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OF PAPUA NEW GUINEA

***PATROL REPORTS***

DISTRICT: EAST SEPIK

STATION: AMANAB, 1959 - 1960

Original documents bound with reports  
for: Ambunti, volume 6.

# Papua New Guinea Patrol Reports

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TITLE: AMBUNTI - EAST SEPIK  
 ACCESSION NO: 496  
 VOL, NO: 96 : 1959/60 NUMBER OF REPORTS: 14

REPORT NO	FOLIO	OFFICER CONDUCTING PATROL	AREA PATROLLED	MAPS/PHOTOS	PERIOD OF PATROL
[1] 1 OF 1959/60	1-12	B.H. MULCAHY PO	GREEN RIVER VIA MAY RIVER	16-17	7.7.59 - 22.7.59
[2] 3 OF 1959/60	15-37	J.H. MASTER PO	AUGUST RIVER AND UPPER SEPIK RIVER	17	18.7.59 - 10.8.59
[3] 5 OF 1959/60	38-50	A. MARKS CPO	AMBUNTI	17	MAP 9.8.59 - 28.8.59
[4] 6 OF 1959/60	51-59	B.H. MULCAHY PO	UPPER SEPIK, ISSAK AND NEMAU RIVERS	17	11.8.59 - 16.8.59
[5] 8 OF 1959/60	60-93	B.H. MULCAHY PO	WASU YIGEI, WASKUK KNDON AND ABLATAK	17-18	MAP 6.9.59 - 25.9.59
[6] 9 OF 1959/60	94-97	J.H. MASTER PO	SWAGUP	18	8.9.59 - 11.9.59
[7] 11 OF 1959/60	98-147	B.H. MULCAHY PO	MAY RIVER AND WONGAMUSEN	18-19	2.10.59 - 4.11.59
[8] 12 OF 1959/60	148-179	B.H. MULCAHY PO	PART OF MAIN RIVER	19	20.11.59 - 28.11.59
[9] 13 OF 1959/60	180-200	J.H. MASTER PO	PART INYAM (MAY RIVER) AND PART MIAN	19-20	MAP 7.11.59 - 20.11.59
[10] 14 OF 1959/60	201-216	B.H. MULCAHY PO	BURUI KUNAI	20	11.1.60 - 2.2.60
[11] 16 OF 1959/60	217-228	B.H. MULCAHY PO	MAY AND YELLOW RIVER	20	4.3.60 - 14.3.60
[12] 17 OF 1959/60	229-252	P.J. WRIGHT CPO	MAIN RIVER	20-21	MAP 6.4.60 - 14.4.60
[ ] AMATNAS					
[13] 1 OF 1959/60	253-269	J.C. CORRIGAN PO	NAI - FARINEI	21	1.3.60 - 20.3.60
[14] 8 OF 1959/60	270-300	J.C. CORRIGAN PO	KWONTARI AND EAST KWONTARI	21	MAP 14.9.59 - 3.10.59
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SEPIK DISTRICT

AMBUNTI PATROL REPORTS 1959-60

<u>Patrol No.</u>	<u>Officer Conducting Patrol.</u>	<u>Area Patrolled.</u>
1-59/60	B.H.Mulcahy	To Green River via May River Patrol Post
3-59/60	J.H.Mater	August River and Upper Sepik R.
5-59/60	A.Marks	Ambunti Sub-District
6-59/60	B.H.Mulcahy	Upper Sepik
8-59/60	B.H.Mulcahy	Wagu-Yigei, Waskuk and Numau- Ablatak Census Division
9-59/60 (Correspondence only)	J.H.Mater	Swamp area
11-59/60	B.H.Mulcahy	May River and Wongamusen
12-59/60	B.H.Mulcahy	Part of Main River
13-59/60	J.H.Mater	Part Iwam(May River) and part Mianmin(Telefonin)
14-59/60	B.H.Mulcahy	Burui Kunai
16-59/60	B.H.Mulcahy	May and Yellow Rivers
17-59/60	P.J.Wright	Main River Census Division
<u>Amanab</u>		
1-59/60	J.C.Corrigan	Nai-Faringi Census Division
Spec-59/60	J.C.Corrigan	Kwomtari and East Kwomtari Census Divisions



TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of..... SEPIK ..... Report No..... AMANAB NO.1 OF 1959/60

Patrol Conducted by..... J.C. CORRIGAN PATROL OFFICER GR.1 .....

Area Patrolled..... NAI/FARINGI CENSUS DIVISION .....

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

Natives..... R.P.A.M.C.O. 9.N.H.O.1 CARRIERS 50

Duration—From..... 1/3/1960 ....., to..... 20/3/1960 .....

Number of Days..... TWENTY .....

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

Last Patrol to Area by—District Services..... Feb/1959 .....

Medical .... Nov/19 1959

Map Reference..... AITAPE + MILINCH .....

Objects of Patrol..... 1. Consolidation of influence 2. Revision and initial compilation of census .....

Director of Native Affairs,  
PORT MORESBY.

Forwarded, please.

*1/4/19 CC*

*[Handwritten Signature]*

District Commissioner

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

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

Amount Paid from P.E.D.P. Trust Fund .... .....

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67-8-38

19th July, 1960.

The District Officer,  
Sepik District,  
WEPAK.

Patrol Report No.1, Amanab - 1959/60.

I am afraid that it is a little naive to imagine that the traditional leaders were always obvious on initial contact. It generally has been the experience that the political leaders are fairly difficult to discover after years of control. In fact in the typical average atomic society of New Guinea, one indigenous leader in a group of clans seldom exists. In practice without the establishment of local government councils, it is almost impossible to put the saddle on the right horse.

This Headquarters has planned for only one Officer to man Amanab.

As regards Native Assistant Recruiters mentioned in the second paragraph of page 5, you are no doubt aware of Section 17, N.L.O.

What other types of tropical root crops has Mr. Corrigan in mind other than those already cultivated?

The report indicates that the Census Division patrolled is making steady progress to a more secure way of life. The response to the census proves this as well as the fact that Mr. Corrigan's method of operation was an effective one.

Any group of people would be alarmed at the sudden advent of an armed party of foreigners amongst them.

I hope your staff exigencies will allow a patrol within the foreseeable future to consolidate the good impression left by this one.

A rap should have been submitted with the report.

(J.K. McCarthy.)  
Acting Director.



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PR.Amanab 1/59-60/1022

District Office,  
Sepik District,  
WEWAK.

30th May, 1960

The Officer-in-Charge,  
Patrol Post,  
AMANAB.

PATROL REPORT NO. 1-59/60

I have received a copy of a report of a patrol (Amanab No. 1-59/60) carried out by Mr. Patrol Officer Corrigan to the Nai/Faringi Census Division.

From the perusal of this report, it would appear that this is very hungry country and officers in future would be well advised to carry as much food as possible.

I am very pleased with the people's attitude towards the census.

I have always been a firm believer in giving ample warning to primitive people, such as these. They are very nervous usually when dealing with the Administration and like to discuss matters, such as impending formal visits like patrols. It has been my experience that usually the results from such an approach are very successful.

In the days of initial contact you will normally find that people appoint somebody, usually a man of outstanding talent, to serve as a go between for the people and the Administration. Often these men are the traditional leaders and every effort should be made to use these men.

I have noted your request to change some of the villages from your patrol area to the Green River area, however, I would suggest that we leave this stand in abeyance for the time being, as these primitive people could change from area to area every year and there would be constant re-allocation of villages between the two patrol areas. This is something that you and the Officer-in-Charge Green River can arrange between you.

*T-here will be one officer only.*

This is a good initial contact patrol and Mr. Corrigan seems to have handled it very well.

*[Signature]*  
(D. J. CLANCY)  
DISTRICT OFFICER

c.c. The Director, Department of Native Affairs, Konedobu. Herewith copy of this report. It was well handled and I am pleased with Mr. Corrigan's efforts. He has taken a very common sense attitude right throughout and the numbers in which the people turned up is most gratifying.

*[Signature]*  
(D. J. CLANCY)  
DISTRICT OFFICER

TERRITORY OF PAPUA AND NEW GUINEA

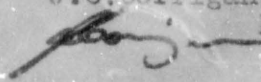
67/3

Patrol Post,  
AMANAB,  
Sepik District,  
12th. April, 1960.

The District Officer,  
Sepik District,  
WEWAK.

PATROL REPORT AMANAB NO.1 OF 1959/60

Patrol Conducted by:	J.C. Corrigan P.O. Gr. 1
Area patrolled:	NAI and FARINGI Census Divisions
Patrol personnel:	Constables R.P. & N.G.C. 9 Native Medical Orderly 1 Carriers 50
Duration:	From 1/3/60 to 20/3/60
Number of days:	Twenty (20)
Objects of Patrol:	1. Consolidation of Influence. 2. Census revision and initial compilation.
Map:	4 milinch Aitape strat. series

J.C. Corrigan  
  
P.O. Gr. 1



INTRODUCTION

This patrol had as its objects, consolidation of earlier work done in the Border Mountains area, and revision and initial compilation of census. The patrol was conducted in that part of the Border Mountains between Amanab and Green River known as the NAI and FARINGI census division. The country traversed is composed of undulating hills broken with many limestone outcrops and ridges, covered entirely in medium rain forest and interlaced with many narrow, shallow streams. The patrol was received well in all villages and no incidents of any note occurred during the course of the patrol.

DIARYTuesday 1/3/60

Departed Amanab 1047 arrived WAMU 1452. Road runs through undulating country, broken by several limestone outcrops. Most villagers present at WAMU. Census conducted during afternoon. 92% attendance. Food bought enough for 30 carriers. Walking time 3hrs. 20mins.

Wednesday 2/3/60

Depart WAMU 1100, IPANGAP Ck 1212 arrived No. 1 NAI 1245. Census conducted during afternoon, 96% attendance. Small amount of native food purchased. Walking time 1hr. 17mins.

Thursday 3/3/60

Departed No. 1 NAI 0928 for BARIBARI following new track which is reported to be less steep and shorter than old one. Arrived BARIBARI 1253. Junction of IPANGAP and AIRE Cks 0951. BARIBARI is a shifty and backward lot. Census conducted during afternoon 80% attendance. Very small amount of food bought. Walking time 2hrs. 10mins.

