

NATIONAL ARCHIVES & PUBLIC RECORDS SERVICES
OF PAPUA NEW GUINEA

PATROL REPORTS

DISTRICT: WEST SEPIK

STATION: OKSAPMIN

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Papua New Guinea Patrol Reports

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67-1-13,



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of WEST SEPIK Report No. OKSAPMIN NO. 1/66-67

Patrol Conducted by L.W. BRAGGE ASSISTANT DISTRICT OFFICER

Area Patrolled ON VALLEY AND TRIBUTARIES, UPPER LEONARD SCHULTZE AND FRIDA RIVERS

Patrol Accompanied by Europeans 6 H.O. & N.G.C.
4 INTERPRETERS
 Natives 1 N.G.C.
60 CARRIERS

Duration—From 1/8/1966 to 8/10/1966

Number of Days 69

Did Medical Assistant Accompany? NMO ONLY

Last Patrol to Area by—District Services 7/7/1966 IN PART
 Medical 7/7/1966 IN PART

Map Reference MAY RIVER AND DISTRICT FORMILS, BLACK & TAYLOR (HAGEN SEPIK JOURNIES)

Objects of Patrol Initial Contact, Initial Census, Census Revision, Routine Administration and general extension of Administration influence and Mapping (Particularly of Kotufa River)

Director of District Administration,
PORT MORESBY.

Forwarded, please.

4/1/1967

L.W. Bragge
District Commissioner

Amount Paid for War Damage Compensation ... £

Amount Paid from D.N.E. Trust Fund £

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

.....

.....

67-1-13

District Office,
VANIMO,
West Sepik District.

11th January, 1967.

The Director,
Department of District Administration,
KOMBOBU.

OKSAPMIN PATROL REPORT 1/66 & 67

Herewith a copy of the map prepared by Mr. L. W. Bragge, Assistant District Officer Oksapmin, of the route covered by the patrol he led into the area of the Om Valley and tributaries, Upper Leonard Schultze and Frieda Rivers.

The Patrol Report has already been forwarded to you underseparate cover.

Six copies of this map would be appreciated.

D. J. Clancy
D. J. Clancy,
DISTRICT COMMISSIONER.

67-1-13

District Office,
VANIMO,
West Sepik District.

5th January, 1967.

The Director,
Department of District Administration,
KORORORU.

PATROL REPORT OKSAPMIN No. 1/66-67

Attached please find a report of a patrol led by Mr. L. Bragge, Assistant District Officer to the Om River Valley, the Upper Leonard Schultze and Frieda Rivers.

The report is a patrolling officers report full of detail to assist officers who follow at a later date. Despite this it is a well written and interesting story of two months spent exploring the little known Strickland/Sepik Rivers Divide. It is by far the worst looking country I have seen in this country and would be dangerous to travel across.

The report is supported by an album of photographs depicting the people and the country through which the patrol passed.

Mr. Bragge, his police and carriers, are to be commended on the patrol. They are at present on an extended patrol of the Aki River (headwaters, of the August River) area investigating reports of murders in that area. The latest reports from him are that sixteen people have been arrested.

D. J. Clancy
D. J. Clancy,
DISTRICT COMMISSIONER.

TERRITORY of PAFUA and NEW GUINEA

Administration
Press Statement
No. 16.

Port Moresby,
March 2, 1967.

PATROL MEETS "BIG NAME" GROUP

Details of a previously uncontacted group of people have reached District Administration headquarters, Port Moresby.

The people were first contacted last October during a two-month patrol to the Om River Valley, Upper Leonard Schultze and Frieda Rivers in the West Sepik District.

They are the Tomiana people, one of two groups known as "Remban", or Big Name.

Although only 14 Tomiana people were seen by the patrol party the Administration considers more will appear during subsequent patrols to the area.

The other Big Name group comprises members of the Porogu clans some of whom have been met by earlier Administration patrols.

Assistant District Officer Mr. L. Bragge led the patrol which found the Tomiana people.

His party consisted of 60 carriers, six police, four interpreters and a medical orderly.

Five days out of Oksepmin patrol post in limestone country dominated by razorback ridges, the patrol forded the Kutik River at waist depth.

Some four hours later, east of the river, a heavily armed Tomiana man came face to face with a government patrol for the first time.

The patrol had halted to set up camp near a large food garden when the Tomiana appeared.

The Tomiana was short and sturdy, dressed only in a waist girdle of many stranded cane.

He showed no fear of the big party of strangers led by probably the first white man he had ever seen.

Later, 13 other Tomiana people, including women and children, visited the camp to have their names recorded in an official census and to sell food to the party.

Mr. Bragge reported that the Tomiana people were one of 13 groups, including the Porogu, who lived in fortress-type houses at different locations around the Om River, in the north-east region of the Telefomin sub-district.

Mr. Bragge also reported the discovery of a large stone near the Kutik River, said by the local Kamagoiana people to have spiritual significance.

The stone had a pot hole in it and showed marks where many stone axes had been ground during a period outside the experience of the present occupants of the area.

Describing the area patrolled, Mr. Bragge said it was one of huge rivers - the Om, Lagaip, Strickland, Leonard Schultze and Frieda.

The patrol party built two cane suspension bridges to ford the Om River. One of the bridges was 170feet long and the other, 168feet long.

Mr. Bragge said the one constant feature of the patrol was the sparse human population encountered.

67-1-2

SubDistrict Office,
TELEFOMIN

10th November, 1966.

District Commissioner,
West Sepik District,

YANIMO

OKSAPMIN PATROL NO.1-66/67

Please find attached three copies of the report of the above patrol by Mr. L.W. Bragge, Assistant District Officer. Claim for camping allowance is attached. The only copy of the patrol map is forwarded under separate cover. Could you please request the Department of Lands, Wewak to make nine sun prints of the map for distribution as follows:

District Commissioner, Vanimo	1
Assistant District Commissioner, Telefomin	4
Officer in Charge, Oksapmin	4

Appendix "E" will be onforwarded when received.

The report is extremely complete and gives the reader a good picture of the area patrolled.

DIARY

12th August, 1966	The clearing of a track by the Duranmin and Akiapmin is material evidence of the good contact established by officers posted to Oksapmin.
12/13th September	The next contact with the Sumwari will probably be more successful after reports of the patrol's behaviour in neighbouring areas have been received.
18th September, 1966	Constable Maregori has by now fully recovered.

The detail contained in the diary will assist future patrolling officers.

REPORT

Page 3, para 13. I am prepared to accept Mr. Bragge's spelling - Morobemmin - but his attention will be directed to page 24, para 13 of Standing Instructions, Volume I.

Top of page 6. In posting guards Mr. Bragge acted wisely. The fact that bows and arrows are not openly carried is not conclusive evidence of goodwill.

Page 8. The information on languages supplemented by Dr.A.Healey's analysis is of interest.

PARA. 65-67. Legend of Descent

The Telefomin, Atbalmin, Mianmin, as well as Papuan "min" groups acknowledge this common female ancestrix who is known as Afek by the Telefomin and Atbalmin and Dimoson by the Mianmin. She is said to have died at Telefop village only two miles from Telefomin Station.

para. 69 Census and Statistics

The total of 474 new names - 300 in the Upper Leonard Schultze area and 174 in the Om Valley is a reflection on the thorough nature of Mr. Bragge's patrolling. To a large degree this is due to ample notice of the patrol's intention to visit the groups concerned.

paras. 76 and 77

This is information valuable to officers patrolling this area in the future.

para. 84

I commend Mr. Bragge's action in the case of the Miyali.

para. 87 Future Administration

The area administered from Oksapmin Patrol Post can be covered by two separate patrols - one to the west and south of the station where a population of 4,500 can be patrolled in four weeks and one to the north and west where the population of 721 (to date) can be patrolled in two months if the Frieda and Fu River Telefomin groups are not visited by Oksapmin patrols.

The population of the Upper Leonard Schultze area is reasonably accessible from the Om Valley.

Should patrol funds permit it will be quite feasible for the Officer in Charge Oksapmin to patrol his entire area twice each year. This would mean six months patrolling each year.

I did at one stage consider that the Upper Leonard Schultze area should be administered from Ambunti. That was at a time when Om Valley people were advising patrolling officers that population across the range to the north was at least a week's walk from Emiapmin.

I now agree with Mr. Bragge that the area can be best administered from Oksapmin.

Appendix A

With 20 map miles and the Central Range, a major topographical feature, separating the Karu River Akiapmin from the Hapi River Akiapmin hamlets Mr. Bragge has erred in not classifying the Karu River Akiapmin as Om River Valley people. Mr. Bragge has placed too much importance on group origins.

His care in deriving Birth, Deaths and Natural Increase Rates is commendable.

Appendix B

This information will be most useful to other Officers patrolling in this area.

Appendix C

Could this information please be passed on to the Department of Lands, Surveys and Mines.

Appendix F

Section A

It is perhaps fortunate that the custom of human sacrifice to bring about relief from drought was halted by a shortage

of victims. Were victims still available, the establishment of Administration control in this area may have been more difficult.

The objects of the patrol were achieved.

Mr. Bragge's interest in the people of his area is shown by the very considerable quantity of data contained in the report. He has successfully collated and presented this data.

An excellent report.

J.M. Wearne

(J.M. Wearne)
Assistant District Commissioner.

Encl.



TERRITORY OF PAPUA AND NEW GUINEA

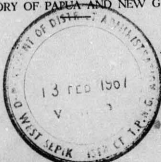
67. 16. 6
P/R (W)

Telegrams DISADM

Telephone

Our Reference 67-1-2

If calling ask for
Mr.



Department of District Administration.

Sub District Office
TELEFOMIN
West Sepik District

1st February 1967

The District Commissioner
West Sepik District
YANZHO

Oksamin Patrol No 1/66-67.

Further to my 67-1-2 of the 22nd of November 1966,
please find attached the two remaining copies of Appendix E
of the above mentioned report (Original sent with my correspondence
of 22nd November)

The delay in forwarding these two remaining copies
of the appendix was unfortunately unavoidable due to my absence
on the West Mianmian patrol since the 23rd of November.

For your information please.



L. W. Bragge

L. W. Bragge
a/Assistant District Commissioner.

26.4.67

Ref: 67-1-13

The Director,
Department of District Administration,
KOROBOBU

Appendix "E" consisting of 24 colour prints taken on above
patrol now enclosed.

D. J. Clancy
D. J. Clancy,
DISTRICT COMMISSIONER

67- 16-6

27th April, 1967.

District Commissioner,
West Sepik District,
VANIMO.

PATROL REPORT - OKSAPMIN, NO. 1-66/67

Receipt of the above report and your 67-1-13 of the 5th January, 1967, is acknowledged with thanks.

A most interesting report by Mr. L.W. Bragge, on his patrol of the OM Valley and Upper Leonard Schultze and Frieda Rivers. The colour photographs in appendix E give an excellent pictorial coverage of the people and the terrain.

The report forms a very valuable document for future patrols, and Mr. Bragge is to be commended for such conscientious attention to detail.

The overall native situation appears quite satisfactory.

Copies of the map should be available in about one week's time, and six copies will be forwarded to you, as requested.

(J.K. McCarthy)
DIRECTOR.



TERRITORY OF PAPUA AND NEW GUINEA

67. 16. 6

53

Telegrams.....
Our Reference 67-1-13
If calling ask for
Mr.....



Department of District Administration.

District Office,
VANIMO,
West Sepik District.

11th January, 1967.

The Director,
Department of District Administration,
KONEDOBU.

OKSAPMIN PATROL REPORT 1/66 & 67

Herewith a copy of the map prepared by Mr. L. W. Bragge, Assistant District Officer Oksapmin, of the route covered by the patrol he led into the area of the Om Valley and tributaries, Upper Leonard Schultze and Frieda Rivers.

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Six copies of this map would be appreciated.

D. J. Clancy
D. J. Clancy,
DISTRICT COMMISSIONER.

Map to W. Bagge for Reports 26 April 1967. 9.

67.16.6 ~~67-8-95~~
PIR. 8-67/4 (57)

67-1

SubDistrict Office,
TELEFOMIN

10th November, 1966.

District Commissioner,
West Sepik District,

VANIMO

OKSAFMIN PATROL RETURN - AUG., SEP., OCT., 1966

Please find attached the abovementioned return.

The "oil flow" mentioned by Mr. Bragge is described by Mr. Lancaster in the report of Patrol No.8 of 1963-64.

One plastic bottle containing a sample of the oil was forwarded to the District Officer, South Sepik District under cover of Telefomin memorandum 67-1-2 of 2nd July, 1964.

In his memorandum 67-8-95 dated 10th September, 1964, the Director, Department of Native Affairs states:-

para. 3. "It is expected a Geologist will visit the Diap River area in the near future."

para. 5. "A most interesting report. The samples have reached the Department of Lands, Surveys and Mines and the Geologist has asked me to express his appreciation."

To date no report on the content of the sample has been received and no Geologist has visited the Diap River area.

I commend Mr. Bragge's interest in this oil. Possibly a further sample and construction of a helicopter pad near the flow will result in examination by a geologist.



J.M. Wearne
(J.M. Wearne)
Assistant District Commissioner.

Attach.

Ref: 67-1-13

The Director,
Department of District Administration,
KONEDOBU

24.1.67

Your information please. Mr. Bragge's comments are also attached.

P. J. Ciancy
P. J. Ciancy,
DISTRICT COMMISSIONER

COPY

(51)

Patrol Post
OKSAPMIN
West Sepik District

31st October 1966

The Assistant District Commissioner
Telefomin

Oksapmin Patrol Return Aug, Sept, Oct. 1966

Oks patrol No1/66-67 departed Oksapmin 1st August and returned to the station on 8th October 1966. This was to the Om river system and the headwaters of the Leonard Schultze and Frieda rivers.

It is intended that Oks No 2/66-67 will be started in the end of November as planned in the patrol programme assuming staff are available at Oksapmin. This patrol will visit all areas and groups not visited in Patrol No 1/66-67. Census and routine administration will be carried out in addition to pegging the motor cycle track as far as Teka and possible into the Bak valley, and having work recommenced on this project.

It is felt that the Diap river oil previously examined by Mr. Lancaster and reported upon by Mr. Marks should be re-examined and reported upon as the efforts of previous officers produced no comment re the potential, or interest shown by geologists etc. One can only assume that there was a mix up in the system, I understand that although the country of the Diap river is extremely rugged, it would be possible to land a helicopter very close to the oil flow. This sort of information and some photographs could be gained if a patrol visited the area again. In short it is considered worth while and will be carried out during patrol No. 2/66-67.

It is expected that the patrol will take longer to complete than is set out in the patrol programme.

For your information please.

(sgd.)

L. W. Bragge
Officer in Charge

67. 16. 6
450



TERRITORY OF PAPUA AND NEW GUINEA



Telegrams.....
Our Reference 67-1-13
If calling ask for
Mr.....

Department of District Administration,
District Office,
VANIMO,
West Sepik District.
5th January, 1967.

The Director,
Department of District Administration,
KONEROBU.

PATROL REPORT OKSAPMIN No. 1/66-67

Attached please find a report of a patrol led by Mr. L. Bragge, Assistant District Officer to the Om River Valley, the Upper Leonard Schultze and Frieda Rivers.

The report is a patrolling officers report full of detail to assist officers who follow at a later date. Despite this it is a well written and interesting story of two months spent exploring the little known Strickland/Sepik Rivers Divide. It is by far the worst looking country I have seen in this country and would be dangerous to travel across.

The report is supported by an album of photographs depicting the people and the country through which the patrol passed.

Mr. Bragge, his police and carriers, are to be commended on the patrol. They are at present on an extended patrol of the Aki River (headwaters, of the August River) area investigating reports of murders in that area. The latest reports from him are that sixteen people have been arrested.

2 copies to Discom
C.

D. J. Glancy
DISTRICT COMMISSIONER.

49

LOCATION OF THE KOTUFA RIVER (A SECTION OF THE WEST SEPIK-
WESTERN HIGHLANDS DISTRICT BOUNDARY.)

A section of the West Sepik Boundary is described in Government Gazette No 33 of 21st June 1966 as follows:

"...generally westerly to the point nearest to the headwaters of the Kotufa River thence again on the east by a straight line southerly to the said headwaters of the Kotufa River thence again generally on the east by the middle thread of the said Kotufa River and the middle threads of the Om and the Strickland Rivers downstream...."

On the map of the "Hagen Sepik Journeys" of Black and Taylor in 1938/39 a line was marked and named "Kotufa River" and this "River" was subsequently included in the district boundary of Sepik District, and now the West Sepik District. However when the first patrols from Okapamin visited this area (1963 to date) no river with the name "Kotufa" has been found.

A thorough investigation conducted at Duranmin and Emiapmin and on the ground in the area of the boundary revealed that Kotufa (pronounced Katefa) is the name of a small stream near where Black and Taylor had one of their camps in the area of the present boundary. The river they called Kotufa is in fact the Karu into which the Keinu river flows. The Katefa (or Kotufa) joins the Keinu from the east just upstream from the KEINU/KARU Junction. To remove all doubts about the location of the boundary a chain and compass traverse from the headwaters of the Katefa to the OM/LAGAIP JN via the Keinu and Karu rivers was undertaken. (The OM/LAGAIP JN marks the commencement of the Strickland River). The information obtained is set out below:-

Commencing at a point approx one mile west of the headwaters of the Katefa(Kotufa) river (above this point going was made too difficult and mapping impossible) thence proceeding down stream on a bearing of:

Bearing	For	Distance.	Thence
299°	"	73'	"
224°	"	100'	"
273°	"	150'	"
228°	"	140'	"
279°	"	135'	"
267°	"	230'	"
276°	"	248'	"
243°	"	200'	"
260°	"	140'	"
250°	"	168'	"
258°	"	249'	"
305°	"	220'	"
289°	"	112'	"
272°	"	75'	"
302°	"	162'	"
225°	"	265'	"
284°	"	85'	"
259°	"	180'	"
279°	"	218'	"
332°	"	224'	"
299°	"	145'	"
264°	"	188'	"
322°	"	98'	"
248°	"	305'	"
3 23	"	100'	"
245°	"	251'	"
291°	"	340'	"
300°	"	98'	"
224°	"	118'	"
317°	"	185'	"
211°	"	71'	"

Bearing	For	Distance	Thence
216°	"	135'	"
331°	"	170'	"
267°	"	118'	"
220°	"	110'	to a point being the junction of the Katefa and Keinu rivers, thence down stream along the Keinu on a bearing of:
213°	for	202'	Thence
269°	"	273'	"
185°	"	408'	"
263°	"	262'	"
294°	"	175'	"
50°	"	364'	"
263°	"	338'	"
209°	"	255'	"
219°	"	283'	to a point being the junction of the Keinu and Karu rivers, thence downstream along the Karu on a bearing of:
158°	"	620'	"
105°	"	450'	"
62°	"	510'	"
152°	"	610'	"
189°	"	690'	"
244°	"	700'	"
182°	"	410'	"
145°	"	510'	"
145°	"	220'	"
168°	"	530'	"
135°	"	540'	"
194°	"	410'	"
232°	"	720'	"
205°	"	800'	"
196°	"	810'	"
155°	"	720'	"
214°	"	890'	"
147°	"	665'	"
169°	"	1250'	"
143°	"	1000'	"
120°	"	750'	"
194°	"	830'	"
172°	"	1260'	"
117°	"	790'	"
178°	"	640'	"
167°	"	540'	to a point being the junction of the Karu and Om rivers, thence downstream along the Om on a bearing of:
130°	for	1500'	Thence
117°	"	1640'	"
155°	"	2640'	"
135°	"	600'	approx. to a point being the junction of the Om and Magaip rivers, and the commencement of the Strickland river.

L. W. Bragg
L. W. Bragg
Assistant District Officer.

47

COMMENTS ON PATROL POLICE.

<u>Member</u>	<u>Conduct</u>	<u>Comments</u>
Const 8697 YANOPA	Very Good	N.C.O. (acting) on this patrol. The best member of the R.P.&N.S.C. (in all aspects) that I have worked with.
Const 8397 MARSONI	Very good	Experienced, efficient and most likeable
Const 9102 FORBIA	Fair	A spurt worker. Very effective when it suits him to be.
Const 9433 MANDEKAI	Very Good	Experienced and easy going.
Const 11121 WANI	Very Good	Keen to learn, has bearing that impresses.
Const 11326 ANATUB	Very Good	Effective and keen to learn.



L.W. Bragge
Assistant District Officer.
Commissioner of Police.

NB Separate RS's have been sent to

Photographs to accompany Oksapmin Patrol Report No 1766-67The People

For an idea of distribution of these people, reference should be made to the Map accompanying the Patrol Report. dk.

1. Gobi women. These people are typical Oksapmin types in language and material culture



2. Remban men. As explained in the Report, Remban is a 'Big name' which includes Tomiana II and Porogu groups. The language of this group appears to be totally unrelated to the Heiwa, or the Telefomin language family. Initial contact was made with the Tomiana group during the patrol. Six Porogu people had been seen by patrols before.



The headman of the Tomiana II group. Note the shell phallockrypt

Porogu men visiting the patrol camp in their area.

3. Yoliapae (the Heiwa or Sisimin group. The man on the right is Feiyau the headman of this group. See para 19 of this report and press release No 151 of 1964.



45

The Yoliape group do not wear the typical Heiwa type 'fishnet' down the front. The photograph lower left shows shredded croton leaves which are worn when a scrap of laplap is not available. None of the group were seen to wear phallocrypts.

sk.



Yoliape man. Note the human jaw bone beside the bilum. The man dismissed this as the fashion of the Lagaip river.

Some Yoliapis wear the extended 'bilum' covered 'Bun' of the Om and Leonard Schultze rivers type people.

The people north of the Central Range

4. Unagabmin known locally as Gabiano was the first group visited north of the Central range. The horizontal photograph below shows typical Telefomin sub district type cane rings around the stomach. The nose decoration and feathers were of a type not seen elsewhere during the patrol. The vertical photograph shows again shredded croton leaves as covering and as armband decorations, and also the extended topknot. The casowarry feathers used here were not seen often on topknots.



44

5. Hapi River Setiali man



This individual assisted the patrol as he speaks Setiali, Akiapmin and Yalimuo

6. Yalimuo woman



The Om River people of Duranmin also shave the heads of their young women in this way at times. Several women were seen with this hair style.

7. Unamo man of the Nenatiman group. Typical of the people near the



Telefomin station. Nenatiman is a Telefomin language speaking group made up of people who have migrated from the Eliptamin area close to the Telefomin station

8. The Duranmin headman and Luluai visited the patrol at Suarmin to see his men carry for the patrol



(49)

Housing

The Om river and Leonard schultze river type housing is of the 'Fortress style' as shown below.

The horizontal photograph is of a House at the Halinau rv Akiapmin group. The Vertical shot is an Akiapmin house at the Tau river.



The photograph opposite is of the Yalimuo house of which the floor plan is included in Para 60 of this report. Note the tree trunk being used as a house support.



The Nenatiman hamlets of Wabiadang, Tumsengan and Unamo on the other hand are typically Telefomin in design. The furthest house with the crotons around it is the Haas Tamboran. This hamlet is Wabiadang.



The Telefomin type housing is occupied generally by an extended family (usually eight to ten people). The fortress style houses are occupied by the whole group

(47)

or a sub group (eg the Hapi river Setiali sub group of the Setiali group) each house accomodates up to forty people.

The Country

The Strickland gorge just south of the Om/Lagaip junction, and the Yoliape group. (rough stuff)

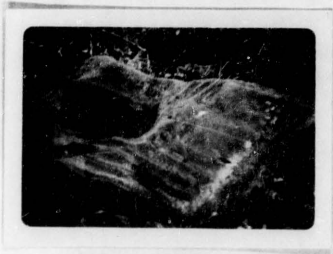


The shot opposite is the alpine swamp country of the Yam river. Patrol camped at 7,600 feet ASL in this area.



Anthropological.

Para (4th August of diary)
This stone is a mystery to the local Kamagoiama people who believe that spirits sharpened their stone axes here and that the liquid in the pot hole is spirits urine.



The Patrol

The area of the patrol is one of large rivers (The Om, Lagaip, Strickland, Leonard Schultze and Frieda. Four bridges

had to be built by the patrol, and one other strengthened before the patrol could proceed at various stages. One of the Patrol's bridges is depicted opposite.



One ground resupply, a small resupply by helicopter and one Piaggio air drop were used to keep rations available to the patrol. Above is a photograph of part of the airdrop at the Hapi river Setiali drop site which was cleared by the patrol.

Below left is the patrol camp site at Gobi with part of the 'Kutik gate' visible in the centre left. The other camp site (lower right) is at the Om/Keinu river junction, a most pleasant spot.

(Gobi camp site 4,430' ASL)
Highlands climate and
vegetation.



Om/Keinu Jn camp site (1,750'
ASL) Lowland climate and
vegetation.



PREAMBLE

40

: Oksapmin
: Telefomin Sub District
: West Sepik District
Patrol number : Oksapmin No 1/66-67
Patrol conducted by : L.W.Bragge Assistant District Officer.
Area Patrolled : OM River system, and headwaters of
: Leonard Schultze and Frieda rivers
Patrol accompanied by : 6 members R.P.&.N.G.C.
: 4 interpreters
: 1 Hospital Orderly
: 60 carriers
Duration of patrol : 69 days 1/8/66 to 8/10/66
Last patrol to area :
D.D.A. : July 1965 in part
P.H.D. : July 1965 in part
P.I.R. : 1963/4
Objects of patrol : Initial contact
: Initial census some groups
: Census revision some groups
: Mapping (KOTUFA and HAPI rivers)
: Routine Administration and extension
of Administration influence.
Map Reference : District and May river FORMS
: Black and Taylor Hagen/Sepik Journeys

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Patrol Diary - Okseamin Patrol No 1/66-67

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- 1st August 1966 Final check over the patrol post and final instructions given to station and patrol police, including firing orders. Checked carrier loads and the supplies set aside for the patrol's resupply on 21st August. Departed station with full patrol 0930, passed Detiana rest house 1035 and arrived Misana rest house 1200 (6,200' ASL). Set up camp and purchased fresh vegetables. Two men sent to Kutik to confirm reports that it is abandoned. Slept Misana.
- 2nd August 1966 Interviewed runners who confirmed that there was no one at Kutik. Broke camp. Departed Misana 0803 and arrived at the lip of the Um river valley 0902, bearings taken while waiting for carriers to regroup. 0930 commenced steep descent along a limestone razorback ridge, thence per BETANGOP CK past a huge landslide which is clearly visible from the air. Arrived at the Kutik river about three miles downstream from Kutik at 1230 near Kamagoiiana gardens and a house. Made friendly contact with this group and conducted the initial census. Set up camp on the bank of the Kutik river. The local headman agreed to guide the patrol to Gobi and thence to the uncontacted Tomiana group. General discussions with the locals. Provisionally appointed the headman MASADLEN as Buluai. Slept KAMAGOIIANA CAMP (3,600ASL).
- 3rd August 1966 Broke camp. Departed Kamagoiiana 0820. Crossed the Kutik river then ascended a steep face to the ridge top arriving 0905 (4,700ASL). Examined a large stone with a pot hole in it and many marks where stone axes had been ground by some group not known to the present people. Commenced descent 0930, crossed Wombit CK 1015 and arrived at the Wondit river 1035. 1050 moved on and ascended steeply to Gobi hamlet (4,430 ASL) arriving 1140. Set up camp. Word sent for the group and the nearby Morobannin group to gather. Patrol was met by some women and a couple of young men. Purchased fresh vegetables. Slept Gobi camp.
- 4th August 1966 Conducted the initial census of the group of Morobannin people from the area to the west of the Kutik's junction with the Om river. Revised census of Gobi, Kutik, and the Misana Kutiks (The latter no longer exist as a Kutik group, having moved to the Gobi river). Hospital Orderly sent to treat a very sick man in a distant house. Purchased abundant fresh foods with salt. Slept Gobi camp.
- 5th August 1966 The Gobi men were instructed to carry the sick man to Okseamin. Patrol departed Gobi 0736 and at 0930 arrived at the top of the ridge forming the west side of the Kutik mountain gate (4,000 ASL). Descended the north side of the ridge which proved to be dangerously steep. Special precautions taken not to dislodge stones onto the heads of the men below, resulted in a slowing of the line. After some near misses arrived at the Kutik river 1105, which was forded at waist depth. After a short ascent the Kamagoiiana guide admitted that he was lost. Patrol followed a faint pad to an old deserted house, arriving 1125, continued ascent until arrived at the ridge top at 1235 where walking track was again clear. The guide again took the lead. Ascended to a Tomiana house which was found to be deserted. Since from a fire about a week old near the house indicated no recent habitation. 1305 moved on to a stream twenty minutes to the east and set up camp near it, and a large Tomiana garden. Guide and Duramin carriers sent to locate the locals. At 1515 one Tomiana man entered the camp area without showing any fear at all. Five more men entered the camp area at 1700, all heavily armed, but quite friendly. Food was readily supplied from the nearby garden and purchased with salt and beads. A large pig was offered to the patrol for a tomahawk

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and a mirror, by the headman of the Tomiana group who requested that we kill it immediately so it would not follow him back to his camp. The pig was shot, and the bullets path traced through it, through a buttress root of a tree and into the ground for the information of the locals. The Tomiana people shook their heads to indicate that this was power beyond their comprehension, and complained of ringing ears. A general talk given on the functions of the Administration. One man agreed to sleep with the carriers in the camp while the remainder returned to their bush camp promising to return with their women and children the next day. Slept Tomiana Camp.

6th August 1966 - Initial census compiled and medical examination carried out. General discussions with the locals and food purchased. The head man agreed to come to Oksapmin with the Amagoiana headman after the patrol has returned. Slept Tomiana.

7th August 1966 Broke camp after rain had eased. Moved off with a Tomiana guide at 0805, and reached the site of the former hamlet of the Porogu (Nemban) group, and took bearings. Crossed the AGALE CK at 1105 and arrived at a Porogu garden and house at 1207 and set up camp. Fourteen Porogu people arrived at the camp site and gave the patrol a friendly reception at about 1500. Initial census compiled and plenty of fresh food purchased. A hunting party of Police returned in the late PM with a small wild pig. Slept POROGU Camp.

8th August 1966 Several carriers and the writer were ill mainly from passing through successive swarms of wasps yesterday. Three more Porogu people seen and included in the initial census. A pig was purchased from the Porogu people and shot at the request of the locals who has heard of the Tomiana pig being shot. Hospital Orderly gave treatment to the Porogu people and particularly to a child with a huge swelling on her ankle. Slept Porogu Camp (3,000 ASL)

9th August 1966 Broke camp and departed Porogu at 0740 and moved North North West to the Om river arriving at 0945 (ASL 1550), thence proceeded upstream along the south bank of the Om to an established cane suspension bridge, arriving there 1045. An inspection of the bridge revealed that the tree on the other bank to which the cane was attached had broken and the bridge was dragging in the Om river. One strand of cane still held the bridge. Several new strands of cane cut and used to strengthen the existing wrecked bridge which was completed at 1330. Patrol crossed safely and continued upstream along the north bank of the Om, and over some very steep and broken country to the junction of the Aeinu and Om rivers, arriving 1623. Set up camp on the river bank at the junction where two bush shelters were found. Rations issued to Police and carriers. Slept Om/Aeinu Junction Camp 1,750 ASL.

