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Papua New Guinea Patrol Reports

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PATROL REPORT OF: BAMU - WESTERN. ACC. NO: 496

VOL. NO: 4 1966 - 1967 NUMBERS OF REPORTS: 1

REPORT NO.	FOLIO	OFFICER CONDUCTING PATROL	AREA PATROLLED	MAPS/ PHOTOS	PERIOD OF PATROL
[1] 2 of 1966/67	1 - 24	R. E. RANDOLPH	P.O. PART UPPER BAMU C/D of H DOMIN AREA	none	3/12/66 - 9/12/66

Duplicate



TERRITORY OF PAPUA AND NEW GUINEA



PATROL REPORT

District of WESTERN Report No. BAMU No. 2 of 1966/67

Patrol Conducted by R.E. Randolph, Patrol Officer

Area Patrolled Part of Upper Bamu C.D. and Part of Du'amin Area.

Patrol Accompanied by Europeans Mr J. Harris (Crocodile shooter for A.C. Galstaum)

Natives One Interpreter, One Policeman

Duration—From 3/12/1966 to 9/12/1966

Number of Days 6 (six)

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services 3/1965

Medical None/Previously

Map Reference See report

Objects of Patrol To make an initial contact with the Du'amin People of the Upper Bamu, to attempt to salvage a dinghy, lost two weeks before in a rapid above the Du'amin village and to glean some marsden matting &c., from Komewu A.P.C. camp.

Director of District Administration,
PORT MORESBY.

Forwarded, please.

/ / 19

District Commissioner

Amount Paid for War Damage Compensation \$.....

Amount Paid from D.N.E. Trust Fund \$.....

Amount paid from P.E.D.P. Trust Fund \$.....

.....
.....
.....

TERRITORY OF PAPUA AND NEW GUINEA

Administration
Press Advice
No. 129.

Port Moresby,
February 7, 1967.

TROUBLE FOR CROC HUNTERS LEADS TO DISCOVERY
OF NEW GROUP

Two crocodile hunters in trouble in the Western District recently were instrumental in leading a patrol officer to a group of people previously uncontacted by government officers.

The crocodile hunters planned to seek help from a group of village people after a tidal bore had overturned their dinghy in the upper reaches of the Bamu River.

The people were the semi-nomadic Du'amin of the Upper Bamu, south of Mt. Bosavi. They were known by the government to exist, but had never been contacted by patrols.

When approached by the hunters the people appeared to be unfriendly. The hunters interpreted their gestures as a demonstration of hostility indicating that they did not wish to have strangers in the village.

The hunters left the area and spent three days making their way down river to Bamu Patrol Post. They used a canoe they found near the village.

Later a Patrol Officer, Mr. R.E. Randolph, from the Bamu Patrol Post accompanied the hunters on a return journey up the Bamu River. They hoped to salvage the dinghy and return the canoe which appeared to be Du'amin property.

In a report received by the Department of District Administration this week, Mr. Randolph said that the Du'amin were by no means hostile. Their hand signals meaning "come", were opposite to the European gesture used for beckoning.

He had found their village, perched on a cliff edge 100ft above the river. He had received an enthusiastic welcome from the men although they had barricaded their women and children in a "long" house, as is the custom among primitive people.

Mr. Randolph said, "They embraced us, danced around us, gave us food and called us 'uamai' meaning friend."

There were about 75 people in the village known as Irie although only 15 men between the ages of 15 and 25 met the Patrol Officer.

The men were short with thin arms and legs and the distended stomachs of those who ate considerable quantities of banana and taro.

They carried bows measuring about nine feet long.

The area around the village teemed with wild life, mainly pigeons, cassowary and other birds.

About 40 pigs roamed the village grounds in company with a vast number of dogs. All dogs had white feet and yellow bodies.

Huge lizards of the "Komodo dragon" type, up to 10ft long, were seen on every sandbank on the river edge.

Mr. Randolph used sign language to communicate with the people. Two of the young men accompanied him back to the Bamu Patrol Post where they will learn to use the Motu language.

- 2 -

The two young Du'amin men will accompany a future patrol back to Irie village where they will help the patrol officer to learn more about their people.



TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....
Our Reference..... 67-11-1
If calling ask for
Mr..... JAE:YL

Department of District Administration,
Western District,
DAMU.

16th January, 1967.

The Director,
Department of District Administration,
KONEDOBU.

PATROL REPORT - BAMU NO. 2/66-67
UPPER BAMU AND DU'AMIN AREAS - MR. R.E. RANDOLPH P.O.

The above numbered report is attached for your information please. Covering comments from A.D.C. BALIMO are not to hand.

2. Reference to the non supply of benzine in the penultimate paragraph of the Introduction indicates either neglect or ignorance of P.O.L. procedures. A substantial order has recently been lodged with Stores and Supply Branch, and will go forward to BAMU per first vessel.
3. As a result of the loss of gear suffered on Thursday, 8th December (refer to Diary), the O.I.C. BAMU has been requested to submit separate declarations covering each individual's loss for compensation action. The BAMU river tidal bores are sometimes unpredictable and blame for loss of Administration and personal gear does not lie with the patrolling Officer.
4. The Native Affairs section contains some interesting suppositions. Although liberality in sexual behaviour is condoned in the lower Bamu, it is to be wondered whether or not the previously uncontacted Du'amin people have advanced to the extent that women are socialized and are therefore nothing more than filles de joie. The absence of aged people could indicate, since the people censused were young and nomadic, that those members of the community who are not able to fend for themselves are killed off. This custom was practised by the Bossett people of the middle Fly region and the disappearance of an elderly villager without trace last year led the Bossett Mission staff to believe that this custom is still in vogue.
5. The Outboard motor has been repaired and tested and will go forward to Balimo on Monday, 16th January.
6. Mr. Randolph has submitted an interesting report of his six days patrol to the Upper Bamu area. River patrolling in this area demands competent outboard handling and the losses experienced by the patrol are not the first nor last by any means. Greater consideration and respect should be given to the bores to avoid future loss of property and possibly life.

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

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67-3-12

9th February, 1967.

District Commissioner,
Western District,
DARU.

PATROL REPORT - BAMU NO. 2/1966-67:

Receipt of the above report and your 67-11-1 of the 16th January, 1967 is acknowledged with thanks.

Mr. Randolph achieved the main purpose of the patrol and has submitted a most interesting report, which was the subject of Administration Press Advice No. 129 dated 7th February, 1967.

