called SEDADO reported close-by. Good supplies of freshwater prawns in this area. Guards posted.

CAMP 8Walking time: 2 hours 15 mins.Thursday 3rd November, 1966.

0500 was reported that between 2400 and 0100 a house was seen burning, bearing  $181^{\circ}$ , not too far away. 0615 departed Camp 8, very slow walk along slippery logs of an old garden, 0645 into light bush, over a slight rise, and into a large settlement - remains of a house still smcking. Village has been contacted by Mr. Kelly, the northernmost part of his second patrol, just off the edge of RAGGI. Made camp on Mr. Kelly's site. Tallest peak of Mt. BOSAVI  $128^{\circ}$  from main house SEDADO. Locals say that there are no houses between here and Bosavi (however one exceptionally clear day, gardens were seen on a high ridge in the Bosavi direction.) Not a very rewarding day, as



most of the people are away at a singsing somewhere westwards. 50-60 people, brought fresh foods in [redacted] DC, saying that they were about to leave for the singsing. Later in the day after camp was completed, went with police and interpreters, found 20-25 people in one house, who claimed that all the rest had gone singing. Not a very helpful crowd, but location of tomorrow's settlement revealed, a long way SW. 1600 radio contact with Nomad, Ningerum and Lake Murray. Good range for an A510. Rain from 1615. Sorcery known here, local name WARMILIAFA, claimed to be the basis of all raids. Guards posted.

CAMP 9

Walking time: 45 mins.

Friday 4th November, 1966.

0600 departed Camp 9 per very sketchy road, firstly through gardens, then through scrubby growth of older gardens. 0715 MORDA creek, climbed and walked along a ridge generally SW, 0810 abruptly changed direction E, 0815 saw a house 200 yards away. Patrol was seen, and people went in all directions. Went with 3 police and interpreters, were met by two very agitated men, eventually calmed them down, and a few men and boys drifted in, talks till 0900; left them in (I hope) a better frame of mind. Claim that they have never seen a European before, but have heard stories, etc.

Camp made on edge of garden, good site. Magnificent view of peaks and mountains extending from 53 to 127°, SISA DOSAVI. Road going SW marked as tomorrow's road, possibly heads off down the ANAGUMIA, westwards. Back now on RAGGI map.

P.M. spent with locals, not so scared now, but a bit wary. Pig bought, and shot; people very impressed with the Government's 'how-and-arrow'. Talks confirmed that the road does follow the ANAGUMIA. 1600 radio contact with Nomad. Route discussed, with Mr. Kelly, and instructions were to follow the population but try and work northish. Guards posted.

CAMP 10

Walking time: 2 hours 15 mins.

Saturday 5th November, 1966.

0620 departed camp 10, 0630 FUPUDURA Creek, 0640 clearing for new house, for the present UGULEN household. Campsite SE, objective NNW. 0715 TABISILABI house, seems more of a garden house. Short rest after very hard walk through and over and under old gardens, objective close by. 0850 after more and worse gardens, SADUWO Creek, 0900 SIRIBERIA house. Made camp 0910, people seem a surly lot, very few came forward for the traditional hand-shake-finger-click. P.M. held talks, still a surly lot, although very impressed with the .303. 1600 radio contact with Nomad, all O.K. Guards posted.

CAMP 11

Walking time: 2 hours 30 mins.

Sunday 6th November, 1966.

0620 left camp, 0625-35 crossed 4 small creeks, very slippery road. 0645 HEMMAE Creek, 0650 small gutter, 0700 NAFULNIA River, fairly big and swift but easy to cross. 0710 stiff climb, arrived another of Mr. Kelly's campsites, SALAMOBBI house. This is where the SEDADO singsing was held, but still could get no reason for it apart from 'we pooled a lot of food and ate it'. Carriers not very frisky after the stiff, slippery 50-minute walk. Big rain in the offing, camp made hurriedly but rain did not eventuate.

After camp was completed, P.C. HUIAMA reported a main road which he saw on Mr. Kelly's patrol, leading NW to the KUMA. Road east to SEDADO employed by police, but no offshoots found. Don't want to follow Mr. Kelly's road, will strike NW tomorrow. P.M. with people, and who brought fresh foods. Talk as usual on the



aims and purposes of the Administration; one man queried how the people could form small villages instead of scattered homesteads, when their custom was to move after every death. This is not entirely true, but it is a ticklish question.

Radio contact with Nomad tried at 1600, but Nomad could only hear my carrier wave. Changed batteries, 1 of each HT and LT batteries (brand new) gave nil meter readings, were discarded; the last spare batteries gave good readings. Nomad was talking to Ningerum, so called and Ningerum read me 5 x 5. There are quite a few dud HT and LT A510 batteries about. Guards posted.

CAMP 12

Walking time: 50 mins.

Monday 7th November, 1966.

0630 departed camp, 0700 after steep drop crossed the KUMA, easy crossing. Climbed an 80° slope, 0710 reached a house AGEWADIMIA, part of SALAMOBİ. People were seen at camp 12, so rested, followed the road which was reported to lead to Ianobodi, camp 4. 0725 departed, still uphill through gardens, saw another garden house to the right on another ridge, counted yesterday. Greetings shouted across the gully. Still moving NW, 0740 new garden and house frame, uninhabited, 0750 MAGEWA Creek, 0800 HALINABU and UKURA creeks, 0810 extensive gardens, 0815 reached old campsite No.4. Campsite intact to the last bit of rubbish, camp made. Police sent exploring for roads; only Mr. Kelly's old track from the SAFIBI area found. The four main roads into this area have, it seems, been walked by patrols. Hot sun, no breeze, thunderstorm brewing. Fresh food bought in p.m. most of the people away in the bush. However, enough food brought. Plenty of yams; and one 'star' club bought. Rain during the evening and night.

Radio contact with Nomad 1600. Guards posted.

CAMP 13

Walking time: 1 hour 30 mins.

Tuesday 8th November, 1966.

0630 departed camp, following previous route to camp 5, NNE. 0720 TILIWERBI, where a lot of smoke was seen in the bush. Investigated and found a shockingly derelict bush house, with one middle-aged man and one youth. Claimed that 2 women were in the bush looking after a recently-born child. Fairly big road seen, explored but nothing seen from the top of a nearby ridge, man claims it runs to SALAMOBİ, (Direction confirms this) with no houses between. Newly born baby girl seen, being looked after by mother and old woman. House is a roof of leaves, on four poles, way way in the bush. 0815 departed, rain 0825-0935 (heavy and cold), and from 1015 onward most of the day; arrived old camp 5 (Camp 14) 0945. Mid-afternoon rain cleared a bit, police sent exploring; nothing new found leading into the vacant allotment S-SE, one new house seen NE. Nothing else including roads, found. House seen is on tomorrow's route. Radio contact with Nomad tried 1600, no come but broadcast message from Nomad heard - a second patrol sets out tomorrow to try and meet this patrol but if no contact made, this patrol is to carry on finding, concentrating on the 'vacant lot' circled by camps 4-13 and east of the circle. If no contact this patrol will work back to SEDADO (camp 9), then follow the ANAGUMIA westward. Guards posted.

CAMP 14.

Walking time: 2 hours 20 mins.

Wednesday 9th November, 1966.

0615 departed camp 14, 0635 Tufolobi No.2, saw one house in the distance, and smoke from another very close by, as reported by police yesterday. Magnificent view of the Karius Range, rocky cliffs visible. Mt. Bosavi (local name ~~BORSU~~ BORSU) 137°, Sisa (?) (local name WASIBI) 71°. 0655 departed for closer house, 0715 arrived small FAMESEBIBI saw 9 people including a lot of old people. Younger ones to follow the patrol to the next house. 0725 departed, arrived WAGASAEMIBI 0755, waited until 0900 for people to return from gardens, etc. Eventually saw 14 people from this house. Talks etc. given.



1005 departed for old camp 6. Stopped 1050 at uninhabited gardens, police explored for roads - none found other than the known one to camp 6. 1135 departed, 1225 stopped for rest (extremely hot, steamy day, breathless), 1240 departed, 1245 arrived ADUMARI (name of line applied to settlement). Talked with one old man, who revealed location of one settlement NE, about 2 hours away. 1355 camp made on old site of camp 6. Road leading generally south explored by police, only a large garden found, with no roads out. Discussions in p.m. with three old men, and the place scheduled for tomorrow was demoted to a very small garden house. People seem very chary of revealing any locations at all. Most of the people are in the scattered gardens today, but adequate food bought. 50-odd people seen, mostly men who were working on the houses in the area. Radio contact with Nomad tried 1600, no coms. Position broadcast to No.2 patrol, and again 1635-45 and 1700, no replies. 1700 Nomad came up again, this time contacted 5 x 5. Still no coms with No.2 patrol, expected to be midway between Nomad and Tigasubi settlement. Guards posted.

CAMP 15.

Walking time: 2 hours 45 mins.

Thursday 10th, November, 1966.

0600 broadcast position to No.2 patrol, no replies. 0625 discovered that guides promised for today, plus all other people had gone bush. Labour (Biami) revealed that the people were frightened of the long road, and of showing us the wrong one, and had decamped. Also that they weren't sure where NAOGOBI and NAEGULBI are. 0645 departed, tried one road going generally NE but it petered out - obviously a timber access road. On the way back were met by 2 locals who stated that this was the correct road! Later they admitted that they were very vague as to where this reported hamlet is. 0700 previous route to MAGIWABI taken, 0715 larger road going east, followed, 0800 found a large garden with one abandoned house and no other signs of life. Returned to main road, 0830 KARNA Creek, (the KANA off the Nomad? Same name as larger creek flowing NW between camps 13-14); 0915 MAGIWABI. Deserted, all men at ADULARI building. 1½ hours spent by police, exploring for roads, nothing found going eastwards. 1050 departed, arrived DISINAMOBİ (previously camp 8) 1255 with 25 minute rest and swim at the KUMA. Same road as taken first circuit. Disinamobi people very worried that we had come from Adumari with hungry intentions. Rain in the offing, so departed 1310 for Sedado, arrived (very wet) 1355. Made camp, everything had been fenced off and was in good condition. Rain, of course, stopped just as the last tent was erected. Not many people at home, most out in the scrub for the day, or at more remote gardens. Food bought, no talk given but a few tidbits of geographic information gleaned. Radio contact with Nomad 1600 - position and intentions broadcast through heavy static. Stood by 1630 and 1700, broadcast position to No.2 patrol, but no replies. Guards posted.

CAMP 16

Walking time: five hours 20 mins.

Friday 11th November, 1966.

0500 stand-by; doing local work and drying out gear and salt. Salt nearly finished - usual consumption 40lb week; this patrol brought 120lbs. Anthropology and other talks at two houses, tried to get the story and sequence of a raid, but "we don't raid or fight now - others may but we don't....." Returned to camp 1400 in grilling sunshine. 1600 contact with Nomad, very bad but got through. Nothing heard from No.2 patrol 1630 or 1700. 1700 spoke to Lake Murray, but no answer from Nomad or No.2 patrol. Position broadcast but now strongly doubt that Mr. Kelly will meet up with us. Intend to follow the ANAGUMIA westward until the salt runs out. People say that their big name is PADAMONI, that others call them the Biami. This is common, as "others" call the SAMO the SUPE, the KOBU and DABA, etc. Thunderstorm brewing. Guards posted.

CAMP 16

Walking time: nil



18

Saturday 12th November, 1966.

0605 departed camp 16, followed previous route to ILABIBI camp 10, arrived 0805. Talks given to a now friendly group, and sample of edible earth given me to eat. Tastes like sandy cornflour; local name KO-WAH. 0900 departed SW-wards, 0930 SOSAE Creek, 0935 new gardens, 1005 AGWERBI, talks given to 32 people who want us to camp here. Old man reported seeing a green (Army) plane. 1100 departed, 1130, arrived UGWAMCBI 1145 arrived campsite, a newly-cleared garden, after short talk with locals, and a lot of handshaking. Good site, very breezy. Talks etc. given, very eager and friendly lot. Fresh foods bought, salt almost finished; will head for Nomad tomorrow if Walibi (camp 1) is as close as reported. 16 men want work at Nomad. 1600 radio contact with Nomad. Guards posted.  
CAMP 17 Walking time: 3 hours 50 mins.

Sunday 13th, November, 1966.

0605 departed camp 17, 0625 abandoned house, 0640 ditto, badly overgrown. 0550 left very good road for good gardens, 0720 rested on the opposite side. 0810 found main road from camps 1 to 2, back-tracked toward WALIBI; 0850 passed three shaped stones seen on the way out. The Biami have a lot of regard for these stones, but neither know their history nor touch them. 0910 FAASUBI, rest until 0930, (camp 17ESE, camp 1 WSW). 1045 ABIGOB, previously seen. 1115 Mr. Kelly's patrol arrived and much excitement, ex Ianobobi (camps 4, 13). 1130 departed (both patrol), 1300 TELEFOBI (Gebusi section), 1330 patrols split, this patrol headed for Nomad. 1515 Sirigubi, departed 1530, 1625 Hamami River, 1650 departed, 1725 Nomad. Patrol stood down.

Walking time: 9 hours.

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(17)

Biami Patrol 10/11-66

INTRODUCTION: This patrol was mounted on 24th October 1966, to seek out population northeast of WALIBI in the BIAMI area of this Sub-District. The intention was for the patrol to move to Walibi, obtain guides, and then proceed along the right bank of the Kuma River, into the area mentioned. (The KUMA is mis-named the KE GIRAWA on the RAGGI 1:250,000 map)

The two previous patrols by Mr. J.P. Kelly, a/ADC Nomad, had entered the area called the Biami, in the previous couple of months, and contacted over 2,000 people. This patrol was to visit all population in the north east quarter of Biami not visited by Mr. Kelly. It was expected this patrol would have similar success to patrol 3/66-67.

The promised people on the KUMA River failed to eventuate, with vehement denials by all along a line to the NW of the map-gap, that there was nothing 'in the middle', and the patrol moved in the first week to well north of its intended objective: out of 'No.2 Biami' (the central section of the area) into No.3 Biami. This area has not been visited since Eoad's epic patrol via Tari (S.H.D.). The patrol followed population on a north east then southward route, along the edge of the RAGGI map, to the large settlement of SEDADO near the headwaters of the ANAGUMIA River (seen by Mr. Kelly's patrol.), and then S<sup>W</sup>, NW and NNE back to Camp 4. The circuit of camps 4 to 9 was repeated, (a) to try and find roads into the centre of the circle camps 4-13, and (b) to find any population to the east of the eastern side of the circuit. Reference to the map at this stage will illustrate the reason for the second visit to some villages.

The patrol was by then nearing the end of its trade-goods resources, and moved westward toward the station, along the ANAGUMIA from SEDADO, following a line of population. At Camp 17 it was decided to strike for Nomad, as enough salt (98% of food was purchased for salt) for only one day remained. The patrol would either camp at WALIBI (Camp 1), or make straight for Nomad. Enroute the patrol was met by Mr. Kelly and party, moving Nomadwards from the NE, and the two patrols moved further westward out of the Biami, to be separated at TELEFOBI hamlet, GEBUSI area. This patrol continued on to Nomad and was stood down on the same day.

The patrol map is drawn from a 1:250,000 copy of RAGGI, consequently it is impracticable to include settlement names and camp numbers: thus camp numbers and settlement numbers (from App. 'A') only are marked on the route.



TOPOGRAPHY: The topography of the Biami area is different from the immediate Nomad area - ridges of varying heights follow each other, with watercourses varying from trickles to large creeks running between them. As one progresses north-eastwards the country becomes higher, and more rugged, but not mountain country. This rough country starts north of the Nomad (GIRUMI) River, and east of WALIBI (Camp 1), and some stiff but short climbs were experienced. Gardens are cut on almost any type of slope, and one garden was seen on a 75% slope, between camps 1 and 2.

Tracks however, tend to follow the lines of least resistance, along ridge-tops, and straight up out of rivers and creeks to the easiest path up the ridge. No swamps as such were crossed, as the drainage pattern is adequate for the area. Most of the creeks worthy of distinction from 'gutter' would I think, stand out well in aerial photos.

From camp 6 (15), a magnificent panoramic view is available, and on clear days individual trees on the horizon are visible; also from villages on the eastern portion of the patrol route, Mts. Boasavi, Sisa, and the Karius Ranges could be seen. The ridge following down the east, between camps 6 (15) to 9 (16) or 10, seems to be an extra high one between two areas of lower ridges.

THE PEOPLE: The people who are called by others, the BIAMI, are all of one linguistic and cultural group, the largest group of this Sub-District. Their name and reputation are known to all the people of the Nomad area, and they are feared as wide-ranging raiders, cannibals and in general, very bad people to come across. From my impression of the Biami, this legend of "The Dreadful Biami" is purely that - a legend, which came into being because of sheer population - between 3 and 5 thousand, estimated.

The people live in fear of their own neighbours - one group claimed that they raided a second and much larger group, lost four men (2 of whom were eaten by the defenders) they have already left two very solidly built and fairly new houses and extensive gardens for another settlement, 2 - 2½ hours north, leaving a 4 - 5 hour trip to the <sup>attack</sup> next group. I found that mostly the people would not admit to having themselves taken part in raids, and few people admitted having recently eaten anyone - all was blamed on "TUMBUNA" and/or "these dreadful people from X settlement". However, no reticence was shown in talking about human meat - it was compared with cassowary, but sweeter and more tender, cooked in the 'mu-mu' style (wrapped in banana leaves and cooked in the coals), and eaten by men, women and children.

The attitude shown the patrol was one of timid friendliness, with isolated arrogance by some of the well-built young men in full dress regalia: a certain guardedness was sometimes evident.



Weapons were carried at all times by police, and although the .303 is known, people did not run away from them. During firearms demonstrations, some people did shift uneasily, a lot of people plugged their ears, but none ran away. Hand weapons were not demonstrated, as I feel that the smaller noise and penetration of a pistol/revolver would detract from the demonstration.

Anthropological research was not easy, and it was hard to stick to the one topic, or even to steer the conversations. To maintain the good-will of informants, a skimming approach was made, and whatever information came out, was salvaged. Little of this could be rechecked, but will be confirmed etc. by other patrols, and during interviews on the station.

DRESS: The Biama people have a common dress seen throughout the patrol: men wear a wide flowing (although the dimensions vary) fibre tail-piece, a net or calico apron in front, long ringlets of hair glued into place with certain saps and resins: women almost invariably cover up their thin string skirt (lengths of string suspended from a more solid waistband) with their tapa cloak and net bag. Female children from the earliest ages wear at least a skirt, and if they are self-mobile, a tapa cloak, while young male children vary their dress from complete nudity (except beads etc.) to a scale version of adult dress. All individuals wear beads and other neckwear, and men armbands, some waist strings, and rope/string/woven cane just below the knee.

Beads are either bush or trade, in strings or mats, slung bandoleer fashion or pendant, but most of the trade beads were in strings across men's foreheads. Other decorations include cassowary and B.O.P. plume head-dresses, Army can-openers, cray-fish claws, pieces of beaten tin, and plastic and laminex scraps lovingly shaped and smoothed at the edges. The people take great pride in their beads and other decorations; in one village where several young men said that they wanted work at Nomad, they stripped off nearly all their decorations, even arm-bands, immediately before they left the settlement. This was so that the beads etc. would not be lost, even if the owner was.

Quite a lot of girigiri was seen, usually one rope worn at a time, by all ages male and female. This was stated to have come from the ELOME people to the east (at one stage quoted as five days' walk) in exchange for adzes (stone, traded across the Biama from the Kubor and, as stated in Mr. Kelly's report, from the ABIA on the Strickland.) Requests were made for BABA (girigiri), and the next patrol should take a fair supply.

Nose-plugs of various sizes (match-stick-size to 1" dia) and compositions ('Cassowary' bone -  $\frac{3}{4}$ "-1" i.d., bamboo, shotgun <sup>shell</sup> shell) were seen, and all males have the septum pierced. In older men,



whose septums have broken, tree-sap is used to glue in the nose plug in place, and sometimes a strap of fibre was glued in place to hold a bigger plug. All males seen (above the age of 2 or 3 years) had pierced ear lobes, again with various sizes and assortments of plugs, the most popular native plug being the whitened wall or division of a bamboo shoot, up to  $\frac{3}{4}$ " dia. Both nose and ear decorations could and would be removed at any time.

Physically the people are solid and stocky, men averaging 5'4" - 5'8", women averaging 4'6" - 5'0" in height. Health seems to be fair, with 106 dressings (usually T.U.'s), 25 injections of penicillin (T.U. and yaws), and 6 only yaws cases recorded by the N.M.O.

FOOD: The staple of the area visited is banana, of which several varieties were seen, cooked on the coals and eaten hot or cold. Yams and sago form a major part of the diet, although less of these were seen in the NE reaches of the Biami. Sweet potato (reportedly native, and Interpreter EPISI stated that he saw them when he came with Mr. Hoad's patrol) is grown in some settlements, with sugar cane and MARITA (Motu GEREGERE) being the luxury foods. The people seem to have no real meal as such, but seem to cook bananas as the feeling takes them. Carriers and Biami labour recruited on the patrol invariably carried a hand of bananas on all walks, cooking them during any long waits, or a handful of cooked bananas to eat along the road.

HOUSING: There are three main types of house - the small garden house, usually owned by a family (man and wife) or other small group, and being an offshoot of the main house used for shorter periods only; the small lineage house, for a small group comprising several families; and the more impressive communal fortresses. All houses seen were fortified to some degree, but the larger communal houses seem impregnable, with very small entrances, the main one being closed with a guillotine-gate of heavy logs, and walls of sticks and bark. There are two types of main house, generally the 'lowland' type, with the front half of the house on the ground, the rear half only being raised, and the 'upland' or hill house, with one level of raised floor for the whole house.

The sections of the house are as follows:

1. main living area with cooking fires - GOBOLENAHA, the front area usually taking up half the house's length.
2. central passageway and men's beds - HALENAGI, the two centre quarters of the width of the rear half of the house.
3. two outside quarters parallel with the HALENAGI, the women's quarters, UDODIASO, with passageways UNAMANA.
4. men's verandah, at the rear of the house, usually with a beautiful view (especially in the hillier areas) and breeze, the GIMU or FILADAHA. In some houses this takes up the whole width of the house, in others it is a three-quarter enclosed area; the design seems to be dependant on the house builders.