10th August 1966 Departed camp site 0743 and followed the Aeinu river upstream, then climbed ridge on the Aeinu's western bank to Morobannin, arriving 0855 to find only five people present. Census of these revised and medical inspection carried out. Two men sent to collect a sick man from the Om and Ugan river junction and carry him to Suranmin. Departed Morobannin 1000 and followed Aeinu river upstream until 1330 then left east bank to climb steeply to the Suranmin rest house, arriving there at 1400. Inspected a large and new communal "fortress style" house and had friendly discussions with the local headman and people. Census revised and abundant fresh foods purchased with trade goods and cash. Slept Aeinu Rv. Suranmin rest house.

11th August 1966 Sighted the people not seen at census yesterday, and the sick Morobannin man from the Om/Ugan Rv. Census revised for his small group and the man treated for influenza. General discussions with the local people. Slept Aeinu Rv. Suranmin.

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- 12th August 1966 Departed Keinu w/ Duranmin rest house 0815 and ascended the ridge separating the Keinu and Karu rivers, proceeded along the top of this ridge (Abu 4,450) thence descended northern side to the Duranmin and Kiapmin settlement on the Karu Rv, arriving there 1130 (2,500 ~~ab~~). Census revised and the people medically examined. This group have cleared a track towards the Kiapmin hamlets on the Leonard Schultze River (Hapi Rv) and the Kiapmin from the Leonard Schultze have cleared one this way for the patrol. His excellent work was praised, and the people thanked for their enthusiasm, but it had to be explained that the patrol could not possibly go that way on this occasion (See later, it will be suggested that this route be included in future patrols). Locals happy with the explanation. Plenty of fresh vegetables purchased. Slept Karu w/ Duranmin and Kiapmin rest house.
- 13th August 1966 Sent a group of local men ahead to advise the Morobannin group at present making sago on the lower Karu to expect us in the next day or two. Remained at the rest house and had general discussions about the areas the patrol will pass through etc with the local people. One man who knows the Nagabmin people agreed to accompany the patrol to that area. Slept Duranmin and Kiapmin rest house.
- 14th August 1966 Sunday observed. Further friendly discussions with the local people and more fresh food purchased - enough to carry for a day and thus save a days rice issue. Slept Duranmin and Kiapmin rest house.
- 15th August 1966 Karu river was in flood so it was impossible to walk down it's bed as had been intended. Departed camp site 0757 and followed a track high on the ridge to the south of the Karu, parallel to the Karu, and rejoined the river at 1315, when it was forded at waist depth. At 1425 the patrol was met by the Morobannin group who had been making sago on the Karu. This group lead the way to Wilson's camp site (arr 1515) on the middle Karu also used by Heathcote. Census revised for this third and last section of the Morobannin group. One man from Eniapmin accompanying the Morobannin's agreed to precede the patrol and advise his group of our ETA. Set up camp. Slept Karu rv camp.
- 16th August 1966 In the next few days it will be necessary to back track through 'Hungry' country, so sent one interpreter and the Duranmin people who went ahead to the Keinu mentioned on the 9th to the middle Keinu river not the Keinu mentioned on the 9th to make sago for the patrol which was expected to arrive there in four days. Departed camp site 0805 after rain stopped and followed the Karu downstream, crossing and recrossing the river at up to chest depth with the aid of a rope. Progress further slowed by the writer who had a painful cartilage in his left knee. 1025 left the north bank of the Karu and climbed slowly to the top of the ridge separating the Karu and Sabumo Ck. arriving at the top at 1145. Arrived at the Sabumo Ck. 1205 and followed it downstream until 1255 when a halt was called for the patrol to regroup. Moved on again at 1325 and passed the Sabumo/Keinu Jn. 1340, the Kotufa/Keinu Jn at 1355 and arrived at the Karu/Keinu Jn at 1407. Set up camp after clearing a site. Commenced a chain and compass traverse of this section of the District boundary along the Keinu and Kotufa rivers. Two adult cassowaries were disturbed, and one attached two Police and an interpreter who killed it with hands and bush knives. Returned to the camp 1800. A hunting party returned with a large wild pig. Slept Karu/Keinu Jn. Camp.
- 17th August 1966 Continued chain and compass traverse of District boundary on the Kotufa and Karu rivers. Hunting parties bagged two pigs

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and a cassowary. There would appear to be no shortage of game in this area, this fresh meat has eased the pressure on the rations that had to be issued at this camp. Slept Karu/Keinu Jn. Camp.

18th August 1966

Broke camp, departed camp site 0755 and proceeded down the Karu completing the chain and compass traverse of the Karu and down the Um to the Om/Lagaip junction (ie the start of the Strickland.) Mr Heathcote was able to ford the Um with his patrol, but this was not possible on this occasion. At a point about half a mile below the Om/Karu Jn. there are two large rocks in the middle of the Om. A log bridge was commenced at 1500 and linked the north bank with the nearer rock, then closed the gap between the two rocks. The remaining section was too wide for logs. The Duranmin carriers and Interpreter Wuniot swam over with the aid of small rafts well upstream, and the writer swam a line across. A cane suspension bridge of eighty feet in length was completed over this last section late in the afternoon. The patrol crossed and set up camp in the gathering darkness. Rations were issued. A dog wandered into the camp indicating the presence of people nearby. A guard was posted. Slept Om/Lagaip junction camp 1,450 ASL.

19th August 1966

Two police instructed to keep the patrol carriers together at the camp site while self and four police and interpreter attempted to locate the Ioliap (HEIWA or SISIMIA) camp. The six of us departed the camp site at 0730 and proceeded upstream along the south bank of the Um river until we met three unarmed Heiwa men who had come to meet us. One of the three and his dog was returning to his area in the restricted area north of the Lagaip river when he saw our camp last night. He ran back to Ioliap with this information, but his dog strayed into our camp. These men lead the way to Ioliap where we arrived at 0845. sent word per Constable Amatus for the remainder of the patrol to follow us. People from UAGOU, UOHIANA, YELEHEI (restricted area north of the Lagaip) and some Okapmin representatives had gathered here for the celebration of the completion of a new communal house. Initial census compiled. FEIYAU the headman and fight leader of the group recalled seeing Mr Lancaster in 1964 and how he had tried to arouse his group to fight the patrol. He mentioned casually that he would succeed on this occasion, and then continued talking casually about his gardens. General discussions with the local people. set up camp on the only available site which was close to the Ioliap house. Slept Ioliap camp 1650 ASL. Guard posted.

20th August 1966

Feiyau offered the patrol a pig at the price of a tomahawk and a mirror, but accepted a bush knife and mirror when it explained that we had no tomahawks left. He insisted that the pig be shot (No doubt his Porogu guests have been telling him of when the patrol was at their place). The course of the bullet was traced through the pig and into the ground. Feiyau was informed that the effect bullets have on men is just the same as for the pig, but that it was not the administration's policy to shoot people if it could be avoided. The whole group gathered around the pig making sympathetic noises and shaking their heads. Feiyau quickly volunteered information that a man at a hamlet called Leyau in the Lake Wopiago area south of the Lagaip had been murdered by his group in the last week with arrows, and his Ielanei guests had told him about it. Look details of this. Constable Wari arrived with the resupply of rations etc for the patrol at 1130. set up 4510 radio and contacted Alefomin at 1315 and passed information re the alleged murder (later advised that this information was acted upon and arrests were made by police from Lake Wopiago). Purchased

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- further quantities of fresh vegetables for patrol and the carriers of the resupply. Said the latter. Slept Yoliape camp. Guard posted. ink.
- 21st August 1966 Broke camp and departed Yoliape 0740. Scouts advised that the Um had flooded away. Taken our bridge away. 0800 arrived Um river and searched for a place to ford, but without luck. Day was spent constructing a one hundred and seventy feet long cane suspension bridge over the Um river a couple of hundred yards upstream from the Um/Aaru junction. Job left mainly in the hands of the more experienced constables Manopa and Forunk, except for swimming the line over which everyone left to the writer. Bridge completed and all carriers and police safely over by late PM. Set up camp at the Aaru/Um junction. Rations issued and guard posted. Slept Um/Aaru camp.
- 22nd August 1966 Left camp site 0740 and retraced steps of 18th August arriving Aeinu river 0950. 1050 arrived sago camp of interpreter Mangatipnok. Walked with Mangatipnok and his helpers who thought we had left them for good, then at 1110 moved on up the Aeinu to the camp site of Mr Lancaster, arriving at 1145. Set up camp A510. Radio contact with Telefomin. Purchased the sago from the Duramin sago processors, and issued it to the patrol carriers. Slept Aeinu river camp. bly
- 23rd August 1966 Broke camp. Departed camp site 0745 and ascended steeply along track followed by other patrols until 0807, but then broke to the east of that track over a less clearly defined track which lead us to the ridge top between the Aeinu headwaters and the Nene river at 0836 (3,600 ASL). Descended to the Yaulai Ak, arriving at 0925, thence followed the Yaulai to the Nene river arriving at 1050. Crossed the Nene at waist depth and climbed a steep bank, thence ascended and followed a ridge to the north east until 1340 when we arrived at the new Miapmin hamlet after a steep descent from the ridge. The last section of the track had had a lot of work done on it recently. After being greeted by the local men and Wultul, the writer inspected a newly constructed communal house and talked with the locals about the good work done on the track. A bush knife was presented to the man sent ahead of the patrol as he was responsible for most of the clearing. The Miapmin are at the time of writing extremely short of food, and it was necessary to issue rations to the patrol. The new Miapmin settlement is well inside the restricted area (about five miles), and about four or five miles east of their old settlement. General discussions with the locals. Set up camp. Guard posted. Slept Miapmin camp 3,350 ASL. v-
- 24th August 1966 Census was revised and several new names recorded. A pig was purchased and shot for food, and to show fire power to the Miapmin people who were most impressed. The man who was sent ahead advised that some of the people he told to be present for census had indicated that they had never seen a patrol because they made a point of being absent when all three previous patrols came into their area, and that this was to be no exception. Police were despatched at 0600, and returned in the later afternoon with three families. Their names were recorded in the census. These people were advised that they were obliged to appear at census and that was why police were sent after them. They replied that now they had seen a white man and the police they were no longer afraid and would attend all future census. The Wultul said that although they were short of food, they would like to sell us some for salt and beads. Offer readily accepted. Wultul also offered to guide the patrol to the Nagabmin group on the other side of the central range. Slept Miapmin. Guard posted. f

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- 25th August 1966 Left new Emiapmin camp site 0720 and moved north west, parallel to the Wene Rv, and across the grain of the country. A difficult day with steep climbs and drops seeming to be never ending. Arrived the camp site of Mr Lancaster, where previous patrols have located the Emiapmin group, at 1413. Set up camp after guide reported that there was no water available for several hours ahead. Rations issued to the patrol. Slept Old Emiapmin camp ASL 3,700. d
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- 26th August 1966 Departed old Emiapmin camp site 0719 and climbed a spur to the north, and later to the north east until 1000 (6,300 ASL) when we descended the west side of the spur and continued to proceed north crossing the Fenan and Lap rivers and some other smaller tributaries of the Raou river. 1205 departed the north bank of the Lap and climbed steeply to the head of the Central Range (Fly tributaries/Sepik tributaries divide), arriving 1250. The altimeter recorded 6,650 feet which is thought to be wrong as this point is about two miles to the east of a lower saddle which the plane that the aerial survey was done from flew low over and recorded 7,500 ASL (indicating the saddle was about 7,000, so where we crossed was probably 7,000+). Descended in a northerly direction along a ridge with the Lau-u ck on it's east side. At 1350 saw signs of habitation in the form of cut trees and some leaves in a rock shelter, the leaves were cut a day before. 1409 a storm threatened so set up camp on the ridge above the Lau-u ck 5050 ASL. Radio set up and contact made with Telefomin. The requirements for the first air drop were discussed. The Emiapmin guides volunteered to go on ahead and contact the Unagabmin people to prevent them being surprised, and running away as they did from Mr Barclay's patrol from Ambunti in 1965. Rations issued. Slept Lau-u ck camp. bly
- 27th August 1966 Departed camp site 0953 and proceeded generally in a northerly direction, crossing many tributaries of the Aifo river which was parallel to but to the east of the route taken by the patrol. At 0935 and 1100 passed freshly deserted bush houses. At 1202 arrived at a large communal house in a large productive garden. Fresh tracks and a large number of bark fish traps were seen. Two women moved in a garden on the other side of the Aifo w two hundred yards away, but fled when called to. 1410 moved on down the Aifo rv, and arrived at another deserted house at 1430, in another productive garden. 1505 arrived at another large communal fortress style house of the Un river type, and was met by our Emiapmin guides. The patrol was well received by the twenty five Unagabmin people in the house and fresh foods were offered for sale for salt, beads and matches. Set up camp near the Unagabmin house 2,000 ASL. Interpreter Wuniot could talk to these people through a lad from the group who could speak the Emiapmin language which Wuniot can speak. General discussions with the Unagabmin people. Slept Unagabmin. Guard posted.
- 28th August 1966 Initial census of the population of this communal house completed, then proceeded with a guide to another house close to the river where the people from the east bank of the Aifo had assembled. Initial census completed. After a friendly discussion with these people returned to the patrol camp with the guide and accompanying police. The Emiapmin guide was presented with a bush knife, and laplars were presented to two local Unagabmin for being helpful in gathering the local people together for the census. Took down details of the local stories of the ancestors and descent of the group and had general discussions with the local men. Wofiana the local head man and some of the elders of the group requested that the patrol stay an extra day with them so that they could find a pig to give to the patrol. Slept Unagabmin. Guard posted. 1,

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- 29th August 1966 A large pig was purchased and shot. Men more women presented themselves for census. General discussions with the local people revealed that they deny knowledge of all knowledge of the people in the neighbouring valleys (houses had previously been seen from the air). Sent police allegedly to hunt for wild pigs, but mainly to try to locate the houses - saw from the air. Police later returned with a large wild pig but not information about the houses. A bush knife was offered to anyone who would guide the patrol to the population to the east of the present Unagabain camp (The unagabain call themselves Gabiano) - the police had established that there was nothing to the west, so they must have been to the east. The offer was quickly taken up. The guide revealed that the houses to the east belong to more unagabain people. Slept Unagabain Guard posted.
- 30th August 1966 Departed camp site 0745 and climbed down to the Aifo creek arriving there at 0812 (1,100 ASL) to find it in high flood and the log bridge broken. Repairs completed, and all of the patrol safely over by 0950. Steep climb to the top of the ridge separating the Aifo (lower down the Mapi) rv and Aode ck. arrived 1125 and waited for the carriers who were being slowed by sick men in the line. En route passed a deserted house with two human skulls near it. Moved on 1220 and descended from the ridge top (4,200 ASL) to a deserted house and productive garden near the Aode ck arriving 1340. Crossed Aode ck and climbed through the garden to pass a second deserted house. 1525 arrived at a seemingly deserted fortress style house overlooking the Aifo river (2,450 ASL). Twenty eight people were found to be sitting as still and quiet as stones inside the house. They quickly returned the writer's greeting and proved to be very friendly. A large quantity of fresh foods were purchased with salt, matches face paint and beads. Set up camp near the house which is known by the name of MUREI (the house near our camp of 29th is called Mutiyo). Initial census conducted, and guides requested to guide the patrol to the next group called Setiali. Guides obtained. General discussions Slept Aifo rv Unagabain camp. Guard posted.
- 31st August 1966 After taking bearings and breaking camp departed camp site at 0735. Arrived at the Aifo river 0817 thence followed it downstream, passing the mouths of the Mukolisi ck at 0905, the Aode at 0930, the Aifo at 1040 and the Moti at 1140 after a twenty minute stop at 1100. Proceeded upstream along the Moti until 1337 when a Setiali house was reached and people contacted. Set up camp next to a large garden. Discussions with the group were through two poor interpreters, and so were slow and vague. The people sold a large quantity of fresh vegetables to the patrol and mentioned more of their group living in the headwaters of the Moti. The people seemed friendly, but fled from the patrol camp in the rain during the night and were not seen again. The guides went with them and seem to have been the cause of the others leaving. Adjusted maps with the bearings and information collected during the day. Slept Moti rv Setiali. Guard posted.
- 1st September 1966 Remained at Setiali camp as one const. and the hospital orderly were very ill. No sign of the Setiali people or the guides. Radio contact with Telefomin. Rations issued to the patrol. Slept Moti rv Setiali camp. Guard posted.
- 2nd September 1966 Broke camp. Departed camp site and followed the Moti R. down stream to the Mapi river arriving there 0919. The Mapi was found to be running high and could not be crossed and recrossed, which would have made for quicker and easier progress. Followed the east bank downstream. Progress was further slowed without the aid of guides. At 1400 arrived at

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a long island which was recognized as a possible airdrop site chosen from the air during the aerial survey. Crossed the river at chest depth to the island then to the west bank. In the process a distant garden with smoke rising from it was seen, apparently on the east bank (but which later proved to be on the west bank of the Hapi). Called a halt at 1520 where a stream of clear water flows into the Hapi. Set up camp. Rations issued. Constable Mandekai caught several decent sized catfish in a back water near the campsite. The Akiapmin carriers claim to know a track to their top hamlet along the west bank, and claim that there are no other people in between. Slept Hapi Rv camp.

- 3rd September 1966 Departed camp site 0738 with the Akiapmin carrier in the lead. He was tending to keep away from the river which the writer wished to follow to take bearings on, and possibly find a large house seen from the air. This house was seen on the east bank of the Hapi after the patrol moved back to the river upon the writer's direction. Two police and myself made a careful examination of a smaller house in a garden on the west bank, from the cover of the forest, then finding it deserted, swam the Hapi to approach the larger house from the cover of the forest. The accompanying interpreter called out to the people in the house when we were as close to it as we could get without being seen. People scattered from the verandah, but none ran away. Made friendly contact with the people in the house, who had heard of our coming and had food ready to sell. After finding a place to ford the Hapi (opposite the larger house) the patrol crossed to the east bank and set up camp slightly upstream from the Setiali house. The group is another section of Setiali population. Initial census was conducted and fresh foods purchased. The local people were friendly but unco-operative in providing information about neighbouring groups. Mentioned that the patrol would be taking an airdrop near here, and the locals showed great interest and volunteered to help clear the site. Radio contact with Telefomin. Slept Hapi Rv Setiali (Auyumo hamlet) 200 ABL Guard posted.
- 4th September 1966 Assisted the local Setiali people construct rafts to move the nonswimming Oksapmin carriers to the west bank of the Hapi to the site for the air drop. The Hapi had flooded and was no longer fordable. Three large rafts were used, and several small ones for the On river carriers who can swim. Radio contact with Telefomin. Water swam over to the airdrop site to inspect progress on the clearing of timber. Purchased more food and a pig. Carriers and two police slept on the drop site. Slept Setiali camp. Guard posted.
- 5th September 1966 Continued clearing drop site. Purchased more vegetables. Radio contact with Telefomin. General discussions with the local people. Slept Hapi Rv Setiali camp. Guard posted.
- 6th September 1966 Drop site clearing completed so that both the northern and southern approaches were over the river, and thus clear for a long distance. Some stumps were grubbed from the central area of the drop site. The Setiali people revealed the existence of another group called Ialimuo in casual discussion, a guide was obtained at the price of a bush knife. Slept Hapi Rv Setiali camp. Guard posted.
- 7th September 1966 Radio contact with Telefomin and a weather report given, plus details of the lay out of the drop site. Swam over to make final inspection of the site and the fires at the north, south and east corners. At 1025 a Piaggio circled and commenced dropping. The first run resulted in four bags hitting the rocks on the river bank. The remainder

of the runs resulted in 100% of the bags dropped falling well short of the target area (marked with a white tent spread out on the ground) four bags out of the 25 dropped fell into the fast flowing Hapi. One bag was found close to the bank, and saved, and another (of tins of meat) was washed up a couple of hundred yards down stream. In all a 10% loss (through unusable smashed tins and two bags lost in the river) was calculated. The pilot had not done a drop before and advised per radio that the drop site was excellent. He was interested to know how the drop went, so he could learn by his mistakes. Bags collected, taken to the patrol camp and broken down into carrier loads. Spt Hapi Rv Setiali camp. Guard posted.

8th September 1966

Several members of the patrol were too sick to move, so after some thought split the patrol. The Akiapmin carriers and their friends the Suranmin carriers were sent ahead to Akiapmin with non essential food, as this would mean a food saving, not having to feed these men, and would also mean less for the police guarding the sick men to look after. Final instructions to Const Maregori and Const Amatus who remained to guard the sick and unoccupied carriers. Departed Hapi Rv Setiali camp with a light patrol and four police at 0800 and moved upstream along the Hapi/Halo junction thence along the Halo, passing the Halo/Ugamufo Jn 1000, Yelefe/Halo Jn 1157 and arrived at the Hapi/Halo junction at 1220 (550ASL). Climber the ridge separating the Halo and Hapi streams. Passed productive gardens and deserted houses, and arrived at a large communal house with people present 1420 (2,950 ASL). The reserved attitude of the Yalimuo people to the patrol was no doubt due to the presence of the two runaway Unagabmin guides (see 31st August). Questioned these men, but obtained no satisfaction as to why they ran away from the patrol with the Hapi Rv Setiali people. Presents given to the guides from the Hapi Rv Setiali group. Told the Yalimuo people of the wrong action of the Unagabmin guides and generally discredited them. Initial census conducted. Purchased a large quantity of fresh foods and had general discussions with the local Yalimuo people. Set up camp on the ridge above the Yalimuo house. Guards instructed to be alert as the presence of the Unagabmin guides was unexplained. Slept Yalimuo camp.

9th September 1966

A fresh quantity of vegetables was offered for sale, and purchased. A pig was purchased and shot to show fire power to the local people. A talk on the aims and functions of the Administration was given. Discussions with the Yalimuo who had become considerably less reserved in their attitude and were now quite friendly, revealed that there is more of this group, apparently in the April river area two days walk away (but too far into Ambunti Sub District for this patrol). Slept Yalimuo camp. Guard posted.

10th September 1966

Two police sent with local guides to 'hunt pigs' and generally scout around for more population near by. They returned late PM with no pigs and information that there was no sign of population for a couple of hours to the north west, north and east (we entered the area from the west and the Hapi Rv Setiali are to the south east). There would appear to be no more Yalimuo people this side of the April/Leonard Schuitze fall. Purchased more vegetables and had friendly discussions with the locals. Slept Yalimuo camp. Guard posted.

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11th September 1966

Departed Yalimuo 0745 and retraced steps of 8th September, arriving at the Hapi Rv Setiali camp 1253. Crossed the Hapi to the airdrop site where Const. Maregori and Amatus

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had shifted camp to, to prevent being caught on the wrong bank if the Hapi flooded again. Talked with two Sumwari men who had seen the Piaggio circle the Setiali and swoop over it during the airdrop. They had seen this from a distance and came to investigate the fate of the Setiali people. Const Maregori had interviewed them and told them to wait for the writer to return from Yalinuo. Took bearings on the course of the Hapi for a couple of miles below the camp then returned. Purchased fresh foods. Slept Airdrop site camp. Guard posted.

12th September 1966 Departed camp site 0710 and arrived at the junction of the the Hapi and Feneh rivers 0805. Sent police back to round up the guides who eluded the patrol soon after leaving the camp site. Police returned with the Sumwari leader and his son plus a Setiali man. The Sumwari man showed no fear of the police but seemed terrified of the writer (for no reason I might add) and had to be held from running away. His son dashed into the forest. The man settled down and appeared to understand that he had nothing to fear. He was presented with a bush knife and happily lead the way into the forest and followed the Feneh river upstream. Departed Feneh/Hapi in 1040. After a time the guide asked if he might pursue his son to prevent him telling the group to flee, permission granted. Passed a deserted house hamlet 1225, a productive garden at 1225 and arrived at Sumwari hamlet 1225. Talked with the twelve people present, and conducted the initial census. Set up camp beside the Feneh river. Fresh foods and a large pig purchased and shot. Friendly talks with the group who appeared to be unafraid. Heavy rain at night. Slept Sumwari camp. Guard posted.

13th September 1966 The Sumwari people deserted the one house hamlet during the night for some unknown reason. Sent two police to track them. Police tracked them for a great distance to the south west and returned late PM to report that all indications were that the Sumwaris were still going. Gifts of paint, mirrors and laplap left inside the house to encourage better contact for the next patrol. Radio contact with Alefomin and Akapmin. Slept Sumwari camp. Guard posted.

14th September 1966 Departed Sumwari 0720 and arrived at the Feneh/Hapi Junction at 0852 thence proceeded downstream along the Hapi taking bearings on the river's course en route. 1440 met by a group of carriers sent ahead of the patrol on the 8th September, who lead the patrol to the Akapmin hamlet of Auyumo (same as the Setiali hamlet name on the Hapi rv.) Set up camp beside the Yalinuo ck. Purchased abundant quantities of fresh foods. Initial census of this group conducted. Talked with the assembled people and expressed appreciation of the work done on clearing the track for the patrol. People were very friendly and the headman invited the patrol to stay as long as we liked in his area. A village book issued by Mr A. Barclay during his patrol here last year was seen and walking times etc were recorded in it. Slept upper Akapmin camp. Guard posted.

15th September 1966 Took down details of Alefomin raids on this group and the local story of descent from the common ancestor of the Alefomin people. The local men expressed the feeling that they belong to the Alefomin sub district rather than the Mbunti as they claim common descent with all Alefomin peoples and claim no ties with groups to the north. Received treatment for an infected foot. Slept upper Akapmin camp. Guard posted.

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- 16th September 1966 Remained at upper Akiapmin camp to allow infected foot time to right itself. People seemed pleased that the patrol is staying for an extra day, and offered a large quantity of fresh foods for sale. Radio contact with Telefomin. Slept upper Akiapmin camp. Guard posted.
- 17th September 1966 Departed camp site 0735 and followed the Hapi river downstream over a recently cut track to the Tau river and the Kolu hamlet of the Akiapmin people arriving 1055. Set up camp on an excellent site cleared and prepared by the Akiapmin people in anticipation of our visit. Initial census conducted after a lengthy friendly talk with the local people. Radio contact with Telefomin. Ample fresh vegetables and a large pig purchased. Pig shot, to the delight of the onlooking locals. This group cleared a track upstream along the Tau river for the patrol to enter the area by via the Karu river Akiapmin and Duranmin settlement. Explained that the patrol could not use this route on this occasion, but that the enthusiasm of the people was much appreciated. A gift of bushknives, laplap mirrors and face paint was given to the men who did the work. Slept Kolu hamlet camp (Altimeter reading 000) Guard posted.
- 18th September 1966 Interim report on patrol radioed to Telefomin. Discussed condition with the ADC of the sick const Maregori, and finally decided that slowed progress by keeping him with the patrol was preferable to letting him raft to Ambunti, or walk and/or be carried to Oksapmin, thus creating a security risk. Maregori happy with this solution, so left it at that. Checked on availability of guides for the walk to the Pume group hamlet of Unamo (this walk was estimated to take between five and ten days by the locals.) Slept Kolu hamlet camp. Guard posted.
- 19th September 1966 Interpreter Wuniot's use for the patrol had ceased as all languages to be encountered were outside his knowledge. Wuniot and four local men who wished to Oksapmin and work for a short period departed for the station via the Tau river. (No security risk was involved as Wuniot lived with the Karu Akiapmin and is related to this Tau river group.) Departed Kolu hamlet 0640 and proceeded downstream along the Tau rv. until 0700 thence broke away from the river and moved west to the Hala ck which was followed upstream to the west until 0832. 850 arrived at the top of a low divide, thence followed the Wudei ck to it's junction with the Alife river, thence down the Alife to it's junction with the Malali river, arriving 1020. Followed the Malali upstream until 1115. Crossed the Malali and moved through bush until 1140 when reached the Hisei river which was crossed and reconnoitered until 1310 when the junction of the Hisei and Loh rivers was reached. Proceeded upstream along the Loh to it's headwaters, arriving at the top of the low Loh/Mal (also known as Hena and Hiar and Frieda river) divide at 1445. Followed Si ck downstream until 1532 when a good camp site was found, and cleared. Set up camp. Const Maregori's progress was checked during the day on several occasions and he was always found to be pushing ahead determinedly, and did not allow himself to slow the line (He had influenza and was aching all over). No rations were issued as enough food purchased at Kolu was carried for one whole day for the carrier line. Slept Si. Ck camp 250 ASL.
- 20th September 1966 Broke camp. Departed camp site 0640 and followed Si ck to it's jn. with the Hia rv arriving 0750, thence proceeded downstream to the Hia/Si junction arriving 0845. Proceeded upstream along the Si (Hena) until 0940

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- when a halt was called for carriers to regroup. 1000 moved on and passed Arua/Ni Jn. 1006, passed a major junction in the Ni 1030 and crossed the Mosal rv. 1200 after passing it's Jn with the Ni at 1120. Halt called for carriers to regroup, then moved on at 1225. Ascended steeply to the south west then descended to the Kalibai river, arriving at 1330. Crossed the river and ascended a ridge to the south west then south until 1440 when a water course was reached. Cleared a camp site and set up camp. Last carriers arrived at 1500, rations issued to the patrol. Slept Kalibai ridge camp ASL 1250.
- 21st September 1966 Broke camp. Departed camp site 0650 and continued climbing the ridge until 0800 when the crest of the ridge was left and a track followed along the eastern face. Descended to a creek and called a halt at 0907 for the carriers to regroup. Moved on 0925 and arrived at Unamo hamlet 1010. The Akiapmin guides (traditional enemies of the Fume people) left well out of sight) two police, an interpreter and myself entered the hamlet quietly and when close to the four houses the interpreter called out a greeting in the Telefomin language. People poured out of houses to happily greet the patrol. As it turned out the people of Unamo hamlet had been included in the Wenatiman census, and had seen two patrols before, so it was not initial contact as at first thought. Set up camp on the ridge above Unamo. Discussions with the unamo people about the group called Berefaitan and the Akiaptan group. Purchased a small quantity of fresh foods which was supplemented with rations. Slept Unamo camp. Guard posted.
- 22nd September 1966 Census revised. Discussions with the group about the local river system, and established that Unamo is another name for Bereanang as shown on patrol map 1/65-66 of Telefomin. Made good radio contact with Telefomin. Purchased fresh foods. Slept unamo camp. 1,550 ASL. Guard posted.
- 23rd September 1966 0650 departed Unamo descended to Unamo ck and crossed it at 900 ASL, thence followed the Abai river upstream until 0805. Broke inland and climbed to the top of the Abai/Wena divide, arriving at 0940. Proceeded along this divide, in a westerly direction to a point 5,200 ASL which was reached at 1100. Descended the Wena fall and reached Umsengan hamlet at 1157. Talked with the local men until 1210 then moved on to Wabiadang, arriving at 1230. Set up camp and moved into the rest house. After general talks with the local people purchased a good quantity of fresh foods. Wood work has been done on repairs to the rest house and clearing of walking tracks in anticipation of the patrol's visit. Slept Wabiadang W/H 2,800 ASL.
- 24th September 1966 Duranmin carriers sent ahead of the patrol to advise the Duramin people of the patrol's ETA. Talked to local men in the Wabiadang haus tamboran. Took bearings and made adjustments to the patrol maps. A runner arrived from Telefomin in the late PM with the census sheets for Wenatiman, and some mail. Slept Wabiadang.
- 25th September 1966 Revised census of Wenatiman and balanced census figures. Radio contact with Telefomin. Purchased fresh foods. Slept Wabiadang.
- 26th September 1966 Radio contact with Telefomin revealed that the helicopter was stranded at Waiy river. Waited for Helicopter. Purchased fresh foods. Slept Wabiadang.
- 27th September 1966 Waited for helicopter. Slept Wabiadang.