(J.K. McCarthy)
DIRECTOR.

DIETROFF

67-3-1

*The Director
Department of District Admin
Korodoko*

67.3.12
70

Sub-District Office,
BALIMO,
Western District,
28th January, 1967.

The District Commissioner,
Western District,
D.A.M.U.

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PATROL REPORT - DAMU No. 2/66-67 - P. O. RANDOLPH

Your 57-11-1 of the 16th January, 1967, to the Director,
Department of District Administration, refers.

In the opening paragraph of the above memorandum it is noted that the covering comments from the A. D. C. Balimo were not to hand. I would advise that a copy of the above report was not received at this office until the 19th January, 1967.

P. O. Randolph has advised me that on this occasion it was, due to the availability of shipping, easier to despatch the mails to Deru than to Balimo. However all the copies of the report should have been forwarded to this office first, not as in this instance to the District Commissioner with a copy to the Assistant District Commissioner.

For your information and advice, please.

(P. J. Batho)

a/Assistant District Commissioner





67-3-12

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TERRITORY OF PAPUA AND NEW GUINEA

Telegrams.....
Our Reference..... 67-11-1
If calling ask for.....
Mr..... JAE:YL



Department of District Administration,
Western District,
DARU.

16th January, 1967.

The Director,
Department of District Administration,
KONEDOBUBU.

PATROL REPORT -- BAMU NG. 2/66-67
UPPER BAMU AND DU'AMIN AREAS -- MR. R.E. RANDOLPH R.O.

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

(14)

Territory of Papua and New Guinea

ref: 67-4-1

Dept of District Admin.,
Bamu Patrol Post,
Via Daru, W.D.,
PAPUA.

13th December 1966

District Commissioner,
DARU.

Patrol Report:- BAMU No. 2 of 1966/67.

District:- Western.

Conducted by:- R.E. Randolph, Patrol Officer

Area Patrolled:- Part of Upper Bamu C.D.
and Part of Du'amin Area.

Persons accompanying:- Mr J. Harris, crocodile sho-
oter, Mr R. Whitehouse (Part)
No 7736 Const Kowaga, Sithane.
Batana Nede, Interpreter.
Agiai Gariva, Wareho Manus.

Duration:- from 3rd December 1966 to
9th December 1966....6 (six)
days.

Previous patrols:- March 1965, Mr P.O. Brier,
village reached but no-one
contacted.

Map reference:- Attached map refers.

Objects:- To make an initial contact with
the Du'amin People of the
Upper Bamu, to attempt to
salvage a dinghy, lost two weeks
before and to collect warden
matting for station const-
ruction from Kowaga, A.P.C.
camp.


(R.E. Randolph)
Patrol Officer

Introduction:-

Two weeks before this patrol was started two Europeans, Messrs Harris and Whitehouse, of the M.V. Diane, in their quest for the elusive crocodile, decided to venture up the Banu River to its source, that is in the foothills of Mount Bosavi, believing the area to be thick with the reptiles.

They travelled by the Diane (a 40' vessel) up as far as Komewu and thence continued their journey by ~~Quatro~~ dinghy and outboard engine, they passed the Du'amin village and continued on as they thought the people were waving them away. After pulling the dinghy up 15 or more rapids it got to much and they headed back down stream, at the 6th rapid above the village the dinghy hit a log, overturned and they and their gear went into the swift water. All their attempts to salvage anything failed, so they set off down river by swimming, walking and floating logs.

Because of their supposition that the Du'amin people were hostile they did not call in at the village for food. In the process of coming downstream they 'borrowed' a canoe from these people and also ate bananas from their gardens. They arrived back at Banu station after having spent three days in the river without food, except that which they could steal.

The Du'amin people were, as far as the Administration was concerned, uncontacted. Mr P.O. Briar visited their village in March 1966 but there was no sign of life. He hung various presents and trade goods at the door and left, after waiting a few days with no success, ~~he left~~.

Thus it was not known whether these people were hostile, friendly or just very shy. Their action towards Harris and Whitehouse (i.e waving them away) seemed to indicate that they had no wish to be annoyed by anyone. Therefore the 'theft' of the canoe and garden produce (as these people may interpret the action) by the above may have had repercussions, should someone else visit the area.

For this reason, it was decided that I should accompany Mr Harris when he went up river to reimburse these people for their loss, to witness payment, and to establish Government contact with them.

As the dinghy turning over entailed a loss of about \$1500.00, being dinghy, out-board, rifles, cameras and quite a lot of personal gear it seemed to be worth having a go at salvaging some of it. Mr Harris offered to supply benzine for the trip and I gratefully accepted as little or no benzine finds its way to Banu Station. (It seems odd that a n out-board engine is supplied but one has to rely on charity for petrol to run it).

The third reason for the trip was that on the return journey a stop could be made at the old A.P.C camp at Komewu and collect some marsden matting &c., for wharf and general construction on the station.

Education (cont.):-

Just after the patrol returned to Bamu station, the missionary in charge of the Seventh Day Adventist Mission stationed up the Oriomo, Mr Ralph Williams, arrived in their vessel, M.V. LIGHT. He called in at the station and expressed his wish to establish a mission and school high up the Bamu. He continued on up the river to have a look at the general lie of the country, after spending a couple of days at Kubiai and Wareho villages he returned to the station.

He seemed quite impressed with the situation of Wareho village as it is on a good high hill, the river is very clear and offers a good anchorage for vessels of the type they would be using.

As there are no Du'amins in Irie who speak anything but Du'amin, interpretation poses quite a problem. A few people from Parieme, Kubiai and Wareho villages claimed to be able to converse with these people but on trial their knowledge of Du'amin was rather limited. The only way out of it was to bring two of the single men from Irie down to Bamu in order to learn Motuan. Once they have picked up the language we will be able to collect a bit more information about the area above Irie, that is, who lives there, what are the village names and also the names of some of the physical features of the Bosavi Foothills. It did not take us long to find out that names on existing maps such as the Nautical Series are erroneous to the extreme. The river, for instance, is still called the Bamu, even by the Du'amin, the name Aworra, as seen on the maps is the name of the piece of land below Irie and above Kubiai.