Friday 4/3/60

Departed BARIBARI 0930 arrived BIAKA 1330, crossing INEIBMI Ck. 1123. Census conducted during afternoon, 52% attendance. Warned villagers that if absenteeism reaches this level again, absentees will be prosecuted. Food sufficient for carriers for two meals bought.

Walking time 2hrs. 51mins.

Saturday 5/3/60

Departed BIAKA 0924, arrived AMINI 1345. Walking time 3hrs. 8mins.

Sunday 6/3/60

At AMINI. Census revised during afternoon, 88% attendance. Food purchased sufficient for carriers for two meals.

Monday 7/3/60

Departed AMINI 0934, arriving MEREWE 1255. All villagers in by afternoon and census revised. 100% attendance. Small amount of food purchased.

Walking time 2hrs. 36mins.

Tuesday 8/3/60

Depart MEREWE 0925. Failed to take new road

future patrols are advised to find a guide who knows the new road as that traversed by me is hardly better than the bush. Arrived AKRAMI garden hamlet 1308. All AKRAMI natives have assembled at this hamlet so camp made here though place very crowded. Census conducted during afternoon, 100% attendance. Small amount of food and one small pig purchased.

Walking time 2hrs.16mins.

Wednesday 9/3/60

Departed AKRAMI 0958, crossed INEIBEI Cr 1200. Quite broad and in flood at this point, arrived UNUFWAI (formerly called UNIWABI) 1350. Place where patrol camped is only hamlet of 3 houses. Large garden hamlet of 8 houses 30 minutes walk in NW direction. All villagers arrived at patrol camp during afternoon and census revised. 100% attendance. Food bought sufficient for carriers for one day.

Walking time 2hrs.47 mins.

Thursday 10/3/60

Departed UNAFWAI 0936 arrived AMANDAN 1255. Word had been sent ahead of imminence of patrol's arrival and all villagers on hand upon arrival. Census conducted during afternoon and 96% of all names recorded in book in attendance. This is excellent for such an area as this is the first patrol to camp in this village. Native food in abundance.

Walking time 2hrs.41mins.

Friday 11/3/60

At AMANDAN, stopped in village to increase contact.

Saturday 12/3/60

Carrier injured by falling tent pole whilst dismantling camp. Injury necessitated ~~XXXXXXXX~~ carrying him to AMANAB. Self, four police and stretcher party to AMANAB passing through villages of SENEIGI and BIBRIARI, arriving AMANAB 1845 after departing AMANDAN 1021. Slept at AMANAB.

Walking time 7hrs 24 mins.

Sunday 13/3/60

Departed AMANAB 1110 arrived AMANDAN 1945 travelling same route as yesterday.

Walking time 6 hrs.41 mins.

Monday 14/3/60

Departed AMANDAN 1003 arrived URUFJN hamlet 1325 pushed on to NIMBAIMORO where informed natives were ~~xx~~ assembled. Arrived NIMBAIMORO 1430. Camp made. Natives drifting in during course of afternoon. Abundance of native food.

Walking time 2hrs.49 mins.

Tuesday 15/3/60

At Nimbaimoro. Census compiled during afternoon. 100% attendance of all recorded names. Four hamlets, NIMBAIMORO, URUFJN, MAMARUI and IAMBWI appear to be united in some way and probably recognise the generic name of KWARIAN, though I could not ascertain whether this was correct because of language difficulties.



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Wednesday 16/3/60

Departed NLABAMORO 0928 arrived FISI 0952.  
FISI villagers assembled and initial census compiled. Departed FISI 1111, arrived SISIMINT, hamlet of PURUMUN group, 1208. Camp made and word sent out to villagers of remaining two hamlets, MAMBI and TEIWA. Food sufficient for all carriers bought.

Walking Time 1 hr. 21 min.

Thursday 17/3/60

At SISIMINT. Villagers lined and censused.  
96% attendance.

Friday 18/3/60

Departed SISIMINT 0903, road follows UWAM Ck for most of the way. Arrived SENEIGI 1116. Villagers all present 88% attendance. Very small amount of food purchased. Murder case investigated during evening.

Walking time 1hr. 53 min.

Saturday 19/3/60

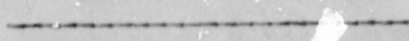
Departed SENEIGI 1045, arrived BIBRIARI 1155, villager all present so census revised during afternoon. 90% attendance. Small amount of food purchased.

Walking time 1hr. 10 min.

Sunday 20/3/60

Departed BIBRIARI 0952 arrived AMANAB 1410.  
Patrol stood down.

Walking time 3hrs. 37 min.s



NATIVE AFFAIRS

This area has had intermittent contact with Europeans over the last nine years. Most of the villages have been visited by officers of the Administration of both the Departments of Native Affairs and Public Health, particularly the villages in the eastern section. Several villages, however, were censused for the first time, viz. Amandan, Kwariman, Fisi and Purumun. I have been informed by my police that the settlements of Amandan and Kwariman in which I camped on this occasion had been visited previously by Messers Allwood and Calcutt in 1957 and 1958 respectively but on both these occasions, there were very few or no natives present, and those that were, ran into the bush on sighting the patrol. This visit therefore was the first substantial contact between these villagers and the Administration.

As well as this direct contact, native assistant recruiters have been active in the area over the last six years, and in all villages visited, there were at least six repatriated labourers who by virtue of their pidgin speaking ability and less mistrustful attitude, were of great value in consolidating earlier friendly influences, and in some cases, in establishing initial peaceful contacts.

Just how far this process of consolidation of influence in the area is proceeding, can be shown from figures showing attendance at census. In most villages attendance was 90% or better of all recorded names, allowing for indentured labourers. This is a most heartening sign considering that in many of these villages two years back, only the men, youths and just a scattering of women and young girls would be present.

Two villages, Akrani and Hereve, which have proved troublesome in the past (see Confidential file 'Akra 1 Incident' and G.R. Patrol Report 4 & 6 of 1956/57 and 2 of 57/58), proved to be quite peaceful on this occasion. In his report G.R. of 57/58 Mr. Calcutt mentions that to make a satisfactory contact with Akrani, he had to "achieve complete surprise" and "was in and around the village before the people could run away". On this occasion I gave the villagers three days warning of my visit and as a result achieved 100% attendance of all recorded names at census. I mention this to show once again how favourably consolidation of influence is proceeding.

This practice of giving warning of the patrol's approach was repeated in those villages censused for the first time, viz. Amandan, Kwariman, Fisi and Purumun, and the following respective attendances were obtained - 96%, 100%, 100%, 96%. This open method of contact seems to allay to some extent, native suspicion and mistrust, and also assures the patrol of a certain amount of native food. As regards supply of native food, on an average food was purchased in each village, sufficient for 30 carriers for one day. Future patrols to this area, and to all Amanab census divisions are advised to carry rations sufficient for half the carrier line for the duration of the patrol.

In all villages prior to census, I attempted to convey to villagers some inkling of Administration intentions towards them, and in doing this, I was greatly assisted by efforts of earlier patrols. However the task of consolidation of our influence in this area is by no means completed, and it is only by continued regular patrolling that the area can be positively classified as fully under control.



VILLAGE OFFICIALS

In many of the villages visited, individuals, described by the natives as 'big men', have appointed themselves unofficial luluais, due no doubt to the influence of both repatriated labourers with their thin veneer of western contact, and the increased Administration activity within the area over the last three years.

These men have derived their social status, not from any inherited privileges, but rather through their own energies and abilities. Presumably these men are quite proficient in fighting and sorcery, possess considerable religious knowledge, are comparatively wealthy and are skilled in gardening.

Personally I don't consider that we should discourage these men from continuing in these unofficial positions, although it is too early to confirm them by finalising the the necessary paper work. These men should be kept under observation by subsequent patrols and, subject to favourable conduct, be formally confirmed in their positions at a later date.

These 'big Men' cannot be expected to bring about marked changes in roads, villages and Administration law enforcement. When these men give instructions concerning traditional social activities, they are obeyed because ~~they~~ the people ~~the~~ the vital necessity for doing so. As regards this new activity, Administration work, people do not consider it necessary for the perpetuation of their traditional life, and if enforcement of ~~their~~ orders concerning administration work was to be based upon authority of traditional leaders, then very little will be achieved.

For some considerable time, the only way orders under the Native Administration Regulations will be able to be enforced is by the threat of direct Administration punishment. For the present, of course, contact with these people has not progressed far enough to merit the use of such enforcement, except in cases of killing, sorcery, adultery and the like.

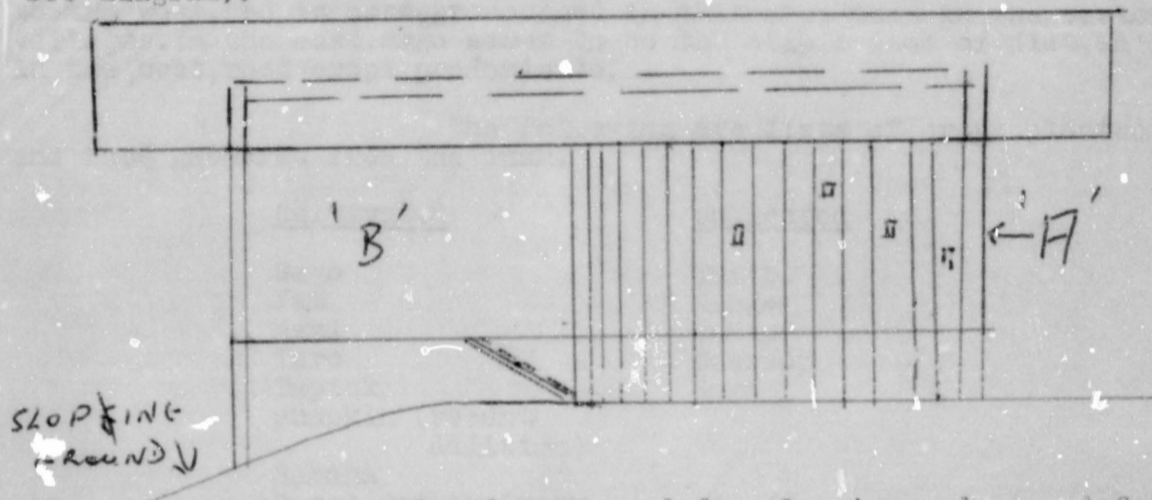
In the immediate future the only results that can be expected from these 'big men' is for them to be on hand upon a patrol's arrival in a village, arrange for attendance at census, and have on hand an adequate amount of food for sale to the patrol.

