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# Papua New Guinea Patrol Reports

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PATROL REPORT OF: MOROBE MOROBE

ACC. No. 496.

Volume No: 1 1933 Number of Reports: 14

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TERRITORY OF NEW GUINEA

Upper Bamu Post,

Sept. 14th 1933

Memo. for:  
The District Officer,  
SALAMUA

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

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

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

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

The main road from the Markham through KAMALDAM to the RAMU should now be quite safe for unarmed natives to travel. Mr. Bates has worked hard, and achieved very satisfactory results.

A./ Asst. Dist. Officer.

Carriers to the PatrolDuration of Patrol

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

Report

Leaving the Ramu Post at 2pm. on the 8th of August travelling South East, crossed the Ramu river, at this point about two feet deep and about 20 yards wide. No difficulty was experienced in crossing. About thirty yards through some thick cane reeds, we reached the Tsiera river a tributary of the Ramu river, at this point it is running parallel with the Ramu River. It is about twenty yards wide and about a foot in depth. Leaving Tsiera creek and ascending a grass ridge for about  $\frac{3}{4}$  of an hour we reached a belt of timber which covers the divide separating the Akona villages from the Ramu Post. Proceeding through the heavy scrub over a bad track we came to the deserted hamlet of Mindirifu. Descending into the Akona villages camp was pitched in an old garden of the Nonarata villages. Just previous to dusk, Bumpua, a Luluai recently selected by Patrol Officer Kyle arrived at the camp with some natives from his village, bringing supplies of native foods. Trade, including Beads and small knives were extended in exchange for the foods. Matches were posted.

9th August

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

(3)

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

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

Watches were posted.

10th August

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

11th August.

Breaking camp and with the help of natives from Akona

(4)

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

12th August.

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

(5)

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

13th August.

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



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

14th August/

Leaving Ashton's camp with seven Police I proceeded to the village of Bampanai across the Biakira creek. This village is heavily stockade and is situated on a grass ridge. Three stockades blocking the track to the village proper had to be negotiated first, before entrance to the village could be obtained. Upon my arrival in the village I found it deserted. I proceeded to the village of Kaiora about an hour away. I arrived at the village of Kaiora, and there found the natives of this village awaiting me. I obtained a census. Large supplies of native foods and one Pig had been cooked for my party. I made an inspection of the gardens near the village. I then returned to my camp. Upon my arrival at my camp I found natives from Biako and Bampanai villages awaiting me. They had brought supplies of native foods. I spoke to these natives and asked them why they had run away from. They replied that they thought I had come to kill them. I persuaded them to go and procure the return of the rest of the natives of their village. They left and returned an hour later with about 10 other natives making a total of twenty all told. They informed me that it would be impossible to get in touch with the rest for two days. After assuring these natives I was their friend and then promising that when I returned at a future date they would not run away I told them to return to their villages. Watches posted.

15th August.

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

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

16th August.

Broke camp and proceeded to Oaaura about twenty minutes walk from Ashton's camp. Oaaura is divided into three hamlets the largest of which is termed Oaaura, the other two being named Ovatura and Munkaiyana. Many natives were absent in their gardens upon my arrival there. With the help of the interpreter I was able to procure their return to the village. I was able to take a Census of these villages. The natives were very nervous at first but as the census taking progressed they lost their nervousness and became quite friendly in their attitude towards us. After taking census I spoke to the natives and warned them that tribal fighting must cease. These natives are very powerful in this area and very warlike and are hereditary enemies of the Sasaura natives. I inspected their gardens and the interest shown in their village did much to show that we were taking a personal interest in their welfare. Left Oaaura about 3p.m. and proceeded to Sasaura which lies to the North-East of Oaaura. Travelling over broken to undulating, timbered, and grass covered country we arrived at Sasaura village about 4.30 p.m. I expected hostility from these natives as recently A.D.O. Kyle engaged in a fracas with these natives, and one native was killed during the fracas, and the previously appointed Luluai with two other natives were taken prisoners. After this fracas A.D.O. Kyle established friendly relations with these natives, but previous to me proceeding on Patrol these prisoners escaped from Gaol and presumably returned to Sasaura and as the arrested Luluai who later escaped was the chief of these natives I presumed he would encourage these natives to show hostility towards the Patrol. Fortunately my fears were groundless and the natives were quite friendly although inclined to be nervous. I enquired through the interpreter where the escaped prisoners were. A native replied that as this Luluai who was arrested had been the direct cause of the ambush on A.D.O. Kyle recently and they the rest of

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

17th August.

Went to Sasaura village to obtain a census.

Unfortunately the majority of natives had gone to their gardens to procure native foods for the Patrol. I waited in the village for the return of these natives. About 11 a.m. they returned. I bought the native foods and then commenced to take a census. A census of Sasaura village was completed. I returned to my camp. In the afternoon I went to the small village of Onenika a village of Sasaura. The natives were already awaiting me. I completed a census. It was raining heavily but these natives seemed quite anxious to have their names taken. This was evinced in the rather amusing manner in which a native who had three wives, dashed about bringing his wives and children who were rather timid, to my table to have their names taken down. This morning I had dispatched the Iyampera and Tombinaka Luluais to Kundana village to tell them I was coming to their village and that they had to tell them that they had not to be afraid of us and run away into the bush at my approach.

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

18th August.

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

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

19th August

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

20th August

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

advantage of the Tombinaka natives if they did so from a health point of view and also there is a large area of virgin ground for the cultivation of native foods. I instructed the Lulusi to keep all roads in good order and keep the village clean. Watches posted.  
21st August.

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

22nd August

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

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

23rd August

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

24th August

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

25th August

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

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

26th August.

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

hands and knees over and up six logs lashed together, a very dangerous crossing. I arrived at Tampit just at dusk. Camp made at Tampit.

27th August

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

28th, 29th, and 30th August

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

31st August

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



1st September.

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

2nd September.

Early this morning left my camp and accompanied by Police and interpreters went South of my camp in an endeavour to get in touch with these natives. Spent the whole day in the bush. I returned to my camp and about six p.m. six natives carrying two Pigs arrived at my camp. I paid them liberally with Tomahawks and beads. I did not try to detain them but told them to go and bring in the other natives who had run away. They promised to do so. I enquired of these natives the reason for them running away, and they replied that they thought I had come to kill them. Watches Posted.

3rd September.

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

4th September.

Still no signs of these natives. As there was no native foods to be procured and having a line of thirty natives I decided to leave this place and proceed back to the station. This village is the first of the Taiora group commencing from the Eastern side of the Ramu station and is much better work from Taiora proper than from the Gadsup side. As I am intending to make a Patrol to the Taiora group soon I left Hosorera in the knowledge that at an early date I would be returning <sup>to</sup> this natives with the party informed me that they would send runners to these natives to get in touch with them and obtain their return to their village. Barotin natives helped to carry my

cargo ad fer as Anandanda another village of the Taiora lying to the west of Hosorora. On my approach to this village I was met by many ran bringing supplies of native foods with them. I was unable to take a census of this village but established friendly relations with them. Leaving Anandanda and climbing the timbered range to the East of Anandanda I then descended the eastern of this range into the camp of Ashton brothers. I made camp here.

5th September

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

General Remarks.

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

(A)

This sections of country embraces the Akona villages, Sasaura, Kundana, and Memerein villages, of these villages the following included in the Akona villages, Inankena, Tombinankena, Nokampi, and Kaiora have never before been visited by Europeans, whether it be Government Official, Missionary or Miner. The other villages have at same time or other during the last three years come into contact with Europeans. Throughout the Akona area I was greeted with friendliness and goodwill. No difficulty was experienced in obtaining a Census of these villages with the exception of two small hamlets Biake and Bampanais. In their attitude of friendliness towards the Patrol and readiness to respond to our advances, it showed an eagerness to come under Government influence. Sasaura a village on the main road between Kambiden and Ramu were expected to be nervous and possibly hostiles but as previously stated they were the opposite Kundana who up till now had refused friendly advances on the part of Government Officials were also very friendly and a Census was taken at each of these villages. Memerein a large village also proved very friendly. This village since December has been visited by A.D.O. Taylor and the late A.D.O. Mack, and although quite near to Kundana is has developed rapidly. Efforts are being made to make good roads. A Government Rest house has been built and efforts are being made to keep their village clean.

With care the two small hamlets of Hiako and Bampenaia should respond as quickly as those who already have, to Government and other civilizing influences.

(b)

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

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

#### Health.

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

#### GARDENS.

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

Trading.

Natives of the Akona and Sasaura areas have in the past traded with the Markham natives. Spears and Clay bowls from the Markham have been traded through to the Sasaura and Akona natives in exchange for Bows and Arrows. Trading has been in force in the past with Markham natives and those of the Taiora group. Traded articles being passed through Onga to Omisuan, Omisuan to Barotin, Barotin to Hesorore the first of what is known as the Taiora group.

Languages.

