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***PATROL REPORTS***

DISTRICT: MADANG

STATION: AIOME, 1965 - 1966

Original documents bound with reports  
for: Saidor, volume 13.

# Papua New Guinea Patrol Reports

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MADANG DISTRICT PATROL REPORTS

1965/1966

S A I D O R

<u>Report No.</u>	<u>Officer Conducting Patrol</u>	<u>Area Patrolled</u>
2 - 1965/1966	T.R. Nixon	Warup Census Div.
3 - 1965/1966	T.R. Nixon	Upper Nankina
4 - 1965/1966	M.A. Douglas	Hot Census Div.
5 - 1965/1966	W.R. Read	The Long Island Census Div.
6 - 1965/1966	M.A. Douglas	Wards No 1-15 Rai Coast Local Government Council
7 - 1965/1966	W. R. Read	The Vaganon & part Met Census Div.

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B O G I A

2 - 1965/1966	V.P. Karnups	Lower Ramu Census Div.
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A I O M E

3 - 1965/1966	N.A. van Rith	Ramu Fall of Schraeder Mountain Range
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B U N D I

5 - 1965/1966	R.J. Wilson	Sumau Garia Census Div.
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28

Amount  
Returned  
to Store

67-7-2

Konedobu, Papua.

13th December, 1965.

District Commissioner,  
Madang District,  
MADANG.

AIOME PATROL REPORT NO3/1965-66.

Receipt is acknowledged with thanks of a patrol report by Mr. Van Ruth, covered by your memorandum 66-2-2- of 26th October, 1965.

2. I agree entirely with you that Mr. Van Ruth has accomplished a good patrol but his report seems to have been written more for effect than for the purpose of careful presentation of accurate information. Some matters reported are so doubtful that they cannot be accepted until checked and independently evaluated in the field. This unfortunately leaves me in doubt of other matters recorded.

3. Please try to make it clear to Mr. Van Ruth that an officers worth is not judged on the flamboyancy of his writing, but on the skill and precision with which he carries out his duties and reports his findings.

(J.K. McCarthy)  
DIRECTOR.

67-16-7 (26)  
L37  
130



TERRITORY OF PAPUA AND NEW GUINEA



Department of District Administration,

MADANG.

26th October, 1965.

Telegrams DISADM

Telephone

Our Reference 66-2-2

If calling ask for

Mr.

The Director,  
Department of District Administration,  
KONEDOBUBU.

Patrol Report No. 3 1965/66 - Aiome -  
Madang Central Sub-district

Attached please find a Memorandum of Patrol, a diary (extract from F.O.J.) and a Narrative of the patrol.

2. This patrol was permitted for the purpose of giving Mr. Van Ruth some satisfaction to a burning desire to carry out an "initial contact" patrol. The people contacted have been known of for some years, they are few indeed, and in proportion to the pressures and obligations on government in long established areas, they rate a very low priority. However, since Mr. Van Ruth, as short time O.I.C. of Aiome was unable to appreciate that government (like business) is a matter of the ability to accurately gauge priorities, it was decided that it would be best to satisfy his yearning to "discover" some remote and as yet unknown portion of the long settled and traversed Madang District.

3. These unusual circumstances account for the report being drawn to my personal attention for comment.

4. Mr. Van Ruth will be instructed to refrain, in official writings, from using such terms as:

- "Red hot favourite" - F.O.J. Folio 13, 2-9-65.
- "Scruffy lot" - F.O.J. Folio 14, 4-9-65.
- "Shot through" - F.O.J. Folio 17, 18.9.65.
- "Locals" - all through the diary.

5. The report is written in an interesting style and the patrol would appear to have been carried out quite well. However, there are some extremely doubtful statements contained in the report which immediately throws the gravest doubts on Mr. Van Ruth's basic understanding of the people of this Territory and of his understanding of Palgin as a language. He does damage to his report by making it appear that an anthropological book has been mis-read. For example, at page 3, paragraph 1, there is a most sensational, in fact world shattering statement (anthropologically speaking) that:

"Throughout the Upper Uram and Keram region it was noted that monogamy, polygamy and polyandry and incest are all practised" - (my emphasis)

Since the term "polyandry" is specifically used, I assume Mr. Van Ruth means polygyny and not polygamy - although he doubtless means that too.

Records - Please make this 67-7-27  
up as a patrol report & send up (138) (27)  
C.B. 11

6. The next extremely doubtful narration appears under the heading "Relationship with neighbouring Aiome Villages" - pages 3 and 4. This is the very first occasion in over 20 years of field work that I have ever heard of a native group or groups acting as a Providential Society and, in true Christian like style, stockpiling food outside of their garden boundaries for starving foes. What I would like to know, is, what is the explanation for the fact that the Council has never complained to the Administration about these uncontrolled and wild mountain dwellers raiding their gardens? This sort of complaint is one consistently experienced where an enemy group has taken advantage of another group's rally to our flag, thus making the latter unable to fight back. I do not believe that these so-called "hunger raids" are in fact a problem to the Council people. I do believe however, that Mr. Van Ruth sees them as a justification for a patrol which was not enthusiastically supported by his A.D.C., D.D.C. or myself.
7. The masks and eating utensils have not yet been received.
8. In due course another patrol will visit the area and will check some of these apparently doubtful evaluations. *of* diminishing staff situation of course adds to the difficulty of adequately servicing settled areas and the increasing Councils, *apart from patrols to remote scattered areas such as these.*

Agree entirely with DC.  
The officer has probably patrolled well but his report seems to have been written more for effect than for the purpose of accurate presentation of accurate information.  
As DC ~~suggest~~ some matters reported are so doubtful they cannot be accepted until checked and independently validated in the field. This unfortunately was what the reader doubtful of other matters worth Try to make it clear that an officer worth is not judged on the flimsy precision with which he carries out his duties and reports but on the skill of his writing with which his findings.