Economics:-

The land in the Du'amin area is quite good, far better than the lower Bamu soil. No trouble, I feel would be experienced in the cultivation of any cash crop that was suited to the conditions. The trouble that rears its head is, of course, transport and marketing. Vast distances make any venture highly uneconomical. The answer is the old Western District standby, nuala kopina. The people of Irie are already being exploited by the Gogodaras (the Bamus just haven't got the energy to paddle that far) who, only two or three weeks ago, came down the river and sold about \$1000.00 worth of skins. As all the Irie people were wearing clothes (of sorts) that they claimed the Gogodaras had given them, it is a safe bet that they collected skins for the Gogodaras for exchange. When the Iries learn the value of money and crocodile skins they will probably consider the two week trip to Bamu and back well worth the effort.

Diary:-Saturday 3rd December 1966

1400hrs Left Bamu Station on board M.V. Diane, towing canoe and tradewind dinghy.

2100hrs No moon so anchored and slept, about half way between Bebisa and Wareho villages.

Sunday 4th December 1966

0600hrs Up anchored and proceeded on to Kubiai village, spent day in village preparing canoe &c., called Wareho Mamus to come and act as interpreter as he claimed to be able to speak the Du'amin language.

Monday 5th December 1966

0730hrs Left Kubiai in large canoe, towing tradewind dinghy.

1530hrs Arrived at Irie (Du'amin village). Tremendously enthusiastic welcome (the waving action of their hands means COME not GO as Harris and Whitehouse imagined before) the men fell all over us with handshaking and embraces and we were led up to the long house and given food. They had constructed a rest house of sorts on advice from the 'Badan' people from the Turama, so we moved in after conducting the initial census.

Tuesday 6th December 1966

0800hrs Mr Harris, the policeman, a crew boy and myself carried on up the river in the Tradewind dinghy.

0845hrs Took left fork of river then in the next two hours traversed four rapids on foot.

1030hrs The fifth rapid was done under power and the 6th was finally reached. The dinghy was still upside down in the middle of the rapid, caught under a pile of logs. It was eventually freed (badly damaged) by a block and tackle. The river was extremely fast and no other gear was found, even the out-board had been torn from the transom.

1830hrs Left rapid and headed back to Irie village with battered dinghy in tow.

1600hrs Arrived at Irie. The people were paid for the canoe and garden produce used &c., and in return put on a dance for us and sold us some artifacts (unfortunately lost later on the patrol)

Health:-

No medical orderly is stationed at Bamu (more's the pity) so all observations have to made by my rather unpracticed eye.

All the Du'amin, being bananas and taro eaters, have developed a rather extended abdomen this tends to make them a bit odd looking in stature, being a naturally short group, with thin arms and legs. As the above was the standard figure none of them appeared overly strong or fit.

No obvious diseases were noticed and none of them seemed to suffer from any deformity. Most had a very light skin (rather akin to the Awi and Bingerwa of the Kiunga area) though the two labourers that came to the station are quite black. Finea Umbocata is rifle, the only two non-sufferers are the two that accompanied the patrol back to the station.

A number of the inhabitants had, what looked like scabies, however, whatever it was was healed and no other sores were seen.

Conclusion:-

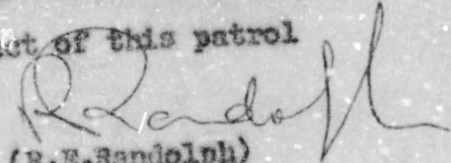
All objects of the patrol were accomplished, although some of them were not too successful. The salvage of the dinghy was carried out but it was so damaged as to be almost worthless, none of the lost rifles or cameras were found. The contact of the Du'amin people was highly successful except for the fact that all the census sheets were lost in the bore.

The maroon matting was collected from Kowwa, but as mentioned before, was lost in the bore.

The out-board motor has been sent to Daru for repairs. This leaves Bamu without means of transport. The outboard that was damaged was on loan from Balimo as the original Bamu engine was sent for repairs to Hapanapa sometime last year. If this engine is also sent to Hapanapa I fear the Western District will be down another engine for the duration.

Statutory Declarations covering the loss of equipment and personal possessions are attached.

I trust that the conduct of this patrol meets with your satisfaction.


(R.E. Randolph)
Patrol Officer

Diary (cont.)

Wednesday 7th December 1966

0800hrs Left Irie village in large canoe, towing both the Government Tradewind and the remains of the Quintrex. A little bit of lower gearcase trouble was experienced, it was jumping out of gear.

0900hrs The gears packed up completely. All the crew was sent into the scrub to make paddles in preparation for the long trip down, while I stripped the gearcase.

1300hrs No repairs were possible so the gears were locked into forward at about 1/3 throttle. The river had been dropping rather rapidly exposing snags and rapids not encountered on the upward trip.

1500hrs With the engine at only 1/3 revs. no power was available to get out of trouble, we hit a large log in a rapid and nearly joined the other dinghy, as it was the engine was torn off, fortunately saved by its safety chain, but it got a darning. Crew now had to paddle.

1600hrs Managed to restart engine.

1900hrs Too dark to continue, a camp was made in the bush.

Thursday 8th December 1966

0630hrs Ate and left bush camp.

0900hrs Arrived at Komewu A.P.C. camp. Loaded about 1/2 or 1 ton of marsden matting for the station.

0930hrs Left Komewu.

1100hrs Arrived back at M.V. Diane. Waited until tide changed before setting off.

1300hrs Tide now going out, left Kubial towing large canoe full of patrol gear on port side, Du'main canoe on starboard side and three dinghies astern.

2200hrs Nearing Bamu Station, about 500yds off. A big bore loomed up, tossed the Diane around, swamped all the dinghies and the big canoe. The large canoe filled with water and sunk, it turned over spilling all patrol gear to the bottom. Tide was racing in at about 10 to 15 knots absolutely no chance of recovery. anchored and waited until tide calmed down.

Friday 9th December 1966

0100hrs Canoe eventually righted, no sign of any gear.

0130hrs Anchored at Bamu Station. Patrol stood down.

-End of Diary-

(6)

Appendix (a):-Conduct of patrol members:-R.P.N.G.C.

Kowagen Sitbane Const 9th Yr No. 7736

An excellent patrol policeman, very helpful at all times, keeps his head.

District Admin.

Batanu Nede, Interpreter.

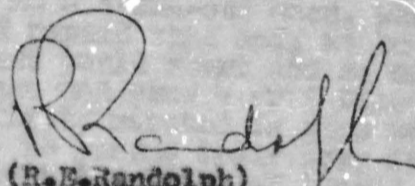
Quite able, good canoe man, a capable interpreter.

