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STATION: GREEN RIVER

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Papua New Guinea Patrol Reports

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GREEN RIVER

WEST SEPIK

PATROL REPORT

1970/71

Report No: 1 of 1970-1971

(A) of 1970-1971

(B) of 1970-1971



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of WEST SEPA Report No. GREEN R. 1-1970/71

Patrol Conducted by I. J. SMITMAN, D.D.O. / A. HAZLEWOOD, A.P.O.

Area Patrolled 1 DAM-VAPSEI C.D.

Patrol Accompanied by Europeans - 1 -

Natives - 6 -

Duration—From 23/8/1970 to 28/10/1970

Number of Days 70 (TOTAL)

Did Medical Assistant Accompany? A.P.O. only

Last Patrol to Area by—District Services 24/5/1970

Medical 24/5/1970

Map Reference Bords. Special Sheet 3.

Objects of Patrol Initial Census; Census Revision; Routine

Administration: Area Study.

Director of District Administration,
PORT MORESBY.

Forwarded, please.

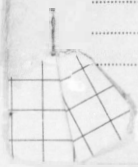
8/11/1970

Charles D.
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

PATROL REPORT

1-198205A
FORM 6874

District of WEST SPEIK Report No. GREEN RIVER PATROL NO. 11 1970/71

Patrol Conducted by A. J. HAZLEWOOD ASSISTANT PATROL OFFICER.

Area Patrolled IDAM YAPSIEI CENSUS DIVISION.

Patrol Accompanied by Europeans IWO WATHAN.
Natives 4 MEMBERS R.P.A.N.G.C.

Duration—From 19./8./19.70 to 21./8./19.70 and 23/8/70 to 28/10/70.

Number of Days SEVENTY (70) DAYS.

Did Medical Assistant Accompany? XKS

Last Patrol to Area by—District Services 21./5./1965

Medical 21./5./1965

Map Reference MAY RIVER 1: 250,000

Objects of Patrol... a) INITIAL CENSUS OF PART OF YAPSIEI RIVER AREA.
b) CENSUS REVISION OF IDAM RIVER AREA AND PART
YAPSIEI RIVER AREA.
c) TO COMPLETE AREA STUDY OF IDAM YAPSIEI CENSUS DIVISION.

Director of District Administration,
PORT MORESBY.

Forwarded, please.

*Green
Hazelwood
Field*

/ / 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

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

Division of District Administration.

67-3-7.

District Office,
Vanimo.
3th December, 1970.

The Departmental Head,
Department of the Administrator,
Konedobu.

Green River Patrol Report No. 1 -70/71.

Attached please find copies of a report of a patrol conducted by Mr. Smitmanis, A.D.O. and Mr. Hazelwood, A.F.O.

The patrol was well conducted and the report excellent. Both these officers are to be congratulated.

The staff position in the sub district should warrant more field work being done now. Patrols maybe somewhat restricted as this sub district was allocated the bulk of the Rural Development Funds and these will have to be spent mainly on roads which will require constant supervision by officers.

Economically little can be done for these people at this stage and I feel that it would be unwise to raise their hopes, only to be let down. We can help them in a number of other ways, by more frequent patrols, their health could be improved by better health facilities, and education by making every endeavour to have a school established.

I would suggest for a start that the Administration should take over the Idam airstrip and with a contract with the native people bring it up to standard, and without any thought of the establishment of a post, use the strip to get both officers and supplies into the area. It would cost very little to extend the present charter service from Green River. Being able to get people into an area and out when they are ready is going to make a big difference and will be much more convenient.

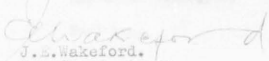
It is useless to expect this branch of the J.M.M.B. mission to do anything to really help these people. The mission is too fragmented and simply hasn't got the financial backing to undertake any thing more than some simple spiritual guidance.

In the matter of some of these people joining with the Green River Local Government Council, I feel that it may not be the tax which is a drawback, but rather lack of communications.

A letter will be sent to the District Commissioner East Sepik concerning the two villages mentioned.

I agree with the suggestion of the break up of the Idam/Yapsuel census divisions. A separate list will be compiled on the appointment of Luiluis.

An excellent and informative report.


J.S. Wakeford.
District Commissioner.

TERRITORY OF PAPUA & NEW GUINEA.

PATROL REPORT.

Report Number. : Green River No. 1 - 1970/1971.
Sub-District. : Amanab.
District. : West Sepik.
Council/Non-Council Area. : Non-Council.
Patrol Conducted by. : A.J.Hazlewood.
Designation. : Assistant Patrol Officer.
Area Patrolled. : Idam Yapsiei Census Division.
Personnel Accompanying Patrol: Iwo Wahan - Aid Post Supervisor.
4 members of the R.P.&.N.G.C.
Duration of patrol. : Date out - 19/8/70
Date in - 21/8/70

Date out - 23/8/70
Date in - 28/10/70

Total of 70 days.
Date and duration of last : 24/5/65 to 24/7/65 = 65 days.
D.D.A. patrol to area.
Objects of Patrol. : Initial Census of part of Yapsiei
river area.
Census Revision of Idam river area,
and part Yapsiei river area.
To compile Area Study of Idam-Yapsiei
Census Division.
Consolidation of Administration
Influence in area.
Total population of Area. : 1835
Map Reference. : May River 1:250,000.
Village Population Register. : Enclosed.

GREEN RIVER PATROL REPORT NO. 1(b) OF 1970/71.

PATROL DIARY.

- 19/8/70. 0400 - Final packing of patrol gear carried out.
0715 - Tractor left for Dio River with part of
Patrol equipment, and fuel.
0830 - I departed Green River by motor cycle for
Dio River mouth, arrived 0915, tractor
arrived at 0925. Gear loaded on to canoe.
0945 - Sent single canoe (powered), down Sepik
River to fetch outboard motor left at Maha.
1100 - Departed Dio River, travelled up the Sepik
River. Using double canoe. Both 35HP and 40
outboards giving trouble. Water pump broken
on the 40. The 35 repaired. Slow progress to
Kobararu.
1800 - Arrived Kobararu, decided to make camp. Cargo
left on double canoe with three men attending.
Slept Kobararu.
- 20/8/70. 0730 - Made ready to depart. 35 HP outboard giving
trouble. Motor runs, but gears have jammed.
Drive shaft loose. Tried 40 HP, going very
slow as I am worried of over heating.
1130 - Finally departed Kobararu. Stopping every now
and then to cool engine.
1330 - Arrived at Isu village. Village deserted.
Canoe unloaded, gear put in rest house.
1500 - Double canoe departed for Green River. Two
policemen and I stopped at Isu.
Slept Isu.
- 21/8/70. 0800 - All morning spent re-packing patrol gear.
1530 - Helicopter arrived ex Green River, I went
with Mr I. Smitmanis A.D.O. and pilot, we
followed the August River (Yapsiel) looking
for Namauwe and No. '2' Rafin villages. A
woman having been murdered. Several landings
made, informant found, impossible to land at
scene of crime. Investigate on patrol. I
returned to Green River, arriving 1800. Aerial
survey of roads tomorrow, resume patrol on
23/8/70.
-
- 23/8/70. 0930 - Departed Green River with Officer in Charge,
Mr I. Smitmanis (Assistant District Officer).
Tractor to mouth of Dio River.
1130 - Arrived Dio River, fuel and equipment packed
on to double canoe.
1300 - Departed Dio. One engine caught fire. 40 HP
only used. But the third motor, a 20 HP was
found to be useable. Both water pumps
repaired.
1815 - Arrived Isu. Patrol gear unloaded, and packed
in rest house.
Slept Isu.

- 24/8/70. 0930 - Departed in dinghy for Biske and Kessiau. Informing councillors of next Council meeting. Also trying to get carriers for the Yapsiei patrol. Returned Isu.
- 1115 - Travelled up the Yapsiei River by powered dinghy, to see if it would be navigable. Tried to repair Council motor.
- 1600 - Contact made with Amanab via Squad Call. Slept Isu.
- 25/8/70. 0630 - Canoe sent downstream to get carriers from the village of Kobararu.
- 1030 - Canoe returned with seven men. Mr Smitmanis and I sorting out and mixing fuel, and still trying to repair the Council motor.
- 1300 - Some carriers taken by powered canoe up the Yapsiei, will pick them up tomorrow with any extra men that they have recruited. Returned late afternoon to Isu, will move tomorrow. Slept Isu.
- 26/8/70. 0830 - Departed Isu. Canoe low in the water due to large cargo. Yapsiei water level is very low. Progress is very slow, many hidden tree stumps. I travelled by powered dinghy. Late morning I became ill, vomiting, etc.
- 1315 - Dinghy left at the hamlet of Koktibi, as O.I.C. Green Mr Smitmanis, is walking up to Census the Wauru village. I continued upstream on the double canoe. Yapsiei splits into two main branches, one is difficult to navigate. Tried the other branch, now very difficult to make progress. Many rapids. Canoe tangled on tree submerged in water. A dangerous moment. But quick thinking by policemen saved the day.
- 1620 - Made a river camp at the mouth of the Gwin River. Slept Gwin Camp.
- 27/8/70. 0645 - Eight men sent upstream to Ileis village by canoe, taking up rice and rations, salt etc. Double canoe sent downstream ~~by double canoe~~ to pick up O.I.C. Green at Koktibi.
- 1430 - O.I.C. arrived. Broke camp, and travelled upstream to Ileis village. A very slow trip.
- 1655 - Arrived Ileis, Rest house repaired, made camp. Slept Ileis.
- 28/8/70. 0800 - Work started on building a new police rest house. My leg has now become very swollen, with dark blue blotches, very painful to walk. Receiving penicillin. Shotguns sent out to find food. Talks with Tultul and Luluai. Told to fetch people absent in bush.
- 1630 - No contact made with Amanab. Tried, but to no avail. Slept Ileis.
- 29/8/70. 0800 - People have not all arrived from the bush, impossible to Census. Still having trouble with my leg. Work continues on with the Rest House for the policemen.
- 1730 - Some people arrived from bush, rest of the people will arrive tomorrow morning. Slept Ileis.

- 30/8/70. 0800 - Some people still absent, C.I.C. will census in the afternoon. Men sent out to try and shoot a pig or cassowary. The rest worked on the new rest house. Informal talks with people.
- 1650 - C.I.C. Green started taking census, when this was finished he gave Political Education talks etc. These finished at 1840. Medical treatment given. One man with his foot nearly eaten away by a tropical ulcer. Will need to be amputated. Refused to go to Aid Post. Plenty of food bought. Sago and banana. Fish plentiful. Slept ileis.
- 31/8/70. 0700 - Men started bailing out water from canoes and repairing patrol gear for early departure. C. I.C. departed by dinghy, I travelled by canoe.
- 0930 - Departed ileis. Progress very slow, many rapids and exposed logs, plus shallow waters. Canoe nearly upset at one point, one canoe full of water. No items lost, some rations got wet.
- 1415 - Arrived at mouth of the junction of Bowye and Yapsiel. Tried to dry rice in the sun. Having made camp on the river bank. Camp made under canvas. Squad Call contact with Amanab., no news. Slept Bowye River camp.
- 1/9/70. 0700 - Equipment made ready for patrol to Baite. Rest of cargo to be sent upstream to Inmai village. C.I.C. and I to depart Bowye River, with two policemen and twenty carriers. Rest of cargo to go by canoe to Inmai.
- 0930 - Crossed Yapsiel by canoe, then followed a faint track until we reached the junction of the Bowye and Baite Rivers.
- 1400 - Decided to make camp. One pig shot. Rations issued. Slept junction of Bowye and Baite.
- 2/9/70. 0845 - Departed bush camp. Followed faint track until reaching another fork of the Baite River. Then cut a bush track for twenty minutes, following the course of the Baite. Then walked up the river bed.
- 1030 - Arrived at one garden house, six people present. Waited for cargo boys and interpreter to arrive.
- 1100 - Talks with people. Decided to camp here. People sent into the bush to find the remaining people. Plenty of food brought for purchase, mostly taro and banana. Will census tomorrow. Slept Baite.
- 3/9/70. 0730 - C.I.C. Green departed to find his dog, and check on the gardens of these people, to see that there are no sick people being hidden.
- 0900 - I took census, difficult, as the interpreter is not a very good Pidgin speaker. Two absent, having gone to the Aid Post at Idam. A total of 27, medical treatment was given, and I gave the people informal talks on the work of the Administration.
- 1130 - C.I.C. returned. Informal talks with people. Plenty of food brought. Dog found later. Slept Baite.
- 4/9/70. 0830 - Departed Baite for Inmai. Track very faint in parts. Large swamp sections. These roads are not used very often, hence they are overgrown, and swamp sections have not been lined with timber. Slow progress due to lack of knowledge of correct route. Arrived Inmai 1300. Slept Inmai.

- 5/9/70. 0800 - Talks with Luluai and Tultul of Imnai. Most of day spent in repacking and checking patrol gear, tins etc. being packed into rucksacks, for easier carrying.
- 1330 - The interpreter to be used in the headwaters of the Yapsiei arrived by raft. His name is Bagarapi, he comes from the Wuru hamlet. It was difficult to get food from the Imnai's, and they were not very helpful. All cargo boys paid in the afternoon, most of the Isu's to return to their village, they are river men and cannot carry very well. The Kobararu's and Wauru's are proving to be good carriers. Recruit tomorrow. Slept Imnai.
- 6/9/70. 0800 - Informal talks most of the day. Const. Arapi reported sick, excreting blood. Will have to be sent back if it continues, check tomorrow. A little food bought again, one wild pig shot.
- 1700 - O.I.C. Green taking census. Finished at 1840. Talks given by Mr Smitmanis. Medical treatment given. Slept Imnai.
- 7/9/70. 0800 - Had planned to depart today. But Mr Smitmanis decided not to, torrential rain all morning. River is in flood, tracks are under water, and the Imnai's reluctant to carry as they have a feast arranged for tonight. I worked on the writing out of new census sheets.
- 1845 - Councillor of Kobararu brought in another line of people which had not been censused. They were from the village of Lawai. Mr Smitmanis talked at great length to these people, it would appear that they are residing in West Irian. Slept Imnai.
- 8/9/70. 0800 - Further talks with the people of Lawai. Total of approximately seventy people. Sick policeman Const. Arapi, dispatched by canoe for Green River.
- 1015 - Cargo ferried across Yapsiei by dug out canoe, powered canoe having left us at the Bowye camp. Most of cargo carried by road, two canoes took the rice, salt and sugar, plus two of the heavy patrol box's.
- 1330 - Made camp on the banks of the Yapsiei. Waiting for the canoes to arrive, they arrived at 1430. We now have a line of over forty cargo boys, the use of the canoes has helped us cut our numbers down a little. Slept under canvas.
- 9/9/70. 0755 - Departed river camp for junction of Wuru and Yapsiei. Good walking track, although it would appear that the track is seldom used.
- 1220 - Arrived at junction. Took a further forty minutes to carry the cargo over the Yapsiei River. A strong current made it a difficult task.
- 1545 - Canoes arrived. Rice was soaked, when one canoe was ~~lost~~ lost. Small group of people found. Made camp. Bought food from these people, they are the line of Bagarapi. Slept River Side.

- 10/9/70. 0900 - Started to cross the Yapsiei River which is now in flood after heavy rain over night. Completed crossing by 1005. Cutting road untill 1110 untill the junction of the Wagarabe and Yapsiei was reached. Waited for the canoes to arrive to recross the Yapsiei, and travel up the Wagaraba. Arrived 1155, all effects carried across. Made camp at the junction of the Sumka and Wagaraba rivers. Good site for airdrop. Ground cleared for bush camp. I walked around the local gardens, and visited the hamlet of Nemauwe. Informed them of the proposed census tomorrow. Food is plentiful. taro and bananas.
Slept Sumka camp.
- 11/9/70. 0800 - Continued clearing camp site. Good site for rest houses.
1300 - Again visited Nemauwe hamlet, and also all the garden houses, reminding them of Census, and to bring in fresh local foods.
1730 - Arrived back at Sumka. Talks with Mr Smitmanis. Nemauwe's arrived at 1755, too late to Census. Advised them that we will census tomorrow morning. Contact was made with Amnab at 1630. Food was plentiful. A lot of T.U's, treatment given.
Slept Sumka camp.
- 12/9/70. 0800 - Cargo boys from Imnai paid and sent back to their village. Had proved to be unwilling workers, and were causing strife with the other carriers.
0900 - Census taken. These people related to the Wura hamlet. Some frightened by the presence and hid in the bush. Further medical treatment given. Some cases of yaws. Informal talks, etc.
1415 - Continued with writing out new census forms. Work started on building two big canoes to take us back down the Yapsiei River, when this area has been fully patrolled.
Slept Sumka camp.
- 13/9/70. 0910 - Departed Sumka for Rafin No '2' village. Walking over little used track. Many streams to be crossed. Large taro gardens.
1145 - Arrived Rafin. Carriers arrived 1250. Informed people of Census in afternoon. Food plentiful.
1700 - Census taken by Mr Smitmanis. Followed by talks. Slept under canvas at Rafin No '2'.
- 14/9/70. 0830 - Carriers from Wagaraba and Rafin paid. Informal talks with the villagers. Then I had a talk to Kapsio Meharabe, who was suspected of killing his wife.
0915 - Kapsio Meharabe arrested and cautioned. All of this was done under the guidance of Mr Smitmanis.
0940 - Departed for the scene of the crime, a large house built on the ground known as Eubrieri. Approx. seventy minutes walk. Questioned Sowanimi Duanabe one of the witnesses. Later returned to Rafin.
1630 - Contact tried to be made with Amnab - failed.
1845 - Spoke to two other witnesses, Isokiamea Wokamavea and Dowihilabai Dovesabi. Told them that they would be required to go to Green River.
Slept Rafin No '2'.

- 15/9/70. 0800 - Talks with people, and finished collecting census names. Packed and departed for Rafin No '1', arrived at 1145. Walking easy, but track had to be re-cut in parts. The crossing of the Yapsiei took a long time, as it was chest high. Some of the small streams proved slippery. Hamlet has seven houses. Word sent out for people to come in. Rest house in poor state, tent sails erected. Plenty of food to be bought, also village pig. Slept Rafin No '1'.
- 16/9/70. 0730 - Police sent to check the level of the Yapsiei. Very heavy rain in the night. Still waiting for the villagers to come in. Several people arrived from the Telefomin area, from a village on the Fuk River, they wish to settle in Rafin.
1700 - Mr Smitmanis started taking census, medical aid given, followed by instructive talks. A large quantity of fresh food bought. Slept Rafin '1'.
- 17/9/70. 0800 - Police sent again to the Yapsiei, heavy rain in the night has increased the flow of water. Decided to wait until tomorrow. Started building new rest houses. If rain continues, have decided to go back to Wagaraba, and reach the Sugonga area by another route. Food not so plentiful today. Slept Rafin '1'.
- 18/9/70. 0830 - Departed Rafin. Following the Yapsiei. Due to being miss informed we have lost a day, as it would have been possible to do this walk yesterday. Track has been little used. Difficult walking in parts, steep sloping hills and slippery tracks.
1400 - Made camp under canvas.
1630 - Tried to contact Amanab, no contact made. Slept under canvas.
- 19/9/70. 0815 - Departed. Difficult walking, slippery tracks. Still walking along the Yapsiei gorge. Finally arrived at the Tabu River. This was crossed at waist high. Some more rugged country followed, then crossed the Yapsiei River.
1345 - Made camp on the banks of the Sugonga River near the hamlet of Barubi. Plenty of taro bought. Slept Barubi on the banks of the Sugonga.
- 20/9/70. 0715 - Departed camp and arrived at the main Barubi hamlet at 0945, carriers arrived at 1050. Most of the walk following the river, very slippery in parts. Food was very plentiful, census tomorrow. Another hamlet close too. I will walk to this hamlet and census tomorrow, Mr Smitmanis will census the Barubi's. Large quantity of food bought. Slept Barubi.
- 21/9/70. 0815 - Departed Barubi. Followed the Sugonga River, cutting across many tributaries. Slippery walking. Watrabenebi hamlet is situated on top of a very steep hill. One large communal house, plus another small one which belongs to the Luluai. Sick persons treated, and I took census. Followed by normal talking topics. Then departed for Barubi.
1350 - Arrived back at Barubi.
1630 - Contact made with Vanimo and Amanab. Airdrop Thursday.
1700 - Mr Smitmanis took census of Barubi hamlet. Medical aid given. Followed by talks. Slept Barubi.

- 23/9/70. 0730 I departed from Barubi, for the Sumka camp on the Wagarabai. Mr. Smitmanis stopped behind to try and contact Amanab. Later I found out that no contact was made. Followed river bed for two hours, then started to climb. Climbed for just over an hour. This mountain took 2 1/2 hours for the carriers to climb. After reaching the summit, there is a very steep descent. One has to follow a very slippery stream, which has large boulders. Very difficult for carriers. Made harder by mossy growths on these boulders. Reached the Wagarabai river, several re-crossings made.
- 1500 - Decided to make camp on the banks of the river. Carriers arrived at 1715. Heavy rain at 1735. Carriers from Barubi in poor condition, suffering from their first attempt at carrying cargo. O.I.C. to try and contact Amanab on Radio tomorrow.
- 23/9/70. 0800 - Radio contact made with Amanab. Mr. Smitmanis to return to Green River. Whilst O.I.C. contacted Amanab, I walked on to the Sumka camp, arrived 0930. Most of day spent preparing the camp for proposed air drop. Excess patrol equipment made ready to go back to Green River with O.I.C. Large pig bought. Food still plentiful. Am surprised, as whilst the main party visited the upper Yapsiei, fifteen men stopped at the Sumka camp to build canoes. Try and contact Amanab in morning.
Slept Sumka camp.
- 24/9/70. 0530 - A nasty awakening. Kapsu the prisoner has escaped. He has been with the patrol since his arrest at No. 2 Rafin. Apparently he slipped his handcuffs in the night. He was supposed to be watched by four policemen. I departed at 0600 into the bush, to see if I could find any sign of his escape route. Mr. Smitmanis stopped behind, as he wanted to make contact with Amanab.
- 0800 - No contact made with Amanab. Meanwhile I continued my search. All the local people were contacted, and I told them to bring in their axes, bush knives, bows and arrows. As I did not want Kapsu to get hold of any. I found his tracks, but they they stopped at the edge of the Wagarabai river. Search kept up all day. Airdrop site completed, but no airdrop as promised. Spent alot of time with the villagers, suggested that they help me find Kapsu. Mr. Smitmanis to depart tomorrow by powered canoe. This arrived about five days ago, to bring up another policeman.
Slept Sumka camp.
- 25/9/70. 0500 - Early rise again. Patrol gear not required packed onto the double canoe.
- 0615 - Mr. Smitmanis, witnesses and interpreter departed.
- 0800 - Tried to make contact with Amanab - failed. Work on airdrop site to improve its surface.
- 1130 - Airdrop made by 206 Cessna belonging to Aerial Tours. A 100% recovery. All paper wrappings of money advance burst, so I had a few hours of counting and re-wrapping. My own food was badly knocked about. Tried to adjust radio, could be battery trouble.
- 1600 - Tried to contact Amanab till 1645 - no luck. No news of the escaped prisoner. I had given the Hamlet of Namauwe a day to try and find him. Will mount a full search in the morning, but there is a very large area to cover, can but try. Namauwe villagers have run away too. Four dugout canoes are ready for our trip downstream.
Slept Sumka camp.

26/9/70.

- 0715 - Canoe made ready to take the Lulua of Ura, and his people, back to their river side hamlet. Paid them for the work that they had done on the airdrop site. They departed at 0845. Carriers from the Sepik will take them down to Ura, and will then bring the canoe back to the Sumka camp.
- 0900 - Departed with two policemen and an Interpreter for the Rafin area, as this was the scene of the crime, and Kapsu could well have returned and hid in this area. Visited all the gardens in the Rafin area, whilst doing this, I contacted nine of the Namauwe's who had run away. I explained that I wished them no harm, apparently the Lulua of Barubi had told them that I was going to arrest them all and send them to Green River. Hence the mass exit. Gave them tobacco, and tried to win their confidence. Finally agreed to contact the rest of their group, and bring them back to the Sumka camp. Interpreter stopped with them.
- 1815 - Arrived back at the Sumka camp, rations issued, as no local fresh food available.
Slept Sumka camp.

27/9/70.

- 0800 - Carriers sent out fishing, other men sent out to find game. I waited at the camp for the Namauwe's. Spent my time writing out census sheets.
- 1630 - Some of the people arrived.
- 1830 - Interpreter arrived, stated that most of the people were now back in the hamlet. Those who had arrived earlier I spoke to, asking for their help to find Kapsu. Bought fresh food from these people too. Not a large quantity though, issued rations.
- 1905 - One man arrived, informed me that Kapsu, the prisoner, was at his house seeking food and shelter for the night. The man told me that he wanted to help me, so I explained my plan to him and the policemen. He then returned to his house (about forty minutes walk away).
- 1935 - I sent two policemen and some cargo boys to this man's house, they surrounded it, and on the given signal, the man grabbed Kapsu. He held him until the policemen put handcuffs on him.
- 2105 - Arrived back at Sumka camp. A twenty four hour guard to be kept on prisoner. Depart tomorrow for Ileis.
Slept Sumka camp.

28/9/70.