The roof is of sago thatch, in a 35-45° pitch, humpbacked ridge, coming to within a few feet of the ground. The front is the prepossessing part of the house, with guillotine-like door logs (which could be dangerous if the entrant knocked away the supporting stick) and fortified wall of sticks, blackpalm and bark. Other smaller holes give into the GOBELENAHA and the UNAMANA, but are difficult to get through at the best of times. The reason for the small doors is, of course, so that only one raider can enter at a time.

No decorations were seen inside the houses, away from the men's verandah, which usually held the trophies of the hunt - bones, feathers and claws - and singsing regalia. This area was invariably littered with chewed sugar cane, MARITA seeds and dead firesticks; a parallel to the personal cleanliness of the Biami.

The details of migrations were not clear, but sorcery, enemies and the death of either an important person or many lesser persons can cause migrations. The Magiwobi (houses 14-15) settlement was abandoned because of either threatening or anticipated enemy action, while the houses and garden were in almost mint condition.

AGRICULTURE: Crops are, in order of importance, bananas, yams/sago (the latter in the lower areas), sweet potato, sugar cane, marita. Nemada, bush tobacco (BRUS), edible green leaves, 'New Guinea dynamite' (a well known fish poison), tangket flowers (to which nobody would admit any more importance than an easily-planted garden marker), crocus of various colours (another garden marker) and more bananas fill in the spaces left. Sweet potato and tobacco patches are fenced, the rest of the garden is left to compete with pigs and weeds.

The extensive gardens of each settlement are communally cleared. The bush and undergrowth is cleared first; seedlings, corms or cuttings are then planted by individuals (and possibly the tangket and coleus mark the corners of the individual/small-family plots), and then the trees and saplings are felled. The result is a tangle of logs of all sizes, which protect the garden from wild pigs and other larger pests. Logs of course then become the roads, and unless one has a good sense of balance, a long, light and strong walking stick is an essential. The latter clearing of the larger trees is also communal; while the bananas and other seedlings etc. are still very small; thus only a small proportion are damaged by falling timber.

The Biami have a shifting-type agriculture, sometimes the previous gardens stretch in a visible line from the present house. This is the case at MAGIWOBİ (camp 7) where gardens were pointed out, and house-names called for each patch. Houses are moved with gardens, but not solely because of a new garden. As in the case at Magiwobi,



(17)

the present well-constructed and well preserved houses were left because of anticipated enemy action. In other hamlets the houses may be left after the death and mourning of an important person, or after the deaths of several people where the people feel that area-spirit activity has caused the deaths. Gardens are usually around the present house, but other satellite gardens can be up to 1 or 2 hours walk away.

With the advent of steel axes, the traditional stone adze has been superceded; whereas it was a long slow job to chop down a big tree, with several men around the base hacking away with stone adzes, it is now but a couple of hours' work for two or three men with sharp, steel axes. Thus gardens have become more extensive in recent years, able to support more people more comfortably. However axes have only speeded garden-clearing, not changed the pattern.

Smaller, individual gardens are cleared and planted in the bush, and are the sole property of the worker. There seems to be no relationship of land-ownership/planting rights, or none that I could find; however the general boundaries of each settlement's hunting, sago and building-materials, land, are well known. Land tenure is patrilineal.

THE CORPSE: This falls into three main categories: the respected person, the enemy and the not-so-respected person. The latter I could find little about, and will include information from another report for continuity's sake.

The respected person's death is a blow to the whole community. Relatives come from miles around to watch and mourn over the corpse, and a wake is held over the body. As the flesh decays, blisters of oily grease form; these are broken and the resulting fluid rubbed into the mourner's skin. The body swells, and after approximately a week, ~~usually~~ the body is then put on a bed or platform close to the house, usually at the side, in a sunny position. The deceased's personal effects as net apron/fibre tail-piece, arm and leg bands, string skirt, net bag, etc. are hung on the platform. The body is naked, laid on its back with legs apart and ankles crossed, in a triangular box of sticks. The triangular box is surrounded by a bark or black-palm floor, on which relatives sit and mourn, offer food to the corpse, eat their own food, and feed babies.

More body fluid is exuded from the corpse, and this too is rubbed into the mourner's skin. Food offerings are regularly made, but not in sufficient quantities or regularity to feed an adult, and relatives (mainly women) periodically sit with the rapidly decaying corpse. Rain and sun as well as insects soon remove the fleshy parts, leaving only a complete set of sun-and-rain bleached bones. These too are mourned over.



Eventually, the time of which I could not fix precisely, the bones are put in a net or bark bag and hung from the rafters of the present house, either inside or outside. In some settlements, a smaller platform with sago-thatched roof and walls, about shoulder-height from the ground, is constructed, and the skulls and some bones of respected dead are exhibited. The most skulls I have seen in any one of these shrines is 3.

When a new house is constructed, the bones are transported from the old house, and buried somewhere near the new house; where or when I could not find out. A feast is held, and a pig (usually kept and raised by a relative for a specific person's death-feast) is killed. This then is the beginning of the end of that corpse - the dead person's name is not willingly spoken, and the person is rapidly forgotten as more people die and are mourned, new houses built, new gardens cut.

All this trouble and inconvenience is not taken for a not-so-respected person. Mr. Kelly's report (3/66-67) states that a 'rubbish man' is buried and forgotten.

Enemies are a different matter - they are a source of succulent and tender meat, a cause for celebrations. The body is dissected, cooked wrapped in banana leaves, and eaten by men, women and children. It was claimed that only men (males) were eaten, but I have heard of women being eaten - see P.R. 3/66-67. The bones of the victim are broken and discarded 'in the bush', and the skull is not kept as a trophy.

The point of the skull-trophy was raised in several houses, but all persons stated categorically that no skulls were kept, but that the Biami below the ANAGUMIA possibly did, as some of their habits were slightly differently from the more northern Biamis.

Hoad however reports that skulls were seen decorated and mounted on the trophy wall of the men's verandahs during one patrol, but not during the next.

The meat of a human has been compared favourably with pork and cassowary, but 'sweeter and tenderer' than either. No magic-religious significance could be found in relation with cannibalism, and information collected on this patrol and in other station and patrol interviews tends toward revealing a hunger-drive than a magical-religious drive in Biami cannibalism.

The general attitude toward cannibalism was, as previously stated, "we don't do it but other terrible people still do..."; possibly the people realise or have found out, the government's attitude toward this activity and are unwilling to admit it. However, at SEDADO (Camps 9, 16) it was admitted that two raiders from Magiwobi (camp 7) had been killed and eaten only recently.



In one settlement, the 90%-decayed remains of two babies between one and two months old were seen, on individual elevated beds as described.

BIRTH: This was one of the hardest subjects to investigate, as firstly the Kubor/Biami interpreter, being a single man, was extremely unwilling to talk of birth, and secondly the men (no women were used as informants) were, if not embarrassed, concerned only to admit that such-and-such a small boy was the son of so-and-so. The fact that I myself have a 2-month-old son stirred most of the men, but apart from general amazement that Europeans too have children, nothing was elicited.

The main informant on the subject of birth was an old man from Tufolobi, who said that a woman and her two sisters (possibly this is the ideal) went into the bush some time before the baby was due (the Biami have no conception of the 10 lunar-month gestation period), and the pregnant woman stayed with her attendants until a month (the next full moon) after the birth. The child was then presented to the community at large, and a feast held. Multiple births were claimed to be unknown in the Biami.

The patrol, midway between camps 13 and 14, came across a family waiting out the birth period. A man and a youth were living in a tumble-down hut just off the main road, and the mother attended by a much older woman was sitting in a rough shelter well back in the bush, looking after a baby 4-8 days old. The man seemed very jittery, possibly at the size of the patrol (over 50 people including police) sitting in his front garden, so no questions were asked.

LANGUAGE: The people asked, stated that the Biami language was the same for the whole group called the Biami. However as there is a linguist (Dr. C.L. Voorhoeve) of the A.N.U. now working in the Nomad area, no statements will be made about the Biami language.

However there is an expressive sign-language, part of which is described below:

1. Forearm and hand held vertically, fingers splayed, hand rotated back and forth - usually accompanied by the word 'HAME' = "no; I/we do not want, I/we do not have."
2. Arms cradled and small (toy) bow and arrow held, height indicated with one hand (in sequence) = "my son."
3. Both arms and hands held as for the "hame" position, but not rotated, then head and upper body leaned backwards slightly, with mouth held open, eyes rolled (sometimes) = death, has died.
4. Left arm held out horizontally, right hand tucked into the ribs, click the fingers of the right hand - to shoot with bow and arrow. A shorter version is to click the fingers of the right hand, and "throw" the hand in the direction of the target.
5. Rubbing of the stomach - food. If the stomach is rubbed and a hand pointed toward a garden or clearing - = "that's my/our garden."



6. Distances and direction: direction by direct pointing, and distance by the angle of the arm, with the greater the angle indicating the further the "over there". Hands held like the classical fisherman's description of the one that got away, also indicates distance, hands further than 18" apart means a long way, and a long long way, anything over 30". An exceedingly long distance, too far to walk, is the full span of the arms. A third method is to measure along the forearm, the further toward the elbow, the longer the road. Directions do not follow the road, but point directly, and are accurate to within 10°: in one instance a village was indicated as being SSE from the camp, and the back bearing from that village was given as NNW, by the same and different men. Tracks generally head straight for the objective, but in rough country, follow ridgetops. A walk is "long" if it takes more than 1½ hours, or the people want the patrol to camp nearby.

A short dictionary:

HAME - no; I/we haven't; I/we don't want: it is finished.  
 KEPO - pig.  
 ILA - axe (steel)  
 HAME, HAMMI - Nomad station  
 KOLU - yam  
 KAVAH - bushknife: knife (steel)  
 SOLI - salt  
 DABU - cloth  
 KIMANE - fish-hook (from Motu KIMAI)  
 KESARO - freshwater prawns  
 TILIFI - name of house's clan  
 BABA - girigiri shell  
 A-YOH - yaws, scabies (?)  
 NORBU - fire  
 MISE - come  
 KWARE - friend  
 WARMILIGAPA - senguma (?)  
 KO-WAH - edible earth  
 GAMALI - Government  
 TANGI - european  
 TA (?) - policeman  
 GIRUME, GIRUMI - Nomad River  
 SIU, SU - Rentoul River

ATTITUDES: The first reaction to the patrol was fear of a raiding party. A line of 50 carriers and police looks a fearsome group, especially with 7 .303s and a shot. With the initial fear partly overcome, the people seemed somewhat surly and arrogant, but mainly glad to be friendly with the 'superior fighting force'. On no occasion was a firearm used to threaten anyone, but demonstrations by this and previous patrols have shown the people that a bow and arrow is



vastly inferior to a rifle. Also impressive is the noise of a .303 - I somehow feel that the noise has as much effect as the resultant hole in the target.

After the people became used to the patrol being in their midst, the fact that the Government weren't going to raid the place, and that we too were human, a much more friendly atmosphere prevailed.

However, the people regard the Government as an impossibly powerful, wealthy, strangely friendly and very strange household altogether. The compartmentalisation of the Biami, the insularity of each settlement is another factor which is sometimes for and sometimes against a patrol's friendly reception - a patrol can walk into a village an hour from the last camp, and take the settlement completely by surprise. In the case of the second visit to FOMALIBI, after about four hours walking, the people appeared with bows and arrows, being very worried that we had come with their enemies the ADUMARI (camps 6, 15) to eat them. This was the first time that I stated bluntly that the Government does not eat human flesh - I also explained that we have no enemies unless someone attacks us.

Once the idea that the Government only fights if attacked, wants to make friends, and is invincible, is absorbed and known, even if not understood, the Biami will settle down to a more "normal" routine, more people will come out of the bush to see and hear the patrol and a lot of men and boys will come to see the bright lights of Nomad. It will of course be worse than useless to state laws, rule and regulations to the Biami unless and until the government is in a position to find, capture and punish offenders, and until the law has been properly explained.

ROADS AND RIVERS: Roads are mainly foot-paths, some better than others by accident rather than by intent. As previously stated, roads usually go direct from A to B, or in rough country follow ridge-tops. The ground is soggy in most places, and a track rapidly becomes a main track, if it has a lot of sudden traffic, as for instance a timber-access road from a new house. These can be deceiving, but usually the police can tell the difference.

Roads (tracks) through the more recently abandoned and present gardens are treacherous, but it is easier to walk on the logs than be continually stepping over them. On a dry day the logs are not slippery, but in the early mornings and during/after rain, log-roads need care, skill and time in their navigation. Fortunately nothing more than minor falls occurred on this patrol. No nailed boots and a long strong walking stick are really needed.

Only one river on this patrol's route required a bridge, and that was the KUMA near Walibi (Camp 1). However, several of the creeks flooded could be subject to sudden and fierce flooding, as the HAMAMI between Nomad and Camp 1; the KUMA between camps 2 & 3, 12 & 13; the KARNA between camps 4(13) and 5(14) and the MAFULNIA between camps 11 & 12.



**ARTEFACTS:** The main artefacts seen during this patrol were: stone adzes, stone clubs, bone knives, net bags, bush beads, cassowary and B.O.P. plume headdresses, bows & arrows, and assorted 'singsing' decorations. Some samples of all but the latter 3 were brought back. Of the singsing decorations there are two main types: one which hangs from the waistband of a man's dress, the other which is tied or held to the head. The former fall into two types, rattles and soft decoration.

**Hanging rattles** are nearly always made of prawn claws, but small pieces of tin and anything else salvaged from Nomad or PIR camps that will make a noise is fastened with the prawn nippers. These rattles are fastened to the end of a curved piece of Ianda cane, which is poked behind the waistband at the back. No samples could be obtained. Another type of soft article is of a soft bark, painted with ochres, and teased at one end. There seems to be no general pattern for these articles, but usually they are 12-16" long discounting the 'clip' portion, 3-4" wide, with the teased and tasseled part being between 8-12" long. No samples could be obtained.

**Tied or held:** These seem comparatively rare, unless they are hidden from view at certain times. The main one is a horse-shoe 14-20" high, 8-10" wide at the widest point,  $\frac{1}{2}$ - $\frac{3}{4}$ " thick. The construction is from bush vines and strips of Ianda, the result looking like the cross-section of a very thick (1-1 $\frac{1}{2}$ ") piece of corrugated cardboard packing. It is usually black with smoke, and is tied to the front part of the head during the singsing. Of the held variety, the only example was found at Magiwobi. This was 12 $\frac{1}{2}$ " by 30" high overall, the arms 2-3" wide,  $\frac{1}{2}$ - $\frac{3}{4}$ " thick; made of a double thickness of sewn bark, it is painted with a red background and black striped down the centre of each arm, i.e. from top-right to bottom-right. The two black lines do not meet at the crux; there is a figure vaguely like an 'A' separating the two lines. White dots  $\frac{1}{2}$ " dia. line both sides of both stripes, their centres lines being on the border of red/black. The painting is on both sides of the artefact.

The name of the artefact is AUGIEDOBI, and it is known at SEDADO, but not used there. The articles were seen exhibited on the men's verandah at Magiwobi, and seen nowhere else in the Biami. I asked could I buy one of the two cresces displayed, but a firm, polite 'no' was the answer. My first impression of the article was "Australian Aboriginal art", and the likeness is striking. No camera was available, otherwise photographs would have been taken.

**THE RAID:** Raids and fighting are interesting topics for investigation but the people are reluctant to give details. However, most informants claimed that fights and raids were to avenge sorcery which resulted in a death. As described above, the corpse is laid out and mourned.



When there is a copious flow of oily fluid through the skin of the dead person, the raiders plaster it over themselves, and go fighting. How they divine who made the magic was always a touchy point to pass, and usually some out-of-context reply was made. However in the PARE area (west Stickland) a certain brew (gamada?) is drunk, the drinker 'dreams' the name of a village, and that village is deemed to have perpetrated the dreadful deed. Possibly the Biami have a similar rite.

The raid for human meat is made during the day, with parties of men prowling through the gradens of the victim-settlement, knocking on the head or spearing, whoever comes into range. In the case of SENGUMA, the house of the sengguma man is watched until he is inside, and not too many other men are there. The raiders enter (although how a force can get in by surprise is beyond me), and kill only the sengguma man. At one village it was stated that one could tell the difference between a raid killing and a sengguma killing, as the latter took a portion of meat from the body, but this was not confirmed. In another settlement it was stated that the sengguma victim knows the cause of his death and makes it known before he dies. Fortunately, say the Biami, sengguma-men are found 'one-ore'...

TRADE ROUTE: This was investigated, and the only coherent answer came from one of the last villages, on the ANAGUMIA. Stone adzes were bought from the DABA (KUROR) for girigiri, which was bought from the HDOKE for cassowary bones. Trade is from hamlet to hamlet, possibly through trading partners although this latter is conjecture. Now with the bottom out of the stone adze market, and girigiri available from Nomad this trade will die a natural death, unless carried on for symbolic purposes. However, my impression of the Biami indicates against this, as stone adzes and club-heads are traded willingly for cloth, fish-hooks, small knives and other trade stuffs.

COUNTING SYSTEM: Possibly the Biami have a counting system, worked on parts of the body. The count runs to 16 (through bridge of the nose) then back down the other side. The words, actions and locations have been confirmed, but the purpose is more difficult to discern. Following is the table.

Number	Area	Biami word
1	little finger	AGE
2	ring "	OGEADO
3	middle "	USODA
4	index "	BIEDU
5	thumb	BI
6	palm (centre)	KAFE
7	wrist joint	NABUPASADE
8	mid wrist	GWODO
9	elbow	SESEGE
10	mid upper arm	NABU



11	shoulder	GIDA
12	side of neck	KARU
13	ear (lobo)	GE
14	cheek	BAH (as it bat)
15	eye	SIH) as in 'tin)
16	bridge of the nose	KIH)
17	reverse order down the opposite side to 1.	

However I doubt that these statements go to the full 31, possibly it goes 1-16-1 via the bridge of the nose. Investigations into the purpose of this list resulted in enthusiastic confirmations of the words and locations, and other red-herrings, such that its use was not more than hinted at.

**KOMIFIA (KOMYIFIA) PEOPLE:** These were reported as a fearsome lot, living well to the east; with a different language altogether; dress, housing and customs are the same or similar; now there is no fighting between the Biami and the Komifia; and they live in the direction of Bosavi. Other groups at HALADU, ABEKE, HILIRGOLO were not known or admitted to.

**CONCLUSION:** The patrol's first objective was thwarted, then later I became satisfied that there is no map-gap in that area. (i) navigation and location of camp-sites/settlements is difficult in this 'flat' country, so the lines of population bounding the so-called gap should be drawn closer together (the southern line moves at least 1/2" north), and (ii) I have had a look into the gap, and found nothing there.

However, the only way to find systematically the people of the Biami area, and for that matter any people east of the Strookland, is by aerial photographs. By now both Mr. Kelly and myself could identify at least a few of the settlements by sight from air-photos, and this would give accurate bearings and distances to all settlements, showing whether they are garden, bush or larger houses; and would immensely aid navigation in the bush.

The exploratory and other objectives of the patrol were carried out.

**APPENDICIES:**

- A. Houses, settlements, house and line names, populations.
- B. Patrol map.
- C. Police accompanying the patrol.
- D. Medical orderly " " "

(Garry M. James)  
Assistant District Officer



11	shoulder	GIDA
12	side of neck	KARU
13	ear (lobe)	GE
14	cheek	BAH (as it bat)
15	eye	SIH) as in 'tin)
16	bridge of the nose	KIH)
17	reverse order down the opposite side to 1.	

However I doubt that the system goes to the full 31, possibly it goes 1-16-1 via the bridge of the nose. Investigations into the purpose of this list resulted in enthusiastic confirmations of the words and locations, and other red-herrings, such that its use, <sup>was</sup> ~~was~~ not more than hinted at.

KONIFIA (KONYIFIA) PEOPLE: These were reported as a fearsome lot, living well to the east; with a different language altogether; dress, housing and customs are the same or similar; now there is no fighting between the Biani and the Konifia; and they live in the direction of Bosa. Other groups as HALADU, AEBE, HILIHLO were not known or admitted to.

CONCLUSION: The patrol's first objective was thwarted, then later I became satisfied that there is no map-gap in that area: (i) navigation and location of camp-sites/settlements is difficult in this 'flat' country, so the lines of population bounding the so-called gap should be drawn closer together (the southern line moves at least 1/2" north), and (ii) I have had a look into the gap, and found nothing there.

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(Garry M. James)  
Assistant District Officer



Biam Patrol 19/11-56 App. 'A' (F.1)

House Number	Line name	House name	Estimated Absent.	Prev. Cont. by Mr. Kelly.	Males	Females	Children	Total	Progressive
1	Dondonburi	Abigobi	2-3	No	6	3	3	12	12
2	Degelali	Bobianeme	3-6	Yes					
3	Magululi	Kwainobi	-	yes	16	9	27	52	64
4	Fulifi	Nakabi	-	no					
5	Nuguzali	Kasemaseobi	-	yes	6	6	8	20	84
6	Masano	Ionobobi No.1							
7	"	" No. 2		yes	12	9	12	33	117
8	"	" No. 3							
9	Salodo	Tufelobi No.1	12-16	no	24	7	33	64	181
10	"	" No.2							
11	Adumari	Hagwalibi	20-40	no	41	26	23	90	271
12	Ugula	Twibi							
13	Adumari	Iuguli	1-2	no	3	3	6	12	283
14	"	Hagivobi	6-8	no	18	13	23	54	337
15	"	Poinigila							
16	Korno	hilouvi	-	yes	8	7	17	32	369
17	Ka-ibi	Pomaliti							
18	Sedado	(several)		yes	31	11	29	71	440
19	Dudulu	Ilabibi	12-18	no	19	9	13	41	481
20	Kabulofi	Sicibibia							
21	Igibia	Baawobi	20-25	no	34	19	27	80	561
22	"	Pomari							
23	Korno	Salamobi		yes	20	13	22	55	616
24	Salodo	Agwadimia							
25	Masano	Ionobobi 1,2,3		yes	7	4	11	22	638
26	Sakodo	Didugwerbi		no	2	2	1	5	643
27	Salodo	Tufelobi 1,2	50-60	no	8	3	9	20	663
28	Gigei	Wamesebibi	1-3	no	3	3	3	9	672
29	"	Wagasanibi	6-8	no	6	4	4	14	686



House No.	Line Name	House Name	Estimated Absent	2. Previously Contacted by Mr. Kelly.	Males	Females	Children	Total	Progressive.
30	*	houses 11-15	130-160	no	34	--	11	45	732
31	*	Sadade (repeat of 18)	never	yes	42	3	23	68	799
32	*	Dudulu	Ilabibi	34-40	no	5	4	17	816
33		Kandisi	Agwezbi	10-16	no	16	5	32	848
34		Haaorzi	Ugwamobi	15-20	no	23	17	54	902
35		Salobo	Watabobi						
36		Maguru							
37		"	Tigsubi	10-15	no	24	22	73	975
38		"							
39		Weremari	Saribi	1-3	no	6	2	12	987

N.B. \* signifies settlements visited twice by this patrol.