Agiai Gariva, Patrol Interpreter (Mamus).

Slightly kava-kava, useless as interpreter suggest someone else for next Du'amin patrol.

Baniwe Gaudi, Labourer, shoot boy.

An excellent shooter, no tinied meat at all was used, a Gama, very handy in canoes.



(R.E. Randolph)
Patrol Officer

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Native Affairs and General:-

The topography of the country varies quite a lot between Bamu Station and the Du'amin village of Irie. It changes from low tidal, swampy areas in the lower section, gradually becoming more rugged as one approaches the Bosavi foothills. The village of Irie would be on a cliff edge of about 100 feet above the river level. By the river the village is approximately 120 miles from the station.

From the station to the Wawoi river junction the river is very wide (1/2 mile), rather shallow and subject to a very violent tidal bore. At and after the junction the river becomes very much narrower and deeper, but with a diminished bore (the tide, during the springs, turns as high as Komewa). By the time Kublai is reached the river is about 200 or 300 feet wide and quite clean with no great current, a reasonable anchorage for large vessels as not a large number of logs were seen coming down.

The river is navigable for vessels of the K/Boat style up to just above Rig Site No. 1. After the rig the river is still wide and deep enough but the incidence of snags &c., in the water rises to such an extent as to render it dangerous. The river gradually becomes narrower and shallower, on the upward trip no rapids were encountered before the Du'amin village, but coming down, after the river had dropped a couple of feet, two quite bad rapids had developed.

Above Irie the river deteriorates into just a series of rock bars and rapids. One hour in the speed boat up stream and the Bamu splits into two equal tributaries. The wrecked dinghy was up the left hand fork. Messrs Harris and Whitehouse had gone up through 15 or more rapids before deciding to turn back as the rapids were becoming more and more difficult to traverse as they went higher. It was on their return that their engine hit a log and turned them over, this was at the 6th rapid above Irie.

The next village up the Bamu towards Mount Bosavi is one called Badam which, according to the Irie people, is administered by Kikari, as the people are nomadic, travelling backwards and forwards between the Turama and Bamu rivers.

Due to the state of the rivers in the upper reaches I think that any further exploration of the Bosavi foothills will have to be carried out on foot. Once the Du'amin people of Irie have become relatively well contacted and acquainted with the ways and means of the Government this should not prove too great an obstacle, as they could then be employed as carriers. At the moment, of course, the supplying of carriers from the lower Bamu provinces is an insurmountable problem to getting up to the head of the river before the walking starts.

14.
5.

Appendix (b):-

Anthropological Data

As we only stayed in Irie village for two nights and were suffering from lack of a decent interpreter, these notes shall necessarily be on the short side.

As mentioned previously, only the menfolk of the village made themselves available for questioning and viewing. The women and children were securely barricaded inside the long-house. This, in my short previous experience is quite normal for newly or uncontacted peoples. N.B. In the upper Mingerum area many women still absent themselves from census after quite a few years of contact.

All the males were tattooed, and all in a similar manner. A line is drawn from the hairline, in the centre of the forehead, down to the tip of the nose. Two circles are then drawn, touching this line, and surrounding the eyes. A couple of the men in the lower villages of Parleme, Kubi-i and Wareho have similar markings.

On the Tuesday night, the people put on a sing sing at my request. Six men lined up, three facing three, at one end of the long house 'walk-way'. Each man, in turn, sang a small song of about 2 or 3 lines ending his piece in a drawn-out moan, whereupon the next singer would repeat this and, as he got to the moan part, the next would start and so on. They sung thus until each man had sung 4 or 5 times then, the leader starting first, marched in step to the opposite end of the house, to resume their song after they had formed up into their two lines of three.

As they sang they all kept their feet quite still, just jiggling up and down with their knees flexing, all in time. Also they held small tins of givi-givi which they shook in time. (These tins are an innovation, they normally use an item similar to the Fivai 'tarika' or rattle, theirs being made from dried crabs claws tied to a curved stick 24" in length which they tuck into their belts, at the back, to rattle in time with their jig).

Their bows and arrows are huge, the bows averaging about 8 or 9 feet in height and the arrows all a shade under 6 feet, this is rather strange as their average height would be no more than 5 feet. The arrows are all tipped in the normal Basu way, that is either bone tipped with barbs or flat bamboo.

Each man has a canoe, these are about 20 feet in length. The bow is carved to a 'sword-fish' beak and the stern ends up in a platform of sorts, somewhat like a whales tail, 2 or 3 feet long. The use of this projection is unknown as it is far too unstable for anyone to stand on, it may, however, have some use in negotiating rapids, as the build up of water underneath may give the canoe lift to get over the crest.

A page of diagrams of the long-house follows together with the canoe &c..

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Native Affairs (cont.):-

The actual meeting with the Du'amin people was something to remember. They had heard our engine before we arrived and were all waiting on the river bank for us. As the canoe drew close they started their odd wave, starting with their hands down and the palms facing backwards they moved their hands forward and then back over their shoulders, it was easy to see why Harris and Whitehouse had interpreted this as an unfriendly sign. This time, however there was no mistaking it.