VILLAGES AND HOUSING

Settlement sites wherein the patrol camped ~~were~~ were not residential settlements for the total population of a ~~particular~~ particular group, but ~~were~~ were large hamlets wherein the peoples of smaller hamlets congregate at times of ceremonial activities and the like (in this case for census). These larger hamlets may contain up to twelve houses, but the typical settlement is a garden hamlet of between one to six houses containing a population of from 5 to 40 persons.

Each of the larger settlements usually are situated along ridges or on sharp pinacles. The houses are placed around a central cleared area of red clay, and at first this gives an appearance of cleanliness. This, however, is only superficial for any refuse is swept or thrown into the bush immediately around the settlement site, and the rear and undersides of most houses are filthy.

A typical house has the following dimensions - width 10ft., height 10ft., length 16ft. Each house has two essential components (see diagram).



A is an enclosed room used for sleeping and as a defensive position during fights. It is enclosed by sago leaf stem walls with narrow slots placed at irregular intervals for arrow shooting. B is a verandah usually overhanging steeply sloping ground and commanding a good view of the surrounding countryside. Roofs of all houses are pitched and made of sago leaf thatch. Floors are made either of 'limbon' bark or woven bamboo. Access to the house is provided by a notched log leading onto the verandah. Anything from one to three families may occupy one house.

#### LAW AND JUSTICE

As is mentioned in the Anthropological section, traditional methods of social and political control predominate. In only one instance was a dispute brought before the patrol for arbitration, and it was purely by accident that a murder case was discovered. In this area in spite of its classification as an unrestricted area, homicide is frequently used as a means of social regulation, sorcery is rife, and the dearth of disputes brought before the patrol indicates the people are still mistrustful of the Administration, and are ignorant of its intentions.

A better situation cannot be expected as this patrol was only the third census patrol to the area, and it is only by continued patrol activity and propaganda in the area that the situation will improve.

#### ROADS BRIDGES AND AIRSTRIPS

Roads and bridges are conspicuous in the area for their absence. Connecting villages are narrow foot wide pads, half of these being either covered with tree roots or greasy clay. The remaining half are on well drained ground, usually the crests of ridges and they afford reasonable walking. Although there are no high mountains in the area, the country is very broken with many limestone outcrops up to 1,000 ft above the surrounding undulating country. Because of this broken country and the scarcity of population, any major road-building in the area will be extremely difficult. All that can be achieved at present is for the foot tracks to be increased in width to permit easier walking. Bridges, apart from a few felled logs across streams, are non-existent. There are no airstrip sites in the area.



AGRICULTURE AND LIVESTOCK

Gardening activity increases in the villages to the west, and is more pronounced in this area than in the eastern villages. In the east, sago seems to be the staple item of diet, whilst in the west, root crops predominate.

The following are lists of crops planted and food gathered from the bush.

<u>Cultivated</u>	<u>Collected</u>
Sago	Tulip
Yam	Mango
Mami	Galip
Taro	Soursop
Tapiok	Sago
pumpkin (recent addition)	
Banana	
Sweet Potato (very little)	
Abica ) - Edible	
Tulip ) Greens	
Pandanus fruit	

All the root crops listed here are indigenous to the area and compare unfavourably in size and quality with those of other areas.

In this area, transport and communications negate any commercial cropping now or in the foreseeable future. There are no major roads in the area, nor is there any likelihood of there being so for some considerable time, and the cost of air freight of any native produce would be prohibitive. To add to this, the people are at present in a primitive and backward state, and the suitability of the ground for cash cropping is an unknown quantity.

However, I feel there is a need to improve the subsistence diet of the people by the introduction of better types of root crops. Not only would such a move improve the diet of the people, but it would also be proof of our good intentions towards them. The scheme I have in mind is the distribution of seed yams and taro from either the Maprik or Wewak Sub-Districts, to selected villages close to Amanab, give the scheme a trial, and if it is successful, undertake it on a large scale.

Domesticated pigs are not common in the area, although occasionally a wild suckling is found in the bush and domesticated. However the bush abounds in wild pigs, and these are hunted extensively. Other useful contributions to the protein intake of these people are made by hunting the following forms of wild-life which are plentiful in the surrounding bush - bandicoots, bush fowl, cus cus, flying fox, lizards, snakes, wallaby, pigeons and hornbill.

CENSUS AND STATISTICS

The area patrolled has been divided into two census divisions, the ~~Maprik~~ Division and the Faringi Division. Of the villages in the Faringi Division, there are three which I recommend be placed in the area administered from Green River.

Samanai No. 1 and No. 2 have shifted to within two hours walking time from Green River, compared with twelve hours from Amanab and three hours from the nearest Amanab village, Anini. Wosera village is reported to intend to join both the Samanais. Monggo village is closer to No. 2 Iuri in the Iuri Census division of Green River, than it is to ~~xxxxxxx~~ Amanadan, the closest village in the Faringi Division. In the face of these circumstances, I recommend

What type of  
see cultivation  
report  
M. W. W. W.

that Samanai No.1 and No.2, Wosera, and Monggo be included in the area administered from Green River, the first three to be included in the Wombasi East division, and the last to be included in the Iuri Division.

This then would leave from the old Faringi division, Gwarip, Kwariman, Hugumun, Farifari and Pigia. During this patrol I discovered that Gwarip is called by the locals Amandan, and that Gwarip is the name given to it by the people to the south. Also Hugumun, Farifari and Pigia are names given to a group of hamlets (which I have called by the generic name Kwariman) by people to the north. The names I obtained for these hamlets are Nimbaimoro, Iambwi, Mamarai and Urufun. The following table clarifies the position of old incorrect hamlet names, in relation to new correct hamlet names, and correct generic grouping.

<u>Old Incorrect Hamlet Name</u>	<u>Correct Generic Group</u>	<u>New Correct Hamlet Name</u>
Gwarip	Amandan	-
Farifari )	Kwariman	( Nimbaimoro
Pigia )		( Iambwi
Kwariman )		( Mamarai
Hugumun )		( Urufun

Further to Amandan and Kwariman, two other groups were censused for the first time, viz. Fisi and Purumun. Fisi is an isolated hamlet, ~~xxxx~~ the villagers of which stoutly maintain they are not part of either Kwariman or Purumun groups, whilst Purumun is the generic name for three hamlets, Sisimint, Teiwa and Mambi (sometimes called Purumun No.s 1, 2 and 3).

This then leaves out of the old Faringi Division four groups, viz. Gwarip, Kwariman, Fisi and Purumun, with a total population of 392. I consider 392 to be too small a population group to be classified as a separate census division, and I recommend the remainder of the Faringi Group be included in the Nai Division and the combined division be known as the Nai/Faringi Division.

Further changes to the list of names are that Biaka and Igasi Villages, formerly censused separately have now been censused ~~xi~~ together as the two villages are quite close, and the combined village known as Biaka. Also Seneigi and Unufwai have been substituted for Senagiabi and Uniwabi respectively.

If the above recommendations are adopted, then the new Nai/Faringi Division will include the following villages - Wamu, No.1 Nai, Baribari, Biaka, Amini, Merewe, Akrani, Unufwai, Amandan, Kwariman, Fisi, Purumun, Seneigi and Bibriari.

This area has not been censused previously as a complete unit and consequently it is not possible to show a comparison ~~xxxx~~ of earlier figures with those current. The new division shows a population of 1172. There was a natural decrease of deaths over births of 46, though most of the deaths were old people whose resistance was low, and who were easy prey for an epidemic of influenza which has swept through the area.



## APPENDIX A - AMANAB PATROL REPORT NO1 of 1959/60

ANTHROPOLOGY

Very little could be done in this field because of the language problem. The only pidgin spoken is the vernacular of the plantation, and to convey an accurate impression of anthropological terminology by this method is extremely difficult. However, I did collect the following information in relation to Wamu village.

Residence is patrilocal, inheritance is patrilineal and ~~xxx~~ in Wamu village there are three patri-clans in which marriage is exogamous. Polygamy is common.

The process of social and political control in the area at present is based entirely on traditional controls, viz. sorcery, shame, the sanctions of reciprocity, homicide and public criticism. There does not seem to be any extensive trading systems, and the range of an individual's social relationships is confined to persons of his own village area, and those of neighbouring villages.

For all the villages visited, there appears to be one basic language, with the exception of Biaka and Amini. This basic language appears to be made up of several dialects, though I could not find a generic name for these dialects.

J. C. Corrigan

P. O. Gr. 1

APPENDIX B - AMANAB PATROL REPORT NO 1 OF 1959/60MEDICAL AND HEALTH

Throughout the area (Mai/Faringi Division) the health of villagers appeared to be satisfactory. Four villages, Akrani, Bibriari, Unufwai and Seneigi have been visited by Mr. Gilbert EMA during 1959 and anti-yaws injections were given to approximately 75% of all villages in these four villages.

A native hospital orderly accompanied the patrol throughout, and all those who presented themselves for census, were inspected by him. The most common affliction seemed to be skin diseases. Very few sores were seen.

There was a natural decrease of deaths over births of 46, although most of the deaths were old people whose resistance was low and who were easy prey to an influenza epidemic that has passed through the area.

J. C. Corrigan

*J. C. Corrigan* P.O. GR. 1



MISSIONS AND EDUCATION

Mission activity in the area is negligible. I believe the missionary at Amanab has visited NO. 1 Bai and Wamu villages on one occasion, and several mission parties have passed through some of the villages en route from Green River to Amanab.

At present the mission is regarded only as a source of trade goods obtained by the natives, either from the sale of food to the mission or Administration, and by sale of their labour, working on the establishment of Amanab station.

Formal education in the area is nil.

