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paradise

No 96 Jan-Feb 1993

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Welcome aboard!

Join us in visiting the people of the Upper Sepik, who are living in a remote area along the headwaters of the great river and have art, culture and traditions uniquely their own.

Bulmer's fruit bat, thought to be extinct since the last ice age, has been discovered in a single roost in a cave above the Hindenberg Wall. We look at the history of this recently rediscovered creature and report on efforts by Ok Tedi Mining Company and local landowners to build up its numbers once more.

Obsidian is a glass-like volcanic rock used in Manus Province for thousands of years to provide the 'sharp end' for arrows, spears and knives. We look at the remnants of this ancient craft.

Enjoy these articles and other items of interest. And have a pleasant flight.

DIETER SEEFELD Chief Executive & General Manager Air Niugini

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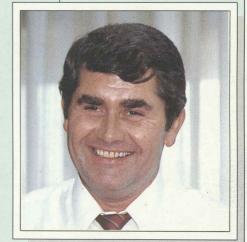
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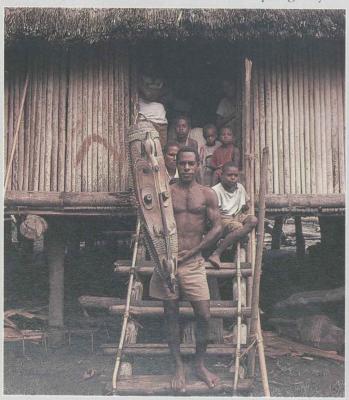
Story and photographs by John Ross

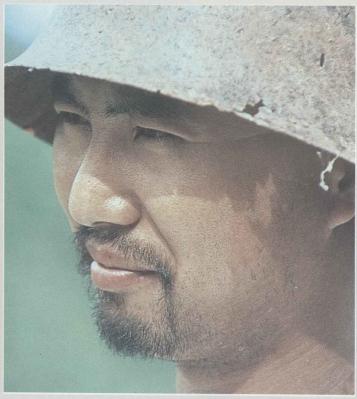
Below left Carver holds the Korogo mask which almost cost the life of Japanese photographer Masao Endoh. lower right Endoh wearing World War II Japanese battle helmet found near Wewak. far right Traversing a floating island of pitpit.

asao Endoh, one of Japan's leading adventure-war photographers, quietly passed through Papua New Guinea, in the course of his continuous odyssey around the world. Our paths crossed at the coastal town of Wewak, gateway to the Sepik. I had bought a dugout canoe in the upper Sepik, paddled down to Pagwi, then left the river to replenish supplies. Masao was also on his way to the river so I asked him to join me. For an aspiring 21-yearold photo-journalist it was the opportunity of a lifetime. For Masao it was an ill-fated encounter that almost cost him his life.

Masao was in Afghanistan within weeks of the Russian invasion and has been returning every year. Tibet, the Amazon, the Gobi Desert and other exotic locales are his beat. His assignment to photograph the Sepik and Japanese logging near Madang should have been easy in comparison with earlier assignments.







Observing a professional in action was fascinating. Masao emphasised that photography is simply painting with light. "The quality of light is the key," he told me.

At Korogo village, Masao and I photographed a carver at work on canoes and artefacts. Masao felt guilty to have disrupted the carver yet the idea of a payment seemed insulting so he bought a large mask instead.

Masao has strong views on the damage and mistrust caused by aggressive photojournalists (and particularly television crews) in developing countries such as PNG. Having villagers dress up in traditional clothing to convey the idea that they remain in a primitive state is disturbingly common among foreign photographers.

On our third day we made a detour into the breathtakingly beautiful Chambri Lakes. Picturesque villages look out on a lake carpeted in pink and white waterlilies and teeming with bird life. Passing canoes spur flocks of white herons to flight against the backdrop of distant blue foothills. On land, the haus tambarans (spirit houses) match the aquatic beauty. Just a pity most of my film was water damaged - a long story!

Early in the morning of our sixth and last day we swung around a loop in the Sepik into a strong breeze. Our canoe was almost swamped by waves whipped up by the wind and Masao's Korogo mask was swept overboard. We pulled into shore, unloaded most of the luggage, bailed out the water, then set off after the mask.

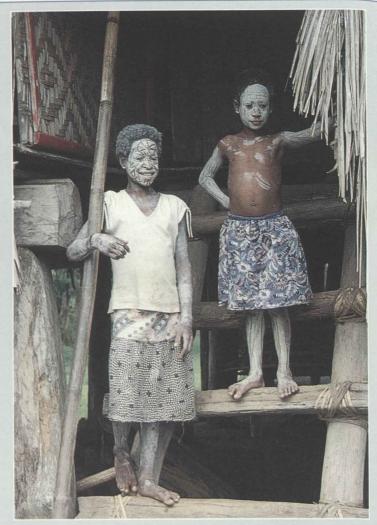


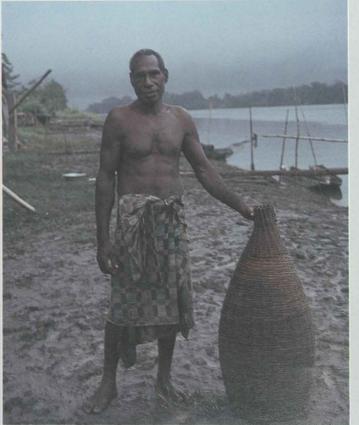
Our canoe began to fill with wave splash again. The lower it sank, the quicker it filled and the slower it moved. Masao stripped to his underwear and slipped into the water to lighten the load, but clinging to the canoe he threatened to capsize it.

Masao decided to swim for the shore and the deceptively swift current carried him past the solid bank towards an endless swamp. I lost sight of him as my attention was buried in every aching paddle stroke.

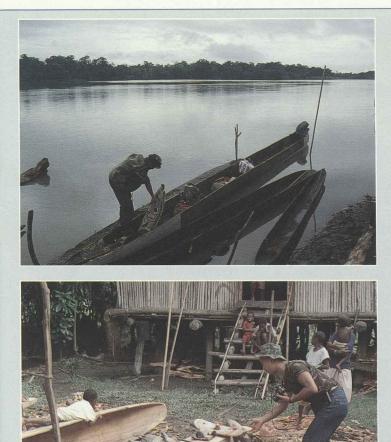
I clawed my way to the river's edge - not firm land, not even mud, just pitpit floating reeds that harbor mosquito hordes. While using my hands to grab luggage that threatened to float away, I lost my paddle. My shouts for Masao were answered by silence.

After bailing out the canoe, I went in search of help, paddling the canoe with my arms. Two hours later, I saw a few houses on the distant shore and made an exhausting crossing. The river must have been a kilometre wide and I









missed my target, drifting downstream. Luckily someone saw me, paddled out and pulled me in.