The main two languages used throughout the area patrolled are the Puntibasa and Arau. We find the following villages speaking Puntibasa. Iyampera, Nonupunanda, Tombinaka, Memerein, Kundana, Sasaura, and Akona villages. Arau is therefore the language of the Taiora. Omisuan has in the past spoken a language common to themselves only but now use the Gaisup language with tampit, Bibusi, Asa, and Kuraka. Binamarien natives are now speaking Puntibasa, and Atsera their original language being practically out of use.

Population.

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

Totupura and Akan pa..146, Inopapimpa...84,  
 Onamunamapa..112, Opunamatampa..118, Inankeno..226, Tombinakeno..293,  
 Nokampi..112, Kaicra..64, Munkaiyana..63, Omaura..127, Sasaura..170,  
 Gnaninka..128, Kununna (Kundana) 259, Tanya (Kundana)..159,  
 Tombinaka..118, Nonupunanda and Apinuri..108, Iyampera..160, Memerein..  
 197, Wapayohke (Memerein) ..(118, Binamarien..86, Kuraka..124, Asa..  
 101, Mariri..56, Sarepe..136, Sambal-ira 101, Omia..42, Barotin 40  
 (incomplete. Physical Features.

To the south East of the Ramu station are the Akona villages. This area is partially covered in timber and grass. The country is very broken and well watered with small streams. The largest of which is the Tompumpa creek which sheds its waters into the Ramu river flowing North. The Biakira creek flows into the Tompumpa. Running parallel with this creek is the Popoi which also flows into the Ramu. To the South of the Akona villages timbered ranges



VOCABULARY

<u>English</u>	<u>Puntibasa</u>	<u>English</u>	<u>Puntibasa</u>
Sugar Cane	Ya-1	Yam	Owa
Sweet-Potato	Kama	Taro	Yame
Pig	Poni	Day	Kamore
Night	Aiyume	Sun	Ikona
Moon	Ikona	Star	Waiyo
Wind	Uwani	Rain	Aiyeme
Gold	Kyoni	Hot	Ika
Fire	Oyarim	Stone	Oni
Wood	Zani	Tree	Iyeni
Rat	Waini	Water	Nomi
Bamboo	Ana	Eye	Okam
Head	Anomi	Hair	Tinanoma
Brow	Tipimi	Ear	Takam
Nose	Titi-1	Check	Tinana
Teeth	Tivoni	Mouth	Tivoni
Tongue	Timafini	Neck	Tika-e
Shoulder	Tirune	Arm	Siyame
Elbow	Aya-e	Wrist	Yanama
Ginger	Awani	Thumb	Apumo
Chest	Amakuna	Stomach	Ara-e
Hip	Ancoyampa	Leg	Akane
Knee	Akuri	Bone	Tiyampa
Skin	Apata	Toe	Amare
Instep	Nunani	House	Ma-1
Grass	Owani	Roof	Wana
Woman	Anati	Man	Wanta
Girl	Akinta	Boy	Aponinta
Father	Pabo	Mother	Ino
Brother	Pa-e	Sister	Hame
Friend	Kum	Banana	E-I
Mountain	Aiyapai	River	Yeni-Nomi



Vocabulary

<u>English</u>	<u>Puntibasa</u>	<u>English</u>	<u>Puntibasa</u>
Knife	Ati	One	Mama
Two	Kantani	Three	Kamuri
Four	Kantanda-Kanatanda	Five	Samaname
Six	Apo-amano	Seven	Apo-Karamo
Eight	Apo-Karomano	Nine	Eriyewenamo
Ten	Tkankani	Eleven	Manskumara
Twelve	Kanta-kumana	Lightning	Apaiyu
Thunder	Inarunazitem	Cloud	Karumpai
Sky	Ikankume	Earth	Makayena
Ground	Makvne	Road	Ani
Spirit	Wami	Bird	Numi
Frog	Numume	Fly	Wadine
Betel-nut	Inti	Bark(Tree)	Yawami
Root	Amugkimu	Leaf	Ana-I
Come	Yano	Go	Wo
Gone	Ave-o	No	Iycngvemi
Yes	Ai-ini	Please	Tini (?)
Thanks	Napu (?)	Give	Time
Make	Awitirani	Cry	Ipidime
Laugh	Imimintem	Shout	Ara
I go	Mana wo		
He goes	A wo	you go	Apu wo.
It is mine	Te tinda	It is yours	E tinda
Finish	Aine	Good	Awuku
Bad	Manda	Plenty	Amuna
Small	Tito	Big	Iyena
Hurry	Iyaiyo-iyaiyo	Slow	ya nai iwo

.....

VOCABULARY

English	Aran	English	Aran
Head	Iayaka	Hair	Yake sauhui
Nose	Ai-i-i	Eye	Abu
Mouth	Name	Chin	Maki
Arm	Sat-u-u	Leg	Ia-i-ya
Breast	Munkusa	Finger	Sau-u
Hand	Wa-a	Knee	Koi
Banana	Eka	Sweet-potato	Ama
Tree	Sakai	House	nabu
Sun	Suwai	Moon	Kora
Rain	A-u	Wind	Suwarra
Cloud	Masau-u	Water	Namai
River	Namai-nora	Parrot	E-sna
Brother	Kiakabasa	Sister	Kiso-ira
Father	Ki-owa	Mother	Ki-nora
Man	Bai-inki	Woman	Na-hainki
Child	Kiwaraka	One	Pola
Two	Karanda	Three	Karano
Four	Karanda-Karanda	Five	Kara-andwo
I am going	Kebire ama	You come	Anni-anna
I desire	Pake wea	I do not like	Kiome kao
True	Uwa	Good	So-e-ia
Plenty	Airi	Little	Abarai-anda
Yam	Ova	Croud	Paka
Night	Akekeroma	Day	Endamio
Lightning	Ahukon	Thunder	Urora
No	Tiama	Yes	Hema
Stone	Chi	Bamboo	Ka-u
Leaf	Mare	Grass	Guwara
Fire	Iha		owe-i.

TERRITORY OF NEW GUINEA.

Upper Ramu Post  
District of Morobe  
16th October 1933

Assistant District Officer Kyle  
Upper Ramu.

Subject:- Patrol Report No. B. U. R. 7

Route.

Travelling South from the Ramu Station to Pe-ora Hill, thence to Apai-ira and peora villages situated on Apai-ira creek, thence generally South to Abiera, South from Abiera to the summit of Abiera hill, and descending its Southern slopes to the village of Urara on the Taira river. Leaving Urara and ascending Omaura hill travelling South East slightly East to its summit, thence South into the large swamp valley of Neraikora crossing which, still travelling South to reach Neraikora village. Leaving Neraikora and proceeding South slightly East to Kokera, thence ascending a timbered range to the South of Kokera into the Sazauka valley to Barabuna. Continuing over undulating country and travelling South East to reach Ajandara, thence along the Middle terrace of Mt Elandera travelling South to the village of Tabitawtera, thence North West to Uria, and climbing timbered ranges to the North-west then descending into the Turubura valley to Turubura village. Leaving Turubura and travelling North West over broken country to the Rokera villages, thence North-East to the Ramu Station.

(D)

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

(a)

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

Object of Patrol

Bringing the natives in the Area traversed in the aforementioned

route under Government influence.

Personnel of Patrol.

C.D. Bates Patrol Officer, Ten native Police including constables Yanga, Wala-su, Iwago, Eiwei, Aikalo, Aviruma, Bampun, Bilbo Aiagle, and Awem. Nineteen native carriers, Twelve from the Yaref area in the Markham and seven Gadsup natives. The patrol was also accompanied by Inimara, Tultal of Asa village Gadsup area, who in conjunction with a native of Arua acted as interpreter to the Patrol. The newly elected Laluais of Tombinankeno and Hokaupi also accompanied the Patrol.

Duration of Patrols.

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

Report.

18th September.

Leaving the Rama Station about 1 p.m. and travelling due South we crossed the Rama River ten minutes later. At this point the river is about twenty yards wide, shallow, but swift flowing. Negotiating the Rama without mishap we began to ascend a (grass) slope which terminated in what is known as Pe-ora Hill. The summit is about forty minutes walk from the Rama Station. Pe-ora is a vantage point for the country surrounding the Station and many bearings of prominent features of the country were obtained. Hidden in a hollow to the South of Pe-ora hill is the village of Apai-ira the nearest of the Taiora group of villages to the Station. One Tree Hill stands out prominently to the South West, whilst to the South East the timbered mountain of Yapuna (Yonke Mt) rises steeply. To the North in the Bismark ranges Aianapa Mt is seen. Apai-ira village was entered and found to be deserted. Apai-ira is partially surrounded by Pine trees and the houses are practically hidden from a distant view by the tall cane reeds which are growing round it.

N.B. This village with other village.....

of the Taiora group recently engaged in a fracas with A.D.O. Kyle and one native of this village subsequently died from a bullet wound received in the fracas. No natives of this village could be seen and crossing the Apai-ira creek a small stream about two yards wide we pitched camp on a hill to the South of the Village. Camp Pitcher made endeavours to get in touch with the natives of Apai-ira. About 4 p.m. Ama a native of pe-ora village came to my camp. Ama has often visited the Rami Station. After explaining to Ama that I had come on a friendly visit, he left my camp and shortly afterwards returned with many natives of Apai-ira and peora. I told these natives that they had to line before me in the morning with the rest of the natives of these two villages. They left the camp assuring me that they would obtain the return of the other natives who had run away. Pe-ora village is East of Apai-ira and about thirty minutes walk away. This village is also situated on Apai-ira creek in a belt of Pine trees. Just after dusk had fallen natives of these two villages brought the Patrol supplies of native foods and one Pig. These were purchased with a Tomakawk and Beads.