Totals.

	N	P	C	Total
Not previously contacted by Mr. Kelly's patrols:	272	142	220	634
Previously contacted by Mr. Kelly's patrols:	142	62	149	353
<b>GRAND TOTAL (People actually seen)</b>	<b>414</b>	<b>204</b>	<b>369</b>	<b>987</b>

Estimated Absent (new people only) 120-180

Estimated Total This Patrol (new people contacted) 670-730

(52)



(7)

Appendix 'C'

POLICE ACCOMPANYING PATROL.

Six members of the Nonad detachment, R.P. & N.G.C. under Const. 1/c APUAU, accompanied the patrol. Below are efficiency and health reports.

1/c APURU: His first patrol in this area; he does know his bush work. Solid, good but not excellent. Health appeared adequate.

Const. MULIMBA: Solid, a hard worker who has a 'way' with the primitive Biami. Has patrolled this area previously, was a good guide at some stages. Health appeared adequate. Very cheerful.

Const. POULA: Another hard worker, who also knows his bushwork. This man had to be carried during one previous patrol but this time health appeared adequate. Hot-tempered at times.


Const. HUIAMA: A good patrol constable, reliable and intelligent. Injects good humour into a patrol. Health good.

Const. Bugler SIBERT: Another good constable, who only appears soft and flabby. Intelligent and hard-working. Health good. Operates A510s.

Trainee Const. SUASAU: Has the makings of an excellent policeman. A hard worker who is willing to learn anything. Can operate an A510, prismatic compass. Health good.

All the above either speak or are learning Motu; Consts. SIBERT and SAUSAU speak, read and write English.

Records of Service notes, RS/ls submitted. Camping allowance claims submitted.

  
G.M. James.

A.D.O.





TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of WESTERN Report No. NOMED No. 11-66/67

Patrol Conducted by G.C. DENT PATROL OFFICER.

Area Patrolled UPPER STRICKLAND CENSUS DIVISION (SUPEL - RUBOR)

Patrol Accompanied by Europeans NIL

Natives 5. BENGGA 1. INTERP.

Duration—From 17 / 3 / 1967 to 23 / 3 / 1967  
28 / 3 / 1967 to 3 / 4 / 1967  
Number of Days FOURTEEN

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services ..... / 12 / 1966

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

Map Reference SEE ATTACHED MAP

Objects of Patrol 1) CENSUS REVISION; 11) CONTACT AND CENSUS ALL PEOPLE  
WITHIN AREA BETWEEN DAMAMI AND CECILIA RIVERS.

Director of District Administration,  
PORT MORESBY

Forwarded, please.

/ / 19

.....  
District Commissioner

Amount Paid for War Damage Compensation .... £.....  
Amount Paid from D.N.E. Trust Fund .... £.....  
Amount paid from P.E.D.P. Trust Fund .....  
.....  
.....



67-3-23

10th July, 1967.

District Commissioner,  
Western District,  
DARI

HMAR PATROL NO. 11 OF 1966/67

Your 67-7-1 of 9th May, 1967, refers.

Both your comments and those of the Assistant District Commissioner, Hombli, adequately cover most points raised by Mr. Dent in his remarks.

The report does not state a well organized and executed patrol. It was subject of Administration Press Advice No. 35 of 28th June, 1967.

(J.E. McCarthy)  
DIRECTOR.



67-3-23



TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....  
Our Reference..... 67-7-1  
If calling ask for  
Mr..... RAC.MEP



Department of District Administration,  
Western District,  
DARU.  
9th May, 1967.

The Director,  
Department of District Administration,  
KONEBOBU.

NOMAD PATROL 11/66-67

Please find herewith the above report submitted by Mr. Patrol Officer G.C. DENT of his patrol to the KUBOR and SUPEI areas to the North of NOMAD Station. Claim for Camping Allowance has been signed and returned to Assistant District Commissioner, NOMAD for payment.

2. I have little to add to the full comments by the Assistant District Commissioner, except the following:-
- (a) The Patrol instructions are explicit, and have been followed.
  - (b) Similar patrol action to consolidate our earlier efforts should be the pattern in this area for some time yet.
  - (c) The report is neat and well-presented, and indicative of a patrol well done.

3. For your consideration, please.

*F.A. Bensted*  
(F.A. Bensted)  
DISTRICT COMMISSIONER.

c.c.  
Assistant District Commissioner,  
Sub District Office,  
NOMAD.

*67*





TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....

Our Reference.....

If calling ask for.....

Mr.....

P.R. 66-67



Department of District Administration,

Nomad...Western District.

1st May, 1967.

The District Commissioner,  
Western District,  
Daru.

Nomad Patrol Report No. 11-66/67.

Attached is the above patrol report submitted by Patrol Officer G. Dent for his recent patrol of the Supei/Kubar area.

Mr. Dent has conducted a good patrol and has reported well on the area he covered. This is his first solo patrol in the Nomad Sub-District.

The Kubar and Supei people populate only a small section of the large Upper Strickland Census Division which is bound by the Nomad River, the Strickland River and the Southern Highlands District. Other than the Kubar/Supei area, the rest of the Division is believed to contain no people except for a few small settlements scattered between the Lower Cecilia River North to the Southern Highlands. Possibly from 150 to 300 people live in the region. I have seen this sparsely populated area from the air and at this stage do not believe that the area warrants a patrol.

A total of 906 names have been now taken. I consider that up to 100 people still remain uncensused in the area patrolled. These plus the estimated 200 people living North of the Cecilia river gives the total estimated population for the Upper Strickland Census Division as 1200.

The situation in the area patrolled appears satisfactory. It is intended that as from the end of this patrol Law will be enforced in the Kubar/Supei area. Action has already been taken against some people from Sugiabi for their failure to attend census and for their failure to satisfactorily maintain their village.

A patrol will attempt to locate the Honobi people later this month and apprehend the remaining men who took part in the raid upon the hamlet of Koparofi.

Arrangements for the official appointment of Village Constables will be made after the next patrol to the area and a course will be conducted at Nomad to instruct them in their duties.

Although the local people have not requested a school, I agree with Mr. Dent that further consideration should be given to the establishment of a Primary 'T' School at Nomad. I am aware that the District Inspector intended to commence a school at Nomad this year, however, Education H.Q. apparently ruled against it.

*J.P. Kelly*  
J.P. Kelly

a/Assistant District Commissioner.





TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....  
Our Reference..... **P.R. 66-67**  
If calling ask for  
Mr.....

Department of District Administration.  
**Nomad...Western District.**  
**1st May, 1967.**

**The District Commissioner,  
Western District,  
Daru.**

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*J. Kelly*  
**J.P. Kelly**  
**a/Assistant District Commissioner.**



TERRITORY OF PAPUA AND NEW GUINEA.

NOMAD PATROL NO. 11 - 66/67.

OFFICER CONDUCTING: G.C.DENT. Patrol Officer.

AREA PATROLLED: Upper Strickland Census Division,  
(Supel - Kubor)

PATROL ACCOMPANIED BY: 1 R.P.&N.G.C.  
1 INTERP. Patrol.

DURATION OF PATROL: 17.3.67 to 23.3.67  
28.3.67 to 3.4.67.

LAST PATROL TO AREA: NOMAD No. 9-66/67  
December 1966.

OBJECTS OF PATROL: 1) Conduct Census revision.  
2) Contact and Census all  
people within area between  
Danani and Cecilia Rivers

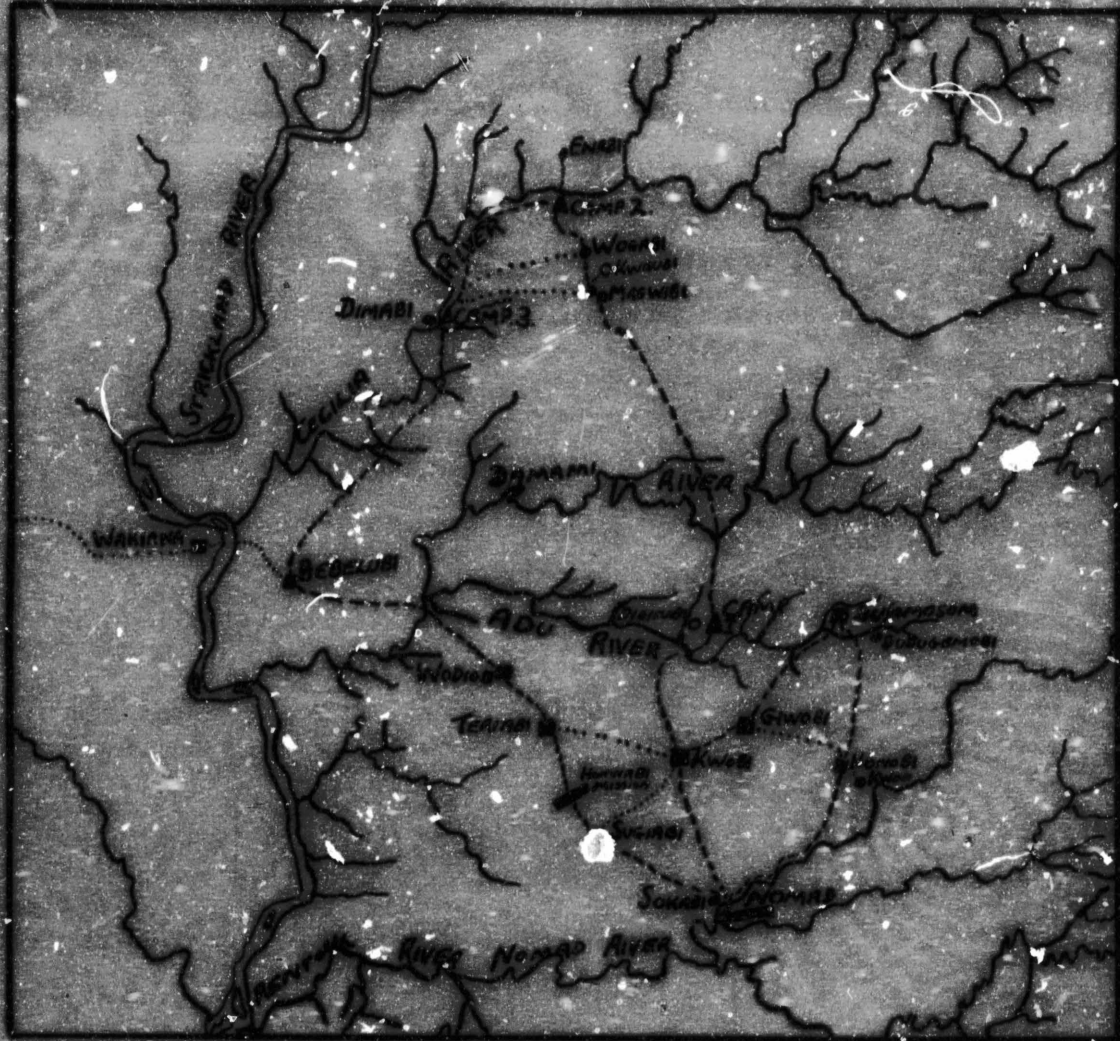
MAP REFERENCE: See attached overlay Raggi.

  
G.C. Dent.  
Patrol Officer.



TO ACCOMPANY REPORT:

NOAH PATROL NO. 11-66/69.



SCALE: 1:250,000.



LEGEND

- REST HOUSE.
- VILLAGE
- ABANDONED VILLAGE.
- ▲ CAMP.
- PRINCIPAL ROUTE.
- ..... OTHER TRACKS.
- / AIR STRIP.



PATROL DIARY.

- 17<sup>3</sup>/<sub>4</sub>.67. Departed NOMAD 0855, arrived KWOBI 1100 over a reasonable track. Very few in village so word sent out for people to come in. Afternoon spent talking with villagers. 1600 Contacted Nomad on A510. Slept night - villagers still arriving during night.  
Walking Time: 1hr. 50min.
- 18<sup>3</sup>/<sub>4</sub>.67. Began Census 0730, had short talk with villagers and departed village at 0930. Arrived GIWOBI 1030. Word sent out for villagers to gather. 1400 Census begun, when finished had talks with villagers. 1700 Contacted Nomad. Slept night.  
Walking Time: 1hr.
- 19<sup>3</sup>/<sub>4</sub>.67. Departed GIWOBI 0800, arrived DUSABI hamlet at 0815; departed DUSABI 0850, arrived SUTADOBI hamlet 0905; departed SUTADOBI 0925, arrived GIWOBI communal house 0940. Inspected house and then had further talks with villagers. 1015 returned to Rest House, remainder of Sunday observed. 1600 Contacted Nomad. Slept Giwobi.  
Walking Time: 45min.
- 20<sup>3</sup>/<sub>4</sub>.67. Departed GIWOBI 0730. Track good on Giwobi side but deteriorated on the Siuamosom side. Arrived SIUAMOSOM 0940, again not all in village. 1400 to DUDUGMOBI arriving 1420, inspected large new house thence returned to Rest House. Talked with some villagers in afternoon. 1600 Contacted Nomad. Slept night.  
Walking Time: 2hrs.
- 21<sup>3</sup>/<sub>4</sub>.67. 0730 Began Census and then had talks with villagers. 1230 Departed SIUAMOSOM over a patchy track - good in some places only. Arrived HONOBI RestHouse 1445 - very dilapidated. Police patrols sent out to the various hamlets and garden houses to try and find some sign of inhabitants. Nothing seen and gardens seen to be neglected. 1600 Contacted Nomad. Slept night.  
Walking Time: 2hrs.
- 22<sup>3</sup>/<sub>4</sub>.67. Departed HONOBI 0900, arrived Nomad 1130 - all across river safely. Slept Nomad.  
Walking Time: 2hrs 15min.
- 23<sup>3</sup>/<sub>4</sub>.67. 0800 Departed Nomad with Const MUNDI and Interp. APC, arrived SOKAEI, 0830. Conducted Census and talked with villagers. Returned Nomad at 1100.  
  
Easter observed at Nomad.
- 28<sup>3</sup>/<sub>4</sub>.67. Departed NOMAD with patrol at 0840 after crossing the river. Arrived KWOBI 1010, rested and departed again at 1030. 1230 crossed ADU River, an easy crossing; 1330 arrived at camp site on ridge overlooking DIGISUBI communal house. People have left this house and moved to Bebelubi. Carriers very slow making campsite as they have had no experience of this kind of work. Road so far has been rough and uncleared but is still distinct. 1600 Contacted Nomad on A510. Slept night Camp 4.  
Walking Time: 4hrs. 15min.



PATROL DIARY. (Cont).

29.3.67. Departed Camp C715. Arrived DAMANI River 0945, river bridged and patrol crossed safely; departed crossing at 1025 following very faint track. Arrived new Rest House at 1245, some men and women still working on surrounding area. Word sent out for people to gather at Rest House for Census. 1600 ~~was~~ Contacted Nomad and then began Initial Census. 1800 stopped work, slept night. MAGWIBI.

Walking Time: 4hrs. 30min.

30.3.67. 0730 to MAGWIBI to complete Initial Census. Finished 0850, thence to WOGABI arriving 0925, conducted initial Census and then talked to people on Administration aims, health and the need to keep tracks and villages clean. Tried to glean further information as to whereabouts of further villages. Departed village at 1200, arrived Rest House 1230. Had further discussions with a/V.C. and other men as to location of other villages, tracks and things required of the villagers. 1600 Contacted Nomad. Slept MAGWIBI.

Walking Time: 1hr.

31.3.67. Departed Rest House at 0730, visited KWISUBI on way to WOGABI, large communal house now abandoned and falling down. Arrived WOGABI 0820, rested and departed at 0835. 0900 through old garden area and then into a new garden with three small houses. 0945 rested at small taro garden with one bush house, departed 1000, arrived CECILIA River 1030. Track small but distinct all the way. Some time spent trying to find canoe - finally found it but it was too small for the large patrol boxes and not at all stable. Only four people can travel in it at the one time. 1130 Decided to make camp on south bank of river as I consider the crossing too risky for the patrol. Word sent on for the people of ENABI hamlet to come to the Camp. 1600 Contacted Nomad.. 1700 Word from Enabi people that they will come in morning. Slept Camp CECILIA River.

Walking Time: 2hrs. 30min.

1.4.67. 0700 Initial Census 11 villagers of ENABI. Had short talk and then departed westwards along the south bank of the river. Track almost non-existent and even guides lost at different stages. 1145 rested old house WASU, departed 1230 and arrived opposite DIMABI 1400. Camp made on bank of Cecilia River. All villagers out making sago so word sent to them for all to visit camp. 1600 Attempted to contact Nomad but they could not read me. A lot of large trees cut down and the aerial relocated, finally contacted Nomad at 1800 - good transmission. 1630 Conducted Initial Census DIMABI hamlet and then had talk with villagers. Slept Camp DIMABI.

Walking Time: 5hrs.

2.4.67. Departed Camp 0730 along small but clear track. Rested 0900 departed 0910; 1050 rested at BAIAMAHMOBI, departed 1100 arrived BEBELUBI 1200. Carrier with Census book ex Nomad arrived 1500. 1530 contacted Nomad. 1400 Conducted Census and had talks with villagers. Word sent on to WODIOBI, TERIABI and SUGIABI to be ready for census tomorrow. Slept BEBELUBI.

Walking Time: 4hrs. 10min.



PATROL DIARY.(Cont).

3.4.67. Departed BEBENUBI 0620 over reasonable track. Arrived DAMANI River 0710, canoe on other bank so delayed in crossing. Patrol crossed safely and departed river at 0800 Arrived WODIOBI 0910, began Census and had short talk with villagers. Departed WODIOBI 1115 over excellent track. Arrived TERIABI 1135, conducted Census and had short talk, departed TERIABI 1235. Arrived HONINABI U.F.M. Station 1250, Pastor had no complaints, departed and arrived SUGIABI 1315. Village very untidy and Rest House and Barracks in bad condition. A lot of people absent for the Census - they said they did not want to attend. Despite this a large number of new names recorded. Departed SUGIABI 1500, 1530 stopped on track and contacted Nomad on A510, departed 1545, arrived NOMAD River 1730. Track only fair. Patrol crossed NOMAD River safely arriving NOMAD Station. Patrol stood down.

Walking Time: 5hrs. 5min.

End of Patrol.



INTRODUCTION.

1. As per the attached instructions the patrol departed NOMAD on the 17.3.67, returned to NOMAD for Easter and then departed again on the 28.3.67. The area covered was that bounded by the NOMAD, STRICKLAND and CECILIA Rivers and covered the two tribal groups in that area - the KUBOR (DABA) and the SUPEI.

2. The country in this area is not high but is covered by many low-lying ridges interspersed with small, sago swamp lined streams which feed into the main drainage system. These are the large rivers, the NOMAD and the CECILIA which flow into the STRICKLAND and the smaller rivers, the DAMAMI which also drains into the STRICKLAND River and the ABU which flows into the DAMAMI. Rain-forest covers all except in places where former gardens stood - here a very dense secondary growth is encountered together with many old fallen trees which make walking difficult. Through-out the area are dispersed gardens, generally with a small garden house close by; in places, usually centrally situated to the gardens are found the principal communal houses of the people. Within the SUPEI area the old custom of the single communal house for each group has gradually changed. Now within the villages one can often find a number of small, individual houses mixed in with the communal house, and indeed in some villages there is no communal house left. As well as this the scattered nature of the population is changing and many people from out-lying hamlets are beginning to move and join in with the central village.

3. The main objects of the patrol were firstly to revise the Census of the KUBOR villages and secondly to visit and contact all settlements between the DAMAMI and CECILIA Rivers. These aims were both carried out and as the patrol still had a few spare days before the Officer was required in NOMAD the Census for the remainder of the SUPEI villages was revised, thus covering the entire SUPEI and KUBOR areas.

NATIVE AFFAIRS.

4. In all villages the patrol was well received, the people friendly and cooperative but in some villages the attendance for the Census was disappointing and at SUGIABI village it was very bad. (see CENSUS and STATISTICS)

5. Within the SUPEI villages the people were completely at ease as by now they are quite used to patrols passing through their villages but in the KUBOR villages the people were a little uneasy and shy as they have not had as much contact.

6. At the villages of MAGWIBI (Kubor) and WOGABI (Kubor) the people were surprisingly friendly and open considering that this is only the third patrol to visit their area (These people originally came from KWISUBI which is now abandoned). Further north the only people seen were a small group of KUBOR villagers from the hamlet of ENABI which is on the north side of the CECILIA River. The patrol did not visit this hamlet as the canoe at the crossing point was not a particularly safe one and was too small for the large patrol boxes. The people from this village were quite uneasy at being near the patrol but only the oldest man was visibly frightened. Everything possible was done to try and reassure them. They were told to  
(Continued.)