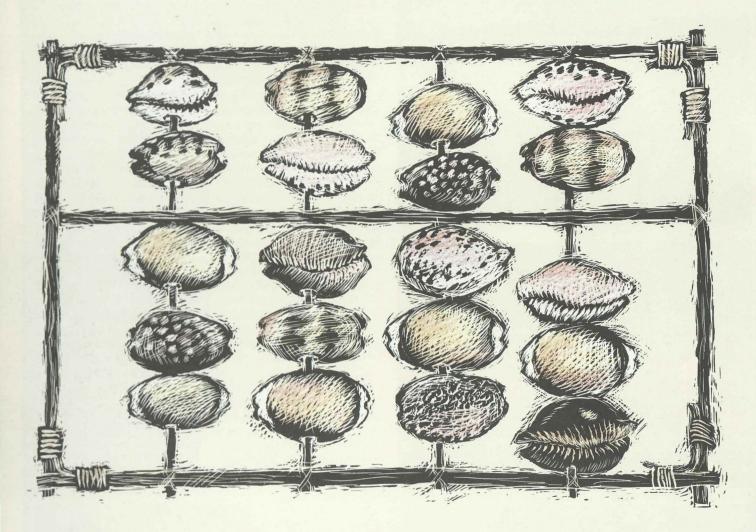
We set off to find Masao. For over an hour, we searched along the pitpit shouting until hoarse. I was beginning to think he had drowned or been taken by a crocodile; even the Sepik men were pessimistic. Suddenly one of them noticed a few broken pitpit stalks. Rejuvenated, we began shouting and from a distance came a smothered reply. Masao had made it to firm land, to be precise mud still under 30cm of water. Although only a few hundred metres from the river it had taken him about three hours to get there.

From head to toe his body was raised in thousands of mosquito bites, literally head to toe because Masao shaves his head as a professional trademark. I started counting bites and gave up because there were probably between five and seven thousand. I gave the canoe to the rescuers who took us to Timbunke in a motorised dugout. The lengthening shadows of late afternoon were a reminder that the ordeal had lasted seven hours. Masao came down with malaria that night and never have the words 'I'm sorry' felt so inadequate. The following day our luck changed. A civil aviation plane landed to check out Timbunke airstrip and we were the first passengers to leave the airstrip in more than two years.

The plane rose and a Sepik vista unfolded. The sense of occasion was not lost on us. We broke into insults directed at the Sepik and cursed the mosquitos. But even in the thick of our insults I had to admit the river looked magnificent, a huge brown coiled serpent upon a batik of greens. I turned my head to Masao. "Beautiful isn't it?"I asked. No need to answer. We just sat back and enjoyed the moment.

Far left Youngsters from the village of rescuers. top Endoh loads the fateful mask into a canoe. centre The carver's workshop. bottom left Sepik fish basket. below Chambri Lakes spirit house.





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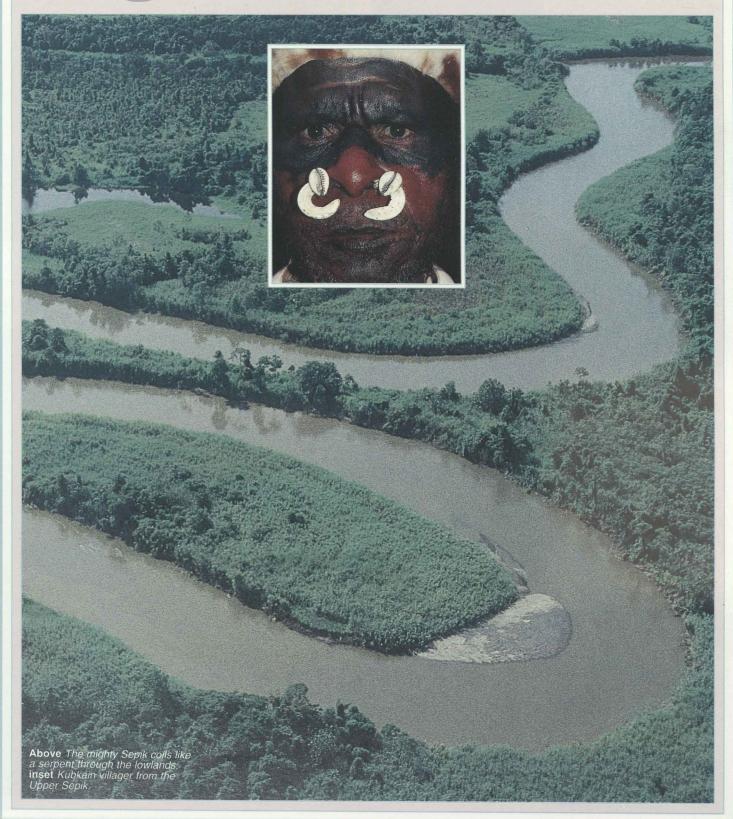
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ORIGIN OF TL

Story and photographs by Georgie and Ron McKie

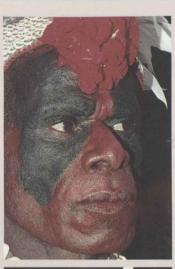


n 1916, Jacob Le Maire and William Schouten, surveying the north-east coastline of the island of New Guinea, reported finding the mouth of a fine river. However, it was not until 1885 that Dr O. Finsch, a German zoologist, entered the mouth of the river, rowing 48km upstream in a whale boat. He called the river Kaiserin Augusta, In 1886, Vice Admiral von Schleinitz steamed 320km along the river. By 1888, a year of high river levels, over 600km had been navigated by Dr C. Schrader, who sighted and named several mountain ranges. In 1910, the Dutch-German boundary expedition ascended the river on the German New Guinea side of the border, reaching a point some 960km from the sea. the When Australian Administration assumed responsibility for New Guinea at the end of World War 1, the river reverted to its local name. Sepik, meaning great river.

No-one can doubt the accuracy of its name. The Sepik is one of the largest rivers in the world in terms of annual waterflow. It is also highly significant in terms of an avenue of communications, in cultural and artistic substance, and as a reservoir of plant, animal, insect and birdlife.

The headwaters of the river rise in the Victor Emmanuel Range and the Drei Zinnen Mountain, flowing north-west, crossing the border with Irian Java four times. It finally crosses back into Papua New Guinea and takes an easterly path to the coast, emptying into the Bismarck Sea 90km south-east of Wewak. As it flows out of the mountain on its 1,100km journey, the river is only some 85m above sea level. In spite of the input from numerous tributaries, the Sepik frequently backtracks and changes course to form lagoons, ox-bow lakes and vast swamp areas.

The Sepik River Region is generally divided into three





distinct areas. The Lower Sepik covers the area from Kambaramba, a little upstream from the town of Angoram. The Middle Sepik, long regarded as the cultural treasure trove of PNG, covers the area from Kambaramba to Pagwi. Angoram, Timbunke and Pagwi are the only villages on the Sepik which have road access. All other villages must rely on the river for transport communication. The Upper Sepik, from Ambunti to the headwaters, becomes increasingly remote and inaccessible, and consequently, life is more primitive.

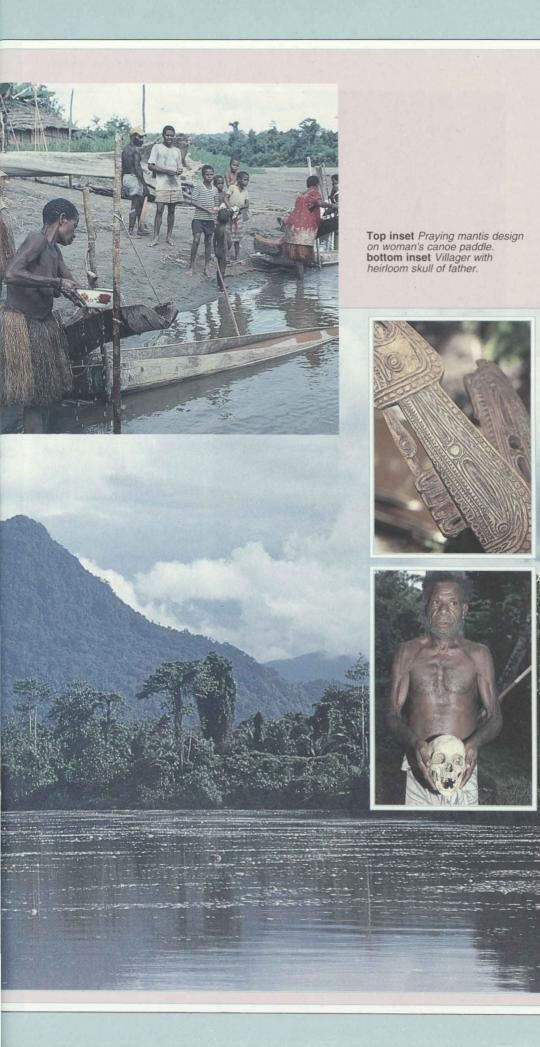
Canoe transport is possible year round, but large vessels can enter the Upper Sepik only during the 'wet' when river levels rise as a result of heavy rains in the mountains.