D. Clifton-Bassett  
(D. Clifton-Bassett)  
District Commissioner



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MEMORANDUM OF PATROL

Patrol No. 3 1965/66 Subdistrict Madang Central District MADANG  
Officer Conducting Patrol N.A. Van Ruth Asst. District Officer  
Census Division Patrolled RAMU Fall of SCHRAEDER MOUNTAIN RANGE

Objects of Patrol 1. A quick survey of the area to obtain an estimate of the number of people who had come to settle in the area in an attempt to evade SIMBAI Patrols. 2. Initially contact these groups and those living in the Upper URAM and KERAM regions as reported by the Aerial Survey of 1961. 3. Investigate claims of RAOBRERI Councillors that these Mountain people carried out hunger raids on gardens of the Council

Date Patrol Commenced 31.8.65 Date Completed 6.9.65 people.  
10.9.65 30.9.65  
Duration—days 28 days

SUMMARY OF CORRESPONDENCE ARISING FROM PATROL

Personnel accompanying:- One N.C.O. R.P.N.G.C. Madang Police Detachm.  
Six Constables Police Detachm. AIOME  
One Medical Orderly P.H.D. AIOME

*N.A. Van Ruth*  
N.A. Van Ruth A.D.O.  
Patrolling Officer's Signature.

I certify that all necessary local administrative action has been or is being taken on matters arising out of this patrol and that the correspondence above indicated by a "tick" has been forwarded to the Headquarters, Department of Native Affairs, Port Moresby.

District Officer.



Initial Contact of Upper Uram and Upper Keram

- Tuesday  
31.8.65
- 0700-0900 Preparation for Initial Contact Patrol with N.C.O. and Police.
- 0900-1100 Finalising matters in AIOME office.
- 1100-1330 Walked from AIOME to AMBAIAT - Personnel accompanying one N.C.O., 6 constables, 1 Medical Orderly.
- 1330-1530 Walked from AMBAIAT to RORORABU and set up camp. Night at RORORABU.
- Wednesday  
1.9.65
- 0800-1000 Walked from RORORABU to WOBU.
- 1000-1100 Held meeting previously arranged at WOBU and gave talks on Road construction and Economic advantages of Cash crops such as Chillies and Coffee.
- 1100-1210 Walked from WOBU to LITIBU.
- 1400-1800 Met representatives of Upper URAM people at LITIBU who came down to meet the patrol. Interpreting made easy by inter-marriage between Upper URAM and LITIBU villagers. Son of one of the mountain leaders desirous of visiting AIOME. Told to obtain father's permission first. Upper URAM visitors very impressed with the flag ceremony performed by R.P.N.G.C. and Bugler. Night at LITIBU.
- Thursday  
2.9.65
- 0700-1015 Walked from LITIBU to UNGAI. First hour terrain not particularly hard to traverse, but after crossing the URAM River climbed to UNGAI over broken and precipitous country to 2450 ft. Track could easily be re-routed; will look into this on way back. Interpretation with assistance of Councillor GAMOGAI of LITIBU. Only a small group, 48 in all. At first timid and shy, but once over their shyness, very talkative and friendly. Trade items distributed. Managed to induce some locals to bring some food for carriers. Face paint and toothpicks red hot favourites for face decoration and in great demand for nostril and pierced septum decoration. Village consists of 11 houses with one Haus Singing. Night at UNGAI.
- Friday  
3.9.65
- 0800-1100 Spent most of the morning calling out to all people of UNGAI, who had gone to their gardens, despite our notification that an initial Census would be started at 8 a.m. this morning. Finally came in just before lunch.
- 1100-1200 Initial Census carried out. Long talk given on policies, law and order etc. Dialect spoken AINAI, area called YAHA.

(130) (135) (23)

(ctd)

FIELD OFFICERS JOURNAL

N.A. Van Ruth A.D.O.

Folio 14

Friday  
3.9.65

1400-1600 In the afternoon saw several UNGAI burial platforms. Bodies here are not gutted but allowed to decompose in open air. Marked suitable cemetery area and appointed probationary V.O.'s pending approval D.D.A. Headquarters. Night at UNGAI.

Saturday  
4.9.65

0800-0925 Departed UNGAI and descended YABA Mountain to cross river URAM at 1500ft.(0845) Climbed the rest of the way into GONGANT village site at 1930 ft. Three houses only - people had gone bush by the time we arrived. Took us an hour to clear a spot to pitch tents. Handful of locals came in just before lunch.

1130-1230 Locals lined for Initial Census. Usual talk given and local matters discussed. People very scruffy mob compared with UNGAI people. Six people sent to AIOME hospital under protest, as they wanted to attend Singing. Once they were told that they could be back in time for Singing if they left immediately there was no further protest. One of their LITIBU relatives to accompany.

1400-1600 GONGANT people intend to move down to a lower village site, because there is no sufficient space to build their houses on present ridge. Decided on a suitable site with village elders and marked out a village cemetery also. Very little food available for purchase, so further subsistence crops to improve present diet to be introduced with the aid of the LITIBU people. Appointed one V.O. only on probationary basis pending HQ approval, as group totals only 35 people. Night at GONGANT.

Sunday  
5/9/65

0900-1030 Walked from GONGANT to MORELTUIBU (new LITIBU) down hill all the way - easy walking. Taking my time giving instructions re road work to newly appointed Lulvai. Received word from AIOME that Anglican Bishop would visit AIOME, and wanted to discuss the construction of the AIOME-AITIAPP road through the Mission lease, and also P.O. McGrath had arrived to take over Council from P.C. Edwards, who is transferred to DOGIA so sent bulk of Patrol cargo with N.C.O. to IONGITABU, our next base camp, and with two constables walked from LITIBU to WOBU after lunch, heading for AIOME. Hope to rejoin party within 2 or 3 days at IONGITABU. Night at WOBU.

Monday  
6/9/65

0800-1430 Walked from WOBU to AIOME.

1430-1606 Resting and discussions with the two P.O.'s.