- 0545 - Arose and packed patrol gear onto double canoe.
- 0705 - Talks with the Namauwe's. Explained the workings of law and order to them, and thanked them for the help that they had given me. All villagers were given small token presents - all appeared happy and relieved.
- 0820 - Departed for Ileis. Using two double canoes, a single canoe, and five large rafts. I had tried to contact Amanab from 0800 to 0815, but to no avail. Our little convoy had many little happenings on our downward trip. Rafts breaking up, canoes filling with water etc., but we all arrived in one piece, if not a little wet.
- 1550 - Arrived Ileis, wet and tired.
- 1615 - Tried to contact Amanab until 1645 - no luck.
Bought food.
- 2000 - Yasa, the interpreter for the Idam section, reported that there was trouble at his village, it appears that two women and two children have been kidnapped. His village is called Nigyama. By all accounts, some men from the May River area have done the kidnapping. Will inform the O.I.C. at Green River when the prisoner goes.
Slept Ileis.

29/9/70.

- 0815 - Departed Ileis for Kottibi, arrived 1145. One man from Ileis to go to Aid Post, man with T.U.
- 1250 - ~~Two policemen~~

- 29/9/70. Cent. 1230 - Two policemen, plus prisoner, the sick man and another interpreter departed for Green River by double canoe. Rest of the cargo sent by carriers to Wauru from Kottibi. Had to use women and children to help carry the cargo, journey took one hour and fifty minutes. Made camp. Food plentiful. Told that the Agweisa's had gone to a dance at Rafin No. '1' village. Slept Wauru.
- 30/9/70. 0830 - A small line of Biromof's came in for Census, they live close to the Wau river, infact there hamlet is called Wau. Censused, medical aid given, followed by talks. I then asked three of the Wau's to fetch the Agweisa's from Rafin No '1'. Remaining cargo fetched from Kottibi. Running short of meat for carriers, went shooting with men from Wauru, was attacked by pig at 1145. Later, a man was attacked by a pig. I was lucky, my two dogs drove off the pig. However the man was not, being cut in several places, stitched up by Aid Post Supervisor. Will be sent to Green River. Plenty of food available for purchase. Slept Wauru.
- 1/10/70. 0715 - Some carriers paid, as they wish to carryin the sick man to Green River. Shortage of carriers, will have to use women and children to help carry to Idam.
0830 - Departed Wauru. Arrived at Idam No. '2' at 1105. The cargo arrived at 1150.
1230 - All carriers lined. Those wishing to finish had there names taken, and sent to Green River to receive payment. Women and children from Wauru paid 40¢ each. Heavy rain. Talks with Lulual and Tultul. Heard several complaints. One illegitimate birth, mother had been talking of killing the child, informed her of what would happen if she did. One man, who's wife has died, has run away with another man's wife. Informed that no airdrop has been made at Idam No. '1', so I am short of rations for the carriers. At the moment there is plenty of local fresh food available. Slept Idam No. '2'.
- 2/10/70. 0800 - Spent most of the day planning patrol route, and checking and re-packing patrol equipment. Was impossible to do the census in the morning, due to torrential rain.
1300 - Decided to start census, as rain has ceased. Finished at approximately 1530 hours. Idam includes the hamlets of Intibi, Isaguan and Beiou.
1615 - People from the Yaseiru group arrived, they live near Wauru at the moment, although it appears that they are going to re-group. Some are building a new hamlet close to Idam, whilst others have moved into the Wauru hamlet. Some are still living at the old Yaseiru village. After taking census of this group, the radio aerial was erected and I tried to contact Amanab.
1715 - Settling complaints. Buying local food to issue to carriers. Informal talks in the evening. Slept Idam No. '2'.
- 3/10/70. 0900 - The Kaumifi group of people arrived, they live close to the Isaguan river, they are one of the Biromo groups. It would appear that they have moved from the Western slopes of the Yapsiei range, where most of the nomadic Biromo's are found. Had to use a woman as interpreter, as these people have a different 'talk' than the people of Idam.
1100 - Walked to Idam No. '1' village. Looked at the Mission airstrip - grass needs cutting. Also checked at the Aid Post to see if the Orderly had any problems. Usual points, plus difficulty in getting the people to carry in medical supplies. Will census this village on my return from the Idam headwaters. Some food bought. Slept Idam No. '1'.

- 4/10/70. 0800 - Started to recruit new carriers. Torrential rain most of the morning. Further talks with the Luluai and Tultul. These two men appear very keen.
- 1215 - Michael Mera, one of the members of the team of local officers in this area (West Sepik), who are giving anti T.B. inoculations, arrived. He was escorted by two policemen. Travelled by dug out canoe from the village of Bisiawru, where the powered canoe had left them the previous day. There cargo boys paid by me.
- 1700 - Informal talks with the village people, finished at 1840 hours. Normal topics, plus worries and complaints. Slept Idam No '2'.
- 5/10/70. 0730 - Patrol equipment lined. Carriers short, caused by the arrival of policemen and Michael Mera, which I had not anticipated. Plus eight men from Idam No. '1' had not arrived, later informed that they had gone to the mouth of the Idam river to wait for the recruiter to arrive, as they wished to work on a plantation. Due to not receiving an airdrop, I am short of rations for the carriers. So I bought twelve large baskets of sago, this should last us for a day, and help to supplement the following day. Twelve women employed to carry these baskets.
- 0815 - Finally departed Idam No. '2'. The route followed was a little difficult for the carriers. There was no cut road, one had to follow the course of the river, this proved hazardous at times, as the river had to be crossed and re-crossed on several occasions.
- 1220 - Decided to make camp. Carriers arrived at 1450. The Councillor of Iau and my domestic went out shooting with their shotguns, both having current licenses. Camp site prepared, and sails erected. Sago issued to the carriers, plus one pig which had been shot. Slept River camp.
- 6/10/70. 0740 - Departed for Nigyama. Again, the route followed the course of the river. Slippery stones, and constant river walking make the walking very uncomfortable for the carriers.
- 1345 - I arrived at the village of Nigyama, carriers arrived at 1640, the last pair arriving at 1745. Made camp under canvas in the village. The route so far has been as follows. Walk up the Idam river, until the point where the combined Sawo and Saeyar rivers join the Idam river. Follow this section of water until the two rivers split, then follow the Saeyar river to its source in the mountains. Then climb a steep ridge, on descending the other side, one follows a small mountain stream, this is the source of the Bol river. Keep on following this river, it is then joined by the Whiana river. Later it is joined by the Seiwi river. Nigyama is situated just before the junction of The Bol and Mamiawi rivers. I found that food was very difficult to buy, so was thankful I had the sago. Slept Nigyama.
- 7/10/70. 0700 - Trying to re-organize camp, torrential rain and high winds in the night had played havoc with us and all of the equipment. A day of drying out I feel. Still waiting for some of the villagers to come in. So I continued writing out census sheets. Appears that the village is also called Tabiabi and Sori, but I noted that the village site had been changed on several occasions. Hence, these could be names of the different grounds, or sites.
- 1630 - Census taken, followed by talks. Some food bought. Mostly banana's of very poor quality.

- 7/10/70 Cont. 1930 - Talks with Ilamare Bianwe and other village people. He is the man who has had his wives kidnapped. At 2120 I finished talking to these people, but nothing of any significance was learnt. Slept Nigiyama.
- 8/10/70. 0700 - Departed. Continued following the Bol river. Crossing many small streams - and walking along dried up water courses. Finally reached the Yabu river. Followed this until the junction of the Yabu and Lau rivers was reached.
- 1430 - Decided to camp at the junction of these two rivers. Appears that this area has seen many mineralogists, as several old camp sites were passed. Carriers arrived at 1540. Had been delayed for over an hour when some carriers had taken a wrong road. It is apparent that progress in this area would be very difficult in the wet season. Constant walking in the rivers with these sharp stones is taking its toll on the carriers. Many surrering with brused and cut feet. I had another adventure with a wild pig, again my dog came to my rescue, he however was badly wounded. Food very short, plenty of game in the bush. Slept river camp.
- 9/10/70. 0800 - Decided to camp another day here, and rest the carriers. Have bought two large sago palms, carriers cutting and washing. Some men sent out to find fish, shotguns out looking for game. Sago should last us for two days.
- 1800 - Men returned from washing sago. Issued to men as rations. Slept Yabu and Lau camp.
- 10/10/70. 0700 - The Idam and Wauru carriers had a fight at night over food. Nothing serious. Settled by forming a committee, two men from each group, they will be in charge of the division of food to the carriers.
- 0800 - Departed river camp. Followed the Yabu river. Then climbed two small mountains. Heavy rain in the night had caused flooding, and made the going very slippery.
- 1045 - Arrived at the hamlet of Ampli, this is the name of the ground, the village name is Umurita. Most of the villagers absent. Some are in the May River area. A nomadic group of people. Food is short, will have to move on tomorrow.
- 1500 - Census taken, followed by talks on normal topics. Michael Mera gave inoculations, and medical aid was given to sick. A total of Fourteen people absent. A small quantity of food purchased. Heavy rain at night. Slept Umurita.
- 11/10/70. 0810 - Departed Umurita. Most of the route until 1130 was spent climbing a range of mountains. Supel river had to be crossed, difficult, due to it being in flood. Delayed for nearly an hour, as guide took the wrong road. Road would be a good walking track when dry. But having a mossy surface, the heavy rain made it rather treacherous.
- 1315 - Made camp at an old camp site, where three of the tributaries of the Sawa join.
- 1530 - Carriers arrived. At 1740 the Sawa is now in full flood. Hope that it drops by tomorrow. Slept Sawa river camp.

- 12/10/70. 0755 - Departed Sawa camp. River still in full flood. Difficult walking. Walked downstream until a large log was sighted, which was used to cross the Sawa. Sawa had to be crossed on several occasions, made more difficult by the water being very dirty. It was impossible to see where the big boulders were.
- 1105 - Arrived Wokumo, previously known as Kobaru.
- 1210 - Carriers arrived. Many people still absent in bush. Sent out messengers. Tried to purchase food, but only a small quantity of sago and banana available. Issued the last of rice and tinned meat.
- 1630 - Took census. All people present, several new names. Talks given. BCG inoculations given, plus persons with sores etc were given treatment. Slept Wokumo.
- 13/10/70. 0715 - Departed for Idam No. '1'. Followed the Sawa river for an hour, then took a bush road for Idam. Reason for this route, is that the normal route of following the Sawa river until it joins the Idam river is in flood. This route is seldom used, hence many parts had to be re-cut. One very steep mountain. Most of the route is swampy. A large proportion of the route was spent following small streams.
- 1205 - Arrived at Idam No. '1' village. Learnt that an airdrop had been made after our departure from Idam No. '2'. Unpacked rice and meat.
- 1340 - Carriers arrived. Many men absent from the village, appears that they are still waiting at the head of the Idam river, for recruiters to take them to Wewak. Policemen to fetch them tomorrow. Food is plentiful, bought one pig. Slept Idam No '1'.
- 14/10/70. 0715 - One policeman left in canoe to fetch absent men from the mouth of the Idam/Sepik river. Two shotguns sent out to find fresh meat. Later returned with one pig. Started repacking patrol equipment, some to be sent back to Green River Patrol Post. This will enable me to cut down my carriers. Food plentiful.
- 1700 - Policeman arrived back with some of the men, the rest will come in in the morning. Some men sent to Wauru and Bisiabru to inform them of my forthcoming visit. Informal talks at night with the villagers. Slept Idam no. '1'.
- 15/10/70. 0900 - ~~Remainder~~ Remainder of the men absent yesterday arrived.
- 1000 - Started to take census. Michael Mera gave B.C.G. inoculations, and Iwo Waham gave medical treatment to those requiring it.
- 1150 - Finished Census. Informal talks followed. Hearing any complaints and worries.
- 1530 - Canoes from Bisiabru arrived, these will take the two policemen back to Green River tomorrow. Canoes doubled in preparation for the journey.
- 1700 - Further talks of a more formal nature. Spoke on the aims of the patrol, and also on political education. Bought fresh food for carriers rations. Slept Idam No. '1'.
- 16/10/70. 0700 - Cargo prepared and loaded onto canoes. Other cargo lined and made ready for my departure to Wauru.
- 0820 - Canoe departed with police for Green River Patrol Post.
- 0830 - Departed for Wauru, hope to census the Agweisa's.
- 1140 - Arrived at Wauru, carriers arrived at 1315.
- 1600 - B.C.G. inoculations and medical treatment given. Plenty of fresh food bought for carriers. Informal talks. Slept Wauru.

- 17/10/70. 0735 - B.C.G. inoculations given to the people from the hamlet of Wau. Mr. Michael Mera returning to Idam No '2' today to inoculate the people there, as he states that he is getting short of vaccine.
- 0800 - Departed for Agweisa, following the Wau river.
- 1130 - Reached the Wau hamlet. Consists of four very dirty and dilapidated houses. Continued on, passed through a large garden complex, then reached the Wau river.
- 1230 - Decided to make camp, as the carriers are lagging behind, and according to the guide, it will be very difficult to find a camping site further ahead, as we will be entering a mountainous region.
- 1420 - Carriers arrived. Camp site cleared, tent sails erected. Rations issued. Sent some men back to the Wau hamlet, asking them to bring in fresh native food in the morning.
Slept banks of the Wau.
- 18/10/70. 0645 - Bought food from the Wau's for the Carriers.
- 0745 - Departed camp site. Continued climbing up the Wau gorge, cutting a new road in parts, and following the water course in parts. After reaching the summit there is a steep descent, until the start of the Agweisa stream is reached. Follow this down until it joins the Gwin river.
- 1130 - Arrived at the Agweisa hamlet, carriers arrived at 1215. Interpreters sent out to find the villagers.
- 1540 - People started to arrive. All brought in food when they arrived. This I bought.
- 1745 - Census taken. Three people absent. Talks followed. Medical inspection and treatment given.
Slept Agweisa.
- 19/10/70. 0730 - Departed Agweisa. Heavy rain falling. Followed the previous days route. Quicker pace, due to road being cut and marked. Rain ceased at 1015.
- 1350 - Arrived at Wauru. Carriers arrived at 1440. Food purchased and issued. Two interpreters paid. Talks.
Slept Wauru.
- 20/10/70. 0830 - Left Wauru. Good walking track to Idam '2', arrived at 1045. Talks with the Luluai and Tultul. Departed at 1120 for Idam No. '1'.
- 1200 - Arrived Idam No. '1'. Carriers arrived at 1330. Mr. Michael Mera has moved onto Amto village. Food good.
Slept Idam No. '1'
- 21/10/70. 0830 - Departed Idam for Bisiabru. Canoe used to cross the small stream close to the Idam village. There is a very good walking track to the No '2' hamlet of Bisiabru. Whilst proceeding down this track, I met Mr. Gorden Nessit, who works for Mr. Cecil Ah-Chee. He was with a lady friend in a double canoe, trying to find plantation labour. At the small hamlet of Bisiabru, cargo was loaded onto canoes, and taken down stream to the large village of Bisiabru. Most of the cargo boys stood down, sent them to Green River Patrol Post to receive payment. Will recruit new line. Food is very plentiful. Large supply bought. Informal talks. Sick parade and treatment.
Slept Bisiabru.

- 22/10/70. 0815 - ~~MM~~Had hoped to take Census, but it is raining very hard. River Idam now in full flood. Spent most of the day trying to catch up on my book work.
- 1600 - Rain cleared up. Started taking census. Total population of 105. Some people are absent at Amtó, will check on these when I visit the village. A lot of people have migrated in. Talks on usual topics followed. Plenty of food available.
Slept Bisiabru.
- 23/10/70. 0730 - Checked on river, it is still in full flood, no problem crossing the river here, as there are plenty of canoes. But there is a very large river close to Amtó, this is prone to flash floods, have been advised by village officials and policemen to wait a day. Decided to stay and rest. Luluai and Tuitul wish to hold a dance, my domestic, and the Luluai took out their shotguns to find game. Most of the village people engaged in preparing food for the dance. Brought my census work up to date, although I have now run out of forms. Dance and feast at night.
Slept Bisiabru.
- 24/10/70. 0800 - Gargo lined and made ready. Talks with people, to see if they had any worries or problems. Fine minor problems straightened out. But the main worry of the men was the lack of work available locally.
- 0905 - Departed Bisiabru. Crossed Idam river by canoe. Very swampy section to be crossed, then start climbing up a gradual mountain, which took me just over an hour to climb. Progress was very slow, as the road is not used now. Never the less good progress was made, only hampered by having to cut the road most of the way.
- 1540 - Arrived Amtó. Carriers arrived at 1720. Plenty of food available for purchase. Told the people that I will census tomorrow.
Slept Amtó.
- 25/10/70. 0730 - Talks with Luluai and Tuitul, telling them that I wanted all people present. They sent out some people to fetch all absent parties.
- 0915 - Started Census. Finished at 1035. Still some people absent, more men sent out to fetch them in, as I explained to the people that I could court any one who was absent. Medical treatment given as required. Talks given on normal topics.
- 1645 - ~~MM~~People who were absent from the Harklo hamlet arrived, censused them and gave them a warning on the law as far as census evasion was concerned.
Slept Amtó.
- 26/10/70. 0745 - Departed Amtó for Seiawi (waiar). After one hour walking, the hamlet of Woro was reached, informal talks with occupants (these had been censused at Amtó). Continued on to the hamlet of Inawi, told the people to walk on to Seiawi where I would take census.
- 1130 - Arrived at Seiawi. There are three shocking sections of swamp to be waded through, informed the villagers that this section would have to be improved.
Carriers arrived at 1240.
- 1710 - Census taken. Total of 45 absent, 33 being on a plantation. Told people that at the time of census they must all come in and answer to their name. A Luluai and Tuitul was appointed, they were told of their responsibilities etc. Also gave talks on hygiene and health, plus other normal topics. Medical treatment given to those requiring aid.
Slept Seiawi.

- 27/10/70. 0805 - Departed Seiawi. Carriers walked over the previous days route. I walked over the old road which is now over grown. This is a much better route, with only one swamp section. Advised that this section must be cleared.
- 1130 - Arrived back at Amto. Carriers arrived at 1320. Preparations made by the Amto's to have a dance.
- 1900 - Very heavy rain storm with high winds, part of the rest house roof blown away, my bedding soaked. This storm finished at 1940. Dance held later on in the evening after a big feast.
Slept Amto.
- 28/10/70. 0745 - Departed Amto. Good walking track, well marked. Latter part of journey spent following the river, which had to be crossed and re-crossed at several points.
- 1120 - Arrived Mukuasi. Two large canoes had been made ready on my instructions, for carrying the cargo over the Sepik River. These had been fetched from the Dio river, they were the old canoes used by the Government. I had two small local canoes joined together for me, so that I could cross the Sepik River.
- 1145 - Departed Mukuasi for the mouth of the Dio River,
1210 - Arrived mouth of the Dio. Then walked in to Green River Patrol Post, I arrived at 1425.
- 1750 - Carriers arrived. Patrol equipment unpacked, carriers lined and paid. Patrol stood down.

END OF PATROL.

GREEN RIVER PATROL REPORT NO. 1 of 1970/1971.

PATROL REPORT NO. 1 (b).

S I T U A T I O N R E P O R T

Introduction.

1. On Wednesday August 19th. 1970, the writer, A.J.Hazlewood, Assistant Patrol Officer, departed from Green River Patrol Post to assist with a patrol into the Idam Yapsiei Census Division. Mr. I.J.Smitmanis, Assistant District Officer, the Officer in Charge of Green River Patrol Post, led the Patrol. Mr. A.J.Hazlewood departing at an earlier date, so that he could supervise the moving of patrol equipment, from the Dio river mouth, to the village of Isu. The equipment was carried by the Administration double canoe, up the Sepik river, to the village of Isu, which is in the Yabalhai Census Division.

2. The writer returned to Green River Patrol Post on the afternoon of Friday 21st. of August, by helicopter. Mr. I.J.Smitmanis and he having utilized the helicopter to try and find the hamlet called Bublari, where a suspected murder had been reported. However the terrain of the area made it impossible for the pilot to land near this hamlet. But it did enable the two officers to make a closer survey of the Upper Yapsiei Region. After this aerial survey was completed, both parties returned to the Green River Patrol Post.

3. On Sunday August 23rd., Mr. I.J.Smitmanis and the writer, travelled with the remainder of the patrol equipment to the Isu village, again using the double canoe. At Isu the patrol equipment was sorted and re-packed, local dug out canoes were hired to help transport the patrol personnel and gear, up the Yapsiei(August) river. As it was thought, and later proved correct, that the heavy double canoe and dinghy would have difficulty in navigating the Yapsiei river with its many hazards. The dinghy and double canoe were sent back when the patrol reached the Bowye Creek, although it must be added that there had been many dangerous hours getting them that far. The rapids and hidden logs on this section of water, especially in the dry season, make it very difficult to navigate, and only an experienced boat(canoe) driver should be used on this section.

4. A separate Situation Report (Green River Patrol Report No. 1 (a)) has been compiled by Mr. I.J.Smitmanis, this covers all the pertinent points on the Yapsiei section of the census division. The Idam section of the census division is covered by this Situation Report, which is referred to as Green River Patrol Report No. 1(b), this report is also accompanied by an 'Area Study' for the whole of the Idam Yapsiei Census Division.

5. Mr. I.J.Smitmanis returned to Green River Patrol Post on the 25th. of September. The writer stopping at the Sumka camp on the Wagarabai river, until the escaped prisoner, Kapsu Meharabe of Namauwe village, was re-captured. Then the patrol travelled by dug out canoe down the Yapsiei river to the hamlet of Kaktibi. The prisoner, with an escort of two policemen, was despatched to Green River Patrol Post. The writer then crossed over the spur of the West Range of mountains, via the village of Wauru, to the Idam river section of the census division.

6. The patrol spent a total of ten(10) weeks in the Idam Yapsiei Census Division, at no time was the patrol hurried, as it was felt that the more time spent with the people, the better chance one had of gaining the peoples confidence. The writer feels that it would be more satisfactory if the area was covered by two consecutive patrols, each of one months duration, although this would depend on the officer conducting the patrol. As one can see from the accompanying map, when an officer patrols the Yapsiei river area, he virtually has to return to his point of commencement, prior to crossing the West Range spur into the Idam river section. Hence, with two patrols, it would be easier for the patrol, after the completion of the Yapsiei section, to return to Green River Patrol Post in order to re-stock supplies. Thus alleviating the necessity of carrying excessive equipment and rations, or of having to rely on airdrops for re-supply.

7. On the Patrol Cover it was quoted that the area was last patrolled on the 24th. of May 1965, this was Patrol No. 9 by Mr. B.H.Mulcahy, Assistant District Officer, and it covered the complete Idam Yapsiei Census Division. Subsequent 'special purpose' patrols of short duration have been carried out in the area, but Mr. B.H.Mulcahy's patrol can be regarded as the last census contact patrol for the whole of the Idam Yapsiei Census Division. These special patrols are as follows:-

- a) Patrol No. 6 of 1969/1970 - Conducted by Mr. R. Chisholm (Patrol Officer). Eight days(8) in the Yapsiei river area.

7. Cont.
- b) Patrol No. 2 of 1969/1970 - Conducted by Mr. L. Mitchell (Assistant Patrol Officer), Four days(4) in the Yapsiei river area.
 - c) Patrol No. 5 of 1968/1969 - Conducted by Mr. R. Chisholm (Patrol Officer) - Fourteen days(14) in the Idam area.
 - d) Patrol No. 2 of 1968/1969 - Conducted by Mr. A. Plummer (Patrol Officer). - Five days(5) into the Idam area.

8. The writer compiled a new Tax/Census Register for the Idam Yapsiei Census Division, using the Government Print forms A3904/50,000 - 1/68 and A6439/200,000 - 10.68. There were a total of twenty one(21) villages censused. The new register will replace the old Tax/Census sheets previously used, these are the Government Print form 13021/8.64, which fit into a hard backed file.

9. Whilst in the Idam River area, the writer provisionally appointed Luluai's for the villages of Agweisa, Wokumo, Nigyama, Selawi and Umurita. These provisionally appointed Luluai's have been listed on Appendix 'A' of Mr. I.J.Smitmanis's Situation Report.

Political.

10. The Idam river area is a non-council area, being governed by the Administration appointed village officials, namely, Lulai's and Tultul's. The area as a whole has seen infrequent patrolling, and it would be fair to say that the majority of people in this area have little or no comprehension of the workings of a Local Government Council. The larger villages of Idam No. '1', Idam No. '2', Bisiabru and Amtu, which form about seventy five percent(75%) of the total populace of this area, do however have a small minority of village members who have a vague understanding of a Local Government council. This is mainly due to their close proximity to the Sepik River area, which is administered by the Green River Local Government Council.

11. In all the villages that the writer visited, talks of an informal nature were given to all the assembled villagers, the emphasis being on explaining the meaning of 'Local Government Council', its aims, and how it helped its members. Again it was obvious that the villages in close proximity to the Sepik River found it much easier to absorb and understand my topic. As they had seen and heard about some of the ventures accomplished by the Green River Council.

12. With the lack of employment in this area, many of the young men of the larger villages have worked for at least one term as an indentured labourer on a private plantation. They have gained a certain amount of worldliness, and their understanding of a Local Government Council, although not complete, is certainly higher than their static village brothers. They gave me moral support on several occasions, and some of their flowery descriptions of the work achieved by Local Government Councils in Rabaul and Kavieng added weight to my illustrations. I feel that in these young men we have a nucleus, and if we can endow a good understanding of the work of a Local Government Council in them, they will help to spread the word in their own community.

13. The unfortunate part about these young ex-indentured labourers is the fact that they have only come into contact with well established councils. This point was explained to them. I explained that they could not compare the council at Green River with its larger counterparts in the Highlands or in East and West New Britain. I explained that Green River Council were in their 'infant years', but given the backing of all the people, and providing the elected councillors were prepared to work, this council could develop the area.