The river has dangers. As the river rises, great chunks of earth are torn from the banks, often dropping large trees into the water. This happens without warning, and is hazardous to anyone paddling a canoe near the bank. These tree trunks can jam together, blocking sections of the river. There are many whirlpools which should only be navigated by the experienced, in daylight.

The people of the Upper Sepik are not noted for their artwork, but this is not to say there is no artwork. Indeed, exquisite carving skills exist, accompanying the very different cultural beliefs and traditions. In the middle and Lower Sepik regions, the crocodile dominates cultural life. In the Upper Sepik, insect cults dominate, with clans adopting an insect, such as a praying mantis, as their totem. Not so long ago, when an important person died, natural causes were discounted. It was believed that the death would have been caused by sorcery. To find the culprit, the body was buried in a shallow grave and after a few days, dug up. Careful examination of the

Top left and centre left Kubkain village dancers. bottom left Bawonbil village child. right Brumai village sago making. below May River, an Upper Sepik tributary.





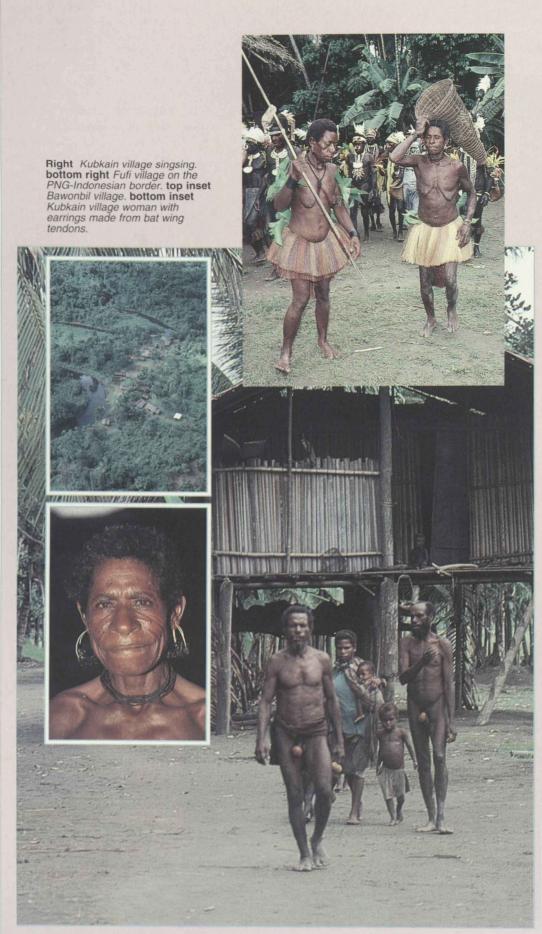
corpse would reveal the number and type of insects invading the body. The largest single group of insects present was read as an indication as to which insect cult and clan was responsible for the sorcery. Retaliation would then take place against that clan.

Some of the carved cult figures are easy to recognise, but many are very stylised. Cult figures usually appear on houses, on canoe prows, on the ends of garamut drums and in the simpler styled haus tambarans (spirit houses).

Exquisite carving may be found on practical, everyday tools. A young man may carve a superb design into the handle of a young woman's canoe paddle, This is something she will use for many years. Hunting arrows exhibit meticulous craftsmanship in design and construction. The barbs and decorations are works of art themselves. The carvings carry totèmic significance. Large pots usually feature a decoration applied by the potter to her work. Even storage pots carry such a trademark.

One unusual custom associated with Upper Sepik people, is the distribution of the bones of a deceased loved one, among the family and friends of that person. A son may keep the skull of his father. Indeed, one elderly man kept the skull of his favorite wife in a bilum. He carried her with him in this manner for 25 years.

With the availability of large trees, Upper Sepik village houses are generally very large constructions, elevated and supported on large trunks. They are generally based on a large rectangle and some interesting variations have emerged over time. In villages close to the mountains, the basic rectangles are fitted with semi-circular ends, with enclosed entrances. It is believed that this area was peopled from the Highlands and that the curved structure



is the result of the Highland influence.

Because of this remoteness, singsing bilas (finery) has not been influenced by glitzy bits of plastic and tinsel. It is generally refreshingly traditional. Dancers use a spectacular combination of clay, charcoal, feathers, shells, tusks, bone, leaves and bright peppers and gourds. Ingeniously assembled nasal septum decorations are common for the men. Less common are the women's earrings made from the wings and tendons of flying foxes strung with little hard black faeces of the sago grub.

At the point where the Sepik crosses the border, it braids out into a flat valley. There is a border village at the point where it turns back and enters PNG. This village is Fufi, and it is built on a broad sand bar. Apart from a marker and small building, there is no other indication that this is an international border. In recognition of the traditional movement of the indigenous people in the area, there is a 40km 'no man's land' where people from both sides of the border are free to enter and leave at will. Even given its importance as a border post, Fufi is remarkably unchanged and undeveloped.

The experience of the Upper Sepik is truly daunting. Everything about the area conveys an enormous challenge for the future, both for the people and the development of the region. The impact that the big river has on its people and its land is truly immense, from its remote beginnings to its entry to the sea.





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here is a new wave of activity at the National Art School in Port Moresby and the powerful influence of several African teachers has brought with it a huge energy and determination. Much is happening in the textile department, headed by Grace Ochero, from Nigeria.

Africa has been through and is still going through a process of transition and Ochero understands how important it is to harness the arts and creative expression; to encourage the development of new and contemporary ideas where, in an urban setting, tradition is the breaking down.

Anna Amos

Story and photographs by Liz Thompson

Above Colors and patterns derived from nature in Anna Amos' textile designs.





Long strips of brightly colored fabric decorate the walls of the textile department. Ochero's face, her hair adorned with colored beads, peers from the front of a magazine cover which has been stuck on one of the walls. Students sit drawing at small tables and music hums from the radio.

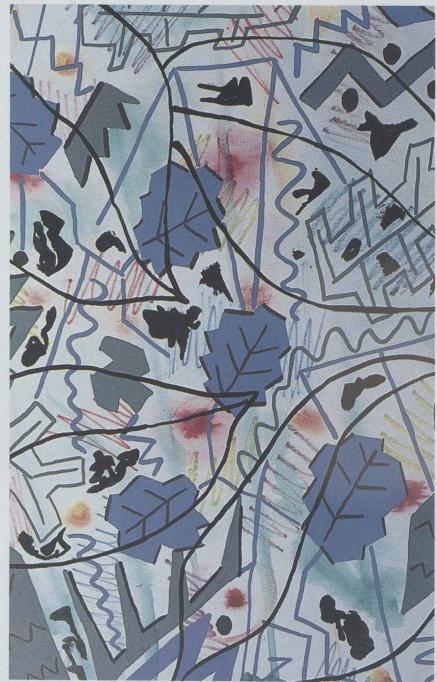
One of the department's most successful students has been Anna Amos. Her work is extraordinarily vibrant. With images of flowers and leaves, she celebrates nature on fabric. An extremely dynamic personality, her huge smile, dreadlocks and batik trousers are easily distinguishable in a crowd. From a small village in Chimbu she applied to the National Art School after dropping out of Year 10. She now lives in the urban sprawl of Port Moresby but her inspiration is drawn from the bush, particularly that of her home.