This shown as Camp No.1. on the map.

Watches were posted.

19th September.

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

Leaving Apai-ira and accompanied by many natives of this village who assisted the carriers to carry my camp gear, we proceeded to the village of Abiera which is due South from Apai-ira and one hours walk from Apai-ira. Travelling over undulating grass covered country from Apai-ira many Gardens large in appearance could

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

No trouble from these natives during the night. This was camp No.2  
20th September.

From midnight to early this morning heavy rain fell. A cold South East wind added to the discomfort of the rain. Interpreters were again sent out to try and get in touch with these natives. The interpreter accompanying myself was able to speak from a distance to some of these natives. I then returned to my camp. Watches were still on their gardens. About 9 a.m. about fifty natives of Urara approached my camp waving long leaves and apparent sign of peace. I overcame their nervousness and they entered the precincts of the camp. I asked them why they had run away and ..... tried to surround our camp. They replied that they thought we had come to fight them. It was apparent from their appearance that they had spent a very uncomfortable night in the bush and being unable to get food from their gardens they were very hungry. The men in this party were instructed to go out and procure the rest of the natives who were hiding in the bush yet. They left the camp and went into the bush. The women and children remained behind, these were allowed to procure native foods and have a meal. About an hour later about a 140 natives without their bows and arrows arrived at the camp waving the "Leaves of Peace". The women were allowed to select native foods. After all the natives had eaten some food, I told them why I had come to their village. They were now eager for our friendship and a *Ialmai* was obtained without difficulty. These natives killed two pigs for the patrol. I then informed these natives that I wished to proceed to *Noraikora* a village lying to the East of Urara and South slightly East of the *Ramu* station. They stated that they were enemies of these natives. I then persuaded some of these natives to accompany me to *Noraikora*. They were reluctant to do so. I left Urara and crossing the *Talora* river by means of a crude bridge began to ascend a long gradual rising grass spur which terminated in what is known as *Omaura Hill*. An hours walk brought us to the summit of *Omaura Hill* and from here could be seen the village of *Noraikora*. *Noraikora* appeared to be a large village. Many bearings were taken from this Hill. We proceeded to *Noraikora*. Descending the Southern Slopes of *Omaura Hill* we

entered the swamp valley of Neraikora. After walking for about a half an hour we reached the end of the swamp and fifteen minutes later we arrived at the village of Neraikora. Neraikora is situated in the heart of the swamp but on a small rise..... in it. This frees the village from the mud and water. Neraikora is intersected by a small stream which flows East to the Akona villages and becomes the Nonponona. On entering the village it was found to be deserted. Natives could be seen running away from the village. Endeavours were made to these natives to establish friendly contact, but I was unable to do so. Noticing the natives of Neraikora surrounding the village, I withdrew my Police and carries to a advantage point in the village, which overlooked the surrounding country. Constant efforts were made to get these natives to return to their village but they were fruitless. After an hours persuasion three natives were induced to come back. Small presents of Beads were given to them. Ten minutes later after these natives had shouted to the other natives who were hiding in the tall grass near the village, natives from all directions converged upon the village without their arms. Proving to these natives that I was a friend and as it was now about 4 p.m. I decided to look for a camp site. Camp was pitched about  $\frac{1}{2}$  miles away from the village. Natives of Neraikora visited the camp bringing with them large supplies of native goods also one pig. These were bought with Beads and Knives. I explained to the natives that in the morning I would visit their village with the intention of taking a Census and selecting a Lulusi. Natives from the village of Dumbantara, and Kokora visited the camp with native foods. Watches posted. This is shown as Camp No. 3.

21st September.

Proceeded to Neraikora village. Arrived at the village, selected a Lulusi and obtained a Census of this village. I then returned to the camp. Later I went to the village of Dumbantara. Dumbantara is a small village hidden in the timber of the Western slopes of the Akona and Taiora divide. Here the natives were awaiting my arrival. A Lulusi was selected and appointed tentatively. A Census of this village was obtained without difficulty.



Dumbantara is about an hours walk from Noraikora and East from Noraikora. I returned to my camp.

Again natives of Dumbantara and Noraikora visited my camp with native foods for trading purposes.

Watches were posted.

22nd September.

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

Native foods were purchased from these natives also one pig.

Watches were posted.

23rd September.

Broke camp and proceeded to Barabuna. Barabuna is South slightly East of Kokora. Leaving Kokora and ascending a steep timbered mountain for about two hours we arrived at its summit. After one hour and a half we reached Barabuna. From the summit of this dividing range to Barabuna the track is through fairly heavy scrub timber. Barabuna is situated in a hollow on the edge of the timber belt, overlooking the Sacauka Creek which flows South into Papua. All the men of Barabuna were in the village upon my arrival there but the native women had left the village. On speaking to these men I was able to procure the return of the women and children. A Laluai was selected and appointed. A first census of the village of Barabuna was obtained. Staying a short time I proceeded to Adandara a village on the head - waters of the Wanten river. Walking over undulating to very broken country for 3 hours we arrived at Adandara. The village was deserted of its inhabitants. On

inspecting their gardens I found that most of the crops had been taken out of the ground. Whether the natives had fled on our approach or not I could not say. Camp was Pitched. Camp No. 5. Scouts were sent to get in touch with the natives but they failed to do so.

Dusk fell and watches were posted.

24th September.

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

Watches were posted at night.

25th September.

No sign of any native of Adandara I made preparations to break camp. I left in a prominent place in the village two knives a small quantity of Beads and one Tomahawk in payment for the native foods I had taken from their gardens, to feed the personal of my Patrol. Whilst breaking camp I heard the report of a rifle. Later I saw a smoke signal on the slopes of Mt. Elandora. I also could see what appeared to be two Europeans. Having broke camp I walked in the direction of the smoke signal previously seen. Upon my arrival at the place where I had seen the signal, I was unable to see any European. I followed the South Wanton river practically to its source. Crossing the river we meandered over a low grass divide which separates the Wanton watershed and the Vailala Headwaters I think. After crossing a small creek we began to climb the middle reaches of Mt. Elandora, one hour later we arrived at the village hidden in the timber on the middle reaches of Mt. Elandora. The natives of this village had fled into the bush on our approach. Later with the help of the newly selected Lulua of Barabuna I was able to procure the return of the natives who had run away. The village of Tabitaowtera is only a small village containing about twenty houses. About 2 p.m. all the inhabitants of the village had returned. A Lulua was appointed tentatively pending recommendation to the Administrator. A Census of this village was obtained without difficulty. After taking the census I left the village and proceeded in a North Westerly direction down a long grass spur. At the foot of this spur is the junction of two small rivers. Here camp was pitched. Camp No. 6. whilst making camp many natives from

the village of Tabitaowera came to my camp with native foods and one pig. Trade goods on the form of Tomahawks and Beads were handed in exchange. Dusk fell watches were posted.

26th September.

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

27th September.

Leaving Turubura and proceeding in a North Easterly direction and climbing a steep grass spur we came to the summit of a grass covered hill which overlooked to the North and North East country devoid of human life. Nearly West could be seen Arokara Mt. and to the North the Bismark Ranges beyond the Ramu station. Travelling North West for about three hours over broken and swampy country we reached a tributary of the Talora creek. Crossing this and ascending a steep grass spur we approached the Arokara villages from the East. On our near approach about 200 natives the majority being men were seen standing on the hill-top waving leaves.

This was apparently a sign of peace. With the aid of the interpreter friendly relations were established. Enormous supplies of Sugar cane Cucumbers and Corn were brought to us. Continuing and entering the villages all situated in timbered and broken country I looked for a camp sight. Here in the Arokara mountain the Taiera river has its source. Camp was made on the banks of the river. In a few minutes hundreds of natives were approaching the precincts of my camp with large supplies of natives had gone to a great deal of trouble in procuring these foods for us the whole was purchased from them, their delight knew no bounds. Through the interpreter I made known to these natives why I was their Camp pitched I proceeded to some of the hamlets of Arokara. Luluais were selected and appointed tentatively in three of the villages. A census was also taken of these hamlets. At dusk I returned to my camp. Natives of this group of hamlets said they had not been previously visited by a European. Watches posted.

28th September.

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

29th September

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

(5)

2nd October

Leaving the Ramu Station and proceeding West slightly South two and half hours later we arrived at the Ornapinka villages near One Tree Hill. A Luluai was selected for the Ornapinka villages and two Taiera villages nearby. A census of these villages was obtained. Having completed the census I proceeded to the new

Lutheran Mission named Onarunka. Camped was pitched here.

Camp No. 10.

3rd October.

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

4th October.