14. Having reached this point I asked them what they thought of the Council, and would they like to join it at a later date. I told them that they were not really ready for a council as yet, but with more frequent patrols, and further talks from officers like myself, they would begin to grasp and understand the ways and workings of a council. This was not something that I forced on them, and it was explained that I was only trying to gauge their feelings. Again the villages near the Sepik River showed interest, the only drawback seems to be the four dollar yearly tax. Possibly the tax rate could be lowered, if and when they want to join the council, as at the moment there are no large business outlets for them to obtain money. It might be added that it was not just the younger men who showed interest, some of the more mature village members showed apparent interest. Possibly the inclusion of this area in the Green River Council, could be planned for in 1973.

15. A brief discussion was given on the House of Assembly, and its members. But the people of this area have only a limited conception of the House of Assembly, or the Political constitution of Papua and New Guinea. With the infrequent patrolling, and the lack of contact with the outside world, it is very hard for them to grasp one point, especially on one hearing.

16. It is obvious that Political Education will be a long and difficult task in this area. There are four different languages spoken, and with some of the small pocket groups only having one or two persons who can converse in simple 'pidgin' English, interpretation will be very difficult. Especially when you consider some of the technical terms used in politics. These pocket groups have only thirteen percent of the population in the area, they are the villages of Kaumifi, Nigyama, Umurita and Wokumo. These are the less contacted villages, as they are hidden away up in the mountains, which has made access to them very difficult. There are two radio's in this area, presumably the property of returned indentured labourers, but it is very doubtful whether these are ever used to listen to the Political Education programs broadcasted by Radio Wewak. Especially with the shortage of batteries.

17. The issuance of one radio to each ^{village} might be a way of spreading Political Education, but besides being very expensive, I could well imagine that these programmes would be ignored for more musical entertainment. Hence the area will have to be patrolled more frequently, and greater emphasis be put on Political Education, then the people should become more politically aware.

18. Most of the people of this area have not heard of the Member for the West Sepik Regional electorate, Mr. Paul Langro, or even of MR. Mesani Iwoksim, Member for the Upper Sepik Open Electorate. Since these people seldom leave their villages, and do not listen to the radio, this is quite understandable. When the next House of Assembly Elections come up, it will be interesting to see what these people do ^{when} they are given a vote.

Economic.

19. There are no Rural Development schemes envisaged for this area. There are no vehicular roads planned, and it would be unrealistic to contemplate any such scheme, as the Idam river, flowing into the Sepik River, provides what could be classed as a natural road. Hence transportation is no real problem in this area in general, although the small pockets in the mountains do not have this waterway system. But being in very small groups, and in terrain not suitable or conducive to road building, little can be done to improve there communications with the outside world. These villages have no established business ventures, and unless gold or some other rare mineral is found, there is little to substantiate that a Rural Development ^{scheme} would or could improve the economic development of this area. Only with the finding of required minerals would it be feasible to construct vehicular roads, as the Idam and Sepik Rivers provide adequate communication for the area at its present stage of development.

20. The Idam Yapsiei River area's, it would appear, have been forgotten by the Department of Agriculture, Stock and Fisheries. Several complaints were voiced, stating that the villages of this area had not been visited by a representative of the D.A.S.F., and the people were of the opinion that this department only helped the villages in the Green River Local Government Council. Unfortunately, it would appear that these assumptions are correct. Since all the recent patrols by the Assistant Rural Development Officer at Green River Patrol Post, Mr. N.G. Baroba, have either been to villages in the close proximity of the Administration Station, or to Sepik River villages, by means of powered canoe and helicopter. It was stated on D.A.S.F. report No. 1 of 1970/1971 for the Green River area, that a patrol spent twenty one (21) days in the Yapsiei (August) River area, planting pepper. However, on checking this, I find that all the villages visited, were in the Green River Local and Yaballhai Census Divisions, all being members of the Green River Council.

21. These people are very keen for a cash crop to be introduced into their area, and since it appears that the D.A.S.F. has a new policy of 'until people want our assistance, we can not afford to carry out patrols "on spec" ', there is a stalemate in the avenue of economic development. It is hoped that some of the interested parties will make the long journey into Green River, and visit the Agricultural Department. Since rice is being thought of as a subsistence basis crop, pepper cuttings could possibly be issued, with instructions on planting, maintenance and marketing. The soil, especially along the river area, is very fertile.

22. There are several introduced crops being grown in this area, and all are being used as part of the local diet. Some of these crops are, pumpkin, sweetcorn, pineapple, water melon, green beans and mango. By introduced crops, I mean that these forms of food were not previously grown by the villages of this area. These introduced crops have only been cultivated by the larger villages, the smaller mountain villages still rely on their ancestral diet of sago, banana, tapioca and taro. But with no patrolling and assistance being given to them by the D.A.S.F., this is understandable.

23. The two Idam villages and Bisibru, are keen breeders of pigs, I was wondering whether there was a demand for weaned piglets, as this could be a small but lucrative economic developer. Possibly, if such a scheme was acceptable, a good boar would have to be purchased, this could then be mated with the village sow, and improve the breeding of the resulting litter. The sale of the young pigs could ^{be} within the Green River area, a small venture, but possibly worth trying.

24. These same three villages, mentioned in paragraph twenty three(23), also have a large quantity of male and female chickens. Any eggs produced are used for breeding ~~purposes only~~^{purposes only}, the villagers do not eat the eggs themselves. I explained to them that there was a ready market at Green River Patrol Post for fresh eggs, an emphasis being put on fresh, and that weekly visits, with a supply of fresh eggs could be very profitable. Plus, with these weekly visits, they could take orders for the purchase of cockerals as table birds. After stopping at the Green River Patrol Post for a week, and seeing the people running to buy cockerals when they are brought in, it is obvious that this could be a profitable venture.

25. It would be good if these villages worked together, and built there own hatchery, as I know from the patrols that I have done in the Amanab area, that there is a large market for young chickens(FULLETS). But they are ^{not} really sophisticated enough to undertake such a venture. This could be something for the council to foster, it would be beneficial to the area, it would give the council some idea of how to manage a business, and it could be profitable. Possibly local rice could be purchased as food for the chickens. Admittedly, there will come a point when there is a glut of poultry in the Green River area, but with the experience that has been gained, they can look further afield for other market outlets.

26. There is possibly gold in the mountainous regions, but the people of this area will need to be trained on how to find and mine it, before interest can be aroused. Some interest was shown on this topic, but there are no men in the Green River area who could be contacted to teach these people. Possibly, in the near future, a Mining Assistant could patrol in this region, and give the necessary training and encouragement.

27. It is obvious from the points that I have mentioned, that this area has a dismal future economically, therefore it is hoped that the Department of Agriculture, Stocks and Fisheries, and the Department of Lands, Surveys and Mines, can assist the people of this area.

28. The only reliable source of income in this area is for the young men to leave the village and work on a plantation as a indentured labourer. At the time of the patrol, a total of four recruiters visited this area. According to the Village Population Register, a total of 22.4% of the men of working age ^{were} absent from the Idam section of the Idam/Yapsiei Census Division. But further ^{more} ^{some} of the villages

censused have also gone to plantations, and a correct figure for the men working as indentured labour would be 30.2 percent.

29. The writer was approached by many young men seeking employment, but I explained to them that there was little or no work available at the Green River and Amanab stations, and that what was, was given to men who lived in close proximity to the place of employment. It appears that these men did not want to travel to far away from their own district, perhaps work could be obtained for them working for the timber company in Vanimo.

SOCIAL.

Education.

30. There are no recognized schools in this area, and there are only four persons receiving further education. Two boys are boarders at the Green River Primary ^U ~~CR~~ ^{Christian} School, and two men are attending a course at the Bible School run by the ^U ~~the~~ ^{Christian} Mission of Many Lands (C.M.M.L.) at Amanab.

31. The Christian Mission of Many lands have native pastors in several of the villages, these men give spiritual training to the interested village members, and also try to teach them to read and write in Pidgin English. However at the time of the patrol, two of these men were absent, being at Amanab, receiving further training. Whilst the third man had decided to find a more lucrative vocation, and he left to work as an indentured labourer on a plantation.

32. Whilst talking informally to these people, I asked them why so few of their children were attending school. They stated that Green River Patrol Post was too far away, especially when they were expected to bring food to ~~them~~ ^{their children} every week. When asked if they wanted their children to be educated, they said 'yes', but they wanted to know if it was possible to have a school in their area. I informed them that this was not something that I could decide, and that the Department of Education would have to be consulted. If at a later date a school was approved for this area, it would be best situated in one of the Idam villages, as access to these villages is much easier, and they are in the centre of the population of this area. Also there is an airstrip and an Aid Post at the Idam No. 1 village. On Appendix 'D' I have listed the ^b ~~number~~ ^{number} of school age children, where they come from, and if they would need accommodation.

33. If the Department of Education decided that it would not be wise to open a small school here, just one local teacher running a 'Prep' class might be a good idea, as he could pick out the brighter pupils, and with their parents permission, send them to Green River.

Health.

34. All the people of this area were medically examined by MR. Iwo Wahan, the Aid Post Supervisor from Green River Patrol Post, whilst the writer was censusing each village. In general the village hygiene of this area was satisfactory, no disease or illness of a serious nature was encountered, and there was no evidence of influenza. There were several cases of yaws in the area, but since the patrol was static at some villages for several days, sufficient medical treatment was administered, and all cases were cured. All the cases of sickness that were treated by this patrol in the Idam Yapsiei Census Division, can be sighted on my Appendix 'E'.

35. There is a Government Aid Post at the village of Idam No. '1', this is staffed by an Aid Post Orderly, and would account for the good health of the villages in close proximity. Although, it was apparent from the discussions I had with the Aid Post Orderly, that all of the villages in the area were not making full use of this facility. This was later proved when medical examinations were carried out at the time of census, this point was brought to the villagers notice when I had informal talks with them, and it is hoped the situation is improved.

36. The normal problems attached to an Aid Post were prevalent here. It is difficult to get people to travel from the Idam area, down the Sepik River, and onto Green River Patrol Post, to get fresh medical supplies. This was another topic I brought to the peoples notice. This is a situation which crops up every three months, I informed the village officials of the area that they must help the Aid Post Orderly, as without medical supplies, the Orderly would be unable to help the sick and infirm. It is hoped, after having discussions with the people, that they provide quick transportation for medical supplies to the Aid Post. It will soon be discerned whether their attitudes have improved, as the Aid Post is scheduled to be rebuilt at the beginning of next year. This will be a community venture, and labour and materials will be drawn from all of the villages in the area.

37. Mr. Michael Mera of the Tuberculosis Section, joined the patrol for a short period (4/10/70 to 17/10/70), he gave B.C.G. inoculations to all village members, at the villages of:- Idam No. '1', Idam No '2', Bisiabru, Umurita, Nigyama, Wokumo, Kaumiri and Amtu. He also inoculated the people of Wauru and Wau, these villages are situated in the Yapsiei section of the Census Division. The purpose of these inoculations was explained by Mr. Mera, the writer feels that he carried out his duties in a commendable manner, and was a credit to his department.

38. Only the larger villages in this area had pit latrines, but the writer did not supervise the digging of any new latrines in the smaller villages, as these people are subsistence farmers, and spend most of their time living in or around their gardens. In the mountainous terrain, it is difficult to dig pits of suitable depth, say twelve to sixteen feet, so the point was not pressed. Even the use of pit latrines in the river villages is debatable, as the silt soil is not conducive to the digging of large holes, and any holes that have been dug are filled with fresh silt when the river floods.

39. Housing in the area is adequate, although it is not of a very high standard. The larger villages following the pattern of one house for each family, whilst the smaller communities, who spend most of their time in their gardens, have one large communal house. A description of these types of habitats will be found in my Area Study, under the heading 'standard of living'.

40. The Idam River area is not visited by the Infant Welfare section of the Public Health Department, possibly, in the future, when the new Aid Post has been built (replacing existing building), and if staff are available, a monthly visit could be made. The Infant Welfare Sister, working for the Christian Mission of Many Lands, does not visit this area, although it is possible that she might do so in the future, as the Mission do have an airstrip at the Idam No. '1' village.

41. The water in the area is very good, coming from fresh mountain streams, it is clear, and not dirty like the Sepik River. If strict instruction is given on sanitation, and villages do not use the rivers as waste disposal machines, the water is and will be suitable for drinking. Flies are not a problem in this area, although the closer one gets to the Sepik River the more prevalent they become, especially the mosquitos. Normally the mosquitos confine themselves to the virgin bush and swamplands, but during the wet season, and whenever the river floods, they become a annoyance.

Law and Order.

42. In all of the villages visited, talks were given on the responsibilities and duties of the government appointed village officials. These talks were given to the assembled villagers, by request of the Luluai's and Tultul's, as it appears they were not too sure of their duties, and wished their village members to hear as well. By doing this, it is hoped that these village officials get a better response, when asking for some assistance, or trying to straighten village affairs.

43. At Idam No. 82' village, the Luluai, Wakren Woniar, complained on behalf of one of his village members, Mafuan Nanaifa. It

was stated that Owinan Umoriat, of the same village, had run away with the wife of Mafuan. The wife's name being Yamame Siangu. Owinan has only recently returned from serving a prison sentence at the Amanab Penal establishment, for committing the same offence. He served a term of three months hard labour at Amanab, and was warned against the continuation of his friendship with Mafuan's wife. However this warning was ignored, and after having been in the village for only two days, he disappeared into the bush with Yamame. I have informed the two village officials that if and when Owinan comes back to the village, they must bring him into the Green River Patrol Post. It was stated that Owinan is a violent man, so I informed the village officials, that when his whereabouts had been ascertained, they must contact the Officer in Charge of Green River Patrol Post, and he would dispatch a policeman to detain Owinan.

44. Advise was sought at Idam No. '2' village on another case, Yaroknai Yikaninan(28), a woman of this village, had given birth to an illegitimate child. The father was Woriamai Meikofa(16). It was stated that Yaroknai wanted to kill the child, as this was the custom in this area when such an occurrence took place. However, quite rightly, the village officials said this was not to happen. After questioning the two parties, it was apparent that the woman had made all the advances, and that the boy, Woriamai, was the younger brother of the man this woman was to have been married to five years ago. However he left to work on a plantation, and had not been heard of since. The woman then decided that if she couldn't have him, she would have his young brother. The village officials wanted to know whether it was correct for these two to get married, considering the age difference. I told them that this was something for them to decide. After further discussions, the two people were married, plus a further two persons, the old custom of exchanging man for woman, woman for man was followed. I acted as mediator.

45. At Nigyama village a further case was brought to my notice. The complainant was Ilamare Biaiwi. He stated that some men from the village of Hokomobe had arrived at his village, and taken away his first two wives, and two children. The women's names were Weifu Teraiyama, and Siwe Kuniame. The children were Bus and Situwa Ilamare. The man's third wife, Tigifi Miauti, who was eight months pregnant when I arrived at the village, was left behind. All the relevant facts which I obtained after several hours of questioning, were sent to the Officer in Charge at Green River Patrol Post. He then passed the complaint onto the May River Patrol Post, as the village of Hokomobe is in their district. Being short of food at that stage of the patrol, and finding out that the village in question was some three to four days walk away, and in another district, I felt it would be better if May River handled this case.

46. Other small complaints and worries were brought to the writers attention, but the three which have just been mentioned, were the only serious ones in this area. Several certificates of registration for shotguns were outdated, and the owners were informed that they had to purchase new permits, or their shotguns might be confiscated for a month, and they might be committed for trial. As there permit to shoot the shotgun was outdated, and therefor void.

Missions.

47. The river area of the Idam section of the census division has been visited by the Christian Mission of Many Lands. It has many converts in the two Idam villages, and in the village of Bisiabru. The Mission has had an airstrip built at the Idam No '1' village, this is approximately fifteen hundred feet long, by one hundred feet wide(1500' x 100'). At the time the writer was in the area, the strip was not in a very good condition, the surface is very good, and it is reasonably flat, but the grass was six to eight inches long. Apparently there have not been any landings on this strip for several months.

48. The missionary, Mr. Bruce McLeay of the Green River Patrol Post , where the missions base is, has set up several little spiritual establishments. There was a literacy school set up by the mission at the Idam No '1' village, but the local mission trained worker has decided that working on a plantation, is preferable to working for the mission. There are a further two men receiving training at the Bible School at Amanab, they will be returning to their villages on Monday November 16th. So it is expected that the literacy school will soon be opened again.

49. The mission are running a small store at the Idam No '1' village, but the young man who was looking after store, is the same man who has left to work on a plantation. Only trade items were sold, and it is apparent from the conversation that I had with mission at Green River, that it was making a loss, and is likely to be closed down.

50. Mission relations with these people appear to be a little strained at the moment, especially in the two Idam villages. The usual complaint of having built a mission strip, and having no planes landing on it was brought up. I pointed out that the government could do little to help them on this point, and that this was something that they would have to speak to the mission about. This, plus infrequent visits by any european member of the mission, seems to be the main reason for the unrest in the area. The old ~~people~~ problem, the people seem to think that by having a mission on their doorstep, they will get economic development.

Cult and Unrest.

51. There were no obvious signs of any cults in this area. The only signs of unrest have been explained in my paragraph number fifty (50), and this is not of a serious nature. There could be unrest in the village of Nigyama (paragraph forty five), but I spent alot of time explaining to these people that this was something that the Administration could best handle. As long as this problem is brought to a swift conclusion, these people will be more than happy. It is obvious that these people will take no action themselves, but a quick rectifying of the situaton, would help to consolidate the Administration influence in this area.

Community Education.

52. There are no social clubs or community social activities in the area. There is a womens club run by the mission at Green River Patrol Post, but as can be expected, no one from this area attends it. Possibly the literacy courses run by the C.M.M.L. in the villages, could be classed as community education, as all age groups are catered for.

Miscellaneous.

53. There are two recommended corrections to be made in the Village Directory for the Idam Yapsiei Census Division (17a). The village of Kobaru is now known as Wokumo, Kobaru being the name of the ground that the village used to be built on. A new village has been built, and the name used in this area for the village is Wokumo.

The village listed as Wiair is known as Seiawi, the name Wiair being the name of the small stream that this village is built close too.

54. Owing to the sparcity of population in the mountain area to the south of the Idam villages, it is recommended that a fixed carrier line be acquired for the duration of this journey. Also, it would be advisable for any future patrols to carry a good supply of rations for these carriers, as this patrol found it very difficult to purchase fresh native foods in any large quantity. Tent sails (fly) are a must, as neither of the three villages, Umurita, Nigyama and Wokumo have rest houses.

55. In the more sophisticated villages, money was the main barter for fresh food. Although items such as salt, matches, razor blades, mirrors, beads, coloured paints, tobacco and bangles were requested. When purchasing a pig, bush knives and axes were sought more than money.

56. Future patrols might note that it is possible to use a powered canoe from the Idam river mouth, up to the Idam No. '1' village.

57. The group of people known as Kaumifi, will come to the Idam No. '2' village to be censused. It would be advisable to send for Mauwe Aipo of Wauru to act as interpreter, as the Kaumifi's are part of the Birimor (Berima) group, and speak a different language than the villages in the Idam area. Certain of the group can speak a little pidgin, this may well have been improved by the time the next patrol goes into the area, as the Idam No. '2' community appear to be 'fostering' them. The writer feels that the name Birimor (Berima), is not the name of one specific group, it is just a name given to any group of people who have nomadic tendencies. In the Idam Yapsiei Census Division this would apply to the Kaumifi, Baita, Wau, Agweisa groups. Possibly the Ura and Namauwe hamlets would have been classed the same, before they moved down from the mountains, to settle close to the Yapsiei river. The name Birimor, in my assumption, was the name given to the people of the Land Slip Range by the Sepik River dwellers.

58. At the time of the next Census, it may be found, that a large proportion of the Yaseiru group, who are presently living near to the village of Wauru, will have migrated into the Idam area. As it was stated that some of the Yaseiru's were building a small hamlet at the foot of the mountains close to the Idam No. '2' village.

Conclusion.

59. The writer feels that the patrol was successful in consolidating the influence of the administration in this area, and it is a noteworthy fact that the patrol was received well in all the villages. Initial census and census revision were carried out successfully, and it is thought that all the people in this Census Division were contacted.

For your information, please.

A. Hazlewood

(A. J. HAZLEWOOD)

Assistant Patrol Officer

GREEN RIVER PATROL REPORT NO. 1 of 1970/1971/.

A R E A S T U D Y .

INTRODUCTION.

Geographical Location.

1. The Idam Yapsiei Census Division extends east of the West Irian/New Guinea International Border. Its northern boundary is the Sepik River, and it stretches south to the Administration border of the Telefomin Sub-District, covering an area of some one thousand and seventy seven square miles. Embracing the two river systems formed by the Yapsiei and Idam rivers. East of the Idam river is the border with the area administered by the May River Patrol Post, of the East Sepik District.

Topography.

2. The topography of this area can be divided into two sections. The first is the West Range and Landslip Range. These ranges are very rugged, and run roughly west to east. It is difficult to state the height of these two ranges, but I would estimate them to be from one and a half to three and a half thousand feet (1500' to 3500'). Although some of the peaks could well be in ~~an~~ excess of this estimate, as I am only basing my estimation on the actual route covered by the patrol. These ranges are covered with fairly heavy tropical rain forest, but on the higher peaks, of more stoney terrain, timber stands are much thinner.

3. The area between the West Irian/New Guinea border, and the Yapsiei river, is covered with flood plain forest, as is the area at the mouth of the Idam river. The soil is very fertile, hence gardens are well established, and thriving. Swamp sections are found closer to the Sepik River, they separate the Idam and Yapsiei rivers, from the Spur of the West Range.

4. There are many small fast flowing streams that drain into the Idam and Yapsiei rivers. The water catchment area for these two rivers being the West, and Landelipe Ranges. Initially, these small streams are flowing through Boulder stridden gorges, but their initial rapid momentum is checked, when ^{they} expand and flow into the Idam and Yapsiei rivers. The water of these streams is clear, none of the rivers and streams having silt beds, all having stone and gravel foundations. As might be expected with such a large water catchment area, these streams, and subsequently the two rivers, are prone to 'flash' flooding.

Climate.

5. The climate for the lower sections of this area is, hot humid days, with warm nights. Villages in the mountains, have hot days with cool nights. There are no temperature figures available for this area, but the lower regions would be similar to Green River Patrol Post, so it ~~is~~ ^{is} estimated that the average daily temperature range varies from seventy two degrees in the morning, to eighty six degrees midday. Whilst in the mountains, a lower morning temperature, of say fifty eight to ~~xx~~ sixty five degrees is estimated.

Rainfall.

6. There are no rainfall figures available for this area, as it does not have a recording station. Again, only an estimate can be made, and the rainfall is estimated to be within one hundred and forty, to one hundred and sixty (140" to 160") inches per year. This is based on the average rainfall at Green River Patrol Post, with an addition for precipitation along the mountain regions. The wet season is from October to March/April.

Predominant Vegetation.

7. In the flat regions the predominant vegetation is flood plain forest, with sparse undergrowth. This is replaced by three layer tropical rain forest, when you move away from the Sepik River area, and enter the foothills of the mountains. As the altitude increases, the undergrowth becomes denser, although, as explained in paragraph two, some of the higher peaks, with more stoney terrain, have sparser vegetation.

Access.

8. There are two points of access into the Idam Yapsiei Census Division. Both are via the tributaries of the Sepik River; that is, the Idam and Yapsiei rivers. The Idam river is approximately eight miles upstream from the Green River Patrol Post road head, at the mouth of the Dio river. One can travel from the Dio river mouth by canoe, up the Sepik River, to the mouth of the Idam river. The Idam river is navigable to the village of Idam No. '1', a distance of approximately eight to nine miles. Access to the surrounding area is then by foot, over reasonable walking tracks.

9. The Yapsiei river mouth is approximately thirty miles up the Sepik River, from the Dio river. One can travel by canoe up the Yapsiei to the Gwin river all the year round, it is possible to travel to Irmai and further, but this is dangerous, and would depend on the river being at high water level. The upper reaches of the Yapsiei having long sections of shallow rapids.

10. The Christian Mission of Many Lands have an airstrip situated near the village of Idam No. '1'. This is a grass strip of some fifteen hundred (1500'), and is suitable for light aircraft, such as the Cessna 185 and 206. It is near the Idam River, and could well be used as a two way strip, as the timber in close proximity is only of the secondary variety.

11. Access from both rivers to the hinterland, is either by walking tracks built by the villagers of that area, or by following the course of some of the smaller streams.

Recorded Patrols into the Area.

12. The writer has checked back through all the records held at the Amanab Sub-District Office, and it would appear that this is the first patrol that has visited all of the villages in this census division. All previous patrols have either been of a special nature, with visits to certain villages, or they have only censused part of the division, on that particular patrol.

13. The patrols into this area are as follows:-

- a) Green River Patrol No.2 of 1951/1952 - C.E.T.Terrell (Cadet Patrol Officer) - 8 days census patrol - part Idam river area.
- b) Lumi Patrol No. 1 of 1960/1961 - C.E.T.Terrell (Assistant District Officer) - 16 days - Special Patrol. Part Idam Yapsiei C.D.
- c) Amanab No. 1 of 1961/1962 - N.J.Cavanagh (Patrol Officer). - 15 days - Special Patrol - visited Ileis village of Yapsiei river.
- d) Ambunti Patrol No. 10 of 1961/1962 - J.D.Martin (Assistant District Officer) - Approx 7 days - Rocky Peak, May River & part Idam Yapsiei.
- e) Green River Patrol No. 8 of 1962/1963 - N.J.Cavanagh (Patrol Officer) 33 days - Initial Contact August (Yapsiei) River C.D.
- f) Green River Patrol No. 10 of 1962/1963 - W.H.Muskens (Patrol Officer) 10 days - Census of part Yapsiei River area.
- g) Green River Patrol No. 3 - 1963/1964 - L.W.Bragge (Patrol Officer) Unknown period - Visited Wauru, Idam, Amto, for census.
- h) Green River Patrol No. 1 of 1964/1965 - B.H.Mulcahy (Assistant District Officer) - 16 days - Part Yapsiei river area.