135 (B) 22

(ctd) FIELD OFFICERS JOURNAL N.A. Van Ruth A.D.O. Folio 15

Tuesday 7.9.65	0800-1606	At AIOME Station
Wednesday 8.9.65	0800-1606	<u>Field hours</u> :- Gen. Administration 10 hrs
Thursday 9.9.65	0800-1606	Roads & Bridges 3 hrs
Friday 10.9.65	0800-1200	Magisterial 2 hrs
		Building Projects 2 hrs
		Land 3 hrs
	1400-1630	Walked from AIOME to AMBAIAT. Settled in Rest House.
Saturday 11.9.65	0730-1510	Walked from AMBAIAT to IONGITABU over newly cut road which is in good order at the moment and should be an improvement on the old track. People encouraged to keep up the good work and start building drains. Settled in Rest House and met yet another group of mountain people who had come down to welcome the patrol to their area. Night at IONGITABU.
Sunday 12.9.65		Observed. Purchased one pig and had a barbecue for cargo carriers and Police. Night at IONGITABU.
Monday 13.9.65		Broke camp and departed IONGITABU at 0535 for FRIBU hamlet, which according to informants is the latest hide-out of the family and relatives of MARANGI their leader. Son of MARANGI accompanying patrol. Climbed to 3750 feet at 1145 hrs and crossed to the river. NUDI, a tributary of the URAM and after a short steep climb arrived at FRIBU hamlet. People shy at first but once assured of the Patrol's aims very excited and talkative. Requested that I go down to KANGEWIBU and that I inspect their new village site before they settled there. After looking at FRIBU which consists of one large community house and has very little garden space, agreed to do so. All 43 inhabitants accompanied patrol to new village site after lunch in slow procession. Departed FRIBU at 1310 hrs and descended slowly over RUMA and SERO creeks, both tributaries of the URAM, down to TONAM foothills, 850 ft. at 1600 hrs and arrived at an old garden site KANGEWIBU 350 ft. at 1715 hrs, which had 4 newly constructed houses. Tracks between FRIBU and KANGEWIBU, extremely rough, and non-existent in places. Everyone rather weary. Set up camp and spent the night at KANGEWIBU.
Tuesday 14.9.65	0900-1200	Assembled KANGEWIBU people for Initial Census. PONGURI of IONGITABU, whose father was related to MARANGI the leader of the Mountain line, and Councilor GAMOGAI used as interpreters. Area here called TONAM and dialect combination of AINAI and KOMBEN.

(12) (13) (14)

(ctd)

FIELD OFFICERS JOURNAL

N.A. Van Ruth A.D.O.

Folio 16

Tuesday 14.9.65

0900-1200 (ctd)

Luluai BEANGAN (son of MARANGI) and Tultul YIMBI appointed on probation, pending approval D.D.A. HQ. (Name of ~~son of~~). KANGEWIBU people never visited UNGAI or GONGANT people, but now that they have met during Patrols visit they have become friends.

1400-1630 Walked KANGEWIBU -GOKTO. Night at GOKTO.

Wednesday 15.9.65

0545-1200

Walked from GOKTO via YARITIBU and TASIBU (hamlets of GOKTO) to OROBU village at 3840 ft. WUMNO river almost certainly flowing into the KERAM, runs adjacent to village site. KERAM flats glimpsed far below. Track very rough, slow walking.

1330-1630

After lunch spent some time questioning locals re area. Talk on Patrol aims given and villagers censused. Don't expect this initial census to be complete by any means and anticipate a lot more names will be recorded. next census. Luluai KWOMIM-KEYAMI appointed on probation pending HC confirmation. People here live in two separate sections (Name of ~~sections~~). People wanted to shift to old village site of their forefathers NINGAIBU, and asked that I inspect the site before they moved. As it would seem that this place is on the way to NUMARE and it is in the direction in which the patrol

1530-1910

is heading, agreed to do so, " " Departed OROBU for NINGAIBU slowly descending all the way. Rain falling this afternoon. Down and across the BONGWAI river at 250 ft. and arrived at NINGAIBU at 1910 hrs. Area patrolled called TUBUNMARE. Struck camp just on dark. All O.K. An exhausting day. Clear night with full moon as rain had ceased - at NINGAIBU.

Thursday 16.9.65

0700-0800

Incident with missing axe (see report). Walked from NINGAIBU to BELLABU, and received a message from Const. KABA at NUMARE that to go to BELLABU would mean a short cut for the patrol. Good thinking from KABA. Struck camp at BELLABU and met seven locals who had come down to the camp site from hamlets such as MANUM, KONTRABAGU, MERENGBU, OORABU and MERITABU. Interviewed locals re area in great detail. In the afternoon Const. KABA 2 RAO-BEERI Councillors and 2 interpreters of NUMARE rejoined the patrol. Rested for remainder of the day taking advantage of the sunny day to get a few ~~dry~~ clothes dry. Night at BELLABU.

Friday 17.9.65

0800-1330

Walked from BELLABU to a place called LESENUWO adjacent to MUNGI river (natives call it WANI river) Half hours rest on the way, mainly river walking. Decided to pitch tents as Rain beginning to fall, and according to locals, still a long climb to MANAM village.

(121) (137) (20)

(ctd)

FIELD OFFICERS JOURNAL

N.A. Van Ruth, A.D.O. Folio 17

Friday  
17.9.65  
(ctd)

0830-1330 Deluge hit us just as erecting tents, all thoroughly soaked. LESENUWO at 750 ft. and several new locals in to see us. Talking with locals till dark. Cloudy and damp tonight. Early to bed. Night at LESENUWO.

Saturday  
18.9.65

0745-1100 Rain falling this morning made things rather unpleasant. Departed 0745. Across WANI river, and up NAIL mountain, 2730 ft. then down again to NAIL creek at 1800 ft., and up to 2025 ft. at MT. ORARI and then to 900 ft. crossing MANUM creek, and finally up to MANUM hamlet at 1,000 ft. This area referred to as KEIBAM. Rain cleared about 1100 hrs, the time we arrived. I am certain we could have made the distance between LESENUWO and MANUM in 1 1/2 hrs, if rain had not hampered us, and also our local guides shot through without a word, leaving us uncertain which way to go, and as a result we were cutting our own track for some time. MANUM people appear to be at war with other groups in the area, would not tell us where the other hamlets they had mentioned were situated. Head count only as census would be useless. The group consisting of 2 females only and 20 males (leader CHEE). Questions regarding absence of women received the reply that they were all dead. Intend to visit some of the other villages mentioned earlier, tomorrow, operating from this hamlet as a base camp. Several columns of smoke seen in the evening around the area, and many new gardens spotted. Pitched tents. Night at MANUM.

Sunday  
19.9.65

0900-1010 Walked from MANUM to KONTRABAGU accompanied by four Constables, 1 interpreter, and two local youngsters, the only people willing to come with us, to do some exploring around here. Crossed AMBAGE creek on the way and climbed up the ridge UNAI. Startled the people somewhat at KONTRABAGU, but none attempted to run away. One community house, 27 people all told. Seems to be a great surplus of women around here (leader KOMBULIN). These people and MANUM people I feel are one group.

1100-1420

Departed KONTRABAGU on bush track referred to as MANIMER climbed up the MT. UNAI and travelled in a general S.E. direction 2570 ft. and came to a junction of the track leading to WAI and that leading to the IRIMKU area, which incorporates MEREMBU, OURABU and MERITABU hamlets. Chose IRIMKU direction and arrived at MEREMBU at 1420 hrs. People surprised to see us, small group only - 25 people seen, about 15-20 had run away. Decided to stay the night and pitched two tents. Just before dark runaways returned, total now 42. Night at MEREMBU.