Early this morning many natives were in my camp Luluais were selected and appointed tentatively. A census of the Barole villages was obtained without difficulty. Leaving the Barole villages and proceeding due East skirting Mt. Menifinka we arrived at the main Ornapinka village situated on the Ornapinka creek. A Luluai was selected and a Census obtained. Having obtained the Census and crossing the Ornapinka twice we entered the small village of Herinka. Here the natives were awaiting me. A census of this village was obtained and a Luluai selected. Leaving Herinka and proceeding East slightly North we returned to the Ramu station.

(c)

8th October

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

Census returns.

The following are the numerous villages and their populations. Taiora villages including, Apai-ira and Peora.. 180, Abiera .. 192, Urara .. 192; Neraikora.. 255, Dumbantara .. 135 .. Kokora .. 125, Barabuna .. 166 .. Tabitaewtera .. 99 .. Turubura..231 Arokara villages including .. Ta-indra .. 85 .. Tauwbara .. 130 .. Wankina .. 54 .. Takai-ora .. 57 .. Arokata .. 164; Ornapinka and Taiora near One Tree Hill .. 151 .. Nasananka .. 233 .. Barolo.. 253.. Wafiga, (Barolo) .. 119 .. Ornapinka Hamlets near Mt. Menifinka .. 285 Herinka, (Ornapinka) .. 52 .. Aiyura (Akona) 259. Making a total of 3406 persons.

Health and Sanitation

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

Houses

Throughout the area the houses are the circular dome roofed type as described in my Patrol report B.20/ 2-33.

Natives and Language.

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

Gardens-Crops-Foods.

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

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

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

Physical Features.

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

Luluais.

Luluais were selected and appointed tentatively at each

village where a Census was obtained there names are submitted below with the names of Selected Luluais of the area Patrolled during previous Patrol, for recommendation to His Honour the Administrator.

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

Nerakere.....O-intata

Dumbantara.....Atarama

Kekera.....Airi

Barahna.....Kajou

Tchitaswera.....De-wa

Turubua.....Mui-yarawa

Angkara.....Kaibara

Barabenka

Ra-ube

Kaweha

Ornapinka Near One Tree Hill.....Taburani

Taiera..... de de de de .....Witi

Nasananka.....Eo-sira

Barele.....Oninee

Sinirimpa

Wefiga..(Barele).....Onte-ya

Ornapinka near Mt Menifinka.....Furebe

Herinka (Ornapinka) .....Santa

Aicra.....Tafe-wita

Omure.

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Luluais continued

<u>Village</u>	<u>Name of Luluai.</u>
Akanapa and Tetupura .....	Bumpua
Opapimpa .....	Andei
Inepapimpa .....	Ma-ages
Omur-mapa .....	Turuma
Opunamatampa .....	Tunane
Inankene .....	Mawais
Tembinakene .....	Mamedina
Nekampi .....	Jeweka
Kaiera .....	Ketina
Munkaiyana .....	Mendime
Onaura .....	Pusena
Sasaura .....	Imea
Onaninka .....	Mantiwawa
Kundana .....	Tai-arawa
	Imai-a
Tembinaka .....	Tendine
Henupunanda .....	Makere
Iyampere .....	Yapa
Mamerein .....	Danapau-a
Wapaiyenka .....	Pabeke
Binamerien .....	Benu
Araka .....	Tamara
Assa .....	Andaruna
Meriri .....	Nakuk
Sarepe .....	Muram
Sambai-ira .....	Me-ai
Omia .....	Narkua
Baretin .....	Mameo

General Remarks.

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

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

TERRITORY OF NEW GUINEA

BUR. 6.

Patrol Report No. B. 1933/34  
Morobe.

Sept 15. 1933.

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

Personnel A/A.D.O. A.F. Kyle, 1 Sergeant, and 8 Constables.

Duration. 15 days.

Diary.

Fri. Sept. 15th. Left station at 9 a.m., accompanied by Mr. Cadet Aitchison, for MA-AMAMPA, the first of the TAFOR villages. A pig and food had been made ready, peace ceremonies were completed, and 123 people lined and were censused without trouble. The party went on to BAIMPA, and lined and censused BAIMPA and YA-ANATU, a nearby village, for 326 people. This completed the TAFOR group, except BANIANUMPA.

Sat. Sept. 16 To BANIANUMPA, where 175 people were censused. These people had run away the day before, but now became very friendly. Left for HENKANOFI, about 1 1/2 hours walk. Very few natives were present, the rest being nervous and hiding. The afternoon was spent in trying to get in touch with the natives.

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

Mon. Sept. 18th. Peace ceremonies were completed, and 173 people with some difficulty persuaded to line and have their names recorded. They were, however, very friendly. The Patrol then in heavy rain for TEBANOFIRA, about 2 hours away over some 7400 feet across the divide between the Upper Ramu and Upper Purari headwaters. Natives again very nervous, and all in hiding. Friendly contact was later gained.

Tues. Sept. 19th. Peace ceremonies were completed, and the TENANOFIRA villages lined and censused for 388 names. The Patrol left at 1 p.m. for the BAIANKA group on the headwaters of the KAMANONTINA River, about 2 hours walk in heavy rain. Camp was made at about 7000 feet. The natives were nervous but very friendly, and peace ceremonies were completed at dusk.

Wed. Sept. 20th. 300 people of the group lined and were recorded. The patrol left at 11 a.m. for FININTUGU 5 hours walk back through TEBANOFIRA and on into the main KAMANONTINA valley. As usual natives all in hiding.

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

Fri. Sept. 22nd. Left for KE'EBANOFI, passing through IKANOFI on the way, and then over a divide about 6800 feet into the OTUENTINA valley, 4 hours travelling. After the usual ceremonies, the 4 banlets of KE'EBANOFI were lined, and 330 names recorded.

Sat. Sept. 23rd. To YUGUSA, 1/2 hour. Lined and censused YUGUSA, WAWEMPINKA, and KOMEN/JA for a total of 454 people. All natives were very friendly, and pigs and food in profusion.

Government influence.

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

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

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

.....  
Patrol Officer.

TERRITORY OF NEW GUINEA.

UPPER RALU AREA

VILLAGE

Punartene  
Wawempinka  
Yubusa  
Karebanefi  
Fagenefi  
Ikanefi  
Pirintaga  
Balyanka  
  
Tebanefira  
Tepa  
Teranefi  
Herkanepi  
Enakei-ipa  
Baniantumpa  
Binimpa  
Ma-ampa  
Pumasi(Asuipa)  
Ikarumpa  
Enfompa  
Nenanta  
Yeyawise  
Unanta  
Asupuiya  
Teyakefa  
  
Abunakenu  
Umanapa  
Uminufintenu  
Keketu  
Yauntenu  
  
Tese-e  
Punane  
Anena  
Tuta  
Bunane  
Amnantenu  
Hagunamera  
  
Kainantu  
  
Ifuntera

LULUAI

Anpuri-ya  
Agiviyempa  
Ovifa  
Tefenanie  
Ifewaiye  
Segaiya  
Ipie  
Unfewise  
Asuyaiye  
Narabe  
Nunubaje  
Keeptive  
Humine  
Ikanangki  
Navesi  
Nari-i  
Yamateli-mi  
Ei-nangke  
Paringto  
Ukawaiye  
Te-tta  
Navu  
Kina-me  
Banimaiye  
Akuyamaiye  
Antumara  
Pina-na  
Ufunaiye  
Tenibe  
Anai  
Nayamaiye  
Iramaiye  
Kasepai  
Iyuke  
Yiwakuri  
Puya-a  
Anarai  
Pe-eti  
Arake  
  
Wai-era  
Isi-e  
Yarapa  
Amuafa  
Nentere.

Diary. (Cont'd.)

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

Mon. 25th. Sept. Peace ceremonies were completed at 6 a.m. - the natives decided to be friendly and brought pigs at early dawn. Later 352 people of two hamlets were lined and censused. Left at 1 p.m. for AMU-NC, one of the IPUNTERA group, about 2 hours away. The natives were quite as unfriendly as FUNANTENU, and contact could not be gained for some time.

Tues. Sept. 26th. After a great deal of persuasion, got most of the people from the nearby hamlets together, and completed peace ceremonies. Later lined and censused AMU-NC, GUKI, KUMA, and FUNGATIHANG, 392 people in all. Confidence appeared to be established, but I have no doubt a number were still hiding. The inevitable consequences following the attacking of whites and tribal fighting were very strongly pointed out to the assembled natives during the afternoon.

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

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

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

29 villages were censused for a total of 1600 souls. This census is, of course, by no means complete, and as regards the IPUNTERA group another patrol should be made as soon as possible.

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

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

the Purari headwaters, but it was found that there was a common language on both sides of the divide, and there is constant intercourse between the natives. Added to this is the fact that both routes to PURARI pass through the areas visited, and it was thought advisable to bring them under control as far as possible immediately, and assure the safety of parties passing through. This has, I hope, been done.

The main language of the Upper Ramu north and west of the station is known as BATA, and

changes beyond TAFOR to the NENEKIHUO or HADZUNG language, which carries right to the BENABENA divide, and with slight changes embraces also the ORNATINNA and WENEFINKA natives. FUNANTENU and FINTERA also speak this language. I would estimate that at least 20,000 people speak the HADZUNG.