- i) Green River Patrol No. 4 of 1964/1965 - B.H.Mulcahy (Assistant District Officer) - 6 days - Land investigation at Idam for C.M.M.L.
- j) Green River Patrol No. 5 of 1964/1965 - B.H.Mulcahy (Assistant District Officer) - 4 days - Investigating assault at Idam village.
- k) Green River Patrol No. 3 Of 1964/1965 - L.W.Bragge (Patrol Officer) 23 days - Establish helicopter pad north section Landslide Range.
- l) Green River Patrol No. 7 of 1964/1965 - B.H.Mulcahy (Assistant District Officer) - 33 days - Part Idam Yapsiei C.D.
- m) Amanab Patrol NO. 11 of 1964/1965 - L.W.Bragge (Patrol Officer) 3 days - Payment of land purchased for C.M.M.L. at Idam village.
- n) Green River Patrol No. 9 of 1964/1965 - B.H.Mulcahy (Assistant District Officer) - 62 days - Exploration and Initial Contact - Yapsiei.
- o) Green River Patrol Report No. 6 of 1967/1970 - A.Plummer (Acting District Officer) - 13 days - 5 of these days spent in Idam area.
- p) Green River Patrol No. 2 of 1968/1969 - A.Plummer (Assistant District Officer) - 16 days - Initial Census of part Idam area.
- q) Green River Patrol No. 5 of 1968/1969 - R.H.Chisholm (Patrol Officer) 15 days - Spent in the Idam section of the Idam Yapsiei Census Div.
- r) Green River Patrol No. 6 of 1969/1970 - N.L.Mitchell (Assistant Patrol Officer) - 4 days - Investigating complaint, Imnai, Ileis.
- s) Green River Patrol No. 2 of 1969/1970 - R.H.Chisholm (Patrol Officer) 31 days - 10 of these days spent in the Upper Yapsiei River Area.

14. From the above it is ascertained that some nineteen patrols have visited parts of this census division, before the writer, A.J.Hazlewood (Assistant Patrol Officer). I think that M.Brightwell, Assistant District Officer, visited part of this area in 1954, possibly the records at Amanab Sub-District Office, are not complete. Most of the above mentioned patrols only visited small sections of the Idam/Yapsiei census division, this patrol being the first patrol to cover the whole of the census division. Initial census being carried out at some of the small villages, pocket groups that have moved down from the mountains. Now that all groups have been contacted and censused in this division, the writer feels that the Idam and Yapsiei river area's should be divided into two separate census divisions. This would make forthcoming patrols shorter, and with only one officer at Green River Patrol Post, it would curtail too lengthy absence from the station at any one period,

15. There have been other patrols into this area by the army, namely the Pacific Islands Regent, and by mineral exploration teams.

Predominant Characteristics of the people.

16. The upper Yapsiei area has a tendency towards being nomadic, having scattered small hamlet groups. Whilst the lower Yapsiei and Idam river area's are established in village communities, this is the probable result of more frequent visits and contact with the people of these two sections. No cargo cults or other movements were evident in this area, at the time of the patrol.

POPULATION - DISTRIBUTION AND TRENDS.

Census.

17. Village population register forms are attached.
a) Appendix 'A' - Revised census sheets for C.D.
b) " 'B' - Census sheets for area previously censused.
c) Appendix 'C' - Initial census sheets.

18. The natural increase figure for the area was 5.1 per one hundred(100). However this figure can only be classed as an approximation, admittedly this figure is based only on villages which have previously been censused. But the last census for some of these villages was in 1965, and the writer feels that still born births, and deaths of children under one year, would lower the natural increase figure. It was tried to ascertain these deaths, but the people were not very forthcoming with the required information.

19. Again the records at Amanab Sub-District Office were incomplete, no village population registers on file containing the census figures for all of the villages previously censused. The writer tried working through the old Tax/Census Government Print sheets 13021/8.64, and compiling the required information. But with problems like duplicated names, migrating in, migrating out(some of these coming from, or going to another census division), new names and book errors, it was impossible to strike a balance. It is felt that the new census figures will have to be accepted as correct, and that there should be no further trouble in striking a balance in following years.

20. It was not possible to find the neo-natal mortality rate for the census division, due to the lack of noticeable pregnancies being recorded by any previous patrol into this area. A note has been made by the writer, of visible pregnancies that he noted, this should make it possible for the next patrol to compile the required information.

21. At the time of census there were a total of one hundred and six adult men of working age absent as indentured labour, this is a total of twenty two point four percent (22.4%) of the working men of this census division. As explained in my 'Situation Report', this figure is now incorrect, as a total of four recruiting labour have passed through the division. An approximation of the corrected figure would be thirty point two percent (30.2%).

22. All of the villages in this census division are either connected by walking tracks, or they are connected by a water way. This can be seen from the map included with this patrol report.

23. There is not a great flow of labour out of this area besides the estimated thirty point two percent (30.2%) working on plantations. There are three men working inside the district, two of them, plus one wife, working as domestics. There were a small percent of people absent at the time of census, besides the absent workers. These were in the less contacted areas, mainly the nomadic groups, and now that the village officials are aware of their duties, it is hoped to see a better attendance at the next census.

SOCIAL GROUPINGS.

24. All of the villages and hamlets of this area are a separate, distinct social group. The exception being the two villages of Namauwe and Rafin No '2', who form one social group.

25. The operational social unit in the upper Yapsiel region is the extended family. Clan groups would be the functional unit in the rest of the area of the census division. The functional unit depends wholly upon the work to be carried out. For instance, for pig hunting, the functional unit is the extended family. One man and his brothers, plus his brother or brothers in law (who is not part of his lineage), might perform the duties of pig hunting.

26. The functional unit in garden building is the lineage, a man, with his son might clear the ground, which is then planted by his wife. The man may then approach his father to work garden magic, this then assures a good crop for the man. This garden magic is a secret to that particular lineage, and can only be passed onto the eldest son, or next male in line in the lineage. So if a man only had daughters, he would teach his garden magic to his brother. Whilst his brother in law would use a garden magic secret to his own lineage, this having been passed down from his father.

27. In building a new house, the functional unit, when this house is a garden house, would be the nuclear family. The man would build the house with the help of his children and wife or wives. Possibly, with the building of his own house in the village, he could call on the help of his brothers. Although in the upper Yapsiei area, the building of a house is a community venture, as normally the whole clan live in one house. But again, the building of a garden house would be performed by the nuclear family.

28. For a feast, the functional unit is the clan, as it is for the building of a community house. So a man with his family, would combine with his brother in laws family, and even an outside male cousin would assist with the preparations of the feast. In many cases, one family group has a certain function to perform in the preparation of food. The women may be assigned to one particular task, or preparing one type of food.

Language Pattern.

29. The following ^{are} the names of all the villages in this census division, and the name given for their particular language:-

Agweisa	-	Afiniaweino.
Baita.	-	"
Barubi.	-	"
Naumifi.	-	"
Namauwe.	6	"
Rafin.	-	"
Ura.	-	"
Watratenebi-		"
Ileis.	-	Garai.(Tengksuwe)
Imnai.	-	Garai.(")
Bisiabru.	-	"
Idam.	-	" (Deiambibau)
Wauru.	-	"
Yacciru.	-	"
Amto.	-	Ari.
Seawi.	-	Lai.

30. The villages of Nigyama, Wokumo and Umurita are of the same language group, but they each speak a different dialect, due to a poor interpreter, the writer was not able to get the name of the language spoken. But this was typical of the upper Yapsiei and Idam rivers. They do not have, or appear not to have, an actual name for their own particular 'talk place'. The Afniaweino language group of the upper Yapsiei are a good example, it took over three weeks, and many hours of talking to get this name. There were many other names, such as, Yauno, Tromo, Aisokayame, and yete, which they called their language.

31. The language spoken by the village groups near the Sepik River is Garai, this is the same as the 'tangu' spoken by all the river villages. Each village may have a name for the Garai tongue, two examples are as follows, Imnai - Tengkauwe, and Idam - Deiambibau.

32. The word Birimor(Berima), is not the name of a specific group, as thought by some previous patrols. It is the word used by the upper Yapsiei groups, meaning 'no', basically. It is used the same way as the 'Pidgin' word 'nogat'. Hence with the term 'no' being used on many occasions, 'Birimor' is a much used word. Thus with this constant usage, the Sepik River people have got to know them as 'Birimors'. It is not a name used for one village, but for groups of people who are nomadic, and live in the mountains.

33. There is no relationship between the Idams and Yapsieis, alliances are limited between hamlets(clan) groups in the upper Yapsiei. There are alliances between the Wauru's, Imnai's and Ileis's, and the Sepik villages of Kobararu, Biaks and Iau. Whilst in the Idam section, Bisiabru, Amtu, Seiawi, and the two Idam villages have alliances, they inter marry alot, and this accounts alot for the migratory movement in this area. Amtu has alliances with Mahani and Mukuas' of the Yabalhai Census Division. As does Bisiabru with Iabaru.

34. Many men from the old village of Sererian moved to the Iabaru village, but in the last two years they have re-grouped, and most of them have migrated back to the now named village of Bisiabru. It is apparent that these two villages have traditional affiliations, and this would account for there present alliances.

35. There are trading affiliations with the Sepiks by the villages of the lower Yapsiei and Idam. Pigs are bought from these people by the Sepiks, for festivals. Or these people, for example the Bisiabru's, will look after the pigs of the Kobararu's and Iabru's. The two villages of Idam have not got very many dogs, but plenty of pigs and poultry, and during this patrol, arrangements were made with the village of Mukuasi, to exchange poultry for puppies.

LEADERSHIP.

36. Clan leaders are the elders. Leadership is not attributed to one person because he has powers of leadership at times of village wars, or because he is a wealthy man(having several wives, many pigs and items considered valuable). Seniority is the decisive factor as far as leadership goes, seniority and knowledge(The older you are the more knowledge you are judged to have). A male who is a senior elder, might have, or be able to marry, more than one wife.

37. Natural, or real leaders, may not necessarily be appointed or voted into the position of an Administration village official. The trend in this area being to let a man who has a good understanding of the 'Pidgin' tongue, and has travelled or worked outside his area, but is still a respected member of the village community, to take the position of a government appointed leader. It would be correct to say that there are two kinds of leadership in the village complex.

38. Natural, or real leadership, is possibly gained through inheritance. The natural leaders are usually village elders, who have or are said to have magic powers. They may have knowledge of the spirits, or they might be able to communicate with them. When they die, it is thought by the village community, that these powers will be passed on to the eldest son. This man in other words will gain his leadership through his father, thus he inherits it.

39. Elected leadership may be given to young men who have a greater knowledge of the requirements, and responsibilities of being a village official. This knowledge being attained through travel, and working outside the district. However, this elected leader, is usually dominated and controlled by the natural leader, whose power of control and authority over the village, remains supreme.

40. The traditional pattern of leadership, obtained through inheritance, remains the respected, or dominant authority in this region.

Influential men of the area.

41. Yakou Huokmo - Aged forty two, Luluai of Idam No. '1' village. Was previously Tultul, but became Luluai on the dismissal of Kikife Yikenyan. He is fairly influential in his village, and is respected by other villages in close proximity. Pro-Administration. No formal education, spent four years working on plantations. Would like to see progress and development in his village, keen for his village to join the Green River Local Government Council. Speaks Pidgin. His leadership was initially acquired, but is now hereditary. Good potential with this man, lacking in confidence though. Regular patrolling should see his influence improve.

42. Kikife Yikenyan - Was Luluai. Aged 49. Served a prison sentence in Amanab, for leading his people in a skirmish with the Wauru village. Due to this event, lost his Luluai's hat. Does not appear to be anti-administration. Hereditary leader, and large owner. Has served for two years on a plantation. Speaks Pidgin, no formal education.

43. Unafio Boiyari. - Hereditary leader. Aged 52. Was absent at the time of the patrol. Very influential man, has four wives, which is a sign of his influence. Little information available on him, but has had no formal education.
44. Wakfen Woniar. - Aged 43. Luluai of Idam No. '2'. Has no formal education, served a term at a plantation. Very influential in his village, respected by villages in close proximity. Progressively minded. Acquired leadership, very good potential.
45. Bopi Woraipe. - Aged 44, of the Kaumifi group. Is the hereditary group leader, having three wives. Has little contact with any of the other groups in the area, can not speak 'Pidgin', and has not travelled outside the district. His influence can be emphasized by the fact that there are only six women of marriageable age in the group, he is married to three of them. Difficult to say whether he is Pro or Anti Administration, as at the time of ~~XXXX~~ census, there was nobody who could interpret fluently.
46. Urafa Bupsik. - Aged 26 of Wokumo village, potential leader. Speaks good Pidgin, has been on a plantation. Appears to be respected in the two Idam villages. Is pro-administration. Influence is mainly due the fact he is well travelled, young, and one of the only people who is bilingual in the group. Good potential in this man.
47. Masino Nariawane. - Aged approximately 56, of Nigyama. Hereditary leader, was the old fight leader. Is ~~not~~ to have magical powers. Seems harmless. Has not travelled outside the area, no formal education, and can not speak Pidgin. Appears happy with things as they are, shows no interest towards progress and development.
48. Yasa Biawu. - Aged 18. Potential leader. Acquired leadership. Has been used for about five years as a interpreter, was apparently 'fostered' for some time by the Idam '1' Luluai, Yakoli Huokmo. Is bilingual. Speaking Pidgin, Garai, and several dialects of his own area's tongue. Has had a little formal education at Green River. Does not carry much respect in the area at the moment, as he tends to be over impressed with his own importance. But in a few years when he learns the errors of his ways, and grows out of this stage, he should be a very influential man in his area. Has great potential. He is all for progress, and at the moment is very ashamed of his people, he wants development.
49. Sumio Wainino. - Aged 40 of Bisiabru village. Luluai, has little or no influence. No hereditary leadership, as he comes from Yaseiru. Appears lazy, no control or influence in the area. Has worked on a plantation, speaks 'pidgin', no formal education. No potential.

50. Wadmamino Naifen. Aged approximately 58 of Bisiabru. He is the hereditary leader of these people. His word, with that of the Tultul, is the law. No formal education, has not worked outside the district, speaks very little 'pidgin'. Keeps in the background when village visited by patrols, but is a very powerful ~~man~~ man in the Idam river area.

51. Hoinor Warko. - Aged 43, Tultul of Bisiabru. Very powerful man, being a village elder, and the number two on the hereditary scale of leadership. No formal education, speaks pidgin, and has worked outside the area. Appears a little frightened of the administration, but has no anti-administration tendencies. He would support progress and development in the area. Is respected by all, and appears to have a certain amount of influence outside the area. Quiet disposition.

52. Fali Foknau. - Aged 30, of Seiawi. Provisionally appointed Luluai - a popular choice. No formal education, has worked outside the area. Is not a hereditary leader. But has great potential, is very keen, and is pushing for progress and development. Since this area has not been visited in the previous five years, it is hard to say what influence he will have. Appears to be respected in the Amto area. Pro-administration.

53. Baiyentre Hanebebe. - Aged 40, hereditary leader of the Baita hamlet. Does not speak 'pidgin', has had no formal education, and has not worked outside the area. This is a pocket group, and his influence is not felt outside this group. Unknown potential, but real leader.

54. Ambe Wabiabe. - Aged 38, of the Barubi village. Is not the real leader, appointed Luluai. Has some influence with his people, appears to be anti-administration. No formal education, speaks a little pidgin, has not worked outside the area. Not a potential leader I feel.

55. Katrabe Kawirima. - Aged approximately 60, hereditary leader of the Namauwe village. He is the real leader of these people, and appears to have influence over the other nomadic groups in this area. Has no interest towards progress or development. Possibly due to lack of contact with these people. No formal education, and does not speak 'pidgin'.

56. Dosibe Eblena. - Aged 38, of the Rafin No. '1' group. Real leader, also provisionally appointed Luluai. Has influence in his village. Speaks a little 'pidgin'. No formal education. Potential with this man, would support development in his area.

57. Memino Kwoyar. - Aged approximately 56, hereditary and real leader of the Wcuru village. Keeps very much in the background. But is not anti-administration. Has not been employed outside the area, and has no formal education. Shows no interest in development.

58. Ioumia Tetuwai. - Aged 45, has acquired leadership at Wauru village through being Luluai. Has no hereditary rights of leadership, as he is formally from Yaseiru. Has no formal education, has served a prison sentence for being involved in a skirmish with the Idam No. '1' village. Was made Luluai on his return, and with the help of Fauwe Aipo, helped to regroup his people into the now Wauru village. Prior to this, the people were scattered about in small pocket groups. Does have a certain amount of influence with these people. Has just left for a two year term working as an indentured labourer. Mainly because there was no progress in his area, and there were no avenues in which to obtain monetary increments.

59. Begarapi Atupe. - Aged 22, from the Ura group. Probably the most influential man in the upper Yapsiei region. Has been used since 1964 as interpreter for this area, and has helped to contact the people of this area. Speaks reasonable 'pidgin', and attended the Amanab Vocational School for two years. He is not a hereditary leader, although his brother is of the Ura group. He has acquired leadership through his constant travels through the upper Yapsiei. He has a lot of influence in the whole of the upper Yapsiei. This man is a potential leader for this area.

LAND TENURE AND USE.

60. Due to the low population and the large land area, the ~~land~~ system of land tenure practised in certain parts of this area, is different to that found in the rest of the region, administered by the Green River Patrol Post. In the highly populated villages, the land is owned by clans, and the land has marked boundaries. In this case, one does not inherit a certain portion of ground, but membership to clan ground, which entitles the person to rights of usufruct.

61. The villages in the upper Yapsiei do not appear to have any marked land boundaries, land can be claimed by usufruct. Once an extended family uses this ground, and gains title to the land through rights of usufruct, the land belongs to the clan, and is not owned by an individual. An example of this case being the Ura group, where land has been attained by usufruct by nuclear families. In this case, it appears that there is a traditional system of land inheritance by patrilineal descent.

62. Where ground is owned by a clan, once a member builds his garden house, and plants his garden, no one can harvest his resulting crop. This is his sole right, even though he does not have sole ownership of the ground. The ground is owned by the clan, but stands of sago are owned by individual members of that clan. On the death of a clan member, any produce that he has planted, belongs to his eldest sons. In other words the rights of usufruct are practised, there is no individual ownership of ground.

63. There is one section of land being held on lease from the Administration. This lease is held by the Christian Mission of Many Lands. It is for a portion of land known as 'Analefian, which is situated between the two villages of Idan. The purchase was finalized on June the 7th. 1965, when payment for the ground(211-6-0) and improvements(235-0-0) were paid by Mr. L.W.Bragge(Patrol Officer). The area on lease is 11.3 acres, it has been used for the construction of a fifteen hundred foot(1500') airstrip, with a smaller portion being used for the erection of several houses. These include a store, a school, and a house for holding religious meetings.

64. After perusing through the literature concerned with this transaction, it is apparent that the owners of the ground were satisfied with the price paid for the ground. However, some five years later, it is apparent that the people are a little dis-satisfied. They have no complaints about the price paid for the ground, but the economic development that they expected to get with the building of the airstrip, has not materialized. It was explained to the people that this was not something that the administration could solve, they only having acted as agents for the transaction. The people accepted this, and will lay there complaints with the Mission.

65. On returning to the Green River Patrol Post, I approached the Mission on this point, and they stated that they would be visiting the area, and would try and straighten the problem out. Apparently they owe the people a certain amount of money, so with this payment, the complaints, and the problem, should be rectified.

66. At the village of Zmai, which is on the Yapsiel river banks, it was stated that they wanted some sort of business venture to come to their village. They were of the idea that with such a venture at their village, they would get economic ~~indian~~ development. It was apparent that they were thinking of the mineral companies, coming into there area and leasing ground from them, and also using men of the village as labourers. So they could well have vague idea's on tenure conversion.

67. There is no cash cropping practised in this area.

LITERACY.

68. There are no schools in this area. The only form of schooling being given is by the Christian Mission of Many Lands. They are running a 'pidgin' literacy school at Idan. This is closed at the moment, but should be opened in the next few weeks, as two men are returning from Ananab. Having attended a course at the Ananab Bible School, to train them, so that they can supervise these classes.

69. There are not any persons in this area that can be classed as being literate, admittedly, there are some who can read and write a little 'pidgin'. These are the results of earlier 'pidgin' literacy classes by the Christian Mission of many lands. I would estimate that there are about sixteen young men of this area, who could be classed as semi-literate, in 'pidgin' English.

70. The term higher education, would mean any one who has received any education at all, in this area. There are only two persons from this area who are attending a government supervised school, they are both young boys. One is Paiyidar Lifangu of Eban No. '1' village, aged twelve(12), the other Sericu Magaisa of Umurita, aged twelve(12). They are both attending the Primary 'A' School at Green River Patrol Post.

71. There are not any students who are absent from this area, either in the Territory, or in Australia.

72. Normally the only interest shown in newspapers or bulletins is for their smoking qualities, and not for the news that they contain. But I did not visit several villages that the men who were semi-literate, did try and read any sections that contained articles in 'pidgin'. There are not many radio's owned in this area, but whilst the patrol was in the villages, and patrol personnel were listening to their radio's, many people sat around and listened. Mainly to the pidgin news programmes, and the stories and dances of the Papua and New Guinea Mainland. The issuing of radio's in this division, to certain of the more sophisticated groups, would help the people.

STANDARD OF LIVING.

Housing.

73. All of the houses in this area are built on stilts. But their construction and the materials that they are built from, depend on the sophistication of the people, and the availability of building materials.

74. The people closer to the Sepik River, build more sophisticated houses. Each village consisting of a group of houses. A man may build a house for just him and his family, or he and his brother may build a house for the two combined families. There is an abundance of building materials, as sago grows profusely. All of the houses are built on stilts, with the tree known as limbum, being used as flooring. The stem of the sago palm(pangal) is used for the walls, and the sago palm leaf(morita), woven to make the roofing material. Access to the house is via a notched log.

75. In the less contacted area's, which are found in the more rugged terrain, the houses are of a different construction. These are communal houses. In the main the people live in their garden houses, these are nothing more than a raised building on stilts, with a floor made of the bark of trees, and a roof made of any kind of large leaf. They are not normally lined, although some do have odd strips of bark as a wall lining. They normally have a section reserved for keeping pigs in, this section is fenced with upright timbers. This is where the family spend most of their time.

76. These people do however build a very large communal house, this belongs to all of the group. Everybody helps to build it. It is very similar to the type of house built in the Telefomin area. It is normally built on a raised section of ground, or on the side of a mountain. The house is built on stilts, about forty feet square, with a ramp being the only means of access. The floor section is approximately twenty six feet square, and is covered with bark. The bark rests on a series of cross members, which, although being strong is very springy. This floor area being used for dances and festivals. There is a raised section, which is about four feet of the ground, this section is about seven feet wide, and follows the perimeter of the floor section, and butts up against the wall. This again is covered with bark. The walls, which are about ten feet high, are lined with bark. The roof is covered with leaves, as there is no sage palms in this area. The raised section is used for sleeping, and has several fire places built into it, all the fireplaces having smoking racks over them. In the four corners there are cordons of area's in which the pigs are kept. All of the building materials are tied by rope (cunda). The walls are lined with bows and arrows, axes, knives and decorations. As many as fifty people live in this one house, each having their own sleeping section. Several of these houses were visited, they are very strong and sturdy, more like the outdated fortress house.

Sanitation.

77. In the villages closer to the Green River Patrol Post, pit latrines had been dug, but it was apparent that these were seldom used. Most of the river villages ~~have~~ built on the banks of the river, which tends to be of silt composition. Digging a pit of a suitable depth is not easy, as the sides tend to cave in, or they are filled up again when the river floods. Hence most of the villages use the surrounding bush as their toilet. I told them that if they did not wish to build pit latrines, and preferred to use the bush, that it was ~~perhaps~~ preferable for them to travel some distance away from their village, before performing excretory functions. Personal hygiene was very good, as there was and is a constant source of fresh water available for washing and such like.

Clothing.

78. The normal clothing for this area, is for the men to wear gourds, and the women to wear grass skirts. The more contacted groups, have some men and women who do wear European type clothing, all the time. The Mission having brought there influence into certain parts of the area, have persuaded some people to replace their traditional wearing apparel, for more 'covering' garments.

79. In most of the area, the traditional dress is worn, this is replaced with European type clothing, on special occasions. Such occasions being the visit of a patrol. This clothing is obtained, either by trading with the Sepik river villages, or by men who have returned from being indentured labourers. The latter refers mainly to the men of the lower Yapsiel and Idam. The type of clothing seen was, shirts, shorts and hats for the men, skirts, dresses, blouses and 'laplap' material for the women.

European Artefacts.

80. All of the villages visited had European artefacts of some kind, namely axes, bush knives and small hand knives. These were the only artefacts held by the smaller pocket groups, whilst the groups closer to the Sepik River had pots and pans, knives, forks and spoons, mirrors, bowls, dishes, razors and other items bought from trade stores. These items being bought from Sepik river traders (juncos come from Ambunti), the stores at Green River, or by men who had returned from working on a plantation. Some villages did have spades and grass knives, these were probably given to them by previous patrols.

Staple Diet.