J. C. Corrigan

P. O. Gr. t

APPENDIX D - AMANAB PATROL REPORT NO.1 OF 1959/60REPORT ON MEMBERS R.P. & N.G.C. ACCOMPANYING PATROL

<u>NUMBER</u>	<u>NAME</u>	<u>RANK</u>	<u>REMARKS</u>
2198	Simun	S/Const	Conduct very good, command very good - able and experienced.
5178	Unabu	Const/5thY.	Conduct very good
8305	Kalyo	" " " "	Ditto
8477	Modzip	" " " "	Ditto
8828	Yogel	" " 3rd	Ditto
8884	Iatyaring	" " "	Ditto
9067	Gumakande	" " "	Ditto
9412	Siauk	" " 2nd	Ditto
9413	Nafuarun	" " "	Ditto

J. C. Corrigan

*Corrigan* Officer R.P. & N.G.C.





BORDER  
DIVISION

AMANAB  
DIVISION

KWONTAKI  
DIVISION

HORREAN  
RIVER

AMANAB

NIMBAIMORO

FISI

SISIMAWO

WAKU

NO. 1 NAI

AMANDAN

FARINGI  
RIVER

GIBIRI

GAIGARI

IURI  
DIVISION

UNUPUAI

HONGGO

NAI/FARINGI  
DIVISION

AKRANI

IAKA

NOZIMAO

NO. 2 SAMANAI

MEREWE

OLD VILLAGE  
SITES OF  
SAMANAI NOS 1 & 2  
NOW REPORTED  
AS ABANDONED

NO. 1 SAMANAI

AMI VI

IT IS RECOMMENDED  
BOUNDARY BETWEEN  
NAI/FARINGI DIVISION

AND IURI DIVISION  
ALTERED TO  
FARINGI

BOUNDARY MARKED THUS  
IS BOUNDARY BETWEEN  
OLD NAI DIVISION AND  
FARINGI  
DIVISION

WAMBASIEAST  
DIVISION

APPROXIMATE POSITION  
OF SAMANAI NOS 1 & 2

GREEN RIVER

MAP TO ACCOMPANY  
AMANAB PATROL REPORT  
NO. 1 OF 1959/60 BASED  
ON AITAPE 4 MILINEN  
SERIES

J. L. CORRIGAN P.O. G.R. 1

PATROL ROUTE  
MARKED THUS  
.....



67/8/59 ✓

TERRITORY OF PAPUA AND NEW GUINEA



In Reply  
Please Quote

No. 31-1/952

District Office,  
Sepik District,  
WEWAK.

23rd November, 1959

The Director,  
Department of Native Affairs,  
KONEDOBU.

SPECIAL REPORT - AMANAB - NO. 1/59-60

For your information I forward report of a special patrol through the KWOMTARI division, AMANAB area, undertaken by Mr. Corrigan, Patrol Officer.

CARGO CULT. This minor outbreak is similar to those spasmodic autistic outbursts throughout the District. As mentioned in other reports we must expect an increase in these movements. With more natives from unsophisticated areas visiting centres of development as labour, and having no education background to understand such development, they return to their uninviting home areas with a sense of frustration: This manifests itself in an absorption of phantasy to the exclusion of interest in reality.

In areas such as Green River/Amanab, the only thing we can presently offer the people is the opportunity to become available as unskilled labour to gain some monetary return.

Mr. Corrigan's action in instigating court proceedings against the instigator, instead of ridiculing the whole setup, appears to be based on the realization that BUKU's actions were depriving the populace of a chance of bettering themselves financially. His report of the movement and justification for the course taken is very full, and it is obvious that consideration has been given before action was taken.

HOMICIDE - MARAKWAINA: The defendant in this case is now awaiting his trial at the sittings of the Supreme Court scheduled at the end of this month.

Mr. Corrigan has submitted a well thought out report of a patrol through comparatively difficult terrain.

Claims for patrol allowance are enclosed for payment, please.

*A. T. Carey*  
(A. T. CAREY)  
ACTING DISTRICT OFFICER

Encls.

c.c. Assistant District Officer, Ambunti.

Amount  
Returned  
to Store

67-8-21

8th December, 1959.

The District Officer,  
Sepik District,  
NEWAK.

SPECIAL REPORT AMANAB No.1/59-60

It is about as optimistic to expect a sudden cessation of cultism for people of the AMANAB, who can be regarded as semi-sophisticates, as it is to hope for an immediate desistance of tribal warfare amongst barbarians just because a few outbreaks are successfully quelled.

Mr. Corrigan has expressed his own point of view in an extremely capable manner. However, I cannot agree that a "threat to the existing traditional forms of social and political control" is necessarily a bad thing in itself. It might be considered that he himself is such a threat, and we hope that all officers are, in dealing with such a people whose general standard of living he so expertly describes.

There is always the danger that the people will consider that BUKU was imprisoned because he was capable of causing the death of MAKO.

These remarks are made in no criticism of Mr. Corrigan, whose very good report makes it clear that he has done quite a job under physically difficult circumstances and acted magisterially in accordance with his conscience. Refer Circular Instruction No.37/59-60 and attachment thereto.

Contingencies are returned for payment within the District.

*A.A.R.*  
(A.A. Roberts)  
Director



31-1/952

District Office,  
Sepik District,  
WEWAK.

23rd November, 1959

The Director,  
Department of Native Affairs,  
KONEDOBU.

SPECIAL REPORT - AMANAB - NO. 1/59-60

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*A. T. Carpy*  
(A. T. CARPY)

ACTING DISTRICT OFFICER

Encls.

c.c. Assistant District Officer, Ambunti.

TERRITORY OF PAPUA AND NEW GUINEA

67/3

Patrol Post,  
AMANAB,  
Sepik District.  
20th. October, 1959.

The District Officer,  
WEWAK,  
Sepik District.

SPECIAL PATROL REPORT AMANAB  
NO. 1 OF 59/60

Patrol conducted by: J. C. Corrigan, P.O. Gr. 1.

Area patrolled: Parts of KWONTARI and East KWONTARI Census Divisions.

Patrol Personnel: Constables R.P. & N.G.C. Eight to Six. Carriers Eighty to Thirty Four. Native Medical Orderly one.


Duration: From 14/9/59 to 17/9/59  
From 22/9/59 to 3/10/59

Number of Days: ~~Five~~ <sup>5/4</sup> ~~Five~~ <sup>Eighteen.</sup>

Object of Patrol: 1. Furniture Uplift to AMANAB.  
2. Investigation Cargo Cult KWONTARI Division  
3. Murder Investigation, East KWONTARI.

~~XXXXXXXX~~

Attached:  $\frac{1}{4}$  Miles to inch ATTAPE Strat Map.

  
.....  
J.C. Corrigan P.O. Gr. 1  
Officer-in-Charge AMANAB P.P.



INTRODUCTION

initially

This patrol had as its sole object, the uplift of a half dozen items of heavy furniture from the transit depot of GREEN RIVER to the newly established patrol post at AMANAB, traversing the eastern limits of the Border Mountains. I accompanied the carriers on this journey for the following reasons.

1. A desire to see the furniture arrive intact: and,

2. This particular area, although being classified as fully under control and having experienced almost ten years of intermittent Administration contact, was considered by myself to lack a sufficient degree of established law and order to permit a party of seventy carriers to pass through this area without adequate escort. The carriers were from the GREEN RIVER area and were quite foreign to the natives of the Border Mountains - mistrust and suspicion exist on both sides - and in view of this, myself and eight police accompanied the carriers through this area .

From GREEN RIVER to AMANAB, the patrol traversed the forested Sepik Plains in a north easterly direction, and then moved north west, over the limits of the Border Mountains, country consisting of limestone foothills interlaced with many narrow swift flowing creeks, to arrive at AMANAB after four days. This part of the patrol proceeded without the occurrence of any noteworthy incidents.

Upon arrival at AMANAB I was informed by the constable in charge of the AMANAB detachment that he had received reports of a 'cargo' cult existing in the KWOMTARI Census Division, and that a murder had taken place in the West KWOMTARI Division.

After a break of four days, during which time the furniture was installed in my house, the GREEN RIVER carriers paid and despatched under escort back to the GREEN RIVER area, I recruited a carrier line of 34 locals and departed AMANAB to investigate these reports.

DIARYMonday, 14th. September, 1959

Departed GREEN RIVER 1020: arrived AMINI Village 1615. Road swampy, but considering just how bad it can be, carriers progressed better than I expected. Slept in AMINI Rest House.

Walking time : 4hrs. 56mins.

Tuesday, 15th. September.

Departed AMINI 0815: arrived BIAKA 1435. Fair though steep track (especially so close to BIAKA) necessitated many spells and walking time twice that normally taken. Slept BIAKA.

Walking time: 5hrs. 22mins.

Wednesday, 16th. September.

Departed BIAKA 0955 : arrived BARIBARI 1600. Slept BARIBARI. Walking time : 5hrs. 32mins.

Thursday, 17th. September, 1959.

Departed BARIBARI 0800 : arrived WAMU 1155.  
Walking time : 3hrs.30min.  
Departed WAMU 1215 : arrived AMANAB 1900.  
Walking time : 5hrs.48mins.

Friday to Monday, 18th. to 21st. September.

At Amanab.

Tuesday, 22nd. September.

Departed AMANAB 1143, LASBU Ck. 1210,  
WOFINERI Village 1230, OWENIAK Village 1400, IAUF Ck. 1455, Signi Ck.  
1610, PINOF Ck. 1620, arrived MOURI Village 1715. Village deserted:  
camped night.  
Walking time 4 hrs.37mins.

Wednesday, 23rd. September, 1959.

Departed MOURI 0850, Ap Ck. 1023, BAPI R.  
1035. Crossed BAPI, police ~~dispatched~~ despatched to find road to  
KWOMTARI : returned 1125. Depart BAPI crossing 1125 arrived bush  
hamlet 1245, deserted: depart hamlet 1300. Arrived new KWOMTARI  
Village site 1330: site deserted: camp set up. Villagers arrived late  
in afternoon. Conducted investigation into cargo cult report.  
Walking time : 3hrs.25mins.

Thursday, 24th. September.

At new KWOMTARI site. Continued investigation  
into village unrest during morning. In afternoon, before assembled  
villagers, conducted hearing in Court for Native Affairs. Conviction  
recorded against BUKU IMARU under 83 (b) NARS. An attempt made to  
get across Administration views on such unrest.

Friday, 25th. September, 1959.