Working with silk screen, tie dye and batik, Amos spends many hours sitting and looking at the plants which inspire her. She observes the patterns they make up, sketches them and takes them back to the studio to study. She emphasises the importance of sketching from nature as opposed to photographs or imagination.

Above The artist Anna Amos models cloth she designed. facing page and this page Vibrant colors and bold designs are the artist's hallmarks.



Returning many times to the same spot, the research for a single design is often lengthy. Ochero has stressed the importance of working and re-working, of developing ideas and taking them somewhere new. She has also insisted on a theoretical element within the design course which encourages a broader understanding of textiles.



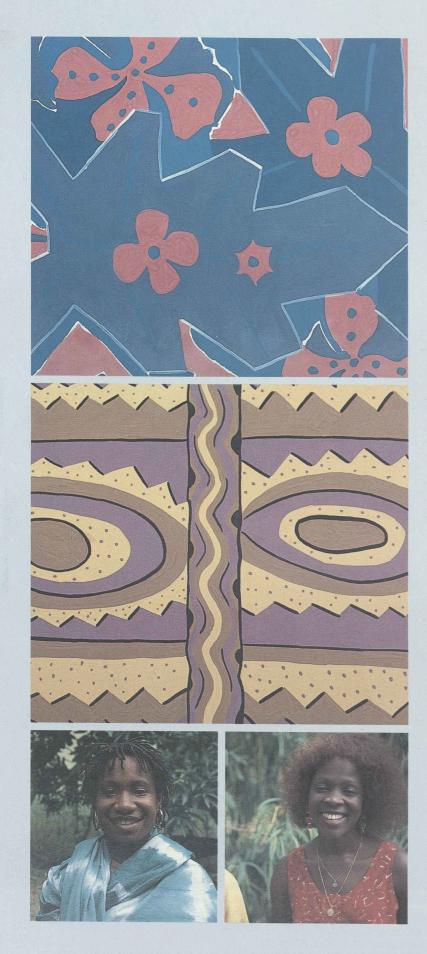


Striking colors are a feature of Amos' work. They move across a range of deep. subtly muted browns and greens, muddy ochres to more intense and vibrant oranges and electric blues. Colors, she points out, are one of the most important areas of her research.

A leaf, she says, is not necessarily green. "When I draw, I go back again and again and sit with all the colors. I get very close and study the colors, something might look yellow but it's not yellow, it's a combination of yellows." The fresh and unique colors she creates pay tribute to the rich and subtle diversity she sees occurring within nature.

She, like many of the artists in Papua New Guinea, are concerned with the environment and the increasing changes caused by resources development. She Above Plants and blossoms inspire textile designer Anna Amos.





laments the speed of change and the corresponding rejection of village life and respect for the environment. She describes the feeling of being in the city as being somehow naked with people everywhere as opposed to the security and sense of belonging in her home.

Her work, she says, is in some respect paying tribute to village life. Returning home intermittently, she takes a small camera with her and photographs the plants. In some ways, now urbanised, she feels her work is a way to link her with her people and her family. The fabrics she unfolds in her small back garden pay tribute to nature, celebrating the life she sees within it.

Amos is extremely talented and dedicated to textiles as a medium. Unfortunately, like many, she has been unable to find work after finishing her course. However, as a result of some of the stunning endof-year exhibitions put on by the department, the Australian High Commission has displayed a serious interest in the students' work. The High Commission has requested that Ochero present a project submission for a textile design print studio workshop which it would fund. The idea is to help create some employment for textiles graduates. There is enormous scope, creatively and economically, in the development of a serious textile industry, just as there is clearly the talent and commitment necessary for the continued production of innovative work.

Above Colors of nature are isolated and refined in the artist's workshop. **bottom left** Anna Amos. **bottom right** Artist's teacher, Grace Ochero. **COMMERCIAL & DOMESTIC**

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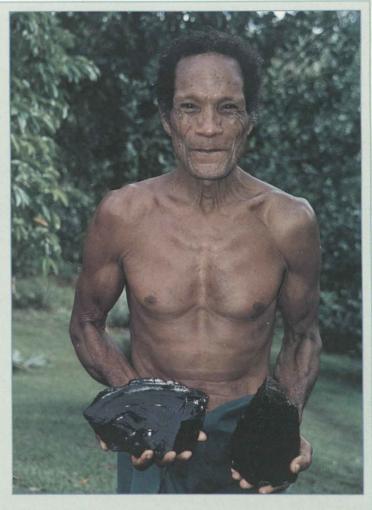
amera in hand I leaned over the seemingly bottomless shaft, trying not to think about the strength of my shirt buttons all that was supporting me. The man whose hand was holding the scruff of my shirt collar, assured me that only a few people had fallen into these mining pits in recent years. It did not help that I could not see the bottom of the small diameter shaft which must have been at least 10 to 20m deep.

I was near Rei village on Lou Island in the Manus Province and the numerous shafts that dangerously honeycomb this area are all that remain of a centuries old obsidian tool manufacturing industry that once thrived here. The natural sharpness of worked obsidian blades made them valuable items in the households of early Melanesian communities.

Underground obsidian mining had been carried out here since time immemorial and stopped in the early 1900s when steel replaced stone as the preferred material for weapons and tools. Also, the Australian administrations of the time had successfully managed to control the level of interclan fighting, thus reducing the need for sharp weapons. It is amazing to think that in pre-contact times, before the advent of any type of metal tools, people dug these holes in the ground. Miners climbed in and out of them on steps cut into the shaft walls, using a technique modern rock climbers call chimneying.

Traditional belief tells that only select elders of the local Umbuangkoe clan could locate the boulders of obsidian and tell others where to dig the access shafts. Apparently ginger was chewed and spat onto a certain magical stone which, when carried, could tell the holder the location of boulders. Often closely spaced shafts were interconnected by horizontal underground galleries.

Right Kavan Kekes with two pieces of unworked obsidian. **below** Mouth of deep shaft, a source of obsidian.





Story and photographs by John Brooksbank

Once located, the boulders of black, obsidian were dug out and hauled to the surface using a basket and rope of strong bush vine. Using a particular strong stone, pieces of obsidian were flaked into shapes suitable for use as spearheads, knives or scrapers, work only carried out by certain clan members in the community.

Sadly, like the manufacture of other traditional Manus crafts such as wooden bowls and ceramic pots, the skills necessary to produce obsidian tools have been lost. This has been one of the unfortunate side effects of Manusians embracing modern Western materials and lifestyle.



An indication of the volcanic heritage of the Admiralty Islands, this razor sharp obsidian, or 'spia botel' as it is known in pidgin, was an important commodity in many of the pre-contact trading networks that operated throughout Melanesia. Within Manus there was a complex system of exchange between separate ethnic groups in the interior, coastal and offshore island communities. As artefacts associated with other ceramic products of the lapita culture, active about 1500 BC. obsidian tools manufactured in Talasea on the Willaumsez Peninsula of West New Britain Province have been found as distant as islands in New Caledonia, 2,600 kilometres awav.