81. The staple diet of this area varied, in the river area's, where the soil is more fertile and the ground is more accessible, crops grow quickly and easily. Where as in the mountains, with the difficult terrain and poor soil, crops are not so profuse, and there is not such a variety. In the fertile area's the following crops are grown, banana, sago, pineapple, sugar cane, sweet potato, yam, taro, tapioca, manni, Arran, assorted greens, coconuts, sweetbread and pitpit. The staple diet being sago, banana assorted greens, the rest are supplementary to this diet. Proteins are added to this diet, when fish and fresh meat, such as wild pig, flying fox, lizards, possum and cassowary are caught or shot.

82. The staple diet in the mountainous regions consists of taro, banana and tapioca. It is supplemented by, sweet potato, various greens, and any game or fish that is caught or shot. Some of the villages have a few sago palms in the swamp sections, but there are not a large quantity of these.

83. There are some introduced foodcrops grown in this area, such as beans, onions, pumpkin, pineapple, water melon and sweetcorn, but they are only used to supplement the diet. Little knowledge of how the crop should be grown or eaten, was apparent. The patrol was approached by several persons, wishing to sell onions. However, the grower of the onions, was of the opinion that one ate the green stem, and not the bulbous section. In other areas, the green beans were not eaten when they were green and supple, but left to grow up to two feet long. Small water melons, which were not ripe, were offered for sale. Cucumbers appear to grow well in this area, but they again were being harvested before they were ready.

84. Canned foodstuffs are only purchased when a visit is made to the Green River Patrol Post, they are a luxury to these people, but are normally too expensive for them to buy. It was noted that several of the men employed as carriers, bought tins of meat and fish when they received their pay. A delicacy for his wife and children.

85. There are not any community centres in the area, nor are there any organisations such as the Red Cross, Girl Guides or Boy Scouts. There was a little interest shown in sport at the villages of Iden, Maura, Bisiabru and Anto. They appear to like football.

MISSIONS.

86. There is only one mission operative in this area, this is the Christian Mission of Many Lands (C.M.M.L.), which is based at the Green River Patrol Post. I spoke to the mission to ascertain just how many villages have been visited. It appears that all the villages in this division, excluding Barubi, Kobaru (Wokamo), Migsana, Umurita, Watrabenebi and Seiani, have been visited in the last three years.

87. However there are not many villages that profess to identify themselves with the C.M.M.L. The exceptions would be the two Iden villages, Bisiabru, Anto, Maura, Ileis and Tunal, and these are far from being converted. In most of these mentioned villages it is only the younger generation who are showing any interest, and that interest is centred mainly on the 'pidgin' literate classes. Although there were a few young 'converts' spreading the gospel.

88. There is only one place outside the Green River Patrol Post where the mission have tried to establish their influence, by erecting permanent buildings, this is at Iden. There are several out houses, a rest house, school buildings and a dormitory, a store, and a building for holding religious meetings. They have also constructed a fifteen hundred (1500') foot airstrip.

89. There are ^{five} ~~ten~~ ex-patriot personnel based at the mission centre at Green River. They are Mr. Les and Ray Loader, Mr. David and Muriel Bailey, and Mr. Bruce McLeay. Mr. Loader teaches at the mission school. Mr. and Mrs. Bailey are linguists, the former studying the 'Abau' dialect, and the latter studying the 'Iuri' dialect. Mr. McLeay is more interested in the spiritual side of things. The mission also have a indigenous Aid Post Orderly, who is making trips around all of the divisions administered by them.

90. The area has seen very infrequent patrolling by the C.M.M.B. personnel, the last time the Idam area was visited by one of the above mentioned people, was nearly a year ago. Whilst the upper Yapsid was last visited three years ago, that being the first time. However, Mr. McLeay hopes to rectify this matter, he hopes to visit the Idam area in late November, and the Yapsid area early next year. Lack of staff was the reason given for these infrequent visits, contact and consolidation of influence, being left ~~back~~ to one Idam 'convert', who had received Bible School training. He having recently left to work as an indentured labourer.

91. It is hard to gauge the general attitudes of these people towards Christian Missions, as they have only been contacted by one, and that infrequently. But with the dis-satisfaction shown at the Idam villages, and many men giving up Bible School at Amanah, after only a few weeks training, it would appear that the mission has problems too. Especially with Mr. McLeay travelling further afield, and not concentrating on the few followers that he has obtained.

NON-INDIGENES.

92. There are no plantations, factories and commercial establishments owned and operated by non-indigenous persons in the census division.

93. The rest of the sections quoted in the departmental standing instructions, under the above heading, do not apply.

COMMUNICATIONS.

94. There are no surfaced roads in this division, the only communication between villages being walking tracks, and the two water ways of the Idam and Yapsid rivers. These water ways are unsuitable for any sizeable vessel, and even small powered craft have great difficulty in these two sections, due to the rapids, log jams, and shallow sections. Only in the wet season would a suitable depth of water be found, and then one would have problems with the current.

95. There is only one aerodrome in this area, this is at the villages of Idam '1' and '2', it lies between the two villages. The strip is grass, being fifteen hundred feet (1500') in length, category 'D'. This strip if required could be extended, as it is by the side of the Idam river, and the ground is flat.

TECHNICAL AND CLERICAL SKILLS.

96. There are no men in this area who could be classed as having technical or clerical skills.

STAGE OF POLITICAL DEVELOPMENT.

97. Local Government, or even more so, National Politics, have no relevence for these people, the majority, are entirely immersed in their traditional way of life, plus survival, to worry or think about political development. Most of their day is spent in quest for food production, and little time if any is spent in the village. They are not politically aware, and will not be until many more patrols have visited them, and explained politics to them. It will be a hard task, possibly it may be helped a little, if at a later date they join the Green River Local Government Council. But it will be many years before these people become politically aware.

98. These people are out on a limb, they have seen little patrolling, they live in isolated groups, and they do not have a very bright economic future. Admittedly the larger villages, which account for seventy five percent of this division's population, have a vague comprehension of what the administration does, and how a council works. They have a small minority of young men who are starting to become politically aware, they have travelled, and seen what a large Local Government Council can do for the people it serves. These men are growing away from their traditional cultures, they want schools, employment and a better standard of living. They are looking to the administration to give them these things. They are only a minority group, but they are the fathers and village elders of the future, and through these men it may be possible to inject political awareness into this area.

99. The groups of the upper Yapsai and Idam area's have had little contact with the administration, or even the outside world. They are primitive, and may be sceptical of a sudden change to their mode of living, but with a gradual enforcement of a political education program, and more constant visits, their attitudes should improve.

THE ECONOMY OF THE AREA.

100. There are not any economic trees in this area, there are coconut trees in several of the river villages, but they are not suitable for making copra, and are only used for supplementing the staple diet.

101. There are no market garden ventures or enterprises in this area. The only time that the produce of this area brings in an income, is when a patrol passes through, and fresh food is bought. Whilst the Green River Patrol No. 1 of 1970/1971 was in this division, a total of two hundred and nineteen dollars and thirty six cents (219-36) was spent on the purchase of fresh foods. A further twenty eight dollars being spent on the purchase of fresh meat.

102. It is estimated that indentured labourers in the 1970 year, brought in a total of twenty five (\$25-00) dollars each, eighteen having returned to their villages. This means that a total of four hundred and fifty dollars (\$450-00) was added to the economy of this division when these men returned.

103. Approximately two hundred dollars (\$200-00) has been paid to the people of Idan, for cutting the airstrip, and other odd jobs, by the Christian Mission of Many Lands.

104. There are two men in this division who shoot crocodiles, one is from Inusi, and one is from Wauru. These two men did not have any idea how much they want for the sale of skins, so I have made an estimate of five hundred dollars (\$500-00). This will cover these two men, and any other men who have obtained money in a similar manner, which was not brought to my notice.

105. It is estimated that a total of thirty eight dollars (\$38-00) was spent by patrol personnel, for the purchase of artefacts, wild fowl eggs, and local built rope baskets.

106.	Cash labour at Green River Station.	45-00
	Money earned by contract labourers.	450-00
	Selling fresh food to patrol.	219-36
	Selling of fresh meat to patrol.	28-00
	Work for Mission.	200-00
	Sale of crocodile skins.	500-00
	Money received by carriers.	761-50
	Other patrols to certain villages.	10-00

\$2212-86

107. There are no Co-operatives functioning in this area.
108. There are no outstanding entrepreneurs in this area.
109. There are no Commonwealth Savings Bank or other Bank Accounts in the area surveyed.

110. The average per capita income figure for this area is one dollar and twenty cents (\$1-20). This however is an unrealistic figure. For instance, if this patrol had not been into the area, and it must be appreciated that it is some five years since a similar patrol was undertaken, the average per capita income would be sixty five cents (65¢). Further more, even this figure is unrealistic, as the pocket groups of the upper Idem and Yapsai, without patrolling, and subsequent contact, would have no income at all.

111. At the present time it would be fair to say, that unless visited by a patrol, the following villages would have no per capita income, or one only amounting to a few cents. These villages are:- Baite, Barubi, Nemaue, Migyana, Kaurifi, Rafin No. '1', Rafin No. '2', Usarita, Ura, Watrabenehi, Maseiru and Wokumo.

112. Having excluded the villages in section One hundred and eleven(111), and subtracted the money spent in this area by this patrol, I have formulated more realistic figures for the remaining villages. They are as follows:- Idem No '1' = \$1-00, Idem No '2' = \$0-33, Wauru = \$2-04, Imnai = \$2-25, and the villages of Amto, Setawi, Eleis and Bisiabru = \$0-41. The total income of this area, excluding the amount spent by this patrol being eleven hundred and seventy two dollars.

113. There are no marketing facilities in this area.

POSSIBILITIES OF EXPANDING THE ECONOMY.

114. As can be seen from the figures in the paragraphs on 'the economy of the area', there is the need ^{for} [something] to be introduced into this area to expand the economy.

115. There is plenty of good ground for growing cash crops, but transportation, and a ready market for any proposed economic developer, are the drawbacks. Many of the river villages would like to grow rice, but with the large quantity of local grown rice still being held at Green River, and with no apparent market for it, it would be pointless at this stage to suggest or support a rice growing program by these people.

116. Market gardening would be a good venture in certain parts of this division, as the river silt soils are very fertile. But one is again faced with the transportation problem. Plus it is, ^{realised} that this venture could only be planned at 'local' level, in other words, the resulting vegetables could only be marketed at Green River. This is only a limited market, and the quantities required would not warrant the effort.

117. The Yappie River still has many tributaries which contain crocodiles, this ^{point} is supported by the fact that many men from the Sepik river are found hunting here. I gather that it is not a government policy to encourage crocodile shooting, but it must be noted, that this small venture does expand the economy of two of the villages in this area, hence I did not discourage it.

118. The only employer of labour in close proximity to this division, is the Green River Patrol Post. It only has a limited demand for wage labour, and this can be acquired locally, without calling on the manpower of this area. It must be remembered that the men of this area are anything from a day to five days travel from the station, hence one would have to issue rations. Admittedly if these men were employed, it would support the previously mentioned market garden venture, but it would also cause conflict on the station. As this is not the only census division administered by the Green River Patrol Post, the other divisions all being in the Local Government, and having to pay taxes. In fact they rely on ^{them} at Green River to raise the money to pay these taxes. So it is not realistic to try and employ men from this area, in preference to men in close proximity, one does not want a station brawl.

119. Pepper is still being tried in this area, and if it proves successful, this could be introduced as a cash crop. Interest was shown by these people in the growing of this crop, and it is hoped that several men will come in and take cuttings back to their village to try.

120. Another venture that could possibly be encouraged is the breeding of poultry. I say could, as I think that the vocational school at Vanimo has just undertaken such a venture, and this may be considered enough for the Vanimo/Taleforda region. But several of the villages in the Eden area, have alot of chickens, with some help and supervision from the Department of Stock, Fisheries and Agriculture, they might be able to set up a small hatchery. Sales could then be to the Green River and Swanab Local Government Councils.

121. After making further enquiries about poultry, I now find that the Primary 'A' School are thinking of setting up such a project at Green River. They are apparently liaising with the Department of Agriculture, Stocks and Fisheries at Vanimo, trying to get a stock of chickens. Possibly if they continue with this project, they could purchase some stock from the villages in the Idem area.

122. Fish are available in small quantities, but they are a commodity which only serve to supplement the staple diet. It would be impossible to use ^{them} in any economic way. Small quantities are bought on the station, but they have a low cash value.

123. The only venture which is bringing in a constant flow of money, is for the men to go and work as indentured labourers. Over one hundred men are at present working on plantations. Possibly a labour market in their own District could be found, and they could work on a yearly contract. With the large timber projects working in close proximity to Vanimo, possible employment could be found here, and if men were required they could be flown out as a back load on an administration charter.

124. The people of the more sophisticated villages realise that money is only obtained through work, and that they will have to expect change in their everyday life. Some people are of the mind that they stand a better chance of progress and economic development, if they join the Green River Local Government Council. This was something that had formulated in their minds, not something that I tried to suggest to them. Infact, I am not convinced that their thoughts are correct.

ATTITUDE TOWARDS LOCAL GOVERNMENT.

125. The Idem river people are the only ones in this area who have an understanding of Local Government. Most of the knowledge that they have has been acquired by men viewing other L.G.C. whilst working on a plantation, or by following the workings of the Green River L.G.C. It could be suggested that the Idem River people join the Green River Council in 1973, as they are more aware than any of the other groups in this division. They showed a definite interest, and I was of the opinion that they felt 'out of things'.

126. The remaining section of this division will need a little more time, the people are very backward, and have no thoughts or understanding of a council. Possibly a visit by a council patrol, to explain things, might help them understand.

ATTITUDES TOWARDS CENTRAL GOVERNMENT.

127. At the moment these people have no attitudes towards Central Government, it is out of their sphere of thinking, the only time that they have heard about it is when an Administration officer gives them talks on Political Education. With so little contact with the majority of these people, it is understandable, and can only be solved by more frequent patrols into this Division.

ACCOMMODATION, SERVICES AND FACILITIES.

128. There are no services or facilities available in this area, the only accommodation, is the village rest house, which in most cases is very dilapidated. There is one airstrip, in this area, but this is a private one, owned by the Christian Mission of Many Lands, it does not have a regular service running to it.

129. The nearest centre with any semblance of these requirements, is the Green River Patrol Post. It has a R.P.T. flight with Venimo every Monday, Wednesday and Friday, which brings in the mail, any passengers, and food required by station personnel. The Christian Mission of Many Lands also have a fortnightly flight from Wewak. Plus there are charter flights for the Buyers Society, Mission and Administration.

130. All other services and facilities expected of a Patrol Post are to be found at Green River. There are three stores, one run by the Mission, a small one by local people, and another one run by the Green River Buyers Society. There is a transport tractor and driver stationed at Green River, an Administration Primary 'C' School, and the Christian Mission of Many Lands administer to those of a religious nature.

APPENDICES.

131. Appendix 'A'. - Village Population Register for the Igan/Yapsiel Census Division.
Appendix 'B'. - Village Population Register for villages previously censused.
Appendix 'C'. - Village Population Register for Initial Censused villages.
Appendix 'D'. - Children of School going Age.
Appendix 'E'. - Sicknesses Treated by Patrol.
Appendix 'F'. - Map of Igan Yapsiel area.

A.S. Hadenwood

(A.S. HADENWOOD)

Assistant Patrol Officer.

DUPLICATE

DO NOT REPRODUCE



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of WEST SEPIK Report No. GREEN RIVER PATROL NO. 1 ⁽⁶⁾ 1970/71

Patrol Conducted by A. J. HAZLEWOOD ASSISTANT PATROL OFFICER

Area Patrolled IDAM YAPSIKI CENSUS DIVISION.

Patrol Accompanied by Europeans TWO WAITAN.

Natives 14 MEMBERS R.P. & N.G.C.

Duration—From 19/8/1970 to 21/8/1970 and 23/8/70 to 28/10/70.

Number of Days SEVENTY (70) DAYS.

Did Medical Assistant Accompany? YES.

Last Patrol to Area by—District Services 24/5/1965.

Medical 24/5/1965.

Map Reference MAY RIVER 1:250,000.

Objects of Patrol a) INITIAL CENSUS OF PART OF YAPSIKI RIVER AREA.

b) CENSUS REVISION OF IDAM RIVER AREA AND PART

YAPSIKI RIVER AREA.

c) TO COMPILE AREA STUDY OF IDAM YAPSIKI CENSUS DIVISION.

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 & NEW GUINEA.

PATROL REPORT.

Report Number. : Green River No. 1 - 1970/1971.

Sub-District. : Amanab.

District. : West Sepik.

Council/Non-Council Area. : Non-Council.

Patrol Conducted by. : A.J.Hazlewood.

Designation. : Assistant Patrol Officer.

Area Patrolled. : Idam Yapsiei Census Division.

Personnel Accompanying Patrol: Iwo Wahan - Aid Post Supervisor.
4 members of the R.P.&N.G.C.

Duration of patrol. : Date out - 19/8/70
Date in - 21/8/70

Date out - 23/8/70
Date in - 28/10/70

Total of 70 days.

Date and duration of last :
D.D.A. patrol to area. : 24/5/65 to 24/7/65 = 65 days.

Objects of Patrol. : Initial Census of part of Yapsiei
river area.
Census Revision of Idam river area,
and part Yapsiei river area.
To compile Area Study of Idam-Yapsiei
Census Division.
Consolidation of Administration
Influence in area.

Total population of Area. : 1835

Map Reference. : May River 1:250,000.

Village Population Register. : Enclosed.

GREEN RIVER PATROL REPORT NO. 1(b) OF 1970/71.

PATROL DIARY.

- 19/8/70. 0400 - Final packing of patrol gear carried out.
0715 - Tractor left for Dio River with part of Patrol equipment, and fuel.
0830 - I departed Green River by motor cycle for Dio River mouth, arrived 0915, tractor arrived at 0925. Gear loaded on to canoe.
0945 - Sent single canoe (powered), down Sepik River to fetch outboard motor left at Maha.
1100 - Departed Dio River, travelled up the Sepik River. Using double canoe. Both 35HP and 40 outboards giving trouble. Water pump broken on the 40. The 35 repaired. Slow progress to Kobararu.
1800 - Arrived Kobararu decided to make camp. Cargo left on double canoe with three men attending. Slept Kobararu.
- 20/8/70. 0730 - Made ready to depart. 35 HP outboard giving trouble. Motor runs, but gears have jammed. Drive shaft loose. Tried 40 HP, going very slow as I am worried of over heating.
1130 - Finally departed Kobararu. Stopping every now and then to cool engine.
1330 - Arrived at Isu village. Village deserted. Canoe unloaded, gear put in rest house.
1500 - Double canoe departed for Green River. Two policemen and I stopped at Isu. Slept Isu.
- 21/8/70. 0800 - All morning spent re-packing patrol gear.
1530 - Helicopter arrived ex Green River, I went with Mr I. Smitmanis A.D.O. and pilot, we followed the August River (Yapsiei) looking for Nanauwe and No. '2' Rafin villages. A woman having been murdered. Several landings made, informant found, impossible to land at scene of crime. Investigate on patrol. I returned to Green River, arriving 1800. Aerial survey of roads tomorrow, resume patrol on 23/8/70.
-
- 23/8/70. 0930 - Departed Green River with Officer in Charge, Mr I. Smitmanis (Assistant District Officer). Tractor to mouth of Dio River.
1130 - Arrived Dio River, fuel and equipment packed on to double canoe.
1300 - Departed Dio. One engine caught fire. 40 HP only used. But the third motor, a 20 HP was found to be useable. Both water pumps repaired.
1815 - Arrived Isu. Patrol gear unloaded, and packed in rest house. Slept Isu.
- ch

- 24/8/70. 0930 - Departed in dinghy for Biaka and Kasei¹ou. Informing councillors of next Council meeting. Also trying to get carriers for the Yapsiei patrol. Returned Isu.
- 1115 - Travelled up the Yapsiei River by powered dinghy, to see if it would be navigable. Tried to repair Council motor.
- 1600 - Contact made with Amanab via Squad Call. Slept Isu.
- 25/8/70. 0630 - Canoe sent downstream to get carriers from the village of Kobararu.
- 1030 - Canoe returned with seven men. Mr Smitmanis and I sorting out and mixing fuel, and still trying to repair the Council motor.
- 1300 - Some carriers taken by powered canoe up the Yapsiei, will pick them up tomorrow with any extra men that they have recruited. Returned late afternoon to Isu, will move tomorrow. Slept Isu.
- 26/8/70. 0830 - Departed Isu. Canoe low in the water due to large cargo. Yapsiei water level is very low. Progress is very slow, many hidden tree stumps. I travelled by powered dinghy. Late morning I became ill, vomiting, etc.
- 1315 - Dinghy left at the hamlet of Koktibi, as O.I.C. Green Mr Smitmanis, is walking up to Census the Weuru village. I continued upstream on the double canoe. Yapsiei splits into two main branches, one is difficult to navigate. Tried the other branch, now very difficult to make progress. Many rapids. Canoe tangled on tree submerged in water. A dangerous moment. But quick thinking by policemen saved the day.
- 1620 - Made a river camp at the mouth of the Gwin River. Slept Gwin Camp.
- 27/8/70. 0645 - Eight men sent upstream to Ileis village by canoe, taking up rice and retions, salt etc. Double canoe sent downstream by ~~double canoe~~ to pick up O.I.C. Green at Koktibi.
- 1430 - O.I.C. arrived. Broke camp, and travelled upstream to Ileis village. A very slow trip.
- 1655 - Arrived Ileis. Rest house repaired, made camp. Slept Ileis.
- 28/8/70. 0800 - Work started on building a new police rest house. My leg has now become very swollen, with dark blue blotches, very painful to walk. Receiving penicillin. Shotgun sent out to find food. Talks with Tultul and Luluai. Told to fetch people absent in bush.
- 1630 - No contact made with Amanab. Tried, but to no avail. Slept Ileis.
- 29/8/70. 0800 - People have not all arrived from the bush, impossible to Census. Still having trouble with my leg. Work continues on with the Rest House for the policemen.
- 1630 - Some people arrived from bush, rest of the people will arrive tomorrow morning. Slept Ileis.

- 30/8/70. 0800 - Some people still absent, O.I.C. will census in the afternoon. Men sent out to try and shoot a pig or cassowary. The rest worked on the new rest house. Informal talks with people.
- 1650 - O.I.C. Green started taking census, when this was finished he gave Political Education talks etc. These finished at 1840. Medical treatment given. One man with his foot nearly eaten away by a tropical ulcer. Will need to be amputated. Refused to go to Aid Post. Plenty of food bought. Sago and banana. Fish plentiful. Slept Ileis.
- 31/8/70. 0700 - Men started bailing out water from canoes and repairing patrol gear for early departure. O. I.C. departed by dinghy, I travelled by canoe.
- 0930 - Departed Ileis. Progress very slow, many rapids and exposed logs, plus shallow waters. Canoe nearly upset at one point, one canoe full of water. No items lost, some rations got wet.
- 1415 - Arrived at mouth of the junction of Bowye and Yapsiei. Tried to dry rice in the sun. Having made camp on the river bank. Camp made under canvas. Squad Cell contact with Amanab., no news. Slept Bowye River camp.
- 1/9/70. 0700 - Equipment made ready for patrol to Baita. Rest of cargo to be sent upstream to Imnai village. O.I.C. and I to depart Bowye River, with two policemen and twenty carriers. Rest of cargo to go by canoe to Imnai.
- 0930 - Crossed Yapsiei by canoe, then followed a faint track until we reached the junction of the Bowye and Baita Rivers.
- 1400 - Decided to make camp. One pig shot. Rations issued. Slept junction of Bowye and Baita.
- 2/9/70. 0845 - Departed bush camp. Followed faint track until reaching another fork of the Baita River. Then cut a bush track for twenty minutes, following the course of the Baita. Then walked up the river bed.
- 1030 - Arrived at one garden house, six people present. Waited for cargo boys and interpreter to arrive.
- 1100 - Talks with people. Decided to camp here. People sent into the bush to find the remaining people. Plenty of food brought for purchase, mostly taro and banana. Will census tomorrow. Slept Baita.
- 3/9/70. 0730 - O.I.C. Green departed to find his dog, and check on the gardens of these people, to see that there are no sick people being hidden.
- 0900 - I took census, difficult, as the interpreter is not a very good Pidgin speaker. Two absent, having gone to the Aid Post at Idam. A total of 27, medical treatment was given, and I gave the people informal talks on the work of the Administration.
- 1130 - O.I.C. returned. Informal talks with people. Plenty of food brought. Dog found later. Slept Baita.
- 4/9/70. 0830 - Departed Baita for Imnai. Track very faint in parts. Large swamp sections. These roads are used very often, hence they are overgrown, and swamp sections have not been lined with timber. Slow progress due to lack of knowledge of correct route. Arrived Imnai 1300. Slept Imnai.