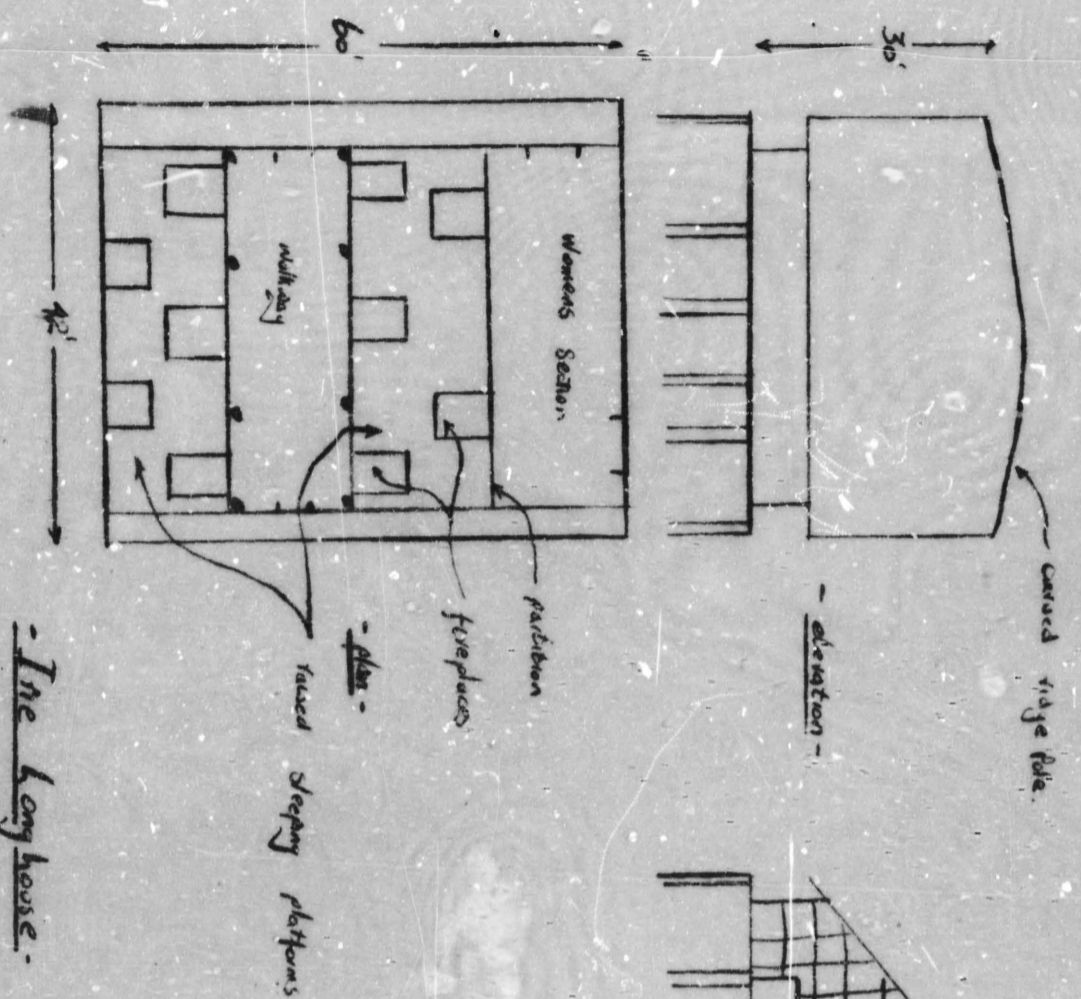
They were almost going mad on the bank, doing little dances and yelling out. When the canoe came alongside they lept into the water to grab it and pull it up to the bank (as if they were afraid we were not going to stop). As we landed they fell all over us, shaking hands and crying 'nagai' which we found out later meant friend.

We were lead up to the house and taken inside and given food (bananas and sago). I now found out, most unfortunately, that the Wareho Manus spoke about as much Du'amin as I did. However sign language seemed to get through, they enjoyed immensely pulling out all their drums and bits and pieces to show me and almost had to be restrained when they found out that I would actually pay for some of their artifacts (N.B. Most unfortunately nearly all these artifacts were later lost when the canoe overturned on the way back to Bamu).

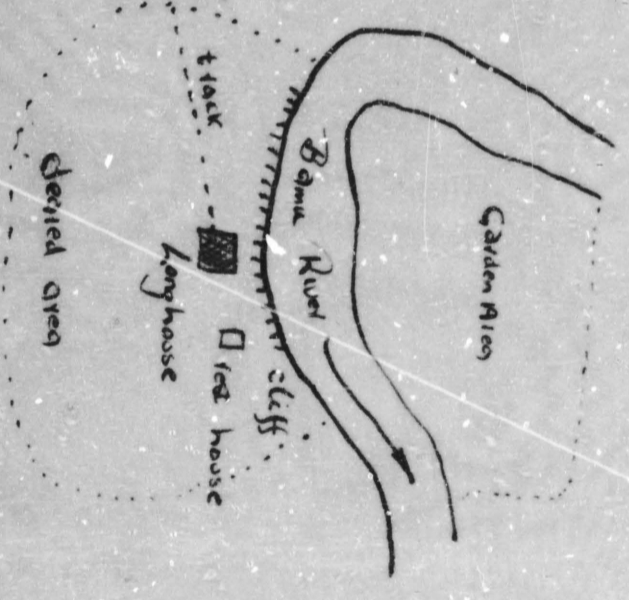
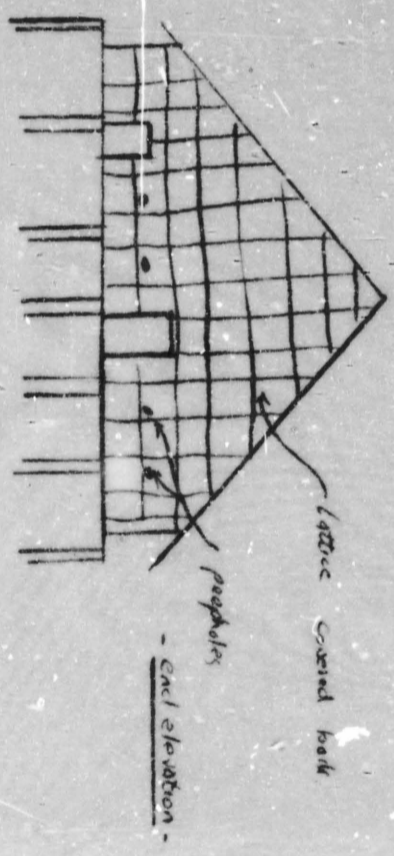
The long house was very clean inside, being constructed from huge sheets of bark for the floor and walls. It was divided into roughly quarters, being, (from the river end) sleeping platform (full length) the main walk-way, sleeping platform and the last quarter divided off with a separate door leading outside, we didn't see inside this as while we were in the village all the women and children were barred inside this room. (as we left, the next day, all the women appeared on the hill top to see us depart)

Vast numbers of dogs were all around the village, however these were not allowed inside the long house (probably accounting for its cleanliness), all the dogs seemed to be in rather better condition than the usual Canis Papuana, no mange was seen or severe malnutrition (this however, seemed to improve their vocal chords), every dog was identical, that is, with white feet and a yellow body. This reminded me of a chap in Daru from Ag. or a museum looking for pure bred Papuan village dogs, these would most likely be free from all infusions of mongrel.