Today Kavan Kekes, one of the elders of the Umbuangkoe clan, grows cocoa in the rich volcanic soil of the Umlayang area and keeps a visitors book to record the names of those who find their way to this relatively remote part of Manus. The once vital mining shafts remain overgrown, one pragmatically being used as a village pit toilet.

Nowadays there is increased awareness of the benefits to be derived from properly controlled mining and much discussion of the ownership rights of traditional landowners and the national government. The existence of relatively sophisticated and organised underground mining of obsidian in Manus and elsewhere in Papua New Guinea, the traditional economic exploitation of minerals under the ground, provides interesting material for constitutional lawyers to ponder on.

Right Obsidian, partly shaped into a sharp cutting edge. below Typical Manus outrigger near Tulumwan Island formed by volcanic action nearly 50 years ago.







B Stewart Island

St Matthia Manuar Grou Hous Fous Manus Island Lorengau Momote ayapura New Hanover Vanimo Sissano • Bewani Aitape Kairiru Island **BISMARCK SEA** • Imonda Wewak • Lumi • Amanab . Dreikikir • Maprik • Nuku . Green River Manam Island Hansa Bay . Angorum Adda Halla . May River Sepik . Ambunti Bogia . Karawari Karkar Island HINDENBURG • Amboin Bagabag Island RANGE • Teletomin CENTRAL RANGE Wabag Long Island Ok Tedi Mine Madang Talasea Lake Kopiago • Tabubil Oksapmin • •Baiyer River 0 Porgera • 6 . Gloucester Umboi Island Slassi Wapenamanda Tari Mendi Mt Giluwe Mt Wilhelm • Ningerum! Rumginae • Kundiawa Goroka Sialum . Kagua Kiunga Kandrian Noro Kainantu • Nomad . Kelapit • Okapa Lake Kutubu . Erave Nadzab . Finschafen Tami Island Lake Murray Mumeng HUON GULF . Wabo Salamaua . Bulolo Kikori • Wau • Baimuru Morobe Inu Kerema Balimo Kukipi GULF OF PAPUA Mt Albert Edward Kiwai Island Bereina Popondetta Morehead Island • Kokoda, • Mt Viotoria Tufi • Bensbach Hisiu Soger WEY STANLEY Darue Daru Island • Wanigela PORT MORESBY Bootless Singapore RANGE • Kwikila Raba Kupiano Mulgrave Island Gur TORRES STRAIT Horn Island Prince of Wales Island Cairns CAPE YORK Brisbane Califus Sydney CAPE YORK PENINSULA CORAL SEA AUSTRALIA



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Port Moresby, Lae, Mt Hagen, Madang, Rabaul, Wewak, Goroka and Manus.

RARE BAT REDISCOVERED

Story by Dr Tim Flannery Photographs by Pavel German

where the provided and the provided and

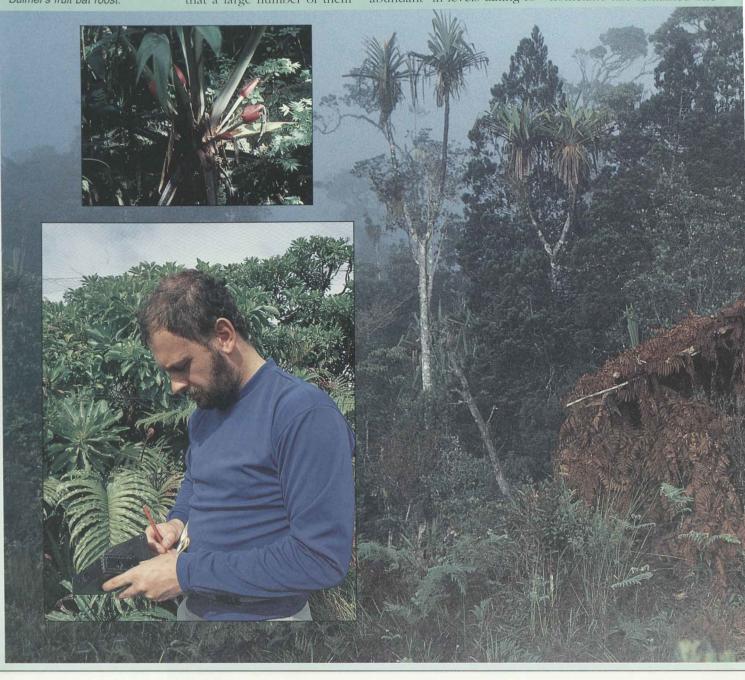
Above Pacific flying fox, found only on small islands of the southwest Pacific. Far right Lesser bare-backed fruit bat. below right Base camp was an old hunting lodge. bottom inset Author setting a mist net to catch and study fruit bats. top inset Fruiting taro near the Bulmer's fruit bat roost.

The species, known as Bulmer's fruit bat, is a large member of the flying fox family. It remained unknown until the early 1970s when an archaeologist excavated sediments from a cave in Chimbu Province. The cave was high in the mountains, and New Guineans had used it for over 12,000 years as a shelter and a place to cook their meals. They had thrown their dinner scraps onto the cave floor, and the bones became fossilised.

Dr James Menzies, of the University of PNG, examined the bones and quickly realised that a large number of them were from a large and previously unknown species of fruit bat. One of the most curious features of the fossils was that the jaws lacked any sign of front incisor teeth. This unusual feature makes the species easily recognisable from jaw bones alone, so Menzies called his new discovery aproteles (meaning in Greek, incomplete at the front) and bulmerae for Dr Susan Bulmer who excavated the bones.

Menzies was intrigued with the distribution of the bones in the deposit, for the bones of his new species were abundant in levels dating to the last ice age 10,000 years ago and earlier, but only the bones of other species were found in the more recent deposits. Menzies concluded that, although it was common earlier, Bulmer's fruit bat had become extinct at the end of the ice age.

Nothing more was heard of this intriguing bat until Dr David Hyndman began investigating the hunting habits of the Wopkaimin people in the mid 1970s. The Wopkaimin are a small group living in the then remote Star Mountains of far western PNG. Although their homeland had remained one

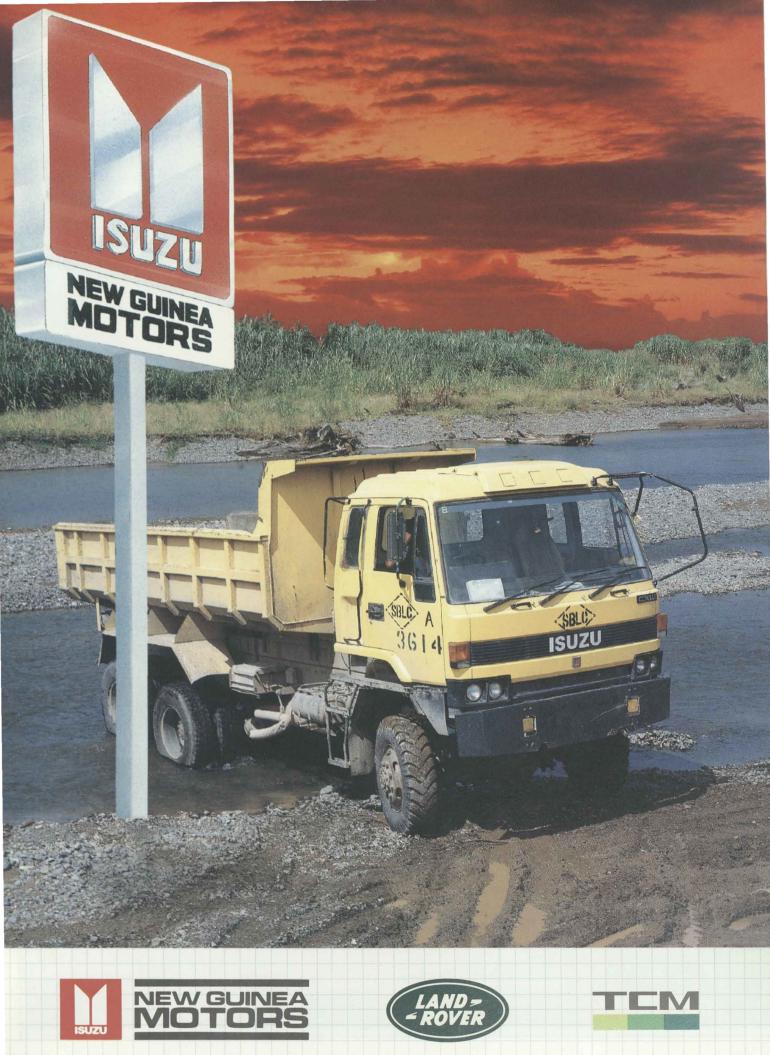


of the most isolated places on earth, by the 1970s the 20th Century was finally catching up with them.