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

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

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

Selected Iuluis and other natives were taken to the station and taken to the... about 10 houses... and these were taken to... road, as the two peoples are hostile... A./Asst. Dist. Officer

morning accompanied by... found natives armed, and their first... consists of 2... with natives.

Completed their... themselves and their... lines and because the people... by dealing with natives, and... reports that... and... visited...

To the... the... were... and... away... children had been... in the... one... very... fear... were... and... they...

look over... relations... and they were... 21st,...

TERRITORY OF NEW GUINEA.

Patrol Report B. 1933/34

Upper Ramu

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

Personnel P. O. A. F. Kyle and 9 native constables.

Duration of Patrol. 15 days. Left station Aug. 15th, returned Aug. 29th. 1933.

Diary. Left station 1.30 p.m. for Anone. Selected Luluai and lined and censused them with little difficulty. 239 people.

Thurs. Aug. 16th. To KAEISIMPA, an offshoot of ANONA. A tomahawk was missed during the night, and our arrival all natives ran away armed, and bows were drawn on us. The day was spent in rounding them up; the tomahawk was returned by the Luluai.

Fri. 17th. Ten natives of KARISIMPA sent in to station. Natives who threatened our party still missing, and refused to come in. Patrol then left for PUMANO and TOSO-E, about 2 hours away. Natives at first very nervous and unfriendly. At length peace ceremonies were completed and the rest of the day spent in gaining their confidence.

Sat. Aug. 18th. Selected Luluai and after some trouble got PUMANO and TOSO-E to line, and census them. Left 12 p.m. for YAUNKENU, about 3 1/2 hours. Very steep mountain to climb, and thence breaking bush up and down steep ravines. No road, as the two peoples are hostile, and there is no intercommunication. The two Luluais selected during the morning accompanied me with many misgivings try and make peace. Found natives armed, and they first refused to come near us. YAUNKENU consists of 6 hamlets. In late afternoon got in touch with natives.

Sun. Aug. 19th. Completed peace ceremonies, both with ourselves and other groups, selected 2 Luluais, are later lined and censused the people. 415 all told. Rest of day spent in mingling with natives, and gaining confidence. Received 2 reports that KAVINTU and UMINUPINTENU would attack us if we visited them.

Mon. Aug. 20th. To UMONAPA, accompanied by YAUNKENU Luluais. The groups are very hostile. Peace ceremonies were completed with little trouble, and the natives lined and censused. 218 people. On to KOKUANTU, 20 minutes away, who were also reported to be hostile. All women and children had been hidden away, and only a few armed men hiding in the cane reeds to be seen. We got 2 or 3 men in, and spoke very strongly to them. Insisted that further foolishness cease. Eventually got all in, completed peace ceremonies, and selected a Luluai. 210 people were lined and censused. Later got on most friendly terms, and they held a "sing sing" for us.

Tues. Aug. 21st. To KAVINANTU, about 20 minutes. Another reportedly hostile place. All again hiding, and took over 4 hours to get them in, and establish friendly relations. Ceremonies were completed, a Luluai selected, and they were lined and censused. 247 people. On to UMINUPINTENU, accompanied by the



Luluai and the whole population, now very friendly. For the first time received quite a good reception, lined and censused the village for 230 people, and selected a Luluai. The census was not finished until after dark.

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

Thurs. Aug. 23rd. Sent 10 of the men apprehended in to the station. Some were still away armed the hiding. Warned natives very strongly of the consequences of disobedience, and ordered them all the missing men. Left for AMUMANTENU, 1 $\frac{1}{2}$  hours away. These people had been seen by me on a former patrol, and were censused with no difficulty. 162. I also censused ABINAKANU, a nearby hamlet, for 101 people.

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

Sat. Aug. 25th. To TUTA, BUNANO, and on to UNANTU, 3 $\frac{1}{2}$  hours. The first two very good, but UNANTU still a little nervous, and hard to get in. They eventually became very friendly, and were lined and censused for 242 people.

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

Mon. Aug. 27th. To ENTOMPA and KORTAMPA, portion of PUNASI group 2 $\frac{1}{2}$  hours away. The 2 latest Luluais accompanied us, as they are enemies of PUMASI. There is practically no track, and a very low and steep drop down over the MANTIA River, and up to ENTOMPA. MANTIA flows into the lower Ramu near PUNANTI. These natives hamlet also had no previous experience of whites, and were very nervous. At length peace ceremonies were completed. Luluais selected, are the 3 hamlets of ENTOMPA, KORTAMPA, and IKARUMAPA lined for 175 people. During the evening the natives became very friendly.

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

Wed. Aug. 29th. Back to station, nearly 6 hours hard walking. No track, and a creek bed followed for some distance, and then compelled to "break bush" till out of the timber country. Then broke across kunai ridges till near the station, when a track was found.

General 24 villages were censused for a total of 3,160 names. Village books were given. Needless to say, I am quite sure that a number of people did not line, and that this total by no means represents the total population of the area patrolled.

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

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

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

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

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

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

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

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

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

Patrol Officer.

TERRITORY OF NEW GUINEA

Upper Ramu Post,  
District of Marebe.  
27th November 1933.

District  
A/Assistant Officer Officer Norton,  
Upper Ramu.

Subject:- Patrol Report No. B.U.R. 11

Object of Patrol

Special Patrol to the Lower Dunantina river Purari area to ascertain the truth of information received that a Mixer named Ludwig Schmidt residing at Serupu on the Lower Dunantina had on the 2nd of October 1933 led the natives of Safitula village against the natives of Keyufa village in an attack upon the Keyufa natives, and that the said Ludwig Schmidt had killed two natives of Keyufa with bullets from a rifle and seriously wounded three other natives of the same village and furthermore that after Schmidt had put to rout the Keyufa natives he then burned the village of Keyufa.

Route

Travelling due West from the Ramu station to Mt Menifink a thence further West to the summit of the Purari-Ramu Divide overlooking the Onantina valley and the Kampora Villages. Thence following the Onantina to its junction with the Karsafetina river near Ipon's village. Continuing along the banks of the Karsafetina to its junction with the Dunantina river. Thence along the bank of the Lower Dunantina to a point opposite the Southern extremities of Marble Mt. thence crossing the Dunantina and climbing the Southern slopes of Marble Mt to descend once more into the Lower Dunantina river to L. Schmidt's camp. Leaving Schmidt's camp and skirting the banks of the Lower Dunantina river to George Charters camp. thence crossing the Lower Dunantina river and travelling due North to arrive at the Bena-Bena archedrome. Leaving the Bena-Bena and travelling East climbing the ranges to Labana Mission station thence descending into the Upper Dunantina river, following the Dunantina river to its headwaters near Wafua and Weinafara.

thence ascending the steep and timbered Duanatina and Karmafetina Divide descending into the Tebinefara villages on the banks of the Karmafetina river, thence ascending the Purari-Ramu Divide to Tebuinofi Mission thence South generally to Mt Menefink thence East to the Ramu Station.

Duration of Patrol.

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

Personel.

C.D. Bates Patrol Officer, ten native Police (Constables), Eighteen carriers from the Gadsup area, two Luluais one from Nonupunanda, Puntibasa, and the other from Sasaura. From Kampera villages six natives of these villages accompanied the Patrol until its termination.

Report.

17th of November

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

18th November.

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

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

19th November

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

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

20th November.

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

21st. November.

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

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

22nd November.

Breaking camp about 6.30 a.m. I proceeded on my return journey to the Ramu. Crossing the Bena-Bena river near Nahemita East village I then continued over flat glass covered ground to the foot of the ranges separating the Dunantina and Bena-Bena rivers. Ascending these ranges in a blinding rain storm it was with the greatest difficulty due to the physical weakness of the Gadsup carriers that at last we reached the summit of these ranges, and arrived near Labana Mission. Here I saw a Mission Helper and information relative to the Schmidt-Keyufa fight was obtained. He informed me that he know where the two natives killed by Schmidt were buried and also that he could take me to where the three injured natives were. A lull in the storm and I descended into the Dunantina valley and there pitched camp. Native foods (a small quantity were brought by the natives living near Labana town. These were purchased with beads and knives. Matches were posted.

23rd November.

Breaking camp at 6 a.m. I decided to follow the Dunantina river to its source and then climb the ranges to reach the Karmafetina valley. Passing through the Yanofi and Baranofi hamlets we at last arrived about 11 a.m. at the Kafua villages here native foods were procured for the personnel of the Patrol and they had a meal. After resting for an hour we left the Kafua villages and climbed the dividing range of mountains which separated the Dunantina and Karmafetina valleys. Three hours steady walking brought us to Tebinofera village. Another halt and after the carriers had rested we climbed the Purari-Ramu Divide and pitched camp near its summit at the Tebinofi Mission station. Native foods were purchased from the Mission Helpers at this station.

All the carriers were very sick. Suitable Medicines were given to the sick carriers.

24th November.

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

General Remarks.

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



Territory of New Guinea

Upper Ramu Station,  
Morobe.  
11th November, 1933.