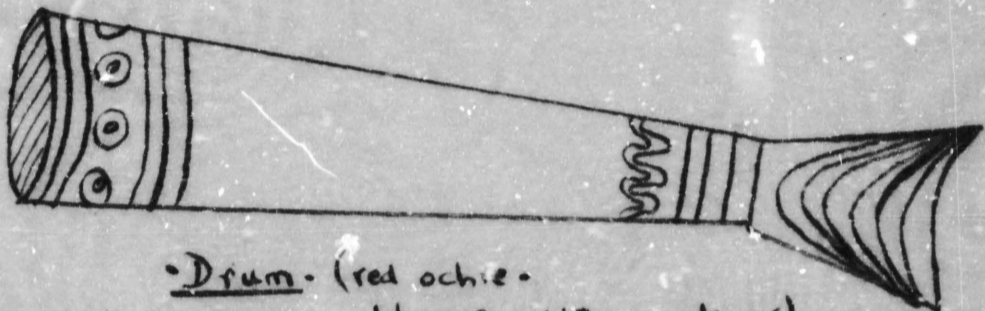
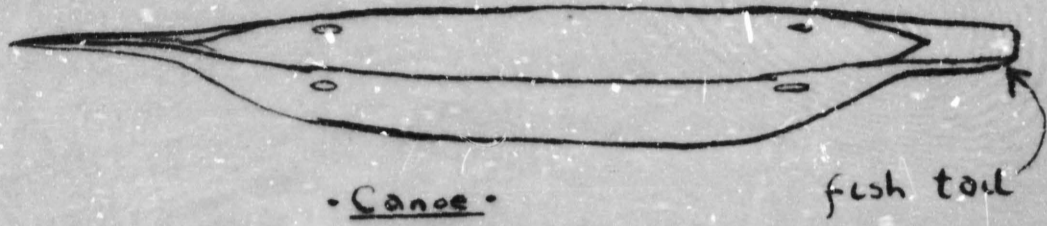
We were quite suprised to see a rest house in the village, quite new but completely unused. It seems as though the Du'amin on one of their infrequent visits to the top of the Turama River or Wasapea village above the Arania were told that this was the way to get the Government in, although it was a bit flimsy it was very handy. (their longhouse is one of the most sturdy native constuctions I have seen)



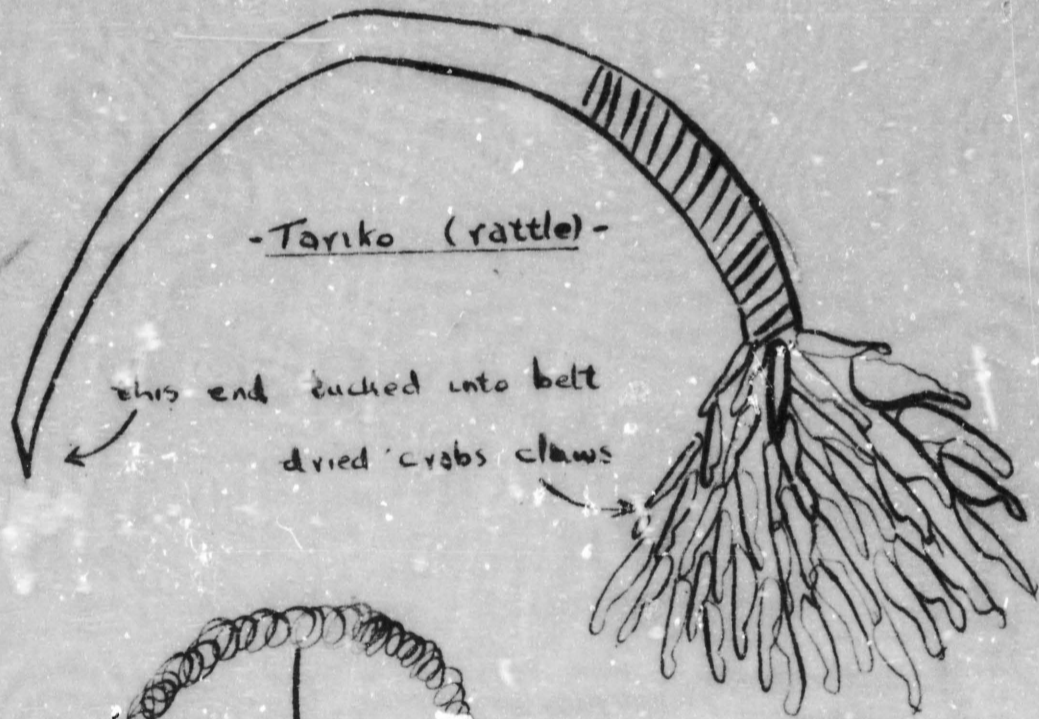
- The Longhouse -



Du'omin Artefacts



Drum - (red ochre -
- black & white markings)



Facial Markings

R

7.
(17)

Native Affairs (cont.):-

On the Monday night (5th December) all the menfolk had gathered arround to watch us eat and get the empty tins, so I decided to try a census. It was not very successful without an efficient interpreter to get across to them, however with a little patience and much carefull explaining to the Wareho Manus I managed to obtain a list of all the Irie men (this, again, most unfortunately, went to the bottom later in the patrol) The village consisted of about 16 men all between the ages of 15 and 25, 1 man of about 35 was present.

Whether the spartan type of nomadic life, and always on the move kills the older men off or that they were hiding in the bush is not known. The names of about 4 women were recorded, all the other men claimed that they were single. No childrens names were taken as the idea just couldn't be put across in sign language. I would judge the population to be:-

20 to 25 male adults
10 to 20 female adults
15 male children
15 female children

total 50 to 75 people.