Departed KWOMTARI Site 0820, arrived  
SUKURA R. crossing 1040: river crossed 1017: PALABU Ck. 1028: arrived  
abandoned KWOMTARI site 1040. Depart old site 1100. Arrived BAIBERI  
Village 1240: depart 1425 after talk with villagers. Arrived YAU'URI  
Village 1755 after passage from BAIBERI through Sago swamp. Camped  
YAU'URI  
Walking time : 7hrs 13 mins.

Saturday, 26th. September.

Departed YAU'URI 0840, arrived headwaters  
URAINU R. 0942. Depart URAINU R. 0955 arrived old GURIASO village site  
1042. Villagers in residence, told to assemble at new site. Arrived  
new site 1150. During afternoon conducted investigation into murder  
of female WEYO of GURIASO.  
Walking time : 2hrs. 54mins.

Sunday, ~~21st~~ 27th. September.

Patrol carriers rested - self and three  
police to MARAGINI Village. Depart GURIASO 1145: MARAGINI 1325: depart  
MARAGINI 1525: GURIASO 1745.  
Walking time : 3 hrs.35mins.



Monday, 28th September.

Departed GURIASO 0935 : arrived old site 1030; depart old site 1038: Arrived east bank of URAINU R. which was followed until 1430 when it was crossed. Departed URAINU crossing 1445. Sighted SENU R. at 1525 when its east bank was followed until the crossing was reached at 1620. Camped at River crossing.

Walking time : 6hrs. 7mins.

Tuesday, 29th September.

SENU at this point much broader than further upstream due to confluence of GEDIK River. Necessary to make large raft. SENU crossed 0928. On west bank start of road to WURITREI, as yet an uncontacted village further south. Depart SENU crossing 0928. Arrived MARAKWAINA Village 1122. Mixed reception : upon arrival several villagers took to the bush. After friendly ~~arrangements~~ relations established with those remaining in village, camp made and investigation made into GURIASO murder. Later ANJARU of MARAKWAINA taken into custody on charge of unlawful killing.

Walking time : 1 hr. 44 mins.

Wednesday, 30th September.

Departed MARAKWAINA 0807: crossed Difa Ck. three times between 0907 and 0930. Country traversed consists of lowland plains covered with rain forest with occasional patches of sago swamp. Arrived KARAPONI 1323. Villagers in residence, accorded friendly welcome, many repatriated labourers present. Talk given to assembled males on future Administration intentions in their area. Camp set up.

Walking time 4 hrs. 40 mins.

Thursday, 1st October.

Departed KARAPONI 0815: MARA Ck. 0903: WABI Ck 0911: 0925 AIESKU Ck. 0925. Country beginning to rise 0913. Arrived TARA Village in YAGRONER HILLS after short steep climb at 0935. Village deserted except for two skeletons laid out on platforms. Compass bearings taken on known points. Depart TARA 1000. LAU Ck. 1138: MWAITARU garden hamlet 1220, several persons present, no signs of animosity: depart 1242. WOVIBI Ck. 1500: IMA Ck. 1507. Arrived NUGENI hamlet 1620. Many delays from TARA to NUGENI due to tracks becoming obscured. Depart NUGENI 1620 arrived new MANGO 1735. Camped at this place for night: locals brought in small amount of food.

Walking time 6hrs. 47 mins.

Friday, 2nd October.

Departed new MANGO 0828 arrived SUKURA R. 0904: crossed river and departed west bank 0940: road follows river bank for two hours, during which time YAGRONERS visible in distance. Arrived MANGO hx garden site 1130: arrived at and crossed BAPI R. 1243. YEBIEI Ck. 1345: MOURI Village 1455. Future patrols departing new MANGO are advised to proceed to site used by locals to assemble for census further north on EAST bank of SUKURA and proceed from there to MOURI with a reliable guide. Route taken by this patrol far too long.

Walking time : 5hrs. 19mins.

Saturday, 3rd October.

Departed MOURI 0815: Frai Ck. 0842: PINOP Ck. 0922. IAUF Ck. 0940. Arrived AMANAB 1230. From MOURI to AMANAB a new route was taken which bypasses OWENIAK and WOPINERI. This route is easier going than established route. 1300 patrol stood down.

Walking time 4 hrs. 23 mins.

CARGO CULT KWOMTARIDescription of Form of Cult

On the afternoon of the second day out from AMANAB the patrol became temporarily lost after crossing the BAPI River, and following a bush pad for one hour, arrived at an unidentified deserted bush hamlet. It was decided to spend the night at this hamlet as it showed signs of being lived in on that day and it was hoped that guides could be obtained for the following day's journey. An attempt to contact the villagers was made and two hours later a group of six men arrived, who informed me that this site was to be the new settlement for KWOMTARI Village, saying that they had abandoned their old village site some distance away.

On questioning, this group at first denied any knowledge of the existence of a cult but later, after further questioning, when I revealed the source of my information, admitted that one man, BUKU, had spoken of cargo for KWOMTARI.

The report on which I was acting was given to the constable in charge of the police detachment at AMANAB, by a native assistant to one of the recruiters from LUMI. This person alleged he had secured understandings from a number of natives from the area administered from AMANAB, amongst these two natives, one from KWOMTARI and another from MANGO, to accompany him on the return trip to LUMI, there to sign as indentured labourers. He had consolidated this understanding by gifts of knives.

After obtaining these two from the KWOMTARI Division, the assistant then moved on to villages in the NAI and AMANAB Divisions, travelling in a circle to arrive at YAU'URI in the EAST KWOMTARI Division.

Whilst at YAU'URI, the assistant alleged the natives from the KWOMTARI Division returned the gifts he had given them, saying they were not going to honour their understandings with him, but were returning to their villages. When the assistant asked for an explanation, they said a man named BUKU had sent word to them that great things were going to happen to KWOMTARI and its villagers, and that those things were to centre on the sudden and miraculous appearance of cargo from the nether world of the spirits. They claimed that this man BUKU said he was to liberate the cargo, and was appointed by the spirits of the ancestors as Overlord of KWOMTARI.

In his position of Overlord, they said BUKU had forbade them to go to LUMI under pain of forfeiture of their share of the cargo, and of death brought about by the spirits of the ancestors through BUKU's intercession. In the face of these threats, the recruiter's assistant lost his two potential recruits.

As a result of my questioning of the first group of villagers to arrive at KWOMTARI, I ~~xxxix~~ obtained several statements, including a statement by MAKO, one of the natives who at first agreed and then declined to accompany the recruiter's assistant to LUMI. Later towards the evening, BUKU arrived and when accused of being the author of the cult at first denied he was the author of the cult, but when confronted with the statements of the others, he relented and admitted the truth of the accusation. The following is BUKU's statement.

"When I was at SAMO Pltn. (New Ireland), the spirit of KOLBAI, a deceased male relative of mine, came to me whilst I was asleep and enticed my spirit to go with him along a road. After travelling along this road, we came to a hole in the ground covered by a ship's hatch. As soon as we arrived there, this hatch opened and the man in charge of the underworld appeared. I could see through the hatch, European stlye houses, jeeps, and flags. I could'nt see any more as it was only a small hole through which I looked.



The Man in charge said to me, 'you can't come down inside; you have'nt died yet. When you die completely, i.e. when your body becomes decomposed, then you can come inside!

On another occasion, at KWOMTARI, my spirit again became detached from my body and went along this road to the underworld ~~entrance~~ entrance. The man in charge of the underworld then informed me that upon my death, I would be able to open the road to the cargo, and that all the cargo would go on top to KWOMTARI and all those ~~at~~ KWOMTARI would benefit from it.

On this occasion the man in charge of ~~KWOMTARI~~ the underworld had told me that I was to become the overlord of KWOMTARI and those persons who did not obey my instructions, would not receive cargo.

When MAKO went away with the boss-boy from LUMI, I told him to come back. I said that if he went to the station, then he would not be able to come back. The King of the Underworld had told me that when I open the road for the cargo, my old body would be replaced with a new one, and that KWOMTARI would be changed beyond recognition. Any person who was away working at a station would not know the location of the new KWOMTARI and would thus be denied his share of the cargo. I did not say to MAKO that I would cause his death."

When questioned as to whether they had abandoned the old village in favour of the new site because of the talk of cargo, all villagers were adamant that this had nothing to do with the transfer. They had shifted their village because of sickness, they claimed. In point of fact, this change of site is for the better as there is better gardening ground about this site than there was about their old site, and the possibilities for a road link with the Border Mountains are better. The natives of this area are continually changing village sites, and I do not attach any great significance to the KWOMTARI change in the light of this occurrence of cargo cult.

As seen from BUKU's statement, he denied any utterance of a threat of death to MAKO. However, there were at least six natives from KWOMTARI, one of whom was BUKU's blood brother, who stated that BUKU threatened MAKO with death per medium of the spirit world.

#### Reason for Unrest Manifested by this Outbreak.

The history of European contact with these people goes back, as far as I can ascertain, to around 1950. I have heard rumours from several Europeans that an oil search company was operating in the area pre-war, but I have found no written facts to substantiate this claim: the natives of the area deny any knowledge of ~~the~~ such a venture. They claim their first European contacts ~~were~~ were two DNA patrols, one from VANIMO and one from GREEN RIVER, which met up at KWOMTARI around 1949 or 1950. After this initial contact, they claim that recruiters' assistants from LUMI began to move through the area. As Green River was not established until around 1949 or 1950, an informed guess would fix the time of departure of the first line of recruits from the area at around 1951.

BUKU's history reveals that he spent two years on a plantation in the MADANG area, an area which is notorious for its spasmodic outbreaks of cultivistic activities, and there it is possible that he absorbed some of the theory and practice of cargo cults. Further to this, he spent some time on a plantation in the New Ireland District, and there admits he discussed his spirits adventures in the nether world with a native from the DREIKIKIR area whom he claims also had cultivistic notions.