- 5/9/70. 0800 - Talks with Lulusi and Taltul of Imnai. Most of day spent in repacking and checking patrol gear, tins etc. being packed into rucksacks, for easier carrying.
- 1330 - The interpreter to be used in the headwaters of the Yapsiei arrived by raft. His name is Bagarapi, he comes from the Wuru hamlet. It was difficult to get food from the Imnai's, and they were not very helpful. All cargo boys paid in the afternoon, most of the Iau's to return to their village, they are river men and cannot carry very well. The Kobararu's and Wauru's are proving to be good carriers. Recruit tomorrow. Slept Imnai.
- 6/9/70. 0800 - Informal talks most of the day. Const. Arapi reported sick, excreting blood. Will have to be sent back if it continues, check tomorrow.
- 1700 - A little food bought again, one wild pig shot. O.I.C. Green taking census. Finished at 1840. Talks given by Mr Smitmanis. Medical treatment given. Slept Imnai.
- 7/9/70. 0800 - Had planned to depart today. But Mr Smitmanis decided not to, torrential rain all morning. River is in flood, tracks are under water, and the Imnai's reluctant to carry as they have a feast arranged for tonight. I worked on the writing out of new census sheets.
- 1845 - Councillor of Kobararu brought in another line of people which had not been censused. They were from the village of Lawai. Mr Smitmanis talked at great length to these people, it would appear that they are residing in West Irian. Slept Imnai.
- 8/9/70. 0800 - Further talks with the people of Lawai. Total of approximately seventy people. Sick policeman Const. Arapi, dispatched by canoe for Green River.
- 1015 - Cargo ferried across Yapsiei by dug out canoe, powered canoe having left us at the Bowye camp. Most of cargo carried by road, two canoes took the rice, salt and sugar, plus two of the heavy patrol box's.
- 1330 - Made camp on the banks of the Yapsiei. Waiting for the canoes to arrive, they arrived at 1430. We now have a line of over forty cargo boys, the use of the canoes has helped us cut our numbers down a little. Slept under canvas.
- 9/9/70. 0755 - Departed river camp for junction of Wuru and Yapsiei. Good walking track, although it would appear that the track is seldom used.
- 1220 - Arrived at junction. Took a further forty minutes to carry the cargo over the Yapsiei River. A strong current made it a difficult task.
- 1545 - Canoes arrived. Rice was soaked, when one canoe was upset. Small group of people found. Made camp. Bought food from these people, they are the Iir of Bagarapi. Slept River Side.

- 10/9/70. 0900 - Started to cross the Yapsiei River which is now in flood after heavy rain over night. Completed crossing by 1005. Cutting road until 1110 until the junction of the Wagaraba and Yapsiei was reached. Waited for the canoes to arrive to recross the Yapsiei, and travel up the Wagaraba. Arrived 1155, all effects carried across. Made camp at the junction of the Sumka and Wagaraba rivers. Good site for airdrop. Ground cleared for bush camp. I walked around the local gardens, and visited the hamlet of Namauwe. Informed them of the proposed census tomorrow. Food is plentiful, taro and banana.
Slept Sumka camp.
- 11/9/70. 0800 - Continued clearing camp site. Good site for rest houses.
1300 - Agri visited Nemauwe hamlet, and also all the garden houses, reminding them of Census, and to bring in fresh local foods.
1730 - Arrived back at Sumka. Talks with Mr Smitmanis. Nemauwe's arrived at 1755, to take to Census. Advised them that we will census tomorrow morning. Contact was made with Amanab at 1630. Food was plentiful. A lot of T.U's, treatment given.
Slept Sumka camp.
- 12/9/70. 0800 - Cargo boys from Imel paid and sent back to their village. Had proved to be unwilling workers, and were causing strife with the other carriers.
0900 - Census taken. These people related to the Pura hamlet. Some frightened by ~~the~~ presence and hid in the bush. Further medical treatment given. Some cases of yaws. Informal talks, etc.
1415 - Continued with writing out new census forms. Work started on building two big canoes to take us back down the Yapsiei River, when this area has been fully patrolled.
Slept Sumka camp.
- 13/5/70. 0910 - Departed Sumka for Rafin No '2' village. Walking over little used track. Many streams to be crossed. Large taro gardens.
1145 - Arrived Rafin. Carriers arrived 1250. Informed people of Census in afternoon. Food plentiful.
1700 - Census taken by Mr Smitmanis. Followed by talks. Slept under canvas at Rafin No '2'.
- 14/9/70. 0830 - Carriers from Wagaraba and Rafin paid. Informal talks with the villagers. Then I had a talk to Kapeo Meharabe, who was suspected of killing his wife.
0915 - Kapeo Meharabe arrested and cautioned. All of this was done under the guidance of Mr Smitmanis.
0940 - Departed for the scene of the crime, a large house built on the ground known as Bubriari. Approx. seventy minutes walk. Questioned Somenimi Duanate one of the witnesses. Later returned to Rafin.
1630 - Contact tried to be made with Amanab - failed.
1845 - Spoke to two other witnesses, Isoklamea Wokamavoa and Dowihilabai Dovesahi. Told them that they would be required to go to Green River.
Slept Rafin No '2'.

- 15/9/70. 0800 - Talks with people, and finished collecting census names. Packed and departed for Rafin No '1', arrived at 1145. Walking easy, but track had to be re-cut in parts. The crossing of the Yapsiei took a long time, as it was chest high. Some of the small streams proved slippery. Hamlets have seven houses. Word sent out for people to come in. Rest house in poor state, tent sails erected. Plenty of food to be bought, also village pig. Slept Rafin No '1'.
- 15/9/70. 0730 - Police sent to check the level of the Yapsiei. Very heavy rain in the night. Still waiting for the villagers to come in. Several people arrived from the Telefomin area, from a village on the Fuk River, they wish to settle in Rafin.
- 1700 - Mr Smitmanis started taking census, medical aid given, followed by instructive talks. A large quantity of fresh food bought. Slept Rafin '1'.
- 17/9/70. 0800 - Police sent again to the Yapsiei, heavy rain in the night has increased the flow of water. Decided to wait until tomorrow. Started building new rest houses. If rain continues, have decided to go back to Wagaraba, and reach the Sugonga area by another route. Food not so plentiful today. Slept Rafin '1'.
- 18/9/70. 0830 - Departed Rafin. Following the Yapsiei. Due to being mis informed we have lost a day, as it would have been possible to do this walk yesterday. Track has been little used. Difficult walking in parts, steep sloping hills and slippery tracks.
- 1400 - Made camp under canvas.
- 1630 - Tried to contact Amanab, no contact made. Slept under canvas.
- 19/9/70. 0815 - Departed. Difficult walking, slippery tracks. Still walking along the Yapsiei gorge. Finally arrived at the Tabu River. This was crossed at waist high. Some more rugged country followed, then crossed the Yapsiei River.
- 1345 - Made camp on the banks of the Sugonga River near the hamlet of Barubi. Plenty of taro bought. Slept Barubi on the banks of the Sugonga.
- 20/9/70. 0715 - Departed camp and arrived at the main Barubi hamlet at 0945, carriers arrived at 1050. Most of the walk following the river, very slippery in parts. Food was very plentiful, census tomorrow. Another hamlet close too. I will walk to this hamlet and census tomorrow, Mr Smitmanis will census the Barubi's. Large quantity of food bought. Slept Barubi.
- 21/9/70. 0815 - Departed Barubi. Followed the Sugonga River, cutting across many tributaries. Slippery walking. Watabonebi hamlet is situated on top of a very steep hill. One large communal house, plus another small one which belongs to the Lulusi. Sick persons treated, and I took census. Followed by normal talking topics. Then departed for Barubi.
- 1350 - Arrived back at Barubi.
- 1630 - Contact made with Vansimo and Amanab. Airdrop Thursday. ch
- 1700 - Mr Smitmanis took census of Barubi hamlet. Medical aid given. Followed by talks. Slept Barubi.

- 22/9/70. 0730 - I departed from Marubi, for the Sumka camp on the Wagarabai. Mr. Smitmanis stopped behind to try and contact Amanab. Later I found out that no contact was made. Followed river bed for two hours, then started to climb. Climbed for just over an hour. This mountain took 2 1/2 hours for the carriers to climb. After reaching the summit, there is a very steep descent. One has to follow a very slippery stream, which has large boulders. Very difficult for carriers. Made harder by mossy growths on these boulders. Reached the Wagarabai river, several re-crossings made.
- 15.0 - Decided to make camp on the banks of the river. Carriers arrived at 1715. Heavy rain at 1735. Carriers from Marubi in poor condition, suffering from there first attempt at carrying cargo. O.I.C. to try and contact Amanab on Radio tomorrow.
- 23/9/70. 0800 - Radio contact made with Amanab. Mr. Smitmanis to return to Green River. Whilst O.I.C. contacted Amanab, I walked on to the Sumka camp, arrived 0930. Most of day spent preparing the camp for proposed air drop. Excess patrol equipment made ready to go back to Green River with O.I.C. Large pig bought. Food still plentiful. Am surprised, as whilst the main party visited the upper Iapisei, fifteen men stopped at the Sumka camp to build canoes. Try and contact Amanab in morning. Slept Sumka camp.
- 24/9/70. 0530 - A nasty awakening. Kapsco the prisoner has escaped. He has been with the patrol since his arrest at No. 2 Mafin. Apparently he slipped his handcuffs in the night. He was supposed to be watched by four policemen. I departed at 0600 into the bush, to see if I could find any sign of his escape route. Mr. Smitmanis stopped behind, as he wanted to make contact with Amanab.
- 0800 - No contact made with Amanab. Meanwhile I continued my search. All the local people were contacted, and I told them to bring in their axes, bush knives, bows and arrows. As I did not want Kapsco to get hold of any. I found his tracks, but they they stopped at the edge of the Wagarabai river. Search kept up all day. Airdrop site completed, but no airdrop as promised. Spent alot of time with the villagers, suggested that they help me find Kapsco. Mr. Smitmanis to depart tomorrow by powered canoe/. This arrived about five days ago, to bring up another policeman. Slept Sumka camp.
- 25/9/70. 0500 - Early rise again. Patrol gear not required packed onto the double canoe.
- 0615 - Mr. Smitmanis, witnesses and interpreter departed.
- 0800 - Tried to make contact with Amanab - failed. Work on airdrop site to improve its surface.
- 1130 - Airdrop made by 206 Cessna belonging to Aerial Tours. A 100% recovery. All paper wrappings of money advance burst, so I had a few hours of counting and re-wrapping. My own food was badly knocked about. Tried to adjust radio, could be battery trouble.
- 1600 - Tried to contact Amanab till 1645 - no luck. No news of the escaped prisoner. I had given the hamlet of Namauwe a day to try and find him. Will mount a full search in the morning, but there is a very large area to cover, can but try. Namauwe villagers have run away too. Four dugout canoes are ready for our trip downstream. Slept Sumka camp.

26/9/70.

- 0715 - Canoe made ready to take the Luluai of Ura, and his people, back to their river side hamlet. Paid them for the work that they had done on the airdrop site. They departed at 0845. Carriers from the Sepik will take men down to Ura, and will then bring the canoe back to the Sumka camp.
- 0900 - Departed with two policemen and an Interpreter for the Mafin area, as this was the scene of the crime, and Kapeo could well have returned and hid in this area. Visited all the gardens in the Mafin area, whilst doing this, I contacted nine of the Mamasue's who had run away. I explained that I wished them no harm, apparently the Luluai of Barubi had told them that I was going to arrest them all and send them to Green River. Hence the mass exit. Gave them tobacco, and tried to win their confidence. Finally agreed to contact the rest of their group, and bring them back to the Sumka camp. Interpreter stepped with them.
- 1815 - Arrived back at the Sumka camp, rations issued, as no local fresh food available.
Slept Sumka camp.

27/9/70.

- 0800 - Carriers sent out fishing, other men sent out to find game. I waited at the camp for the Mamasue's. Spent my time writing out census sheets.
- 1630 - Some of the people arrived.
- 1830 - Interpreter arrived, stated that most of the people were now back in the hamlet. Those who had arrived earlier I spoke to, asking for their help to find Kapeo. Bought fresh food from these people too. Not a large quantity though, issued rations.
- 1905 - One man arrived, informed me that Kapeo, the prisoner, was at his house seeking food and shelter for the night. The man told me that he wanted to help me, so I explained my plan to him and the policemen. He then returned to his house (about forty minutes walk away).
- 1935 - I sent two policemen and some cargo boys to this man's house, they surrounded it, and on the given signal, the man grabbed Kapeo. He held him until the policemen put handcuffs on him.
- 2105 - Arrived back at Sumka camp. A twenty four hour guard to be kept on prisoner. Depart tomorrow for Ileis.
Slept Sumka camp.

28/9/70.

- 0545 - Aross and packed patrol gear onto double canoe.
- 0705 - Talks with the Mamasue's. Explained the workings of law and order to them, and thanked them for the help that they had given me. All villagers were given small token presents - all appeared happy and relieved.
- 0820 - Departed for Ileis. Using two double canoes, a single canoe, and five large rafts. I had tried to contact Amasab from 0800 to 0815, but to no avail. Our little convey had many little happenings on our downward trip. Rafts breaking up, canoea filling with water etc., but we all arrived in one piece, if not a little wet.
- 1550 - Arrived Ileis, wet and tired.
- 1615 - Tried to contact Amasab until 1645 - no luck.
Bought food.
- 2000 - Yasa, the interpreter for the Idan section, reported that there was trouble at his village, it appears that two women and two children have been kidnapped. His village is called Nigiyama. By all accounts, some men from the May River area have done the kidnapping. Will inform the O.I.C. at Green River when the prisoner goes.
Slept Ileis.

29/9/70.

- 0815 - Departed Ileis for Koktibi, arrived 1145. One man from Ileis to go to Aid Post, man with T.U.

- 29/9/70. Cont. 1230 - Two policemen, plus prisoner, the sick man and another interpreter departed for Green River by double canoe. Rest of the cargo sent by carriers to Wauru from Koktibi. Had to use women and children to help carry the cargo, journey took one hour and fifty minutes. Made camp. Food plentiful. Told that the Agweisa's had gone to a dance at Rafin No. '1' village. Slept Wauru.
- 30/9/70. 0830 - A small line of Biromo's came in for Census, they live close to the Wau river, infact there hamlet is called Wau. Censused, medical aid given, followed by talks. I then asked three of the Wau's to fetch the Agweisa's from Rafin No '1'. Remaining cargo fetched from Koktibi. Running short of meat for carriers, went shooting with gun from Wauru, was attacked by pig at 1145. Later, a man was attacked by a pig. I was lucky, my two dogs drove off the pig. However the man was not, being out in several places, stitched up by Aid Post Supervisor. Will be sent to Green River. Plenty of food available for purchase. Slept Wauru.
- 1/10/70. 0715 - Some carriers paid, as they wish to carry in the sick man to Green River. Shortage of carriers, will have to use women and children to help carry to Idam.
0830 - Departed Wauru. Arrived at Idam No. '2' at 1105. The cargo arrived at 1150.
1230 - All carriers lined. Those wishing to finish had their names taken, and sent to Green River to receive payment. Women and children from Wauru paid 40¢ each. Heavy rain. Talks with Luluai and Tultul. Heard several complaints. One illegitimate birth, mother had been talking of killing the child, informed her of what would happen if she did. One man, who's wife has died, has run away with another man's wife. Informed that no airdrop has been made at Idam No. '1', so I am short of rations for the carriers. At the moment there is plenty of local fresh food available. Slept Idam No. '2'.
- 2/10/70. 0800 - Spent most of the day planning patrol route, and checking and re-packing patrol equipment. Was impossible to do the census in the morning, due to torrential rain.
1300 - Decided to start census, as rain has ceased. Finished at approximately 1530 hours. Idam includes the hamlets of Intibi, Isaguan and Belou.
1615 - People from the Yaseiru group arrived, they live near Wauru at the moment, although it appears that they are going to re-group. Some are building a new hamlet close to Idam, whilst others have moved into the Wauru hamlet. Some are still living at the old Yaseiru village. After taking census of this group, the radio aerial was erected and I tried to contact Amanah.
1715 - Settling complaints. Buying local food to issue to carriers. Informal talks in the evening. Slept Idam No. '2'.
- 3/10/70. 0900 - The Kausifi group of people arrived, they live close to the Isaguan river, they are one of the Biromo groups. It would appear that they have moved from the Western slopes of the Yapsai range, where most of the nomadic Biromo's are found. Had to use a woman as interpreter, as these people have a different 'talk' than the people of Idam.
1100 - Walked to Idam No. '1' village. Looked at the Mission airstrip - grass needs cutting. Also checked at the Aid Post to see if the Orderly had any problems. Usual points, plus difficulty in getting the people to carry in medical supplies. Will census this village on my return from the Idam headwaters. Some food bought. Slept Idam No. '2'.

- 4/10/70. 0800 - Started to recruit now carriers. Torrential rain most of the morning. Further talks with the Luluai and Tultul. These two men appear very keen.
- 1215 - Michael Mera, one of the members of the team of local officers in this area (West Sepik), who are giving anti T.B. inoculations, arrived. He was escorted by two policemen. Travelled by dug out canoe from the village of Mislabru, where the powered canoe had left them the previous day. There cargo boys paid by me.
- 1700 - Informal talks with the village people, finished at 1840 hours. Normal topics, plus worries and complaints. Slept Idam No '2'.
- 5/10/70. 0730 - Patrol equipment lined. Carriers short, caused by the arrival of policemen and Michael Mera, which I had not anticipated. Plus eight men from Idam No. '1' had not arrived, later informed that they had gone to the mouth of the Idam river to wait for the recruiter to arrive, as they wished to work on a plantation. Due to not receiving an airdrop, I am short of rations for the carriers. So I bought twelve large baskets of sago, this should last us for a day, and help to supplant the following day. Twelve women employed to carry these baskets.
- 0815 - Finally departed Idam No. '2'. The route followed was a little difficult for the carriers. There was no out road, one had to follow the course of the river, this proved hazardous at times, as the river had to be crossed and re-crossed on several occasions.
- 1220 - Decided to make camp. Carriers arrived at 1430. The Councillor of Isu and my domestic went out shooting with three shotguns, both having current licenses. Camp site prepared, and sails erected. Sago issued to the carriers, plus one pig which had been shot. Slept river camp.
- 6/10/70. 0740 - Departed for Nigyama. Again, the route followed the course of the river. Slippery stones, and constant river walking make the walking very uncomfortable for the carriers.
- 1345 - I arrived at the village of Nigyama, carriers arrived at 1640, the last pair arriving at 1745. Made camp under canvas in the village. The route so far has been as follows. Walk up the Idam river, until the point where the combined Tawo and Saeyser rivers join the Idam river. Follow this section of water until the two rivers split, then follow the Saeyser river to its source in the mountains. Then climb a steep ridge, on descending the other side, one follows a small mountain stream, this is the source of the Bol river. Keep on following this river, it is then joined by the Whiana river. Later it is joined by the Seivi river. Nigyama is situated just before the junction of The Bol and Mamiawi rivers. I found that food was very difficult to buy, so was thankful I had the sago. Slept Nigyama.
- 7/10/70. 0700 - Trying to re-organize camp, torrential rain and high winds in the night had played havoc with us and all of the equipment. A day of drying out I feel. Still waiting for some of the villagers to come in. So I continued writing out census sheets. Appears that the village is also called Tabiabi and Gori, but I noted that the village site had been changed on several occasions. Hence, these could be names of the different grounds, or sites.
- 1630 - Census taken, followed by talks. Some food bought. Mostly banana's of very poor quality.

- 7/10/70 Cont. 1930 - Talks with Ilamare Biamwe and other village people. He is the man who has had his wives kidnapped. At 2120 I finished talking to these people, but nothing of any significance was learnt. Slept Nigama.
- 8/10/70. 0700 - Departed. Continued following the Bol river. Crossing many small streams - and walking along dried up water courses. Finally reached the Yabu river. Followed this until the junction of the Yabu and Lau rivers was reached.
- 1430 - Decided to camp at the junction of these two rivers. Appears that this area has seen many mineralogists, as several old camp sites were passed. Carriers arrived at 1540. Had been delayed for over an hour when some carriers had taken a wrong road. It is apparent that progress in this area would be very difficult in the wet season. Constant walking in the rivers with these sharp stones is taking its toll on the carriers. Many suffering with blisters and out feet. I had another adventure with a wild pig, again my dog came to my rescue, he however was badly mauled. Food very short, plenty of game in the bush. Slept river camp.
- 9/10/70. 0800 - Decided to camp another day here, and rest the carriers. Have bought two large sago palms, carriers cutting and washing. Some men sent out to find fish, shotguns out looking for game. Sago should last us for two days.
- 1800 - Men returned from washing sago. Issued to men as rations. Slept Yabu and Lau camp.
- 10/10/70. 0700 - The Idam and Wauru carriers had a fight at night over food. Nothing serious. Settled by forming a committee, two men from each group, they will be in charge of the division of food to the carriers.
- 0800 - Departed river camp. Followed the Yabu river. Then climbed two small mountains. Heavy rain in the night had caused flooding, and made the going very slippery.
- 1045 - Arrived at the hamlet of Awopli, this is the name of the ground, the village name is Uzurita. Most of the villagers absent. Some are in the May River area. A nomadic group of people. Food is short, will have to move on tomorrow.
- 1500 - Census taken, followed by talks on normal topics. Michael Mera gave inoculations, and medical aid was given to sick. A total of fourteen people absent. A small quantity of food purchased. Heavy rain at night. Slept Uzurita.
- 11/10/70. 0810 - Departed Uzurita. Most of the route until 1130 was spent climbing a range of mountains. Supai river had to be crossed, difficult, due to it being in flood. Delayed for nearly an hour, as guide took the wrong road. Road would be a good walking track when dry. But having a mossy surface, the heavy rain made it rather treacherous.
- 1315 - Made camp at an old camp site, where three of the tributaries of the Sawa join.
- 1530 - Carriers arrived. At 1740 the Sawa is now in full flood. Hope that it drops by tomorrow. Slept Sawa river camp.

- 12/10/70.
- 0755 - Departed Sawa camp. River still in full flood. Difficult walking. Walked downstream until a large log was sighted, which was used to cross the Sawa. Sawa had to be crossed on several occasions, made more difficult by the water being very dirty. It was impossible to see where the big boulders were.
- 1105 - Arrived Wokumo, previously known as Kobaru.
- 1210 - Carriers arrived. Many people still absent in bush. Sent out messengers. Tried to purchase food, but only a small quantity of sago and banana available. Issued the last of rice and tinned meat.
- 1630 - Took census. All people present, several new names. Talks given. BCG inoculations given, plus persons with sores etc were given treatment. Slept Wokumo.
- 13/10/70.
- 0715 - Departed for Idam No. '1'. Followed the Sawa river for an hour, then took a bush road for Idam. Reason for this route, is that the normal route of following the Sawa river until it joins the Idam river is in flood. This route is seldom used, hence many parts had to be re-cut. One very steep mountain. Most of the route is swaggy. A large proportion of the route was spent following small streams.
- 1205 - Arrived at Idam No. '1' village. Learnt that an airdrop had been made after our departure from Idam No. '2'. Unpacked rice and meat.
- 1340 - Carriers arrived. Many men absent from the village, appears that they are still waiting at the head of the Idam river, for recruiters to take them to Wewak. Policemen to fetch them tomorrow. Food is plentiful, bought one pig. Slept Idam No. '1'.
- 14/10/70.
- 0715 - One policeman left in canoe to fetch absent men from the mouth of the Idam/Sepik river. Two shotguns sent out to find fresh meat. Later returned with one pig. Started repacking patrol equipment, some to be sent back to Green River Patrol Post. This will enable me to cut down my carriers. Food plentiful.
- 1700 - Policeman arrived back with some of the men, the rest will come in in the morning. Some men sent to Wauru and Bisiabru to inform them of my forthcoming visit. Informal talks at night with the villagers. Slept Idam no. '1'.
- 15/10/70.
- 0900 - ~~Some~~ Remainder of the men absent yesterday arrived.
- 1000 - Started to take census. Michael Hera gave B.C.G. inoculations, and two Waham gave medical treatment to those requiring it.
- 1150 - Finished Census. Informal talks followed. Hearing any complaints and worries.
- 1530 - Canoes from Bisiabru arrived, these will take the two policeman back to Green River tomorrow. Canoes doubled in preparation for the journey.
- 1700 - Further talks of a more formal nature. Spoke on the aims of the patrol, and also on political education. Bought fresh food for carriers rations. Slept Idam No. '1'.
- 16/10/70.
- 0700 - Cargo prepared and loaded onto canoes. Other cargo lined and made ready for my departure to Wauru.
- 0820 - Canoe departed with police for Green River Patrol Post.
- 0830 - Departed for Wauru, hope to census the Agweisa's.
- 1140 - Arrived at Wauru, carriers arrived at 1315.
- 1600 - B.C.G. inoculations and medical treatment given. Plenty of fresh food bought for carriers. Informal talks. Slept Wauru.

- 17/10/70. 0735 - B.C.G. inoculations given to the people from the hamlet of Wau. Mr. Michael Mera returning to Idam No '2' today to inoculate the people there, as he states that he is getting short of vaccine.
- 0800 - Departed for Agweisa, following the Wau river.
- 1130 - Reached the Wag hamlet. Consists of four very dirty and dilapidated houses. Continued on, passed through a large garden complex, then reached the Wau river.
- 1230 - Decided to make camp, as the carriers are lagging behind, and according to the guide, it will be very difficult to find a camping site further ahead, as we will be entering a mountainous region.
- 1420 - Carriers arrived. Camp site cleared, tent sails erected. Rations issued. Sent some men back to the Wau hamlet, asking them to bring in fresh native food in the morning. Slept banks of the Wau.
- 18/10/70. 0645 - Bought food from the Wau's for the Carriers.
- 0745 - Departed camp site. Continued climbing up the Wau gorge, cutting a new road in parts, and following the water course in parts. After reaching the summit there is a steep descent, until the start of the Awelisa stream is reached. Follow this down until it joins the Gulu river.
- 1130 - Arrived at the Agweisa hamlet, carriers arrived at 1215. Interpreter sent out to find the villagers.
- 1540 - People started to arrive. All brought in food when they arrived. This I bought.
- 1745 - Census taken. Three people absent. Talks followed. Medical inspection and treatment given. Slept Agweisa.
- 19/10/70. 0730 - Departed Agweisa. Heavy rain falling. Followed the previous days route. Quicker pace, due to road being out and marked. Rain ceased at 1015.
- 1350 - Arrived at Wauru. Carriers arrived at 1440. Food purchased and issued. Two interpreters paid. Talks. Slept Wauru.
- 20/10/70. 0830 - Left Wauru. Good walking track to Idam '2', arrived at 1045. Talks with the Lalua and Tultul. Departed at 1120 for Idam No. '1'.
- 1200 - Arrived Idam No. '1'. Carriers arrived at 1330. Mr. Michael Mera has moved onto Asto village. Food good. Slept Idam No. '1'.
- 21/10/70. 0830 - Departed Idam for Bisiabru. Canoe used to cross the small stream close to the Idam village. There is a very good walking track to the No '2' hamlet of Bisiabru. Whilst proceeding down this track, I met Mr. Gordon Nessit, who works for Mr. Cecil Ah-Chee. He was with a lady friend in a double canoe, trying to find plantation labour. At the small hamlet of Bisiabru, cargo was loaded onto canoes, and taken down stream to the large village of Bisiabru. Most of the cargo boys stood down, sent them to Green River Patrol Post to receive payment. Will recruit new line. Food is very plentiful. Large supply bought. Informal talks. Sick parade and treatment. Slept Bisiabru.