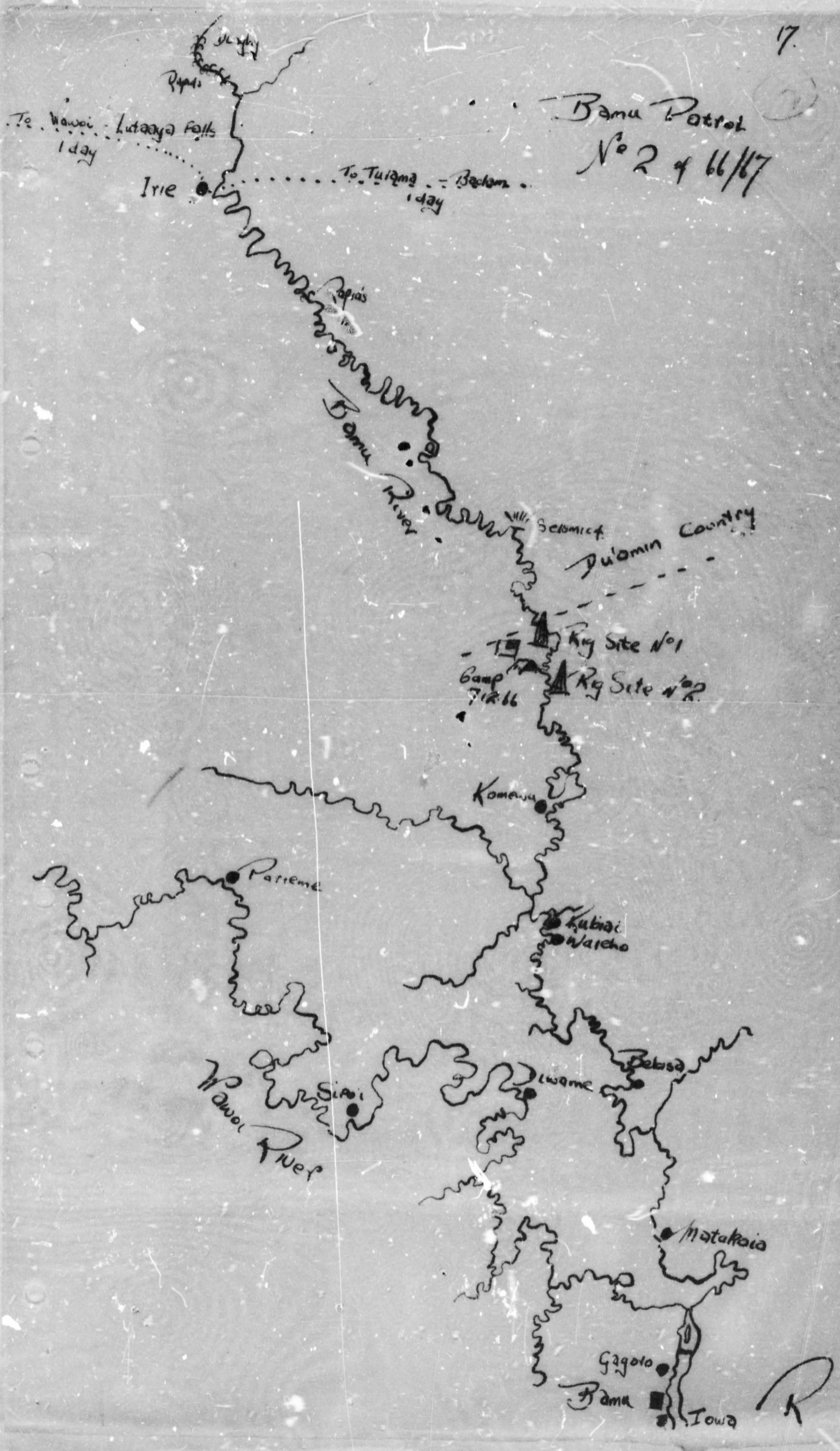
This tallies with Mr P.O. Briars estimate of population after he saw the long house. However, as the people are nomadic they may have a place in the bush where all their old, infirm, very young &c., type of people sort of hibernate while the more fit members of the group travel from area to area following the ripening crops.

One rather strange thing during the census was the refusal to give their wives father's names, and for that matter sometimes their own father's names were not given, in the Du'amin language 'biria' means 'no', often when they were asked "father's name?" they replied "biria". This strengthens the theory that the old men can not keep up with the pace and die off, as it is reasonably common for Papuans to refuse to utter the name of a dead relative. Either that or they really don't have a father, that is they don't know who their fathers were. This is quite possible in a very small society, all living in one rather small long house in a relatively cold climate. As I mentioned before under house layout, there are no partitions just two huge sleeping platforms with a walkway down the centre.

The problems of interpretation should be solved in the near future as two of the young men asked to accompany the patrol back to Bamu. They will work as labourers on the station until they pick up enough Motuan to enable an accurate census to be conducted in the village. N.B. these two men are being paid out of my own pocket, as, although the financial year is 6 months old, no DDA labour funds have been received at Bamu.

Bamu Patrol

No 2 of 66/67



8.

Communications:-

All travel in the area is necessarily limited to water transport and the village of Irie is no exception. The entire distance from Bamu Station to the Du'amin village was by river.

As I mentioned earlier, however, any further exploration in a northerly direction will be forced to leave the comfort of river travel, the danger of travel in the rivers above Irie far outweigh the disadvantages of walking. The worse aspect of the river is its vicious circle, that is, if there is enough rain to fill the river over the rapids then it becomes too fast to navigate, and vice versa, if the river is low and slow it is also very shallow.

A considerable amount of damage was done to the outboard engine on the trip. The first was incurred when it started jumping out of gear, this trouble had occurred at Bamu and Balimo long before the patrol and the engine was stripped down at the Balimo Technical School, no damage was found and everything seemed in order. As it did not jump out very regularly the fault was put up with. The rigours of a four day trip, and hard work in the rapids, soon aggravated the condition and, as was described in the diary, the engine gave up the ghost on the return trip, it was 'doctored' sufficiently to enable us to motor all the way back to Kubial village, but at an exorbitantly slow rate.

The second calamity to strike the engine was just after the bore hit us near the station. It was attached to the canoe when it turned turtle and thus spent three hours submerged in the mill-race of Bamu 'water'. This accident also caused the loss of a number of items, as follows:-

Labourer (Baniwe).....2 shorts, 2 shirts, 1 rami, 1 plate, 1 cup, 1 spoon, 1 pillow and assorted food &c.,

Du'amin Labourers (Kowa and Ubia) 2 bush knives, 2 shorts, assorted food &c.

Government Gear..... 1 shotgun (No. 6137 Sportco), 1 outboard fuel tank, 1 outboard fuel hose, 1 tomahawk, 1 bag rice, 1 can meat, 1 lge tin margarine, 1 caddy tobacco, 1 bag sugar, 15 lge sheets Marsden Matting, 5 small sheets, 5 paddles, Bamu Safe and Mail Bag Keys.

Personal gear.....1 patrol box, 1 blanket, 2 sheets, 1 jungle hammock, 2 knives, 2 forks, 2 spoons, tin opener, 1 frying pan, 1 billycan, 2 plates, 48 assorted tins food, 2 shorts, 2 shirts, 1 .303 rifle (No.), Du'amin Artefacts (1 drum, 1 bow, 3 arrows, 1 tariko (rattle), 2 pipes, 3 bird-of-paradise head dresses, &c..)