Monday  
20.9.65

130 (R) (H)

(ctd)

FIELD OFFICERS JOURNAL

N.A. Van Ruth A.D.O.

Folio 18

Monday  
20.9.65

0730-1515

Walked from MEREMBU to OURABU. During the Patrol's stay, 101 of the OURABU people were seen, and it is thought that the population would not be much bigger. Large village consisting of several hamlets including MERITABU. Area west of one of the tributaries of the JIMI river. Dialect of this area WIABEK. Leader JIGEN. People frequently change village sites as their gardens become infertile (see report for further details). SUNGOIBU village already contacted by JIMI river Kiap and rest house has been completed. Night at OURABU.

Tuesday  
21.9.65

0610-1630

Walked back to MANUM from OURABU, spent some time exploring the area en route, no further hamlets sighted. Thought last Wednesday was an exhausting day, but today beats it easily. Night at MANUM.

Wednesday  
22.9.65

~~XXXXXX~~

Raining lightly as we broke camp this morning. Departed MANUM at 0730. None of the locals prepared to accompany patrol to WAI, as they claim the patrol will be attacked as soon as it approaches the WAI area. Interpreters prepared to come. Climbed up Mt. UNAI, until summit was reached at 2600 ft. and followed track leading to WAI. Track blocked by two broken spears. Each spear had a bundle of feathers tied to it. Carriers worried. Slowly descended Mt. UNAI until GOLMOR point at 1340 hrs. Patrol moved slowly as three look-out posts in trees manned with marksmen had been sighted. Issued the Police with ammunition just in case, and gave specific instructions regarding firing procedure and patrolling technique to be adopted. Five Constables and myself to spearhead the patrol to village site. ~~Incident with broken spears~~ At 1635 initial contact established before the people had the opportunity to be frightened. Set up camp. Locals denied all knowledge of the two broken spears and three lookout posts. Said we must have seen their "Tambuna's". (ghosts of their forefathers) WAI situated at 2700 ft. near river WARAF, a tributary of the KERAM. Night at WAI.

Thursday  
23.9.65

0830-1130

Rain fell heavily all night, estimate 3-4 inches, from what was accumulated in a bucket overnight. Talking with and counting locals. Only 30 people. That gives a total of 374 people contacted so far. WAI people frank and open personalities, but easily frightened. Energetic crowd as far as gardening is concerned. Gave small demonstration on purpose and power of a .303 rifle, target a couple of traditional shields lined up double against a tree. I feel it warrants it here, and it would give them an indication of the penetrative powers of a rifle.

(ctd)

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129 (130) (18)

FIELD OFFICERS JOURNAL

N.A. Van Ruth A.D.O. Folio 19

Thursday  
23.9.65

Made locals participate with their bows and arrows to give them a comparison. All men quite impressed when they saw that not only the two shields were penetrated but also the tree at the back was badly splintered. Night at WAI.

Friday  
24.9.65

0800-0900 Finally managed to get one of the locals prepared to show us a track leading to some more hamlets, which had not previously been contacted. He would be one of the very few exceptions I have met in this area. It seems that none of these groups do much travelling to other areas. (See report for reasons).

0930-1240

Broke camp and departed WAI. Long climb up Mt. YIMAGITA (as called by the locals) and then followed up a ridge going to the summit of Mt. ANDELE 4750 ft. (I have a suspicion that this may be Mt. KEENAN), arriving there 1240. Looking around one can see waterfalls on almost perpendicular mountainsides. Beautiful country. At first I thought that I had noticed the Carriers and Police deliberately holding themselves back so that I could stay ahead of the patrol. But after climbing this mountain, I am satisfied that they don't do this any longer. After half an hour's rest, slowly descended over the ridge GUNANU in the direction of the river IGARAP, but at 1635 was forced to ~~make~~ make camp. All got nicely soaked again, which is no pleasure at this altitude. Night at AYAK.

Saturday  
25.9.65

A freezing cold night. Had to have a fire alight from 4 a.m. to daylight. Nice clear and crisp morning, sent one bloke up a tall tree to report on any smoke, houses or new gardens he could see, but no luck. This means that the hamlets to which our guide wants to lead us would be at least 3-4 days walking distance away from any AIOME villages, so decided that it would be best if they were contacted from SIMBAI Patrol Post. They are people of the SORAWEL and WARAMBU villages and would be situated roughly between the TAMIRI river and WUMP creek, a tributary of the WULAMER river.

0900-1200

Walked back to WAI village. Return journey able to move much faster over our ready made track. Wanted to buy a pig from the locals, but found everyone locked away in the house Singing for a little ceremony. They wouldn't come outside as they had painted their faces. Desperately need to replenish supplies for cargo carriers. Didn't want to force the issue, so set up camp quietly and when they saw that we intended to stay for the night they all came out. Pig purchased and shot before the crowd.

(ctd)

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17

FIELD OFFICERS JOURNAL

N.A. Van Ruth A.D.O.

Folio 20

Saturday  
25.9.65  
(ctd)

All dispersed after flag ceremony at 1800 hrs, as rain started. Night at WAI.

Sunday  
26.9.65

0830-1530 Broke camp and departed WAI over the ridge AYAME, our guide was YUWIA of WAI. Followed the ridge MUI, then up the ridge AUNANYA and finally over the ridge HARITABU until we came to an old garden site at 1530 hrs. Slow walking all the way, as tracks were very rough and non-existent in places, and we had to cut our own. Hope to reach GOKTO tomorrow. Found a few old bananas and Marita bushes in garden area, to keep the cargo carriers going. Night at HARITABU.

Monday  
27.9.65

0830-1045 Departed HARITABU for GOKTO, following AUNANYA ridge until the rivers WARAP and WIMERO joined and then followed this river to NINGAIBU. Slow walking as we had to cut our own bush track. Arrived at NINGAIBU at 1045 and found nobody there. I didn't think this business of Mountain people migrating to the lower kunai country would work out. However, it was their own wish and I think that the KANGEWIBU plan will go the same way.

1045-1315 Walked from NINGAIBU to GOKTO. Received two messages from AIOME re BUNDI transfer, and additions to rations. Despatched runner to AIOME to say that I would be home on Thursday. Settled in rest house and spent the night at GOKTO.