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- 28th September 1966 Broke camp and waited for the helicopter until 1000 when the weather closed in, so departed Wabiadang. Crossed the Ibai ck. 1035 at 2,250 ASL. 1045 heard the helicopter so lit a signal fire, but the helicopter was restricted to the other side of the Wena/Fu divide so moved on at 1107. 1405 reached the top of the divide (several tributaries flow north from there and many tributaries flow south) 6,400 ASL. Descended to the Tinam ck, a Fu tributary, arriving 1545. Cleared a camp site and set up camp. Rations issued. Slept Tinam ck camp. 4,200 ASL.
- 29th September 1966 0645 commenced climbing from camp site. Steep ascents and descents until reached ridge top at 0820. Some Sliptamin men who met us at 1405 yesterday guided down the ridge in a south easterly direction until 0935 when Mumabi hamlet was reached. Examined a new house being built by the local Munkaman and Agamtavip people. Set up camp on a site cleared for the patrol by the local people. Radio contact with Telefomin. One carrier had a bad fall from a tree while erecting the wireless aerial, but suffered no serious damage. Took details of legends of origin, and also of land claimed in this area by Sliptamin groups. Slept Mumabi camp. d
- 30th September 1966 Departed Mumabi 0700 and descended to the Fu river arriving at 0810 (2,850 ASL). Proceeded downstream slowly as the river was running high and crossing was difficult upstream from the Igi/Fu jn and nearly impossible below it. 0925 something was heard, and taken to be the helicopter. Signal fires were lit, but to no avail. 1025 moved on. Details of direction and streams joining the Fu were taken through out the day. 1545 called a halt at the junction of the Wabu ck and Fu river and cleared a camp site. Set up camp. Rations issued. Slept Wabu/Fu jn. camp.
- 1st October 1966 Departed camp site 0700 and proceeded down the east bank of the Fu, going proved slow as the river was still too high to cross. 1110 met Suarmin men and the Duranmin carriers who lead the way to the Suarmin rest house, arriving there at 1135. Set up camp and the radio. Contacted Telefomin. The ADC arrived per helicopter at 1545, but could only stay as long as the helicopter was being unloaded as the weather was bad back towards Telefomin. Revised census of the Suarmin group. Talked about the patrol to date with a group of Duranmin people who came to see their men carrying for the patrol. Purchased fresh foods from the Suarmin people and discussed their proposed shift to the Muru river. Patrol was met at Suarmin by interpreter Tandet who had been sent for per radio to interpret when the patrol reaches Uksapmin groups on the Bi and Tekin Rvs. Slept Suarmin R/H. 2,450 ASL. ad
- 2nd October 1966 Two police and the carriers sent ahead to the Om river to construct a cane suspension bridge over it, as heavy rains had left that river in high flood, making it impossible to ford. Radio contact with Telefomin and Uksapmin. Purchased further quantities of vegetables from the Suarmin people Slept Suarmin R/H. x
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- 3rd October 1966 Broke camp. Departed Suarmin 0702 and forded the Fu river. Ascended steeply to the top of the Fu/Om dividing ridge, then descended to the Om river, arriving at the bridge site 0745. Finishing touches put to the bridge before the patrol crossed in heavy rain at 0925. Proceeded upstream along the Om river, arriving th at the Om/Bi junction at 1120 only to find the Bi in high flood and still rising fast. Out le
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down trees to form a bridge until 1440 when one tree held (All the others either broke, or were washed away). Patrol crossed and moved upstream along the west bank of the Bi until 1540 when an old garden area with some deserted bush shelters was reached. Set up camp. Rations issued. Slept Bi rv camp. 2,950 ASL.

- 4th October 1966 Departed camp site 0700 and crossed Tum ck 0705. Climbed the ridge separating the Tum and the Bi, and later the Tum and the Umbira. Left the ridge and crossed the Umbira ck at 0822. Climbed steeply to Khakha hamlet, arriving there 0845 (last carrier arrived at 0912). Set up camp on a site prepared by the local people. The local Ahakha people advised that huge landslides had removed the normal route to the Tekin valley (Via the alpine Swamp valley of the Yam river). Sent thirteen Oksapmin carriers ahead with bush knives to clear a track to the Yam via Sepulchre Rock (where there is an ill defined pad). Radio contact with Telefomin. Initial census conducted. Took details of the composition of this group, and some details of pre existing groups in this area. Completed statistics for the census aspect of the patrol in the evening. Slept Ahakha camp 4,650 ASL.
- 5th October 1966 A miserable day with almost non stop heavy rain. Remained Khakha camp to allow the carriers who had gone ahead to finish their job. Hunting parties returned with two wild pigs. Local people agreed to maintain the bridge constructed over the Um. Slept Khakha camp. d
- 6th October 1966 Departed Ahakha camp site 0635 and reached the junction of the Bi tributaries the Delinga and the Itiri at 0710. 0840 crossed the Wanga, another Bi tributary, and climber steeply until 0935 when the headwaters of the Wanga were reached. Waited for carriers to regroup, then moved on at 1005, climbing easily in a south east, then southerly direction until the divide between the Um river system and the Yam river (a tributary of the Tekin) was reached at 1115 (8,000 ASL). Descended to the Alpine swamp valley of the Yam river, and reached the camp site used by Mr Bridges, Mr Stobart and Mr Brown. Set up camp at 1210 as there is no surface water ahead in the direction of the Tekin for some distance (Limestone country in which the streams including the Yam flow underground). The Yam itself is the swamp valley is an unearthly place with three or four square miles of swamp grass of every shade of yellow through brown to green, surrounded with the blue green of the pandanus palms with the dark cliffs and outcrops of the Victor Emmanuel Range rising to 12,000 feet in the back ground. Slept Yam River camp 7,600 ASL. nd
- 7th October 1966 Departed Yam camp site 0635 and walked through knee deep ice cold swamp water for twenty minutes. Passed track to Telefomin via Feramin 0745. Crossed Tekin river 0910 and arrived at Teki rest house 0945 (6,600 ASL) waited for carriers to regroup. Talked with assembled Teki and Butik people, and explained why the patrol would be moving on rather than spending the night at Teki. Met up with the thirteen carriers sent ahead to clear the track. Moved on down the Tekin valley at 1012. Passed Divana rest house 1040, Tomiana (Not the Tomiana contacted initially in early August) 1123, Arinin 1148 and Ausana 1230. At each rest house the local people had gathered to welcome the patrol. 1235 arrived at the Tekin Mission station. Purchased fresh foods and saw that the patrol was settled for the night. Slept Tekin Mission. to
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- 8th October 1966 Departed Tekin Mission 0855 and arrived Oksapmin 1035. Paid and rationed carriers. Patrol stood down. he

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INTRODUCTION

1. In accordance with standing instructions in relation to patrols into restricted or very under developed areas, this report is of the formal type with one extra copy for headquarters.
2. The area covered by this patrol can be described roughly as the north east corner of the Telefomin Sub District, including the whole Om river system, the central range (Sepik Fly tributaries divide) and the headwaters of the Leonard Schultze and Frieda rivers. This is a large area (approx one quarter of the Sub District) which contains a wide variety of geographical features, varying from the "Oksapmin Battlements" is the cliffs which separate the highland Oksapmin area from the lowland Strickland and Om valleys, to the river flats of the Leonard Schultze (Hapi Sv) and the Frieda Rv (Nena, Niar or Ni svl) Climate varies accordingly. The altimeter recorded the unlikely figure of minus 100 at the Junction of the Tau and Leonard Schultze rivers. The climate there was hotter there than that of the Sepik plains at Green River (500ASL). The same altimeter recorded a reading of 7,600 feet at the Alpine Swamp Valley of the Yam river where the writer needed a good sleeping bag and three blankets to keep warm. The area has very few places where there is a natural break in the forest. The above mentioned Yam valley has an estimates three to four miles (square) of swamp grass, and the Sisimin (Heiwa) area at the junction of the Om and Lagaip rivers has small areas of kunai grass, which are a prelude to the vast kunai areas of the Strickland gorge closeby to the south. The forest itself varies with the altitude from Moss forest through midmountain forest to lowland forest. In the midmountain forest areas of the ridges in the Om river system there are stands of Hoop pine and no doubt other valuable timbers as well.
3. The objectives of the patrol are set out in the preamble. Initial contact and initial census were the aims of the patrol in the area of the Tomiana II people to the east of the Rutik River, and to the north of the central dividing range in the Leonard Schultze rv area, an area never before visited from Oksapmin or Telefomin, but visited once (1965) from Ambunti. The Bi river and the junction of the Om and Lagaip (Tsai) rivers are areas where initial census alone (no initial contact) was conducted.
4. Mapping of the Kotufa river, a section of the district boundary which had not been found by previous patrols from Oksapmin and Lake Kopiago, was done by means of a chain and compass traverse to settle for once and for all the position of this boundary. Appendix C of this report is the relevant section for that aspect of the patrol. The bearings and distances have been plotted and reduced to the scale of, and included in the map to accompany this report. A second piece of mapping which was done with great care is the Hapi river which to my knowledge appears on no map other than the accompanying patrol map. Most maps show an arm of the April extending into the area where the

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Hapi river actually exists. Not only is this a big river, it is the main arm of the headwaters of the Leonard Schultze.


5. An aerial survey from a helicopter, and again later from a Cessna 336 were carried out before the patrol left the Patrol post. It was noted that there were houses on both sides of the Strickland at it's junction with the Om and Lagaip (Tsai) rivers (ie the commencement of the Strickland). These coincided with no group known to the writer, and it was assumed that the houses belonged to the same group. It was intended to visit the whole of this group, and with this in mind the District Officer at Lake Kapiago was contacted and approval received. Upon reaching the west bank of the Strickland and contacting the Yoliape people there the patrol learned that the houses on the other bank (ie in the Western Highlands District) were a separate group regularly patrolled from Lake Kapiago. The patrol route was changed for this reason, and did not enter the Western Highlands at that point as had been previously planned. This saved up to two weeks in another District, an airdrop, and two difficult and probably dangerous river crossings.

6. As can be seen from the patrol map the New Guinea Central Range was twice crossed by the patrol. On both occasions the altimeter reading at the top was only between six and seven thousand feet (and in fact probably a little over seven thousand on both occasions), whereas readings of 7,100 and 8,000 were recorded when the patrol crossed the Oksapmin "Battlements" between the Om river system and the Oksapmin area. In short the both crossings of the Central Range were considerably easier than had been anticipated.

7. The whole area of the patrol is one of huge rivers - the Om, the Lagaip, the Strickland, the Leonard Schultze and the Frieda. Even at the headwaters of these rivers they are big. The patrol built two cane suspension bridges over the Om (At Yoliape and at Suarmin) one bridge was 170 feet long while the other was 168 feet long. It is recorded that patrols have forded the Om. From my observations one could not rely on this means of crossing even in the middle of the dry season.

8. The one constant feature of this area of such great variety is the very thin human population coverage.

9. No untoward incidents occurred during the patrol.


H.W. Bragge
Assistant District Officer.

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Observations & CommentsA. History and background of the area

1. The patrol map of the Hagen/Sepik patrol by Black and Taylor indicates that the patrol (at least Black's section of it) returned from the Telefomin area in February 1939 via the Om river. This was the first patrol to enter the area, but as the patrol followed the course of the Om fairly closely it must have seen very few people.
2. The Om river people acknowledge initial contact as being when Mr Marks patrolled the area in March 1963 to investigate alleged raids and killings between the Om river people and the Sisimin or Heiwa people. (Oksapmin Patrol No 7/62-63). Since then Mr Marks conducted one other patrol of a section of the Om river system, Mr Lancaster conducted patrols in the Om area and Mr Wilson and Mr Heathcote one each. The area given most attention by all these patrols is the area north of the Om and south of the Central Dividing range. The Kutik area was the main area used for access to the Om river. The area east of the Kutik, and the Bi river area have received less attention.
3. The area north of the central dividing range had not been visited by patrols from the Telefomin Sub District (except the Menatiman group). Initial contact with groups in the headwaters area of the Leonard Schultze river was made by Mr Barclay during Ambunti patrol No 1/65-66 in July 1965. The area between the Leonard Schultze and Frieda rivers had not been visited by any patrols.
4. The population of the area can be divided into what can be classed old inhabitants and new inhabitants (relatively) in the Old inhabitants group I would include the Suarmin, Duramin, Morobamin, Tomianai, Porogu, and Akiapmin groups in the area south of the central divide and all groups north of it.

South of the divide the new inhabitants include the Gobi, Kutik, Awaraiana, all of whom originally migrated from the Tekin valley (mainly from Iska) to settle the area. This movement was long ago enough for an evidently noticeable dialect change to have occurred in the language. Also in the new group are the people of Khakha on the Bi river. These are also basically Oksapmin people, some from the Bak valley and some from previously existing Oksapmin speaking groups from the Om river area. The "Da Ry Kutika" who were initially censused by Mr Lancaster in 1964 have ceased to exist as a separate group, and now are permanently settled at Khakha (Some children of the group have been adopted by Suarmin people). Khakha also includes the remnants of the Tetabil group which is mentioned in reports of patrols visiting the Oksapmin area from Telefomin in the 1950s.

The Akiapmin people on the Baru river are a fairly new group to that area, having been driven there by Telefomin raiders fighting with the Akiapmin people of the Iau and Halinau rivers to the north.

The Yoliape group have moved to their present site since 1964 when Mr Lancaster made initial contact with them in the Wagaip river

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area.

The final group which can be considered as "new" is the settlement called Mumabi on the Lu river. The Abunkaman and Agantavip people moved there after they had driven the Iligimin people out about eighty years ago (See Section B of Appendix F).

5. This instability of groups is evidently a long standing feature of the area. The people at Ahakha when questioned in relation to this stated that their fathers had told them of many groups that had previously lived and then died out, been killed off, or been absorbed by other groups. Such Oksapmin speaking groups who lived in the Bi river area in the past, and who do not exist now were: FIKIIANA, OREARA, SOLINSIGA, KINGUMA, IVASARA, DIANA, IMAASUP, GONSUP, GAKORAN, and MAIFUMA. One Feramin speaking group evidently lived there as well, this was Kasang. In this area and in the Gobi area large areas of secondary growth marking old garden areas can be seen, indicating a larger population than is at present to be found in the area.

6. Two contributing factors to this instability are evident. The first, and still existing factor is illness. Influenza killed most of the people recorded in the deaths column in the VPRs (appendix A) and contributed to the natural decrease of 5.67% per annum.

The second factor was the evidently fantastic scale of raiding carried out on groups in the whole Om river system by the Telefomin people. One gets a very black picture of the nature of the Telefomin people from talking to Om river groups. This desire to fight and kill in the Om river area was probably emphasised by the fact that the Oksapmin people of the Tekin valley were the source of sacrifices to prevent draughts, and thus were not to be raided (See Section A of Appendix F). Telefomin raids in this area continued as late as 1963. (The second raid on the Sisismin group in 1963 was at the instigation of the Telefomin people who had only this area left in which they could fight without the Administration's knowledge and therefore interference.

The extent of traditional Telefomin fighting was the Akiapmin of the Tau and Halinau rivers and previously of the Mapu river, the Smapmin, the Duranmin and Morobanmin and the Porogu and all groups to the west of that line. The 1963 raids against the Sisismin were evidently the first the Telefomin people had participated in against Heiwa (Sisismin) groups.

7. The recognition of the fact that Administration influence has meant the end of these raids is probably the major contributing factor to the friendly reception patrols receive, and the high degree of co-operation in clearing tracks, building bridges etc that can be anticipated from these people.

B. Comments on individual groups

(1) Kutik (Oksapmin speaking) groups

8. The influenza epidemic of 1965 hit this section of the population heavily. The Gobi group remained at its old camp site above the Kamit

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river, but the Da river Kutiks (Also known as Nuka) have abandoned the area and migrated to the Bi river settlement of Khakha. The settlement of Kutik itself has a depleted population which spends very little time at Kutik. A large number of people from Kutik migrated back to Teka, and the remainder live mainly in the forest and garden houses of the group.

9. Kamagoiana is a section of the Kutik population which had not previously been censused, although some of the people included in the census had migrated from Kutik.

(ii) Remban groups.

10. Remban is a "Big Name" which probably refers to a language group rather than to a population group. Within Remban are the Tomiana II and Porogu groups. Tomiana referring to the name of the actual group, and Porogu evidently referring to the name of the hamlet of the second group, the group name of the second group being just Remban.

11. Tomiana II was initially contacted by this patrol. The group were absent from their house and garden when the patrol arrived, but late in the afternoon several heavily armed men arrived at the patrol camp showing no fear at all. Fresh foods and a pig were readily produced to sell to the patrol. On the first day no women or children were seen, "because of the on coming rain". One Tomiana man agreed to sleep in the patrol camp for the night, and in the morning the women and children of the group arrived with their men to be censused.

12. Porogu had seen one patrol and some of the men had been to Oksapmin. The population of "Remban" was estimated by Mr Wilson as 6 but this patrol saw and censused 17 Porogu and 14 Tomiana II and there are no doubt more that will be seen by future patrols.

(iii) Morobanmin

13. "Morobanmin" seems to be the name used throughout the Om river area for this group who have been previously called Mondusmin in patrol reports. This group has its permanent settlement at a garden on the ridge one hours walk north east of the Keinu/Om river junction. A small group of Morobanmin people were seen at Gobi and initially censused. Their permanent house is south of the Om river to the south west of the Kutik/Om river junction. Other Morobanmin people were censused by the patrol on the Karu river where they were making sago, and at Duranmin after they had walked up from their camp on the Om river near the mouth of the Ogan river.

(iv) Duranmin

14. This group has two permanent camps, and has not moved since the last patrol of the Om River area (from the Keinu and Karu Rivers) The Karu river camp is shared with the Akiapmin people who moved there from the Dali river in early 1965. This combined group and the Tau river Akiapmin group upon hearing that the patrol would visit the area north of the central divide cleared a track between the Karu Rv and the Tau river, but unfortunately the patrol could not use it. Appreciation was expressed and gifts given out in recognition of the work.

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This is fairly typical of the attitude to the Administration throughout the Om river area. The Duranmin and Akiapmin people requested that they be allowed to carry for the patrol, and this request was granted, and word sent out well prior to the patrol's departure. Twenty odd men came to Okapmin to carry for the patrol, including three from the Tau river Akiapmin group which had never had one of it's members visit an Administration station before. Unfortunately one of these three had a bad fall on the first day of the patrol, and received a broken nose and cuts from the sharp limestone onto which he fell. He was left at Duranmin to get well again. The other two men proved to be excellent carriers and did not indicate that they wanted to stay at Akiapmin on the Tau river (their home) when the patrol reached there, as might have been expected, but happily accompanied the patrol all the way back to Okapmin.

(v) Akiapmin

15. This group took the brunt of the raiding carried out by the Nenatiman group and are consequently spread out over a vast area of land, from the Karu river settlement to the Malisau river settlement to the Tau river settlement. They formerly had a camp on the Mapu river, also. The Tau river Akiapmin acknowledge the Unamo land boundary as the Mudei creek, two hours and ten minutes walk from Kolu hamlet on the Tau rv. One can then walk a further sixteen hours through Unamo land before reaching Unamo. The land in between formerly belonged to a group called Paiemo by the Akiapmin and Duranmin groups, and called Nuwepmin by the Nenatiman groups. The Nenatiman raids resulted in the four survivors of the group fleeing to Duranmin where they still live.

16. The Akiapmin group call themselves Tuwari, but all other groups call them Akiapmin, and they accept this title. Four men from the Tau river hamlet of Kolu requested to return with Interpreter Wuniot to Okapmin to work, and to see the Administration station. Wuniot was sent back and these men accompanied and worked for three weeks on the station before returning to Akiapmin (two weeks after the patrol returned to the station)

(vi) Yoliap

17. These people are Heiwa people from the restricted area of the Western Highlands District north of the Lagaip river. (The Om river word in the Duranmin language atleast, for Heiwa is Sisimin). This was the group that raids were against in 1963 (Report No 7/62-63). Initial contact with some of this group was made in 1963, and with more of it in July 1964 (See Admin Press Release No 151). In July 1965 Mr Heathcote found this group on the west bank of the Strickland, and saw fifteen people.

18. The timing of this patrol was lucky enough to coincide with the celebrations for the opening of the new communal house at Yoliap, and thirty three of the group were seen with members of other groups (Tomiansil and Porogu and Yelemei from the restricted area of the Lagaip River) who had all assembled for the singsing.

19. Press release 151 of 1964 makes humorous reading, and throws

some light onto the dominant character of the leader Feiyau (Called Kiau in the press release). After the raid upon his group in 1963, and after Mr Marks patrol in March 1963 Feiyau lead a raid against the Morobanmin people, killing several and taking two Morobanmin girls prisoner. One of them escaped and rumour has it that the other was murdered and thrown into the Lagaip (As reported by interpreter Wuniot) This fighting prowess is no doubt the basis of Feiyau's leadership. Two interesting incidents occurred during the the patrol's visit to Yoliape. The first was after Feiyau offered the patrol a pig in exchange for a tomahawk and a mirror. The patrol had run out of tomahawks so a bush knife and a mirror were offered. Feiyau carefully inspected both and then accepted. He then explained that the pig was mostly his, but that one other man had a share in it. It was suggested that he should keep the bush knife and give the mirror to the other man. This seemed to settle things and everyone was happy.

Late in the evening however the man with the shared interest in the pig came to the patrol camp and complained that Feiyau had kept the bush knife and taken the mirror from him and given it to his (Feiyau's) wife. Feiyau came down from his house to the camp to see what was going on. The matter was explained. Feiyau exclaimed that he thought that both things were his, but if that was not the case he would gladly let the other man have the mirror. The matter was once more settled. Later when the patrol left Yoliape the patrol Police advised me that Feiyau had again presented the mirror to his own wife.

The resupply for the patrol arrived at Yoliape, and had some Tomahawks in it. In order to save one day's rations the tomahawk was offered to Feiyau with a laplap for enough food to feed the carriers for the night to be spent down at the Om river after the bridge had been built. Feiyau examined the tomahawk, and made some ineffectual chops at a log, then said that it was a very fine tomahawk. He next unfolded the laplap and felt the material. The deal was concluded. Next morning as the patrol was leaving for the bridge Feiyau bid us farewell and said that he had a bad knee and would not be down to see us at the bridge. I said that would be alright, I would send the tomahawk and laplap back with his line when they delivered the food. He said that they would not be down either as they were short of food.

The politics of the situation were that although he was able to keep the bush knife for himself he would not be able to keep both bush knife and tomahawk, so rather than let someone in his group have 'a win' over him by going against his desire to own both items he was content to remain supreme, and have only the bush knife.

The second incident occurred when Feiyau recalled seeing his first patrol (Mr Lancaster in 1964) and how he had tried to arouse his group to fight the patrol. He said casually that he had failed on his first attempt, but would succeed on this one. He immediately continued

talking about his gardens. What should be done in a case like this. The man was clearly joking(?), but a man would feel a fool, and find it difficult how to explain that after receiving word from a powerful fight leader that his group intended to attack the patrol, if precautionary measures were not taken and the attack eventuated. On the other hand one would feel equally as stupid having guards marching up and down while the 'dangerous locals' worked peacefully in their gardens and came and went not even carrying bows and arrows.

The incident was taken as a joke, but the police were alerted and night guards were posted (which was set procedure anyway in this area). No attack eventuated needless to say.

The pig that was purchased was shot as a demonstration of fire power (at the request of Feiyau himself). As mentioned in the diary, immediately after the pig was shot Feiyau reported an alleged murder in the Lake Kopiago area, so one could assume that he had been won over.

(vii) Emiapmin

20. The Emiapmin group have moved their camp site further into the restricted area north of the Lagaip river (In the Western Highlands District). The camp as shown on the map is about five miles inside the restricted area. The group has been administered from Oksapmin since they were first contacted in 1964, and Lake Kopiago had been advised of the patrol's intention of entering the restricted area, so the group was visited at their new camp site.

21. The patrol was well received at Emiapmin and no difficulty was found in obtaining a guide to the Unagabmin group on the north side of the central dividing range. Word was sent ahead to Emiapmin, and three families who had successfully avoided all patrols to date announced that they would be absent once again. Police were sent to collect these people, and their names (eleven new names) were included in the census. These people indicated that they had never seen a patrol before and were affraid, but now that they had seen a European and the Police they were no longer affraid, and would come to all future censuses.

(viii) Unagabmin

22. The houses of this group were seen during the aerial surveys prior to the patrol's departure. Upon arriving at the first occupied house of the group, the first thing that was noticed was a dry flag pole indication that one patrol had camped there. Mr Barclay from Ambunti had made initial contact with this group before us. The group had run away from his patrol however and warmly welcomed us their second patrol, so some advance has been made. The main reason why they did not run off on this occasion was that the guides from Emiapmin had given the people fore warning of the patrol's approach.

23. There are three separate sections of this group. One lives on the Aifo and Hapi rivers, the second on the Kode ck. and the third on the Ole Rv. All three lots of people were seen by the patrol.

(17)

24. The Unagabmin have a language of their own, but the Ebiapmin people can talk to them and one lad at the Aifo river camp can speak Akiapmin, so interpretation was no great difficulty with this group.

25. Unagabmin is the Om river name for this group. The group call themselves Gabiano.

26. The patrol's relations with this group were excellent. The patrol was requested to spend one extra day at the Aifo river camp so a pig could be found for the patrol. The reluctance to divulge the whereabouts of neighbouring groups was overcome when a bush knife was offered to a guide as payment.

(ix) Setiali

27. After leaving the Ole river Unagabmin camp the patrol had difficulties with two Unagabmin guides. Evidently under the encouragement of these men the middle Moti river Setiali ran away from the patrol after good contact had been made with the group. Later at Yalimuo the initial attitude of the group to the patrol was one of reservation. This is attributed to the presence of the two runaway guides in the Yalimuo house.

28. There are at least three sections of Setiali population, on the middle Moti river, on the upper Moti river and on the Hapi river. Of these only the upper Moti river group was not visited as it was considered to be too far inside the Ambunti sub District.

29. The Hapi river Setiali had a man in their number who could speak Akiapmin so again interpretation was not difficult.

30. The Hapi river group welcomed the patrol which they were expecting, by the time we got there. Food was already gathered and waiting to be purchased.

31. The patrol took their airdrop at this camp and the large area cleared as the drop site by the carriers and some of the Setiali people will be used as a garden by the group. At the idea of an airdrop the people showed great enthusiasm and readily assisted with the clearing of a drop site. When the actual drop took place they claimed to be frightened at seeing such a large plane so close to the ground and their house, but stated that the sight was something they would never forget.

(x) Yalimuo

32. These are at least two sections of Yalimuo population. One group was visited by the patrol at the headwaters of the Halo river. The second group are apparently living on the April river fall of the April/Hapi river divide, and were thus too far into the Ambunti sub district for this patrol to visit.

(xi) Sumwari

33. See page 10 of diary 11th 12th 13th September for full details. Four

(xii) Mwababi

34. See para 4 above. This group consists of people from two

Eliptamin groups - Abunkaman and Agantavip, who claim joint ownership over a tract of land bounded by the Schattsburg Range, the headwaters of the Figi, Mt Wabutinigin, thence downstream along the Wabu and Fu rivers to the Fu/Abiria junction, thence upstream along the east bank of the Abiria to the Fu/Um divide, thence west along this divide then the Fu/Awep divide to the Etip/Fu divide thence to Lake Sibi and back to the Schattsburg range. This land was won from the Iligima, Duranmin and Suarmin groups (See sect. B of Appendix F) The Suarmin dispute the ownership of a sago stand within this area.

35. The request by this group that a station and airstrip be established in their area was discouraged as it was explained that more distant and more deserving groups such as Atbalmin and Mianmin did not have their own stations. This was merely an attempt to get recognition of Mumabi as a permanent settlement (in my opinion) as this group now returns to Eliptamin for census each year. This is a Telefomin group and will not be visited during future patrols of this area. The people were happy with this reply and said that they were just finding out what my reaction to such a suggestion would be.

(xiii) Suarmin

36. This group were contacted at their rest house near the Fu/Um junction. Permission was requested by the group to move to the Ruru Rv headwaters and build a rest house there. This will not hinder future contact, so the idea was encouraged as the rest house will be near the groups gardens and more food will be offered for sale in the future.

(xiv) Khakha

37. Name is pronounced KAKA as if the speaker was trying to remove phlegm from the back of his throat. This group has agreed to maintain, or rebuild the bridge over the Um if requested to by approaching patrols. (also see para 4.)

C. Cultural Aspects

(1) Language

38. There appears to be eleven different languages spoken in the area patrolled (possibly some are only partial changes in language):-

39. Language spoken by:

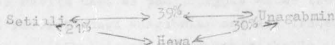
40. TELEFOMIN : Nenatiman, Mumabi
 41. OKSAPMIN : Kutik, Gobi, Kamagoiama, Khakha.
 42. REMBAN : Tomiana II, Orogu (Some also speak Oksapmin & Morobanmin)
 43. MOROBANMIN : Emiapmin, Morobanmin (Emiapmin also speak Unagabmin -Some)
 44. UNAGABMIN : Unagabmin (Some speak Setiali and Akiapmin)
 45. AKIAPMIN : Akiapmin
 46. SETIALI : Setiali, Sumwari and probably Miyali and Yalimuo (Some speak Akiapmin and Yalimuo if it is a separate language)
 47. YALIMUO : Guide told Interpreter this was a separate language, but the Setiali people were seen to talk freely with them.
 48. PAIBWO : Only four known survivors of this language group (all four

now speak Duranmin and probably Akiapmin as well.)

- SUARMIN : Duranmin, Suarmin (Some Duranmin people speak Akiapmin)
SISIMAN : Yoliap (This language is either closely related to the
 Morobanmin, or the Yoliap people are bilingual)

50. Four word lists were made out during the patrol for Mr A. Heally of SIL Telefomin who was kind enough to provide the following information :

- "(a) Kamagoidana is clearly a dialect of the Oksapmin language
 (b) Setiali and Unagabmin are separate languages, but they are related to each other and to HEWA, as is indicated by counts of vocabulary similarities:



- (c) Romhan (Tomiana II) is not related to the Telefomin group of language (The Ok Family), nor to Oksapmin, nor to the Setiali-Unagabmin-Hewa group..."

51. Interpreter Wundot speaks Duranmin (Suarmin), Akiapmin, Morobanmin. He will be sent to Telefomin for Mr Heally to interview when it is convenient (Mr Heally is at Ukarumpa at present.)

The next patrol in the area should take lists of words from the Fajimo and Yalimo, as these groups were passed by the patrol before a language difference was explained. The headman of Yoliap (Faiyau) is expected at Oksapmin shortly and a list will be taken from him then.

(ii) Material Culture

52. A difference in material culture between Heiwa and Oksapmin groups is that Oksapmin men wear phallocrypts while the Heiwas wear "fish net" (Billum) down the front and croton leaves or grass down the back. An interesting in between measure was seen at Yoliap, Eniapmin, Unagabmin, Setiali, and Yalimo. Here men who had no scrap of laplap to hang in front and did not wear a phallocrypt were wearing shredded croton leaves and grass in front. This is also probably the fashion at Tomiana II and Sumwari also but examples were not in these places. These groups were also seen to have similar material hanging from their arm bands.