Interpreter (Batana Nede)....1 belt, 1 mirror, 1 comb.

Total value lost would be in the vicinity of:-
Labourers:- \$17.00, Interpreter:- \$1.50, Government:- \$130.00 (plus engine damage, plus Marsden matting),
Self:- \$105.00 (plus Du'amin artefacts).

9.
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Communications (cont):-

The total losses for the patrol total approximately \$253.00 plus the amount of engine repairs, the mardsen matting (which is irreplaceable) and the Du'amin artefacts (which meant a lot to me, as a collector).

All this seems irrelevant material to list under a heading of 'communications'. It is all with a purpose, and that is, no matter what size vessel or what season of the year one patrols in, the Bamu always is hazardous to travel.

I have now been caught in two boroas, the first cost nothing as the canoe was empty, the second cost a lot and I have learnt proportionately more respect for the bore. The times and sizes of the boroas can not be formulated into any strict pattern, the Standers of the Bamu River Mission have been watching and timing the boroas for 20 or 30 years and still will not give an answer under an hour. The only way to survive is to always expect the bore to be a large one and it will hit while the boat is in the shallowest part of the river.

Villages and Housing:-

The village of Irie, being previously un-visited was in a very clean condition. The people of course did not own sarifs or shovels to keep the area clean, but they did a better job than the average Bamu village (not very difficult). When the two Irie labourers have learnt enough Motuan to return to the village they will be given a few tools such as, a couple of sarifs, a shovel, a maddock &c. With these few tools they should be able to improve the village and rest house and the long stairway from the river to the longhouse.

The villages above Bebisa, that is Kubial, Warehe and Irie, are all kept in far better condition than the lower Bamu villages, they are better situated being on hills above the spring tide mark, and although the people are more 'bushy', they take a lot more care in the actual construction of their houses.

The Irie long house, roughly described before, is about 60' x 60' x 30' high. Walls and floor and the interior partition are of huge bark sheets, the floor is worn quite smooth, suggesting that the house has been used for many years. The roof is of 'biri', or more likely, sage thatch, as 'biri' or nipa palm does not grow that far away from salt water. The sleeping platforms have large fireplaces set into them, as the nights no doubt become quite chilly up there. A diagram of the house and area is seen in the appendices.

Agriculture and Livestock:-

As the swamps of the lower Bamu are left behind the incidence of sago becomes less and less. By the time the Du'amin village is reached no sago at all is seen by the river, the people do have some sago, but their staple has changed from this to bananas. Vast banana 'plantations' are encountered just downstream from Irie. The bananas are mainly of the 'cooking' type but some are eaten raw as fruit. Also, along the banks on the way to the village are quite a few monstrous taro plants, these stand about 10 to 15 feet in height.

In the village were 20 or 30 young coconut palms all about two or three years of age and also a large number of seed nuts, already sprouting. They seem to have obtained these from their relatives in Wasapea (Araria) or Sadam (Turaka).

The number of pigs is quite fantastic, there would have been between 20 and 40 pigs all above 12 or 18 months old (maybe the younger pigs shared the look-up with the women and children) and all of them seemed in the prime of condition (if no agriculturist, but no obvious diseases or deformities were noticed) all the pigs were well trained, none went or tried to go inside the house, they were completely unafraid and would wait around for scraps in a rather docile manner.

Apart from the pigs and the dogs mentioned previously no form of livestock or animal life was kept by the villagers, no evidence of poultry was seen, and there seemed to be no 'pets' that are usually met in native villages, such as cassowary, kokomo or cus-cus.

The area around the village teems with game and wild life, literally dozens of gaura pigeons were seen on the river and near the village, the Government shoot-boy went out with a local and returned in two or three hours with a cassowary, three bush hens, a couple of kokomos and three peacock looking birds that were very nice eating. Every sand-bank on the river has its quota of 'komodo dragons', huge bungarras (lizards) up to 8 or 10 feet long (mainly tail). Wild pigs thrive in the occasional patches of sago, cassowary are seen at every bend, and, not having been shot at, just stand and watch as the canoe comes close, only moving if a sudden movement is made by the occupants.

Education:-

No mission, as to date, is operating further north than the Bamu River Mission. This mission has no influence outside its own station, and therefore the educational effect on the Du'amin is nil.

Education (cont.):

Just after the patrol returned to Bamu station, the missionary in charge of the Seventh Day Adventist Mission stationed up the Oriomo, Mr Ralph Williams, arrived in their vessel, M.V. NIGHT. He called in at the station and expressed his wish to establish a mission and school high up the Bamu. He continued on up the river to have a look at the general lie of the country, after spending a couple of days at Kubiai and Wareho villages he returned to the station.

He seemed quite impressed with the situation of Wareho village as it is on a good high hill, the river is very clear and offers a good anchorage for vessels of the type they would be using.

As there are no Du'amin in Irie who speak anything but Du'amin, interpretation poses quite a problem. A few people from Parisse, Kubiai and Wareho villages claimed to be able to converse with these people but on trial their knowledge of Du'amin was rather limited. The only way out of it was to bring two of the single men from Irie down to Bamu in order to learn Motum. Once they have picked up the language we will be able to collect a bit more information about the area above Irie, that is, who lives there, what are the village names and also the names of some of the physical features of the Bosavi Foothills. It did not take us long to find out that names on existing maps such as the Aeronautical Series are erroneous to the extreme. The river, for instance, is still called the Bamu, even by the Du'amin, the name Aworra, as seen on the maps is the name of the piece of land below Irie and above Kubiai.

Economic:

The land in the Du'amin area is quite good, far better than the lower Bamu soil. No trouble, I feel would be experienced in the cultivation of any cash crop that was suited to the conditions. The trouble that rears its head is, of course, transport and marketing. Vast distances make any venture highly uneconomical. The answer is the old Western District standby, huila kopina. The people of Irie are already being exploited by the Gogodaras (the Bamus just haven't got the energy to paddle that far) who, only two or three weeks ago, came down the river and sold about \$1000.00 worth of skins. As all the Irie people were wearing clothes (of sorts) that they claimed the Gogodaras had given them, it is a safe bet that they collected skins for the Gogodara for exchange. When the Iries learn the value of money and crocodile skins they will probably consider the two week trip to Bamu and back well worth the effort.