At about this time the PNG Government was extending its influence into the rugged ranges, and exploration of the Ok Tedi mine was beginning. For the first time, Wopkaimin people could work for cash and buy shotguns and rope, and their hunting strategies were rapidly changing.

One day, Hyndman accompanied some hunters to an enormous cave perched high above PNG's spectacular Hindenberg Wall. Large fruit bats were screeching and





circling the roost in their thousands. The cave appeared to be inaccessible but with the aid of store-bought rope, the hunters entered. They fired a shotgun repeatedly into the mass of flying bats. Many hundreds were killed and the people of nearby villages enjoyed an enormous feast.

Hyndman wished to identify the bats and cleaned two skulls to be identifed later. Imagine his surprise when he unpacked the bones to find that the skulls were from the Bulmer's fruit bat, a species that he had described as being long extinct! He related the news to Menzies, who returned to the great cave some months later. Tragically he found it silent and almost empty with just two bats circling the roost. Apparently hunters had exterminated virtually the entire colony.

Various people visited that cave on later occasions, but all found it deserted. By early 1990 it appeared that for a second time the Bulmers' fruit bat was extinct. At about this time I resolved to carry out a search for the species. It was, after all, the only PNG mammal which was thought to have become extinct in historic times. Also, it had survived in one cave until the 1970s. I felt



that it was possible that a remnant population existed somewhere and that if I acted quickly enough it might be possible to protect it.

Ok Tedi Mining had kindly offered to fund the search and in May, 1992, a small group headed by myself and Lester Seri from the PNG Department of Environment and Conservation headed for the cave above the Hindenberg Wall. We had expected we would find it empty. We were stunned when, as we approached it, we heard the cries of fruit bats rising from the floor. We raced towards the end, then clung onto trees in fear, for the cave forms an enormous vertical-sided shaft that, because of the thick vegetation, can only be seen when one is about to fall into it.

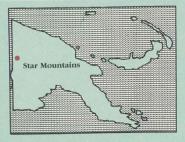
Left Common tube-nosed fruit bat. below Entrance to the cave housing the only known colony of Bulmer's fruit bats. It is a truly enormous cave - its southern side formed by a vertical cliff perhaps 1,000m high, where on its northern side there is a vertical drop for around 200m. At the bottom of the shaft there is a flat floor, and opening into the south wall is a huge cathedral-like cavern which is the roosting site of the colony. That evening we watched 137 bats exit the roost. This tiny remnant had somehow survived the massacre of the 1970s and had re-established in the cave.

The reasons as to why Bulmer's fruit bat had survived for the last 10,000 years only in this one cave were not hard to determine. The cave is large enough to shelter thousands of these large bats and they have easy access to it. Its sides are so sheer and it is so deep however, that until recently, humans have found it virtually impossible to enter.

Even if one or two of the bravest hunters did get in, the bats roost so high on the roof of the cavern that a bow and arrow is barely able to reach them, The bats are clearly very sensitive to human hunting, and as the numbers of humans in PNG increased they were driven out of every roost except this one.

The bats had many surprises in store for us. It is a large, blackish colored bat whose wings meet in the middle of the back. This makes the back appear naked and it gives it extreme manoeuvrability in flight. Thus it is one of the few bats that can hover and even fly backwards.

somehow survived the massacre of the 1970s and had re-established in the cave. The reasons as to why Bulmer's fruit bat had survived the is also the largest bat species to roost in caves and because it must rely on sight in the dimly-lit environment, this manoeuvrability must be

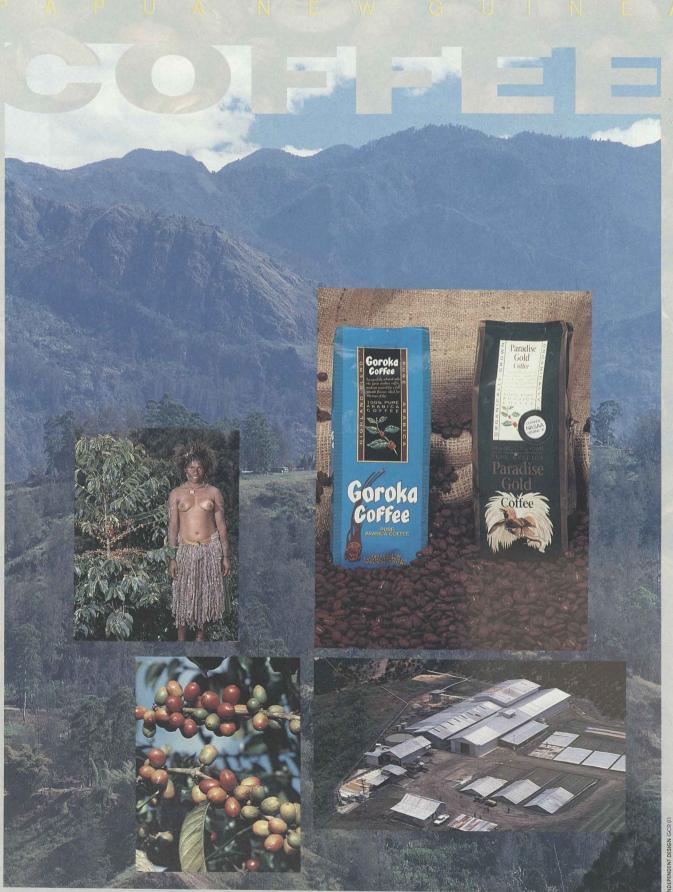


Bottom Lake above the Hindenberg Wall in Bulmer's fruit bat territory. **below left** Unstriped tube-nosed fruit bat with unusual greenish wings. **below right** Back from brink of extinction, rare female Bulmer's fruit bat with young. a great advantage