Acting Assistant District Officer,  
Upper Ramu.

Subject:- Alleged Murder of Native woman  
Yaipuran of Omsura.

On the 6th of November Pusena Lulua of Omsura, village reported to me at the Ramu station that a native woman named Yaipuran of his village wife of Epe to had been killed by five native of Inankeno village on the 5th of November.

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

I interrogated the natives of Inankeno and also the Lulua Mawai, relative to the death of Yaipura of Omsura which Pusena alleged they had killed. The natives of Inankeno denied having killed Yaipuran. They stated that they did not know Yaipuran was dead.

When Pusena reported the death of this native woman he produced the arrows which were taken from the body of Yaipuran.

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

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

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

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

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

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

I beg to report as follows on the death of the above named native: While on patrol through the Conna area I questioned the Laluai Lamsira of Nokuaga and he gave the following statement:

(G. W. BAKS)  
PATROL OFFICER.

My wife was working in her garden when two natives, a-MAI and one of YOKHAKING came near her. These two natives moved near and shot her with arrows. She later died from the wounds.

The name of the Laluai is a-MAI.

The name of YOKHAKING is NI-MAI-3.

(G. W. BAKS)  
PATROL OFFICER.

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Upper Ramu District,  
Morobe.  
17th November, 1933.

**TERRITORY OF NEW GUINEA**

Acting Assistant District Officer,

Upper Ramu.

Upper Ramu

28th December, 1933.

**The Assistant District Officer,**

**Ramu.**

**Subject:-**

**Murder of Native woman YAIPURAN of Casura.**

On the 6th of November Pusean Laluai of Casura village reported to me that his wife had been killed by two natives; Whilst on patrol through the Gadsup area I questioned the Laluai Daweira of Nekampe and he gave the following statement:-

The Constables I proceeded to the village of Inankono to make enquiry. Yaipuran was working in her garden when two natives, A-MATU and MAHEPARE of YONKOKENU came upon her. These two natives raped her and then shot her with arrows. She later died from the wounds.

H. B. The Laluai seems to be a reliable person

Laluai of Yonkonenu is MA-WAI-O.

I enquired the reason for this and was advised that the natives of Nekampe village nearby had come to them and told that the "Klap" was coming to their village to kill <sup>Archieison</sup> (T. G. Arificalai)

the village of Inankono. There were no natives in the village with the exception of the Laluai Nawia. I pitched camp near the village. I then sent Bolango as interpreter into the bush to attempt to procure the return of the natives who had run away. Bolango was accompanied by all the Laluais of the above villages and also those of Casura. The interpreter and the Laluais arrived back at my camp about 8 p.m. accompanied by about twenty natives of Inankono. They brought with them supplies of native foods.

I interrogated the natives of Inankono and also the Laluai Nawia, relative to the death of Yaipuran of Casura. Pusean alleged they had killed. The natives of Inankono denied having killed Yaipuran. They stated that they had not seen Yaipuran was dead.

When Pusean reported the death of this native woman he produced the arrows which were taken from the body of Yaipuran.

Territory of New Guinea

Upper Ramu Station,  
Morobe.  
11th November, 1933.

Acting Assistant District Officer,  
Upper Ramu.

Subject:- Alleged Murder of Native woman  
Yaipuran of Omsura.

On the 6th of November Pusena Luluai of Omsura village reported to me at the Ramu station that a native woman named Yaipuran of his village wife of Epeto had been killed by five native of Inankeno village on the 5th of November.

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

I interrogated the natives of Inankeno and also the Luluai Hawaii, relative to the death of Yaipura of Omsura which Pusena alleged they had killed. The natives of Inankeno denied having killed Yaipuran. They stated that they did not know Yaipuran was dead.

When Pusena reported the death of this native woman he produced the arrows which were taken from the body of Yaipuran.

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

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

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

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

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

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

J. W. BAYS  
PATROL OFFICER

TERRITORY OF NEW GUINEA

Upper Ramu

26th December, 1923.

The Assistant District Officer,  
Ramu.

Subject:- MURDER OF NATIVE WOMAN YAIPURAN OF OMAURA.

I beg to report as follows on the death of the above named native; Whilst on patrol through the Gassup area I questioned the Luluai Daweira of Nokampe and he gave the following statement: The marry was working in her garden when two natives, A-MAPU and MAREPARE of YONKOKENU came upon her. These two natives raped her and then shot her with arrows. She later died from the wounds.

N. B. The Luluai seems to be a reliable person.

Luluai of Yenkokenu is MA-WAI-O.

(T. S. Artitciai)



Territory of New Guinea

Upper Ramu Station,  
Morobe.  
11th November, 1933.

Acting Assistant District Officer,  
Upper Ramu.

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

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

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

I interrogated the natives of Inankeno and also the Luluai Mawaia, relative to the death of Yaipura of Omaura which Pusena alleged they had killed. The natives of Inankeno denied having killed Yaipuran. They stated that they did not know Yaipuran was dead.

When Pusena reported the death of this native woman he produced the arrows which were taken from the body of Yaipuran.

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

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

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

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

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

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

(C. W. BAKS)  
PATROL OFFICER.

### PATROL REPORT.

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

### PERSONNEL OF THE PARTY.

A. Nurten A/A.D.O. T.G. Aitchison, Cadet. 15 native police.  
10 carriers.

### THE REPORT.

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

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

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

savage custom - their custom.

In other words we have turned warfare into murder, and we have not the complicated machinery and facility for catching the murderers. The best we can do to deter this is to return murder for murder, or in other words, war for war, in the defence of some weaker or more peace-loving tribe or village, who have appealed for help.

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

But this digression is not my report!

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

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

The riddled kerosene tin I handed to the paramount chief requesting him to take it to the turbulent tribe and show them the

effects of firearms and warn them to seek peace and friendship, rather than war with the Government.

A week later the chief, Anarai, returned to me in a very agitated state and said that he had sent the tin and my message of warning and good advice to the people of Unantu and that the following morning about 25 of these fighting people had ambushed him and also one of his men while at work in the kunai. They were both unarmed, as they went about their business now-a-days without bows and arrows, in compliance with the wishes of the Government. In the attack volleys were fired at the two defenceless men, the acting paramount chief and his brother. The latter was seriously wounded by an arrow in the shoulder and the neck. The chief was narrowly missed as he was escaping, during which his luluai hat fell from his head: returning later with his men to help the wounded man, who had hidden when wounded, he found his hat which was riddled with arrows? (this latter outrage seemed to annoy him the most). I pacified him and told him that I would take some action to protect him and his loyal natives who had given up the carrying of bows, and fighting (I have good reason to believe that bows and arrows are carried as frequently as they ever were). To verify the report of this unprovoked attack, I sent two experienced police boys together with this luluai to his village and see the wounded man and make further inquiries. This they did and returned with a report very similar to that of the chief. Apparently the people were very incensed and their attitude suggested, quite rightly, that it was up to us to take some action, and that we had discouraged their carrying arms to defend themselves with, and consequently they had been shot at like defenceless women. We had appointed a government chief and placed a government hat on his head and what was the position now?

The village of Punamu, where the chief lives is situated in a kunai valley. The village of Unantu, of the assailants, is in the next valley, to the west and runs into the ranges, which are the foothills of the Purari Divide. In their visit to the village of the chief the two police boys observed that the steep dividing ridge between the two valleys was lined with armed out-posts from the hostile village of Unantu. These outposts hurled down insult at them and their native companions both in coming and going to the village of Punamu where the

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

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

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

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

all fired a shot or two as we ran forward. One wondered what they shot at as the locality was dense with vegetation and one caught by the briefest glimpses of natives as they dived through the cane and up the gorge in the west. We then searched the village and found a few old women, who were of course treated kindly. Mr. Aitchison had now joined me from his side of the village which had been uneventful and quiet. He also was unable to make any arrests. Apparently Mr. Aitchison had come on up the stream with but two constables; Under these circumstances it is fortunate the native did not break his way otherwise he may have been hard pressed to save himself. (I must here commend Mr. Aitchison for his absolute steadiness and keenness in this raid).

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

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

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

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



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

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

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

M.A.D.C.

COPY

Ramu Post,  
16th January, 1934.

District Officer,  
Salamaua.

Subject:- Patrol to Munifinka.

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

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

The villages of Onapinka, Munifinka, Haguamora and Barola were visited on route. All of these people were extremely shy; in fact unapproachable and were not seen excepting a few elderly people we found hiding near the villages. I gathered that control of this area had not been gained because of the arrest and escape of a head man named KARRISA by Mr. Taylor A/D.O. On several times later visited the village of this person to recapture him, without success.

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

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

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

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

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

into touch with KARRIBA and forgive him and thereby make peace with the people there.

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

A. S. O.

Resident Commissioner of the Territory of Alaska

Received a report by Capt. A. S. O. during the night of 17th March, 1914, at the post of the Coast, the report being that the latter of the

It is noted that the report of the 17th March, 1914, was received at the post of the Coast, the report being that the latter of the

The main object of the report of the 17th March, 1914, was to report of a meeting between the natives and the white men and to advise that the latter would be likely to make

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B.U.R. 19

Upper Rama Post.