*Lumi  
9  
Madang*



The natural environment of the KWONTARI area is not one inducive to hope for advancement, whether it be social, political or economic. Of course BUKU cannot see or conceive of advancement consisting of such empirical components as the three I have given above: he just has'nt had the contact to be capable of doing so. Rather, he sees advancement as the acquisition of all the good things of the Europeans being attained without the expenditure of too much effort. The terrain consists of extensive sago swamps and vast tracts of lowland swamp forests. The natives of the area have not evolved a very efficient gardening technique, and sago is the staple of the diet. ~~xxxx~~ To a man recently returned from the relatively advanced coastal districts, where he sees the native peoples far more advanced than those in his village area, the gulf between the present level of his people and the idealistic level which he hopes they will eventually reach, would seem hopelessly wide. This outbreak of cargo cult is, I consider, simply a frustrated desire for advancement according to the lights of this relatively primitive area, brought on by the dismal and depressing picture of traditional village life.

#### Justification for Court Action

If BUKU had only spoken of the coming of the cargo, of how it was to come and by whom, then all that ~~xxxx~~ could be done would be to make an appeal to logic, and propaganda regarding future Administration activities in the area, such as road building activities, consolidation of dwelling houses in the gardens into a central site, increased village sanitation, and provision of adequate medical services. In fact this was done, but only so far as present resources would permit - I wish to point out that no promises were made concerning agricultural extension activities, and nothing was promised that could not be achieved without overstepping the bounds of the normal process of consolidation of Administration influence in the area.

The fact remains, however, that it was proved that BUKU made a threat upon the life of a particular person - albeit that the threat was to be carried out per medium of the spirit world - but such is the power of superstition and belief in the supernatural and spiritual realms amongst these people, that it was a very real and frightening threat. In view of the significance of this incident, I considered that BUKU's entire doctrine was dangerous, not only having a perverse effect on future Administration activities aimed at bringing about improvements within KWONTARI society, but inevitably leading to material and spiritual backwardness under BUKU's domination of traditional village activities.

In accordance with this view, I assembled all the villagers present, numbering some thirty persons, and in their hearing a case was brought against BUKU under Reg. 8A3(b) NARS. The villagers heard statements made by their fellow villagers substantiating the charge, and I attempted to explain why BUKU was charged with this offence.

Here I will endeavour to show that trouble amongst the people consisted in BUKU's attempt to dominate village life. Just how far his attempt had succeeded can be seen in his ability to issue a command, sufficient in strength and implication to cause a young man to abandon what is a strong desire amongst these people to sign on as an indentured labourer, to see the world, and acquire the thin veneer of prestige accorded by these people to repatriated labourers.

Such a domination is an unnatural element in the social and political weave of a group such as the KWONTARIS, and if allowed to go unhampered would supplant to a large extent, the traditional forms of social and political control, the sanctions and obligations associated with social and cultural relationships between individuals within the society.



It is my view that the only changes that should take place in the forms of social and political control are in those forms that are repugnant and in direct contrast to principles of humanity and Christian morality, such as sorcery, assaults, adultery and threats. With these people it is too early to think of any other change. BUKU'S attempt to impose his will and domination over the people per medium of persuading the people to believe in his vision of future 'easy' wealth, is a radical attempt at change, is harmful in that it is a threat to the existing traditional forms of social and political control, and must be viewed with concern.

For these reasons, I felt it necessary to convict BUKU on a charge of spreading false reports giving rise to trouble amongst the people, and accordingly he was sentenced to three months imprisonment.

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#### ILLEGAL HOMICIDE MARAKWAINA

After I had completed the investigation into the KWOMTARI cult, I proceeded to GURIASO Village, the village of the victim involved in the killing. By an earlier report, I had been informed, that the suspect was from MARAGINI Village, only 1 1/2 hours north of GURIASO. On arrival at GURIASO, however, I discovered that the suspect's village was MARAKWAINA, and that it was situated two days walk from GURIASO to the south west. I was also informed that the area had not been visited previously by an Administration patrol. However, recruiters' assistants had been active in the area and contact had been made per medium of the indentured labour system.

The country from KWONTARI to MARAKWAINA consists of flat forested plains with intermittent sago swamps, cut by several large and swifly flowing rivers, all running into the Sepik. Of these, the Senu below GURIASO proved impossible to ford, and it was found necessary to raft the patrol across it.

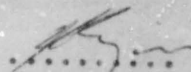
After departing MARAKWAINA, the patrol route lay north-west passing from south to north through the YAGRONER HILLS, limestone pinacles jutting from the plains, back across the plains, into the foothills of the BORDER Mts., and finally AMANAB.

The results of the investigation into the MARAKWAINA murder resulted in the accused being convicted for sentence before the Supreme Court, shortly to be held in WEWAK. The following are the facts of the case simply stated.

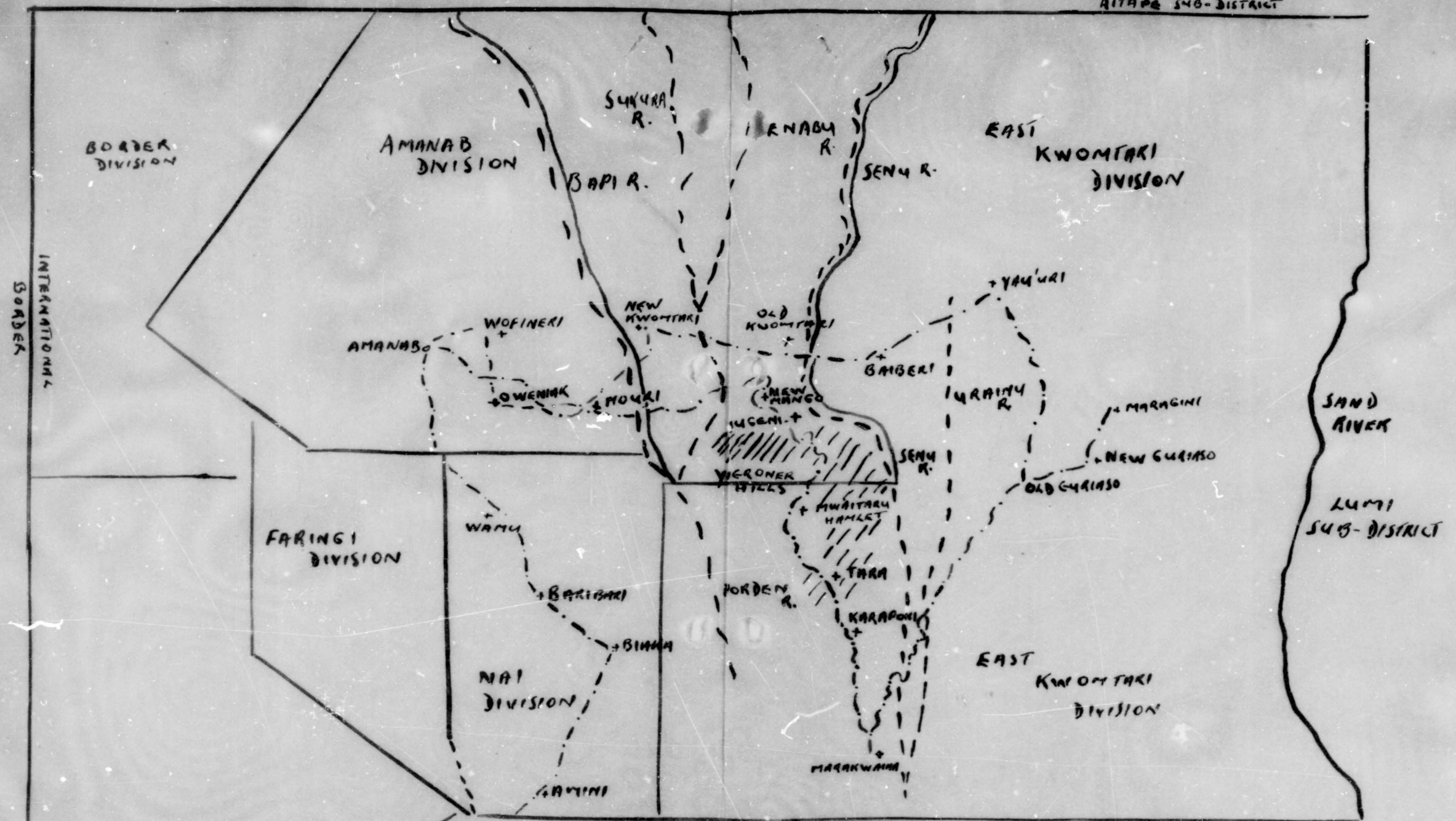
The victim was seduced by the accused's son to live with him at MARAKWAINA, exhorting her to forsake her husband and child at GURIASO. The victim at first was willing but later suffered from the pangs of her conscience. When she let it be known she was returning to her husband, the accused became enraged at her rejection of his son, and suffered an insult, real or imaginary to his pride. Upon the victim insisting she was returning to GURIASO, the accused lost all self-control, and speared her through the leg, severing her femoral artery and causing her to bleed to death. The accused's action was deliberate homicide, and the fact that he was provoked and a native from a primitive area, does not detract that his actions amounted to cold-blooded and cowardly murder.

XXXXXXXXXXXX UNPEETRATED TERRITORY SOUTH OF KARAPONI

As a result of my travels through the area, I visited three new villages, viz., MARAKWAINA, KARAPONI, and TARA. Friendly relations were established at the first two villages, the latter being deserted at the time of my visit. Whilst in the area, I received reports of a concentration of population which I estimate to be about six hundred to the south of KARAPONI. These reports will be investigated fully during the next patrol to the EAST KWONTARI Division.

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 J.C. Corrigan P.O. Gr. 1  
 Officer - in - Charge, AMANAB.





AITAPA STRAT MAP  
SCALE = 4 MILES TO INCH

PATROL ROUTE - - - -  
UNCHARTED RIVERS - - - -  
CENSUS DIVISION BORDER |

MAP TO ACCOMPANY  
SPECIAL REPORT AITA 1 OF 59/60  
J.C. CORRIGAN, P.O. CRT

GREEN RIVER

TERRITORY OF PAPUA AND NEW GUINEA

67/3

Patrol Post,  
AMANAB,  
Sepik District.  
20th. October, 1959.

The District Officer,  
WEWAK,  
Sepik District.

SPECIAL PATROL REPORT AMANAB  
NO. 1 OF 59/60

Patrol conducted by: J.C. Corrigan, P.O. Gr. 1.

Area patrolled: Parts of KWOMTARI and East KWOMTARI Census Divisions.