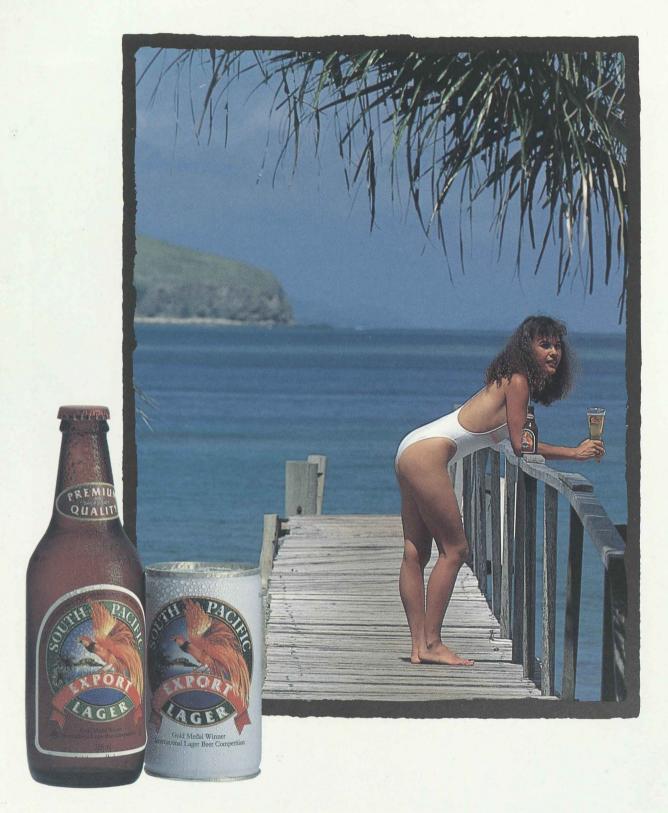
Very little is as yet known about this most mysterious bat, but over the coming years we hope to learn a lot. Ok Tedi Mining is funding a research and conservation program for the species, to be carried out by staff of the PNG Department of Environment and Conservation. Local landowners are now eager to protect this extraordinary bat, and with their help and the funding from Ok Tedi, I feel that it has a bright future.



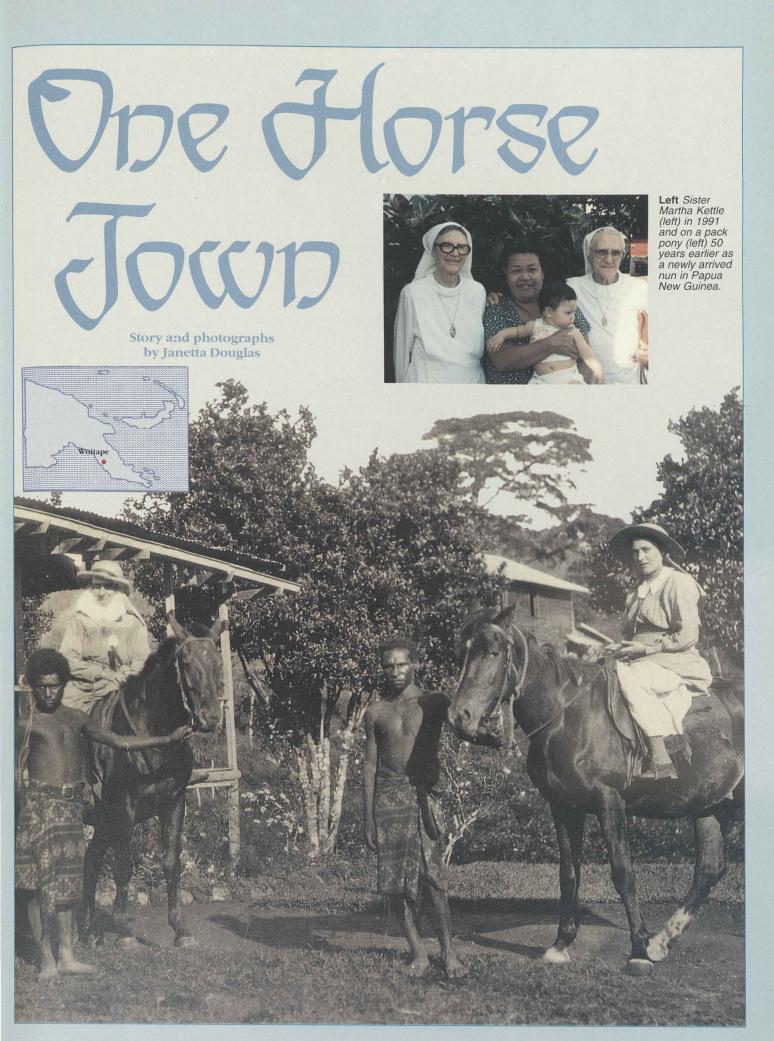




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30-minute flight north west of Port Moresby lands intrepid travellers in the tiny township of Woitape nestled at 1,800m among the peaks of the Owen Stanley Range. Alighting from the aircraft they are likely to see in the rich green pastures beside Woitape's airstrip, a most unexpected sight. Here stands Bella the 14-hand high relic of a time when the only way to travel through the mountains was on foot or on the back of a sure-footed pony.

Bella is the sole survivor of a team of pack ponies abandoned when airstrips were built throughout the province in the 1960s and 1970s. Her last mate died a few years ago and Bella must be at least 30 years old. However, walk up to this glossy brown beast and the ears prick with pleasure as she bustles towards an offered bunch of grass as if to say, "I'm so glad you came. Where are we off to today? Fane? Ononge? A short stroll up to Kosepe maybe?"



Above One of the hardy breed of ponies which thrive in PNG, with its young rider.

Those days are gone forever. Today, aircraft soar out of Woitape taking mere minutes to hurdle the mountains and valleys that Bella once took days to traverse. Her ancestors were imported from Australia and New Zealand at the turn of the century and included Welsh ponies, thoroughbreds and cart horses.

Few of them survived their first year of service. Trekking through the mountains was no easy task. Over 1,000km of tracks once linked the mountain patrol posts and mission stations with the coast at Yule Island. Each track has been hand hewn around the mountains after being pegged to a gradient of between five and eight degrees. Many animals were to die of disease on the coast. Many died after losing their footing on the mountain tracks. Some died of exhaustion on these 10-day treks where there was little grass growing on the rocky outcrops or beneath the rain soaked forests.

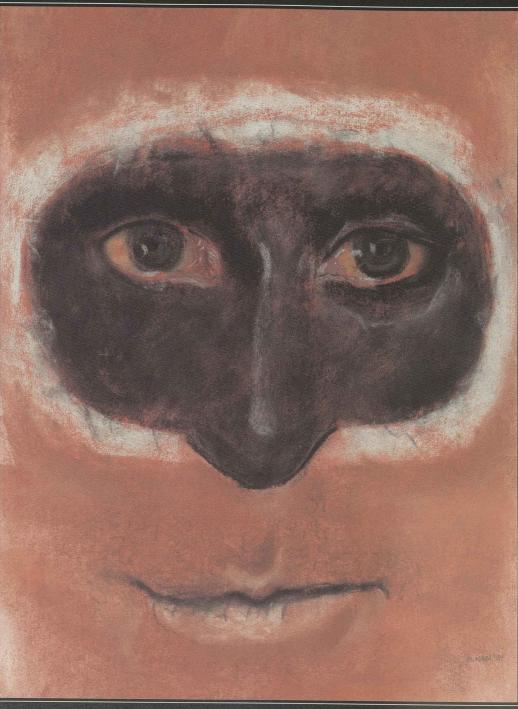
Only the finest of these imported animals survived and only the most noble of them were to breed, but what an incredible breed evolved. Honest, intelligent, sure footed and fearless, with a sixth sense **Above** Bella, sole survivor of the Woitape pack ponies. **below** French missionaries relied on hardy steeds in taking the gospel to the Highlands.

for danger that mission folk still talk about with awe.

Bella is the last of her kind in Woitape but there is still a herd at Kamalai behind Tapini where their ability to cope with any feed conditions has allowed them to flourish. Others have survived around the turf club at Port Moresby. Mr Merlin is one of the best, outleaping fancy imports at gymkhanas.



THE FACE



An extract from the 1992 Shell Collector Series Calender. Artist: Bob Kain.