NATIVE AFFAIRS. (Continued).

move to the larger settlement of MAGWIBI where they would be censused from now on. At DIMABI again the people were uneasy and not a large group was seen; they also were told to move to the larger settlement of MAGWIBI. At the KUBOR of SIUAMOSOM the people were quite receptive to the patrol but they are not completely at ease yet. When the patrol was ready to depart from this village it was found that the majority of the men had quietly disappeared despite the fact that the Village Constable had assured me that there would be plenty of men to carry for the patrol. Fortunately there were just enough men to provide carriers. At HONOBBI (Kubor) no one was seen as the people are still hiding in the bush following the raid and subsequent killing of two men by some of their number together with some BIAMI on KOPAROFI (Supei) hamlet. (See LAW AND ORDER.)

7. Apart from these the only other people not seen were those from DIGISUBI who have all migrated to BEBELUBI (Supei). For some reason best known to themselves when they heard word of the patrol's coming promptly left the village and went off to make sago. As yet they have not been seen to be censused but it is anticipated that they will be seen shortly.

8. During the patrol's time in the field a patrol from 'C' Coy 1PIR was also in the same area. Assistance was given to the patrol by the Army Light Aircraft Squadron Cessna based at NOMAD for use by the PIR. Whilst the patrol was at MAGWIBI the pilot provided information as to the whereabouts of houses, gardens etc., thereby assisting greatly in the coverage of the area. I am now reasonably certain that almost all the people south of the CECILIA River have been seen and censused. I would estimate that there could possibly be another fifteen people not seen from those villages which have been censused, (not counting the people from DIGISUBI and HONOBBI).

9. An interesting situation is now beginning to occur within the SUPEI villages, ~~and is becoming more pronounced~~. Before the Rest Houses were situated at a hamlet centrally sited to the other hamlets within the group, but now this pattern is beginning to change. Now the SUPEI villages more resemble ordinary villages. Some, such as BEBELUBI and WODIUBI have more or less given up the idea of the large single communal house and have now built a number of small individual houses surrounding the Rest House and village area. Others, such as SUGIABI have both the large house and smaller houses and at GIWOBI there is still only the single large house - but this is changing as during the patrol's stay there the foundations for two individual houses were seen in the area surrounding the Rest House.

10. At the same time it has been found that nearly all the outlying hamlets of each group have moved in to the central village, so increasing the size of the actual village. Some people still stay on at the old hamlet but come to the central village when a patrol visits the area - this, I hope will eventually die out and it seems to have been accelerated by the BIAMI killings in that people now see they are safer in the large groups rather than in the small out-lying hamlets.

11. The general situation in the SUPEI villages is pleasing. There are some misconceptions as to the need to attend for Census but these are getting ironed out. Apart from that the people are looking after their tracks, Rest Houses etc. and it should not be long now before the basic concepts of good housing, clean villages and latrines can be enforced. These ideas were introduced

(Continued.)



NATIVE AFFAIRS (Continued).

to the people by this patrol and it will now be a matter of time to see if the people accept these ideas.

12. Within the KUBOR villages the situation is not quite as good - the HONOBBI people cannot be found at all at the moment; the SIUAMOSOM villagers, although helpful are not nearly advanced enough to begin to really think about improving their village, roads etc. although they do do some work, but only when told to. The villagers of MAGWIBI and WOGABI, although relatively primitive and having only been visited three times appear to be the most "go ahead" of all the KUBOR. The village of WOGABI was well cleared and very clean and the Rest House and Barrack were of excellent construction, new and having been built without any prompting or instruction from any officer at Nomad provides a pleasant change from the usual style of cooperation within the Western District.

13. It is of interest to note that the village of GIWOBI, known before as a KUBOR village is in actual fact a SUPEI village. The mistake has come about through the fact that a large number of the villagers, although SUPEI speak the KUBOR language.

VILLAGES.

14. On the whole the villages were not of a particularly high standard. Most were untidy with bad houses and undergrowth growing up close to the houses. In those where there was only the single communal house the house was always dirty inside and the ground strewn with rubbish outside. In the villages where there was more than one house there was generally a large cleared area between the houses, fairly clean but again the houses were dirty and untidy and not well built.

15. The better villages were WOGABI (Kubor) and WODIOBI (Supei). At WOGABI there is a single large communal house with three other smaller houses built around it. These, I was told were for a dance and feast and not for people to live in - They seemed quite solid buildings despite the fact they were for a single purpose. The central village area was exceptionally clean as was the area around the three new houses. The only marrying feature was the undergrowth which came up close to the main house. At WODIOBI there are more individual houses than at any other village - some are of a good standard, some are quite bad but on the whole the village is extremely pleasant situated within a large cleared area planted with bearing coconuts. The tracks leading into this village were excellent for the last five or ten minutes and good for the remainder - it was a very pleasant surprise to find them like that.

16. The worst villages were SUGIABI (Supei) and MAGWIBI (Kubor). MAGWIBI consists of a single communal house completely surrounded by thick undergrowth and in the process of falling down. The area in front of the house was a green, slimy quagmire and to reach the house one had to negotiate two small poles laid across the mess. The Village Constable said they were moving to a new house nearby shortly. The village of SUGIABI (actually two hamlets BAGILIBI and SODOIOBI) was in an extremely bad condition - especially BAGILIBI hamlet. Here the houses were falling down, rubbish was lying everywhere and the people did not seem interested in improving it. At SODOIOBI the situation was a little better as here there is a communal house in reasonable condition, but there are also a number

(Continued)



VILLAGES (Continued).

of small houses which were little better than very rough garden houses and very dirty. The Rest House and Barrack were in much the same condition and it would seem that the people in this village will need some supervision before their village improves.

17. Further detailed comment on villages, type of housing, condition, etc. will be found at the end of this report under Appendix B.

VILLAGE OFFICIALS.

18. The only officially appointed Village Constable in the Supel - Kubor area is USABE - BOSIE of GIWOBI village who was appointed in 1965, he is an excellent V.C. All other appointments have been to acting positions only as not enough has been known about the men or the men known enough about the job to allow for official appointments.

19. This has, I think now changed and it would seem that the time is now ripe to make further official appointments. Some of the a/V.C.'s do not appear to be very forceful but somehow or other they get things done - the a/V.C. is a good example of this. Earlier officers have said that this official is completely useless but despite this the village is good, the roads excellent and the Rest House reasonable - this surely cannot be achieved by a "useless" village constable. On the other hand the a/V.C. at BEBELUBI is completely ineffective as a village constable. Upon entering the village I only saw him once - when he gave me the village book. He then went off to have a talk with his friends while the village councillor IORLI - BELU did all the arranging for the patrol and assisted at the Census. The only problem with this man is that he is cross-eyed and never stops talking; even so I think he may be a far better man than the present a/V.C.

20. Most of the a/V.C.s now know the requirements of their position and this has been reflected in the work done around the villages. Admittedly it has not been of a high standard but they are beginning to learn what is a good Rest House, what a good road is like and what a good village looks like; hence I feel in the not too distant future thought ought to be given to making official appointments.

21. While the patrol was in the field new style Village Books were issued to all a/Village Constables. Previously none of the villages possessed village books except MAGWIBI (Kwisubi) and BEBELUBI which had the old style book issued by ADO. McBride in 1959.

22. A list of names of the a/Village Constables and comments on their suitability will be found in Appendix C at the end of this report.

(Continued.)



REST HOUSES AND BARRACKS.

23. The Rest Houses and Barracks were generally quite good. By far the best were those built by the people at MAGWIBI without any prompting by any DDA officer. When the patrol arrived the village people were just completing the clearing of the surrounding area and it was a great pleasure to be able to settle down in a well-built Rest House instead of facing the discomforts of camping in the bush. The Barrack was also soundly built; directions were left to construct two pit latrines for the Rest House and Barrack.

24. By far the worst was the Rest House and Barrack at SUGIABI; here there had been no attempt to improve either building even though in many places the sago leaf had rotted right through. The kipa lining the walls was in a dilapidated state and many of the main posts had rotted through. The two latrines were completely ~~un~~ unuseable. Instructions were left for the people to build a complete new Rest House and Barrack and accompanying latrines.

25. The Rest House and Barrack at HONOBI are also falling into disrepair owing to the prolonged absence of the villagers. Unless they return to the area soon the next patrol into the area will find it necessary to repair both buildings.

26. Further details of Rest Houses and Barracks can be found in Appendix D at the end of this report.

TRACKS.

27. The tracks within the SUPBI area were good, generally quite wide and well cleared. In most places where bridges were required there were bridges but even so the tracks could still do with quite a lot of improvement and it is hoped that future patrols will emphasise the need for improvements.

28. Within the KUBOR area where patrols have visited the villages before the tracks were reasonable but on leaving KWONI for MAGWIBI the track gradually petered out into a very vague hunting track. After leaving MAGWIBI and travelling northwards the track was only small but clear; following the CXCILIA River westwards to DIMABI the track again became almost nonexistent and a number of deep creeks had to be crossed by way of felled trees thus making progress slow. After DIMABI the track again became reasonably clear until it reached BEBELUBI.

29. During the patrol three river crossings were made apart from the initial and final crossing of the NOMAD River at the Station. The first of these was over the ADU River on the way to MAGWIBI - this was a simple fording where the river flows over a wide rock shelf and eventually over a small fall. At the time the patrol ~~was~~ crossed the water was only thigh deep but I was informed by a PIR patrol that when they attempted the crossing in the same place they found it far too deep and swift-flowing for a safe crossing. The second crossing was on the same route over the DAMANI River - at this place the river narrows into a swift race between two rock shelves about sixteen feet wide. Here a simple bridge was constructed and all the patrol crossed safely. The third crossing was again over the DAMANI River. This time between BEBELUBI and WODIOBI - the patrol was held up here a little as the canoe was on the opposite bank and did not contain any paddles. Again the patrol crossed safely.

30. There were no drastic changes in walking times between villages and details of times and conditions of tracks can be found in the PATROL DIARY.



AGRICULTURE.

31. The staple food of the SUPPI and KUBOR people is bananas together with a fair amount of sago. The people also grow a reasonable amount of taro - more of this being grown in the villages to the north than those in the south. Large gardens are cleared in the bush ~~in~~ and in these the new banana shoots are planted, the taro gardens are usually separate and fenced to keep out the pigs. The KUBOR people of MAGWIBI and WOGABI seem to range further afield in their making of gardens and their gardens appear to be scattered to the east of the villages and to the north, along the bank of the Cecilia River and also to the west of the villages. Their garden areas appear to be much greater than most other villages but I feel this is due to the fact that they plant more taro. In the SUPPI villages close to NOMAD a small amount of sweet-potatoes is grown and there appears to be some corn and pumpkin scattered throughout the entire area. These are the only food crops which have been introduced into the area although some cucumbers were seen but these were of the wild variety. The people also eat other foods from the bush such as the stem of the black palm, pit-pit and the fruit from the pandanus palm.

32. The villagers main source of meat is the village pig. These are carefully looked after by the women when young but are allowed to wander when older. Usually the pigs are eaten at the one time when a big dance and feast is organised. The people also catch and eat such things as cuscus, freshwater crayfish and sago grubs. The eating of sago grubs is apparently the occasion for another big dance and feast.

33. It would seem that the villagers are able to eat a reasonable diet as most whom I saw were in good health and no cases of malnutrition were seen.

34. At the moment there does not appear to be any potential for cash cropping - the people are not yet ready to start thinking of a cash economy and the great barring factor is that the only communication is by aircraft. Perhaps in the very distant future a road could be built from the Southern Highlands into this area but even then the economic prospects are not great despite the excellent soil found in these parts.

HEALTH.

35. Almost no people with serious illnesses were seen on the patrol. A single case of yaws was seen and treated and at DIMABI and BEBELUBI a number of people with tropical ulcers were found. These two places were the only villages where people with tropical ulcers were seen, this seemed strange but I could find no cause for it. At BEBELUBI a male adult was seen who complained of an illness I could not diagnose, the a/V.C. was told to ~~arrange~~ arrange for him to be carried to Nomad immediately.

36. The general health of the village people is good, no new graves were seen in the entire area and the only deaths reported were two adult females and two babies at birth. This is surprising considering the filthy conditions the people live in and their own personal cleanliness. Not a great number of pregnant women were seen but those who were obviously pregnant were noted as so on the Census sheet.

(Continued.)



HEALTH (Continued).

37. The villagers still seem reluctant to bring seriously ill people to Nomad for treatment and it will need a lot more health education before they begin to do so. People who suffer from such mundane illnesses as tropical ulcers simply leave them and hope they cure themselves. The Mission at HONINABI conduct an aid post but the only people who seem to use it are the villagers no more than an hour's walk away. The villagers at BEBELUBI do not seem to go down to HONINABI at all; nor do the people at SIUAMOSOM, GIWOBI or KWOBI appear to make any use of health facilities. Possibly in the future thought could be given to providing regular medical patrols to cover the area as against positioning Aid Posts which would be costly and also I feel that the people would not come to these places. Patrols going through the villages would have more chance of seeing ill people than an Aid Post. Orderly sitting down in his Aid Post.

38. At various villages, as an experiment instructions were left for the villagers to build proper pit latrines and to use them. The principle behind the construction of good pit latrines was explained and it is hoped that some may understand this and so show others. Whether this will happen or not only time will tell but it will probably need a few more patrols dwelling on the same subject before results are seen.

LAW AND ORDER.

39. There were no complaints of any nature brought to the patrol while in the field. In fact most of the SUPEI and KUBOR people appear to be very quiet and law abiding. The only incident to mar the tranquillity of the SUPEI and KUBOR was the raid and subsequent killing at the end of January of two men from KOPAROFI (Supei) hamlet by a group of BIAMI men and KUBOR men from HONOBI. Subsequent investigations and arrests by Mr. J.P. Kelly a/ADC succeeded in apprehending nearly all the BIAMI men and some of the HONOBI men involved; there are still some HONOBI men at large who were involved in the incident.

40. When the patrol stopped at HONOBI police patrols were sent out to try and locate some trace of population. No signs were seen anywhere of habitation - in the houses creepers had started to cover the floors and fireplaces, the gardens were neglected with fruit rotting on the trees and over all hung an air of neglect and desertion. It is my opinion that these people have now moved to an area close to the NOMAD River south of HONOBI and are determined to remain in hiding for some time to come. A patrol along the NOMAD River might flush them out but I feel it will be some considerable time before contact is regained with these people.

41. This incident demonstrates the unpredictable nature of this entire area. Although before one could have said that the Supei and Kubor were reasonably under control now, having considered this incident one must wonder as to whether similar incidents will not occur again. One good result has been the increased awareness by villagers of the need for outlying hamlets to move and join with the main villages. The particular hamlet attacked had been told to move to the main village but had delayed as they had wanted to kill a pig. I feel that if any further incidents occur they will come from the Kubor and not the Supei.



CENSUS AND STATISTICS.

42. The attendance for the Census was rather mixed. In some villages the attendance was good with only a few people absent; in others such as SUGIABI the attendance was very bad despite the word being sent out to all the villagers to attend. At every village the need to attend for Census was explained and it was pointed out that there was a law covering this and that future patrols would enforce this point. Nothing was done towards non-attendance as I do not consider that the villagers would completely understand the need for attending the census but I do feel that all should have no excuse for not attending the next Census revision.

43. The hamlets of ENABI and DIMABI have been censused separately this time but the people have been told that at the next census they will all be combined with in the MAGWIBI census which also covers WOGABI. It will be noted in the Census Statistics (Appendix A) that under SUGIABI village a single set of figures is shown - in the initial census this village was shown with separate figures for its two hamlets, these have now been combined. A considerable number of new names were recorded at this village hence resulting in a large increase.

44. On studying the statistics it will be noted that all the KUBOR villages except the hamlets of ENABI and DIMABI have very few female children; one village SIUAMOSOM also has twice as many adult males as there are adult females. This is unusual but I could find no apparent cause for it except perhaps that some of the villagers are still uncertain as to the Administrations intentions and hence some of the women and girls are still hiding. At TERIABI there is an imbalance between the children with twice as many female children as there are male children.

45. There were few births noted - eight in all covering three villages; thus producing a birth rate of one per hundred for the four month period. There were only two deaths noted so producing a natural increase of 0.7 per hundred.

46. There is one absent male worker within the division - he is an interpreter at Nomad. A total of twenty-nine four children and five adults are attending the Mission school at HONLIABI and these come mainly from the villages around the Mission.

CARRIERS.

47. For the first part of the patrol carriers were recruited from village to village. No difficulty was experienced except at SIUAMOSOM where some the men "disappeared"; and at SOKABI in obtaining carriers. Two attempts were made to get carriers from SOKABI - on both occasions when the patrol left Nomad and the only response was two men, the rest did not wish to carry. I think in future it would be a waste of time to try and obtain carriers from this village.

48. When the patrol left Nomad the second time it was with a carrier line from KWOBII village which carried for the remainder of the patrol. They carried well and learnt a bit about how to set up camp in the bush with tents and flies. They were happy workers and I would not hesitate to employ them again.



EDUCATION.

49. There is at the moment no Administration Primary 'T' School within the Nomad Sub-District. There is a small Mission school at DEBEFARE and another smaller one at HONINABI which draws most of its students from the one village. As will be seen from the Census Statistics only a proportionately small number of children are attending school within the Census Division. I feel it is time that an Administration school was established to serve all the Sub-District as proper contact and advancement of the native peoples cannot be achieved without proper education of the children and thence to better communication with the adults. The SUPEI and KUBOR people are now at the stage where I consider it would be beneficial for a large number of their children to attend school. These groups, together with the more advanced PARE provide a sizeable community without a proper school.

MISSIONS.

50. Within the Census Division there is only one established Mission station. This is the Unevangelised Fields Mission station at HONINABI which is staffed by a native pastor and is administered from the DEBEFARE Mission station. There is a small airstrip at the Mission station which is used occasionally by MAF aircraft but the strip is too small and rough for general use.

51. The Mission's activity is only very small being concerned mainly with the school. A little of its influence has spread to the two nearest villages TERIABI and SUGIABI where a few women may be seen wearing longer, thicker grass skirts than the traditional string skirt. This apparently has the Mission's approval whereas the traditional skirt does not.

52. The Monfort Catholic Mission from Kiunga also has a lease of land at Nomad station and on this they have built a hall for use as a school and church. As yet there has been little activity and it appears that it will be some time yet before the Mission establishes any staff and begins active work.

53. I feel that it will be many years yet before the Missions exert any influence over these people and then it will be through the children they have taught.

THE SOCIETY.

54. The SUPEI and KUBOR tribes are each comprised of a group of lineages. Each lineage group lives in either a single communal house or in two or more houses; in some villages the lineage groups live mixed together. A list of villages and their composite lineages will be found at the end of this report as Appendix E.

55. Culturally the SUPEI and KUBOR are very similar, there being only minor differences. The only basic difference is in languages and even that is similar.

56. Marriage is between ~~clan~~ lineages and can never be within ones own clan. There is a little inter-marriage between the Supei and Kubor and at SOKABI it was found that there is a Supei lineage and a Gebusi lineage within this one village who are

(Continued)



THE SOCIETY. (Continued).

inter-marrying. This is the only example of actual union of two tribes within the whole Supel - Kubor.

57. A young man must be of a mature age before he can marry (it has been stated as when he starts shaving) but a girl can be either young (some were seen at about 12 or 13 years) or mature when she marries. The marriage is arranged through the man's brother (or uncle) and the girl's father and is generally organised on a sister exchange basis between the clans. This is the most desirable but a man can pay a bride price to the father of the girl if he cannot arrange an exchange. This bride price consists of lengths of gi giri-giri shell or beads, two stone adzes and one large pig. Within the Supel a man may marry a second wife but he cannot marry a third. Within the Kubor a man can only marry one wife. Adultery is considered a very serious offence and this was demonstrated by the Biami raid as it was the result of one man stealing another's wife; the raid was principally to kill this particular man. On the other hand young boys and girls not yet married are permitted free intercourse with one another.

58. Very little could be found out concerning births. When the birth is imminent the woman goes off to a small bush house accompanied by her children and one or two other women. Here the child is born and when the mother has recovered she returns to the village with the new-born baby. No twins were seen in the villages and when the subject was brought up it was greeted with great mirth. One assumes that either there are no multiple births or the women, upon giving birth to more than one child promptly kill all but one. This is something which will only be found out after a lot more contact and questioning.

59. There are two methods of dealing with the dead within the Supel and Kubor. The first of these, for important men only is the same as that practiced in the Biami. A narrow bed is made of sticks and raised about five feet off the ground; this is built close to the house and on this the body is laid and left to rot and the bones to bleach in the sun. The second method is for all other men, women and children. The body is buried in a lying position in a shallow grave close to the house and the earth is built up in a low mound over it. Sticks are planted in the ground around it and laid over the actual mound and the persons personal effects (eg. skirt, bilum, beads and cloak) are hung on the sticks and then the person is forgotten. I saw one grave on this patrol and this was used as part of a main track and a convenient seat.

60. The Supel and Kubor people believe that when a person dies their spirit takes the form of a bird and flies away to "another place" - I could not get a description of the other place. The people say that a man takes the form of a hornbill and a woman the form of a bird of paradise; the difference between a mortal bird and somebody's spirit is that the ordinary bird eats fruit while the spirit bird does not.

61. Whereas in death the man is a rather dowdy bird and the woman colourful, in life they are the exact opposite. The village woman has almost no colour about her at all. She wears a drab string dress, dark cloak and various small ornaments - a piece of bamboo through the nose, woven armlets of cane, some grass seeds strung as beads and very often large necklets of woven grass to signify mourning.

62. The man on the other hand could almost be likened to the proverbial cock-robin - his manner strutting and arrogant. His  
(Continued.)



THE SOCIETY (Continued).

traditional dress consists of a thick grass bustle, often cut in geometric patterns like a turret and a narrow strip of bark for cover at the front. This has now been modified to include strips of cloth, what appear to be old string bags and even discarded Army hessian sand-bags. Through his nose the man wears a variety of objects - mainly bamboo of different sizes but also includes such sophisticated items as plastic tubes for holding water sterilizing tablets, again discarded by the Army. He also wears grass seeds strung as beads, woven cane armlets, bands of trade beads around his head and sometimes bands of fur.