53. No one belonging to the Yoliap group were seen to be wearing wither fish net or phallocrypts. They are generally accepted as being a Heiwa group so one would expect fishnet. The men of all groups visited (other than the Telefomin speaking groups and the Oksapmin speaking groups) sometimes wear their hair in an extended bun covered with bark or laplap, but generally a piece of billum (fishnet). Cassowary feathers and leaves are often used as bun decoration.

54. The type of phallocrypt varies between sea shells and gourds. The gourds are of the type used by Biannin men, being much shorter

(14)

than those worn by the Oksapmin men. The gourd wearers are mainly the Duranmin and Akiapmin men, although some shells were seen at Duranmin. Other groups such as Suarmin and Emiapmin seem to prefer shells. At Unagabmin men no gourds were seen, just shells, leaves and the occasional scrap of laplap.

55. A very noticeable feature of the groups in the headwaters areas of the Leonard Schultze river was that one very seldom saw a man carrying a bow and arrows. They had these weapons in their houses in great quantities, so it was not as though they did not have them to carry.

56. Trade in bows, shells and stone axes.

The shells used as phalacropters enter the area presumably from the April river through Unagabmin, and are traded down the Tapi rv. and over the range with Emiapmin. Some other shells (other than from Emiapmin) enter the Om from trade with the Akiapmin group to the Karu river Akiapmin and Duranmin groups.

Oksapmin and the Om river system lack suitable stone for stone axes to be made from. The Akiapmin were the source of trade in this respect. They made the axes in the headwaters of the Tau river and traded them into the Om to eventually go to Oksapmin.

Throughout the Telefomin Sub District bows are difficult to acquire. The main source of bows is from down near Kiunga in the Western District. Some trade in Kiunga bows goes as far as the Hapi river, especially the Akiapmin groups of the Tau and Halinau rivers. Some suitable black palm grows in this area, so limited local production also takes place.

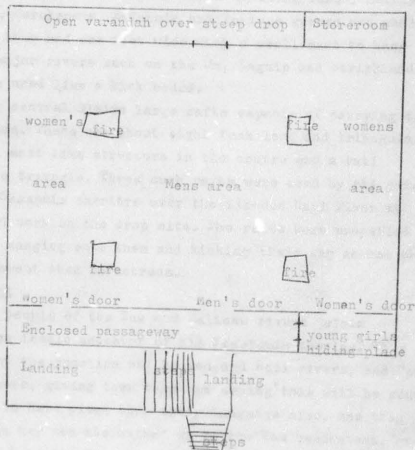
57. Housing The housing used at Wabiadang, Tumsengan and Unamo is of the typical Telefomin type, being clusters of small houses with one or two fire places.

58. Akiapmin Duranmin, Morobanmin, Ioliapi build huge communal fortress style houses in which the whole group will live, (rather than having more than one house to defend) The Emiapmin, Unagabmin, Setiali Yalimuc and Sumwari groups build similar houses, but in greater numbers. When a garden is finished, a new garden is cleared and planted, and a new communal house built. Deserted communal houses are used for shelter while hunting etc. At Unagabmin one house was seen to be deserted and two skulls (of human beings) were outside the house, one at the foot of a tree and the other on top of a pole. The local people were reluctant to talk about this, but it seems that there had been deaths in the house which was deserted for that reason, the skulls showed the reason to passersby.

59. The houses are up to forty feet by thirty feet in area, and on poles up to twenty feet off the ground. The site chosen for the house is usually an easily defended one with a cliff or steep drop on as many sides as possible. The surrounding gardens offer a clear view of any approaching enemy.

60. The houses have four fireplaces with racks over them in many cases to store large quantities of firewood. The area under these racks

Floor plan of the Yaliuio house



Between the fireplaces and the wall is the women's area. The clear area in the centre of the house is the men's area. At Yaliuio I was talking to a man and his wife when the woman told the Interpreter that she was not permitted to stand where she was as it was a men's area, and the group would become sick and have to desert that house if she stayed there.

61. The walls of the houses are made of split timber and would be quite arrow proof. All door ways are low and small. The Yoliapo house has no landing, the ladder leads up through a hole in the floor of the enclosed passageway. The Akiapmin houses have a landing built into the front of the house, not an external feature as seen here in this plan. It would be completely impossible to enter one of these houses if the people inside were armed and did not want you to come in. The Wabiadang fight leader Bilasep/Yanopnok told me that when fighting against people in these houses, his people would get close to the house and stay behind their shields firing occasional arrows until the people in the house had finished their supplies of arrows, and then the job was less difficult. He emphasized that anyone who got too close under the house was asking for trouble because the Akiapmin people stored stones in their houses to drop on people under their houses. A stone that hit a man holding the man holding the shield often resulted in disaster. The man if he dropped his shield left himself and his accompanying bow man open to arrows from the house above.

62. The strength of the poles of such a house is increased by

fact the houses are generally built on two or three twenty foot high tree stumps with additional poles for support.

63. Rafts

The people to the south of the central dividing range, mainly the Duramin, Suarmin Morobamin, Emapmin and Ioliapi groups use small rafts about two feet long and one foot wide with a small mast to hang bilums on, to cross major rivers such as the Om, Lagaip and Strickland. These small rafts are used like a kick board.

64. North of the central divide large rafts capable of carrying three or four adults are used. These are about eight feet long and triangular in shape with a small mast like structure in the centre and a rail across the base of the triangle. Three such rafts were used by the patrol to ferry nonswimming Oksapmin carriers over the flooded Hapi river at Setiali, so they could work on the drop site. The rafts were propelled by the Setiali people hanging onto them and kicking their way across the river as the current swept them downstream.

(ii) Legend of descent

65. The Akiapmin people of the Tau and Halinau rivers claim descent from the common female ancestor of all Telefomin peoples. They claim that she lived at the junction of the Tau and Hapi rivers, and "put" the Akiapmin people there, giving them taro and saying "this will be your food." She is supposed to have given them their language also, and then after an argument with her son she walked up to the Tau headwaters, over the central range and into the Om river system where she started off the Om river groups as she made her way to Telefomin.

66. The middle Hapi groups (Setiali, Valimuo and Sumwari) know of the legend, but do not know what was the source of their descent, or atleast so they claim. The Unagabmin people probably do claim descent from this common ancestor whom they call "Babesibai".

67. Tofiana the young leader of this group and some other young men claimed that Babesibai was their ancestor and that she had come upstream along the Hapi from the junction of the Tau and Hapi rivers after she had said she wished to stay there but the Akiapmin people had said that it was their land and that she was not welcome there. After "starting" the Unagabmin line she crossed the central divide and went to Telefomin via the Keinau rv, the Karu rv, the Namli cr, the Keinu Ry and the Om rv. When asked to explain what he meant by "started the line" Tofiana said I had better ask the old men for any more detail I wanted. We returned to the patrol camp and found an old man who I asked for more details. The old man was annoyed and said that Babesibai was not their ancestor and that she did not go to Telefomin she crossed the range and went up the Lagaip to the east and no one ever heard of her again. He then walked off to indicate that the interview was over.

D. Census and Statistics

68. See appendix A for VFRs and an analysis.

The estimated population of the groups not visited by the patrol in the Hapi river area is fifty two (ie Miyali -12, Upper Moti rv Setiali 15 and

April River fall Ya'liano 25)

69. The actual number of new names is not clearly shown in the VFRs of Appendix A, as some of the initial census figures include people who had been previously censused and some of the "migrations in" in groups previously censused are in fact new names. A record of new names was kept throughout the patrol, and it reads as follows:-

All people recorded in Hapri (Upper Leonard Schultze) = 300
New names in Telefoamin S/D Ambunti may have recorded them

	Nonatiman	= 15
<u>Om river system groups:</u>		
	Kamagoiana	= 13
	Gobi	= 11
	Kutik	= 10
	Morobanmin (Kutik/Om)	= 9
	" (Keinu Rv)	= 4
	Akiapmin (Karu Rv)	= 1
	Tomiana II	= 13
	Porogu	= 17
	Yoliape	= 33
	Emiapmin	= 11
	Khakha	= 28
	Suarmin	= 4
	Duranmin	= 5

GRAND TOTAL 474

70. No doubt many new names will come to light in the first revision of census in the Hapi river area.

E. Bridges & Roads

71. The majority of the walking done during the patrol was either in or along rivers. The forest in the area has not a great deal of undergrowth, and secondary growth is seldom found, so although most of the tracks through the forest are not well cut, going is not usually difficult. The patrol diary has not been expanded to include details of actual walking times and times on the tract etc. This detail is set out in Appendix E of this report. (Also see the para No 7 of Introduction)

F. Health

72. A Hospital Orderly accompanied the patrol to care for the health of the patrol and for any of the people visited by the patrol. Unfortunately he became sick early in September and was not effective for a couple of weeks. He went down with Influenza.

73. A carrier called Rubian also contracted influenza and gave the impression during the first week of September that he would die at any moment. He was the patrol's main worry, as a death in a new and distant area tends to put it on the black list for when future patrols try to get carriers. He was carrying a full load towards the end of the patrol however, and is fully recovered now. Const Maregori also with influenza showed terrific spirit to continue with the patrol over a long section of unpopulated area between the Leonard Schultze and Frieda rivers. Maregori's condition was discussed with the ADC per radio at this stage and it was considered a possibility to raft him with another Constable down to Ambunti, or let him walk and be carried for a week to Oksapmin (this was counted out on grounds of lack of security) The final decision was in effect left to Maregori.

74. On the whole however the patrol was lucky as far as illness went, when one considers that over ten weeks in over seventy people who were walking over some pretty shocking country at times and generally involved in hard physical work nearly every day, our worst complaint was a few cases of Influenza and one carrier with a broken nose. I kept a strict watch over the weekly distribution of antimalarials as it was found that the Hospital Orderly was lax in this regard. Malaria bothered no-one during the patrol.

75. The health of the people visited during the patrol, except for the usual occasional huge sore found in such areas, was apparently generally good during the period of the patrol. It is noted however that occasional influenza epidemics sweep through the Om area and cause a high death rate.

9. Further aspects of this patrol.

(i) Organization of supplies

76. This matter was discussed with the District Commissioner and the Assistant District Commissioner, and approval for two airdrops was obtained. The first leg of the patrol was arranged so that after three weeks the patrol would be close to the Patrol Post and would receive a ground resupply. This was successfully carried out at Ioliapa on the 20th of August. A Fingio airdrop was taken by the patrol at the Hapiay detinali camp on the 7th of September, and the Helicopter delivered a few essential items (Sugar etc) at Suarua on the first of October. Much of the food dropped on the 7th (over two hundred pounds weight) were still being carried by the patrol when we reached Esuapain. The second airdrop authorized was not used.

77. The greatest use possible was made of foods locally available. More than once Taro etc was carried to save one night's ration issue. Sago is available on the Keinu river (Boundary with the WED) the patrol had to double back on it's tracks here so a team of sago processors were set to work to produce one night's food for the patrol's return through there. Local foods were found to be in abundant supply in all places where people were contacted except Esuapain where pigs have ruined gardens and Suarua where the gardens are distant from the rest house. The Om river people indicated a preference for money over trade goods (ie the groups normally visited) All new groups preferred trade, and particularly salt, small beads of all colours and red face paint in that order. Shell (Girigiri and Tambu) were offered but found to be not in demand. Approximately ten pigs were sold to the patrol mainly in exchange for tomahawks.

(ii) Security

78. Night guards were used from 18th August until the 22nd of September when the patrol was near a group of local people. This is not believed to have offended the local people if indeed they knew about it, so no harm was done that way. The only time there was a hint that the patrol could have met difficulty with the local people was at Ioliapa.

(9)

79. Due to sickness some members of the patrol could not move from the Hapi river setiali camp, so the patrol was split for three days while the Talimuo group were visited. A calculated risk was taken here. The group was on excellent terms with the patrol, and members of the group were accompanying the part of the patrol visiting Talimuo. Two police were left to guard the sick and unoccupied carriers, and were given strict instructions re firing, and maintaining guards. Two alert police are worth six unalert police. The local people kept well away from the patrol camp during these three days.

H. Uncontacted groups and group names.

80. Akiaptan was a name obtained at Wenatiman by Telefomin Patrol No 1/65-66. This group was supposed to be located three days walk from Wabiadang. The suffix 'Tar' and the suffix 'Min' are interchangeable in the Telefomin language, but after seeing the country between Akiapmin and Wenatiman (Wabiadang) from the air, and being aware that the distance local inhabitants call a day's walk is usually much less than a patrol day (Locals tend to hunt en route), I never seriously considered that Akiaptan could have been Akiapmin. Mr Gill's patrol Map shows the approximate position of the group on the Frieda river close to Wabiadang, so Mr Gill must think the way I do. It did not occur to me that when the Wenatiman people walked this distance all that they were interested in hunting was Akiapmins, so no delay en route would be expected. On the other hand the Akiapmin estimates of the distance vary from five to ten days. The patrol covered it in two full days and two half days (To wabiadang) a total of about twenty three hours actual walking.

81. Interpreter Mangatipnok did not help things either by saying Akiaptan was not Akiapmin, but a Telefomin group who had captured so many Akiapmin women that they now had more Akiapmin blood than Telefomin blood, and were thus called Akiaptan. He was talking about Unamo hamlet of Wenatiman. Mangatipnok counted fourteen people mainly women who were present at Wenatiman when the patrol visited there, who had been captured from Akiapmin and to a less extent from Duranmin (10% of the population not counting half caste children). Akiaptan is Akiapmin.

82. A second name obtained by Mr Gill was Berefaitan. The people at Unamo confirmed this group as being the people who live at Faupe on the middle Frieda. Berefaitan is the Telefomin name for them. The patrol crossed the area Mr Gill marked as being as their approximate position without finding any sign of people.

83. Unamo

The OIC Ray River reported to ADC Telefomin via ambunti about an upper Frieda group called Unamo. The ADC Telefomin did not know any group by that name. The OIC Ray River's source of information (from Faupe) was vague about distance and direction. The patrol found that it is what is known at Telefomin as Meransang hamlet of the Wenatiman group. No Administration patrol had visited this hamlet before, but the inhabitants had lined for census at Wabiadang. (See Appendix F

Sect. B for details of the origins of the Nenatiman group. These vary in detail from information received by ABC Tel. Fomin, but are basically the same).

84. Miyali

This group is estimated to contain twelve people. The Sumwari group were to have guided the patrol into the Miyali area, but ran away. Rather than spend several days looking for this group, and then have them run away, and thus be afraid of the next patrol to enter the area, no attempt was made to locate them. Mr Barclay evidently contacted this group. The general location of the group is north of the Hapi river and west of the Hapi river Setiali group, and within one days walk of Sumwari. The Hapi river Setiali are probably the best guides available as they evidently have the closest ties with this group.

85. Names generally

To avoid confusion in future some information on names of groups is set out below:-

PUME is the name the Akiapmin call the Unamo group.

PALEMO is the Akiapmin name for the group which formerly existed between Akiapmin and Unamo, but which now has only four survivors, all living with the Duranmin group. Nenatiman raids killed the rest off and drove these four to safer ground.

NUWEPMIN is the Telefomin (Nenatiman) for the Palemo group.

I. Remaining Uncontacted groups, and unpatrolled areas.

86. This patrol left two hollow squares on the map. The first of these is from the Tau river west to Nenatiman. I am certain there is no population in this area. All neighbouring groups confirm this and some weight can be given to the word of the Nenatimans and Duranmins. The Palemo or Nuwepmin group formerly filled this gap, and Nenatiman raids explain its present emptiness. The second hollow square is bounded by the Tau river, the Hapi river and the central range. If no aerial survey is possible before the next patrol, the patrol if it has plenty of food would be wise to explore the Peneh and Mapu rivers to their headwaters. Compared with the rest of the area patrolled the Hapi river is thickly populated, and further population probably exists. The word of the Hapi river people cannot be accepted as final on this score. (Although the Tau river was not patrolled, the helicopter flew down its course during the survey flight, and no population except the Akiapmin hamlet visited by the patrol was seen.

J. Future Administration of the area.

87. The two geographically extreme groups in the Upper Leonard Schultze river area, the Akiapmin and the Unagabmin claim common descent from the common ancestor of all Telefomin peoples, and each claims that it's closest ties with it's neighbouring groups are to the south with the Karu by Akiapmin and Duranmin and the Mziapmin respectively. The Akiapmin of the Karu are in fact the same group as the Tau and Halinau river Akiapmin. The middle Hapi groups seem to have ties between themselves and few ties outside, and apparently none with other Ambunti groups. In short I feel that this area should be administered from Uksapmin.

Culturally these people belong with the Om river people. The area can be patrolled economically with the Om river area. See below.

Proposed route for next patrol

88. The major factor to be considered is if the Om has to be crossed near Yoliape, it should be done during the section of the patrol nearest to the dry season. In this case it will be left until the last section of the patrol.

The patrol should proceed: Oksapmin, Forogu, Tomiana II, Gobi, Kamagoina, Kutik, Ahakha, Suarmin, Keinu Rv Duranmin, Keinu Rv Morobanmin, Karu Rv Duranmin and Akiapmin, cross the central range pre the prepared walking track to Tau Rv Akiapmin, Halinau Rv Akiapmin, Sumwari, Hapi Rv Setiali, Miyali, Yalimuo, Moti Rv Setiali, Now the Mapu could be explored, or the patrol could go to Ole Rv Unagabmin, Kode Rv Unagabmin, Aifo and Hapi Rv Unagabmin, Emiapmin, Iolape, Oksapmin.

89. This could be done in about eight weeks, and probably without an airdrop, although for the first attempt one airdrop should be authorized, just in case it is needed (Mr Lancaster found as I did that the Om had abundant food. Mr Wilson following Mr Lancaster found otherwise). Two supply dumps could be established prior to the patrols departure. One at the Karu Rv Duranmin and Akiapmin rest house which would give food for the three or four days between there and Tau Rv Akiapmin, and for anywhere along the Hapi where food was not found, and a second dump at Emiapmin which would see the patrol home to Oksapmin. The airdrop could be tentatively planned for the Hapi Rv Setiali camp where a drop site was cleared by this patrol (142°22' East 4°44' South) as a Cessna 185 drop could be taken higher up the Hapi, but a Piaggio might find turning area lacking. Piaggio can use the cleared drop site mentioned above, as was proved during this patrol.

Staff for future patrols

90. Six police were found to be a good number to keep the patrol line of sixty carriers fairly close together, and to keep up constant night guards without overstraining the resources of individuals. Less than six would be overworked, and more than six would eat more rations than they were worth.

Conclusion

91. I think the patrol succeeded in what it set out to do, that was to generally inspect what was in the top north east corner of the Sub District. The patrol was unhurried, and several nights were spent in most areas of population. Friendly contact was made and good relations between the Administration and the local people have been achieved. The possible exceptions are the two small groups that ran away from the patrol (Sumwari and Hapi Rv Setiali), but I think the gifts left behind by the patrol and stories heard from neighbours will be enough to prevent them running away from future patrols.

92. Two important rivers have been marked fairly accurately on the map by the patrol. These are the Kotufa (See appendix C) which is an important section of the west Sepik Boundary in that the inclusion or

6

exclusion of a lot of territory depends upon the position of it's headwaters. It also marks the boundary of the Restricted Area. The second river is the Hapi, the main stream of the Leonard Schultze headwaters, which appears to have been marked on no map in the past. Another river not generally known in this area is the Nene which is a large river which rises in the West Sepik District and flows south east into the Western Highlands District and the Wagaip river.

The patrol was a most enjoyable one which I am looking forward to following up.

The Western Highlands District is the largest of the four districts in the Territory. It is bounded on the north by the Gulf of Papua, on the east by the Sepik River, on the south by the New Guinea coast, and on the west by the Western Highlands District.

The population of the Western Highlands District is estimated to be about 100,000. It is a very fertile and productive area, and is one of the most important sources of food for the Territory. The main crops are rice, wheat, and various fruits and vegetables. The district is also a major source of timber and other forest products.

The district is divided into several administrative areas, each with its own local government. The main towns are Goroka, Wabag, and Bulaga. The district is also home to many different tribes and languages. The population is increasing rapidly, and the district is becoming more and more developed.

The district is a very important part of the Territory, and is one of the most productive and fertile areas. It is also a major source of food and other products for the Territory. The district is also a major source of timber and other forest products.

The district is a very important part of the Territory, and is one of the most productive and fertile areas. It is also a major source of food and other products for the Territory. The district is also a major source of timber and other forest products.

L.W. Bragge

L.W. Bragge
Assistant District Officer.

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18

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CENSUS AND STATISTICS.

The calculation of Birth Rate per 100, Death Rate per 100, and Natural Increase per 100 was calculated on the basis of the total population of the Om river who had been previously censused (i.e. for whom census was being revised during this patrol, not including initial census groups). This included the Karu River Akiapmin's who are included on the Village Population Register for the Leonard Schultze river as the majority of the Akiapmin's live in that area.

Calculation

Total after this census	277
Plus Migrations out	92
Total	369
Less Migrations in	25
Total to work on =	344

NB This allows for deaths recorded in sections of the group that have migrated into the Tekin valley to what is considered a more healthy area (also allows for births in this group of course), and excludes births and deaths which would not be recorded anyway among groups migrating in from the Bak of Tekin valleys for instance (Deaths etc will be recorded in the Tekin census). Finally it allows for internal migrations in and out within the Om valley groups to balance out.

Therefore

12 births in 344 =	3.25 in 100
28 deaths in 344 =	8.92 in 100
Natural Increase =	-5.67 in 100

All people were present for the census and were recorded as such i.e. the population present in the villages at the time of the census is recorded as 100% of the existing population. Some people normally are at work, and have jobs, so as an indication of this they have also been recorded (there are 13 of them (Interpreters and pupils)

Pre census book checks

showed 17 names at Gobi and not the 20 indicated in statistics of the previous census. Akiapmin (Karu Ry) book check indicated that the 40 recorded in the last statistics should be 41.



L.W. Bragge
Assistant District Officer

ANTHROPOLOGICAL DETAILSSection A HUMAN ORNAMENTALS - Oksapmin (4)

: Informant Dukoptot/Bek of Divana.

Legend has it that in the distant past Oksapmin was a vast flat area of unproductive swamp which shuddered and moved when people walked on it. Then a spirit of some kind came along and the swamp was changed into the limestone ridges and valleys and outcrops of today, but it was still unproductive. The problem of how to make things grow worried the Oksapmin people. They killed pigs and crows and after eating them they planted the bones around the country side and painted them red. A man called Mananei was the name man who did this, but it did not work, the ground remained unproductive. Mananei killed Opossums and did the same thing again to no avail. Another man or possibly a spirit called Iuanku came from the east up through the Tekin valley. His little brother proceeded west also, but along the Om river. Iuanku saw the futile efforts of Mananei and said this is how to do it. He killed a man from Arafem a section of the Duban group in the Strickland gorge and told the local Oksapmin people to plant the bones in the ground towards Telefolip and to put the head in the haus tamberan at Telefolip. After this was done it was noticed that the Pandanus, kaukau and taro were growing and producing well, and that the pigs were growing fat, so the story of cause and effect was accepted. Iuanku placed many tambus on the local people. He said people must not eat their own pigs. Small children must eat with their mothers, but after being shown the haus tamberan they could eat with their fathers and this general type of thing (which are still followed strictly today)

After this time it was accepted that when a drought came that the remedy was to be found in a sacrifice to the Telefolip haus tamberan.

Two or three men would spy on the Arafem group and when a man was alone would call their friends and capture him. The man's legs would be broken, and then his arms, without killing the man himself. The man was then taken to a patch of bush on the bank of the Tekin river opposite where the Tekin Mission is today and tied to the top of a pandanus palm in the afternoon and would be left there over night. In the morning the cry of birds would be heard from that section of the bush and investigation would reveal that birds called Garaie (a type of parrot) were pecking at the bound man. The bonds would then be cut and the man allowed to fall to the ground. All the men from the whole Oksapmin area would be present at the occasion (No women or children allowed).

The man would generally have died during the night. The arms and legs of the body and then the head would be cut from the body with a rough piece of timber such as firewood (stone or bamboo not used.) The insides would be planted at the scene of amputations. One leg would be taken by the Divana people and buried at Divana, the other leg would be taken by the Tomiana group and buried. One arm would go to

Teka to be buried and the other to Khakha to be buried. A whole opossum, various types of leaves and grass would be buried with the parts of the body. Many pigs would be killed and cooked and great celebrations would follow. The now extinct Omtara group (Bi Rv) had the task of taking the head and placing it in the Telefolip haus tamboran.

The end of the draught was then considered inevitable and when the good time came again it was accepted that the only reason was the sacrifice. The strength of the sacrifice was believed to last a long time, but when the draught came again the effects of the last sacrifice were considered to be wearing off, and a new victim was sought.

The sacrifice was considered good for the whole of the Oksapmin and Telefomin area. To this end the Abunkaman group of Aliptamin people planted a mark on the Telefomin/Oksapmin track near the Yan Rv. Beyond this mark the Telefomin people were not permitted to fight as this was the source of heads to end draughts.

Uriabinim of Divana was among the last men to make a sacrifice of this type. Uriabinim and his son Tiner/Uriabinim and their group caught and killed an old woman in this way. Tiner died himself in 1963. This gives an idea of the time element. At this time the Arafem group had ceased to exist as a separate group. Some had been absorbed into the Duban group while the remainder built a bridge of cane over the strickland and cut it after they had crossed. This group has been absorbed into Heiwa groups.

Because of this lack of satisfactory sacrifices the fashion died out forty to fifty years ago, and it was seen that the gardens and pandanus palms continued to bare, so no alternative source of sacrifice victims was sought.

Section B. Origins of the Nenatiman group.

: Informant Bilasep/Yanopnok of Wabiadang (Nenatiman)

An Aliptamin group called Aliptamin burnt down the Haus tamboran to Telefolip and in the fight that followed part of the Aliptamin group under the leadership of Angarabisep, Ansetok, Fortupnok and Benemsep fled to the Figi river area and built a fortress style house of the Om river type. The Telefomin people came to raid them, but found that their arrows were ineffective against the house within which the Aliptamin people hid. A large pine tree grew near the house so the Telefomin raiders decided to fell the tree onto the house. After many hours of hard chopping the tree fell the wrong way and the Telefomin's went home. The Aliptamin's decided that they had better find safer land and so moved over the range to the Nema (Headwaters of the Fieda) where they found a group called Fortan who were settled at Wabiadang. The Fortan's fled to where Unamo is now. The Aliptamin's called upon the Fortan and Nawaental groups for assistance and in the raid that followed the Fortan group was

annihilated. The Sougabentan then returned to their home on the Fak ru and the Fwialimin who had lived in the headwaters area of the Fu died out (The Abunkaman and Agatavip people of Mumabi report that the Iligimin people killed off four hamlets of Fwialimin when they first moved to the Fu and Figi rivers (IE when the Iligimin moved)

Some of the Iligimin people stayed at the Wabiadang site near the Nena river, but some returned to Mliptamin where half caste Iligimin people are still supposed to exist at Tagatentigin and Biltavip. Of the four ancestors who fled to the Figi river Ansetok and Angarabisep were the true Nenatiman ancestors. Ansetok after returning to the Mliptamin thought of the productive soils of the land they had just won from the Fortan people and returned there with some Tagatentigin and Biltivip people to settle. The other two ancestors Foratupnok and Nenemsep remained in the Mliptamin area after returning there after the fight with the Fortan people.

Other Telefomin people came to settle later, but most came for a short period and returned to the Telefomin and Mliptamin areas.

This applied to two of the three Nenatiman hamlets (Wabiadang and Tamsengan) The third hamlet Unamo was settled at a later date, and not by the Iligimin people. (according to the present Unamo people) Unamo was settled after the Iligimin people had moved to Wabiadang, by the son, daughter and son's wife of one Amisap of a place called Senatigin which is supposed to have existed at the bottom end of the Elip valley. Amisap came as far as the Fak river and died, but the other three continued on to the Abai river and settled at the bank of the Unamo ck close to Mt Unamo, and called their settlement Unamo. Later again some Kialikman people came and settled with these people.

The time element is vague at Nenatiman. No one admits to be able to count back through his line of descent from a common ancestor, and although Amisap's name is remembered, his son's name is not. It is stated that the Black and Taylor patrol which visited the Nenatiman group in 1938/39 is recent compared with when Nenatiman was settled. The Abunkaman people at Mumabi can trace descent to when they drove the Iligimin people out of the Fu and Figi river areas to the Nenatiman area of today, however (it was the grand father of a man now himself aged fifty odd, who accompanied the raid) so the date from that evidence would indicate about eighty years ago approximately that the Iligimin people were driven to the Nena river.

Ado
ADo

APPENDIX B

WALKING TIMES.

The below listed walking times were recorded during the patrol and will no doubt be of use to Officers patrolling this area in the future.

Date	From	To	By actual time	Time on the
2/3/66	AKIAPHIN	ASASANA	2hr 17min	2hr 27min
2/3/66	DISANA	KAMAGGIANA	2hr 42min	3hr 20min
3/3/66	KAMAGGIANA	GGBI	2hr 45min	3hr 20min
5/3/66	GGBI	TOMIAGA II	2hr 06min	2hr 29min
7/3/66	TOMIAGA II	POROGU	2hr 05min	2hr 02min
9/3/66	POROGU	KERIU/OM JH.	2hr 36min	3hr 45min
10/3/66	KERIU/OM JH.	MORGBANIN	1hr 12min	1hr 12min
"	MORGBANIN	DURAMIN (Keriu RV)	2hr 40min	4hr 09min
12/3/66	DURAMIN (Keriu RV)	AKIAPHIN (KARU RV)	2hr 02min	3hr 15min
15/3/66	AKIAPHIN (KARU RV)	WILSON'S KARU CAMP	2hr 35min	3hr 18min
16/3/66	KARU/KERIU JH. from	" " "	2hr 37min	3hr 02min
18/3/66	" " "	OM/1-GAIP JH.	2hr 10min	1hr 04min
19/3/66	OM/LAGALP JH.	YOLIAPE	1hr 19min	1hr 15min
21/3/66	YOLIAPE	KARU/OM JH	1hr 00min	1hr 05min
22/3/66	KARU/OM JH	KERIU HEAD-WATERS	2hr 35min	4hr 05min
23/3/66	KERIU HEAD-WATERS	NEW SERIAPHIN	2hr 18min	3hr 35min
25/3/66	NEW SERIAPHIN	OLD SERIAPHIN	2hr 50min	3hr 55min
26/3/66	Old SERIAPHIN	LAU GK (SERIK FALL)	1hr 15min	2hr 55min
27/3/66	LAU GK	UNAGAMIN (AIFO GK)	4hr 30min	6hr 12min
30/3/66	UNAGAMIN (AIFO GK)	" (OLE RV)	4hr 35min	7hr 38min
31/3/66	" (OLE RV)	SERIALI (MOI RV)	2hr 25min	6hr 07min
2/3/66	SERIALI (MOI RV)	HAPI RV CAMP	2hr 45min	7hr 57min
3/3/66	HAPI RV CAMP	SERIALI (AUYUNG HMT)	2hr 55min	2hr 32min
8/3/66	SERIALI (AUYUNG HMT)	YALINDO	2hr 45min	6hr 20min
11/3/66	YALINDO	SERIALI (AUYUNG HMT)	2hr 20min	5hr 20min
12/3/66	SERIALI (AUYUNG HMT)	SUMBARI	2hr 40 min	5hr 19min
14/3/66	SUMBARI	AKIAPHIN (AUYUNG HMT)	2hr 45min	7hr 55min
17/3/66	AKIAPHIN (AUYUNG HMT)	" (KOLU HMT)	2hr 50min	3hr 20min
19/3/66	" (KOLU HMT)	SI GK	2hr 08min	3hr 52min
20/3/66	SI GK	KALIBAI RIDGE	2hr 45min	4hr 30min
21/3/66	KALIBAI RIDGE	UNANG	2hr 05min	3hr 20min
23/3/66	UNANG	WADIADANG	4hr 47min	5hr 40min
28/3/66	WADIADANG	TINARI GK	2hr 25min	4hr 55min
29/3/66	TINARI GK	MUBARI	2hr 50min	2hr 50 min
30/3/66	MUBARI	MABU/TU JH	2hr 45min	3hr 45min
1/10/66	MABU/TU JH	SUBANIN	4hr 35min	4hr 35min
3/10/66	SUBANIN	BI RV (MIDDLE)	4hr 00min	3hr 12 min
4/10/66	BI RV	KHAKRA	4hr 45min	3hr 30min
6/10/66	KHAKRA	ALPINE ASHAMP (YAN)	4hr 55min	5hr 25min
7/10/66	ALPINE SWAN (YAN RV)	TERLIN MESSICH	5hr 35min	6hr 20min
8/10/66	TERLIN MESSICH	OKAPPHIN.	1hr 45min	2hr 15min

BB Enjoos budit 9/3/66, 18/3/66, 21/3/66, 2/10/66 and 3/10/66.