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Bella is well past such antics. Her pack saddle now hangs on the gleaming rafters of the nearby Owen Stanley Lodge, its patches and stitching testifying to the care of the bushmen who once held her lead rope as she went about her duty.

Each pony was required to carry a load of 60kg in packages wrapped in hessian and tar paper and slung on either side of the saddle. Careful packing was essential so that no parcel was so wide, so high or so long as to bump a cliff face and force the pony to walk too close to a precipice. Flour, sugar, salt and rice were carried in square benzine drums much to the disgust of the recipients who still grimace at the memory of its taste. However the drums had many uses once arriving at their destination including the making of roofs and furniture.

The finest ponies also carried the priests, nuns and government officers who lived and worked among the people. Many of these dedicated missionaries are still around, including Sister Martha at Fane, a five-minute hop in an aircraft or a two-day walk from Woitape. Sister Martha was raised in a country town and had no problems galloping a horse in full habit and veil in these impossible conditions. Others did not have her faith in their ponies. Many completed the journey in hammocks slung on poles between two carriers. Sister Melanie was so distressed by the journey to Fane she never went back. She now lies buried below the Fane Church beside the folk who gave their lives in the service of the people they came to love.

Aircraft may have replaced the pack pony as the most convenient method of travel through the mountains, but most of these old pony tracks are in frequent use by villagers and local and international backpackers.

Woitape is the centre for such adventures with reliable guides available to lead the fit and healthy through mountains filled with friendly people, birds of paradise, parrots, orchids and an endless variety of butterflies. The



Owen Stanley Lodge has a hut near the top of Mt Albert Edward from whose summit both the north and south coast of Papua New Guinea can be seen.

Meanwhile, Bella munches on contentedly as guests relax in the shadow of her saddle at the Owen Stanley Lodge, lounging around the log fire and sipping their drinks. The more perceptive of the guests will be up next morning to pay their respects to Woitape's proud old lady. She is not just

Above Guests at Owen Stanley Lodge examine Bella's pack saddle. **below** Papuan ponies setting out for the Highlands in the 1930s.

any old horse. She is Bella, the last of the Woitape line who helped bring law and order, education and medical care to the delightful Fuyuge villagers.



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Story and photographs by Georgie and Ron McKie

Magnificent Sevens

ТрЕ





Above Arabian Gulf team supporter. right March past of teams before the tournament

Above Spanish players autograph programs

or one weekend of each spring, Hong Kong is the host to one of the greatest international rugby gatherings on Earth, the Hong Kong Sevens. Over 35,000 fans gather to see the spectacle of 24 invited teams doing battle for the prestigious cup, plate and bowl trophies. Tickets for the event are sold out within minutes of going on sale in Hong Kong. Airlines fly in at least 5,000 fans from around the world, many from Papua New Guinea.

It becomes a massive party for all, particularly for the 30,000 Hong Kong expatriates who claim that it is the biggest meeting of non-Chinese Hong Kongers of the year. It is also interesting to note how many Asian corporate conferences are held in Hong Kong during the week before or the week following the tournament. What better way to ensure a 100 per cent attendance of executives? The Sevens recently extended invitations to teams from Fiji (the cup holders), Spain, Singapore, Western Samoa, Tonga, Korea, Germany, Barbarians (UK), Australia, United States, Scotland, Russia, Argentina, Canada, Thailand, France, Hong Kong, Arabian Gulf, New Zealand, Japan, Taiwan, Sri Lanka and PNG. In the past, PNG has played well, beating Sri Lanka in 1986 to take out the bowl final.

Three teams play a round robin in each of eight pools on Saturday, which is the qualifying day. PNG unfortunately drew one of the hardest pools in 1991, coming up against highly fancied Australia and the American Eagles. Teams with two wins qualify to play for the cup; one win puts the team into the competition for the plate and the remaining sides play for the bowl.

While the giants in 15-aside rugby are highly fancied as winners, seven-a-side rugby teams play a short, very fast, running type of game equally suited to the tiny Thais and Japanese, as to the hefty New Zealanders or burly Fijians. It is a wonderful chance for emerging rugby playing nations to mix it with the best at international level. Lesswell-known teams are avidly supported by the spectators who automatically barrack for the underdog. Tournament favorites are heckled and jeered as a matter of course.

The atmosphere among spectators is electric. People pour into the stadium as it opens at 7am. By 8am many of the souvenir booths have long queues and have sold out of some of the more popular t-shirts, hats, books,





This page Supporters let themselves go in displaying team colors in spectacular and bizarre fashion.







Left The Pukpuks of Papua New Guinea limber up before a match. below PNG Pukpuk player makes a burst against Korea.

rugby balls, cushions and umbrellas. Food and drink to sustain the body through the two days of barracking are readily available. Waiters ply the rows of seats selling beer, wine, fruit juices and soft drinks.

Each team seems to come complete with an official supporters squad. In the case of PNG, the 1991 'A Team' flew to Hong Kong with the players, having assisted with their fundraising. There is a waiting list to join them! They were easy to recognise with their yellow shirts and hats with pukpuks (crocodiles) on top. Each group of supporters had a distinctive outfit or body paint. Barbarian supporters were among the zaniest, with broad black and white stripes and bizarre clothing. It was impossible not to see the large



New Zealand contingent in their bright pink clothes and pink kiwis on black hats.

Each day was packed with activity. Saturday kicked off with two games of mini rugby played at the same time on the ground. This involved children under the age of 13, playing in five age groups. From 11am the 'big boys' played in 15 minute matches (two sevenminute halves with a oneminute break). While a game was in progress, the next two teams would be at each end of the ground going through their warm-up preparations. This could be as entertaining as the matches! Play continued until almost 7pm.

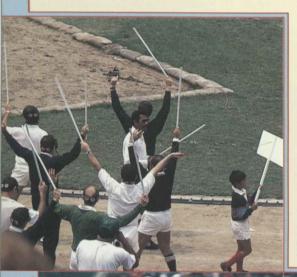
On Sunday, their teams now in their final groups played quarter-finals. To provide a break, and a little rest, there was a midday display followed by the march past of teams. The highlight of this was the appearance of the referees. These men came from Australia, Fiji, France, Scotland, Sri Lanka and Hong Kong. They all had one thing in common - they marched in dark glasses and carried white canes!





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Left, from top In distintive garb, supporters of the Barbarians; Papua New Guinea; and New Zealand.



Left Referees, 'blind' to bias, march with white canes. below Western Samoa on attack against Malaysia.

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Above right Irish and Arab supporters mingle. right Arabian Gulf fans. far right American Eagles stretch before taking the field. below Russian fans cheer their team. bottom PNG Pukpuks go in for a try against Korea.

Sunday afternoon brought a new urgency. Semi-finals were played and the question on everyone's lips was whether Fiji could go through and win the cup for a record seventh time, the third in succession. The bowl final was between Korea and Thailand, Korea came out an easy winner. The plate championship was between Argentina and a vastly improved and impressive American Eagles side. However Argentina won.

WE WER A'CEL

That left only the cup to be fought for between the two giants of the game. New Zealand and Fiji. This was a riveting and closely fought match. With a close final score, the Fijians again proved themselves to be world masters of the game. No one could be disappointed in the face of such splendid matches and excellent sportsmanship. This was truly a sporting event of world importance.

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business

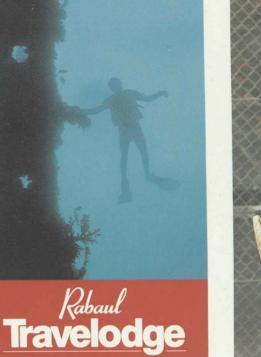
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