63. At sing-sings the man paints his face black and red, wears a long tassel of teased bark hanging down his back and plumes of cassowary and bird of paradise feathers on his head.

64. Sing-sings are a big affair generally with people being invited from other villages. I could not ascertain the causes for having a dance except to eat certain foods; eg. a dance and feast to eat pigs, another to eat sago grubs, and yet another to eat taro. The dance is held inside a house, men and women participating; one or two men dancing at a time. During these feasts and dances the men become quite intoxicated from chewing garada which I saw in quite a lot of gardens.

65. Their houses are of two patterns. The Kubor people build a house similar to the Biami house - on the edge of a ridge so that the front of the house is on the ground but the rear is many feet in the air. In the front of the house is a large area of bare earth where the women do the cooking, next is a raised section of floor with an enclosed section to one side - here the women sleep. The remainder of this central raised section is taken up with sleeping benches on both sides for the men. At the end of this raised floor, overlooking the drop is an open veranda reserved for the men. Here they spend the day talking and smoking, their trophies of the hunt hanging on the wall behind them.

66. The Supei build a similar house but it does not have the open veranda and often the women sleep in this enclosed end section while the men have the central area to themselves. Nor do the Supei build their houses high off the ground or on the edge of a ridge. The fronts of all these houses are well fortified to withstand attack and have a small door with a number of logs poised over the ~~door~~ opening ready to fall at a moment's notice and so prevent entrance.

67. The Supei and Kubor have not greatly feared attacks for some time now but the recent Biami raids have certainly set back this statement a little. Although I feel the Supei would not consider carrying out raids I do not think the same could be said of the Kubor. Their method of warfare is by these isolated raids on hamlets - a group of men surround a hamlet in the early hours of the morning and then at first light they attack, yelling and firing spears. Upon killing their victims one can only assume that they ate them as none of the Supei or Kubor have actually admitted eating humans. The Supei and Kubor have not usually been the attackers but rather the attacked as they have often been the victims of Biami raids and so do not have the record that the Biami have even though they are all descended from the one group.

68. In all the villages visited the same story was told of how the tribes in the Nomad area originated. This is as follows:  
(Continued).



THE SOCIETY (Continued).

"Long time ago people lived in this area but then a great rain came and the entire land was flooded. All the people drowned except one man whose house, being small, floated. When the floodwaters receded, his house settled back on the ground and he went about his daily life. One day he came back to his house and found a cassowary egg on the veranda. He was frightened because he did not know who had put it there so he left it. After three days the egg suddenly broke in half and one half became a baby girl and the other half a baby boy. The man looked after them and when they grew up they had children and when these children had grown up they also had children and so all the different tribes - the Pare, the Supai, Kubor, Gebusi and Miami came about."

69. This story was told to me at GIWOBI and was repeated at about every village I visited.

CONCLUSION.

70. The patrol succeeded in revising the Census of all the villages previously censused except HONOBI. A total of 124 people were seen and censused in the area between the DAMAMI and CECILIA Rivers and I am reasonably satisfied that all large groups in that area have now been seen and censused. There could be a further 10 or so who were absent in their gardens and so were not seen. In all a total of 250 new names were recorded making a total of 906 for the East Upper Strickland Census Division.

71. It was reported to me that there is a very scattered population to the north of the CECILIA River but I do not consider that there would be over 100 people in that entire area.

72. All together it was a very pleasant patrol with no untoward incidents occurring.

END OF REPORT.



G.C. DENT.  
Patrol Officer.



APPENDIX B.

NOMAD PATROL No. 11-66/67.

CONDITION OF VILLAGES AND HOUSING.

<u>Rest House.</u>	<u>Village.</u>	<u>Condition.</u>	<u>Housing.</u>	<u>Condition.</u>
Bebelubi	Bebelubi	Bare and untidy.	Individual houses	Scrappy, not of good std.
Giwobi	Giwobi	Good	Communal	Fair
	Dusabi	Dirty	Communal	Not good.
	Sutaobi	Very untidy	Communal	Close to collapse.
Honobi	Kwobi	Neglected	Communal	Neglected.
Kwobi	Kwobi	Untidy	Individual	Generally sound.
Magwibi	Magwibi	Very dirty	Communal	Unsound.
	Wogabi	Very clean	Communal	Good.
No rest house.	Sokabi	Reasonable	Individual & Communal	Fair.
Siamosom	Siamosom	Dirty	Communal	Fair
	Dudugemobi	Fair	Communal	Good and sound.
Sugiabi	Sudiobi	Untidy	(Individual	Not good
	Bagilibi	Untidy	(& Communal	
Wodiobi	Wodiobi	Clean	Individual	Fair.
Teriabi	Teriabi	Clean	Individual	Fair.



APPENDIX C.

ROMAD PATROL No. 11-66/67.

VILLAGE OFFICIALS.

<u>Village.</u>	<u>Official.</u>	<u>Appointment.</u>	<u>Remarks.</u>
Bebelubi	OMA	Acting	Ineffective and lazy.
Giwobi	USABE	Permanent	Excellent.
Henobi	HUGEBIE	Acting	Not seen.
Kwobi	AGE	Acting	Not forceful but is achieving results.
Magwibi	BIDI	Acting	Appears good.
Sokabi	DIMANE	Acting	Only fair.
Siuamosom		Acting	Does not appear to have any standing, ineffective.
Sugiabi	IOFU	Acting	Lazy.
Wodiobi	WODIBIAI	Acting	Appears ineffective but things are being done.
Teriabi	ANU	Acting	Again not forceful but things achieved.

-----X-----



APPENDIX E.

NOMAD PATROL No. 11-66/67.

REST HOUSES AND BARRACKS.

<u>Village.</u>	<u>Rest House Condition.</u>	<u>Barracks Condition.</u>
Bebelubi	Good	Good
Giwobi	Good	Good
Honobi	Dilapidated	Dilapidated.
Kwpbi	Good	Good.
Magwibi	Excellent	Excellent
Siuamoson	Only fair	Fair
Sugiabi	Extremely bad	Extremely bad
Wodiobi	Good	Fair.
Teriabi	Fair	Collapsed, new one to be built.

-----x-----



APPENDIX E.

NOMAD PATROL No. 11-66/67.

VILLAGE LINEAGES.

<u>Village.</u>	<u>Hamlet.</u>	<u>Clan.</u>	<u>Lineage.</u>
Bebelubi		Supe	Pagamo
Giwobi	Dusabi Sutadobi	(Supe ( (	(Abotagwi (Asabo (Arumtifibi
Dimabi		Kubor	
Enabi		Kubor	Bua
Honobi		Kubor	(Awaso (Sisiti
Kwobi		Supe	(Bora (Dumilibi
Yagwibi		Kubor	(Hiadubi (Usume (Nomobi (Midi (Doumeti
Sokabi		Supe Gebusi	Dafobi Girumisi
Siuamosa		Kubor	(Asasi (Twodibi (Nadioso
	Dudugemobi	Kubor	
Sugiabi	Sodolobi	Supe	(Idu (Kenegene (Dabulo (Waduku (Iagi
	Bagilibi	Supe	
Wodiobi		Supe	(Olago (Egwo
Teriabi		Supe	(Dobua (Torogof

-----x-----





TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....

Our Reference..... P.R. 66-67.

if calling ask for

Mr.....

Department of District Administration,

• Nomad...Western District.

16th March, 1967.

Mr. G. Dent,  
Patrol Officer,  
Nomad.

Patrol Instructions.

As previously discussed you will depart on patrol on the 17th March, 1967.

Initially you will visit the settlements of Kwobi, Giwobi, Siuamosom, Honobi and Sogabi before returning to Nomad for Easter. On the 28th March, 1967, you will continue the patrol and visit all settlements between the Damami and Cecilia Rivers. These will be mainly Kubor (Daba) settlements - some of which have not previously been visited although patrols have been in the area in the past.

Revise the initial census taken last November. Conduct the initial census in all settlements where a census has not previously been taken.

Village books are to be completed for each settlement and left in the care of the Village Constable.

Instruct Village Constables in their duties and where no Village constables exist, a suitable V.C. may be nominated by you for a trial period until the next patrol.

When you are at a settlement, spend as much time as possible with the people. Find out what you can about them, introduce the basic laws, explain what the government is, encourage the people to improve their tracks and villages, etc.

Interpreter Eipisi and Constables Poula, Munde, Neofa, Pengoro and Kinaul will accompany you. While I do not expect you to have any trouble with the people, take full security measures in camp and when moving your patrol.

Radio contact is to be made with Nomad at 1600 hours each day on 3770.

A full patrol report with maps is to be submitted soon after the patrol's return to Nomad.

*J. Kelly*  
J.P. Kelly  
a/Assistant District Commissioner.





TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of.....WESTERN..... Report No.....NOMAD NO 13-66/67.....

Patrol Conducted by.....G.C. DENT..... PATROL OFFICER.....

Area Patrolled.....PARE CENSUS DIVISION.....

Patrol Accompanied by Europeans.....NIL.....

Natives.....2 RIUGO; 1 INTERE.....

Duration—From.....4/19.67.....to.....5/5/19.67.....

Number of Days.....17.....

Did Medical Assistant Accompany?.....NO.....

Last Patrol to Area by—District Services.....6/5/19.66.....

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

Map Reference.....RAGGI 1:250,000.....

Objects of Patrol.....(i) ROUTINE ADMINISTRATION; (ii) CENSUS REVISION;  
.....(iii) POLITICAL EDUCATION.....

Director of District Administration,  
PORT MORESBY.

Forwarded, please.

ER

/ / 19

.....  
District Commissioner

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

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

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





TERRITORY OF PAPUA AND NEW GUINEA

la  
RATA  
Telegrams.....

Our Reference..... 67-7-1

If calling ask for

Mr..... RAC.MEP

Department of District Administration,

Western District,  
DARU.

20th June, 1967.

The Director,  
Department of District Administration,  
KONEDOBU.

NOMAD Patrol 13/66-67

Please find herewith the original of the above report, submitted by Mr.G.DENT, Patrol Officer, Claim for camping allowance has been funded and returned to NOMAD for payment.

2. This report is a pleasant exception to the run of slipshod and badly drafted reports which are becoming more common. Mr.DENT is obviously a young officer of zeal, whose efforts are to be commended.

3. This report is another in the series of fine patrol reports coming from NOMAD in the current year.

4. There are no easy solutions to the problems of cash crop introduction. As stated by the Assistant District Commissioner in his covering memo, transport, or rather lack of it, is the major difficulty, and one which is not capable of solution within the area itself, because of lack of manpower. Other areas, too, where there is already some development in progress, have prior claims to any major Government assistance, and the PARE/NOMAD area would thus be well down in the list of priorities.

5. To conclude this is a very good report of a routing patrol, well carried out and well documented.

*R.A. Calcutt*

(R.A. Calcutt)

a/DEPUTY DISTRICT COMMISSIONER

c.c.

Assistant District Commissioner,  
Sub District Office,  
NOMAD.



67-3-25

28th September, 1967.

District Commissioner,  
Western District,  
DARU.

NOMAD PATROL NO. 13 OF 1966/1967.

Your 67-7-1 of the 20th June, 1967, refers.

Thank you for Mr. Dent's Patrol Report. I found it extremely interesting and I agree with you that Mr. Dent is to be commended on presenting a report that is well written, is full of information and which he has obviously taken a great deal of trouble to compile.

It is pleasing to note that the native situation in the area is reasonable. I agree that there are no easy solutions to the problems of introducing a cash economy, although the people will increasingly want some form of improvement and this is going to create problems in the future.

The fact that the people are building a better standard of village, making an effort to maintain their tracks etc. is I feel the result of a well carried out patrol and it is to be hoped that future patrols will maintain this standard.

I do not believe that threats of court action is the answer to getting the people to improve their living standards or making them appear for census. This should only be used as a last resort. Mr. Dent's intention of bringing the villagers to the station is good, but the reasons for census should be given, as many isolated groups such as the PARE consider our practice of counting heads another idiosyncrasy of the white man.

(J.K. McCarthy)  
DIRECTOR.



67. 3. 25



TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....  
Our Reference... 67-7-1  
If calling ask for  
Mr. RAC.MEP



Department of District Administration,  
Western District,  
DARU.  
20th June, 1967.

The Director,  
Department of District Administration,  
KONE DOBU.

NOMAD Patrol 13/66-67

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*R.A. Calcutt*

(R.A. Calcutt)  
a/DEPUTY DISTRICT COMMISSIONER

c.c.

Assistant District Commissioner,  
Sub District Office,  
NOMAD.





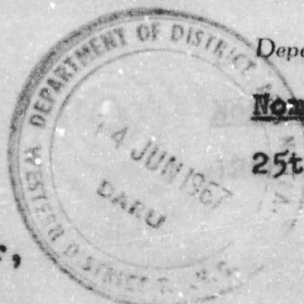
TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....

Our Reference..... P.R. 66-67

If calling ask for

Mr.....



Department of District Administration,

Nomad....Western District.

25th May, 1967.

The District Commissioner,  
Western District,  
Daru.

Nomad Patrol Report No. 13 of 1966-67.

Attached is the above patrol report submitted by Mr. Dent for a patrol he conducted to the Pare Census Division.

2. I am pleased with the way in which he has carried out the patrol and the informative report he has submitted.
3. I am also pleased to note the improvement in the native situation in the Pare area. Although this is the first patrol to visit Pare this patrol year, I have had five police patrols conducted by several good constables visit the area over the past ten months.
4. I fully appreciate Mr. Dent's interest in seeing some form of economic development in the Pare area, but I see no possibility of any cash cropping being undertaken there at this stage. He has correctly pointed out that the people are relatively keen to commence cash cropping and that they own large areas of suitable arable land, but that the main obstacle in the path of cash cropping is the lack of a suitable outlet for produce from the area.
5. A road is required, however, I believe that the Pare people (a relatively small group) do not have the resources (mainly labour) to construct a road over the long unpopulated route between their settlements and a suitable point on the Fly River. I feel that the Administration would be able to offer little assistance as the small population in the Pare does not warrant the large expenditure which would be required for a road when other areas with far greater potential and population still require roads for economic development.
6. One of the main aims of the patrol was to discuss and explain the 1968 H. of A. Elections. I hope to have three more patrols visit Pare before the elections next year primarily to give the people a better understanding of elections, Central Government, etc.. It is hoped that good visual aids will be made available before the next Government Education patrol goes to Pare in September.
7. The matter regarding a number of people's failure to attend census will be looked into. The natural decrease in population has been noted and it would be appreciated if you could discuss the matter with the District Medical Officer with the view of having a qualified member of the Health Department sent out to Pare to investigate the decrease and the general health in that area.
8. All other matters arising from the report have or will be dealt with by this office.

J. Kelly

J.P. Kelly  
a/Assistant District Commissioner.





TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....  
Our Reference..... P.R. 66-67  
If calling ask for  
Mr.....

Department of District Administration,

Nomad...Western District.

12th April, 1967.

Mr. G. Dent,  
Patrol Officer,  
Nomad.

Patrol Instructions.

As previously discussed you will depart on patrol to the Pare Census Division on Tuesday, 18th April, 1967.

Constables Endi and Neofa and Interpreter Samino will accompany you. Arrange for carriers to be at Nomad on the 17th April, 1967 so that there will be no unnecessary hold-ups on your day of departure.

The main objects of the patrol will be:

- i. Deal with all matters of routine administration;
- ii. Revise the census at all villages;
- iii. Discuss and explain 1968 H. of A. Elections; and
- iv. Collect what anthropological data on Pare people you can.

I anticipate you to be on patrol for two to three weeks. Upon your return from patrol a full <sup>REPORT</sup> and maps are to be submitted to me.

*J. Kelly*  
J. P. Kelly

a/Assistant District Commissioner.



TERRITORY OF PAPUA AND NEW GUINEA.

NOMAD PATROL NO. 13 - 66/67.

OFFICER CONDUCTING: G.C.DENT. Patrol Officer.

AREA PATROLLED: PARE Census Division.


PATROL ACCOMPANIED BY: 2 R.P.&.N.G.C.  
1 Interp. Patrol.

DURATION OF PATROL: 19.4.67 to 5.5.67

LAST PATROL TO AREA: NOMAD No. 3-65/66  
May 1966.

OBJECTS OF PATROL: i) Routine Administration .  
ii) Census Revision.  
iii) Political Education.

MAP REFERENCE: See attached overlay  
Raggi 1:250,000.

  
G.C. Dent.  
Patrol Officer.



PATROL DIARY.

- 19.4.67. 0830 Departed NOMAD through HONINABI Mission and thence to WODIOBI arriving at 1230. Slept night.  
Walking Time: 3 1/2 hrs.
- 20.4.67. Departed WODIOBI at 0730, crossed DAMAMI River at 0845, arrived BEBELUBI 1045. Rested and talked with V.C., departed 1200, arrived STRICKLAND River 1315 and began crossing, river well down. Finished crossing 1400 thence to UKIMATA arriving 1420. 1600 Contacted Nomad on A510. Paid off carriers and purchased a little food. Slept night.  
Walking Time: 3hrs. 30min.
- 21.4.67. 0730 Began Census of UKIMATA; gave talks on H. of A. and other general topics, completed 1130, lunched then inspected village and had further talks with men. 1600 Contacted Nomad. Slept night.
- 22.4.67. 0845 Departed UKIMATA over an only fair track, arrived DUANNA 1205. Lunched then began census and gave talks to villagers. 1600 Contacted NOMAD on radio. Slept night.  
Walking Time: 2hrs. 30min.
- 23.4.67. Walked to PIPINA in late morning, remainder of Sunday observed. Contacted Nomad on A510 at 1600, slept night.  
Walking Time: 1hr.
- 24.4.67. 0730 Began Census of PIPINA and GLAMONDA villages at PIPINA. Gave talks to villagers and inspected village. Departed 1400 arrived WAKIANA 1500, 1600 contacted Nomad on the A510 then had short talk with V.C. and some men. Slept night.  
Walking Time: 1hr.
- 25.4.67. 0730 Began Census of WAKIANA then gave talks on H. of A. and other general topics, inspected village. 1400 departed for IUMORA, arrived 1500, 1600 contacted Nomad on A510, purchased a little food. Slept night.  
Walking Time: 1hr.
- 26.4.67. 0730 Began Census of IUMORA village, gave talks and inspected village. Departed at 1100 for KUDA arriving 1400. Had short talk with villages, contacted Nomad at 1600 and then visited DEBEPARE MISSION 20 minutes walk away. Slept night.  
Walking Time: 2hrs 15min.
- 27.4.67. 0730 Began Census of KUDA Village and then gave talks on general topics and the H. of A. Elections. Inspected village and then in late afternoon visited DEBEPARE MISSION for talks with Mr. Cochrane the Head Missionary. Slept night.
- 28.4.67. Departed KUDA 0730 through DEBEPARE to SUSIABIRA, arrived 1030; conducted census and gave talks to villagers. Inspected village and contacted Nomad at 1600. Slept night.  
Walking Time: 2hrs. 30min.
- 29.4.67. Departed SUSIABIRA at 0800 and arrived at DEBORENA at 1100. Conducted Census and gave talks to villagers; inspected village then contacted Nomad at 1600. Slept night.  
Walking Times: 2hrs. 30min.

(Continued.)



(ii)

PATROL DIARY. (Continued).

- 30.4.67. Departed DEBORINA at 0700 and returned to KUDA via SUSIABIRA arriving at 1445. Remainder of Sunday observed. Contacted Nomad at 1600. Slept night.  
Walking Time: 5hrs. 20min.
- 1.5.67. Departed KUDA via DEEPARE for BEREDINA. Arrived after 1hr at 0830. Conducted Census and gave talks, inspected village. Departed at 1100 and arrived DISINA at 1200. Conducted Census and gave talks to villagers, attempted contact Nomad but no success; inspected village. Slept night.  
Walking Time: 2hrs.
- 2.5.67. Departed DISINA 0900 and arrived IGABIRA 1300. Conducted Census and gave talks to villagers, inspected village and attempted contact Nomad at 1600 - no success. Slept night.  
Walking Time: 3hrs.
- 3.5.67. Departed IGABIRA 0900 and arrived WAKIANA at 1500. Slept night.  
Walking Time: 4hrs 30min.
- 4.5.67. Departed WAKIANA 0700 and thence through PIPINA, DEANNA, UKIMATA, STRICKLAND River to BEBELUBI arriving 1600, managed to contact Nomad. Slept night.  
Walking Time: 6hrs. 20min.
- 5.5.67 Departed BEBELUBI 0700 and arrived Nomad 1430. Patrol stood down.  
Walking Time: 5hrs. 30min.

END OF PATROL.



INTRODUCTION.

1. The patrol was conducted through the area covering the Pare tribal group within the PARE Census Division. This extends west from the Strickland River, south from the Elevala River, north from Lake Murray and east from the Strickland-Elevala divide. It is an area of low-lying swamps close to the large rivers and towards the centre, low, steep-sided ridges. Rainforest covers all except where old gardens are found; here a very dense secondary growth appears. Surrounding the villages and scattered through-out the area are found the gardens of the Pare people.

2. The people within the Pare Census Division have had the most Administration contact and influence of all the people within the NOMAD Sub-District. Formerly they were included in the Lake Murray Patrol Post area until 1964 when the Pare Census Division was included in the Nomad Sub-District area. The patrolling into the area in the past has been haphazard and rarely has there been more than one full patrol into the area within a single year. The last routine census patrol was No. 1-65/66 conducted during July and August of 1965. The only other patrols into the Pare since then until this patrol were those associated with the Territory Census and a routine patrol at the beginning of 1966. A definite requirement for the future is an intensive patrolling program with at least two full patrols into the area within a year. Only in this way can the Administration's aims be fully carried out in the Pare. A further need is seen in the providing of health services but this will be discussed under HEALTH.

3. The villagers are now at the stage where most seem to maintain tracks, Rest Houses, Barracks and village housing at a reasonable standard although a number of exceptions were seen. They are living a peaceful life and except for minor disputes no complaints were brought before the patrol.

4. The patrol's aims were principally to revise the Census and to discuss and explain the 1968 House of Assembly Elections. These were carried out and are discussed in the body of the report. The patrol departed a day later than anticipated due to the fact that the Officer had not completed the report for a preceding patrol.