Tuesday  
28.9.65

0545-1150 Walked from GOKTO to UNGAI.  
1230-1635 Climbed up Mt. SUAMET (2850 ft.) to the headwaters of the river DJAM and established initial contact with the SUAMET people. A breakaway group from the MANDAM people of SIMBAI, speaking the same dialect as the UNGAI people, called AINAI. People too unsettled as yet for an initial census so head count only. 38 males and 30 females = 68, bringing the grand total of new people contacted to 442. Trade goods issued in exchange for some Marita and bananas. Very shy and timid people. Some families living in caves (see report). Night at SUAMET.

Wednesday  
29.9.65

0630-1630 Walked from SUAMET to RORORABU, all the way up and down, track in shocking condition. Carriers performing almost impossible feats - without incident - hands as well as feet needed for greater part of the track. Would hate to think how long it would have taken us to climb up instead of down. There is however, an easier track according to locals, but much longer, which goes via



(127) (16) 21

(ctd)

FIELD OFFICERS JOURNAL

N.A. Van Ruth A.D.O. Folio 21

Wednesday 0630-1630  
29.9.65 (ctd)

KRUMBUN and KANDUM itself. Medical orderly flat out treating carriers who suffered cuts from sharp stones Night at RORORABU.

Thursday 0800-1230  
30.9.65

Walked from RORORABU to AIOME. Police stood down and cargo unloaded. Afternoon rested.

END OF PATROL

Because of the great mountain barrier formed by the 3000 meters, there is a great deal of precipitation and an average of 245 inches of rainfall is recorded at AIOME annually. The area patrolled is divided by the DUM, DUM, KRAM, WIEFO and the KUM rivers and their many tributaries which are subject to heavy flooding throughout the year.

OBSERVATIONS AND COMMENTS

The area of the Upper HAKUM District is actually lies at the eastern point where the district boundaries of the SAPIA-KRAM and Western Highlands Districts meet, and consequently everyone has thought in the past that the area was being administered and visited by one of the other Districts. The villages had actually visited and never been contacted before and the people had not seen a white man previously, although they had invariably heard of one. In particular two patrols were mentioned to us which had visited around the area and approached it within the last few days. One of the patrols which had visited the area had been in contact with the people. On reaching the area it was found that there were two patrols which had been in contact with the people. One of the patrols had been in contact with the people for some time and had been in contact with the people for some time. The other patrol had been in contact with the people for some time and had been in contact with the people for some time. The area is very fertile and produces a variety of crops including rice, sweet potatoes, and various fruits. The people are very friendly and hospitable and are very interested in the activities of the white man. The area is very beautiful and is a very attractive area. The people are very hard working and are very intelligent. The area is very rich in natural resources and is a very important area. The area is very important for the development of the country and is a very important area. The area is very important for the development of the country and is a very important area.

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INTRODUCTION

A visitor to this extremely broken and precipitous area is immediately impressed with its density of forest growth, its huge landslides, its series of waterfalls on the almost perpendicular mountainsides and its generally forbidding and undeveloped character. But the lower foothills of the Schraeder range consisting mainly of low undulating hills covered with coarse Kunai grass, interspersed with large belts of lowland forests, make it somewhat easier for walking. Because of the great mountain barrier formed by the Schraeders, there is a great deal of precipitation and an average of 245 inches of rainfall are recorded at AIOME annually. The area patrolled is divided by the DJAM, URAM, KERAM, WIMERO and the MUNGI Rivers and their many tributaries which are subject to heavy flooding throughout the year.

OBSERVATIONS AND COMMENTS

The area of the Upper URAM and Upper KERAM actually lies at the awkward point where the district boundaries of the SEPIK-MADANG and Western Highlands Districts meet, and consequently everyone has thought in the past that the area was being administered and visited by one of the other Districts. The villages and hamlets visited had never been contacted before and the people had not seen a white man previously, although they had invariably heard of one. In particular two patrols were mentioned to me which had skirted around the area and approached it within one day's travel, without having made contact with the people. On checking records it would appear that these two patrols would have been a SIMBAI patrol carried out by J.A. JOHNSTON in 1962 who had to turn back due to lack of rations as he approached the area, and another patrol led by M.P. SAGE of JIMI River in 1963, who found that in coming down the MUNGI (or WANI) River, it would have been too much to expect of his carriers to go back the way he had come down, as it involved climbing almost sheer slopes for two days. Mr. SAGE therefore intended to go back via the GOKTO and LITIBU villages of AIOME, thence up the URAM river to the head of the ARAME. He did not attempt to contact any of the people of the area as he knew that he was in MADANG territory. None of the people contacted do much individual travelling to other adjacent areas, they do not have many visitors and lead more or less hermit lives, concerned only within their own small community. These facts are not hard to believe after walking through the area, as it is probably one of the most isolated corners of the MADANG District. Alternatively it was found that the people do frequently move from garden site to garden site en masse and in doing so also move to new houses. No doubt the infertility of the soil is one of the major influencing factors of this custom. It certainly gives one the false impression that the area is densely populated as none of these nomadic groups bother about demolishing their deserted houses. Hamlets change names with each move and adopt the name of the particular ridge on which they build. Consequently, geographical positions and walking times recorded by this patrol

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OBSERVATIONS AND COMMENTS (ctd)

may be completely out of date in about 6-8 months time, not only may mass movement be occasioned by the infertility of the garden soil, but also as a result of a death within the community.