District of Morobe.

March 19th 1954.

The patrol to the Rama Post was ineffective so it was decided to move the natives from their village and were occupying a stronghold in the middle of a particularly swampy area to the north of Kainantu.

The District Officer, gave police with me as on the previous patrol at SALAKAUA Post at 3.30 a.m. and proceeded along the main road to the

being to gardens and came to the edge of the swampy area where the stronghold to be reached. We approached a small house which was

thought Subject:- Patrol Report by Mr. T. Aitchison, Cadet.

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

The A/A.D.O. was absent on patrol in the northern this time and returned on the 20th, having left the station the 5th.

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

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

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

We passed up to the temporary bridge which was built over the stream but soon lost in the high grass. A/A.D.O.

We had been able to hold some of the natives but they were so nervous and did not talk but the natives of the village of Kainantu were expected to live at the present time. We brought our four prisoners back to the station.

Conclusion:- On Wednesday 17th March the natives of the village of Kainantu were arrested at the station with the exception of a man who had fled and the other members of his family who have gone into the bush.

TERRITORY OF NEW GUINEA.

Upper Ramu Post.

8/2/34/

Subject:- ANONA Natives. (continuation of report B.U.R. 14.)

The patrol to the Anona village on January 29th was ineffective so it was decided to make some arrests. The Natives left their village and were occupying a stronghold in the middle of a particularly swampy area to the north of Kainantu.

Taking the same police with me as on the previous patrol we left the Post at 5 a.m. and proceeded along the main road to the Kainantu gardens and came to the edge of the swamp where we knew the stronghold to be situated. We surrounded a small hamlet which we thought was part of the main stronghold and at 4.15 a.m. raided the houses. It turned out to be a Kainantu hamlet but as no ..... had been made and one of the men promised to lead us to the main stronghold we proceeded. At this time the people within the stronghold had begun a "sing sing" which is customary when there is a bright moon in the early morning. This threw our plans out considerably but making the best of it we walked or rather struggled through swamp over our knees until we came to the spot where the "sing sing" was heard. I detailed six police to go to the farther side of the place without being seen. Creeping up through the swamp and hiding in the rank vegetation we were able to catch glimpses of the inhabitants. Unfortunately they saw the police creeping around the side the "sing sing" ceased and there was a wild scatter for the swamp. We rushed up to the temporary houses they had built but were able to arrest only four men. The native police chased the others through the swamp but soon lost in the high bamboo grass and swamp growth. We had been able to hold some of the women who were not quick enough to get away and told them that the whole of the villages of Anona and Akanompa were expected to line at the station in two days time. We brought our four prisoners into the station.

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

\_\_\_\_\_  
Cadet.

TERRITORY OF NEW GUINEA.

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

Mr. A. Nurton,  
RAMU.

Patrol Report B.35 of 11-34 - Morobe  
Portion of Upper Ramu.

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

"An excellent and satisfactory report."

DISTRICT OFFICER.

### Patrol Report.

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

Personnel of Patrol:- A. Nurtor A/A.D.O. and four native constables and 15 Markham carriers.

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

### DIARY OF PATROL.

March 15th.  
Thursday.

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

The whole of the road during this patrol was traversed by chain and the traversed corrected by intersection to the measured base of Mt. Wasafuna in the west, and Mt. Ishinan, in the east; upon both hills biscuit tins have been erected on wires and a traverse made between these two points (the line running through the Government station). The total length of this base being over three miles.)

After crossing the DOIYOTNU the road leads to higher undulating down-like country. A branch road goes to the village of KAINANTU in the N.E. On the road nearing the village, two swamps have been crossed by a solid embankments of earth, making the road suitable for horse traffic. These branch swamps drains into the extensive morass bordering the ANKOINU river (KAINANTU creek) which empties into the Ramu at ANONA village. The village is a great meeting of waters). The swamp further from the village is the smaller, but the one nearer Kainantu is extensive. In one part of it the ooze is six feet in depth. This work was mainly effected by convict labour in conjunction with interested help of the KAINANTU people. The interest of the people was encouraging. Over the deeper part of the swamp I caused to be laid much timber as a foundation to support the earth-work.

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

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

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

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

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

March 16th

Friday.

On to PUNANU. The road-work of AIANONTINA ceased north of their village. The land there entered territory of PUNANU peoples. PUNANU have also made good progress with their main road.

The camping facilities of timber and grasscutting of the camp site had also been thought of here for the benefit of the patrol. When approaching the village up the valley, the hills to the west were dotted with groups of the UNANTU people. I left the patrol party to go on to PUNANU and pitch camp and with an interpreter and one police boy went up to them. (It will be remembered in an earlier in a report on police matters that I had had trouble with these people some months ago.) On this occasion in connection with this present patrol, I found them armed and timid. In approaching them I waved a handkerchief and coming up to them I informed them that I desired to bring them too into the confederation of local and Government friendship (they were enemies of the PUNANU natives also.) I found these people anxious for friendship, so I told them to return down into their valley and come back to me with all their people to meet me at my camp at PUNANU, and that I would guarantee their safety and make a settlement with them with their enemies, and would provide an escort for them from the hill-tops of the divide into PUNANU valley. This I did and they all came in that late afternoon. They were quite unarmed as a show of trust in the control of the patrol. I lined both villages facing one another, the women behind the men, and requested them to sit down and requested them to talk their differences away under my arbitration. I then talked steadily to them of the futility of killing and quarreling as in the past.

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

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

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

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

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

Sat. 17th

As arranged the previous night I visited UNANTU this day. I made a traverse to the village and showed the natives the best route for the construction of a road. This work they readily agreed to make. The visit was a complete success and confirmed the confidence of yesterday. The people agreed to reduce the fighting palisade to firewood and yam sticks. Upon their request I demonstrated.



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

Sunday  
18th.

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

Mon. 19th

The patrol returned to ALAMONTINA but did not halt there. Much to their disappointment, the patrol proceeded to UMONIPINTINA in the west, traversing the road and fixing the features ..... Violent rain fell during the last two miles of the March, which of course stopped the mapping. (This latter portion was done next day.

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

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

Tuesday  
20th.

Cleaning of village continued at daybreak. Inspection of natives at 8 a.m. Gave eleven injections of N.A.B. The people had much framboesia. Their main road had been cleaned but no draining of the road has yet been done.

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

Returned to the Ramu Post in the late afternoon.

#### REMARKS

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

Upper Rama Post.

April 17th, 1934.

DISTRICT OFFICER.

SALAMAU.

SUBJECT:- Patrol Report by Cadet S. Greathead.

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

Mr. Greathead has a temperament suited to the work among primitive natives of uncontrolled areas. These qualities include patience, quite sense of humour, absence of fussiness, strength of purpose and a close attention to the instructions issued to him. These qualities are comparatively rare in one so young.

Mr. Greathead was with me in my long Parkham patrol, last year, which included the protracted Hendry investigations and prosecution.

I was then struck by his thoughtful steadiness of personality, experience of law and courts was apparent and I gave him several minor prosecutions to conduct, which he handled with the dignity and close attention of a man of forty.

W.A.D.G.

TERRITORY OF NEW GUINEA

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

**MEMORANDUM FOR:-**

The Acting Assistant District Officer,  
UPPER RAMU PATROL STATION.

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

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

**STATEMENT  
OF EROMPE:-**

On the morning of Monday, 26th, March, at the Ramu patrol Station, EROMPE made the following statement:-  
"On Saturday, 24th, March, U-WAI-ORO, husband of Kainantu informed me that the natives of Anawantu (small name) Kokatu-antu, west from Umanifentina and situated in bushland country under the ranges, had shot a native of Yauntenu, which is situated on the other side of the range and approaching the camp of Mr. Rowland. Kokatu-antu has a ritual as also has Yauntenu. U-WAI-ORO informed me that a woman of Yauntenu had run away to Kokatu-antu to get her back they were ambushed and one of their number shot and died by an arrow."

**OBJECTS  
OF PATROLS**

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

- (1) The first patrol was undertaken for the purpose.....verifying EROMPE'S statement. Six Native Police accompanied the patrol which left the Station at 10a.m. on Monday, March 26th, and returned at 8-5p.m. the same day.
- (2) On Tuesday, 27th, March Mr. Greathead, accompanied by five Native Police, left the Station at 4p.m. for the purpose of bringing the natives concerned to the ..... Patrol Station with the object of establishing friend or relations between them. The patrol returned to the Station at 3-25p.m. on Wednesday, 28th, March.
- (3) The third patrol to the area was made on Thursday March, 29th, for the purpose of displaying ..... of the Native Constabulary Force Attached to the ..... Patrol Station, and also to consolidate Government influence in the area. The patrol, which was accompanied Constables, left the Station at 8-30a.m. and returned at 6-25p.m.
- (4) The fourth patrol is the subject of a special report, other than Native Situation in the area at the time of the visit of the patrol.

**RESULTS OF  
ENQUIRIES:-**

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

Upper River Forest  
April 1962

ing were the luluais

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

**CONCLUSION:-**

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

\_\_\_\_\_

Cast.