L. S. Briggs
Assistant District Officer

APPENDIX C.

LOCATION OF THE KOTUFA RIVER (A SECTION OF THE WEST SEPILANG-
WESTERN HIGHLANDS DISTRICT BOUNDARY.)

A section of the West Sepik Boundary is described in Government Gazette No 33 of 21st June 1966 as follows:

"...generally westerly to the point nearest to the headwaters of the Kotufa River thence again on the east by a straight line southerly to the said headwaters of the Kotufa River thence again generally on the east by the middle thread of the said Kotufa River and the middle threads of the On and the Strickland Rivers downstream,...."

On the map of the "Hagen Sepik Journeys" of Black and Taylor in 1938/39 a line was marked and named "Kotufa River" and this "River" was subsequently included in the district boundary of Sepik District, and now the West Sepik District. However when the first patrols from Okapain visited this area (1963 to date) no river with the name "Kotufa" has been found.

A thorough investigation conducted at Duranmin and Emiapain and on the ground in the area of the boundary revealed that Kotufa (pronounced Katefa) is the name of a small stream near where Black and Taylor had one of their camps in the area of the present boundary. The river they called Kotufa is in fact the Karu into which the Keinu river flows. The Katefa (or Kotufa) joins the Keinu from the east just upstream from the KEINU/KARU Junction. To remove all doubts about the location of the boundary a canoe and compass traverse from the headwaters of the Katefa to the ON/LASALIP JN via the Keinu and Karu rivers was undertaken. (The ON/LASALIP JN marks the commencement of the Strickland River). The information obtained is set out below:-

Commencing at a point approx one mile west of the headwaters of the Katefa (Kotufa) river (above this point going was made too difficult and mapping impossible) thence proceeding down stream on a bearing of:

<u>Bearing</u>	<u>For</u>	<u>Distance</u>	<u>Thence</u>
299°	"	72'	"
224°	"	100'	"
273°	"	150'	"
228°	"	140'	"
279°	"	135'	"
267°	"	230'	"
276°	"	248'	"
243°	"	200'	"
260°	"	140'	"
250°	"	168'	"
258°	"	249'	"
305°	"	220'	"
289°	"	112'	"
272°	"	75'	"
242°	"	162'	"
225°	"	265'	"
284°	"	85'	"
259°	"	180'	"
279°	"	218'	"
330°	"	224'	"
259°	"	145'	"
268°	"	188'	"
348°	"	98'	"
248°	"	305'	"
323°	"	100'	"
245°	"	251'	"
291°	"	340'	"
300°	"	98'	"
224°	"	112'	"
317°	"	185'	"
211°	"	71'	"

Bearing	For	Distance	Thence
210°	"	155'	"
331°	"	170'	"
267°	"	118'	"
220°	"	110'	"
junction of the Kat-fa and Kainu rivers, thence down stream along the Kainu on a bearing of:			
213°	For	202'	Thence
269°	"	273'	"
185°	"	408'	"
263°	"	262'	"
294°	"	175'	"
50°	"	364'	"
263°	"	338'	"
209°	"	255'	"
219°	"	283'	"
junction of the Kainu and Maru rivers, thence downstream along the Maru on a bearing of:			
158°	"	620'	"
105°	"	450'	"
62°	"	510'	"
152°	"	610'	"
189°	"	690'	"
244°	"	700'	"
131°	"	410'	"
145°	"	510'	"
168°	"	220'	"
135°	"	530'	"
194°	"	540'	"
232°	"	410'	"
205°	"	720'	"
156°	"	800'	"
155°	"	810'	"
214°	"	720'	"
147°	"	820'	"
167°	"	665'	"
145°	"	1290'	"
120°	"	1000'	"
154°	"	750'	"
172°	"	830'	"
117°	"	1260'	"
172°	"	790'	"
167°	"	640'	"
170°	"	540'	"
junction of the Maru and Ma rivers, thence downstream along the Ma on a bearing of:			
130°	For	1920'	Thence
117°	"	1640'	"
155°	"	2640'	"
132°	"		"
6000 approx. to a point being the junction of the Ma and Iagap(Kaai) rivers, and the commencement of the Strickland river.			

L. H. Orange
 L. H. Orange
 Assistant District Officer.

APPENDIX D

COMMENTS ON PATROL POLICE.

<u>Number</u>	<u>Conduct</u>	<u>Comments</u>
Const 2697 KALOPA	Very Good	N.O.O. (acting) on this patrol. The best member of the R.P.S.O.U. in all aspects that I have worked with.
Const 2597 HAMA GRI	Very good	Experienced, efficient and most likeable
Const 9102 FOMLUE	Fair	A spurt worker. Very effective when it suits him to be.
Const 9433 HADDEKAL	Very Good	Experienced and easy going.
Const 11171 HARI	Very Good	Keen to learn, has bearing that impresses.
Const 11326 ANATUB	Very Good	Effective and keen to learn.



J.W. Drappe
Assistant District Officer.
Commissioner of Police.

NO Separate RSAs have been sent to

ANTHROPOLOGICAL DETAILSSection A HUMAN SACRIFICES - Oksapmin

Informant Dukoptet/Bek of Divana. Legend has it that in the distant past Oksapmin was a vast flat area of unproductive swamp which shuddered and moved when people walked on it. Then a spirit of some kind came along and the swamp was changed into the limestone ridges and valleys and outcrops of today, but it was still unproductive. The problem of how to make things grow worried the Oksapmin people. They killed pigs and cassowaries and after eating them they planted the bones around the country side and painted them red. A man called Manamnei was the man who did this, but it did not work, the ground remained unproductive. Manamnei killed Opossums and did the same thing again to no avail. Another man or possibly a spirit called Luanku came from the east up through the Tekin valley. His little brother proceeded west also, but along the Om river. Luanku saw the futile efforts of Manamnei and said this is how to do it. He killed a man from Arafem a section of the Duban group in the Strickland gorge and told the local Oksapmin people to plant the bones in the ground towards Telefolip and to put the head in the haus tamboran at Telefolip. After this was done it was noticed that the Pandanus, kaukau and taro were growing and producing well, and that the pigs were growing fat, so the story of cause and effect was accepted. Luanku placed many tambus on the local people. He said people must not eat their own pigs. Small children must eat with their mothers, but after being shown the haus tamboran they could eat with their fathers and this general type of thing (which are still followed strictly today) After this time it was accepted that when a draught came that the remedy was to be found in a sacrifice to the Telefolip haus tamboran.

Two or three men would spy on the Arafem group and when a man was alone would call their friends and capture him. The man's legs would be broken, and then his arms, without killing the man himself. The man was then taken to a patch of bush on the bank of the Tekin river opposite where the Tekin Mission is today and tied to the top of a pandanus palm in the afternoon and would be left there over night. In the morning the cry of birds would be heard from that section of the bush and investigation would reveal that birds called Garaie (a type of parrot) were pecking at the bound man. The bonds would then be cut and the man allowed to fall to the ground. All the men from the whole Oksapmin area would be present at the occasion (No women or children allowed).

The man would generally have died during the night. The arms and legs of the body and then the head would be cut from the body with a rough piece of timber such as firewood (stone or bamboo not used.) The insides would be planted at the scene of amputations. One leg would be taken by the Divana people and buried at Divana, the other leg would be taken by the Tomiana group and buried. One arm would go to

Teka to be buried and the other to Khakha to be buried. A whole Opossum, various types of leaves and grass would be buried with the parts of the body. Many pigs would be killed and cooked and great celebrations would follow. The now extinct Ontara group (Di Ry) had the task of taking the head and placing it in the Telefopli haus tamboran.

The end of the drought was then considered inevitable and when the good time came again it was accepted that the only reason was the sacrifice. The strength of the sacrifice was believed to last a long time, but when the drought came again the effects of the last sacrifice were considered to be wearing off, and a new victim was sought.

The sacrifice was considered good for the whole of the Okapamin and Telefomin area. To this end the Abukaman group of Mliptamin people planted a mark on the Telefomin/Okapamin track near the Yam Ry. Beyond this mark the Telefomin people were not permitted to fight as this was the source of heads to end droughts.

Uriabinin of Divana was among the last men to make a sacrifice of this type. Uriabinin and his son Finer/Uriabinin and their group caught and killed an old woman in this way. Finer died himself in 1965. This gives an idea of the time element. At this time the Arafem group had ceased to exist as a separate group. Some had been absorbed into the Suban group while the remainder built a bridge of cane over the Strickland and cut it after they had crossed. This group has been absorbed into Heiwa groups.

Because of this lack of satisfactory sacrifices the fashion died out forty to fifty years ago, and it was seen that the gardens and pandanus palms continued to wither, so no alternative source of sacrifice victims was sought.

Section B. Origins of the Nenatiman group.

: Informant Bilasep/Janopnok of Wabindang (Nenatiman)

An Mliptamin group called Iligimin burnt down the Haus tamboran to Telefopli and in the fight that followed part of the Iligimin group under the leadership of Angarabisep, Anasetok, Fornatupnok and Renemsep fled to the Figi river area and built a fortress style house of the Om river type. The Telefomin people came to raid them, but found that their arrows were ineffective against the house within which the Iligimin people hid. A large pine tree grew near the house so the Telefomin raiders decided to fell the tree onto the house. After many hours of hard chopping the tree fell the wrong way and the Telefomin's went home. The Iligimin's decided that they had better find safer land and so moved over the range to the Nena (Headwaters of the Frieda) where they found a group called Fortan who were settled at Wabindang. The Fortan's fled to where Unamo is now. The Iligimin's called upon the Fwimin and Songwenaar groups for assistance and in the raid that followed the Fortan group was

annihilated. The Sowgabentan then returned to their home on the Fak rw and the Fwialimin who had lived in the headwaters area of the Fu died out (The Abunkaman and Agantavip people of Mumabi report that the Iligimin people killed off four hamlets of Fwialimin when they first moved to the Fu and Figi rivers (IE when the Iligimin moved)

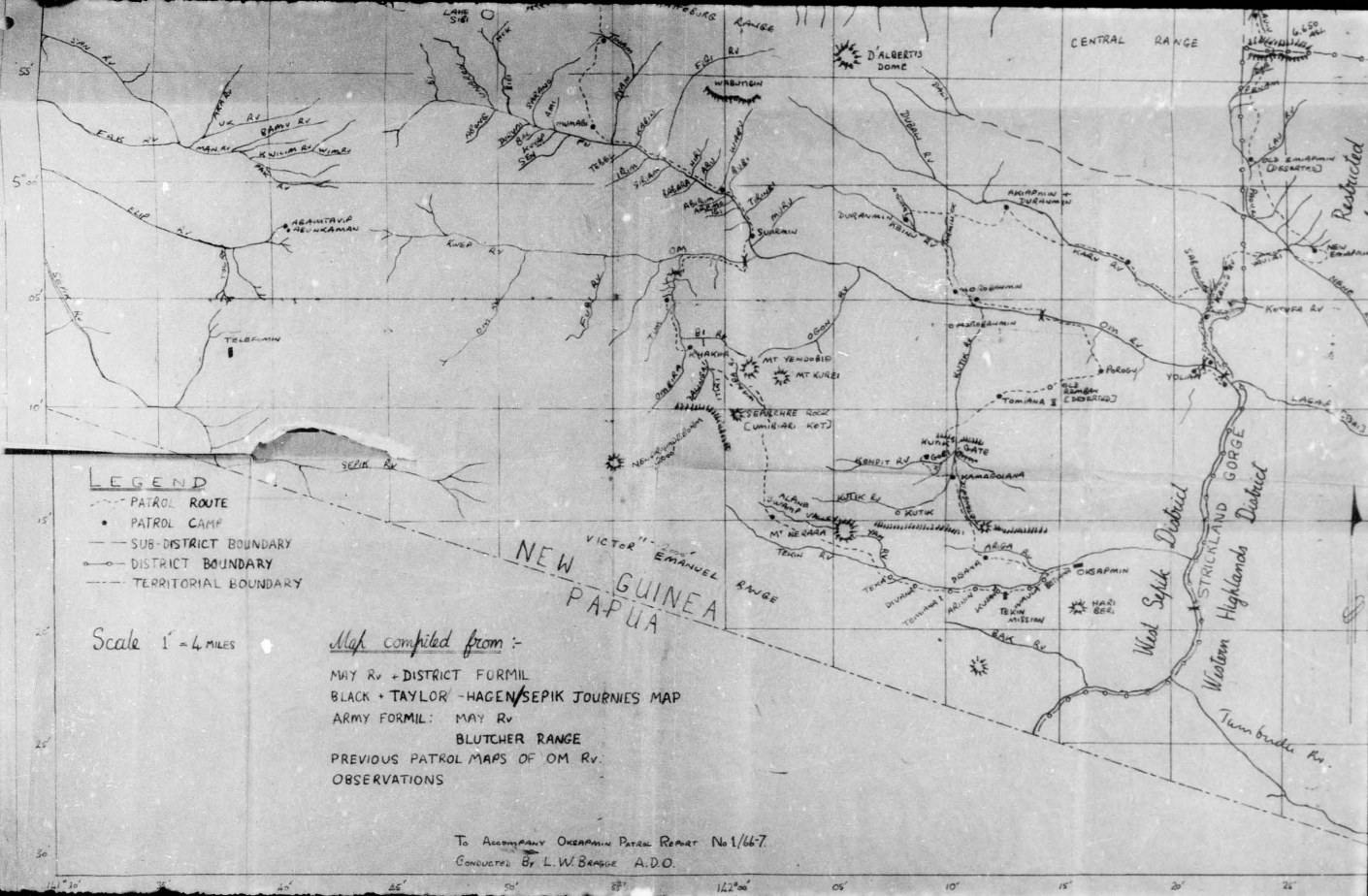
Some of the Iligimin people stayed at the Wabiadang site near the Nena river, but some returned to Eliptamin where half caste Iligimin people are still supposed to exist at Tagatentigin and Biltavip. Of the four ancestors who fled to the Figi river Ansetok and Angarabisep were the true Nenatiman ancestors. Ansetok after returning to the Eliptamin thought of the productive soils of the land they had just won from the Fortan people and returned there with some Tagatentigin and Biltavip people to settle. The other two ancestors Foratupnok and Nenemsep remained in the Eliptamin area after returning there after the fight with the Fortan people.

Other Telefomin people came to settle later, but most came for a short period and returned to the Telefomin and Eliptamin areas.

This applied to two of the three Nenatiman hamlets (Wabiadang and Tumsengan) The third hamlet Unamo was settled at a later date, and not by the Iligimin people. (according to the present Unamo people) Unamo was settled after the Iligimin people had moved to Wabiadang, by the son, daughter and son's wife of one Amisap of a place called Senatigin which is supposed to have existed at the bottom end of the Slip valley. Amisap came as far as the Fak river and died, but the other three continued on to the Abai river and settled at the bank of the Unamo ck close to Mt Unamo, and called their settlement Unamo. Later again some Kialikman people came and settled with these people.

The time element is vague at Nenatiman. No one admits to be able to count back through his line of descent from a common ancestor, and although Amisap's name is remembered, his son's name is not. It is stated that the Black and Taylor patrol which visited the nenatiman group in 1938/39 is recent compared with when Nenatiman was settled. The Abunkaman people at Mumabi can trace descent to when they drove the Iligimin people out of the Fu and Figi river areas to the Nenatiman area of today, however (it was the grand father of a man now himself aged fifty odd, who accompanied the raid) so the date from that evidence would indicate about eighty years ago approximately that the Iligimin people were driven to the Nena river.

Shaggy Ado



- LEGEND**
- - - PATROL ROUTE
 - PATROL CAMP
 - - - SUB-DISTRICT BOUNDARY
 - DISTRICT BOUNDARY
 - - - TERRITORIAL BOUNDARY

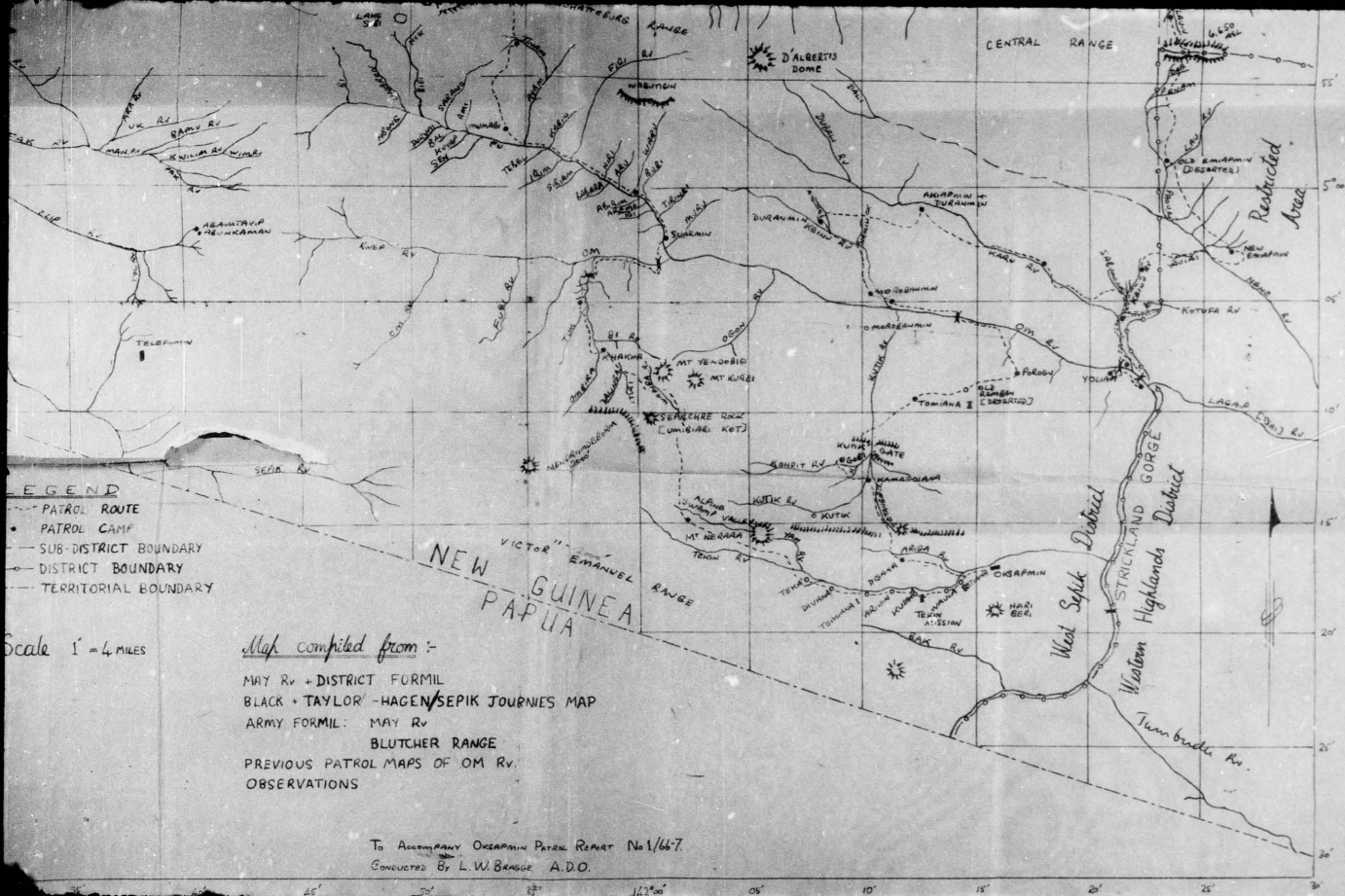
Scale 1" = 4 MILES

Map compiled from:-
 MAY Rv + DISTRICT FORMIL
 BLACK + TAYLOR - HAGEN/SEPIK JOURNIES MAP
 ARMY FORMIL: MAY Rv
 BLUTHER RANGE
 PREVIOUS PATROL MAPS OF OM Rv.
 OBSERVATIONS

To Accompany OCEANIAN Patrol Report No 1/667.
 Conducted By L.W BRADUE A.D.O.

Restricted

West Sepik District
 Strickland Gorge
 Western Highlands District



- LEGEND**
- - - PATROL ROUTE
 - PATROL CAMP
 - SUB-DISTRICT BOUNDARY
 - DISTRICT BOUNDARY
 - TERRITORIAL BOUNDARY

Scale 1" = 4 MILES

Map compiled from :-

- MAY RV + DISTRICT FORMIL
- BLACK + TAYLOR - HAGEN/SEPIK JOURNIES MAP
- ARMY FORMIL: MAY RV
- BLUTCHER RANGE
- PREVIOUS PATROL MAPS OF OM RV.
- OBSERVATIONS

To ACCOMPANY OKAPAMIN PATROL REPORT No 1/66-7
 CONDUCTED BY L. W. BRAGOE, A.D.O.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of...**WEST SEPIK**..... Report No...**Oksapmin No 2/66-67**.....

Patrol Conducted by...**L.W. Bragg a/ASSISTANT DISTRICT COMMISSIONER**.....
OM RV. KARU RV. STRICKLAND RV. LAGAIP RV. JUNCTION AREA
Area Patrolled...**AND NORTH LAGAIP (HEIWA) RESTRICTED AREA**.....

Patrol Accompanied by Europeans...**W.N. ROBINSON C.P.O.**
10 Members R.F.&N.G.C.

Natives...**1 N.M.O.**
1 Interpreter
80 Carriers

Duration—From **23./...5./19.67** to **2./...6./1967**...

Number of Days.....**11**.....

Did Medical Assistant Accompany?.....**N.M.O. ONLY**.....

Last Patrol to Area by—District Services...../8.../19.66 part 1938

Medical /8.../19.66

Map Reference...**BLACK & TAYLOR HAGEN SEPIK JOURNIES 1938-39 MAP**
Lands and Army FORMIL. Oksapmin Patrol Map No 1/66-67...

Objects of Patrol **Investigate reported murders, extension of Administration Influence, initial contact, consolidation and settling of ill feeling between feuding and neighbouring groups.**

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

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

36

TERRITORIES
CANBERRA

35

1913

PATROL	YOUR	G318/2888	ONE	SPECIAL
AND	TO	MAKE	INITIAL	CONTACTS
PATROL	INVESTIGATE	REPORTED	FIGHTING	TWO
INTERPRETERS	SPOKE	TO	PUTARI	THROUGH
FOLLOW	FROM	ADJACENT	AREA	THREE
ADMINISTRATION	UP	PATROLS	WILL	CONSOLIDATE
PROCLAIMED	INFLUENCE	BUT	AREA	STILL
STOP	UNDER	RESTRICTED	AREAS	ORDINANCE
SERVICES	WITH	EXTENSION	INFLUENCE	ADMINISTRATION
SMALL	WILL	FOLLOW	BUT	POPULATION
ACCESS	ISOLATED	AND	DIPPLICULT	OF
FIRST	THEREFORE	FURTHER	CONSOLIDATION	NECESSARY
	INSTANCE			

ADMP

(D.O. HAY)
ADMINISTRATOR.

21st November, 1967.

Handwritten signature
108
21-11-67

W. S. D.

31

L. S. H.

4.07 17/11/67

TO ADMIN PORT MORESBY
FROM TERRITORIES CANBERRA

32-33

C318/2888 REFERENCE ADMINISTRATION PRESS ADVICE NO 535
OF 17 OCTOBER, "PATROL MEETS PUYARI PEOPLE FOR FIRST
TIME". ANIB REQUESTS FURTHER INFO. WAS PATROL ROUTINE
OR SPECIAL? DID THE PATROL SPEAK TO THE PUYARI?
WAS THE DIALECT KNOWN OR WERE THERE INTERPRETERS? WHAT
WILL NOW BECOME OF THE PUYARI? WILL THE CHILDREN BE SCHOOLED
ETC? THE STORY WAS RUN IN THE LATEST PNG NEWSLETTER

(C318/2888 535 QU) 3-8.

*use initial contacts and investigate
name - 6 investigate ^{reported to} ~~the~~ ~~authorities~~ MA.*

Yes - through intermediaries for regional areas.

ADMR PNG 111

*Follow up photos were inadequate. Admin
influence, but are still problems with status then
with extension of Admin influence. Also
Admin services will follow. Specific needs
involvement & differences of access and educational
and other facilities must await further
consideration.*

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67-15-16

October 30th, 1967.

District Commissioner,
West Sepik District,
VANIMO.

OKSAPHIN PATROL NO. 2 OF 1966/67

...

The above Patrol Report and your comments 67-1-13 of the 15th September, 1967 are acknowledged with thanks.

2. Mr. Bragge has presented an excellent report on a well carried out patrol. Mr. Bragge handled the initial contact of these people in an extremely competent manner. I agree with the third and fourth paragraphs of your memorandum. As the Puyari people have had little or no contact, I believe Mr. Bragge's actions were correct. As you say, the people have seen a show of strength which should have a good effect on them.
3. Now that the initial contact has been made and friendly relations established, the way is now open to consolidate our influence in this area.
4. Comments and information under mapping are interesting and will fill in a few more 'blanks' on the map.
5. The report has been the subject of an Administration Press Advice No. 535, a copy of which is attached for your information.

(T.W. ELLIS)
Director

(attach)

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TERRITORY of PAPUA and NEW GUINEA

Administration
Press Advice
No. 535.

Port Moresby,
October 17, 1967.

PATROL MEETS PUYARI PEOPLE FOR FIRST TIME

"It's somehow embarrassing to have one's every movement followed by 30 pairs of eyes throughout one entire day," wrote Assistant District Commissioner, Mr. L.W. Bragge, in a recent patrol report.

Mr. Bragge was commenting on the behaviour of the Puyari people in the restricted part of the Western Highlands District.

"Our appearance and our equipment was completely strange to them and they watched us all the time," Mr. Bragge said.

About 30 of the estimated total population of 120 Puyari visited Mr. Bragge's camp on the Lagai River during an 11-day patrol of the restricted region.

Mr. Bragge was accompanied by Cadet Patrol Officer, Mr. W.N. Robinson and 10 members of the Royal Papua and New Guinea Constabulary.

In his report he described the Puyari people as new to the Administration. Only one of the men recalled seeing a patrol before. This was the first Mt. Hagen-Sopik patrol which was made in 1938/39 by Black and Taylor. The Puyari had evaded that patrol although they had apparently seen it.

Mr. Bragge said his party was able to reach the heart of the Puyari country without incident. Before guides could be sent to locate the people, two groups of tribesmen converged on the camp from the east and north.

Shouting and yodelling broke out from Puyari gardens and houses and echoed from the ridge-tops on either side of the Lagai River.

"We shouted in return that we were hungry and wanted to buy food," Mr. Bragge said.

Eventually, 30 people entered the camp. They stayed two days.

"They looked at everything we carried, shaking their heads and clicking their tongues.

"Our spade aroused the greatest interest. It was examined by every member of the Puyari at least twice. The radio was another source of interest. People were everywhere - crowding into tents and peering into patrol boxes."

Mealtimes were a highlight in the day's activities. The Puyari watched every movement of knife and fork with fascination. While they watched they commented to each other in their own language. At one mealtime, one of the Puyari accepted the offer of a cup of tea. His friends urged him to take the cup and sample the contents. They appeared to be awed by the sight of a cup. The cup was passed from one to the other and each man sipped the tea. This became a mealtime ritual. The tea was drunk and the leaves eaten with a reverence associated with gourmet banquets.

2/

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Mr. Bragg said the typical Puyari men wore shredded
woven leaves, arm and leg bands of woven grasses and a cane girdle.
The girdle was similar to that worn in the Telefunken sub-district
except that the front was reinforced with woven cane to resemble
an American "cowcatcher". The men wore their hair in bun-like
topknots. They carried string bags with cane handles decorated with
beads and frozen tidle from bush pigs.

Blurred Document



TERRITORY OF PAPUA AND NEW GUINEA

67. 16. 15

Telegrams
Our Ref/ence... 67-1-13
If calling ask for
Mr.



Department of District Administration,
District Office,
VANIMO,
West Sepik District.
15th September, 1967.

The Director,
Department of District Administration,
KOREROBU

OKSAPMIN PATROL NO. 2 of 1966-67

Forwarded herewith please find two copies of the report of the above patrol conducted by the a/Assistant District Commissioner Telefomin, Mr. L. W. Bragge who was accompanied by C.P.O. Mr. W. N. Robinson. The patrol arose out of a report of tribal murders in the Om/Lagaip River junction area which borders on restricted territory.

The patrol penetrated into the Western Highlands District. The District Commissioner Mt. Hagen was appraised of this move and Mr. Bragge tried with only limited success to liaise by radio with the OIG Kopiago Patrol Post. His intention to visit Kopiago on the return trip was frustrated by his inability to bridge the Lagaip River.

Mr. Bragge seems to have had some misgivings about not having arrested the killers of Miami. However, under the circumstances it is probably better that no arrests were made. The Puyari people appear to have had little or no previous contact. They were treated to a show of strength which should have a salutary effect on them.

Fight leader Feiyau has had his pride injured and four of his warriors have seen the inside of a corrective institution. This group seems to have been more culpable than their neighbours and has been adequately dealt with.

I have supported Mr. Bragge's recommendation for recognition of Constables Lavion's and Wusi's bravery to the Commissioner of Police. He asked for further statements and these will be forwarded when Mr. Bragge returns from his present Star Mountains patrol.

Mr. Bragge has conducted another fine piece of field work in a primitive area and has presented an informative, well compiled report. Under his tutelage Mr. Robinson is also developing into a very competent "bush Kiap".

I regret the delay in forwarding this report. It was an oversight.