NATURE AND ATTITUDE OF PEOPLE

The people contacted were mostly shy and timid at first, but once they were assured of the aims of the patrol, and they got to know me better, as a rule they proved to be cheerful and pleasure loving people superstitious and vexatiously inquisitive. Some of them turned out to be talkative and friendly, but other families did run away when the patrol approached their home grounds, this I suppose, is only to be expected for the first time. On the whole it was found that the people are simple in their ways and very modest in their requirements. They did not care for Twist tobacco, matches or rice, but loved salt, face paint and shells. Having been blessed with a tremendous capacity for fun, they draw maximum delight from such pleasures as food gathering in the bush, or excavating a mole hole and the various forms of ceremonial dances. They are naturally hospitable and no matter how short their own supplies of food, there will always be sufficient to share with someone they regard as a friend. The popular drink of these people is the juice extracted from the stems of wild banana leaves and tree trunks. At a social gathering at WAI hamlet, on which occasion I had purchased a large pig for two bush knives, they had a youngster specially engaged to keep a banana leaf cup filled with this juice for me. It is a rather thick drink, which tastes slightly bitter and has a sweetish tang to it. Fortunately it is a mild drink, even after it has fermented, and I should imagine that Europeans could imbibe greater quantities with fewer ill-effects than can natives. When at first I drank a little and cautiously, the youngster nudged my arm, repeating the invitation to keep on drinking, and when he was still not satisfied that I had enough, he returned with further importunity. Pigs, moles, fish and eels from the bigger rivers, Marita and a poor type taro, comprise the staple diet of the inhabitants of this area. Although several wallabies were seen in the lower foothills of the Schraeder Ranges and one was actually shot for them by the Police, it appeared that they had not even tasted wallaby meat, and they were quite prepared to leave the body of the animal behind in the bush. Yet another interesting feature of their domestic life is their method of preserving meat. Legs and shoulders of pork are hung up in cane nets above a fire and smoked. Every now and then these pieces of meat are turned and it is understood that prayers are offered up which will specially benefit the persons hanging their meat up.

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STATUS OF WOMEN, AND CLOTHING

Throughout the Upper URAM and KERAM region it was noted that monogamy, polygamy and polyandry and incest are all practised, but I would say polyandry is the rule. Due to the considerable shortage of women, when a woman marries, she becomes the wife of all her husband's brothers as well. Although women are usually treated with respect, they are not regarded as the equal of men, especially in matters connected with work and ceremonious activities. The men are usually the ones to wear ornaments such as rings, necklaces and shells at ceremonies, and they are accustomed to smearing a red clay pigment on their faces for decoration purposes.

The men are dressed mainly in a triangle shaped apron of net woven material, held up with a cane belt. The ceremonial belt is quite an interesting piece of work, made from the nerves of certain palm leaves, intricately woven into special designs and matched by two arm bracelets fastened above the man's biceps. The ceremonial belt and bracelets are made by the man himself, with the aid of a Possum bone needle, but the headdress cover and apron are woven by the man's mother (rather than his wife) who does this for all her sons.

The majority of the headdresses seen in the area were the conventional mushroom type hair style, cultivated into this shape with mud and dried blood into a headdress formed by layers of tree bark skin and finally covered with the woven netting made by the man's mother. The netting is usually interlaced with possum fur and quite a lot of goes into the making of different patterns and designs.

The headdress of the KEIBAM people living in the area furthest west from AIOME, varied considerably in shape and could possibly best be described as a "Lord Nelson" type of hat, a miniature version of the headdress woven by the WABAG people.

The women have hardly any clothing apart from a cane belt and some woven net material strung between their legs and the inevitable net "billum" or bag. Second hand singlets and shorts from the carriers were in great demand and exchanged for baskets and net bags. Each pair of shorts being carefully wrapped in a few leaves and placed in their net bags, definitely not to be worn until the patrol had left the area.

RELATIONSHIP WITH NEIGHBOURING AIOME VILLAGES

That eventually these people will overcome their traditional prejudice and fear of change is quite certain, but it was found that their conservatism is so deep rooted and their geographic isolation so effective, that it is thought that this civilising process will be a long one indeed. The role of the RAO-BRERI Councillors have played in the last few years in hastening the process to some extent, without realising it, is quite interesting. According to some informants of the AIOME villages, LITIBU, IONGITABU, GOKTO and RORORABU, whenever the Upper URAM and KERAM people ran out of food supplies they would

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RELATIONSHIP WITH NEIGHBOURING ALOME VILLAGES (ctd)

conduct hunger raids on the better stocked food gardens of their neighbours further down the RAMU and KERAM foothills. At first the Council people intended to deal with these Mountain people in no uncertain terms, without the knowledge of the Government, but when they found that their Mountain foes were far too swift for them, and that their own young men were scared of pursuing the mountain warriors on to their home ground, they decided to solve the problem in a more peaceful way, and stockpiled food for the mountain people to find just outside their garden boundaries. After a certain time they found the system worked, and when the mountain people discovered that they no longer had to steal, they gradually became friends on talking terms and actually felt obliged to do something in return for all the food they were given. This history of events was checked with the Mountain leaders, MABANGI of KANGEWIBU, KARUNKU of UNGAI and BEI of GONGANT and found to be correct. All the Mountain leaders admitted that they would not have hesitated in killing any one of the Council people if they had been forcibly stopped from obtaining food, but stated that now their sons had more peaceful and modern ideas. All of the villages recently contacted had settled in the RAMU Fall of the Schraeders since 1960 as a result of a series of tribal fights with the group to which they had originally belonged, or had moved into the area in order to evade the SIMBAI patrols. The dialects spoken by the various groups throughout the area are the AINAI, KORBEN and WIABEK dialects. People who had never visited each other did meet each other now during the Patrol's stay and became friends because they discovered that they could speak and understand each others language.

HOUSING

Long elliptical formed houses were mainly seen throughout the area. They were generally crude and poorly finished, with the exception of those seen at UNGAI and WAI where they had been recently constructed and were in excellent condition. Roofs were made of gathered bamboo leaves and not as seen in the ASAI valley of the SIMBAI region, made from Kunai grass. The bamboo leaves are held together by the stems of the GORGOR palm and fastened with cane ropes. In some settlements these long houses are used as a community sleeping home, but in UNGAI and WAI they were built exclusively for Singing ceremonies, and in these two villages the "sleeping houses" were mostly the round type one-room house with a circular mushroom roof and an earth floor. The KANGEWIBU people had built four new houses at their new village site with elevated floors similar to the houses of the Council area, well described in previous reports.

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HOUSING (ctd)

The people of SUAMET have some houses which cling precariously to the steep mountainsides dropping away to the DJAM river. Amongst the SUAMET people were also three families who lived in caves. The caves in each case were lined with a bamboo leaf ceiling covering, to keep out moisture. The ceiling covering being held in place with baked clay against the rocky ceiling and cane woven netting. The cooking is done mostly in a hole in the ground, covered by banana leaves enclosing the steaming heat of hot stones. The floor of the cave house is covered with a carpet of slippery moss over which firm leaves are spread.