- 22/10/70. 0815 - ~~MM~~ Had hoped to take Census, but it is raining very hard. River Idam now in full flood. Spent most of the day trying to catch up on my book work.
- 1600 - Rain cleared up. Started taking census. Total population of 105. Some people are absent at Amto, will check on these when I visit the village. A lot of people have migrated in. Talks on usual topics followed. Plenty of food available.
Slept Bisiabru.
- 23/10/70. 0730 - Checked on river, it is still in full flood, no problem crossing the river here, as there are plenty of canoes. But there is a very large river close to Amto, this is prone to flash floods, have been advised by village officials and policemen to wait a day. Decided to stay and rest. Luluai and Tultul wish to hold a dance, my domestic, and the Luluai took out their shotgun to find game. Most of the village people engaged in preparing food for the dance. Brought my census work up to date, although I have now run out of forms. Dance and feast at night.
Slept Bisiabru.
- 24/10/70. 0800 - Gargo lined and made ready. Talks with people, to see if they had any worries or problems. Fine minor problems straightened out. But the main worry of the men was the lack of work available locally.
- 0905 - Departed Bisiabru. Crossed Idam river by canoe. Very swampy section to be crossed, then start climbing up a gradual mountain, which took me just over an hour to climb. Progress was very slow, as the road is not used now. Never the less good progress was made, only hampered by having to cut the road most of the way.
- 1540 - Arrived Amto. Carriers arrived at 1720. Plenty of food available for purchase. Told the people that I will census tomorrow.
Slept Amto.
- 25/10/70. 0730 - Talks with Luluai and Tultul, telling them that I wanted all people present. They sent out some people to fetch all absent parties.
- 0915 - Started Census. Finished at 1055. Still some people absent, more men sent out to fetch them in, as I explained to the people that I could court any one who was absent. Medical treatment given as required. Talks given on normal topics.
- 1645 - ~~MM~~ People who were absent from the Harkio hamlet arrived, censused them and gave them a warning on the law as far as census evasion was concerned.
Slept Amto.
- 26/10/70. 0745 - Departed Amto for Seiawi (Waiar). After one hour walking, the hamlet of Woro was reached, informal talks with occupants (these had been censused at Amto). Continued on to the hamlet of Inawi, told the people to walk on to Seiawi where I would take census.
- 1130 - Arrived at Seiawi. There are three shocking sections of swamp to be waded through, informed the villagers that this section would have to be improved.
Carriers arrived at 1240.
- 1710 - Census taken. Total of 45 absent, 33 being on a plantation. Told people that at the time of census they must all come in and answer to their name. A Luluai and Tultul was appointed, they were told of their responsibilities etc. Also gave talks on hygiene and health, plus other normal topics. Medical treatment given to those requiring aid.
Slept Seiawi.

27/10/70.

- 0805 - Departed Seiwai. Carriers walked over the previous days route. I walked over the old road which is now over grown. This is a much better route, with only one swamp section. Advised that this section must be cleared.
- 1130 - Arrived back at Amto. Carriers arrived at 1320. Preparations made by the Amto's to have a dance.
- 1900 - Very heavy rain storm with high winds, part of the rest house roof blown away, my bedding soaked. This storm finished at 1940. Dance held later on in the evening after a big feast.
Slept Amto.

28/10/70.

- 0745 - Departed Amto. Good walking track, well marked. Latter part of journey spent following the river, which had to be crossed and re-crossed at several points.
- 1120 - Arrived Mukuasi. Two large canoes had been made ready on my instructions, for carrying the cargo over the Sepik River. These had been fetched from the Dio river, they were the old canoes used by the Government. I had two small local canoes joined together for me, so that I could cross the Sepik River.
- 1145 - Departed Mukuasi for the south of the Dio River.
- 1210 - Arrived mouth of the Dio. Then walked in to Green River Patrol Post, I arrived at 1425.
- 1750 - Carriers arrived. Patrol equipment unpacked, carriers lined and paid. Patrol stood down.

END OF PATROL.

GREEN RIVER PATROL REPORT NO. 1 of 1970/1971.

PATROL REPORT NO. 1 (a).

SITUATION REPORT

Introduction.

1. On Wednesday August 19th. 1970, the writer, A.J.Hazlewood, Assistant Patrol Officer, departed from Green River Patrol Post to assist with a patrol into the Ima Yapsiei Gensus Division. Mr. I.J.Smitmanis, Assistant District Officer, the Officer in Charge of Green River Patrol Post, led the Patrol. Mr. A.J.Hazlewood departing at an earlier date, so that he could supervise the moving of patrol equipment, from the Dle river south, to the village of Ima. The equipment was carried by the administrator on double canoes, up the Dleli river, to the village of Ima, which is in the Kabselid Gensus Division.

2. The writer returned to Green River Patrol Post on the afternoon of Friday 21st. of August, by helicopter. Mr. I.J.Smitmanis and he having utilised the helicopter to try and find the halet called Suliari, where a suspected murder had been reported. However the terrain of the area made it impossible for the pilot to land near this halet. But it did enable the two officers to make a closer survey of the Upper Yapsiei Region. After this aerial survey was completed, both parties returned to the Green River Patrol Post.

3. On Sunday August 23rd., Mr. I.J.Smitmanis and the writer, travelled with the remainder of the patrol equipment to the Ima village, again using the double canoe. At Ima the patrol equipment was sorted and re-packed, local dug out canoes were hired to help transport the patrol personnel and gear, up the Mpsiei(August) river. As it was thought, and later proved correct, that the heavy double canoe and dinghy would have difficulty in navigating the Yapsiei river with its many hazards. The dinghy and double canoe were sent back when the patrol reached the Mowe Creek, although it must be added that there had been many dangerous hours getting them that far. The rapids and hidden logs on this section of water, especially in the dry season, make it very difficult to navigate, and only an experienced boat/canoe driver should be used on this section.

4. A separate Situation Report (Green River Patrol Report No. 1 (a)) has been compiled by Mr. I.J.Smitmanic, this covers all the pertinent points on the Yapsiei section of the census division. The Idam section of the census division is covered by this Situation Report, which is referred to as Green River Patrol Report No. 1(b), this report is also accompanied by an 'Area Study' for the whole of the Idam Yapsiei Census Division.

5. Mr. I.J.Smitmanic returned to Green River Patrol Post on the 25th. of September. The writer stopping at the Sumka camp on the Wagarabei river, until the escaped prisoner, Kapso Meharabe of Namauwe village, was re-captured. Then the patrol travelled by dug out canoe down the Yapsiei river to the hamlet of Koktibi. The prisoner, with an escort of two policemen, was despatched to Green River Patrol Post. The writer then crossed over the spur of the West Range of mountains, via the village of Wauru, to the Idam river section of the census division.

6. The patrol spent a total of ten(10) weeks in the Idam Yapsiei Census Division, at no time was the patrol hurried, as it was felt that the more time spent with the people, the better chance one had of gaining the peoples confidence. The writer feels that it would be more satisfactory if the area was covered by two consecutive patrols, each of one months duration, although this would depend on the officer conducting the patrol. As one can see from the accompanying map, when an officer patrols the Yapsiei river area, he virtually has to return to his point of commencement, prior to crossing the West Range spur into the Idam river section. Hence, with two patrols, it would be easier for the patrol, after the completion of the Yapsiei section, to return to Green River Patrol Post in order to re-stock supplies. Thus alleviating the necessity of carrying excessive equipment and rations, or of having to rely on airdrops for re-supply.

7. On the Patrol Cover it was quoted that the area was last patrolled on the 24th. of May 1965, this was Patrol No. 9 by Mr. B.H.Mulcahy, Assistant District Officer, and it covered the complete Idam Yapsiei Census Division. Subsequent 'special purpose' patrols of short duration have been carried out in the area, but Mr. B.H.Mulcahy's patrol can be regarded as the last census contact patrol for the whole of the Idam Yapsiei Census Division. These special patrols are as follows:-

- a) Patrol No. 6 of 1969/1970 - Conducted by Mr. R. Chisholm (Patrol Officer). Eight days(8) in the Yapsiei river area.

7. Cont.
- b) Patrol No. 2 of 1969/1970 - Conducted by Mr. L. Mitchell (Assistant Patrol Officer). Four days(4) in the Yapsiei river area.
 - c) Patrol No. 5 of 1968/1969 - Conducted by Mr. R. Chisholm (Patrol Officer) - Fourteen days(14) in the Idam area.
 - d) Patrol No. 2 of 1968/1969 - Conducted by Mr. A. Plummer (Patrol Officer). - Five days(5) into the Idam area.

8. The writer compiled a new Tax/Census Register for the Idam Yapsiei Census Division, using the Government Print forms A3904/50,000 - 1/68 and A6439/200,000 - 10.68. There were a total of twenty one(21) villages censused. The new register will replace the old Tax/Census sheets previously used, these are the Government Print form 13021/8.64, which fit into a hard backed file.

9. Whilst in the Idam River area, the writer provisionally appointed Luluai's for the villages of Agweisa, Wokumo, Nigama, Seiawi and Usurita. These provisionally appointed Luluai's have been listed on Appendix 'A' of Mr. I.J.Smitmanis's Situation Report.

Political.

10. The Idam river area is a non-council area, being governed by the Administration appointed village officials, namely, Lulai's and Tultul's. The area as a whole has seen infrequent patrolling, and it would be fair to say that the majority of people in this area have little or no comprehension of the workings of a Local Government Council. The larger villages of Idam No. '1', Idam No. '2', Baisabru and Amto, which form about seventy five percent(75%) of the total populace of this area, do however have a small minority of village members who have a vague understanding of a Local Government council. This is mainly due to their close proximity to the Sepik River area, which is administered by the Green River Local Government Council.

11. In all the villages that the writer visited, talks of an informal nature were given to all the assembled villagers, the emphasis being on explaining the meaning of 'Local Government Council', its aims, and how it helped its members. Again it was obvious that the villages in close proximity to the Sepik River found it much easier to absorb and understand my topic. As they had seen and heard about some of the ventures accomplished by the Green River Council.

12. With the lack of employment in this area, many of the young men of the larger villages have worked for at least one term as an indentured labourer on a private plantation. They have gained a certain amount of worldliness, and there understanding of a Local Government Council, although not complete, is certainly higher than their static village brothers. They gave me moral support on several occasions, and some of their flowery descriptions of the work achieved by Local Government Councils in Rabaul and Kavieng added weight to my illustrations. I feel that in these young men we have a nucleus, and if we can endow a good understanding of the work of a Local Government Council in them, they will help to spread the word in their own community.

13. The unfortunate part about these young ex-indentured labourers is the fact that they have only come into contact with well established councils. This point was explained to them. I explained that they could not compare the council at Green River with its larger counterparts in the Highlands or in East and West New Britain. I explained that Green River Council were in their 'infant years', but given the backing of all the people, and providing the elected councillors were prepared to work, this council could develop the area.

14. Having reached this point I asked them what they thought of the Council, and would they like to join it at a later date. I told them that they were not really ready for a council as yet, but with more frequent patrols, and further talks from officers like myself, they would begin to grasp and understand the ways and workings of a council. This was not something that I forced on them, and it was explained that I was only trying to gauge their feelings. Again the villages near the Sepik River showed interest, the only drawback seems to be the four dollar yearly tax. Possibly the tax rate could be lowered, if and when they want to join the council, as at the moment there are no large business outlets for them to obtain money. It might be added that it was not just the younger men who showed interest, some of the more mature village members showed apparent interest. Possibly the inclusion of this area in the Green River Council, could be planned for in 1973.

15. A brief discussion was given on the House of Assembly, and its members. But the people of this area have only a limited conception of the House of Assembly, or the Political constitution of Papua and New Guinea. With the infrequent patrolling, and the lack of contact with the outside world, it is very hard for them to grasp one point, especially on one hearing.

16. It is obvious that Political Education will be a long and difficult task in this area. There are four different languages spoken, and with some of the small pocket groups only having one or two persons who can converse in simple 'pidgin' English, interpretation will be very difficult. Especially when you consider some of the technical terms used in politics. These pocket groups have only thirteen percent of the population in the area, they are the villages of Kausifi, Nigrama, Usurita and Wokumo. These are the less contacted villages, as they are hidden away up in the mountains, which has made access to them very difficult. There are two radio's in this area, presumably the property of returned indentured labourers, but it is very doubtful whether these are ever used to listen to the Political Education programs broadcasted by Radio Wewak. Especially with the shortage of batteries.

17. The issuance of one radio to each ^{village} might be a way of spreading Political Education, but besides being very expensive, I could well imagine that these programmes would be ignored for more musical entertainment. Hence the area will have to be patrolled more frequently, and greater emphasis be put on Political Education, then the people should become more politically aware.

18. Most of the people of this area have not heard of the Member for the West Sepik Regional electorate, Mr. Paul Langro, or even of MR. Mesani Iwoksim, Member for the Upper Sepik Open Electorate. Since these people seldom leave their villages, and do not listen to the radio, this is quite understandable. When the next House of Assembly Elections come up, it will be interesting to see what these people do ^{when} they are given a vote.

Economic.

19. There are no Rural Development schemes envisaged for this area. There are no vehicular roads planned, and it would be unrealistic to contemplate any such scheme, as the Idam river, flowing into the Sepik River, provides what could be classed as a natural road. Hence transportation is no real problem in this area in general, although the small pockets in the mountains do not have this waterway system. But being in very small groups, and in terrain not suitable or conducive to road building, little can be done to improve there communications with the outside world. These villages have no established business ventures, and unless gold or some other rare mineral is found, there is little to substantiate that a Rural Development ^{scheme} would or could improve the economic development of this area. Only with the finding of required minerals would it be feasible to construct vehicular roads, as the Idam and Sepik Rivers provide adequate communication for the area at its present stage of development.

20. The Idam Yapsiei River area's, it would appear, have been forgotten by the Department of Agriculture, Stock and Fisheries. Several complaints were voiced, stating that the villages of this area had not been visited by a representative of the D.A.S.F., and the people were of the opinion that this department only helped the villages in the Green River Local Government Council. Unfortunately, it would appear that these assumptions are correct. Since all the recent patrols by the Assistant Rural Development Officer at Green River Patrol Post, Mr. N.G. Baroba, have either been to villages in the close proximity of the Administration Station, or to Sepik River villages, by means of powered canoe and helicopter. It was stated on D.A.S.F. report No. 1 of 1970/1971 for the Green River area, that a patrol spent twenty one(21) days in the Yapsiei(August) River area, planting pepper. However, on checking this, I find that all the villages visited, were in the Green River Local and Iabalhai Census Divisions, all being members of the Green River Council.

21. These people are very keen for a cash crop to be introduced into there area, and since it appears that the D.A.S.F. has a new policy of 'untill people want our assistance, we can not afford to carry out patrols "on spec" ', there is a stalemate in the avenue of economic development. It is hoped that some of the interested parties will make the long journey into Green River, and visit the Agricultural Department. Since rice is being thought of as a subsistence basis crop, pepper cuttings could possibly be issued, with instructions on planting, maintenance and marketing. The soil, especially along the river area, is very fertile.

22. There are several introduced crops being grown in this area, and all are being used as part the local diet. Some of these crops are, pumpkin, sweetcorn, pineapple, water melon, green beans and mango. By introduced crop, I mean that these forms of food were not previously grown by the villages of this area. These introduced crops have only been cultivated by the larger villages, the smaller mountain villages still rely on there ancestral diet of sago, bananas, tapioca and taro. But with no patrolling and assistance being given to them by the D.A.S.F.. this is understandable.

23. The two Idam villages and Eisisbru, are keen breeders of pigs, I was wondering whether there was a demand for weaned piglets, as this could be a small but lucrative economic developer. Possibly, if such a scheme was acceptable, a good boar would have to be purchased, this could then be mated with the village sow, and improve the breeding of the resulting litter. The sale of the young pigs could within the Green River area, a small venture, but possibly worth trying.

24. These same three villages, mentioned in paragraph twenty three(23), also have a large quantity of male and female chickens. Any eggs produced are used for breeding ~~business only~~^{business only}, the villagers do not eat the eggs themselves. I explained to them that there was a ready market at Green River Patrol Post for fresh eggs, an emphasis being put on fresh, and that weekly visits, with a supply of fresh eggs could be very profitable. Plus, with these weekly visits, they could take orders for the purchase of cockerals as table birds. After stopping at the Green River Patrol Post for a week, and seeing the people running to buy cockerals when they are brought in, it is obvious that this could be a profitable venture.

25. It would be good if these villages worked together, and built there own hatchery, as I know from the patrols that I have done in the Amanab area, that there is a large market for young chickens(PULLETS). But they are ^{not} really sophisticated enough to undertake such a venture. This could be something for the council to foster, it would be beneficial to the area, it would give the council some idea of how to manage a business, and it could be profitable. Possibly local rice could be purchased as food for the chickens. Admittedly, there will come a point when there is a glut of poultry in the Green River area, but with the experience that has been gained, they can look further afield for other market outlets.

26. There is possibly gold in the mountainous regions, but the people of this area will need to be trained on how to find and mine it, before interest can be aroused. Some interest was shown on this topic, but there are no men in the Green River area who could be contacted to teach these people. Possibly, in the near future, a Mining Assistant could patrol in this region, and give the necessary training and encouragement.

27. It is obvious from the points that I have mentioned, that this area has a dismal future economically, therefore it is hoped that the Department of Agriculture, Stocks and Fisheries, and the Department of Lands, Surveys and Mines, can assist the people of this area.

28. The only reliable source of income in this area is for the young men to leave the village and work on a plantation as a indentured labourer. At the time of the patrol, a total of four recruiters visited this area. According to the Village Population Register, a total of 22.4% of the men of working age ^{were} absent from the Idam section of the Idam/Tapsiei Census Division. But further ^{from} some of the villages

censused have also gone to plantations, and a correct figure for the men working as indentured labour would be 30.2 percent.

29. The writer was approached by many young men seeking employment, but I explained to them that there was little or no work available at the Green River and Amanab stations, and that what was, was given to men who lived in close proximity to the place of employment. It appears that these men did not want to travel to far away from their own district, perhaps work could be obtained for them working for the timber company in Venimo.

SOCIAL.

Education.

30. There are no recognized schools in this area, and there are only four persons receiving further education. Two boys are boarders at the Green River Primary School, and two men are attending a course at the Bible School run by the ^{Christian} Mission of Many Lands (C.M.M.L.) at Amanab.

31. The Christian Mission of Many lands has native pastors in several of the villages, these men give spiritual training to the interested village members, and also try to teach them to read and write in Pidgin English. However at the time of the patrol, two of these men were absent, being at Amanab, receiving further training. Whilst the third man had decided to find a more lucrative vocation, and he left to work as an indentured labourer on a plantation.

32. Whilst talking informally to these people, I asked them why so few of their children were attending school. They stated that Green River Patrol Post was too far away, especially when they were expected to bring food to ^{their children} ~~take~~ every week. When asked if they wanted their children to be educated, they said 'yes', but they wanted to know if it was possible to have a school in their area. I informed them that this was not something that I could decide, and that the Department of Education would have to be consulted. If at a later date a school was approved for this area, it would be best situated in one of the Idam villages, as access to these villages is much easier, and they are in the centre of the population of this area. Also there is an airstrip and an Aid Post at the Idam No. 1 village. On Appendix 'D' I have listed the number of school age children, where they come from, and if they would need accommodation.

33. If the Department of Education decided that it would not be wise to open a small school here, just one local teacher running a 'Prep' class might be a good idea, as he could pick out the brighter pupils, and with their parents permission, send them to Green River.

Health.

34. All the people of this area were medically examined by MR. Iwo Wahan, the Aid Post Supervisor from Green River Patrol Post, whilst the writer was censusing each village. In general the village hygiene of this area was satisfactory, no disease or illness of a serious nature was encountered, and there was no evidence of influenza. There were several cases of yaws in the area, but since the patrol was static at some villages for several days, sufficient medical treatment was administered, and all cases were cured. All the cases of sickness that were treated by this patrol in the Idam Yapsiel Census Division, can be sighted on my Appendix 'E'.

35. There is a Government Aid Post at the village of Idam No. '1', this is staffed by an Aid Post Orderly, and would account for the good health of the villages in close proximity. Although, it was apparent from the discussions I had with the Aid Post Orderly, that all of the villages in the area were not making full use of this facility. This was later proved when medical examinations were carried out at the time of census, this point was brought to the villagers notice when I had informal talks with them, and it is hoped the situation is improved.

36. The normal problems attached to an Aid Post were prevalent here. It is difficult to get people to travel from the Idam area, down the Sepik River, and onto Green River Patrol Post, to get fresh medical supplies. This was another topic I brought to the peoples notice. This is a situation which crops up every three months, I informed the village officials of the area that they must help the Aid Post Orderly, as without medical supplies, the Orderly would be unable to help the sick and infirm. It is hoped, after having discussions with the people, that they provide quick transportation for medical supplies to the Aid Post. It will soon be discerned whether their attitudes have improved, as the Aid Post is scheduled to be rebuilt at the beginning of next year. This will be a community venture, and labour and materials will be drawn from all of the villages in the area.

37. Mr. Michael Mera of the Tuberculosis Section, joined the patrol for a short period (4/10/70 to 17/10/70), he gave B.C.G. inoculations to all village members, at the villages of- Idam No. '1', Idam No '2', Bisiabru, Umurita, Nigiyama, Wokumo, Kaurufi and Anto. He also inoculated the people of Wauru and Wau, these villages are situated in the Yapsiel section of the Census Division. The purpose of these inoculations was explained by Mr. Mera, the writer feels that he carried out his duties in a commendable manner, and was a credit to his department.

38. Only the larger villages in this area had pit latrines, but the writer did not supervise the digging of any new latrines in the smaller villages, as these people are subsistence farmers, and spend most of their time living in or around their gardens. In the mountainous terrain, it is difficult to dig pits of suitable depth, say twelve to sixteen feet, so the point was not pressed. Even the use of pit latrines in the river villages is debatable, as the silt soil is not conducive to the digging of large holes, and any holes that have been dug are filled with fresh silt when the river floods.

39. Housing in the area is adequate, although it is not of a very high standard. The large villages following the pattern of one house for each family, whilst the smaller communities, who spend most of their time in their gardens, have one large communal house. A description of these types of habitats will be found in my Area Study, under the heading 'standard of living'.

40. The Idam River area is not visited by the Infant Welfare section of the Public Health Department, possibly, in the future, when the new Aid Post has been built (replacing existing building), and if staff are available, a monthly visit could be made. The Infant Welfare Sister, working for the Christian Mission of Many Lands, does not visit this area, although it is possible that she might do so in the future, as the Mission do have an airstrip at the Idam No. '1' village.

41. The water in the area is very good, coming from fresh mountain streams, it is clear, and not dirty like the Sepik River. If strict instruction is given on sanitation, and villages do not use the rivers as waste disposal machines, the water is and will be suitable for drinking. Flies are not a problem in this area, although the closer one gets to the Sepik River the more prevalent they become, especially the mosquitos. Normally the mosquitos confine themselves to the virgin bush and swamplands, but during the wet season, and whenever the river floods, they become a annoyance.

Law and Order.

42. In all of the villages visited, talks were given on the responsibilities and duties of the government appointed village officials. These talks were given to the assembled villagers, by request of the Luluai's and Tultul's, as it appears they were not too sure of their duties, and wished their village members to hear as well. By doing this, it is hoped that these village officials get a better response, when asking for some assistance, or trying to straighten village affairs.

43. At Idam No. 82' village, the Luluai, Wakfen Woniar, complained on behalf of one of his village members, Mafuan Nanaifa. It

was stated that Owinan Umoriat, of the same village, had run away with the wife of Mafuan. The wife's name being Yamame Siangu. Owinan has only recently returned from serving a prison sentence at the Amanab Penal establishment, for committing the same offence. He served a term of three months hard labour at Amanab, and was warned against the continuation of his friendship with Mafuan's wife. However this warning was ignored, and after having been in the village for only two days, he disappeared into the bush with Yamame. I have informed the two village officials that if and when Owinan comes back to the village, they must bring him into the Green River Patrol Post. It was stated that Owinan is a violent man, so I informed the village officials, that when his whereabouts had been ascertained, they must contact the Officer in Charge of Green River Patrol Post, and he would despatch a policeman to detain Owinan.