NATIVE AFFAIRS.

5. The general situation in the Pare area is good. The people are relatively law-abiding and have been under Administration contact for over ten years. Most principles are adhered to - the tracks were generally wide and well cleared, most villages had latrines which appeared to be used and all were in a reasonable state of cleanliness.

6. The attitude of the people towards the Administration is also good. The people were open and friendly and willing to assist the patrol. The only place where difficulties were encountered was at DEBORINA where the men expressed a reluctance to carry, I could find no reason for it. Generally when a patrol entered a village it was well received, the people appeared happy for the patrol to be in their village and did all they could to assist the patrol.

(Continued.)



NATIVE AFFAIRS (Continued).

7. On reading earlier reports of patrols into this area one gains the distinct impression that it is an area of lazy, slovenly people; indifferent to their lot and without any desire to improve their villages or tracks. It was, then, very pleasing to enter this area and find the villages in a reasonable state of cleanliness, most houses quite sound and nearly all the tracks well cleared and wide. Obviously the people are beginning to change their views and I feel that now is the time when this area should not be neglected; there should be some fairly frequent patrols into the area providing as much encouragement as possible to the people to even further advance their improvement.

8. The people still have a long way to go but at least they have started a move towards improvement, and it is now up to patrolling officers to keep them moving and to find ways of encouraging them further. Perhaps through the reward of a D.I.E.S. radio for the best village or distribution of seeds for ~~an~~ extra food crops. The big problem is going to be trying to provide a cash income for the area. The people are getting to the stage now where money means something to them and their level of advancement is also such that although they have no political ideas they know what money is and are trying to find ways of obtaining it. This can be seen in the fact that a few of the Pare people have migrated out to Lake Murray where the economic prospects are greater. Many of the Pare men frequently go to the rivers above Lake Murray to obtain crocodiles and take the skins to Lake Murray to sell. Obviously in later years the Pare people are going to compare the relative prosperity of their neighbours around Lake Murray with their own future-less existence in their own area. The same is going to happen around Kiunga - as the Awins become more prosperous through their rubber and gain more political awareness through their Council again the Pare will look at the development and compare it with that in the Pare area. I foresee that in the not too distant future that the average Pare man will be extremely dissatisfied with his lot and will be demanding something a bit better than what he has. This could be aggravated also by the return of some fourteen labourers who were sent to Port Moresby in 1965. It is not known yet when these men are returning but if and when they do it can be a pretty sure bet that they will not be very happy with life in the Pare, especially after the 'exciting' life in ~~the~~ Port Moresby with its financial possibilities and lures.

9. This then is going to provide a serious problem for the future and will require a lot of careful thought and definite action. It is hard at this stage to suggest what can be done - possibly a resettlement scheme at or near the Kiunga rubber area. There could be economic possibilities within their own area and these are discussed under AGRICULTURE.

10. The Pare people have seen in the past year and a half a gradual increase in activity in their area. Patrols were a little more frequent and there have been some P.I.R. patrols through the area. Their response to this increased interest has been pleasing but they still need to bring about improvements especially in the fields of health (see HEALTH) and attendance for Census (see CENSUS & STATISTICS).

11. Whilst at IGABIRA the patrol checked on the whereabouts of a group of ALIBU people reportedly south of IGABIRA on the western bank of the Strickland River. This is apparently a  
(Continued.)



NATIVE AFFAIRS (Continued).

small group who regularly cross to the west side of the Strickland but live on the east side; it appears they spend some considerable time on the west bank but have apparently stated that they wish to be censused with the rest of the ALIBU people on the east side of the Strickland River.

12. At UKIMATA (Wakimata) three men were seen who come from a PARE group situated north-east of DUANNA village. The village is named HUHOBIA and is only a small group with possibly seven men and their families. There is also reported to be yet another group of people further north again but I heard only vague rumors and stories. Possibly a future patrol could try a tentative move into this area in an attempt to contact these people if in fact they are there.

13. It will be noted that in the preceding paragraph a village was named as UKINATA. This village has always been called WAKIMATA by Government patrols when in actual fact the village's correct name is UKIMATA. In this report, appendices etc. the village will be quoted by its correct name with the old name in brackets.

14. A further point to note is that the village of DIMINA appears to have completely moved to DUANNA. It appears permanent but approximately twenty people from this village, instead of moving south with the rest of the village have moved further north. Word was left for these people to attend the village for the next patrol so that all this can be straightened out, but again I think the next patrol will have to be prepared to go north to find these people. At the same time the entire village of GIANONDA has moved to the village of PIPINA. This move does appear permanent but only time will tell for certain. For the time being both DIMINA and GIANONDA are being left as separate units within the census and are retaining their Village Constables. After it has been definitely established that both moves are permanent then I feel thought ought to be given to getting rid of the two superfluous Village Constables and combining the villages in their respective census'.

15. The new style of Village Book was issued at every village so replacing the old Village Books. The Village Constables were instructed to carry both books and to care for them, all comments and instructions can now be inserted in the new Village Books.

VILLAGES.

16. The Pare people have been under Administration influence for enough time now for their pattern of villages to have changed radically. Now all the villages visited were of a large size with mainly individual houses. The traditional style of hamlet consisted of a single longhouse and these were dotted all over the countryside; as Administration influence gradually extended so these scattered hamlets gradually ex joined together until now there are no small hamlets but only reasonable sized villages. The housing in these villages has been gradually improving until now there are some quite reasonable houses. Of course there are the usual individuals who seem to prefer living in houses with quite alarming leans, often necessitating a series of substantial props. A notable instance

(Continued).



4

VILLAGES (Continued).

of this was the Village Constable's house at UKIMATA (Wakimata) which was of largish proportions and leaned at an alarming angle; I am certain that if it wasn't for the substantial props holding it up it would have collapsed long ago. Instructions were given for a new house to be built immediately and the old one to be pulled down. At PIPINA village there were two such houses and it was gratifying to see the villagers pulling down the two houses not long after instructions had been given to that effect and before the patrol had left the village.

17. All of the villages consist of a mixture of the old style longhouse and the new style of smaller individual houses. Some of the villagers have a tendency to build individual houses far too small and this will have to be checked soon or we will have the undesirable tendency of too many people trying to crowd into a house that is too small. The larger, old style of house is generally rather dirty and untidy whereas most of the new style of house are quite clean, tidy and well built.

18. In all the villages instructions were left for all houses to be improved or repaired where required and the people were told that all the houses were to be in good condition before the next patrol into the area.

19. The same was said of the village surrounds - most were quite good but there was the occasional village where the surrounding area was not well cleared, particularly around some individual houses on the outskirts of the villages.

20. It is difficult to say which were the best or worst villages as most of the villages were about the same standard - neither bad nor outstanding. Possibly DUANNA stood out as being a little neater and with a better standard of housing than most villages whereas SUCIABIPA was probably the scrappiest. Most others were on an equal terms. For details of conditions of villages, housing etc. please see Appendix B at the end of this report.

VILLAGE OFFICIALS.

21. All villages in the Pare area have officially appointed Village Constables. Some have been appointed since 1963 (from Lake Murray) and the others since 1965. None are particularly outstanding; some obviously try harder than others but have suffered from lack of cooperation from villagers in the past. It appears now as though they may be beginning to obtain cooperation and hence many of the Officials appeared in a better light than before.

22. A number of Village Constables wished to purchase shotguns, and my recommendations appear under FIREARMS.

23. It is intended at a later date, when time is available, to conduct a school at Nomad for all Village Constables. This school, covering approximately one week would endeavour to explain fully the role of the Village Constable in a village, his duties, general political education, the use of firearms (for those who purchase shotguns and for any other villager who purchases a shotgun),

(Continued.)



VILLAGE OFFICIALS (Continued).

economic development, banking and to give a basic description of the laws affecting the village people. It is hoped that after this intensive "school" the Village Constables might have absorbed a little knowledge which they can disseminate to their own villages, particularly on political education. The Village Constables would also be paid at this school for their past year's service.

24. A list of names of Village Constables and comments on their efficiency will be found at the end of this report under Appendix C.

REST HOUSES & BARRACKS.

25. Most Rest Houses and Barracks used on the patrol were excellent constructions; in fact some of the best I have seen in the Western District so far. Of course again there were the exceptions but generally the buildings were of a high standard.

26. The worst Rest house was the one at KUDA which leaked like a sieve whenever it rained; the Barrack was the same. The Rest House at SUSIABIPA had quite a definite lean on it but appeared sound enough, only time will tell for certain. A few of the Police Barracks were not particularly good, by far the worst one being that at IUMORA. This was in a bad way and instructions were left for it to be substantially repaired. A number of other minor repairs were suggested along the way so that the next patrol should find all the Rest Houses and Barracks in excellent condition.

27. At the end of this report under Appendix D will be found a list of Rest Houses and Barracks and their general condition.

TRACKS.

28. The tracks throughout the Pare area were found to be quite good. Nearly all were wide (averaging 10-15 feet) and well cleared; in some places the track is difficult to improve as it crosses swamps. Here the ground is mushy and large gnarled roots make walking difficult - those parts of the tracks were consistently bad, especially for the first hour out of UKIMATA (Wakimata) and it was suggested that the villagers could corduroy the track for its full length. Some of the tracks were a pleasure to walk on with smooth, firm gravel on the path itself and the grass on either side well cut.

29. The worst tracks found were those between DEBERARE Mission, SUSIABIRA and DEBORENA. A very minimum of work had been done upon them and in some parts there were quite stiff climbs. Instructions were left for these tracks to be properly cleared and improved. Another track which was only reasonable was that between DISINA and IGABIRA - a section of this track goes through an area which is a maze of criss-crossing gnarled roots - exceptionally awkward to

(Continued.)



TRACKS (Continued).

walk over. Little can be done to really improve this track. Whenever it was needed instructions were given to either improve, widen or clear the track as the case may be. A number of bridges were crossed within the area and most of these were of quite a good standard.

30. Only two river crossings were made and they were over the STRICKLAND River and the DAMAMI River. Both were crossed on the journey from Nomad to the Pare and again on the patrol's return from the Pare. The DAMAMI was crossed by way of a canoe and it presents no problems. The STRICKLAND is also crossed by canoe but here the river is wide and the crossing is made at the confluence of three streams. At both times when the patrol crossed it was lucky in the fact that the river was low, making for a reasonable crossing. When the river is in flood it makes a difficult and dangerous crossing and one to be very wary of.

31. As mentioned earlier ~~all~~ instructions were left for all tracks to be improved and the next patrol should find the tracks in reasonable condition. Most villages have spades and sarrifs issued to them for work on the tracks and villages, these are listed at the end of the report under Appendix E.

AGRICULTURE.

32. The staple food of the Pare people is sago supplemented with bananas and taro. There is also a little sweet-potato grown but this has not spread much as it is only an introduced crop. The people supplement these staples with what they can get from the bush and occasionally with their own village reared pigs. The most common form of everyday meat appears to be fresh-water crayfish which abound everywhere in the many small streams in the area. The only introduced crops seen except for sweet-potato were corn and pumpkins, these were only noticed in a few villages.

33. As was briefly discussed under NATIVE AFFAIRS a very big problem in this area is going to be trying to find some economic prospects for the people. The only really useful form would appear to be some type of agricultural project.

34. The area is isolated from any main centre and has only a small mission air-strip at DEBEPARE to provide any modern transport out of the area. It appears to have no mineral prospects and so the only assets at all are the fertile, rolling ridges and many streams which are found in the area. This means that economic prospects can only be of an agricultural nature. Unfortunately communications are such that no economic development can even be contemplated at the moment. The Pare area is situated almost half-way between Kiunga and Nomad, the Strickland River precludes transport because it is so wide, shallow and rough-flowing. Hence the only prospects of a transport route would be a road either to the FLY River to connect with a shipping head or a road to the ELEVALA River to also connect with a shipping head. I have not seen the country close to either the FLY River or the ELEVALA River from the Nomad side so I do not know if the country would be suitable. As it is the only hope of developing the Pare I feel that at some time in the ~~future~~ future thought ought to be given to a survey of possible road routes.

(Continued.)



AGRICULTURE (Continued).

As to actual cash crops I feel that the only one of any use would be rubber. Again a survey would have to be done to see whether the growing of rubber would be feasible. It seems as though the country itself would be suited to the growing of rubber and so the only real problem would be transport. If a road to the ELEVALA River were feasible then it would only need a ~~series~~ number of flat-bottomed river barges to ferry the goods from the main road-head to the shipping-head at KIUNGA.

35. As stated before some radical thought and positive action is going to be required if we are to avert the consequences of a dissatisfied Pare population. With considerable development going on at both Lake Murray and Kiunga the probability of the PARES being dissatisfied becomes greater and greater as they stagnate in their developmental backwater.

HEALTH.

36. This is by far the most serious immediate problem affecting the entire Pare area. On studying the Village Population Register (Appendix A) it will be noted that there were a total of 96 deaths as against 74 births. The high figures are due to a gap of two years between census revisions but even so a natural decrease of 1.51 per 100 for two years is not at all good. It will be noted also that there were no deaths of children under one year recorded as the gap of two years means that the births and deaths of new-born infants is missed. It will be seen also that those villages close to Debebare Mission have the better birth rate to death rate; especially in KUDA.

37. The reason for the large number of deaths is purely and simply because of the villagers' apathy towards the treating of sick or injured people. This is a serious problem and one which is going to require a lot of effort and education to surmount. It would appear that this is a traditional attitude carried over from earlier times; the sick person is entirely left to himself to go of into the bush and either die there or recover. There have been many instances in the past of people being refused help to convey them to an aid post and consequently the person has died. Of late often the person has been brought to the aid post in a condition too advanced to provide any help.

38. At the moment the only aid posts in the area are two staffed by Mission personnel. One at Debebare Mission staffed by a European sister and the other at DUANNA staffed by a Mission orderly. These are reasonably centrally placed and the farthest village from either would not be more than five hours walking time. Despite this the only villages which really make use of the aid posts are DUANNA and KUDA. Even at DUANNA the effect is not very obvious but at KUDA it was pleasing to see so many bright, happy, healthy children and infants. Most of the Pare people appear to be far too lazy to walk over one hour to an aid post; they will come to get a few scratches or sores attended to but as soon as someone becomes seriously ill all thought of seeking medical aid seems to flee.

39. The only solutions open to combat this attitude would be to place aid posts in almost every village or to provide regular

(Continued.)



HEALTH (Continued).

medical patrols. ~~Both~~ Of these the former is far too costly to consider as it would require a large staff and a considerable amount of money for buildings. This leaves the latter proposition as the only feasible solution to combat the Pare villagers attitude towards health.

40. This would require a bright, keen orderly who would be willing to go on patrol frequently. It would require patrols into every village at least every two months and an insistence on every villager appearing for a check-up; all seriously ill people could be taken for treatment to the trained sister at Debepare. In this way also a good deal of communication could be established between the office at Nomad and the various villages through a Police Constable accompanying the medical orderly. This system of medical patrolling could also be extended to the SUPPI and parts of the KUBOR area and so provide a reasonable medical service at a minimum cost.

41. The importance of this scheme cannot be stressed enough. If medical treatment and education is left to the infrequent times when full patrols visit the area then I do not think that the Pare people will change in any way from their present attitude. Through the use of these frequent patrols further health education can be given, especially in the field of latrine construction and use. Throughout the Pare it was seen that most villages had constructed latrines and were using them but more often than not the latrine had no cover over the opening and they were generally fouled from use. Through the medical patrols though, the people can be taught how to construct and use deep pit latrines.

42. During the patrol no villagers were seen with any serious illnesses; a few were seen who could have had tuberculosis and I was told by the Mission sister that there was some yaws in the area although I did not see any. There is quite a large proportion of the people with some form of skin disease; many show the scars of quite severe burns sustained mostly from falling into fires, a small number show deformities of limbs broken in past years.

LAW & ORDER.

43. The Pare people have been generally quite law-abiding in the past few years. On this patrol there were no serious complaints brought before the patrol, only the usual minor disputes which were settled amicably between the parties. There is only a little major crime committed in the Pare area and this is usually the result of individuals.

WELFARE.

44. Whilst the patrol was at DISINA I saw the male child MORO-KOKOU whose mother SOKA is a detainee at DARU Corrective Institution. The correspondence referring to this matter is the Assistant District Commissioner's Nomad 24-1-2 of 17th August 56 to  
(Continued)



WELFARE (Continued).

the District Commissioner Daru and the Controller of Corrective Institution's letter 7-1-17 of 3rd August 66 to the District Commissioner Daru.

45. The child MORO is happy and well and appears to be contented under the care of his guardian ITA-ESTHANE. Everything appears to be as it was in August of 1966. Future patrols going into this village will also check and report on the welfare of MORO.

POLITICAL SITUATION.

46. One of the aims of the patrol was to discuss and explain the 1968 House of Assembly Elections.

47. The Pare people voted in the first House of Assembly elections in 1964 but their knowledge of what was going on was almost nil. There was no prior political education and so the then Presiding Officer had to try and explain as well as he could what it was all about on the polling day. Since then not another thing has been said about the House of Assembly to the people and as there was only one radio (which rapidly went useless due to old batteries) which did not provide very good political education, the Pares naturally thought this another of the Administrations 'madnesses'.

48. On this patrol long, detailed talks were given explaining what the House of Assembly is, where it is, what it is trying to do and what it does do. As well it was explained who an elected member is, what he does for his electorate and how he can do things for the Pares if they voice their opinions. It was also explained what an election is, how it works and why they have elections.

49. I also tried likening an ordinary Local Government Council to the House of Assembly but unfortunately these people have absolutely no concept of what a Local Government Council is or what the House of Assembly is. I tried explaining the ideas from different points of view but at every turn I came up against the same blank fact - the Pares simply do not understand. They do not have any similar structure of any description in their own tribal group and so they cannot fathom the idea of the House of Assembly.

50. At least two more patrols will be needed dwelling far more thoroughly on the main points before the people will even begin to see a glimmer of light in their understanding of the House of Assembly and the general elections.

51. About the only way that these people will really understand is to see and do things. Hence I feel that the next patrol which proceeds into the area bent on political education ought to take with it a reasonable number of pictorial charts, maps of electorates and boundaries, photographs of the interior and exterior of the House of Assembly and photographs of the different members. In this way the people will be seeing things which should help them more to understand the House of Assembly than simply hearing on hour or more of the Patrol Officer droning on. It is hoped that the Department of Information and Extension Services can produce some good political education material which will help in the task of trying to explain something new and completely alien to these still comparatively primitive people.



CENSUS & STATISTICS.

52. At the end of this report will be found the Village Population Register under Appendix A listing all the statistical information for the census revision.

53. As a village Census was not done in 1966 one of the aims of this patrol was to revise the census for all the villages. A rather disappointing feature of the census was the absence of large numbers of people from the villages. These people had all heard of the impending census patrol but had announced that they did not wish to wait for the patrol but would go off into the bush between the Pare and Lake Murray to hunt for pigs and other animals. It is intended at a later date when all these people have returned to their villages to send a small Police patrol out to bring these villagers to the station to either give an explanation as to their absence or to be tried for failing to appear for a census. If this is not possible then the matter will be held over for the attention of the next patrol into the area.

54. It appears that this has been a feature of Census patrols within the Pare in the past and it is obvious that Officers in the future will have to show a firmer attitude towards attendance for Census if this attitude is to cease.

55. On studying the Statistics (Appendix A) there are a number of points to note. Firstly there are no deaths recorded of children under the age of one year, this is due to the fact that there was no Census in 1966, hence no births noted for that year. Secondly the disparity of total births as against total deaths, a difference of -22. Thirdly an increase of 23 from migrations in of names previously unrecorded hence making a total decrease of one on the 1965 census figures. Unfortunately the 1965 Village Population Register could not be found so this year's figures could not be reconciled against 1965's figures. The figures recorded in Appendix A have been double checked against the number of names in the Tax Census sheets and are all correct. It is of interest to note that a feature of the Pare people's culture is the fact that a woman usually marries out of her own group; hence the large numbers of female migrations in and out. This is going to provide a nuisance for some time to come.

56. Further points to note are the 14 male adults absent outside the District. These men are working for DASG as general labourers in Port Moresby; they were recruited in 1965 for work on the coffee rust eradication campaign; a number of people asked when they would be returning to their villages. All children listed as attending school are going to either the Standard 6 Mission school at PANGO (Lake Murray), the lower school at Debepare Mission or the prep school at DUANNA (taught by the mission medical orderly). One pleasing point is the larger number of children in the 1 - 5 years age group than in either the 6-10 or the 11-15 years age group.

SOCIAL SERVICES.

57. The only social services of any description provided by the Administration for the Pare people is a solitary D.I.E.S. radio receiver at KUDA village. When the patrol arrived at KUDA the

(Continued)



SOCIAL SERVICES (Continued).

Village Constable was very voluble in his protestations that "Radio Daru had broken down"; it soon transpired that the Village Constable had torn off the mark for Radio Daru on the selection dial and so the villagers had had to listen to Radio Newak even though none can speak Pidgin!! The radio was in quite reasonable condition and the Village Constable was given a further course in radio manipulation before the patrol left the village. There is apparently a further radio in transit for the Pare area from EX DIES and it is hoped that in the very near future thought could be given to providing more so that the people (a fair number can speak Motu) can hear more of what is going on in their country and learn a little more about the House of Assembly and other such things.

FIREARMS.

58. There are, at the moment only two shotguns held by villagers in the Pare area. These are WADIGU of WAKIANA Village and ANO of KUDA Village; both guns were seen to be in excellent condition and both had current Certificates of Registration.

59. During the patrol nine men approached the patrol with requests for shotguns, one was from a village which already contains a shotgun. The men are listed at the end of this report under Appendix F together with my recommendations. For the time being, at least, I do not think there ought to be more than one shotgun in each village and even then they should be sparing. In the Appendix it will be noted that there are comments on the applicants character as well as recommendations so that later Officers can more readily assess the applicants suitability.

60. When final approval is given for men to purchase shotguns they will be brought into Nomad for a course of instruction in the handling and care of their firearms and so it is hoped to eliminate the completely ignorant native carrying about a loaded shotgun.