BURIAL PLATFORMS

Unlike elsewhere in the ASAI valley of the SIMBAI area, the bodies of the dead in the section nearest AIOME, are not gutted and allowed to decompose in the open air. The burial platforms are small open built on poles, but have no roof on top to protect the body from rain and weather. The area furthest west from AIOME however, deposit their dead in a fenced in area, in which they have placed a great number of poles forming a huge type of circular funnel, in which the body is kept until decomposed, and the fenced-in area is then planted with coloured shrubs. Traditionally this "fenced-in" area is usually situated close to the Community house, and the stench of the corpse drives the people away from their village site. In all villages visited, policy regarding cemeteries was explained in detail, and village cemeteries have been marked out clearly.

SUBSISTENCE CROPS

On the whole there was very little food to purchase, and so further subsistence crops such as yams, mani, sweet corn, sugar cane, kaukau and bananas are to be introduced with the aid of the Council people who have said that they will be prepared to assist wherever they can. It would be essential that this matter be followed up in about 3-4 months time in order to avoid any further hunger raids being carried out on Council gardens, and the Mountain people developing into a group of roving nomads.

TRIBAL FIGHTING AND HOSTILITY

Although no incidents occurred during the patrol's visit, there was evidence that tribal hostility existed between the group WAI, WARAMBU and GOLMOR and the group MANUM, MEREMBU, SUNGOIBU and MERITABU. The WAI people for instance had blocked off a track by three broken spears, each spear having a bundle of feathers tied to its end. The WAI people had also constructed several (3) lookout posts in trees manned by men with bows, and when asked if either group would accompany the patrol to the other area, both groups flatly refused, even though ample rewards were offered. Therefore, I would not recommend the

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granting of permits to the Catholic Mission of MAREMBERG. A Priest of this Mission (based at KAMPOT) had already told the people of NUMARE (nearest ANGORAM) ~~Angoram~~ desirous of coming to the Upper KERAM to preach there. However, it is considered that this area should remain closed until all hostile feeling has ceased to exist, and at least until another patrol in the area has been conducted. It would be appreciated if the A.D.C. ANGORAM could be notified accordingly regarding this matter.

#### VILLAGE OFFICIALS

In some of the villages which had more contact with the Council people than the others situated on a higher altitude, an Initial Census was conducted and Village Officials were appointed on a probationary basis, subject to approval from D.D.A. Headquarters. (See Appendix "A" for particulars. With the assistance of N.C.O. TUNGELI, it was endeavoured to give all newly appointed Officials some idea of what their job entailed, and as these people were encouraged to follow the Patrol party to the next few neighbouring villages, some of the instructions were given with as many as five Officials present. This should have results, as it would lead to uniformity. One of the main points stressed to Officials was the necessity to discuss problems brought to them by the people with the patrolling Officer, rather than to take sides with any of the parties involved.

#### HEALTH

The health condition of the newly contacted natives during the Head Count or Initial Census Check, apart from those seen in GONGANT was satisfactory. In GONGANT six people (5 males and 1 female) were sent to AIOME Hospital for further treatment, under protest, as they wanted to attend a Singing held at UNGAI. However, once they were assured that they would be back in time for that, if they went to AIOME that same day, no further trouble was experienced. Their complaints ranged from Scabies to enlarged spleens and bronchitis. Several of them suffered from Tropical Ulcers as well. Their general attitude regarding medicine was that as long as the medicine was applied externally it could do no harm, but once it was applied internally, the SANGUMA (sorcery) would get cross with its victim and the results would be fatal. It is obvious that these people will retain a deeply implanted belief in their own world of the supernatural for a long time to come.

#### CENSUS AND STATISTICS

No attempt was made to Census any of the groups situated above 2,000 ft. as these were all too backward and primitive to accept and appreciate the routine of lining and Census. The groups below 2000 ft. who had had frequent contact with the more urbanised Councillors of the RAO-BRERI were found to be ready for their Initial Census, and these people are slowly showing an enlightened attitude towards the procedures of a Census.

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CARRIERS

I had the impression that many of the young men liked coming along with the Patrol party, as they were all volunteers. A hard core of 10 carriers reported to the Office in AIOME and did the complete rounds with the Patrol. These men were of the opinion that they were earning better money than if they had been employed in AIOME as day labourers. I would suggest however, that <sup>should</sup> this area be patrolled in future, that about 20 SIMBAL carriers be recruited, as sago and betel nut, the regular diet of the AIOME men does not give sufficient stamina for climbing mountains of this nature. The carriers were paid 1/- per hour, in addition to daily rations. In many of the more isolated villages the carriers asked if they could be paid with Twist tobacco, and insofar as this was available this was done. At times they were performing almost impossible feats, without any incidents, on the steep sides of the mountains. In many cases hands were needed as well as feet to maintain balance. At the beginning of the patrol I noticed the carriers and the Police deliberately holding back their pace, so that I could keep up with them, but after a week of solid mountain climbing I was satisfied that this was no longer the case.

PATROL POLICE AND EQUIPMENT

Due to the shortage of Police in AIOME it was found necessary to obtain an additional four members from the Madang Police Detachment, with the District Commissioner's approval. This unit had been selected with great care by myself at the time of the District Conference in MADANG, and character traits such as temperament, stability, physical stamina and courage had all been carefully considered. However, by the time the unit arrived in AIOME, the members had all been changed and it appeared that NCO TUNGELIN was the only member with Initial Contact experience. The three remaining members were all Junior or Trainee Constables with little or no patrolling experience. When asked the reason for this the answer was "We couldn't find any volunteers for this patrol". The MADANG unit was then supplemented with three members of the AIOME Detachment who did volunteer, but also had no previous experience in this field. The patrol equipment which the MADANG unit brought with them consisted of a couple of "two man" patrol boxes (which are virtually useless in the terrain covered by the patrol) two torn Tent flies, a leaking bucket and two axes, which lost their handles on the first day of patrol. The native people contacted must have thought we were mad trying to sleep under a few leaking pieces of canvas, which they covered with leaves from the bush. In addition to all this, the MADANG unit had only rations for two weeks although MADANG had been notified in writing that the Patrol Police would spend from 4-6 weeks in the field. (See appendix "B" for further details)



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ANTHROPOLOGICAL

Under separate cover I am forwarding a mask which has been carved from the breast bone of a Cassowary, with a pig's tusk. It is thought that this mask is a unique collector's piece and I would like to donate it to the Port Moresby museum. The native people of the newly contacted area in which the mask was obtained believe it to be the only specimen of its kind. However, they seemed to have no hesitation in exchanging it for two sheath knives. For further details as required in P.192, 193 of the Standing Field Instructions see appendix "C".