44. Advice was sought at Idam No. '2' village on another case, Yaroknai Yikaninan (28), a woman of this village, had given birth to an illegitimate child. The father was Woriamai Meikofa (16). It was stated that Yaroknai wanted to kill the child, as this was the custom in this area when such an occurrence took place. However, quite rightly, the village officials said this was not to happen. After questioning the two parties, it was apparent that the woman had made all the advances, and that the boy, Woriamai, was the younger brother of the man this woman was to have been married to five years ago. However he left to work on a plantation, and had not been heard of since. The woman then decided that if she couldn't have him, she would have his young brother. The village officials wanted to know whether it was correct for these two to get married, considering the age difference. I told them that this was something for them to decide. After further discussions, the two people were married, plus a further two persons, the old custom of exchanging man for woman, woman for man was followed. I acted as mediator.

45. At Nigiyama village a further case was brought to my notice. The complainant was Ilamare Bialwi. He stated that some men from the village of Hokomobe had arrived at his village, and taken away his first two wives, and two children. The women's names were Weifu Teraiyama, and Siwe Kuniame. The children were Bus and Sitwa Ilamare. The man's third wife, Tigifi Misuti, who was eight months pregnant when I arrived at the village, was left behind. All the relevant facts which I obtained after several hours of questioning, were sent to the Officer in Charge at Green River Patrol Post. He then passed the complaint onto the May River Patrol Post, as the village of Hokomobe is in their district. Being short of food at that stage of the patrol, and finding out that the village in question was some three to four days walk away, and in another district, I felt it would be better if May River handled this case.

46. Other small complaints and worries were brought to the writers attention, but the three which have just been mentioned, were the only serious ones in this area. Several certificates of registration for shotguns were outdated, and the owners were informed that they had to purchase new permits, or their shotguns might be confiscated for a month, and they might be committed for trial. As there permit to shoot the shotgun was outdated, and therefor void.

Missions.

47. The river area of the Idam section of the census division has been visited by the Christian Mission of Many Lands. It has many converts in the two Idam villages, and in the village of Bisiabru. The Mission has had an airstrip built at the Idam No '1' village, this is approximately fifteen hundred feet long, by one hundred feet wide (1500' x 100'). At the time the writer was in the area, the strip was not in a very good condition, the surface is very good, and it is reasonably flat, but the grass was six to eight inches long. Apparently there have not been any landings on this strip for several months.

48. The missionary, Mr. Bruce McLeay of the Green River Patrol Post, where the missions base is, has set up several little spiritual establishments. There was a literacy school set up by the mission at the Idam No '1' village, but the local mission trained worker has decided that working on a plantation, is preferable to working for the mission. There are a further two men receiving training at the Bible School at Amanab, they will be returning to their villages on Monday November 16th. So it is expected that the literacy school will soon be opened again.

49. The mission are running a small store at the Idam No '1' village, but the young man who was looking after store, is the same man who has left to work on a plantation. Only trade items were sold, and it is apparent from the conversation that I had with mission at Green River, that it was making a loss, and is likely to be closed down.

50. Mission relations with these people appear to be a little strained at the moment, especially in the two Idam villages. The usual complaint of having built a mission strip, and having no planes landing on it was brought up. I pointed out that the government could do little to help them on this point, and that this was something that they would have to speak to the mission about. This, plus infrequent visits by any european member of the mission, seems to be the main reason for the unrest in the area. The old ~~mission~~ problem; the people seem to think that by having a mission on their doorstep, they will get economic development.

Cult and Unrest.

51. There were no obvious signs of any cults in this area. The only signs of unrest have been explained in my paragraph number fifty (50), and this is not of a serious nature. There could be unrest in the village of Nigama (paragraph forty five), but I spent a lot of time explaining to these people that this was something that the Administration could best handle. As long as this problem is brought to a swift conclusion, these people will be more than happy. It is obvious that these people will take no action themselves, but a quick rectifying of the situation, would help to consolidate the Administration influence in this area.

Community Education.

52. There are no social clubs or community social activities in the area. There is a women's club run by the mission at Green River Patrol Post, but as can be expected, no one from this area attends it. Possibly the literacy courses run by the C.M.M. in the villages, could be classed as community education, as all age groups are catered for.

Miscellaneous.

53. There are two recommended corrections to be made in the Village Directory for the Idam Yapsiei Census Division (17a). The village of Kobaru is now known as Wokumo, Kobaru being the name of the ground that the village used to be built on. A new village has been built, and the name used in this area for the village is Wokumo.

The village listed as Wiair is known as Seiad, the name Wiair being the name of the small stream that this village is built close too.

54. Owing to the sparsity of population in the mountain area to the south of the Idam villages, it is recommended that a fixed carrier line be acquired for the duration of this journey. Also, it would be advisable for any future patrols to carry a good supply of rations for these carriers, as this patrol found it very difficult to purchase fresh native foods in any large quantity. Tent sails (fly) are a must, as neither of the three villages, Umurita, Nigama and Wokumo have rest houses.

55. In the more sophisticated villages, money was the main barter for fresh food. Although items such as salt, matches, razor blades, mirrors, beads, coloured paints, tobacco and bangles were requested. When purchasing a pig, bush knives and axes were sought more than money.

56. Future patrols might note that it is possible to use a powered canoe from the Idam river mouth, up to the Idam No. '1' village.

57. The group of people known as Kaumifi, will come to the Idam No. '2' village to be censused. It would be advisable to send for Mauwe Aipo of Wauru to act as interpreter, as the Kaumifi's are part of the Birimor (Berima) group, and speak a different language than the villages in the Idam area. Certain of the group can speak a little pidgin, this may well have been improved by the time the next patrol goes into the area, as the Idam No. '2' community appear to be 'fostering' them. The writer feels that the name Birimor (Berima), is not the name of one specific group, it is just a name given to any group of people who have nomadic tendencies. In the Idam Yapsiei Census Division this would apply to the Kaumifi, Baita, Wau, Agweisa groups. Possibly the Ura and Nemaue hamlets would have been classed the same, before they moved down from the mountains, to settle close to the Yapsiei river. The name Birimor, in my assumption, was the name given to the people of the Land Slip Range by the Sepik River dwellers.

58. At the time of the next Census, it may be found, that a large proportion of the Yaseiru group, who are presently living near to the village of Wauru, will have migrated into the Idam area. As it was stated that some of the Yaseiru's were building a small hamlet at the foot of the mountains close to the Idam No. '2' village.

Conclusion.

59. The writer feels that the patrol was successful in consolidating the influence of the administration in this area, and it is a noteworthy fact that the patrol was received well in all the villages. Initial census and census revision were carried out successfully, and it is thought that all the people in this Census Division were contacted.

For your information, please.

A. J. Hazlewood

(A. J. HAZLEWOOD)

Assistant Patrol Officer



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of WEST SEPIK Report No. GREEN RIVER REPORT NO. 2 1970/71

Patrol Conducted by M. CHARLES ALL PATROL OFFICER

Area Patrolled YALIMAI CENSUS DIVISION

Patrol Accompanied by Europeans NIL

Natives 1 MEMBER D.E.N.G.C. CONST. 1975 REG. NO. 2237

Duration—From 3./5./1971 to 9./5./1971

Number of Days 7 DAYS

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services 28./30/1970

Medical 28./30/1970

Map Reference AS PER ATTACHED (BORDER SPECIAL)

Objects of Patrol REVISION OF CENSUS

UPDATE OF THE COMMON ROLL

Director of District Administration,
PORT MORESBY.

Forwarded, please.

15/ 9/ 1971

B Bunting
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

.....

.....

.....

P.O. Box 2396,
KONSOBU.

67-16-80

6th December, 1971.

The District Commissioner,
West Sepik District,
VAIMO.

GREEN RIVER PATROL NO. 2 OF 1970/71.

Your reference 67-3-7 dated 15th September, 1971.

I acknowledge with thanks receipt of Annual Census
Report by Mr. E.C. Ali, Patrol Officer, to the TABALEAI Census
Division.

A well written and interesting report.

(T.W. ELLIS)
Secretary.



TERRITORY OF PAPUA AND NEW GUINEA

67-16-80

10

Telegram
Telephone
Our Reference
If calling ask for
Mr.

67-3-7



In Reply
Please Quote
No.

Department of the Administrator,

Division of District Administration,
District Headquarters,
VANIMO.

15th September, 1971.

The Secretary,
Department of the Administrator,
KONEBOBU.

SUBJECT:- GREEN RIVER PATROL No. 2 of 1970/71

Attached please find the following documents arising out of the above patrol undertaken by Mr. E. Charles Ali to the Yabalhai Census Division:-

- (i) Patrol Instructions 67-1-1 of 31st May, 1971, by A.D.C. Amanab;
- (ii) Patrol Report in duplicate;
- (iii) Covering comments, 67-3-5 of 30th August, 1971, by A.D.C. Amanab.

Late submission of the report is due to Mr. Ali's involvement in the Territory Census.

2. Patrol objectives were successfully accomplished. Mr. Ali has written an informative and interesting Situation Report. His work is most pleasing and he should develop into a very good officer. I am not certain what he means in Para. 7 Miscellaneous when he speaks of the woman being traded for sago - he probably means she came to trade in sago. As a matter of interest I will have the matter clarified. I am taking up the proposed rice growing scheme with the Rural Development Officer.

3. For your information, please.

B. Bunting
(B. BUNTING),
District Commissioner.

PAPUA NEW GUINEA

IN REPLY PLEASE
QUOTE 67-3-5

Department of the Administrator,
Division of District Administration,
AMARAB.....W.S.D.

30th August, 1971

The District Commissioner,
District Office,
VANIMO.

GREEN RIVER PATROL REPORT

NO.2 of 1970/1971

1. Forwarded in triplicate is a patrol report submitted by Patrol Officer Mr. Charles Ali. The patrol covered the whole of the YABAIHAI Census Division and was in the field for a duration of seven days.
2. The one purpose of the patrol was to carry out a census revision of each village and subsequently compile a Common Roll for the census division. The patrolling officer was instructed to complete this task as a matter of urgency and as a result the patrol, although not rushed, was carried out expeditiously.
3. The patrol diary is well set out and sufficiently details the patrol's movements. Each patrol report is accompanied by a patrol sketch map. The Village Population Registers have been correctly compiled and the resulting figures show a static population for the area.
4. The people in the YABAIHAI Census Division are typical of the general population in the Green River Patrol Post administrative area, in so much that they are pro local government, they take some interest in local government affairs and as a rule support their elected members. Unfortunately as in other areas in this sub-district the people have yet to cast their eyes upon elected members to the House of Assembly.
5. The main form of income for these people comes from the sale of crocodile skins. Next financial year the Local Government Council intends to introduce rice as a cash crop along the Sepik River where cost of transportation is nil, and this should prove beneficial for this region.
6. The people from HUPI Village are distantly related to a small group of people who live in the mountainous region approximately 75 miles west of the international border and it is not uncommon for these people to trade not only with HUPI groups but as far east as ISU. These people, known as "BIESI" language group are as far as is known, to be completely uncontacted.
7. The officer has competently carried out the patrol and the report adequately covers the short period spent in the field. Camping allowance claim is attached for your approval please.


(I. J. SMITHANIS)

Assistant District Commissioner

c.c. Mr. C. Ali,
GREEN RIVER

TERRITORY OF PAPUA AND NEW GUINEA.

IN REPLY PLEASE
QUOTE 67-1-1

Department of the Administrator,
Division of District Administration,
AMANAB.....W.S.D.

31st May, 1971.

Mr. Charles Ali,
Patrol Post,
GREEN RIVER.

PATROL INSTRUCTIONS
GREEN RIVER PATROL NO.2 of 1970/71.

Could you please prepare to conduct a patrol through the YABALHAI Census Division in the Amanab Sub District, and attempt to commence the patrol by the 3rd June 1971.

The purpose of the patrol will be solely to carry out a census revision of the area and revise the Common Roll. As you are aware the next House of Assembly Elections will commence February next year and the common roll has to be updated and submitted at least by August.

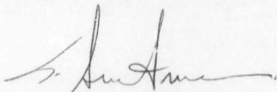
Unfortunately you have only two weeks to carry out this patrol as you will be required at Amanab on the 28th June for an instruction course on the Territory Census, so you will have to cover as many villages as possible in that time.

I refer you to Circular Instruction No. 1-20-32 of 8th April 1971 from the Secretary, Department of the Administrator in which it states that the voting age has been reduced from 21 years to 18 years and that every person reaching the age of 18 years at the date of the official closing of the roll, which is expected to be in November, must be included in the Roll.

Time will not permit you to gather information in order to up-date the Area Study of the Yabalhai Census Division, however you will be required to submit a Situation Report at the completion of your patrol.

Inform me as soon as possible what arrangements you make regarding payment of staff whilst you are on patrol, and if required an officer from Amanab could go to Green River on the 11th June to carry out any payments.

I wish you a successful patrol.



(I. J. SMITMANIS)
Assistant District Commissioner.

C.O. The District Commissioner,
VANIMO

TERRITORY OF PAPUA AND NEW GUINEA.

7

PREAMBLE.

REPORT
SUB/DISTRICT
DISTRICT
PATROL CONDUCTED BY
DESIGNATION
AREA PATROLLED
PERSONELL ACCOMPANYING
DURATION

DATE OF LAST D.D.A PATROL
OBJECTS OF PATROL

TOTAL POPULATION
MAP REFERENCE
VILLAGE POPULATION REGISTER

GREEN RIVER PATROL NO.2 OF 1970/71/
AMENAB
WEST SEPIK
E. CHARLES ALI
PATROL OFFICER
YABALEAI CENSUS DIVISION
CONSTABLE MEAS REG. NO. 2237
3/6/71 TO 9/6/71
NO. OF DAYS 7
28/10/70
REVISION OF CENSUS
UPDATE OF THE COMMON ROLL
1,818
ATTACHED(BORDER SPECIAL)
ENCLOSED

GREEN RIVER PATROL REPORT.
NO. 2 OF 1970/71.

- Wed. 2/6/71
- 1330 - Left Green River Station by tractor to the Dieru junction, road shocking from previous rainfall.
 - 1535 - Arrived Dieru village.
 - 1540 - Left Dieru by dinghy, had to paddle most of the way because river low and couldn't use motor.
 - 1725 - Arrived at the Sepik River and worked for roughly two hours to free the canoe that was stuck in mud.
 - 1910 - When canoe free we worked our way slowly down the river to Bifro village.
 - 2020 - Arrived Bifro, decided to make camp, all patrol gear carried up to rest house. Slept Bifro.
- Thurs. 3/6/71
- 0730 - Left Bifro village, continued down stream to Baio.
 - 0840 - Arrived and waited for people to gather, census takings until 1100. People all present except for fourteen absentees all working outside of the District. Total population 106. Four deaths, one male and three females.
 - 1330 - Left Baio village for Bifro. Arrived 1400.
 - 1420 - Census takings at Bifro village. Census completed at 1610. Total population 213. Only one death which was an aged female. Four males and two females migrated out for greener pastures near the Dio area. Slept Bifro.
- Fri. 4/6/71
- 0700 - Slight shower, left Bifro for Baiuwai village.
 - 0835 - Arrived Baiuwai for Census. Completed 1130. Total population 175. Deaths only one aged female. There were no migrations in or out. Absentees totalled twenty three working inside and outside of the District.
 - 1135 - Followed by a large crowd of people we made our way slowly back to Bifro, me to open up the new Aidpost and they to observe.
 - 1255 - Arrived Bifro. Large groups of people from Baio and Bifro had already gathered, enforced by the Baiuwais they all assembled in front of the Aidpost for its opening.
 - 1600 - Aidpost opened. Aidpost Orderly TUVI PAWURU was present. After the speech I gave, everyone returned to an open area located near the rest house. There was feasting and dancing which ended toward the early hours of the morning. Slept Bifro.
- Sat. 5/6/71
- 0730 - Left Bifro village for Mahani. Arrived 1130 for Census takings. Completed 1200. Population 140. Deaths, one aged male and one aged female. One female migrated out. Total absentees 22. Nineteen males, one female and two children.
 - 1210 - Left Mahani for Mukuasi. Arrived 1430. Census completed 1450. Total population 204. Deaths two young females and one female between 16 and 45 years. Migrations in, one male and five females.
 - 1500 - Left Mukuasi for Buna. Arrived 1545. Census completed 1610. Total population 111. No deaths recorded. One male migrated out. Total absentees 21. Nine males working outside and inside of the District. One female adult and two children are also recorded as absentees outside of the District. Seven males and two female children attend the Administration Primary T School in Green River. Slept Buna.

PATROL DIARY CONTINUED.

- Suh. 6/6/71
- 0800 - Left Buna and travelled up the Sepik River.
 1015 - Arrived Iaburu, although Sunday the people gathered and were ready for Census. Census done. Total population 307. Deaths, one female between 16 and 45 years, three aged males and one aged female. Migrations In only one female. Migration: out two males and two females. Absentees, 34 working inside and outside of the District. 11 males and four female children attend the Administration Primary T School in Green River. Delayed by motor trouble.
- 1410 - Left Iaburu for Kobararu, on our arrival there was no one present so we bypassed leaving word that we would come back for the Census.
- 1550 - Continued up stream to Isu village. Again though Sunday the people waited our arrival. Census continued in this village until 1720 since our arrival. Total population 90. Deaths one female ~~between 1 and 5 years~~ between 1 and 5 years, two females between 16 and 45 years and one aged male. One male and one female migrated out. Total absentees 7 working inside and outside of the District. Slept Isu.
- Mon. 7/6/71
- 0600 - Left Isu for Biake No1. Arrived at 0815, the Census was done very quickly because there was not much people. Total population 49. No deaths. Migrations In, only one female. Total absentees 6 working inside and outside of the District.
- 0820 - Left Biake No1 for Kaseiru.
- 1120 - Arrived Kaseiru and continued Census. Total population 111. Deaths, one male between 1 and 5 years also one aged male and one aged female. No migrations in or out. Total absentees 19 working inside and outside of the District.
- 1245 - Continued up stream to the last village located on the border.
- 1715 - Arrived Hufi village. People all present so I had to continue Census although it was very late. Total population 175. Deaths, one male between 1 and 5 years and one aged male. No migrations in or out. Total absentees 23 workers inside and outside of the District. Slept Hufi.
- Tue. 8/6/71
- 0600 - Left Hufi and continued downstream past all the villages already censured.
- 1215 - Arrived in Kobararu, all people had gathered and waited patiently for our arrival. Census completed at 1300. Total population 94. Deaths, one male and one female between the ages of 1 and 5 years. Migrations In one female. Migration: out, one female in marriage exchange.
- 1310 - Left Kobararu for Iaburu. I then left the patrol gear in care of Constable Meas.
- 1520 - Left Iaburu and started walking back to the station. Road in very bad condition because of swamp, this slowed me down a lot.
- 1630 - Arrived Green River Patrol Post, after resting a bit I prepared to depart for Biake No2.
- Wed. 9/6/71
- 2400 - At midnight I continued to walk from the station with the moon to guide me.
- 0415 - Rain started falling heavily while I was in the flood plain forest.
- 0530 - I arrived in Biake No2 and waited for the people to wake up.
- 0600 - All the people still heavy with sleep gathered. Total pop. 43. Arrived station 1145. End of diary

TERRITORY OF PAPUA AND NEW GUINEA.

PATROL REPORT NO. 2 OF 1970/71.

SITUATION REPORT.

POLITICAL:

Local Government.

The population of the YABALHAI Censu Division have so far fully accepted the Green River Local Government Council, and appreciating future aims to date with the council of this area. The achievements of the Council have taken form of Aidposts scattered throughout its administrative area, assistance to schools and vehicular roads and contributions on behalf of this council towards the Local Government Training Centre, Vunadidir in Rabaul.

Since there are no roads in the Yabalhai Censu Division, and the only means of transport is the Sepik River, the Councillors in this censu division dont carry out the Roads Maintenance Rule, but keep Mondays and Tuesdays aside so that the local people could maintain their villages, concentrating on the administration rest houses and the general cleanliness of their villages, thus restricting flies and other diseases ~~from~~ arising from dirt.

The Councillors in ~~the~~ this censu division all speak fluent Pidgin and form a communication system betwixt the Administration and the less sophisticated traditional power leaders

House of Assembly.

There is a local Member from the Telefomin area Mr. Wesani Iwoksim and the West Sepik ~~area~~ Regional Mr. Paul Langro. Mr. Iwoksim who represents the Green River area is unfortunately not from this area and very little contact has passed between the Yabalhai people and their member. They stated to me that they would probably vote for someone else next time maybe someone from the Green River area who could visit them more regularly than the present member, and tell them what's going on in the House.

Most of the people in this Censu Division seem to have a good command of the Pidgin English Language and probably have very much to say concerning the House of Assembly and political questions may arise, but since there is no contact with their member, it is not known whether they are interested in politics.

Political Education.

The people from this Censu Division have very little knowledge of what's happening in the outside world, being far out of reach of newspapers and radios. Even if newspapers were distributed, ie Our News etc, none would be read and the booklets would only serve its purpose as paper for rolling tobacco.

Radios would however be very useful as most could tune in Radio Wewak and listen to the Political Education Programme in pidgin, but again it would be an expensive process, batteries don't grow on trees and most of them complain that they haven't got the money to purchase such luxuries.

When the proposed Council Chambers is completed it may be anticipated at this stage that more rural people will take an interest in observing council meetings and other educational programmes and events which will broaden their outlook

Usually when a council meeting is held, the Councillors go back to their respective areas and relate what went on at the meeting. This is the only means at present of learning what their Council is doing.

2. ECONOMIC.

There is very little economic activity in the Yabalhai Census Division except for crocodile skins which are sold to Traders passing up and down the Sepik River. There are no locally owned trade stores in the area visited by this patrol. Their only means of cash is from skins of crocodiles, agreement workers also provide a little cash when they send money home. A few villages with access road to Green River Station sell smoked fish and meat at the stations local market.

Most of the villages in the area visited are self sufficient subsistence farmers, living on a diet of sago which is wide spread throughout the area, bananas and tapioka. The occasional wild game of bird life, pigs and fish from the Sepik River and tributaries, these provide a sufficient supplement of protein.

The people, the writer feels, do not understand much about the idea of economic development. In some villages there are some form of communities found, but in others they are scattered, in the bush and along the Sepik River. At this stage, an attempt to introduce a rural development plan in this area would not be profitable, taking into consideration also that it is very close to the West Irian and Territory Border, and for quarantine reasons this area won't be developed until it is safe to do so.

3. SOCIAL. (Schools and Education)

This area has no Mission or Administration schools. There are however, pupils that attend the Government Primary T School in the Green River Station. There are eleven (11) male and four (4) female pupils from the Iaburu Village. Seven (7) male and two (2) female pupils from Buna Village and only one (1) male pupil from Mahani.

4. HEALTH.

During my patrol I opened up a new Aidpost in Bifro Village at 1600 hours on the 4th June, 1971 in front of a large crowd of people that came from Baio and Mahani Villages. A speech was given by the writer, telling them the purpose of the Aidpost and that it was there to provide them with medicine and that it would benefit them greatly if they visited it occasionally. This particular Aidpost is maintained and run by an Aidpost Orderly TUVI PANARU.

Nothing of a serious nature was encountered and no evidence of influenza was brought to the patrols attention. The general health of the people is fair.

5. LAW AND ORDER.

The people in general are quite law abiding. There were no incidents of crime reported to this patrol. Inter village enmity was never apparent.

6. MISSIONS.

The Christian Mission of Many Lands operate from the Green River Patrol Post and at regular intervals the villages in this Census Division are visited. Mission teachings are wide spread through this area.

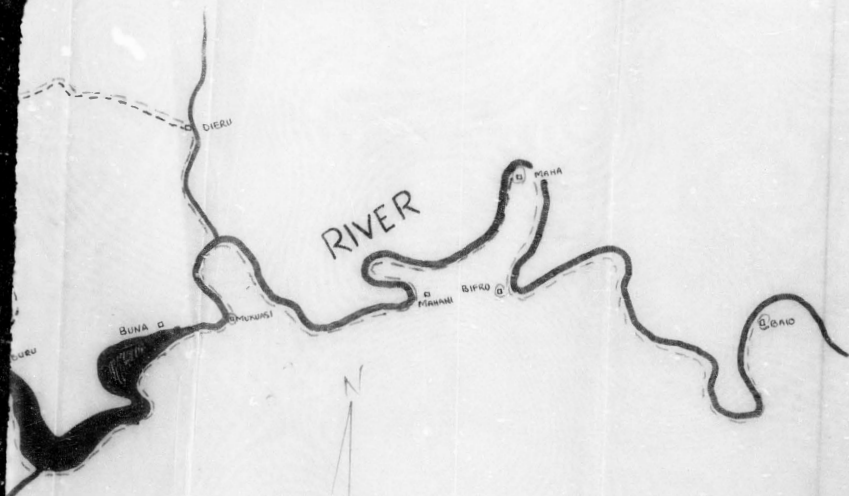
7. MISCELLANEOUS.

On the border village Hufi, salt was the main barter for fresh food. Most of this fresh food was taken back to the station and put in the government store to aid the ~~the~~ hospital in Green River which is very short of such.

There was also particular interest in the Hufi Village, where a woman was sent down from one of the villages the other side of the border, to be traded for sago. This woman apparently never seen an Administration patrol before, cause she shot off at the sight of us; she was brought before the writer after a brief struggle with the Councillor and his wife for her to be recorded in the Census Book. She spoke neither pidgin nor understood the local language. The Councillor is patiently teaching her pidgin and it would be very interesting to hear her story from whence she came.

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KEY

- TRACKS
- RIVERS
- /// FLOOD PLAIN FOREST
- - - ROUTE OF PATROL
- VILLAGES VISITED

0 1 2 SCALE 1 = 100,000