D. A. Clancy
D. A. Clancy,
DISTRICT COMMISSIONER

c.c. District Commissioner,
Western Highlands District,
Mt. Hagen

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PRAMBLE

Patrol Number : Oksapmin
: Telefomin Sub District
: West Sepik District
Patrol Number : Oksapmin No 2/66-7
Patrol Conducted by : L.W.Bragge a/Assistant District Comm.
Area Patrolled : OM RV. KARU RV. LAGAIP RV STRICKLAND
RV. JUNCTION AREA
: NORTH LAGAIP (HEIWA) RESTRICTED AREA
Patrol Accompanied by : W.N.Robinson Cadet Patrol Officer
: 10 Members R.P.&.N.G.C.
: 1 Interpreter
: 1 N.M.O.
: 80 Carriers
Duration of Patrol : 11 days 23/5/67 to 2/6/67
Last Patrol to area :
D.D.A. : August 1966 and part 1939 (P.O. BLACK)
P.H.D. : August 1966 with DDA.
P.I.R. : Never.
Objects of Patrol : Investigate reported murders
: Initial contact
: Extension and consolidation of
Administration Influence
: Settling ill will between feuding grou
: Mapping and routine Administration.
Map Reference : Lands and Army FORMIL
: Black & Taylor Hagen/Sepik Journales
: Oksapmin Patrol Map No 1/66-7

Patrol Diary Oksapmin Patrol No 2/66-67

- 23rd May 1967 Made a final check over the patrol gear and issued ammunition and standing firing orders to the patrol police. Departed Oksapmin Patrol Post 0820 and walked the length of the Oksapmin valley, arriving at the lip of the valley overlooking the OM, LAGAIP, STRICKLAND and KARU rivers 1055, called a halt for carriers to regroup. 1130 moved down a near sheer face until 1210 then continued to descent a little less steeply. Called a halt at some deserted shelters at 1425 (last carrier in at 1435) set up camp. Issued rations. Ordered a dawn stand to rather than full night guards. Slept camp No 1 (Kunai ridge overlooking Yoliap lands.
- 24th May 1967 Broke camp and moved off at 0710 hrs. Continued to descend, and arrived at a house and garden at 0810. Met a man and wife. Proceeded to the fortress style house visited by Oksapmin Patrol No 1/66-7 in August 1966. The House was found to be ruined and deserted. Sent a strong police party under Constable Yanopa to the area west of Yoliap and east of Remban to locate some wanted people. The remainder of the patrol proceeded fifty minutes to a bridging site on the OM Rv. Set up camp and commenced collecting materials to construct a cane suspension bridge with. Rations issued. Guards Posted. Slept Om Rv Camp (Camp No 2)
- 25th May 1967 The construction of a cane suspension bridge over the Om was completed at 1900 hrs. At noon Constable Yanopa's party returned with several Yoliap people. Arrested GADEI/FETATELI and EBINEI/BAGAWON and explained the charge (Murder of Yamia) and the caution to them. The fight leader and an influential man were detailed also as accessories before the fact. Sent Constables Lavion, Wusi, Matapo and Amatus to a ridge east of the camp to detain other suspects. They returned after dark with MASIUM/MORUBIN and his brother UWALU who were arrested and cautioned. When arrested on the ridge Uwalu distinguished himself by drawing his bow to it's fullest and aiming an arrow at the approaching Constable Wusi. He was arrested without a shot being fired by either side. Issued rations and posted guards. Slept Camp No 2.
- 26th May 1967 Sent the six prisoners with Constables Amatus and Matapo and eight carriers to Oksapmin. Heavy overnight rains had swelled the OM and the flood took our bridge. Spent the day trying to take a line over the still swollen OM in a suitable place - gave it up as a bad job at 1800hrs. Rations Issued and guards posted. Slept Camp No 2.
- 27th May 1967 Spent the day constructing a cane suspension bridge over the OM, it was completed at dark - too late to cross. The A510 radio ceased to transmit, attempted repairs without success. Rations issued and guards posted.
- 28th May 1967 Broke camp and departed camp No 2 at 0750 hrs. All safely over the bridge at 0900 and over the Karu river at 0930. (Patrol now in Western Highlands District Restricted Area) Arrived at Mr Marks' 1963 camp site at 1015 and allowed patrol to regroup then moved on upstream along the Lagaip (locally known as the TSAI) at 1035hrs Passed the MEI ck 1115hrs, crossed the IAME ck 1242 and the WAUWRI ck at 1330hrs. At 1525 hrs arrived at Mr Lancaster's 1964 camp site and set up camp. Sent an interpreter and guide ahead tp discover if we were close to any Heiwa population.

Heiwa population was reported close at hand so Mr Robinson and three police accompanied myself and the interpreter to an old and a new garden and a communal house high on a ridge overlooking the Lagaip. Made friendly contact with the local people who gave us sugar cane to eat (later paid for with salt). Returned to camp and were visited by MO and two other men. Advised the Heiwa that we would set up camp closer to their house on the morrow. Rations issued and guards posted. Slept Lagaip camp (Camp No 3)

- 29th May 1967 Shifted the patrol camp to a clearing below the house visited yesterday. An extension to the clearing uncovered a human skull on top of a stump. Twelve local APENAM people (This group were called NAFIPI by MO at Oksapmin) visited the patrol camp and sold a small quantity of fresh food to the patrol. Friendly relations between the patrol and local people cemented. Discussions with Mo and the local people revealed that AMUPO the brother of MO had not been murdered after all (See later). Dismantled the A510 radio and changed valves and cleaned connections etc. Net result - a repaired A510. Radio contact with Vanimo, Telefomin and Imonda. Further contact and discussion with local people. Rations issued guards posted. Slept Camp No 4 (YALIFI Hamlet)
- 30th May 1967 Broke camp and moved off with nine APENAM guides at 0705 hrs, crossed HUBIAN ck 0725, SISALI-IFEI ck 0735, NALIAI ck 0750 and BAGARIM ck at 0845 then ascended to a small cleared plateau surrounded with gardens and houses. Set up camp as shouts and yodelling echoed all around as our presence was announced from surrounding ridges. Sent some guides off to contact the locals and had another call out that we were hungry and wanted to purchase food. Extension of the existing clearing revealed a burnt out house with the charred remains of a human skull in it. Thirty people of the PUYARI group initially contacted as they entered the camp site and sold food. Discussions with these people. Rations issued to supplement fresh foods. Radio contact with Telefomin and Imonda. Extensive lecture given on Administration policy and law and order. Slept Camp No 5.
- 31st May 1967 Local Court case - carriers stealing from local gardens. Initial census conducted, names of accused not found. Further lecture on law and order. Point emphasised that action will be taken now that initial contact has been made, re any law breaking that is reported. Talked with local people about availability of cane for a bridge, bridging sites and the route towards Lake Kopiago. Report these points not favourable so decided to return direct to Oksapmin. Radio contact with Telefomin. Guards Posted. Slept Camp No 5.
- 1st June 1967 Broke camp and presented gifts to headman and local guide. The headman of the PUYARI made a short speech as to how pleased he and his group were to have been visited by an Administration patrol, and how the law of the Administration would be followed in the future. Patrol departs at 0735hrs and retraced steps downstream along the Lagaip. Passed through camp site No 4 at 0850 and camp site No 3 at 0900, continued on to arrive at the patrol's cane bridge over the OM at 1500 hrs. Patrol safely over at 1600. Set up camp on camp site No 2. Fresh foods carried from camp 5 were supplemented by 50 flying foxes shot with a shot gun from the massive flying fox colony near the OM/LAGALIF Junction - the carriers ate well. Guards posted. Slept camp site No 2 (OM RV).

2nd June 1967 Broke camp and moved off at 0720hrs. Passed the Yoliapi communal house at 0757 then followed a creek south west. Geological samples collected en route. Crossed the headwaters of the Bagu rv. tributaries until 1140 when a halt was called. 1200 moved on again and descended to the BAGU RV thence proceeded upstream along it. Ascended the 'Okapmin battlements' taking thirty minutes rest en route to reach the lip of the Okapmin valley due north of the station at 1630. Descended to arrive at the station at 1740hrs (last carrier in about one hour later) Paid off carriers and issued rations in the growing darkness. Patrol stood down.

End of Patrol Diary.

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INTRODUCTION

1. In accordance with standing instructions in relation to patrols into Restricted and under developed areas, this report is of the formal type with one extra copy for headquarters.
2. The area covered by the patrol is the general area of the OM RV and KARU RV junction and the LAIGAP (TSAI) RV and OM RV Junction (i.e. where the river system takes the name Strickland. The patrol also proceeded ten miles upstream along the Lagaip river into the Western Highlands District's Restricted Area (North Lagaip of HEIWA area). The area is one of large rivers. This patrol took three days to bridge and cross the Om which is smaller than either the Lagaip or the Strickland.
3. The country is particularly rugged, especially when the patrol moved in a north south direction, as the grain of the country runs noticeably east west. The Oksapmin Highlands area (i.e. around the station and to the west of it) is limestone country at 5,000 to 7,000 feet ASL on the valley floors. The OM/LAGAIJ junction area is basically mudstone/shale country at 1,600 feet above sea level.
4. The purpose of the patrol is set out in the preamble. From about the 4th of March 1967 reports of fighting between HEIWA groups in the OM/LAGAIJ junction area reached Oksapmin Patrol Post. The reports were vague, and interpretation difficulties made the reports more vague. The District Commissioner at Vanimo and the O.I.C. Lake Kopiago were kept informed of events as they were reported. Initially as the deaths reported were reported to have all occurred in the Lake Kopiago Administrative area, the investigation was left in the hands of OIC Lake Kopiago. It was later discovered however that other killings in the South Lagaip area had been confused with the Oksapmin reports, and that reports remained uninvestigated.
5. Two particular reports prompted the ADC Telefomin to approach the District Commissioner Mr Glancy to request permission for a patrol to enter the Western Highlands Restricted area. (This request was made and permission granted). There reports were:
 - (a) Morobanmin people reported that they were worried about the fighting because last time the Heiwa (SISIMIN as they are known to OM RV groups) group Yoliape commenced fighting (1964) some Morobanmin people were killed in retaliation for a previous combined Morobanmin, Duranmin, Suarmin and Eliptamin raid.
 - (b) A man from the Afenan group in the restricted area arrived at Oksapmin on the 17th of April 1967 to report that his brother AMUFO had been murdered two days before. This man MO had only seen one other patrol, an Oksapmin patrol lead by Mr P. Lancaster in 1964. He claims Oksapmin as his administrative centre and came to request action.
6. The matter was considered to warrant action from Oksapmin as the initial raid was conducted by Heiwa people administered from Oksapmin, and other OM RV groups in the Oksapmin area were going in fear of possible attack.
7. The patrol was unable to leave Oksapmin until 23rd May 1967 and was in the field for 11 days. Four raiders were arrested and two accessories before the fact were also arrested. Initial contact and friendly relations were made with the PUYARI people and the Administration aims and policies as well as points on law and order were impressed upon the people.
7. It is felt that the patrol achieved what it set out to do, and that it will act as a deterrent to future hostilities in the area in the immediate future atleast, and allow breathing space until other patrols can visit the area and consolidate the position.

L. W. Bragge
L. W. Bragge

a/Assistant District Commissioner.

OBSERVATIONS & COMMENTS.A. Investigation and Proceedings.

1. The basic information the patrol set out with was as follows:
 - (a) YAMIA a PUYARI(SUWIAFI) man murdered with arrows by a joint Remban Yoliape raid in February 1967.
 - (b) MIAMAI an Afenam woman married into the Puyari group murdered by PUYARI in reprisal for Yamia's death.
 - (c) AMUFO an Afenam man and the brother of informant MO murdered with arrows by PUYARI as further reprisal for the death of YAMIA.

The reason the Afenam people were involved is because the Yoliape group formerly lived with them in the Iegaip river area and then (three years ago) migrated west into the West Sepik.

2. The patrol was warned by MO that the Puyari people whom he initially called the SUWIAFI had never been contacted and promised to attack the first patrol that entered their area. With this in mind a force of ten police were taken on patrol.

3. The patrol moved from Oksapmin into the Yoliape area (i.e. the Heiwa group in the West Sepik District) and made six arrests without difficulty. Four of these men were arrested in the patrol camp site (two raiders and two accessories before the fact). Two more raiders were arrested by a police party close to patrol camp No.2. These arrests were a credit to Constables WUSI and LAVION because as they approached the men MASEM and UWALU up a ridge line UWALU fitted an arrow to his bow and drew the bow back to it's extremity with the arrow pointed at the approaching WUSI. The two men were arrested (Masium andUWalu) without a shot being fired by either side. (The matter is being investigated further to see if either constable deserves some official recognition for his deeds). Another five or six men who at that time were reported absent in the Remban and Iegaip RV areas were also allegedly involved in this raid. The one's at Remban were left for the time being as they could be picked up by a party of Police from Oksapmin with little difficulty at a later date if necessary. The patrol proceeded into the Western Highland District Restricted area in search of three more men involved, but failed to locate them.

4. The informant MO was located and reported that his original report was incorrect and that his brother AMUFO was still alive. Amufo had been at a distant garden and some one else mentioned that he had been killed. Mo went immediately to Oksapmin to report the fact in good faith.

5. The husband of the murdered woman MIAMAI met the patrol at YALIFI hamlet of the Afenam group, and indicated that he wanted no action taken against the offenders as by local law the payback was legal. The patrol did not commit itself on what acti it would take and proceeded to Puyari territory with Afenam guides. The Puyari were initially contacted by the patrol, and no arrests were made. The wanted men did not visit the patrol camp, and the patrol did not have the time to hunt them down as this would have taken a long time. It was felt that as this was initial contact a lengthy discussion on law and order and Administration aims and policies would suffice to advise that their activities prior to contact would be overlooked, but any law breaking from the time of initial contact onwards would be dealt with by the Administration.

6. The action taken in the matter of the death of Yamia was

limited by the fact that no witnesses to the death could be obtained. The four men participating in the raid made statements to the effect that they shot Iamia with arrows, but did not see him die. Therefore there was insufficient evidence to place a wilful murder or murder case before the Supreme Court. At Oksapmin Patrol Post on the 5th of June 1967 a Local Court case was heard by the writer and the defendants MASIUM/MORUBIN UWALL/MORUBIN, GADEI/PETATELI and BEIBEL/BAGAWON were each sentenced to six months imprisonment after being found guilty of unlawfully using violence towards Iamia, contra S 83(a) of the N.A.R.s 1924 as amended to date.

7. The two men arrested as accessories before the fact included the fightleader Peiyau. These men were taken to Oksapmin with the four above mentioned, and were made to sit in on the Local Court case. A warning about future law breaking and violence was issued and a lengthy lecture given about Administration policy. The charges of being accessories before the fact to murder were withdrawn and the two men allowed to return to their own area. The arrest and eventual release of fightleader Peiyau amounted to a successful show of strength on the part of the Administration. Both patrols previously seen by Peiyau were threatened by him to different degrees (i.e. P.Lancaster's 1964 patrol and Oksapmin Patrol No 1/66-7) Being taken prisoner and marched to Oksapmin with fellow prisoners should indicate to Peiyau that he is not invincible. His words as he was released indicated that he did in fact appreciate this point. He said that he recognized the strength of the 'kiap' and wished to live at peace with the Administration.

B. Native Affairs.

8. Previous history of contact with the Administration.

8. The first patrol to enter this area was Blank's section of the Black and Taylor Hagen Sepik Journees patrol 1938/9. In early 1939 Black returned to Hagen upstream along the Legaip. The next known visit to the area was made by Mr A Marks in 1963 (His camp site is shown on the patrol map) Mr Marks was followed by Mr F.Lancaster in 1964 (camp site indicated on the map accompanying) Other than the current patrol these are the only patrols to have entered the restricted area west of the Hene/Legaip junction. Three Oksapmin patrols have now visited the Heiwa population on the West Sepik District side of the Strickland.

'Initial' Contact with the FUYARI group.

10. The present patrol made initial contact with the FUYARI people to the extent that one man only could recall seeing and running away from Black's patrol of 1939. The remainder of the group claimed never to have seen a European before. This fact seems incredible as these people are located only two long days walk from Oksapmin and about three from Lake Kopiago station. The people know about both stations and claim Oksapmin as their own as they have been visited by only Oksapmin patrols. Administrative boundaries were pointed out to the people, and as the patrol at that time intended to visit Lake Kopiago station it was suggested that some of the FUYARI and AFENAM people accompany the patrol to see their station and meet the officer in charge. The Fuyari people indicated that they were happy to go to see Oksapmin Patrol Post, but not Lake Kopiago. They said they would be prepared to visit that station after a patrol from there had visited their area.

11. The patrol entered the Fuyari area with caution as a threat of attack had been passed on to the patrol by MO of AFENAM. Luckily we were able to reach the heart of the area along the river without being seen by anyone, and came out at

a level grass and secondary bush covered plateau with a large cleared garden site at the back (north side) of it. The plateau was a perfect camp site for position within the FUYARI area and if necessary for defence.

12. Some of the guides were sent off to locate and bring to the patrol camp, the FUYARI people. Before the guides had been gone many minutes our presence was noticed and a chorus of shouting and yodelling broke out from the garden areas and houses on the ridges surrounding the camp site on both sides of the Lagaip. We called back that we were hungry and wanted to buy food.

13. One party of FUYARI approached the camp from the east and another with a guide came from the north. The eastern group arrived first and could be heard close by in the bush. We called to them, and they replied that they would come to the campsite where the group from the north arrived. Eventually both groups entered the camp site from different angles. There were about thirty in the combined party.

14. The remainder of the day and the next day were very enjoyable and amusing. Everywhere you looked there were people shaking heads and clicking tongues, picking up this and that and examining it minutely. The item that caused the greatest interest was a spade. The spade appeared to be examined by every member of the Fuyari group present at least twice. The radio was another source of interest. People were everywhere, they were underfoot, crowding into tents and peering into patrol boxes. Meal times were also interesting. It is somehow embarrassing to have six people watching how you use a knife and fork and making comments about same to each other. The use of cups appeared to hold the local people in awe. At one meal time the writer offered half a cup of not too hot tea to one of the local people. He looked uncertainly at me then at the cup and his friends, who urged him on. He awkwardly sipped from the cup, made an exclamation and passed it to a friend who did the same. After each meal it was the accepted thing then that the locals had the remains of the tea, and they savored the beverage right down to the last slop and tea leaf.

15. Mr Robinson's straight hair was inspected minutely and fondled whenever it came into reach. Rifles and revolvers were inspected from a distance and comments were usually made in whispers about them. It was clear that rifles were recognized and the people were aware that they were weapons. An excellent opportunity to show off firepower without being offensive presented itself when the Fuyari sold the patrol a pig. The pig was shot by Constable Yanopa and the path of the bullet was traced through the pig and into the ground. The local people clearly had not expected as much noise as the shot made, but did cover their ears and clung to each other as Constable Yanopa took aim. The effect of the bullet on the pig prompted much clicking of tongues and shaking of heads. It was pointed out that these weapons were used by the Administration for defence only and not for offensive purposes against people. It was pointed out that the Administration did not like to fight with people because bullets had the same effect on men as it did on pigs, and bows and arrows are no match for these weapons. The dead pig testified to this and the local people appeared most impressed.

16. Relations with this group were excellent from the outset, and the patrol left after gifts were given to the headman of Fuyari and the guide MO. This prompted a short speech from the FUYARI headman about how pleased his group were to be visited by an Administration patrol and how he had listened to and intended to follow the discussions about law and order and

Administration policy (patrolling and Administration from Administrative centres etc) and be of assistance where he could. Other groups

17. Amongst the Afenam people were several who had not been a patrol before either, but their close geographical proximity and similar reactions to the Puyari need not be repeated. Other people in the group recognized some of the patrol police and there were fond reunions.

18. The Yoliape group (the only other group visited by the patrol) is relatively more contacted than the PUYARI and AFENAM groups, and thus the patrol took a firmer stand with them over their participation in the raids, and as mentioned above prisoners were taken. This group are fully discussed in Patrol Report Oksapmin No 1/66-7.

4. Anthropological

19. The Heiwa people appear to have a material culture very similar to the people of the headwaters of the Leonard Schultz river. The House plan shown in Oksapmin Patrol Report No 1/66-7 on page eleven is identical in every way to the house seen at Yalifi hamlet. The Yalifi house was thirty feet above the ground supported by weak looking poles. Personal decoration also appears to be similar to that of the people of the Leonard Schultz headwaters (especially of the Gabiano group).

20. The typical PUYARI man was seen to be wearing the following:

Shredded croton leaves to cover genitals and buttocks, Arm and leg bands with grass tufts tucked into armbands. A cane girdle of the type worn throughout the Telefomin Sub District except that the front of it was built up with woven cane to resemble an inverted 'Cowcatcher'. The hair is caught up in a large string bag covered 'bun'. This bun is often decorated with leaves. Through the nose are the two vertical cassowary quills as worn by all Telefomin peoples, pig tusks are also worn through the nose. The pig tusk generally has a pig tail thrust into the open end of it. String bags are decorated with a cane ring which has up to two dozen tails of pigs attached to it. The men appear to take great pride in their appearance, and are most impressive to view.

21. The PUYARI women are far less decorative. They wear a full grass skirt similar to those worn by the Oksapmin woman. The only other decoration commonly seen is a necklace of two pig tusks joined together like mounted bulls horns, with several 'giri giri' shells attached to it around the centre join.

23. Some women and most men wear a string of 'Job's tears' in a cross around the neck down over the chest under the armpit back up the back around the other shoulder and down to the other armpit.

D. Language

24. The Heiwa speak a language of which the Morobanmin language (including the Eniapmin group) is a dialect according to Mr A. Healey of the Summer Institute of Linguistics at Telefomin. Mr Healey is still working on some recently acquired Morobanmin wordlists and cannot give an actual break up in percentages of the relationship. There are evidently no Heiwa who speak pidgin English at Lake Kopiago and definitely none at Oksapmin. Our Interpreter WUNTOT speaks several languages including the Morobanmin with which he made himself clear to the Heiwa speakers with little difficulty.

E. Mapping

25. The KOTUPA, KARU, and KLINU river system where it forms the boundary with the Western Highlands District was mapped by chain and compass traverse during Oksapmin Patrol No. 1/66-67. During the current Patrol great care was taken in taking bearings along the LAGAIP river as this joins onto this previous piece of mapping. This was done as the LAGAIP is not accurately marked on any map seen by the writer. During this mapping a prominent peak south of the LAGAIP, called MT. SISALI-IPI (Hewa name) was seen from several points and bearings taken on it. When plotting these bearings MT. SISALI-IPI was marked on the Patrol map as accurately as possible and upon returning to OKSAPMIN Patrol Post a further bearing was taken on this mountain to place the Station in relation to the STRICKLAND, OM, LAGAIP river system, on the Patrol map far more accurately than any other map shows it. The distance between that river system and the Station is shown on all maps seen by the writer as far greater than it is in actual fact. This is due to the fact that most maps are based on the Black and Taylor Hagen/Sepik Journeys Map which itself shows this distance as greater than in fact it is.

26. Oksapmin Patrol No. 3/66-67 will visit the area south of the Station, and the STRICKLAND river in that area and attempts will be made to accurately map this area also.

F. Communications

27. As the Patrol entered the Western Highlands District it was felt necessary to maintain radio communications with LAKE KOPIAGO. This was confirmed by the District Commissioner, West Sepik District. LAKE KOPIAGO had a Patrol south of the LAGAIP at the same time so it was arranged that that Patrol would use the Telefun A510 radio, and the Oksapmin Patrol would use the Oksapmin A510 radio. Unfortunately the Oksapmin A510 ceased to function in the first few days of the Patrol and took two days to repair. Oksapmin portable picked up the signal of Lake Kapiago portable on two occasions and was able to communicate with that portable only once. Oksapmin portable was able to communicate with Telefun, who passed information to Lake Kapiago. Communications were not as good as desirable.

28. It was intended that the Oksapmin Patrol would return to Oksapmin via Lake Kapiago Station but this was not done as there was a shortage of suitable cane to build a bridge across the LAGAIP and it was anticipated that several days would be lost. The Patrol returned direct to Oksapmin Patrol Post after advising Telefun to inform Lake Kapiago of this.

G. Geology

29. As mentioned in the introduction the OM-LAGAIP area is one of mudstone-shale type sedimentary rock formation. Several fossils and some mineral samples were collected during the Patrol and have been forwarded direct to the Resident Geologist, Port Moresby. He has been requested to advise if the minerals are of any interest.

H. Patrol Police and Carriers

30. The Patrol Police functioned well as a group during the Patrol under the leadership of Constable YANOPA, who was the acting NCO on this Patrol. Comments on individual Police are included in Appendix A of this report.

31. The Patrol carriers were made up of a combination of men from Oksapmin and Om River groups, as such a combination proved very successful during Oksapmin Patrol No. 1/66-67. It was found that the Om River men, being able to swim, were of great value in bridge construction. The carriers did a very good job as usual in the Oksapmin area.

I. Future Administration

32. The future Administration of this area will be made difficult for Patrols from Lake Kapiago by the size of the LAGAIP river, especially if there is a shortage of cane on the

south bank of the LAGALP as there is in the PUYARI area on the north bank. The LAGALP river (which is known as the TSAI to the HEIWA population on the north bank) in the condition we saw it would be impossible to ford and crossing would require nothing short of a 200 foot cane suspension bridge.

33. As mentioned above the HEIWA people of the north bank of the LAGALP gave the Patrol a very friendly reception. This could be taken as a sign of promise for the future administration of this area.

J. Conclusion

34. The Patrol's major purpose was to investigate reported murders in the Heiwa area and settle ill-feeling between feuding, and neighbouring groups. In doing this it was intended to extend and consolidate Administration influence in the area. The Patrol's activity can be observed from two angles, the Administration of justice as seen by the Supreme Court, or the good Administration of the area, and be judged as right or wrong, depending on outlook.

35. It is however the writer's considered opinion that in the time available for this Patrol no other course of action was open than that which was taken. If the Patrol had gone to lengths in trying to arrest the murderers of MIAMAI it may have been in the field for months and even then may not have been able to make the arrests. In this case the Patrol would probably have achieved less than the current Patrol achieved in eleven days. The current Patrol at least left the area on a friendly relationship with the local people, and left the way open for future easy relationships between the people and the Administration. It is therefore my opinion that from the view of future Administration of the area the Patrol was a success.

36. On the other hand arrests were made in the case of the raid which sparked off the strained relations between groups, which made the Patrol necessary. The second murder, that of MIAMAI was only in reprisal for a murder resulting from this first raid. Under traditional law in the area, and in the view of the husband of the dead woman, this second murder was justified. A line has to be drawn before which the Administration takes no action in inter-group disputes. The present Patrol worked on the basis that this line should be initial contact.

37. The political situation in the area at the present time appears to be quiet and peaceful (no report to the contrary has reached Okapmin Patrol Post). A follow up Patrol from Lake Kopiago in the near future should preserve this situation.



L.W. Bragge
Assistant District Commissioner.

Appendix A

COMMENTS ON PATROL POLICE

Oksapmin Patrol No 2/66-67 to Heiwa Restricted Area and Yoliap Area
(11 days 23/5/67 to 2/6/67)

Constable	8697	YANOPA	Acting NCO on this patrol. The most capable member of the RRENGC I have worked with. Cannot speak too highly of his work, character, temperament etc.
Constable	7308	LAVION	Very capable and useful.
Constable	8249	KAUFA	Quiet but reliable.
Constable	9433	MANDEKAI	Easy going and likable but also steady cool and reliable.
Constable	8468	BARUN	Tends to be lazy, but has ability when called upon.
Constable	10910	BINAE	Solid and steady but can be flustered.
Constable	11015	WUSI	An average member with few individual characteristics, makes up numbers.
Constable	11326	AMATUS	Young and solid, obeys unquestioningly.
Constable	11331	MATOPO	New to area, seems steady.
Constable	10612	POMDEI	New to area, does not seem at all impressive.

Separate R.S. Form 1s have been sent to the Commissioner showing entries in the Police Records of Service.



I. W. Bragge
a/Assistant District Commissioner.

Appendix B

Walking times Oksapmin Patrol No 2/66-7.

<u>Date</u>	<u>From</u>	<u>To</u>	<u>Time on Actual</u>	
			<u>Track</u>	<u>Walking</u>
May 23rd	Oksapmin Patrol Post	Camp No 1 (Ridge)	6hr 05m	5hr 15m
May 24th	Camp No 2	Camp No 2 OM RV.	4hr 00m	3hr 00m
May 28th	Camp No 2	Camp 3 (Lancaster's)	8hr 00m	5hr 15m
May 29th	Camp No 3	Camp 4 (Yalifi HMT)	0hr 30m	0hr 30m
May 30th	Camp No 4	Camp 5 (Fuyari group)	2hr 00m	1hr 45m
June 1st	Camp No 5	Camp 6 (site 2 OM RV)	8hr 25m	6hr 00m
June 2nd	Camp No 6	Oksapmin Patrol Post	1hr 20m	9hr 30m

Future patrols will find these times of use if read in conjunction with the patrol map.

Time on track Indicates time from leaving in the morning to last carrier in at night. i.e. Slowest carrier time.

Actual Walking time Indicates the actual walking time of the writer. This excludes all time taken off for rests on the track.

L.V. Bragge

L.V. Bragge
a/Assistant District Commissioner.

Appendix C

Statistics and Census of Population

An initial census of the PUYARI group was conducted, and the names recorded in the village book. There is no village population register sheet attached as the census was far from complete with only 38 names recorded. The village book has been posted to Lake Kopiago to be of assistance to them when they conduct the initial census of the population of the whole area.

Estimates of population are set out below:

<u>Name of group</u>	<u>number people seen</u>	<u>total estimated popn.</u>
AFENAM	15	50
PUYARI	38	120

The patrol bypassed a group of gardens and houses belonging to the Afenam group, so it can be assumed that a number of people were not seen.

The gardens of the Puyari are extensive and two communal houses were seen by the patrol. The Puyari claim to have two more similar houses. The population of 120 is estimated on the nature residence in the Om and Leonard Schultze rivers area in these communal houses.



L.W. Eragge
a/Assistant District Commissioner.

PREAMBLE

Oksapmin
Telefomin Sub District
West Sepik District

Patrol Number : Oksapmin No 2/66-7

Patrol Conducted by : L.W.Bragge a/Assistant District Comm.

Area Patrolled : OM RV. KARU RV. LAGAIP RV STRICKLAND
RV. JUNCTION AREA
NORTH LAGAIP (HEIWA) RESTRICTED AREA

Patrol Accompanied by : W.N.Robinson Cadet Patrol Officer
10 Members R.F.&.N.G.C.
1 Interpreter
1 N.M.O.
80 Carriers

Duration of Patrol : 11 days 23/5/67 to 2/6/67

Last Patrol to area :

D.D.A. : August 1966 and part 1939 (P.O. BLACK)

F.H.D. : August 1966 with DDA.

F.I.R. : Never.

Objects of Patrol : Investigate reported murders
Initial contact
Extension and consolidation of
Administration Influence
Settling ill will between feuding groups
Mapping and routine Administration.