Upper Ramu Post,  
April 20th. 1934.

The District Officer,  
SALAMBUA.

SUBJECT:- Report of an Investigation by Cadet  
Greathead.

Attached a report of an investigation by Cadet Greathead into the theft of a text fly from the workings of Mr. W.M. Robertson, of Ifentira Creek.

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Cadet

TERRITORY OF NEW GUINEA.

BUR/43,

Upper Ramu Post,  
April 19th, 1934.

MEMORANDUM FOR:-

The Acting Assistant District Officer,  
Upper Ramu Post.

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

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

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

Exhaustive enquiries were made at Ifentira  
and Wai-an-anth and I am satisfied that the fly was  
stolen by BIRLOAI-a, of Panana, which is situated  
South East from Kainantu.

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

On Saturday, April 14th., Mr. Robertson  
reported that the fly was returned the previous night,  
it being left about 150 yards from the workings.

(Sgd) G. Greathead  
GADET.

Upper Rama Post.

April 16th, 1934.

District Officer,

SALAMAUA.

Herewith an excellent report of splendid work by Cadet J.E. Black in the Parari area. I received it this evening by Police runners.

This officer spent the Easter holidays with me here, which visit I much enjoyed. As a rest between bouts of helping me, Mr. Black broke in the three year old horse; and got kicked on the stomach for his pains; but he still went quietly on with his work! Mr. Black now has the horse and saddlery for his use at Parari. If you can manage to get him a saddle and bridle, I have no objection to his keeping the horse for his use as long as he wants it.

It will be appreciated if the forwarding of the four native constables is expedited. He only has nine at the present.

I wrote to you per memo/H.521 of 13/4/34, since our conversation on the matter. I suggest that they be sent by plane and they could be experienced police boys.

It is only the ceaseless rain of the past few days that prevented Mr. Greathead, Cadet, and myself from going on patrol today. The wet season has now thoroughly set in.

A.D.C.

Mr. J.E. Black,

For your information, please.

A.D.C.

December 25: The day observed. Christmas day.

December 26: The day observed. Boxing day

December 27: Proceeded to ARKAFINTEGU via ORNAPINKA and BIAFIGA.

DECEMBER 28. Proceeded to FININTEGU Base Camp.

December 29: Proceeded to FARGONOPI to investigate a complaint of sorcery. Inspected body of man killed by alleged sorcery.

December 30: The day observed. Visitors from HANKANOPI and ABARBI.

December 31: Proceeded to Finintegu, FARGAPMINOPI and KITIRING ARARBI. to warn them about allegations of the practice of sorcery.

January 1: Natives of NAMULI, KAMOI-IRA, YONTEBI, YEHOBII and AVANINOPI visited the station. The day observed. New's Day.

January 2: Proceeded via KITI-INARBI, YAPAGUNA, TEBENOPIRA, TILAI to Finintegu.

January 3: Proceeded via the hamlets of the INANTERA community to Ramu.

January 4: Mr. and Mrs. Gander and child, of the S.D.A. Mission, arrived by plane from Salamaua.

On January 5: Natives of KOMPARI and ARKAFINTEGU from the Purari area visit the Post. Received instructions from Mr. Nurton, A.D.C., to take over the Ramu Police Post until J.I. Taylor, A.D.C. arrival. Mr. Nurton left by plane for Salamaua.

To sum up: Nothing of a serious nature occurred during an unusually uneventful month, so far as the station is concerned.

ROAD WORK:

During the month local natives engaged in road work. It is felt that the area would be considerably improved if up nearby villages with good roads. The graded track to Ramu would prove of great value and together with road work would be a great asset along the coast.

PERSONNEL AT THE BUSINESS STATION:

Personal details of the personnel of the station are available in the monthly reports. The personnel are listed in the monthly reports in English and Toklinese.



THE NATIVE SITUATION AT PURARI.

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

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

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

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

On January 3 the patrol visited every hamlet of the IFANTERA people but were unable to get in touch with them at every one, including the luluai, ran away and hid. Upon arrival at Ramu the A.D.C. reported that considerable unsettlement had been caused in the area by these people. Instructions were received to visit them as soon as possible and consolidate the position.

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

ROAD WORK:

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

PERSONNEL AT THE FININTEGU BASE CAMP:

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

officer of tultul of their respective villages in the future.

NATIVE CONSTABULARY:

Constables AUM, BARI, BIARI, WAIWA, BUMBUM, TIPOLI, MATI, DARTEPI and ASSI.

PRISONERS: MANLAU, SERAME, TONEO and MARIAN.

MARKHAM CARRIERS:

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

GUDSUN

YAFI

UMAHAR

NASANUMUS

WARITSIAN

URUNPA

RAGUS

IMOY

NARAWONG

ITSIA

AOO-OI

UMA

SINGI

SABP

IRIS

WAASI

WAIP

NIFUAS

GULI

ANTEREGEN  
"  
"

YARIFILAN  
SUNIN

KALAPIT  
OPMARIGAR

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PURARI YOUTHS:

NEMASUMPA

HEPUNI

TEMINUNKI

KEMITINO

NASERI

YASERI

INAMC

TUPASA

YANASYANKU

TI-EMI

SAGAPI

DALJS

NIKIRIKA

YANESU

NEOPA

ARIO

TOMA

KAKAKWI

JEMENKIPA

GUBARESO

YUGOMISO

KARKWARSJERAMI

BESJARILISU

ARNIS

EMBORCICIO

BEJALISAMANI

SOVEI

FININTEGU

KITIGINAREI

FARGARMINOFI

"

FARGONOFI

"

"

"

ABARBI

HANKANOPI

"

"

YEHOBIE

"

"

YONTEBI

"

"

ATANINOPI

"

"

KITIGINOFI

MOHJWETO

KAMOI-INA

"

BENA BENA

Village.

FUTEREI  
 GIGOPASA  
 KASANI  
 WARIO  
 UNYIMA  
 KAKWAIRA  
 UNGWOIYA  
 KWU-EBA  
 ARINI  
 MA  
 UMERI  
 AMOI-I  
 UNGARBI-I  
 UAPOMI  
 ORBORTI  
 BOKOR  
 KWAIYOMOROR  
 PEITONI  
 KUMBAI-ERA  
 KAHUNI  
 FAKAKU-I  
 WAI-AKI  
 KUREMO  
 OLEGWA  
 MOMBRA  
 WARGU  
 KARSURI  
 MUREMA  
 NOMI

KARMIBI  
 SIGOYA  
 GUTANARA  
 RINDARNARO  
 LUNDAMANKA  
 GUTAMANARA

LUNDUMANKA  
 PETTAGARBI  
 LUNDUMUNKA  
 GUTAMANARA  
 FORNAMUNA  
 GUTAMANARA  
 FORNAMUNA  
 GUTAMANARA

KORMANGERIKKA  
 FU-ARKA  
 GUTAMANARO

LUNDUMANKA  
 TULI, CHINAMINI area  
 LUNDUMANKA  
 GUTAMINARO  
 LUNDUMAKKA  
 GUTAMINARO  
 LUNDUMANKA

M.A.P.:

For relevent map, see previous patrol report.

J.R. Black, a/Patrol Officer

TERRITORY OF NEW GUINEA

DISTRICT OF MOROBE.  
Headquarters.  
Salamaus. 15th. August 1933.

The Director of District Service and Native Affairs,  
PABAU.

Patrol Report - B.1/23-34 - AIAMONTINA and adjacent Villages.

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

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

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

Mr. Kyle's report during his patrol.

At AIAMONTINA the patrol was warmly received, the natives were very friendly and the patrol was able to move about in groups of 10 or 15 men, and when the patrol passed the hill ..... DISTRICT OFFICER. assisting the police to put up the fence.

Mr. Kyle,  
RAMU.

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

DISTRICT OFFICER.

15/8/33.

interest taken by the Government in the insult to the natives of Yauntenu recently, when an indentured labourer assaulted one of their women when working in her garden (Ref. BUR/P.K. 22 of 9/4/34, and patrol report by a/A.D.O. Nurton commenced on April 20th 1934, and ending April 28th 1934).

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

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

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

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

**NATIVE POSITION:-**

Towards the middle of March this year Mr. Assistant District Officer Nurton carried out a very comprehensive patrol of this area (Patrol Report 3.35 of 33-34) and he was able to report a continuance of that encouraging response from the natives that Mr. Nurton noticed during his patrol.

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

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

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

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

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

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

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

The Kainantu are a particularly scattered people and it is always difficult to estimate to what extent the tribe as a whole is responding to Government influence. All of the hamlets of the Kai-nea section of the Kainantu tribe, consisting of Ougepa, Ara-pa-na, Yu-wi-kom-pimpa, Kusarepa and Tibarupa—all of which are situated in the thick cane-grass skirting the banks of Doi-ot-nu Creek—were visited and here, also, a satisfactory native position was evident. It is only a few months ago that these people would hurriedly vacate their villages at the sight of a patrol party, even though it may be some considerable distance away, but of recent weeks they appear to treat the sight of a patrol party as common place and display only passing interest.

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

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Cadet.