Patrol Personnel: Constables R.P. & N.G.C. Eight to Six. Carriers Eighty to Thirty Four. Native Medical Orderly one.

Duration: From 14/9/59 to 17/9/59  
From 22/9/59 to 3/10/59

Number of Days: 5/15  
~~Fifteen.~~

Object of Patrol: 1. Furniture Uplift to AMANAB.  
2. Investigation Cargo Cult KWOMTARI Division  
3. Murder Investigation, East KWOMTARI.

~~Attached:~~

Attached: 1/4 Miles to Inch AITAPE Strat Map.

.....  
J.C. Corrigan P.O. Gr. 1  
Officer-in-Charge AMANAB P.P.



INTRODUCTION

initially  
 This patrol had as its sole object, the uplift of a half dozen items of heavy furniture from the transit depot of GREEN RIVER to the newly established patrol post at AMANAB, traversing the eastern limits of the Border Mountains. I accompanied the carriers on this journey for the following reasons.

1. A desire to see the furniture arrive intact: and,
2. This particular area, although being classified as fully under control and having experienced almost ten years of intermittent Administration contact, was considered by myself to lack a sufficient degree of established law and order to permit a party of seventy carriers to pass through this area without adequate escort. The carriers were from the GREEN RIVER area and were quite foreign to the natives of the Border Mountains - mistrust and suspicion exist on both sides - and in view of this, myself and eight police accompanied the carriers through this area.

From GREEN RIVER to AMANAB, the patrol traversed the forested Sepik Plains in a north easterly direction, and then moved north west, over the limits of the Border Mountains, country consisting of limestone foothills interlaced with many narrow swift flowing creeks, to arrive at AMANAB after four days. This part of the patrol proceeded without the occurrence of any noteworthy incidents.

Upon arrival at AMANAB I was informed by the constable in charge of the AMANAB detachment that he had received reports of a 'cargo' cult existing in the KWOMTARI Census Division, and that a murder had taken place in the East KWOMTARI Division.

After a break of four days, during which time the furniture was installed in my house, the GREEN RIVER carriers paid and despatched under escort back to the GREEN RIVER area, I recruited a carrier line of 3+ locals and departed AMANAB to investigate these reports.

DIARY

Monday, 14th. September, 1959

Departed GREEN RIVER 1020: arrived AMINI Village 1615. Road swampy, but considering just how bad it can be, carriers progressed better than I expected. Slept in AMINI Rest House.

Walking time : 4hrs. 56mins.

Tuesday, 15th. September.

Departed AMINI 0815: arrived BIAKA 1435. Fair though steep track (especially so close to BIAKA) necessitated many spells and walking time twice that normally taken. Slept BIAKA.

Walking time: 5hrs. 22mins.

Wednesday, 16th. September.

Departed BIAKA 0955 : arrived BARIBARI 1600. Slept BARIBARI. Walking time : 5hrs. 32mins.

3.

Thursday, 17th. September, 1959.

Departed BARIBARI 0800 : arrived WAMU 1155.

Walking time : 3hrs.30min.

Departed WAMU 1215 : arrived AMANAB 1900.

Walking time : 5hrs.48mins.

Friday to Monday, 18th. to 21st. September.

At Amanab.

Tuesday, 22nd. September.

Departed AMANAB 1143, IASBU Ck. 1210, WOFINERI Village 1230, OWENIAK Village 1400, IAUF Ck. 1455, Signi Ck. 1610, PINOP Ck. 1620, arrived MOURI Village 1715. Village deserted: camped night.

Walking time 4 hrs. 37mins.

Wednesday, 23rd. September, 1959.

Departed MOURI 0850, Ap Ck. 1023, BAPI R. 1035. Crossed BAPI, police ~~sent~~ despatched to find road to KWOMTARI : returned 1125. Depart BAPI crossing 1125 arrived bush hamlet 1245, deserted: depart hamlet 1300. Arrived new KWOMTARI Village site 1330: site deserted: camp set up. Villagers arrived late in afternoon. Conducted investigation into cargo cult report.

Walking time : 3hrs.25mins.

Thursday, 24th. September.

At new KWOMTARI site. Continued investigation into village unrest during morning. In afternoon, before assembled villagers, conducted hearing in Court for Native Affairs. Conviction recorded against BUKU IMARU under 83 (b) NARS. An attempt made to get across Administration views on such unrest.

Friday, 25th. September, 1959.

Departed KWOMTARI Site 0820, arrived SUKURA R. crossing 1000: river crossed 1017: PALABU Ck. 1028: arrived abandoned KWOMTARI site 1040. Depart old site 1100. Arrived BAIBERI Village 1240: depart 1425 after talk with villagers. Arrived YAU'URI Village 1755 after passage from BAIBERI through Sago swamp. Camped YAU'URI

Walking time : 7hrs 13 mins.

Saturday, 26th. September.

Departed YAU'URI 0840, arrived headwaters URAINU R. 0942. Depart URAINU R. 0955 arrived old GURIASO village site 1042. Villagers in residence, told to assemble at new site. Arrived new site 1150. During afternoon conducted investigation into murder of female WEXO of GURIASO.

Walking time : 2hrs. 54mins.

Sunday, ~~21st~~ 27th. September.

Patrol carriers rested - self and three police to MARAGINI Village. Depart GURIASO 1145: MARAGINI 1325: depart MARAGINI 1525: GURIASO 1745.

Walking time : 3 hrs. 35mins.



Monday, 28th. September.

Departed GURIASO 0935 : arrived old site 1030; depart old site 1038: Arrived east bank of URAINU R. which was followed until 1430 when it was crossed. Departed URAINU crossing 1445. Sighted SENU R. at 1525 when its east bank was followed until the crossing was reached at 1620. Camped at River crossing.

Walkin time : 6hrs. 7mins.

Tuesday, 29th. September.

SENU at this point much broader than further upstream due to confluence of GEDIK River. Necessary to make large raft. SENU crossed 0928. On west bank start of road to WURITREI, as yet an uncontacted village further south. Depart SENU crossing 0928. Arrived MARAKWAINA Village 1122. Mixed reception : upon arrival several villagers took to the bush. After friendly ~~xxxxxxxxxxxx~~ relations established with those remaining in village, camp made and investigation made into GURIASO murder. Later ANJARU of MARAKWAINA taken into custody on charge of unlawful Killing.

Walking time : 1 hr. 44 mins.

Wednesday, 30th. September.

Departed MARAKWAINA 0807: crossed Difa Ck. three times between 0907 and 0930. Country traversed consists of lowland plains covered with rain forest with occasional patches of sago swamp. Arrived KARAPONI 1323. Villagers in residence, accorded friendly welcome, many repatriated labourers present. Talk given to assembled males on future Administration intentions in their area. Camp set up.

Walking time 4 hrs. 40 mins.

Thursday, 1st. October.

Departed KARAPONI 0815: MARA Ck. 0903: WABI Ck 0911: 0925 AIESKU Ck. 0925. Country beginning to rise 0913. Arrived TARA Village in YAGRONER HILLS after short steep climb at 0935. Village deserted except for two skeletons laid out on platforms. Compass bearings taken on known points. Depart TARA 1000. LAU Ck. 1138: MWAITARU garden hamlet 1220, several persons present, no signs of animosity: depart 1245: WOVIEI Ck. 1500: IMA ck. 1507. Arrived NUGENI hamlet 1620. Many delays from TARA to NUGENI due to tracks becoming obscured. Depart NUGENI 1620 arrived new MANGO 1735. Camped at this place for night : locals brought in small amount of food.

Walking time 6hrs. 47 mins.

Friday, 2nd. October.

Departed new MANGO 0828 arrived SUKURA R. 0904; crossed river and departed west bank 0940; road follows river bank for two hours, during which time YAGRONERS visible in distance. Arrived MANGO ~~xx~~ garden site 1130 : arrived at and crossed BAPI R. 1243. YEBIEI Ck. 1345: MOURI Village 1455. Future patrols departing new MANGO are advised to proceed to site used by locals to assemble for census further north on EAST bank of SUKURA and proceed from there to MOURI with a reliable guide. Route taken by this patrol far too long.

Walking time : 5hrs. 19mins.

Saturday, 3rd. October.

Departed MOURI 0815: Frai Ck. 0842: PINOP Ck. 0922 IAUF Ck. 0940. Arrived AMANAB 1230. From MOURI to AMANAB a new route was taken which bypasses OWENIAK and WOPINERI. This route is easier going than established route. 1300 patrol stood down.

Walking time 4 hrs. 23 mins.

CARGO CULT KWOMTARIDescription of Form of Cult

On the afternoon of the second day out from AMANAB the patrol became temporarily lost after crossing the BAPI River, and following a bush pad for one hour, arrived at an unidentified deserted bush hamlet. It was decided to spend the night at this hamlet as it showed signs of being lived in on that day and it was hoped that guides could be obtained for the following day's journey. An attempt to contact the villagers was made and two hours later a group of six men arrived, who informed me that this site was to be the new settlement for KWOMTARI Village, saying that they had abandoned their old village site some distance away.

On questioning, this group at first denied any knowledge of the existence of a cult but later, after further questioning, when I revealed the source of my information, admitted that one man, BUKU, had spoken of cargo for KWOMTARI.

The report on which I was acting was given to the constable in charge of the police detachment at AMANAB, by a native assistant to one of the recruiters from LUMI. This person alleged he had secured understandings from a number of natives from the area administered from AMANAB, amongst these two natives, one from KWOMTARI and another from MANGO, to accompany him on the return trip to LUMI, there to sign as indentured labourers. He had consolidated this understanding by gifts of knives.

After obtaining these two from the KWOMTARI Division, the assistant then moved on to villages in the NAI and AMANAB Divisions, travelling in a circle to arrive at YAU'URI in the EAST KWOMTARI Division.

Whilst at YAU'URI, the assistant alleged the natives from the KWOMTARI Division returned the gifts he had given them, saying they were not going to honour their understandings with him, but were returning to their villages. When the assistant asked for an explanation, they said a man named BUKU had sent word to them that great things were going to happen to KWOMTARI and its villagers, and that those things were to centre on the sudden and miraculous appearance of cargo from the nether world of the spirits. They claimed that this man BUKU said he was to liberate the cargo, and was appointed by the spirits of the ancestors as Overlord of KWOMTARI.