Map Reference : Lands and Army FORMIL
Black & Taylor Hagen/Sepik Journeys
Oksapmin Patrol Map No 1/66-7

Patrol Diary Oksapmin Patrol No 2/66-67

- 23rd May 1967 Made a final check over the patrol gear and issued ammunition and standing firing orders to the patrol police. Departed Oksapmin Patrol Post 0820 and walked the length of the Oksapmin valley, arriving at the lip of the valley overlooking the OM, LAGAIP, STRICKLAND and KARU rivers 1055, called a halt for carriers to regroup. 1130 moved down a near sheer face until 1210 then continued to descent a little less steeply. Called a halt at some deserted shelters at 1425 (last carrier in at 1435) set up camp. Issued rations. Ordered a dawn stand to rather than full night guards. Slept camp No 1 (Kunai ridge overlooking Yoliape lands.
- 24th May 1967 Broke camp and moved off at 0710 hrs. Continued to descend, and arrived at a house and garden at 0810. Met a man and wife. Proceeded to the fortress style house visited by Oksapmin Patrol No 1/66-7 in August 1966. The House was found to be ruined and deserted. Sent a strong police party under Constable Yanopa to the area west of Yoliape and east of Remban to locate some wanted people. The remainder of the patrol proceeded fifty minutes to a bridging site on the OM Rv. Set up camp and commenced collecting materials to construct a cane suspension bridge with. Rations issued. Guards Posted. Slept Om Rv Camp (Camp No 2)
- 25th May 1967 The construction of a cane suspension bridge over the Om was completed at 1900 hrs. At noon Constable Yanopa's party returned with several Yoliape people. Arrested GADEL/YETATELI and EBINEI/BAGAWON and explained the charge (Murder of Yamia) and the caution to them. The fight leader and an influential man were detailed also as accessories before the fact. Sent Constables Lavion, Wusai, Matapo and Amatus to a ridge east of the camp to detain other suspects. They returned after dark with MASIUM/MORUBIN and his brother UWALU who were arrested and cautioned. When arrested on the ridge Uwalu distinguished himself by drawing his bow to it's fullest and aiming an arrow at the approaching Constable Wusai. He was arrested without a shot being fired by either side. Issued rations and posted guards. Slept Camp No 2.
- 26th May 1967 Sent the six prisoners with Constables Amatus and Matapo and eight carriers to Oksapmin. Heavy overnight rains had swelled the OM and the flood took our bridge. Spent the day trying to take a line over the still swollen OM in a suitable place - gave it up as a bad job at 1800hrs. Rations issued and guards posted. Slept Camp No 2.
- 27th May 1967 Spent the day constructing a cane suspension bridge over the OM, it was completed at dark - too late to cross. The A510 radio ceased to transmit, attempted repairs without success. Rations issued and guards posted.
- 28th May 1967 Broke camp and departed camp No 2 at 0750 hrs. All safely over the bridge at 0900 and over the Karu river at 0930. (Patrol now in Western Highlands District Restricted Area) Arrived at Mr Marks' 1963 camp site at 1015 and allowed patrol to regroup then moved on upstream along the Lagaip (locally known as the TSAI) at 1035hrs Passed the MEI ck 1115hrs, crossed the LAME ck 1242 and the WAUWEI ck at 1330hrs. At 1525 hrs arrived at Mr Lancaster's 1964 camp site and set up camp. Sent an interpreter and guide ahead to discover if we were close to any Heiwa population.

Heiwa population was reported close at hand so Mr Robinson and three police accompanied myself and the interpreter to an old and a new garden and a communal house high on a ridge overlooking the Lagaip. Made friendly contact with the local people who gave us sugar cane to eat (later paid for with salt). Returned to camp and were visited by MO and two other men. Advised the Heiwa that we would set up camp closer to their house on the morrow. Rations issued and guards posted. Slept Lagaip camp (Camp No 3)

- 29th May 1967 Shifted the patrol camp to a clearing below the house visited yesterday. An extension to the clearing uncovered a human skull on top of a stump. Twelve local APENAM people (This group were called NAFIPI by MO at Oksapmin) visited the patrol camp and sold a small quantity of fresh food to the patrol. Friendly relations between the patrol and local people cemented. Discussions with MO and the local people revealed that ANUPO the brother of MO had not been murdered after all (See later). Dismantled the A510 radio and changed valves and cleaned connections etc. Net result - a repaired A510. Radio contact with Vanimo, Telefomin and Imonda. Further contact and discussion with local people. Rations issued guards posted. Slept Camp No 4 (YALIFI Hamlet)
- 30th May 1967 Broke camp and moved off with nine APENAM guides at 0705 hrs, crossed HUBIAN ck 0725, SISALI-IPREI ck 0735, MALIAI ck 0750 and BAGARIM ck at 0845 then ascended to a small cleared plateau surrounded with gardens and houses. Set up camp as shouts and yodelling echoed all around as our presence was announced from surrounding ridges. Sent some guides off to contact the locals and had another call out that we were hungry and wanted to purchase food. Extension of the existing clearing revealed a burnt out house with the charred remains of a human skull in it. Thirty people of the PUYARI group initially contacted as they entered the camp site and sold food. Discussions with these people. Rations issued to supplement fresh foods. Radio contact with Telefomin and Imonda. Extensive lecture given on Administration policy and law and order. Slept Camp No 5.
- 31st May 1967 Local Court case - carriers stealing from lowal gardens. Initial census conducted, names of accused not found. Further lecture on law and order. Point emphasised that action will be taken now that initial contact has been made, re any law breaking that is reported. Talked with local people about availability of cane for a bridge, bridging sites and the route towards Lake Kapiago. Report these points not favourable so decided to return direct to Oksapmin. Radio contact with Telefomin. Guards Posted. Slept Camp No 5.
- 1st June 1967 Broke camp and presented gifts to headman and local guide. The headman of the PUYARI made a short speech as to how pleased he and his group were to have been visited by an Administration patrol, and how the law of the Administration would be followed in the future. Patrol departed at 0735hrs and retraced steps downstream along the Lagaip. Passed through camp site No 4 at 0850 and camp site No 3 at 0900, continued on to arrive at the patrol cane bridge over the OM at 1500 hrs. Patrol safely over at 1600. Set up camp on camp site No 2. Fresh foods carried from camp 5 were supplemented by 50 flying foxes shot with a shot gun from the massive flyingfox colony near the OM/LAGALIF Junction - the carriers ate well. Guards posted. Slept camp site No 2 (OM RV).

2nd June 1967 Broke camp and moved off at 0720hrs. Passed the Yoliape communal house at 0757 then followed a creek south west. Geological samples collected en route. Crossed the headwaters of the Bagu rv. tributaries until 1140 when a halt was called. 1200 moved on again and descended to the BAGU RV thence proceeded upstream along it. Ascended the 'Oksapmin battlements' taking thirty minutes rest en route to reach the lip of the Oksapmin valley due north of the station at 1630 .Descended to arrive at the station at 1740hrs (last carrier in about one hour later) Paid off carriers and issued rations in the growing darkness. Patrol stood down.

End of Patrol Diary.

INTRODUCTION

1. In accordance with standing instructions in relation to patrols into Restricted and under developed areas, this report is of the formal type with one extra copy for headquarters.

2. The area covered by the patrol is the general area of the OM RV and KARU RV junction and the LAGAIP (TSAL) RV and OM YRV Junction (i.e. where the river system takes the name Strickland. The patrol also proceeded ten miles upstream along the Lagaip river into the Western Highlands District's Restricted Area (North Lagaip of HEIWA area). The area is one of large rivers. This patrol took three days to bridge and cross the Om which is smaller than either the Lagaip or the Strickland.

3. The country is particularly rugged, especially when the patrol moved in a north south direction, as the grain of the country runs noticeably east west. The Oksapmin Highlands area (i.e. around the station and to the west of it) is limestone country at 5,000 to 7,000 feet ASL on the valley floors. The OM/LAGAIP junction area is basically mudstone/shale country at 1,600 feet above sea level.

4. The purpose of the patrol is set out in the preamble. From about the 4th of March 1967 reports of fighting between HEIWA groups in the OM/LAGAIP junction area reached Oksapmin Patrol Post. The reports were vague, and interpretation difficulties made the reports more vague. The District Commissioner at Vanimo and the O.I.C. Lake Kopiago were kept informed of events as they were reported. Initially as the deaths reported were reported to have all occurred in the Lake Kopiago Administrative area, the investigation was left in the hands of OIC Lake Kopiago. It was later discovered however that other killings in the South Lagaip area had been confused with the Oksapmin reports, and that reports remained uninvestigated.

5. Two particular reports prompted the ADC Telefomin to approach the District Commissioner Mr Clancy to request permission for a patrol to enter the Western Highlands Restricted area. (This request was made and permission granted). There reports were:

(a) Morobanmin people reported that they were worried about the fighting because last time the Heiwa (SISIMIN as they are known to OM RV groups) group Yoliape commenced fighting (1964) some Morobanmin people were killed in retaliation for a previous combined Morobanmin, Duranmin, Suarmin and Eliptamin raid.

(b) A man from the Afenam group in the restricted area arrived at Oksapmin on the 17th of April 1967 to report that his brother AMUFO had been murdered two days before. This man MO had only seen one other patrol, an Oksapmin patrol lead by Mr P.Lancaster in 1964. He claims Oksapmin as his administrative centre and came to request action.

6. The matter was considered to warrant action from Oksapmin as the initial raid was conducted by Heiwa people administered from Oksapmin, and other OM RV groups in the Oksapmin area were going in fear of possible attack.

7. The patrol was unable to leave Oksapmin until 23rd May 1967 and was in the field for 11 days. Four raiders were arrested and two accessories before the fact were also arrested. Initial contact and friendly relations were made with the FUYARI people and the Administration aims and policies as well as points on law and order were impressed upon the people.

7. It is felt that the patrol achieved what it set out to do, and that it will act as a deterrent to future hostilities in the area in the immediate future atleast, and allow breathing space until other patrols can visit the area and consolidate the position.

L.W. Bragge

L.W. Bragge

s/Assistant District Commissioner.

OBSERVATIONS & COMMENTS.A. Investigation and Proceedings.

1. The basic information the patrol set out with was as follows:

- (a) YAMIA a PUYARI (SUWIAP) man murdered with arrows by a joint Remban Yoliage raid in February 1967.
- (b) MIAMAI an Afenam woman married into the Puyari group murdered by PUYARI in reprisal for Yamia's death.
- (c) AMUFO an Afenam man and the brother of informant MO murdered with arrows by PUYARI as further reprisal for the death of YAMIA.

The reason the Afenam people were involved is because the Yoliage group formerly lived with them in the Lagap river area and then (three years ago) migrated west into the West Sepik.

2. The patrol was warned by MO that the Puyari people whom he initially called the SUWIAP had never been contacted and promised to attack the first patrol that entered their area. With this in mind a force of ten police were taken on patrol.

3. The patrol moved from Oksapmin into the Yoliage area (i.e. the Heiwa group in the West Sepik District) and made six arrests without difficulty. Four of these men were arrested in the patrol camp site (two raiders and two accessories before the fact. Two more raiders were arrested by a police party close to patrol camp No2. These arrests were a credit to Constables WUSI and LAVION because as they approached the men MASEM and UWALU up a ridge line UWALU fitted an arrow to his bow and drew the bow back to it's extremity with the arrow pointed at the approaching WUSI. The two men were arrested (Masium and UWalu) without a shot being fired by either side. (The matter is being investigated further to see if either constable deserves some official recognition for his deeds). Another five or six men who at that time were reported absent in the Remban and Lagap RV areas were also allegedly involved in this raid. The one's at Remban were left for the time being as they could be picked up by a party of Police from Oksapmin with little difficulty at a later date if necessary. The patrol proceeded into the Western Highland District restricted area in search of three more men involved, but failed to locate them.

4. The informant MO was located and reported that his original report was incorrect and that his brother AMUFO was still alive. Amufo had been at a distant garden and some one else mentioned that he had been killed. Mo went immediately to Oksapmin to report the fact in good faith.

5. The husband of the murdered woman MIAMAI met the patrol at YALIFI hamlet of the Afenam group, and indicated that he wanted no action taken against the offenders as by local law the payback was legal. The patrol did not commit itself on what action it would take and proceeded to Puyari territory with Afenam guides. The Puyari were initially contacted by the patrol, and no arrests were made. The wanted men did not visit the patrol camp, and the patrol did not have the time to hunt them down as this would have taken a long time. It was felt that as this was initial contact a lengthy discussion on law and order and Administration aims and policies would suffice to advise that their activities prior to contact would be overlooked, but any law breaking from the time of initial contact onwards would be dealt with by the Administration.

6. The action taken in the matter of the death of Yamia was

limited by the fact that no witnesses to the death could be obtained. The four men participating in the raid made statements to the effect that they shot Yamia with arrows, but did not see him die. Therefore there was insufficient evidence to place a wilful murder or murder case before the Supreme Court. At Oksapmin Patrol Post on the 5th of June 1967 a Local Court case was heard by the writer and the defendants MASTUM/MORUBIN UWALI/MORUBIN, GADEI/PETATELI and EBINLI/BAGAWON were each sentenced to six months imprisonment after being found guilty of unlawfully using violence towards Yamia, contra S 83(a) of the N.A.R.s 1924 as amended to date.

7. The two men arrested as accessories before the fact included the fightleader Feiyau. These men were taken to Oksapmin with the four above mentioned, and were made to sit in on the Local Court case. A warning about future law breaking and violence was issued and a lengthy lecture given about Administration policy. The charges of being accessories before the fact to murder were withdrawn and the two men allowed to return to their own area. The arrest and eventual release of fightleader Feiyau amounted to a successful show of strength on the part of the Administration. Both patrols previously seen by Feiyau were threatened by him to different degrees (i.e. P.Lancaster's 1964 patrol and Oksapmin Patrol No 1/66-7) being taken prisoner and marched to Oksapmin with fellow prisoners should indicate to Feiyau that he is not invincible. His words as he was released indicated that he did in fact appreciate this point. He said that he recognized the strength of the 'kiap' and wished to live at peace with the Administration.

B. Native Affairs.

8. Previous history of contact with the Administration.

8. The first patrol to enter this area was Black's section of the Black and Taylor Hagen Sepik Journeys patrol 1938/9. In early 1939 Black returned to Hagen upstream along the Lagaip. The next known visit to the area was made by Mr A Marks in 1963 (His camp site is shown on the patrol map) Mr Marks was followed by Mr P.Lancaster in 1964 (camp site indicated on the map accompanying) Other than the current patrol these are the only patrols to have entered the restricted area west of the Nene/Lagaip junction. Three Oksapmin patrols have now visited the Heiwa population on the West Sepik District side of the Strickland.

'Initial' Contact with the FUYARI group.

10. The present patrol made initial contact with the FUYARI people to the extent that one man only could recall seeing and running away from Black's patrol of 1939. The remainder of the group claimed never to have seen a European before. This fact seems incredible as these people are located only two long days walk from Oksapmin and about three from Lake Kapiago station. The people know about both stations and claim Oksapmin as their own as they have been visited by only Oksapmin patrols. Administrative boundaries were pointed out to the people, and as the patrol at that time intended to visit Lake Kapiago station it was suggested that some of the FUYARI and APENAM people accompany the patrol to see their station and meet the officer in charge. The Fuyari people indicated that they were happy to go to see Oksapmin Patrol Post, but not Lake Kapiago. They said they would be prepared to visit that station after a patrol from there had visited their area.

11. The patrol entered the Fuyari area with caution as a threat of attack had been passed on to the patrol by MO of APENAM. Luckily we were able to reach the heart of the area along the river without being seen by anyone, and came out at

a level grass and secondary bush covered plateau with a large cleared garden site at the back (north side) of it. The plateau was a perfect camp site for position within the PUYARI area and if necessary for defence.

12. Some of the guides were sent off to locate and bring to the patrol camp, the PUYARI people. Before the guides had been gone many minutes our presence was noticed and a chorus of shouting and yodelling broke out from the garden areas and houses on the ridges surrounding the camp site on both sides of the Lagaip. We called back that we were hungry and wanted to buy food.

13. One party of PUYARI approached the camp from the east and another with a guide came from the north. The eastern group arrived first and could be heard close by in the bush. We called to them, and they replied that they would come to the campsite where the group from the north arrived. Eventually both groups entered the camp site from different angles. There were about thirty in the combined party.

14. The remainder of the day and the next day were very enjoyable and amusing. Everywhere you looked there were people shaking heads and clicking tongues, picking up this and that and examining it minutely. The item that caused the greatest interest was a spade. The spade appeared to be examined by every member of the Puyari group present at least twice. The radio was another source of interest. People were everywhere, they were underfoot, crowding into tents and peering into patrol boxes. Meal times were also interesting. It is somehow embarrassing to have six people watching how you use a knife and fork and making comments about same to each other. The use of cups appeared to hold the local people in awe. At one meal time the writer offered half a cup of not too hot tea to one of the local people. He looked uncertainly at me then at the cup and his friends, who urged him on. He awkwardly sipped from the cup, made an exclamation and passed it to a friend who did the same. After each meal it was the accepted thing then that the locals had the remains of the tea, and they savored the beverage right down to the last slop and tea leaf.

15. Mr Robinson's straight hair was inspected minutely and fondled whenever it came into reach. Rifles and revolvers were inspected from a distance and comments were usually made in whispers about them. It was clear that rifles were recognized and the people were aware that they were weapons. An excellent opportunity to show off firepower without being offensive presented itself when the Puyari sold the patrol a pig. The pig was shot by Constable Yanopa and the path of the bullet was traced through the pig and into the ground. The local people clearly had not expected as much noise as the shot made, but did cover their ears and clung to each other as the shot made, but did cover their ears and clung to each other as Constable Yanopa took aim. The effect of the bullet on the pig prompted much clicking of tongues and shaking of heads. It was pointed out that these weapons were used by the Administration for defence only and not for offensive purposes against people. It was pointed out that the Administration did not like to fight with people because bullets had the same effect on men as it did on pigs, and bows and arrows are no match for these weapons. The dead pig testified to this and the local people appeared most impressed.

16. Relations with this group were excellent from the outset, and the patrol left after gifts were given to the headman of Puyari and the guide MO. This prompted a short speech from the PUYARI headman about how pleased his group were to be visited by an Administration patrol and how he had listened to and intended to follow the discussions about law and order and

Administration policy (patrolling and Administration from Administrative centres etc) and be of assistance where he could. Other groups

17. Amongst the Afenam people were several who had not been seen a patrol before either, but their close geographical proximity and similar reactions to the Puyari need not be repeated. Other people in the group recognized some of the patrol police and there were fond reunions.

18. The Yoliapa group (the only other group visited by the patrol) is relatively more contacted than the PUYARI and AFENAM groups, and thus the patrol took a firmer stand with them over their participation in the raids, and as mentioned above prisoners were taken. This group are fully discussed in Patrol Report Oksapmin No 1/66-7.

G. Anthropological

19. The Heiwa people appear to have a material culture very similar to the people of the headwaters of the Leonard Schultze river. The House plan shown in Oksapmin Patrol Report No 1/66-7 on page eleven is identical in every way to the house seen at Yalifi hamlet. The Yalifi house was thirty feet above the ground supported by weak looking poles. Personal decoration also appears to be similar to that of the people of the Leonard Schultze headwaters (especially of the Gabiano group).

20. The typical PUYARI man was seen to be wearing the following:

Shredded croton leaves to cover genitals and buttocks, Arm and leg bands with grass tufts tucked into armbands. A cane girdle of the type worn throughout the Telefomin Sub District except that the front of it was built up with woven cane to resemble an inverted 'Cowcatcher'. The hair is caught up in a large string bag covered 'bun'. This bun is often decorated with leaves. Through the nose are the two vertical cassowary quills as worn by all Telefomin people, pig tusks are also worn through the nose. The pig tusk generally has a pig tail thrust into the open end of it. String bags are decorated with a cane ring which has up to two dozed tails of pigs attached to it. The men appear to take great pride in their appearance, and are most impressive to view.

21. The PUYARI women are far less decorative. They wear a full grass skirt similar to those worn by the Oksapmin woman. The only other decoration commonly seen is a necklace of two pig tusks joined together like mounted bulls horns, with several 'giri giri' shells attached to it around the centre join.

22. Some women and most men wear a string of 'Job's tears' in a cross around the neck down over the chest under the armpit back up the back around the other shoulder and down to the other armpit.

D. Language

24. The Heiwa speak a language of which the Morobanmin language (including the Emiapmin group) is a dialect according to Mr A. Healey of the Summer Institute of Linguistics at Telefomin. Mr Healey is still working on some recently acquired Morobanmin wordlists and cannot give an actual break up in percentages of the relationship. There are evidently no Heiwa who speak pidgin English at Lake Kopiago and definitely none at Oksapmin. Our Interpreter WUNLOT speaks several languages including the Morobanmin with which he made himself clear to the Heiwa speakers with little difficulty.

B. Mapping

25. The KOTUPA, KARU, and KLINU river system where it forms the boundary with the Western Highlands District was mapped by chain and compass traverse during Okwapin Patrol No. 1/66-67. During the current Patrol great care was taken in taking bearings along the LAGAIF river as this joins onto the LAGAIF river as the LAGAIF is not accurately marked on any map seen by the writer. During this mapping a prominent peak south of the LAGAIF, called MT. SIBALI-IFI (Hewa name) was seen from several points and bearings taken on it. When plotting these bearings MT. SIBALI-IFI was marked on the Patrol map as accurately as possible and upon returning to the Patrol map as accurately as possible was taken on this mountain to place the Station in relation to the STRICKLAND, OM, LAGAIF river system, on the Patrol map far more accurately than any other map shows it. The distance between that river system and the Station is shown on all maps seen by the writer as far greater than it is in actual fact. This is due to the fact that most maps are based on the Black and Taylor Hagen/Sepik Journales Map which itself shows this distance as greater than in fact it is.

26. Okwapin Patrol No. 1/66-67 will visit the area south of the station, and the STRICKLAND river in that area and attempts will be made to accurately map this area also.

F. Communications

27. As the Patrol entered the Western Highlands District it was felt necessary to maintain radio communications with LAKE KOPINGO. This was confirmed by the District Commissioner, West Sepik District. LAKE KOPINGO had a Patrol south of the LAGAIF at the same time so it was arranged that that Patrol would use the Telefunken A510 radio, and the Okwapin Patrol A510 ceased to function in the first few days of the Patrol and took two days to repair. Okwapin portable picked up the signal of Lake Kopingo portable on two occasions and was able to communicate with that portable only once. Okwapin portable was able to communicate with Telefunken, who passed information to Lake Kopingo. Communications were not as good as desirable.

28. It was intended that the Okwapin Patrol would return to Okwapin via Lake Kopingo Station but this was not done as there was a shortage of suitable cans to build a bridge across the LAGAIF and it was anticipated that several days would be lost. The Patrol returned direct to Okwapin Patrol Post after advising Telefunken to inform Lake Kopingo of this.

G. Geology

29. As mentioned in the introduction the OM-LAGAIF area is one of mudstone-shale type sedimentary rock formation. Several fossils and some mineral samples were collected during the Patrol and have been forwarded direct to the Resident Geologist, Port Moresby. He has been requested to advise if the minerals are of any interest.

H. Patrol Police and Carriers

30. The Patrol Police functioned well as a group during the Patrol under the leadership of Constable YANORA, who was the acting WCO on this Patrol. Comments on individual Police are included in Appendix A of this report.

31. The Patrol carriers were made up of a combination of men from Okwapin and Om River groups, as such a combination proved very successful during Okwapin Patrol No. 1/66-67. It was found that the Om River men, being able to swim, were of great value in bridge construction. The carriers did a very good job as usual in the Okwapin area.

I. Future Administration

32. The future Administration of this area will be made difficult for Patrols from Lake Kopingo by the size of the LAGAIF river, especially if there is a shortage of cane on the

south bank of the LACAIP as there is in the FUYARI area on the north bank. The LACAIP river (which is known as the TSAI to the HEIWA population on the north bank) in the condition we saw it would be impossible to ford and crossing would require nothing short of a 200 foot cane suspension bridge.

33. As mentioned above the HEIWA people of the north bank of the LACAIP gave the Patrol a very friendly reception. This could be taken as a sign of promise for the future administration of this area.

J. Conclusion

34. The Patrol's major purpose was to investigate reported murders in the Heiwa area and settle ill-feeling between feuding, and neighbouring groups. In doing this it was intended to extend and consolidate Administration influence in the area. The Patrol's activity can be observed from two angles, the Administration of justice as seen by the Supreme Court, or the good administration of the area, and be judged as right or wrong, depending on outlook.

35. It is however the writer's considered opinion that in the time available for this Patrol no other course of action was open than that which was taken. If the Patrol had gone to lengths in trying to arrest the murderers of MIAMAI it may have been in the field for months and even then may not have been able to make the arrests. In this case the Patrol would probably have achieved less than the current Patrol achieved in eleven days. The current Patrol at least left the area on a friendly relationship with the local people, and left the way open for future easy relationships between the people and the Administration. It is therefore my opinion that from the view of future Administration of the area the Patrol was a success.

36. On the other hand arrests were made in the case of the raid which sparked off the strained relations between groups, which made the Patrol necessary. The second murder, that of MIAMAI was only in reprisal for a murder resulting from this first raid. Under traditional law in the area, and in the view of the husband of the dead woman, this second murder was justified. A line has to be drawn before which the Administration takes no action in inter-group disputes. The present Patrol worked on the basis that this line should be initial contact.

37. The political situation in the area at the present time appears to be quiet and peaceful (no report to the contrary has reached Oksapmin Patrol Post). A follow up Patrol from Lake Kapiago in the near future should preserve this situation



L.W. Bragge
Assistant District Commissioner.

COMMENTS ON PATROL POLICEOksapmin Patrol No 2/66-67 to Heiwa Restricted Area and Yoliap Area (11 days 23/5/67 to 2/6/67)

Constable 8697 YANOFA Acting NCO on this patrol. The most capable member of the RP&NGC I have worked with. Cannot speak too highly of his work, character, temperament etc.

Constable 7308 LAVION Very capable and useful.

Constable 8249 KAUPA Quiet but reliable.

Constable 9433 MANDEKAI Easy going and likable but also steady cool and reliable.

Constable 8468 BARUN Tends to be lazy, but has ability when called upon.

Constable 10910 BINAE Solid and steady but can be flustered.

Constable 11015 WUSI An average member with few individual characteristics, makes up numbers.

Constable 11326 AMATUS Young and solid, obeys unquestioningly.

Constable 11331 MATOPO New to area, seems steady.

Constable 10612 POMDEI New to area, does not seem at all impressive.

Separate R.S. Form 1s have been sent to the Commissioner showing entries in the Police Records of Service.



L.W. Brage
a/Assistant District Commissioner.

Appendix B

Walking times Oksapmin Patrol No 2/66-7.

<u>Date</u>	<u>From</u>	<u>To</u>	<u>Time on</u>	
			<u>Track</u>	<u>Actual walking</u>
May 23rd	Oksapmin Patrol Post	Camp No 1 (Ridge)	6hr 05m	5hr 15m
May 24th	Camp No 21	Camp No 2 OM RV.	4hr 00m	3hr 00m
May 28th	Camp No 2	Camp 3 (Lancaster's)	8hr 00m	5hr 15m
May 29th	Camp No 3	Camp 4 (Yalifi HMT)	0hr 30m	0hr 30m
May 30th	Camp No 4	Camp 5 (Puyari group)	2hr 00m	1hr 45m
June 1st	Camp No 5	Camp 6 (site 2 OM RV)	8hr 25m	6hr 00m
June 2nd	Camp No 6	Oksapmin Patrol Post	11hr 20m	9hr 30m

Future patrols will find these times of use if read in conjunction with the patrol map.

Time on track Indicates time from leaving in the morning to last carrier in at night. i.e. Slowest carrier time.

Actual Walking time Indicates the actual walking time of the writer. This excludes all time taken off for rests on the track.

L. W. Bragg

L.W. Bragg
a/Assistant District Commissioner.

Appendix C

Statistics and Census of Population

An initial census of the FUYARI group was conducted, and the names recorded in the village book. There is no village population register sheet attached as the census was far from complete with only 38 names recorded. The village book has been posted to Lake Koplogo to be of assistance to them when they conduct the initial census of the population of the whole area.

Estimates of population are set out below:

<u>Name of group</u>	<u>number people seen</u>	<u>total estimated popn.</u>
AFENAM	15	50
FUYARI	38	120

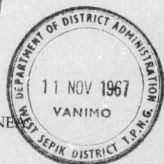
The patrol bypassed a group of gardens and houses belonging to the Afenam group, so it can be assumed that a number of people were not seen.

The gardens of the Fuyari are extensive and two communal houses were seen by the patrol. The Fuyari claim to have two more similar houses. The population of 120 is estimated on the nature residence in the Om and Leonard Schultze rivers area in these communal houses.

L.W. FRAGGÉ
a/Assistant District Commissioner.



TERRITORY OF PAPUA AND NEW GUINEA



PATROL REPORT

District of West Sepik Report No. Okseppim Patrol No. 3/66-67

Patrol Conducted by W. N. Robinson C.P.O.

Area Patrolled Okseppim Local

Patrol Accompanied by Europeans Nil

Natives 4 members R.P.N.G.S. 1 Hospital Orderly

Duration—From 29/6/1967 to 4/7/1967

Number of Days 15

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services/...../19.....

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

Map Reference

Objects of Patrol Census Revision, Mapping, General Administration, Investigation of Suicides, Obtain Gardening Information

Director of District Administration,
PORT MORESBY.

Forwarded, please.

10/1/1968

[Signature]
District Commissioner

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

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

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

67. 16. 24
18



TERRITORY OF PAPUA AND NEW GUINEA

Telegrams _____
Our Reference 67-1-13 / 51
If calling ask for _____
Mr. _____



Department of District Administration.

District Office,
VANING,
West Sepik District.

10th January, 1968.

The Director,
Department of District Administration,
KORODOBU

OXSAPMIN PATROL REPORT NO. 3

Attached please a well written and interesting report submitted by Mr. W. N. Robinson CFC.

It is a pity that the patrol petered out as it did. Mr. Robinson for some unknown reason lost all interest. This officer is now on leave and has given strong indications that he will not be returning to the Territory. To date no formal resignation has been received here.

I have been assured by the ADC Telefomin that the next patrol will make every endeavour to accomplish the objectives which were not accomplished by this one.

J. E. Wakeford
J. E. Wakeford
DISTRICT COMMISSIONER

c.c. ADC Telefomin

(17)



67-1-2

Sub District Office
TELEFOMIN
West Sepik District
8th November 1967

The District Commissioner
West Sepik District
YANIMO

Comments on Oksapmin Patrol Report 3/66-7
Tekin/bak Division

1. The above mentioned report was found at Oksapmin on the 6th November. Two copies are forwarded herewith. The camping allowance claim is also attached for funding please.
2. Apart from the fact that no map, preamble or introduction accompanies this report, the report itself is an interesting and useful document. Specific comments are:
 3. Diary "BIMEN" is spelt BIMIN in most reports and this is the accepted spelling of it.
 4. The report itself requires no comment except that it appears to contain very accurately recorded material, and thus is of value. Mr Robinson's resignation was later withdrawn, and it is anticipated that he will return from his present leave, (see last paragraph of report)
 5. Oksapmin people have a strong tendency to commit suicide. The information in Appendix A of the report throws light on this tendency. It is desired to identify the basic reason why people do suicide here so often. Preventative action could then be taken. This appendix mentions sorcery. The male form Mr Robinson mentions is well known at Telefomin. The method at Telefomin is to render the victim unconscious and then to press two inch long bamboo slivers into the rib cage. The skin around the wound is then pumaled over with a stone to hide traces of the cut and to prevent a scab forming. The ~~sa~~ victim becomes conscious and usually dies within a week from internal rupturing.
 6. A Local Court case in Telefomin in June alleged that sewing needles had been used on a victim, but this was found to be incorrect. The Baptist Missionaries at Telefomin in the late 1950s encountered a man running for his life towards the Mission with pieces of case wire hanging out of his ribs. He had come too before he was due to, and escaped from his assailants. It is thought from discussions with local men that the process at Oksapmin is identical to that of Telefomin.
 7. Mr Van Lieshout the present C.I.C. Oksapmin will be issued with patrol instructions upon the completion of the patrol to the Sisimin area which commences tomorrow. These instructions will include the matters of the flying fox, and the Bimin oil seep, both of which should be reported upon as soon as possible.
 8. With more time spent on patrol collecting information, and the same exacting attention to detail Mr Robinson's

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report could have been an outstanding source of information on the local Oksapmin area and people. As it is, it is still a good report containing valuable information.