61. Whilst at Debepare an unregistered rifle was handed to me during the amnesty. It is a .303 service rifle No. 51279 and was handed to me by Mr. S. Cochrane of the Mission staff at Debepare. It will be forwarded to the Police Officer in Dara.

CARRIERS.

62. Carriers were recruited from village to village and were reasonable in the work they did. Earlier patrols, it was noted have complained of difficulties experienced in obtaining carriers from village to village but it was not so on this patrol. Whenever the call went out for carriers there was an immediate response from all the men; the only difficulty experienced was at DEBOREMA where for some reason or other the men did not want to carry. As there were no other people available I simply had to take the men from this village but they were paid off as soon as possible.



EDUCATION.

63. As mentioned in an earlier report (No. 11-66/67) there are no Administration run schools in the entire Nomad Sub-District. Within the Pare area there are two Mission run schools. The first is at DUANNA village which is for preparatory standard, there is no proper teacher here but the medical orderly conducts the classes. At Debepare Mission station there is a larger school which caters for the lower primary standards. Here there are some European teachers but the school can only handle a small number of children. After the pupils have completed this school only the very bright and promising students are sent on to the upper primary school at Pangoa Mission (Lake Murray) These are very few indeed and the remainder go back to their villages with only a smattering of education.

64. Obviously if the Pare people are to advance at all their children must have some reasonable education, at least to Standard 6. To provide this I feel that the Administration must make provisions for Primary 'T' Schools as the Mission does not have the funds or the staff to build or maintain a large school at Debepare.

65. In this way, through education for a large percentage of the children can ideas and information be disseminated to the adult Pare and so the Pare people will be advanced in political education and in the basic principles of a more civilised life in their villages.

MISSIONS.

66. The only Mission established in the Pare area is the Unevangelised Fields Mission at Debepare. Here there are two European families who conduct regular mission work as well as an Aid Post and School supplied from the small airstrip at the station. There are pastors in most of the villages and they seem to have some influence as it appeared that in most villages Sunday was observed as a day of rest and Church.

67. There is also a small station at DUANNA village. The villagers here requested an Aid Post and School and in return promised to build an airstrip - the Aid Post and School are well established but the airstrip is still struggling along.

68. The Mission appears to be having some effect upon the Pare people but when it is considered that the station has been established for well over 5 years one realises how little the Mission has really achieved. The Unevangelised Fields Mission is not a dynamic mission but rather it prefers to go slowly along its path gathering a few followers here and there; it takes a long time for radical changes to appear.

THE SOCIETY.

69. The Pare people are a society caught in the midst of many changes to their old ways. Formerly their way of life was very

(Continued)



THE SOCIETY (Continued).

similar to that of the other groups around Nomad, but they showed influences in their mode of dress and living from the AWINS further to the west.

70. The old style of living was for a single lineage or small group of lineages to live within one single longhouse. These were scattered throughout the Pare area and there was little communication between the different houses. Raiding was frequent, mainly between the Pares and Awins and the Pares also suffered raids from groups across the Strickland River.

71. The traditional longhouse was well fortified. The house itself was raised about six feet off the ground and was well barricaded along the walls. Down the centre of the house, following the line of the ridgepole was a low wall thus dividing the house in two, one half for the men, the other for the women. (The men believe that if a man sleeps with a woman he will get a cold!!) Close to the side walls were made a line of holes about 2 feet square in the floor for fire places, and under the entire floor of the house was made a completely enclosed platform covered with a layer of earth on which the fires were made. This low platform completely barred access to the house from underneath. At the front of the house a barricaded veranda was built thus providing access to the two sides of the house, in the floor of this veranda was built a trap-door with steps leading down to the ground, this provided the only access to the house. In time of attack the trapdoor could be dropped down in a second and heavy timbers standing nearby could be dropped over the trap-door thus sealing the house against attack. In most villages a few smaller versions of these houses can still be seen but the general tendency these days is for a number of smaller, individual houses within a village.

72. As stated earlier the Pare villages are comprised of a group of lineages; because of the tendency in the past few years for hamlets to unite the villages are now larger than before and contain a larger number of lineages. At the end of this report will be found a list of villages and the composite lineages under Appendix G.

73. The lineages within the Pare area are patrilineal, marriage is only between lineages and never within ones own lineage although there appears to be exceptions to this rule (see para 75). There is a little intermarriage with the Awin villages close to the Pare and although I could find no obvious case of it I suspect that there is some intermarriage between the Supai and the Alibu people with the Pare.

74. Young men must wait some time before they are permitted to marry, in fact I calculated that they must be in fact about 18 or 19 years before they are permitted to take a wife. Prior to this the young single boys are permitted to have intercourse with single girls; it is arranged secretly in the bush with both parties finally returning to the village by different routes and at different times. Once a man has married both he and the woman are expected to be faithful to one another, it is considered a serious offence if a man or woman commit adultery. The method of arranging a marriage is through the exchange of 'sisters' within different lineages. There are some cases of actual bride price payments but these are not many as the traditional way is that as mentioned earlier. The young man is permitted to make his own choice as regards the woman he marries but the woman has absolutely no say in whether she marries a

(Continued)



THE SOCIETY (Continued).

particular man or not. The young man then informs his 'brother' or 'uncle' who then approaches the girl's father; in this way the marriage is arranged. Often this arrangement was made well before the two can actually marry and it was not uncommon to see grown men with adolescent wives.

75. The only exceptions to the rule of marrying out of ones own lineage were found at DJANNA and PIPINA where the people apparently marry within their own lineages. I could find no reason for this except that they wish to do it, possibly a breakdown of customs due to Mission influence.

76. The people in the past few years have followed the practice of burying their dead out in the bush. In former years the practice was for all people to leave the body inside the house for anything up to a month and then for most people the body was buried in a shallow grave underneath or near the house. Very important men were laid out on a platform in the manner of the BIAMI and their bones left to bleach. Their custom of keeping the body inside the house for a long period of time must have had quite a detrimental effect upon the health of the people as I heard many stories of how young children and infants used to play around the putrid body.

77. The men now wear either a pair of shorts or a rami. In past years their only attire was the large shell of some nut which was worn over the penis in much the same style as the AWINS only the nut is larger. From what I could gather it was a matter of personal preference what was worn on the rear, some wore nothing, others a rough skirt and some apparently wore the beak of a hornbill.

78. the women's dress also is quite varied and appears to be again largely a matter of choice. Now one will find women wearing European style dresses, dirty and very ugly; often with their traditional grass skirt on underneath the dress!! Fortunately the majority of women and especially young girls still wear the grass skirt. These seem to come in various sizes and materials. The most common is of hand made string coming down to the knee, some I saw of a type of leaf reached to ankle level and appeared very untidy and dirty, others of the same ~~material~~ length were made of a type of teased bark while yet another was made of the same material but slightly shorter than the string one. A curious piece of apparel worn by a number of women both young and old was a piece of woven net worn as a brassiere. At first I thought this an example of Mission influence but upon enquiry I found out that it is actually traditional dress worn by the women "so that the young men would not get aroused". It takes two forms - the first appeared to be worn by some of the older women and was in the form of a singlet with only one shoulder strap, it hung down to the waist. The second, worn by the younger girls not yet married was a narrow band, about two inches wide which was worn stretched tightly over the breasts; in the older girls it appeared to chafe the breasts quite severely and could be a health hazard. This is a traditional practice and the only place where I have heard of women who traditionally wear a covering over their breasts is the BAMBUI.

79. Many of the traditional practices of the Fara people are beginning to die out now as the people are becoming more civilized. They still have dances but the Mission are against them and I do not know if they still dress as they used to. In earlier times their dances were much the same as those of the SHU and GEBUSI. The form



THE SOCIETY (Continued).

of the dance is as follows: The people congregate inside the house and while the women sing (or chant) either one or two ~~women~~ dance. The men who dance are dressed in magnificent finery which is almost undecipherable, they wear great headresses of cockatoo feathers with bird of paradise plumes waving at the rear; the face is painted black and red as are the arms, torso and legs which are covered with many intricate designs. While dancing a skirt of grass is worn all around instead of the usual one over the buttocks only. A curved piece of cane is thrust into the back of the skirt and on this are fastened many claws from fresh-water crayfish or hollow nuts; when dancing these clash in time to the drum beat.


CONCLUSION.

80. The census was revised successfully for all the villages in the Pare Census Division and even though the people generally still do not understand the House of Assembly or its workings, I feel sure that there are some who have a faint glimmering of an idea which will develop fully once another patrol goes out and explains more fully what the House of Assembly is.

81. Hence we see that what the Pare area needs in the future year are frequent medical patrols at least every two months, possibly two full patrols before the House of Assembly elections to provide as much political education as possible, subsequent regular patrolling and some very definite thought on the future of the Pare people within the Census Division.

82. In all it was a pleasant patrol which was greatly enjoyed with no untoward incidents occurring.

END OF REPORT.

  
G.C. Dent  
Patrol Officer.



APPENDIX B.

NOMAD PATROL REPORT No. 13-66/7.

CONDITION OF VILLAGES AND HOUSING.

<u>VILLAGE.</u>	<u>CONDITION.</u>	<u>HOUSING.</u>	<u>CONDITION.</u>
Beredina	Good	Individual	Good
Deborena	Reasonable	Individual	Fair
Disina	Reasonable	Individual	Fair
Duanna	Good	Communal & Individual	Reasonable.
Igabira	Good	Communal & Individual	Good
Iumora	Fair	Communal & Individual	Poor
Kuda	Good	Individual	Reasonable
Alpina	Good	Communal & Individual	Fair
Susiabira	Untidy	Communal & Individual	Poor
Wakiana	Fair	Communal & Individual	Fair
Wakinata	Reasonable	Communal & Individual	Fair



APPENDIX C.NOMAD PATROL REPORT NO. 15-65467.VILLAGE OFFICIALS.

<u>VILLAGE.</u>	<u>POSITION.</u>	<u>OFFICIAL.</u>	<u>REMARKS.</u>
Beredina	Nomad No. 8.	HONOBI	Effective.
Deborena	Nomad No. 13	PERI	Effective.
Disina	Nomad No. 1	IDO	Reported deceased since patrol's visit.
Disina	Nomad No. 9	SAROEI	A trifier.
Duana	Nomad No. 5	IEDO	Lazy.
Giamonda	Nomad No. 12	TINGOBI	Absent, not seen.
Igabira	Nomad No. 10	UNOGO	Only fair.
Iumora	Nomad No. 3	KIWU	Not particularly effective.
Kuda	Nomad No. 7	SORORIKA	Ineffective.
Pipina	Nomad No. 4	DIGA	Effective.
Susiabira	Nomad No. 11	GAWRO	Ineffective.
Wakiana	Nomad No. 2	WADIGU	Reasonable.
Wakimate	Nomad No. 6	BUME	Lazy.



APPENDIX D.

NOMAD PATROL REPORT NO. 13-66/67.

REST HOUSES & BARRACKS.

<u>VILLAGE.</u>	<u>REST HOUSE.</u>	<u>BARRACK.</u>
Beredina	Good	Good (new)
Beharena	Good (new)	Good
Bisina	Good	Good
Duanna	Good	Only fair
Igabira	Good	Good
Innara	Good	Neglected
Kuda	Only fair (roof leaks)	Only fair (roof leaks)
Pipina	Good	Good
Susiabira	Fair	Good
Wakiana	Good	Re Good
Wakimata	Good	Good



APPENDIX 3.

NOMAD PATROL REPORT NO. 13-66/67.

EQUIPMENT ISSUED TO VILLAGES.

<u>VILLAGE.</u>	<u>SPADES.</u>	<u>SARIFTS.</u>
Beredina	Two	Three
Deborana	One	Two
Dasia	Nil	One
Duama	Two	Two
Igatira	Two	Two
Iumora	Three	Three
Kada	One	Nil
Pipina	One	Two
Susiabira	Two	One
Wakiana	Two	Two
Wakimata	Two	Four
TOTALS:	Eighteen	Twenty-two



APPENDIX F.

NOMAD PATROL REPORT NO. 13-66/67.

REQUESTS TO PURCHASE SHOTGUNS.

<u>NAME.</u>	<u>VILLAGE.</u>	<u>MONEY SUFFICIENT.</u>	<u>CHARACTER &amp; REMARKS.</u>
BUME-IABO	Wakinata	Yes	Appears little lazy & as VC. does not appear most suitable.
IEDUWO-DALE	Duanna	Yes	Appears reasonable, is VC. and fairly young.
BUBUWALA-IAGO	Pipina	Yes	Appears good character, recommended.
SOROBITA-MAELA	Kuda	Yes	Appears reasonable if a little lazy, VC. not recommended as one already in village.
BEBISE-WASU	Deborena	Yes	Appears capable, young, recommended.
KWANI-MODIGA	Beredina	Yes	Appears good, recommended.
WOLOGO-WOKWE	Igabira	Yes	Appears good, recommended.
KEMU-UGUMA	Iumora	Yes	Village does not appear ready yet for shotguns. Applicant VC. appears a little dense.
SAROBI-DIA	Disina	Yes	Possibly a little old but a trier and a staunch supporter of the Admin.



APPENDIX G.

NOMAD PATROL REPORT NO. 13-66/67.

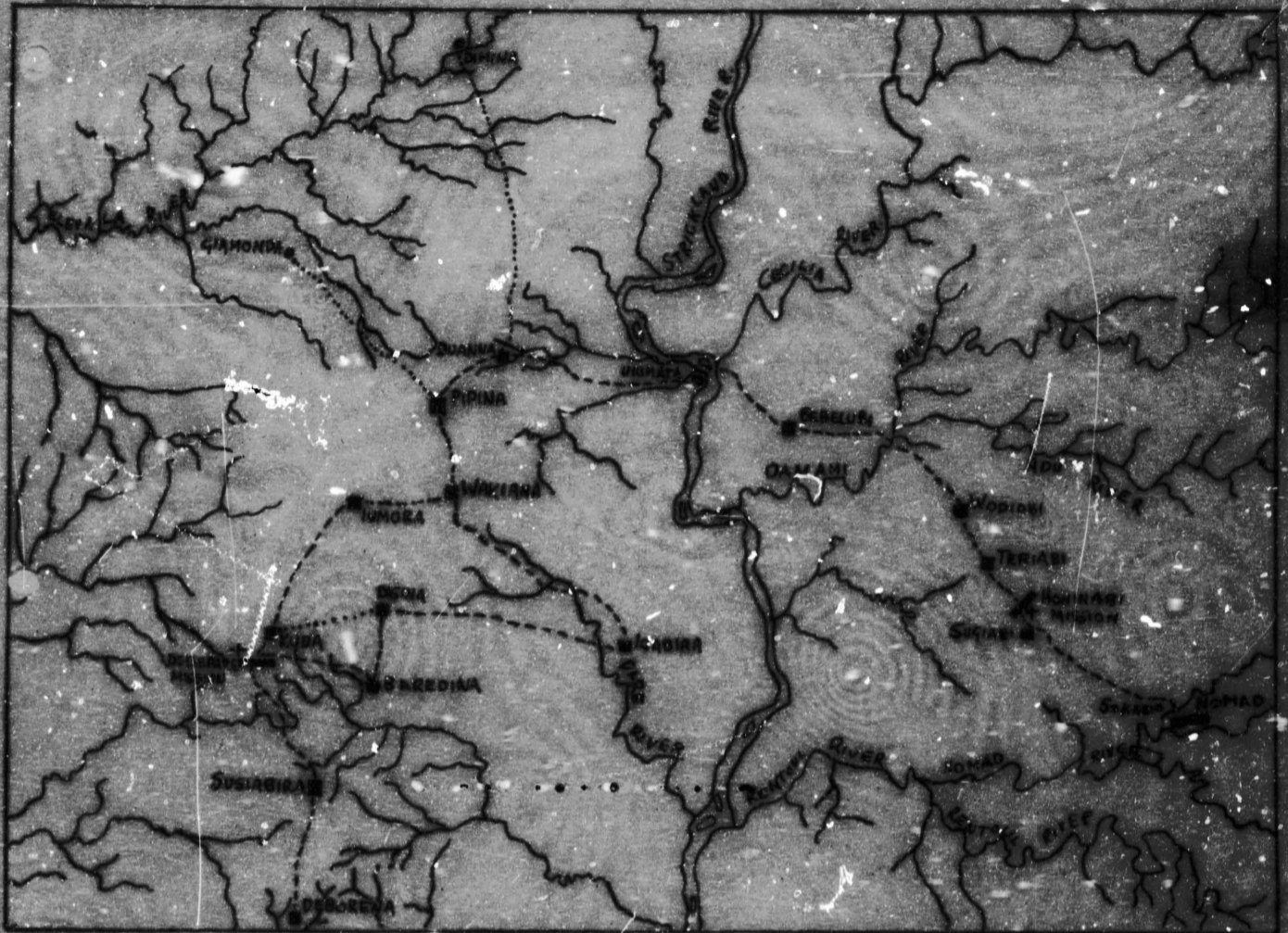
VILLAGE LINEAGES.

<u>VILLAGE.</u>	<u>LINEAGES.</u>		
Beredina	Disugu;	Ebasie;	Elabe;
	Kolabe;	Maegi;	Mugaki;
	Pagame;	Sage;	Satini;
	Umuwe;	Utine;	Wakia.
Deborena	Amisu;	Bisa;	Dova;
	Ebiko;	Egome;	Kisi;
	Kweatimi;	Kwigu;	MEgu;
	Sagai;	Wakia.	
Dimina	Wakia.		
Disina	Epico;	Kamatise;	Migo;
	Umuwe;	Utine;	wakia;
	Wutugo.		
Iuanna	Gasu.		
Glamanda	Dowe;	Kwisi.	
Igabira	Belani;	Daeme;	Disuge;
	Egwo;	Esi;	Hebito;
	Elabe;	Kuk'he;	Kra. (Aldibu);
	Kwisi;	Meto;	Mina;
	Mogo;	Pagame;	Sajain;
	Satune;	Utine;	Wutugo.
Iusora	Ihina;	Wutugo.	
Kuda	Komitame;	Xukube;	Kusi;
	Umuwe;	Utine.	
Pipina	Kwisi;	Neburi.	
Susiabira	Disuge;	Egome;	Maegi;
	Sagaiu;	Satune;	Utine.
Wakiana	Kusi;	Pagame;	Wakia.
Wakina ta	Esi;	Wakia.	



MAP TO ACCOMPANY REPORT:

ROMA CATHOL No. 13-66/67.



SCALE 1: 250,000.



LEGEND.

- REST HOUSE.
- OTHER VILLAGES.
- ▬ AIRSTRIP.
- + MISSION.
- ┌ PATROL ROUTE.
- ⋯ OTHER TRACKS.





TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of..... WESTERN ..... Report No..... NOMAD NO. 14-66/67.....

Patrol Conducted by..... S.C. DENT ..... PATROL OFFICER.....

Area Patrolled..... PART NORTH BIAMI VILLAGES.....

Patrol Accompanied by Europeans..... NIL.....

Natives..... 4 R.P.&N.G.C. 3 INTERP. PATROL.....

Duration—From..... 6./6./1967..... to..... 13./6./1967.....

Number of Days..... 8.....

Did Medical Assistant Accompany?..... NO.....

Last Patrol to Area by—District Services..... - / 2 / 1967.....

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

Map Reference..... RAGGI 1:250,000.....

Objects of Patrol..... (i) INVESTIGATE SITUATION IN AREA PATROLLED.....

(ii) INVESTIGATE VARIOUS THEFTS. (iii) BUILD REST HOUSES.....

Director of District Administration,  
FORT MORESBY.

Forwarded, please.

/ / 19

.....  
District Commissioner

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

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

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



67. 3. 27



Telegrams.....  
 Our Reference..... 67-7-1  
 If calling ask for  
 Mr. RAC/CNC

Department of District Administration,  
 Western District,  
DABU.

6th July, 1967.

The Director,  
 Dept. of District Administration,  
KONEDOBUI.

NOMAD PATROL 14/66-67.

Please find herewith original copy of the above report, submitted by Mr. G.C. DENT, Patrol Officer. Claim for camping allowance has been funded here from our 1967/68 allocation, and will be returned to NOMAD for payment.

2. The comments by the Assistant District Commissioner cover the situation quite adequately, with my own remarks set out below:-

- (a) The native situation cannot be expected to be better than it is, and while being one which should not encourage complacency and inaction, there is no real cause for alarm.
- (b) I fully concur with Mr. KELLY's remarks re the theft of P.I.R. equipment. They have no doubt learned a lesson.
- (c) Not only is a good Patrol Officer not available for a NOMAD patrol, no officer at all can be presently spared, nor is there much hope that the future months will bring any improvement in our staffing situation.
- (d) Mr. DENT carried out his Patrol instructions in his usual competent manner, as is clear from his report.

3. For your consideration, please.

*BA. Calcutt*

(BA. Calcutt.)

a/ Deputy District Commissioner.

c.c. A.D.C.,  
 Sub-district Office,  
NOMAD.





TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....  
Our Reference..... **P.R. 66-67.**  
If calling ask for  
Mr.....

Department of District Administration,  
**Nomad...Western District**  
13t July, 1967.

The District Commissioner,  
Daru.

Nomad Patrol No. 14/66-67.

Attached is the above patrol report for a short patrol to several Biarni villages by Patrol Officer Dent.

Thefts:

If the P.I.R. had taken more care with its equipment, the thefts would not have occurred. It is well known that the Biarni will steal equipment from patrols and camps if they are given the opportunity.

Mr. Dent has done well to retrieve most of the equipment which was stolen. I told Mr. Dent to get back the stolen items without causing any further alarm in the area. This meant that none of the culprits were apprehended but the people saw that when thefts occur we will act promptly. Under different circumstances attempts would have been made to arrest the culprits or demand compensation.

Native Situation:

I am far from satisfied with the present situation in the Biarni settlements visited by the patrol. I believe the present poor situation is due to the raid and the consequent action taken by us. It appears that this was further aggravated by the thefts by several Safibi and Dugadomobi men.