In his position of Overlord, they said BUKU had forbade them to go to LUMI under pain of forfeiture of their share of the cargo, and of death brought about by the spirits of the ancestors through BUKU's intercession. In the face of these threats, the recruiter's assistant lost his two potential recruits.

As a result of my questioning of the first group of villagers to arrive at KWOMTARI, I ~~xxxix~~ obtained several statements, including a statement by MAKO, one of the natives who at first agreed and then declined to accompany the recruiter's assistant to LUMI. Later towards the evening, BUKU arrived and when accused of being the author of the cult at first denied he was the author of the cult, but when confronted with the statements of the others, he relented and admitted the truth of the accusation. The following is BUKU's statement.

"When I was at SAMO Pltn. (New Ireland), the spirit of KOLBAI, a deceased male relative of mine, came to me whilst I was asleep and enticed my spirit to go with him along a road. After travelling along this road, we came to a hole in the ground covered by a ship's hatch. As soon as we arrived there, this hatch opened and the man in charge of the underworld appeared. I could see through the hatch, European style houses, jeeps, and flags. I could not see any more as it was only a small hole through which I looked.



The Man in charge said to me, 'you can't come down inside; you have'nt died yet. When you die completely, i.e. when your body becomes decomposed, then you can come inside!'

On another occasion, at KWOMTARI, my spirit again became detached from my body and went along this road to the underworld ~~entrance~~ entrance. The man in charge of the underworld then informed me that upon my death, I would be able to open the road to the cargo, and that all the cargo would go on top to KWOMTARI and all those ~~at~~ KWOMTARI would benefit from it.

On this occasion the man in charge of ~~KWOMX~~ the underworld had told me that I was to become the overlord of KWOMTARI and those persons who did not obey my instructions, would not receive cargo.

When MAKO went away with the boss-boy from LUMI, I told him to come back. I said that if he went to the station, then he would not be able to come back. The King of the Underworld had told me that when I open the road for the cargo, my old body would be replaced with a new one, and that KWOMTARI would be changed beyond recognition. Any person who was away working at a station would not know the location of the new KWOMTARI and would thus be ~~denied~~ denied his share of the cargo. I did not say to MAKO that I would cause his death."

When questioned as to whether they had abandoned the old village in favour of the new site because of the talk of cargo, all villagers were adamant that this had nothing to do with the transfer. They had shifted their village because of sickness, they claimed. In point of fact, this change of site is for the better as there is better gardening ground about this site than there was about their old site, and the possibilities for a road link with the Border Mountains are better. The natives of this area are continually changing village sites, and I do not attach any great significance to the KWOMTARI change in the light of this occurrence of cargo cult.

As seen from BUKU's statement, he denied any utterance of a threat of death to MAKO. However, there were at least six natives from KWOMTARI, one of whom was BUKU's blood brother, who stated that BUKU threatened MAKO with death per medium of the spirit world.

#### Reason for Unrest Manifested by this Outbreak.

The history of European contact with these people goes back, as far as I can ascertain, to around 1950. I have heard rumours from several Europeans that an oil search company was operating in the area pre-war, but I have found no written facts to substantiate this ~~rumour~~ rumour: the natives of the area deny any knowledge of ~~such~~ such a venture. They claim their first European contacts ~~were~~ were two DNA patrols, one from VANIMO and one from GREEN RIVER, which met up at KWOMTARI around 1949 or 1950. After this initial contact, they claim that recruiters' assistants from LUMI began to move through the area. As Green River was not established until around 1949 or 1950, an informed guess would fix the time of departure of the first line of recruits from the area at around 1951.

BUKU'S history reveals that he spent two years on a plantation in the MADANG area, an area which is notorious for its spasmodic outbreaks of cultivistic activities, and there it is possible that he absorbed some of the theory and practice of cargo cults. Further to this, he spent some time on a plantation in the New Ireland District, and there admits he discussed his spirits adventures in the nether world with a native from the DREIKIKIR area whom he claims also had cultivistic notions.

The natural environment of the KWOMTARI area is not one inducive to hope for advancement, whether it be social, political or economic. Of course BUKU cannot see or conceive of advancement consisting of such empirical components as the three I have given above: he just has'nt had the contact to be capable of doing so. Rather, he sees advancement as the acquisition of all the good things of the Europeans being attained without the expenditure of too much effort. The terrain consists of extensive sago swamps and vast tracts of lowland swamp forests. The natives of the area have not evolved a very efficient gardening technique, and sago is the staple of the diet. ~~sixt~~ To a man recently returned from the relatively advanced coastal districts, where he sees the native peoples far more advanced than those in his village area, the gulf between the present level of his people and the idealistic level which he hopes they will eventually reach, would seem hopelessly wide. This outbreak of cargo cult is, I consider, simply a frustrated desire for advancement according to the lights of this relatively primitive area, brought on by the dismal and depressing picture of traditional village life.

#### Justification for Court Action

If BUKU had only spoken of the coming of the cargo, of how it was to come and by whom, then all that ~~would~~ could be done would be to make an appeal to logic, and propaganda regarding future Administration activities in the area, such as road building activities, consolidation of dwelling houses in the gardens into a central site, increased village sanitation, and provision of adequate medical services. In fact this was done, but only so far as present resources would permit - I wish to point out that no promises were made concerning agricultural extension activities, and nothing was promised that could not be achieved without overstepping the bounds of the normal process of consolidation of Administration influence in the area.

The fact remains, however, that it was proved that BUKU made a threat upon the life of a particular person - albeit that the threat was to be carried out per medium of the spirit world - but such is the power of superstition and belief in the supernatural and spiritual realms amongst these people, that it was a very real and frightening threat. In view of the significance of this incident, I considered that BUKU's entire doctrine was dangerous, not only having a perverse effect on future Administration activities aimed at bringing about improvements within KWOMTARI society, but inevitably leading to material and spiritual backwardness under BUKU's domination of traditional village activities.

In accordance with this view I assembled all the villagers present, numbering some thirty persons, and in their hearing a case was brought against BUKU under Reg. 83(b) NARS. The villagers heard statements made by their fellow villagers substantiating the charge, and I attempted to explain why BUKU was charged with this offence.

Here I will endeavour to show that trouble amongst the people consisted in BUKU's attempt to dominate village life. Just how far his attempt had succeeded can be seen in his ability to issue a command, sufficient in strength and implication to cause a young man to abandon what is a strong desire amongst these people to sign on as an indentured labourer, to see the world, and acquire the thin veneer of prestige accorded by these people to repatriated labourers.

Such a domination is an unnatural element in the social and political weave of a group such as the KWOMTARIS, and if allowed to go unhampered would supplant to a large extent, the traditional forms of social and political control, the sanctions and obligations associated with social and cultural relationships between individuals within the society.



It is my view that the only changes that should take place in the forms of social and political control are in those forms that are repugnant and in direct contrast to principles of humanity and Christian morality, such as sorcery, assaults, adultery and threats. With these people it is too early to think of any other change. BUKU'S attempt to impose his will and domination over the people per medium of persuading the people to believe in his vision of future 'easy' wealth, is a radical attempt at change, is harmful in that it is a threat to the existing traditional forms of social and political control, and must be viewed with concern.

For these reasons, I felt it necessary to convict BUKU on a charge of spreading false reports giving rise to trouble amongst the people, and accordingly he was sentenced to three months imprisonment.

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~~Imprisoning~~ Imprisoning the author of this cult is not in itself sufficient to persuade these people to renounce their belief in the veracity of its principles. All that it does is to show that the Administration does not approve of such beliefs and is active, where ever possible, in suppressing them. Whilst I was at KWOMTARI, I attempted to explain why belief in BUKU'S doctrine was harmful, and this explanation followed along the lines given under the last sub-heading.

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The question of cash crops, of course does not arise in the foreseeable future and no mention was made concerning them to the villagers. Before there can be a question of cash crops, there must be a means whereby the present isolation of the area can be terminated. Should the roads centre on AMANAB, using AMANAB as a base for air transportation, or should a trunk road be made to VANIMO for coastal transport, or to GREEN RIVER for river transport? These, of course, are questions for the future and it would not be pertinent to discuss them in a report such as this.

For the present, I consider that a road should be constructed to landrover standards, from the Plains area to AMANAB, not for reasons of any future economic development, but to eliminate the present isolation of the area, and to give the natives of the area an opportunity to devote their energy and thinking to such a project, thereby making a conscious and visible effort at advancement, and getting away from thought patterns associated with cargo cult beliefs. As soon as I have completed a large amount of the basic work yet to be undertaken at AMANAB to transform it into a fully functioning patrol post, and have gained some knowledge of other parts of the AMANAB area, I will revisit the KWOMTARI Division, and devote some attention to the possibilities of a road linking the Plains to AMANAB.

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After departing MARAKWAINA, the patrol route lay north-west passing from south to north through the YAGRONER HILLS, limestone pinacles jutting from the plains, back across the plains, into the foothills of the BORDER Mts., and finally AMANAB.

The results of the investigation into the MARAKWAINA murder resulted in the accused being convicted for sentence before the Supreme Court, shortly to be held in WEWAK. The following are the facts of the case simply stated.

The victim was seduced by the accused's son to live with him at MARAKWAINA, exhorting her to forsake her husband and child at GURIASO. The victim at first was willing but later suffered from the pangs of her conscience. When she let it be known she was returning to her husband, the accused became enraged at her rejection of his son, and suffered an insult, real or imaginary to his pride. Upon the victim insisting she was returning to GURIASO, the accused lost all self-control, and speared her through the leg, severing her femoral artery and causing her to bleed to death. The accused's action was deliberate homicide, and the fact that he was provoked and a native from a primitive area, does not detract that his actions amounted to cold-blooded and cowardly murder.

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As a result of my travels through the area, I visited three new villages, viz., MARAKWAINA, KARAPONI, and TARA. Friendly relations were established at the first two villages, the latter being deserted at the time of my visit. Whilst in the area, I received reports of a concentration of population which I estimate to be about six hundred to the south of KARAPONI. These reports will be investigated fully during the next patrol to the EAST KWONTARI Division.

.....  
 J.C. Corrigan P.O. Gr. 1  
 Officer - in - Charge, AMANAB.