9. For your information and onward movement please.

L.W. Bragg
a/Assistant District Commissioner

c.c. C.I.C.
OKSAPMIN.

la

GRAT

F

15

67-1-2

Sub District Office
TELEFOMIN
West Sepik DistrictMr W.N. Robinson
Officer in charge
Patrol Post
OKSAPMIN

28th April 1967

Patrol Instructions Oksapmin Patrol No 2/66-7

Dear Mr Robinson,

Please be prepared to lead a patrol to the local Oksapmin area in the second half of May or early June 1967. The intensity of station building activity will necessitate alternating short periods on patrol, and on the station. It is not necessary to complete the patrol before the 30th of June 1967.

During the patrol you should complete the following:

1. Revision of census of all groups within the Oksapmin Administrative area not covered by Oksapmin patrol No 1/66-7. You may like to revise the common roll in conjunction with this and in accordance with my 1-1-7 of today's date. (Common roll required by 30/6/67)
2. Collect information to include in a formal type patrol report in accordance with the standing instructions book. In this collation of material give emphasis to material in relation to gardening habits. This sort of material will be of benefit when and if an economic crop is introduced into the area. It would be desirable to introduce something that fits in easily with the existing social structure. To do this we need to know what the social structure is. Points of interest would be material on: Crop rotation, garden site preparation, duration of crop, land and gardening rights in adjacent areas (NB Kutik and Tekmin have some sort of reciprocal rights, and some Bak people garden on the Bi river land of the Khakha people), fencing of gardens and crops, the significance of pigs, garden magic and possible association with the local 'haus tambaran' and the division of labour between men women and children, and also the degree of communal and the degree of individual activity in garden preparation and rights to the produce. You can no doubt think of other possible headings to write under.
3. Visit the Oil seep in the south Binin area or the Diap river, obtain samples and construct or clear a helicopter landing area. A Geologist may take interest if he has a sample at hand an information that a helicopter can land at the sight.
4. Examine and report upon possible sites for the flying fox in the Strickland gorge area. It is desirable to have the 'fox' site as close as possible to the Comworks water level station as this is where the lake Koplago motor cycle track will terminate. Also note the nearest source of sand and gravel to the site. From this site note the nature of the country between there and the mouth of the Bak river valley and that general area with the idea of the possible route of our own motor cycle track in mind. There is no need to walk this route at present unless it is convenient.
5. Carry out any routine administration matters that arise, and you can handle. Any Local Court cases etc can be handled at Oksapmin by Mr Pamplin or myself. Report on current political situation between Binin and Tekmin (See Telefomin P.R. 4/66-7)
6. Take an NCO of the R.F.M.N.G.C. and atleast three Constables, except in the Tekin valley where you may need only two Police

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When your patrol arrives at Bimin question the people about the nature of the people of the Diap river. If you feel there is the slightest risk involved in entering this area, do not proceed to investigate the Oil seep. If you do feel it is quite safe take the Bimin luluai with you and keep contact with Telefomin per A 510 radio. My only reason for suggesting this caution is that I do not know this area. I am satisfied that there is no danger but the people will be primitive so take care.

Conclusion

The length of the periods you are away from the station is completely up to you. You know best what the station requirements are, but I would suggest that DIMI Moduwa is quite capable of looking after all the sawmill and building programme as long as he has sufficient materials e.g. benzine, logs etc. On this basis periods of seven to ten days on patrol followed by a couple of days on the station sounds suitable to me. This and your departure date is up to you.

Do not let the amount of time you spend on patrol worry you. There is a lot in the above instructions and you cannot expect to complete it all in a short period. I would ~~xxxx~~ ^{xxxx} on the basis of spending atleast one night with each group and two with major groups such as Pekmin Divana and Bimin, but again this is up to you.

I wish you an enjoyable patrol, and the best of luck.

Yours faithfully



L.W. Bragge
a/Assistant District Commissioner.

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PATROL DIARY

OKSAPIN PATROL No. 3/66-67

NAME

June 20, 1967:

Assembled carriers, departed Oksapin Station 0855 hrs. Arrived Betiana Rest House 0955 hrs. Most of the cargo sent on to Teku in care of Const. AMATUS and Interpreter KIFING. Census revision of Betiana and Waula groups. A good attendance. Talks with the people on the House of Assembly, and the forthcoming elections. Compass Bearings taken. Compiled Census statistics. Slept Betiana Rest House.

June 21, 1967:

Departed Betiana Rest House 0750 hrs. Arrived Disana Rest House 0845 hrs. Truck in good condition. Census revision of Disana and Lindana. Good attendance. Talks with the people on the House of Assembly and forthcoming elections. Compass bearings taken. Slept Disana Rest House.

June 22, 1967:

Departed Disana Rest House 0745, and walked over rough track to Waula Rest House. Arrived Waula Rest House 0845. Commenced walking on motor-cycle road. Arrived Sembati 0905. Census revision of Tavea, Kusana, and Sembati groups. Talks with the people on the House of Assembly, and the elections. Slept Sembati.

June 23, 1967:

At Sembati. Discussions with people regarding local matters and possible future of introduced crops. Compass bearings taken and inspection of pond in which two fish (carp) have been liberated. Visit to the Australian Baptist Mission. Slept Sembati.

June 24, 1967:

Departed Sembati 0730. Arrived Aranim 0830. Census revision of Aranim, Arankea, and Mianong groups. Departed Aranim 1040. Arrived Tomiana 1101. Census revision of Tomiana and Iua groups. Talks on the House of Assembly and the forthcoming elections held with assembled peoples of Aranim, Arankea, Mianong, Tomiana, and Iua. (quite a bit of interest expressed. At 1430 hrs. Lulua! SIANOK of Divana arrived at the Tomiana Rest House and informed the patrol that a young DIVANA woman had committed suicide approximately three hours ago. Accordingly the patrol departed Tomiana for Divana. Accompanied by Const. 9433 WANDERAI and Interpreter TANDET I examined the body of the dead woman and took evidence for the preparation of an inquest into the death. Slept Divana Rest House.

June 25, 1967:

Sunday. At Divana. Spent the day compiling statistics of Census revisions made the previous day. Took a number of Compass bearings. Slept Divana Rest House.

June 26, 1967:

Census revision of Divana, and hamlets Weitapa and Serenti. Spoke to the people on the House of Assembly, elections etc. Took further bearings. Departed Divana 1458 hrs. and arrived Teku 1530 hrs. Took a number of bearings. Received information that the search for the missing aircraft had been extended to the Oksapin area. Decided to take Census revision of Teku the next morning, and proceed to Kweptana tomorrow, enabling the Teku people to begin searching the mountains to the west as soon as possible.

June 27, 1967:

Census revision of Teku and Bak. Talks with the people on the House of Assembly, and the elections. Departed Teku 0916 hrs. Arrived Kweptana 1020 hrs. Census revision of Kweptana and Mensa. Talks with the people on the House of Assembly, elections, and on the missing aircraft.

June 28, 1967:

At Kweptana. Compiling Census statistics, gathering information

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and taking bearings. Radio contact with Oksapmin 1315hrs. Slept Kweptana.

June 29, 1967:

Departed Kweptana 0710 hrs. Reached summit of Bak/Bisen divide 0859 hrs. Rested. 0907 hrs commenced descent to Bisen. Arrived Bisen Rest House 1015 hrs. Excellent reception. Information received regarding the missing aircraft which seemed promising (see Appendix 'B'). An airdrop of mail and census books from a search plane early in the afternoon. Spoke with the elderly men, gaining information on suicides in the area. Slept Bisen. Radio contact with Telefomin.

June 30, 1967:

Census revision of Bisen and Kuskuamin. Talks given on the House of Assembly, elections etc. Further talks with the elderly men on suicides and gardening later in the afternoon. Slept Bisen.

July 1, 1967:

Departed Bisen 0800. Arrived Kuskuamin Rest House 0845. ~~Departed Kuskuamin 0901. Arrived top of Bisen/Bak divide 1020. Rested. Commenced descent 1055. Took a number of bearings from the top of the divide. Crossed Bak River 1140. Arrived Dabura Rest House 1235 hrs. Talks with the assembled peoples of Dabura, Kudoban, Bakana, and Kunana on the House of Assembly elections, the functions of the House etc.~~

July 2, 1967:

Sunday. At Dabura. Compiled Census statistics, and took bearings. Informal talks with the local people.

July 3, 1967:

Census revision of Dabura, Kudoban, Bakana, and Kunana groups. Radio contact with Telefomin and Oksapmin.

July 4, 1967:

Census revision of Yendana, and talks with the Yendana people. Departed Dabura 0810 hrs. Arrived Kweptana Rest House 0910. Arrived crest of Bak/Tekin divide 0930. Arrived Divana Rest House 1025. Arrived Tomiana Rest House 1105. Arrived Aranis Rest House 1125. Arrived Sembati 1202 hrs. Lunch at Australian Baptist Mission. Departed Sembati 1238. Arrived Oksapmin 1518 hrs. Last carrier left 1755 hrs. Paid off carriers and sorted patrol gear. Patrol stood down.

END OF DIARY

POLITICAL DEVELOPMENT:

There is little Political Development or Political awareness among the people of the Oksapmin area. Quite a large number of them took part in the 1964 House of Assembly elections, but they have very little idea of what the House of Assembly is, what it represents, or what its functions are. The revision of the Common Roll for the forthcoming 1968 elections has included a large number of people, who, by virtue of their primitiveness, were excluded from taking part in the 1964 elections. The patrol offered an excellent opportunity to speak to the people and to attempt to explain the House of Assembly to them, how they can take part in the elections, what their vote means, the reasons for the elections, and the function in very simple terms of Democratic Government.

The avenues open to the people of this area, insofar as being able to gain information and knowledge regarding Political Development in this country, are practically non-existent. The only radios in the area are owned by Government and Mission staff, and there are very few local people who can speak Pidgin English. The number who can read and write Pidgin English are even fewer.

Basically, the real world of the Oksapmin people extends from Telefonia in the West, to Lake Kopiago in the East. The rest of the country is a story they have heard. Some of the local headmen have been to Newak. A number of the younger local men have been to Bougainville, working as Plantation labourers, and they will assist in bringing about a greater awareness of the 'outside' world.

Recently some enquiries have been made regarding Local Government Council, and whether one is likely to be established in the Oksapmin area in the future. They have very little idea of just what a Local Government Council is, but I believe that the enquiries have been prompted by the proposed establishment of a Council at Telefonia.

EDUCATION:

A school has been established by the Australian Baptist Mission Society at Tekin, but the Administration has not yet given any definite proposal for the establishment of a school at Oksapmin. There is an extreme need for such a school to be established at the Oksapmin station, as this has always, and will continue to be, a source of dissatisfaction for Government staff stationed at Oksapmin. Members of the Oksapmin Police Detachment have children who are growing up illiterate, and they resent this fact very much, and quite understandably.

There is also a large number of local Oksapmin children who would benefit by the establishment of a school here by the Administration. The Australian Baptist Mission Society school at Tekin is doing an excellent job, but it is just not enough for the local requirements.

HEALTH:

In general, the health of the people in the area is good. An influenza epidemic seriously effected the area approximately two years ago and caused a number of deaths, but no serious cases have been reported of late. However, there have been a number of cases of Hepatitis lately, and, while not of epidemic proportions, has given rise for some concern. The people have been encouraged to construct toilets in the vicinity of their houses and to use them, and it is to be hoped that this will result in fewer, or no new cases. However, while it is an easy matter to encourage the people to construct toilets, it is impossible to ensure that they use them. A close watch is being kept and if the cases continue, or increase to any greater degree, action will have to be taken. However, at the present time, the matter is not serious, and as far as is known, no deaths have occurred.

The European staff at the Baptist Mission in the Tekin valley conduct an outpatients clinic, and attend to a

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the majority of the minor needs of the people from that area. The more serious cases are brought to the aid-post at the Okasapin station, and if warranted, are forwarded to Wewak for treatment. However, most of the cases can be successfully dealt with at either the Mission clinic or the station aid-post.

An aid-post has also been established in the Bak Valley at Dabura. This serves the needs of the people in the Bak Valley and the Bimen area, who have otherwise a considerable walk to the Mission or the station.

However, the people have a record of staying in their houses when sick, and waiting until the last moment before they will come to the aid-posts or the Mission for attention. This tendency will probably become less frequent as time goes by, and as the people realize the benefits to be gained by a visit to an aidpost and early treatment for an illness.

The patrol was accompanied by Hospital Orderly Emeagal of the Okasapin aid-post, and the usual treatment was given for cuts, sores, colds, and minor infections. One small child was found to be suffering from a mild case of malnutrition, due to the mother having an insufficient quantity of natural milk. This case was sent to the Mission clinic.

AGRICULTURE:

The people of the Okasapin area are subsistence farmers, and the staples crops grown are sweet potatoe and Fero. The Okasapin Valley, and Tekin Valley, are almost exclusively sweet potatoe areas, the Bak Valley appears to be mainly a sweet potatoe area but a quantity of Fero was seen. However, the Bimen Valley appears to be almost exclusively Fero growing area. The Bimen people claim that sweet potatoe will not grow in their area.

The people also grow European type vegetables such as cabbages, tomatoes, onions, and corn etc. There is a limited market in the Okasapin area for these type of vegetables among the Government and Mission staff, and small quantities of the vegetables are forwarded to Wewak for sale. This is a small source of income for the local people, and while it has limited possibilities as a cash crop, it is very doubtful that it could ever be developed on a large scale.

The people have expressed an interest in cash cropping, and appear to be mainly interested in coffee. While it is quite possible that coffee could be grown at Okasapin, the costs involved in transporting it to a market would render the venture uneconomical. The area around Okasapin is also very mountainous, and the area suitable for coffee cultivation would be very small. I seriously doubt that cash cropping on a large scale is economically possible in the Okasapin area.

It has been noted that a number of the local people are changing their traditional method of planting sweet potatoe, and are adopting a Highland type method of planting the sweet potatoe in small mounds, such as in the Ohimbu area. The traditional method of planting in the Okasapin area involves clearing of the area, and planting with very little preliminary ground cultivation. When questioned as to why they were adopting the new method, the general reason given was that the Police at Okasapin used this method when planting a garden. Further questioning revealed that the people believe the Police had been shown this method by Europeans, and it must therefore be a better method than the traditional one.

LIVESTOCK:

Arrangements are at present in progress for some stud boars to be forwarded to Okasapin for the improvement of the local pig stock. The proposal is that the boars will be kept on the station and that the Department of Agriculture, Stock, and Fisheries, will appoint a local man to look after the pigs and supply food for them. This is, without doubt, an excellent arrangement. A pig which was forwarded to Okasapin some time ago to improve the local breeds, was given to the people to look after, and later disappeared. It is claimed that the pig died, but there is some evidence to indicate that it was eaten.

A quantity of fish, carp, were recently forwarded to Okasapin to be liberated in a large pond.

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pond at Sembati, in the Tekin Valley. However, only two of the fish survived the journey to Okasapin. They were liberated in the pond, but hopes of their breeding are not very great. Two fish are below the extinction level.

The pond is a large one, and would be excellent for fish breeding, as there is an abundance of suitable food. Fresh fish would do much to improve the diet of the people in this area, and the arrival of only two large fish was disappointing.

CARRIERS:

For most of the patrol carriers were employed from the various places visited. However, a small permanent line was also employed in case any difficulties were experienced in obtaining sufficient carriers for the whole Patrol in each village. This arrangement worked very well.

This method was followed in order that each village could share in the work, and that people from each village visited could have a chance to earn a little money. The members of the permanent line were paid at a rate of .22c per day, while the carriers recruited on a village-to-village basis, were paid at a rate of 10c per hour.

There was never any shortage of volunteers and the men worked willingly and cheerfully.

MISSIONS:

There are at present two Missions in the Okasapin area, the Australian Baptist Mission Society at Sembati in the Tekin Valley, and a Seventh Day Adventist Mission at Gaugutiannin.

The Australian Baptist Mission has established a school and is giving an education to approximately 30 Okasapin children. The Mission also runs a well-established outpatients clinic, which is staffed by a permanent nursing sister and is providing a much needed maternal health service in the area.

The mission has been established for approximately six years and has an enviable record of harmony with the local people.

Little is known of the activities of the Seventh Day Adventist Mission in this area. There are apparently two native pastors stationed permanently at Gaugutiannin.

ROADS AND BRIDGES:

Walking tracks throughout the area were in good condition, and it was obvious that the people had spent considerable time on cleaning them. Main during the latter part of the Patrol however, turned portions of some of the tracks into 'quagmires', but this is only to be expected.

A motor-cycle road has now been constructed linking the station with the Mission at Sembati. The road is a considerable improvement on the old walking track, and has shortened considerably the time required to walk between the station and the mission. The road was constructed entirely by local labour and is of a high standard. At very few points is there any grades of more than a 1 in 10 slope.

It is planned in the near future to extend the road from the Mission to Teku. Ultimately it is hoped that the road will be extended through the gap in the divide between the Tekin and Bak Valleys, and down the Bak Valley to the Strickland River, where a 'Flying Fox' cable car will be used to cross the Strickland. This will enable the road to link with a motor-cycle track which is currently being built from Lake Kopigao station to the Strickland River.

From visual observations made during the Patrol, there will be no difficulty extending the road to Teku, and from Teku through the gap to the Bak Valley.

The part presenting the most construction difficulties, from the station to the Mission has already been finished.

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MAPPING:

As there are no maps apparently in existence of the Oksapmin area which give a reasonably accurate picture of the location of each village, distances, and the terrain, compass bearings were taken throughout the patrol, with the object of compiling a reasonably accurate map of the area.

Wherever possible, back-bearings were taken to confirm bearings already taken, and in all cases bearings were taken to give triangulation on each point. Working from one base distance it is then possible to place with reasonable accuracy each village and prominent natural features of the terrain, and this has been followed in the preparation of the map accompanying this report.

GENERAL COMMENTS ON THE PATROL:

It was planned that the patrol would visit the oil seep in the vicinity of the Diap River, in the area approximately two days walk south-east of Bisen. However, extremely heavy rain on the night of the 30th of June, resulted in flooding of the Tekin No. 2 River. As time and the food situation did not permit the wasting of time attempting to cross the river, it was decided that the patrol should proceed to Kuskusmin and on to Dabura in the Sak Valley.

From Dabura it was planned that the patrol should proceed on to Gaugutiannin and down to the Strickland River to locate a suitable site for a 'Flying Fox' cable car across the river (see Roads and Bridges). However, while at Dabura, word was received of the proposed visit of the National Geographic team to Oksapmin, and the fact that the the author would be required to be present at Oksapmin to meet the team.

The patrol accordingly returned to Oksapmin.

The completion of the proposed itinerary of the Patrol therefore involved a complete change of planning and route. From Oksapmin the patrol would have proceeded from Oksapmin station to Gaugutiannin, and from Gaugutiannin to the Strickland River, returning to the Oksapmin station via the same route. However, this portion of the Patrol was not carried out due to the fact that the author submitted his resignation upon the return of the Patrol to the station from Dabura, and the preparation of this report and general office work did not allow sufficient time to complete the patrol before the author's departure.

W. N. Robinson
(W. N. Robinson)

Cadet Patrol Officer

INVESTIGATION OF SUICIDES - OKSAPMIN AREA

Suicide has apparently taken place among the people of the Oksapmin area for a considerable period of time. They attribute suicide, in the main, to 'Sanguma' or witchcraft, and they attribute the way in which a person suicides to the way in which he or her was directed by the witchcraft. The most common method of suicide is hanging, but there are suicides remembered by the elderly people of the area which indicate that hanging is not the only form used. People have been known to drown themselves in a river and to throw themselves from tall trees, as a method of taking their own life.

However, the people admit that witchcraft is not the only reason for suicide. If a person is under some form of mental stress, such as the death of a wife or child, it can result in his suicide. A marital quarrel is not accepted by the people as a reason for suicide, and they claim that a person who attempts suicide for such a trivial reason is not able to die and that the attempt will be unsuccessful.

It was claimed that women quite often use attempted suicide as a means of shocking their husbands after a marital quarrel. They do it at a time, it was claimed, when they will be discovered almost immediately, and place the vine or other material used about their neck in such a fashion that it will not strangle or kill them. It is noteworthy, that of the nine recorded suicides between February 1966 and June 1967, eight of the suicide victims were females, and approximately between the ages of fifteen and thirty years.

The decomposition of the bodies of suicide victims is used by the people of the Oksapmin area as a means of determining the sex of the person from whom the witchcraft originated. There are two methods by which it is claimed witchcraft may be carried out. One is used exclusively by males, and the second is used exclusively by females. The male method of 'making Sanguma' is to drive splinters and other such objects into the skin of the victim, the result of which will ultimately be death. How this is actually carried out though, I am not sure. The female method is more complicated. The people believe that it is possible for a female to steal the internal organs and flesh of a sleeping person by using witchcraft, and to replace the stolen organs with pieces of wood and other rubbish. Basically, they believe that all there is remaining of the person is a shell of skin and that he is filled internally with rubbish. These are the two accepted methods of witchcraft in the Oksapmin area.

Therefore, if the body of a suicide victim decomposes quickly, they believe that the witchcraft originated from a male, as the body still has flesh and internal organs. If decomposition takes place slowly they believe that the witchcraft originated from a female, as there is very little flesh in the body which is decomposing slowly.

There is a method used by the people of the Oksapmin area as an attempt to revive suicide victims. If the body is found within a very short time, and is still warm, they attempt to revive it by irritating the body, and a 'singing'. The body is gently beaten with sticks and stinging nettles, and the genitals are rubbed with stinging nettles. It is claimed that this method has sometimes shown positive results.

Possibly the suicides among the Oksapmin people could be attributed to Demographic Adjustment. Demographic Adjustment can be defined as changes in the numbers of people on the landscape due to births, deaths, and migrations, so the the numbers in overpopulated areas are reduced and the numbers in underpopulated areas are increased. While the numbers of suicides in any given place does not significantly reduce the number of people there, it triggers population movements and further deaths. This is a feature of the Oksapmin area, where a person suicides and a series of suicides often follows.

The incidence of migrations out from families of suicide victims in the Kuskapmin area, is twice that of the general population, and possibly this is true of other areas where suicides take place. In addition, suicides, which are attributed to witchcraft, traditionally instituted a series of 'payback' raids, which further decreased the population.

However, this is only the conclusion of a very brief preliminary investigation and can only be considered extremely tentative.

The following are some statistics regarding suicides in the Oknapain area between the period February 1966 to June 1967.

<u>KUSKUSMIN</u>	M	F
	1	3
<u>DIVANA</u>	M	F
	0	4
<u>DABURA</u>	M	F
	0	1
<u>TOTAL</u>	1	8

The following are the names of the persons who committed suicide in the Oknapain area between the period February 1966 to June 1967. The names of the persons who committed suicide are listed in the following table. The names of the persons who committed suicide are listed in the following table.

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AIRCRAFT CRASH:

While at Sembati on June 23, 1967, the patrol was advised that a Mission Aviation Fellowship Cessna aircraft had gone missing that day while on a flight from Telefomin in the West Sepik District to Oksapin in the Western District.

At the time the news was received, there was no information to indicate the vicinity in which the aircraft had disappeared. At this time an air search had only just begun. As aircraft often come as far west as the Oksapin area on the route from Telefomin to Oksapin, I informed the Missionary-In-Charge of the Australian Baptist Mission at Sembati, that should the missing aircraft be found in the Oksapin area to the west, very mountainous country, the patrol was available to proceed to the scene immediately if required.

The following day the Patrol proceeded on through the Tekin Valley, conducting census revision and general administration. On June 26, 1967, while the Patrol was at Teka, a note was received from the Missionary-In-Charge at the Sembati Mission advising that the search for the aircraft had now been extended to the Western Oksapin area.

The following morning, after census revision and talks with the people at Teka, I spoke with them on the missing aircraft and asked them if they would assist with a ground search to the west. They were very enthusiastic and, although the patrol departed very shortly afterward for Kweptana in the Bak Valley, it is known that a large number of the Teka people, assisted by people from Divana, did carry out a quite extensive ground search of the mountain area toward the West.

A similar request for assistance was made to the people of Kweptana, and although they promised to search the mountains west of their area, it was subsequently learned that they did not do so.

On June 29, 1967, the patrol reach Bimen. Talks with the Bimea people had promising results. A Bimen man ~~XXXXXXXX~~ claimed that he had heard a light aircraft to the West at approximately midday on June 23, the approximate time at which the aircraft went missing. He claimed that later that day, toward evening, he had seen smoke, as if from a camp-fire, rising on the side of a mountain some distance to the West, in the headwaters area of the Tekin No. 2 River. As this area belongs to the Kuskusmin people, enquiries were made among the Kuskusmin people to discover if any of them had been in that area on that day and had perhaps lit a fire. They claimed that none of their people had been in that area at that time. The area is mountainous and cold, and not many people go there.

A party of Bimen and Kuskusmin people was despatched to the area, and the information was passed to Telefomin on the Army A510 radio which was being carried by the patrol. Later that day one of the Telefomin-based search aircraft flew over the whole area for some time, but found nothing. It was later learned that the ground party of Bimen and Kuskusmin people had also found nothing.

No other information was received by the Patrol, and apart from questioning the people of the area and asking for their assistance in the search, the patrol did not take part in the actual search.

It was learned, after the patrol's return to Oksapin station, that the search had been abandoned.

LANGUAGE SIMILARITIES - BIMEN/TELEFOMIN:

While in the Tekin No. 2 River Valley, at Bimen, it was noticed that a Telefomin man, who was a member of the patrol, was conversing with the Bimen and Kukusunin people with no apparent difficulty.

Accordingly, a brief word list was taken with a view to discovering some similarities between the languages. The word list revealed that some of the words used by both groups for the same object, were the same, and that some of the words used varied only very slightly in pronunciation.

The Bimen people claimed that their language and the Telefomin language was so similar that no difficulty whatsoever was experienced in conversing between the two groups.

The languages are not the same in all respects but the similarities are striking.

WORD LIST

	<u>Bimen</u>	<u>Telefomin</u>
Mountain:	Tegin	Dibom
Banana:	Shun	Shun
Taro:	Yimen	Isan
Sweet Potatoe:	Sol	Wan
Phalocrypt:	Kamen	Oget
Man:	Kanun	Tanun
Woman:	Waneng	Uang
Fire:	Ice	At
Smoke:	Dalk	Sock
Rain:	Apil	Wep
Sun:	Atan	Atan
Noon:	Kaiyop	Kaiyop

Also, many of the Bimen names end in the typical Telefomin endings 'nok' and 'sep', e.g. Woriminok, Noksep.

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APPENDIX 'D'

SALT WATER COASTAL SEA BIRD FOUND AT KWEPTANA:

While the patrol was at Kweptana, a local man brought a strange bird which had been found, to Kweptana for the author to examine.

An examination of the bird subsequently led the author to the conclusion that the bird was definitely a coastal salt water bird, and possibly a variety of Tern. This seemed almost incredible, as the Oksapmin area is approximately 6,000 feet above sea level, and would be approximately midway between the northern and southern coasts of the island, a great distance from salt water.

The bird was obviously in a poor condition when it was found, and although attempts were made to keep it alive during the night for liberation the next day, it was dead the next morning. The local people said that a number of similar birds had been seen in the area of late.

The bird was fifteen inches long from tail tip to bill tip, and had an actual body length of approximately seven and a half inches. The bill was two inches long and pointed. The tail was 'V' shaped and approximately five inches long. The plumage of the bird was black on the upper body, and white underneath, tending to a light grey toward the rear. The bill was black, and the legs were black. The feet were webbed. The weight of the bird was approximately one and a half to two pounds.

A rough sketch of the plumage on the head of the bird is given below:



Plumage and head shape.



Tail shape.

GARDENING PRACTICES OF THE OKSAPMIN PEOPLE:

The Oksapmin people are, in the main, growers of Sweet Potatoe and Taro, with supplementary items to their diet such as Sugar Cane, edible Pit-Pit, and to some degree, bananas. The proportion of Sweet Potatoe and Taro grown varies within the area, and ranges from almost exclusive sweet potatoe areas to almost exclusive Taro areas. For example, in the TERKIN Tekin Valley, only small amounts of taro are seen in proportion to the amount of sweet potatoe which is produced, but the position in the Himen area is a complete reversal. The Himen people claim that Sweet Potatoe will not grow well in their area, whereas Taro will grow very readily.

When choosing a garden site, the people of the Oksapmin area apparently have to choose the site according to what they wish to grow in the garden. The people in the Tekin Valley claim that Sweet Potatoe will grow in almost any type of soil, and they apparently do not take into much consideration the soil quality when choosing a site for a Sweet Potatoe garden. However, information gained in the Himen area indicates that there are apparently areas where Sweet Potatoe will not grow well at all. However, in choosing a site for Taro, the people of the Tekin and Bak Valleys, apparently do take into consideration soil quality. Close proximity of water to the garden is not of great concern, but apparently in a drought, the people will carry water to their Taro garden.

They will not, they claim, plant both Sweet Potatoe and Taro together in one garden. If this is done, they say, insect pests will attack the Taro and the final crop will be much reduced.

Once a garden has been planted, and the crop taken from the garden, the site is apparently abandoned, and a new garden constructed. They say that they only plant the garden once. They then leave the site fallow for from five to ten years, and when it is overgrown in quite large bush they consider it ready to be used again. While they are taking and eating the crop from one garden, they are constructing another, in this way they have a continual supply of food growing within the vicinity.

The traditional method of gardening in this area is at present undergoing a small change in a number of areas. The traditional method of gardening involves clearing of growth on the chosen site, and planting, with very little cultivation of the soil taking place. However, it has been noticed that a number of people are now cultivating their gardens to a certain extent and are adopting a Highland method of planting Sweet Potatoe, in small mounds of ground. The people were asked why they were adopting this method, and the general answer given was that the Police at Oksapmin used this method. Further questioning revealed that the people believed the method had been taught to the Police by Europeans, and it must therefore be better than the traditional method.

There is a variety of Taro grown in the Tekin Valley, which women and young men are forbidden to eat. This particular type of Taro is planted with other types of Taro in a garden, but the actual planting of this particular variety may only be done by adult males. The people claim that if this taro is eaten by women or young men, the gardens will be seriously effected. The particular variety is known as KUBAT.

European type vegetables are also being planted by the people, and are probably providing additional variety to their diet.

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REPORT ON MEMBERS OF ROYAL PAPUA
AND NEW GUINEA CONSTABULARY

8627 YANOEPA: Acted as N.C.O. for the duration of the Patrol. Extremely capable. Would be one of the finest members of the force that I have known. Definite N.C.O. material.

9433 MANDEKAI: A very useful member. Quiet and unassuming, but very efficient. A good walker.

10910 BINAIE:

A keen a useful member of the Patrol.

11326 ANATUB:

A keen member with a good sense of humour. Tends to become bad-tempered at times.