A patrol will be required to spend some time in the area to apprehend the few raiders still at large from Misuobi and Dugadomobi, generally settle down the people and re-establish friendly relations. I can have a patrol do this, however, would you give consideration to posting a good patrol officer for 1-2 months to carry out this work. The reason I ask this is that already we have spent 31 patrol days and 29 days with Courts and correspondence connected with the Koparofi raid (with good results) and this has caused our normal patrolling to be seriously effected.

If a patrol officer cannot be made available for the short period he would be required, perhaps you may be able to make available a good Cadet to patrol Pare and Supel and allow either Mr. Dent or myself free to carry out work in the abovementioned section of Biarni and other areas. Until Biarni is brought under full control we will continue to have killings and cannibalism in the Biarni area.

For your information and advice, please.

*J. Kelly*

J.P. Kelly  
a/Assistant District Commissioner.





TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....  
Our Reference..... P.R. 66-67.  
If calling ask for  
Mr.....

Department of District Administration,

Nomad...Western District.

5th June, 1967.

Mr. G. Dent,  
Patrol Officer,  
Nomad.

Patrol Instructions.

Our discussion today refers.

You will depart early to-morrow on a short patrol to the Eastern Biami settlements lying North of the Hamami River. Five constables and four interpreters already selected by us will accompany you.

Be prepared to be absent on the patrol for about one week. Radio contact with Nomad will be made at 1545 hours on 3770 each day.

You patrol will deal with the following matters:

i. Investigate the recent reported threats made by a Biami group on the Unawobi (Gebusi) people.

ii. Investigate today's theft of a 'mist net' (bird bander's net) from Major Bell's camp and take action along the lines I have suggested.

iii. Advise the people of Safibi, Abigurobi and Iguraobi of the outcome of the Court cases against the men from their villages who took part in the Koparofi raid and that these men will be returning to their villages after they have served their time in prison. Reassure the people of these three villages that no action will be taken against any of them for the part the men imprisoned played in the raid.

iv. Investigate the effect (present and future) the imprisonment of the men from Safibi, Abigurobi and Iguraobi will have on the dependants of the prisoners and each settlement generally. Particular attention should be paid to Safibi where a considerable proportion of the male adults have been imprisoned for five years. Remember that these people are agriculturalists and require large areas of land cleared and planted each year.

v. Investigate the whereabouts of the Misuobi and Dugadomobi people. Several men from both of these settlements who participated in the Koparofi raid still remain at large. Apprehend them if they are located and if it is possible to do so without difficulty. Otherwise leave the matter for me when I visit the area early next month.

vi. If time permits when you are at any of the settlements your patrol will be visiting, build rest houses and instruct the people that they are to maintain them. The local people can assist by supplying materials and the carriers can do the actual building.

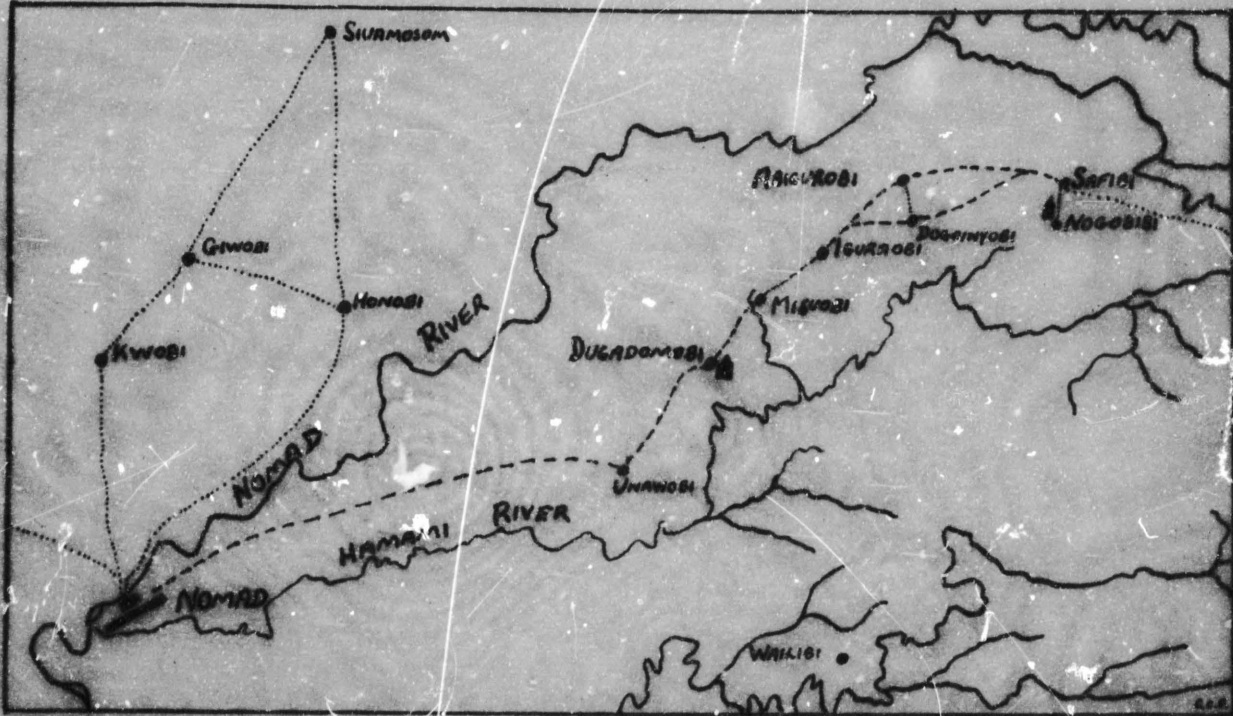
Upon your return to Nomad you will be required to submit a report covering each of the above matters plus your assessment of the native situation in all settlements visited.

*J. Kelly*  
J.P. Kelly  
a/Assistant District Commissioner



MAP BY ACCOMPANY REPORT:

NOMAD PATROL NO. 14-66/67.



SCALE: 1:125,000.

2 MILES.

LEGEND.

- VILLAGE.
- ▲ REST HOUSE BUILT.
- ▬ AIRSTRIP.
- - - PATROL ROUTE.
- OTHER TRACKS.



TERRITORY OF PAPUA AND NEW GUINEA.

NOMAD PATROL NO. 14 - 66/67.

OFFICER CONDUCTING: G.C.DENT. Patrol Officer.

AREA PATROLLED: Part North Biami Villages.

PATROL ACCOMPANIED BY: 4 P.P.&N.G.G.  
3 Interp. Patrol.

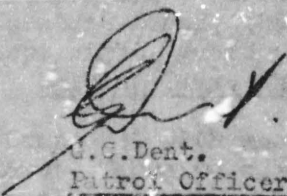
DURATION OF PATROL: 6.6.67 to 13.6.67.

LAST PATROL TO AREA: Nomad No. 10-66/67.  
February 1967.

OBJECTS OF PATROL:

- i) Investigate situation in area patrolled.
- ii) Investigate recent thefts.
- iii) Build Rest Houses.

MAP REFERENCE: See attached map.  
Scale 1 : 250,000

  
G.C. Dent.  
Patrol Officer.



(i)

PATROL DIARY.

6.6.67. Departed NOMAD at 0830, arrived UNANOBI 1130. Had short talk with few men in village and then departed at 1230. Arrived DUGADOMBI 1400, all the people in the houses - made camp and attempted contact NOMAD on A510 at 1600 - no luck as appears wire loose in transmitter. 1630 ten men in with food, spoke with them and then visited houses, spoke with rest of people who informed me that only three men had gone on the raid from this village. They marked the other two - I asked them to come with me back to NOMAD, they agreed to this. Slept night. Guard posted.

Walking Time: 3hrs. 30min.

7.6.67. 0500 Stand to. 0630 Departed NUGADOMBI, 0720 Arrived MISUOBI houses deserted. Walked through old gardens and camp and arrived IGURAOBI 0825. A few men at one house, spoke to them and asked them to accompany me to ABIGUROBI to allay the people's fears. Agreed and accompanied patrol. Arrived ABIGUROBI 0935 - all people have fled, decided to make camp, stated 1030. Two youths to camp eventually, spoke to them and asked them to bring the remainder of the people to the camp. This didn't eventuate. 1600 Managed some contact with Nomad. Slept night. Guard posted.

Walking Time: 1hr. 45min.

8.6.67. 0500 Stand to. 0800 Departed camp with two Police and interpreters. Inspected houses in main garden area - all deserted. Then to DOGOINYOBI, south-west of camp and main gardens. Signs of inhabitants that morning but not around now. Returned to Camp and departed with remainder of patrol at 1250. Arrived SAFIBI 1415 - camped at old camp site. Approx. 15 men in with Biame guide, spoke with them and then sent them off to bring food. On their return had a further talk with them. 1600 Further attempt to contact Nomad, they advise forwarding spare radio tomorrow. Slept night, guard posted.

Walking Time: 1hr 15min.

9.6.67. 0500 Stand to. Departed Camp 0830 with most Police and carriers to build Rest House. Taken to a small garden house, only men inside and obviously not where they are living. This is east of camp about ten minutes. Finally persuaded men to take me to main house. Followed rough track in an arc south of Camp for about half an hour. Passed through quite extensive new gardens. Finally arrived NUGOBIBI a large house - still no women or children. Cleared site for Rest House close to and overlooking main house - a magnificent view south. Frame for Rest House constructed and villagers asked to finish covering the building. Whilst here half of Maj. Bell's net returned but youth ran away. 1600 Contacted Nomad but then radio gave out again. Had further talks with men who are most emphatic that the thefts from the Army originated from DUGADOMBI. 1800 Party from Nomad arrived with spare radio. When man who had stolen the radio saw Constable PENGORO he took off down the track - settled the remainder of the men and told them I wanted the radio returned together with the man who stole it. Slept night. Guard posted.



(ii).

PATROL DIARY. (Continued).

10.6.67. Departed SAFIBI 0810, arrived DOGOINYOBI 0920 thence to IGURAOBI, arriving 1015. Ashort talk with villagers and then on to DUGADOMOBI arriving 1230. Interpreter sent ahead to advise of patrols coming but people ran away when he appeared. Some UNAWOBI people remained as they are mourning the death of an old man. Through them attempted to get messages to the DUGADOMOBI people but the UNAWOBI's maintain they cannot find them. Police patrol sent to inspect houses, found some of Constable's effects. A few Biami men from a nearby house seen but they 'know nothing'. 1600 Contacted Nomad ~~after stolen A510 transmitter returned~~ Reception good. ~~1700 other half of mist net returned~~ Slept night, guard posted.  
Walking Time: 3hrs 20min.

11.6.67. 0500 Stand to. At DUGADOMOBI - began clearing site and building Rest House. Some UNAWOBI men and a few Biami's from nearby helping gather material. Late afternoon stolen A510 transmitter returned. 1600 Contacted Nomad and told them the good news. 1700 Other half of 'mist net' returned. Whole day no one from DUGADOMOBI seen. Slept night, guard posted.

12.6.67. 0500 Stand to. At DUGADOMOBI - continued construction of Rest House. Still no sign of DUGADOMOBI people. 1600 Contacted Nomad. Late afternoon Rest House almost completed - next patrol will have to finish it. 1830 Absence of Constable SIBERT reported, parties out until 2100 and a total of 5,303 rounds fired. Gave up search for night, guard posted.

13.6.67. 0500 Stand to. At DUGADOMOBI, search parties out to find a lost Constable - found at 0710, he slept the night in the bush. Given a severe warning about wandering away without telling anyone - considered he had suffered enough punishment, departed at 0800 and arrived Nomad 1200. Patrol stood down.  
Walking Time: 3hrs 30min.

END OF PATROL.



INTRODUCTION.

1. This short patrol was mounted for the specific purposes as stated in the attached copy of the Patrol Instructions. Each point of the instructions will be dealt with under a separate heading. Most of them involve the outcome of a recent Supreme Court hearing in DARU in which a number of BIAMI men were sentenced to 5 years imprisonment for wilful murder following their raid on KOPAROFI hamlet at the end of January.

2. Whilst on patrol it was advised by radio from NOMAD that a further incident had occurred where two BIAMI guides had run away from a P.I.R. Patrol in the area and had carried with them the transmitter of an A510 portable transceiver and a rucksack containing personal effects belonging to a Police Constable. The investigation concerning this is covered under 'Thefts of Various Articles'.

3. The patrol was reasonably uneventful except for one Police Constable who lost his way in the bush, having gone shooting without informing anyone.

THREATS BY BIAMI GROUP.

4. Following rumors of reported threats by the MISUOBI (BIAMI) people to the UNAWOBI (GEBUSI) people; I questioned the few UNAWOBI men who were present in the village at the time the patrol visited. They told me that the stories were true that a man from one of the outlying hamlets of MISUOBI had come and told the UNAWOBI men that if anything happened to the men who were in prison in DARU then the MISUOBI men would come and kill the UNAWOBI men. The UNAWOBI people could provide no explanation for these threats as they had nothing to do with either the murders or the apprehending of the murderers. The UNAWOBI men did not appear to be particularly perturbed about the threats but they are moving their village to another site about 15 minutes walking towards NOMAD from the old site.

5. My own belief is that the MISUOBI men wish to pay-back someone if anything happens to the men in DARU and so, as they are not strong enough to attack a Government patrol they have picked on the nearest innocent bystander, eg. UNAWOBI. As will be stated later the MISUOBI people could not be located so I could not investigate these threats any further. A close watch will have to be kept or the MISUOBI people will have to be found to ensure that nothing of a serious nature occurs.

THEFT OF VARIOUS ARTICLES.

6. On the morning of Monday 5th June the theft was reported of a 20 x 9ft nylon 'mist net' used for trapping birds for banding. It was suspected that it had been taken by a BIAMI man from the northern group of villages.

7. At DUGADOMOBI (where the people were all present) I was told that the people had seen a net, carried by one GOUWAIBA of  
(Continued.)



THEFT OF VARIOUS ARTICLES (Continued).

ABIGUROBI. When the patrol arrived at ABIGUROBI it was found that all the people had fled but two youths were found and were told to bring GOUWAIBA and the net to the camp; this unfortunately was not done so the patrol had to move on. At SAFIBI a man told me that he knew of someone who had the net so he was sent off to bring the man and the net. This he did but after I obtained the net the youth who had stolen it ran away. I found that it was only half the net - GOUWAIBA still had the other half.

8. On the patrol's return to DUGADOMOBI a man from IGURAOBI stated that he would bring the other half of the net and GOUWAIBA to the patrol. He returned with the net but not the culprit as he was too frightened to come.

9. As was stated earlier the patrol was also advised of the theft of an A510 transmitter and an amount of personal effects. The patrol was at SAFIBI when I was told that the two men involved came from DUGADOMOBI and SAFIBI. On questioning the SAFIBI men about the matter they denied most vehemently that one of their number was involved but said that both of the men came from DUGADOMOBI. They were most emphatic about this so I believed them. Fortunately the Police Constable who had accompanied the P.I.R. Patrol and lost the personal effects arrived at the camp at this stage and was able to point out the actual man who had taken the radio. He, upon seeing the Constable immediately fled into the bush. I told the remainder of the SAFIBI men that I was not happy that they had lied to me and that I wanted both the radio and the man involved to be returned to the camp. The man did not appear but the radio was returned to the patrol at DUGADOMOBI and subsequently returned to A Coy 1 PIR.

10. At SAFIBI the men told me that the name of the man from DUGADOMOBI who had stolen the personal effects was SOWEA. Unfortunately when the patrol arrived back at DUGADOMOBI all the people fled (see later) and only a few UNAWOBI people were left who were mourning their father who had just died. Through them I tried to get messages to the BIAMI people but they (the Unawobi's) maintained that they did not know, or could not find the DUGADOMOBI people. I then sent word that I wanted all the stolen goods returned. At the same time a ~~Police~~ Police party was sent out to search the houses and found the rucksack, Constable's shorts and singlet. At two later occasions the two halves of an outer blanket cover (Army issue equipment) were returned. The article of course had been originally in one piece.

11. The articles, together with SOWEA which have not as yet been recovered are: one blanket, one towel and one pair of socks.

12. Surprisingly a large sleeping rami and a pair of shorts were also recovered from the BIAMI people. These had apparently been stolen from a labourer earlier at NOMAD but the theft had not been reported. The goods were returned to their owner.

ADVISE OF OUTCOME OF COURT CASES.

13. At every village visited or where men were seen whose villages had been involved in the KOPAROFI raid they were told of the outcome of the Court cases in DARU. It was explained to the people  
(Continued.)



ADVISE OF OUTCOME OF COURT CASES, (Continued).

that they need have no fears for the safety of the men and that the men would eventually be returning to their villages. This explanation was helped by the fact that the main BIAMI interpreter had been to DARU and seen these men all healthy. It was also helped by the fact that one of the BIAMI men involved - WAIBA was permitted to return to his village (IGURAOBI) as he had turned Queen's evidence at the Court hearing. He also has been able to talk to some of the other people in the area apart from his own village.

14. Only men and young boys were seen at SAFIBI but they were told that they need not fear any Government patrols now as far as the Government was concerned this trouble was all finished. The same was also true at IGURAOBI although very few men were seen and only one woman. On the outward journey a quite large number of men, women and children were seen at DUGADOMOBI and they were all told that they need have no fears of the Government. They seemed to accept this and told me that they were not afraid now of the patrols; they produced another two men who had been on the raid and I told them that I wished these men to accompany me back to NOMAD - they said that they wanted to mourn over their father for a while but would come back to NOMAD with the patrol on it's return.

15. The people of ABIGUROBI were not seen as it appeared they had fled at the patrol's approach but I hope the message has got through to them via neighbouring groups that they need have no fears of the patrols and will return to their houses. I feel only time and more patrols will eventually settle these people down and allay their fears.

EFFECT OF IMPRISONMENT OF MEN.

16. The present effect of the absence of the men from the villages of SAFIBI, ABIGUROBI and IGURAOBI is to provide an air of uneasiness and caution to the villagers seen. Virtually no women were seen and very few children were present and one assumes that they are scattered hiding throughout the bush. The people of ABIGUROBI are still too uneasy to approach a patrol as are some of the men from the other villages. At SAFIBI approximately 15 adult men were seen and about 6 young boys hence indicating a still reasonable work force for heavy labour. At IGURAOBI only 4 adult men, 1 adult woman and 4 young boys were seen. I did not press the matter too much as to the whereabouts of the villagers but I feel that there are other men around and the next patrol should stay in the area for a few days and attempt to contact and settle these people. If it is found that there are no more men then I feel certain that the people of IGURAOBI will, in the future face definite hardships in preparing new gardens.

17. At the moment in all the villages there is an abundance of food but the gardens are rapidly becoming overgrown. At SAFIBI and ABIGUROBI I saw quite extensive, newly planted gardens where the canopy of timber has not been cut yet but it would appear that there are sufficient men to provide labour for this work. I did not see any evidence of new gardens at IGURAOBI and I feel that a close watch will have to be kept on all villages to ensure that all people have sufficient food for subsistence. Possibly the best way to do this would be for either short, one week patrols to the area or for patrols going into other parts of the BIAMI to deviate through this area. All patrols should  
(Continued).



EFFECT OF IMPRISONMENT OF MEN. (Continued).

try and gain the confidence of the people and attempt to coax the women and children to return and remain in their houses. In this way a close watch can be kept on the men, women and children in these villages and so ensure their continuing good welfare.

WHEREABOUTS OF MISUOBI AND DUGADOMOBI GROUPS.

18. On the patrol's arrival at DUGADOMOBI on the outward journey it was found that all the men, women and children were present in the village. This was very pleasing and I thought progress was being made. Later two small Police parties moved through the village on their way from NOMAD and the patrol. Again the people all remained in their village. When the main patrol returned an interpreter and three natives were sent on ahead to advise the villagers that the patrol was returning. Immediately, on the appearance of the interpreter, all the villagers up and fled. Only a few mourning UNAWOBI men and women were left. The only cause for this could have been the people's fear of retribution for the theft of the Constable's effects or that the two men involved in the raid had decided to run away hence the rest fled also. I am not entirely certain if they have returned to their house or if they have hidden in the bush near the NOMAD River. This latter point was bought to me by an UNAWOBI man but I am not sure of it's truthfulness.

19. The same is true of the MISUOBI people; I was informed by some DUGADOMOBI people that the MISUOBI people were living near the NOMAD River. As I saw no person near MISUOBI, and the gardens and houses appear completely abandoned, I think that this is probably true. Then again others maintained they had no idea at all of the MISUOBI's locality and that they did not think the people were hiding near the NOMAD River. It is all very confused and I feel that a patrol going into the area below the NOMAD River would do well to try and get by without a guide or not to rely on what he says.

REST HOUSES.

20. While the patrol was in the field two Rest Houses were constructed. The first was at SAFIBI and was built close to the main communal house NOGOBIBI. Only the frame was constructed by the patrol and the people were asked to put on the roof, walls and floor. It commands a magnificent view south.

21. The second was at DUGADOMOBI and is built on the camp site. This was almost completed, the floor is finished of black-palm, the walls are almost completed and are of bark, the roof is also almost completed and requires a little more sewn bird at the peak of the roof and on the ridge and front and back eaves.

22. In both cases the site needs to be cleared ~~more~~ further of standing timber and undergrowth and it is suggested that the next patrol begin construction of Police Barracks.



CONCLUSION.

23. In all it was a very interesting patrol, a little uncomfortable at night and early morning due to myriads of sandflies.

24. These main points are to be noted:

i). SOWEA of DUGADOMBI still has in his possession one blanket, one towel and one pair of socks belonging to Constable PENCRO.

ii). The ADIGUROSI people are still running away from patrols.

iii). The MISUOBI people are still in hiding and have not at any time returned to their houses; they are suspected to be hiding near the NOMAD River.

iv). The DUGADOMBI people had returned to their houses but fled later from the patrol. It is not known yet if they will return again to their houses but I think it quite likely that they will return for a while to mourn the death of a man who appears to have had some quite high standing in the community.

v). The area generally is still in a high state of uneasiness and suspicion. It will require frequent patrols and a sympathetic attitude to settle it down.

END OF REPORT.



G.C. Dent.  
Patrol Officer.