I am also forwarding a set of stone-age eating utensils, comparable to our spoon, knife and fork, which I think are very novel. The WAI people used the sharp pointed Cassowary bone for piercing pieces of meat out of a thick soup of Marita, and the shoulder blade bone of a Possum is used as a spoon to ladle the soup into the mouth. Lastly, the bone with the rounded end and sharp edge would be best compared with our knife, as it is used mostly to remove Marita seeds from the hard core of the fruit with an actual cutting motion. These utensils were a novelty to me, although they could well be familiar items to Territory experts in the anthropological field.

The future of these people will have to be decided on, are they to be administered from either SIMBAI or AICHE? Should this also be the case if they were to be included in one of our divisions with the previously mentioned SIMBAI villages in close proximity to AICHE? I don't think so. The villages of TOGOK, AIPP, APEKANG and LIKE, are already requesting the AICHE office with their problems.

The area could do with another patrol of approximately 4-6 months time, but should be by experienced officers, to carry out the initial contact of all contacted groups and reveal their needs during the patrol.

The patrol personnel and gear were ordered several weeks and this considerably hampered the work of the carriers. The weather would most probably be more suitable during the months July-August. Despite the constant physical exertion it was a pleasure to patrol this area and the interest of exploring new country and contacting friendly inhabitants was enjoyed by all staff.

M.A. [Signature]  
A.C. [Signature]  
A.C.C.

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CONCLUSION

It is felt that this patrol was successful in that it contacted at least some persons of each group found throughout the area patrolled. It is hoped that these newly contacted people will spread the word amongst the others that the Government's interests are friendly, and tell them of the aims of the patrol.

I am satisfied that the hunger raids have been successfully combated by the ingenuity of the Council people themselves. It is understood that there is a current trend of thinking which goes "Let's not inflict our civilisation on these few isolated groups of people at this stage. We have many more urgent problems to face with our more urbanised population. So the contacting of these people is not at all urgent and should not be given any priority. However, I feel that the effect of entirely ignoring the reported hunger raids would have been more dramatic than the axe blows suffered from a traditional foe. And when one considers the fact that right here in 1965, adjacent to a Council area, which levies £2 tax per person, there are these groups of wild men who had never been visited by a European, the above outlook becomes somewhat out of touch with the reality in the field.

The future of these people will have to be decided on, are they too far and too few, to be administered from either SIMBAI or AIOME? Would this also be the case if they were to be included in one Census Division with the previously contacted SIMBAI villages in close proximity to AIOME? I don't think so. The villages of TOGOM, ASOP, APENAM and like, are already frequenting the AIOME Office with their problems.

The area could do with another patrol in approximately 6-8 months time, but should be <sup>led</sup> by an experienced officer, to carry out the Initial Census of all contacted groups and consolidate work done during this patrol.

The patrol personnel and gear were drenched several times and this considerably hampered the work of the carriers. The weather would most probably be more suitable during the months July-August. Despite the constant physical exertion it was a pleasure to patrol this area and the interest of exploring new country and contacting unknown inhabitants was enjoyed by all staff.

N.A. Van Ruth

N.A. Van Ruth

A.D.O.

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<u>Village</u>	<u>Name</u>	<u>FUNCTION</u>
UNGAI	NANGAI	LULUAI (Appointed on probation)
UNGAI	KANJINEP	TULTUL (Appointed on probation)
GONGANT	BINDAUM	LULUAI (Appointed on probation)
KANGEWIBU	BEANGAN	LULUAI (Appointed on probation)
KANGEWIBU	YIMBI	TULTUL (Appointed on probation)
NINGAIBU	KWOMIM	LULUAI (Appointed on probation)

Appointment of Village Officials of Upper URAM and KERAM region, subject to approval from Dept. of District Administration Headquarters, Konedobu.

Const. Det. KIDAK  
 A very good policeman with an  
 patience with primitive natives of newly  
 contacted areas. Best candidate for  
 possibilities.

Const. Det. DON  
 A good reliable worker who should go  
 long way in the police force. Very  
 conscientious in his work and willing  
 to do whatever his.

Const. Det. JAM  
 The younger brother of the detachment  
 enjoyed being regarded as the  
 the patrol unit. Among his accomplish-  
 ments on patrol was to be used as  
 a patrol unit on patrol, I was a  
 and to appear last on the patrol  
 into his fly wide open.

Appendix "B" of AIOME PATROL NO.3 1965/66

ITC

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Report on members of the R.P.N.G.C. accompanying the Initial Contact Patrol in the Upper URAM and KERAM area

- Const.1st Cl. TUNGELIN = A good N.C.O. who led the detachment  
Madang Detachment well and carried out his duties courteously and efficiently.
- Const. 5thYr. KABA - A very good policeman who acquitted his  
Aiome Detachment tasks during the patrol most capably and intelligently. N.C.O. material.
- Const.5th Yr. EMBOGE - An average worker who is inclined to have  
Abme Detachment all sorts of imaginary diseases if taken seriously. Works hard when his task appeals to him.
- Const.5thYr/Bugler SIMOHA A satisfactory worker who enjoys making  
Aiome Detachment a big impression at first, but in the end proves to be all talk and in need of constant supervision.
- Const.4thYr. KASAM - A very hot tempered policeman with no  
Madang Detachment patience with primitive natives of newly contacted areas. Best suitable for town duties.
- Const.4thYr. SOM - A good reliable worker who should go a  
Madang Detachment long way in the Police Force. Very conscientious in his work, and nothing is too much for him.
- Const.Trainee LALO - The fumbling joker of the detachment who  
Madang Detachment enjoyed being regarded as the clown of the ~~Detachment~~ Unit. Among his accomplishments on patrol was to bayonet his neighbour's arm on parade, lose an axe, and to appear last on the Flag ceremony with his fly wide open.

(HB) 3

Initial Contact with the Upper URAM and KERAM regions

Details of Anthropological specimen collected at FRIBU hamlet in the Upper URAM area - as stipulated on Pages 192-193 of the Departmental Standing Field Instructions.

1. Name of object - KURANU
2. Obtained at FRIBU hamlet of KANGEWIBU village, Sub District, MADANG CENTRAL - AIOME - of the AINAI linguistic group.
3. Yes, mask was manufactured at FRIBU but materials for the manufacture were obtained at KANGEWIBU village, which with its lower altitude has bush more suitable for Cassowary wild life.
4. No other similar specimen known or seen by any of the surrounding villagers, who were questioned in detail on the subject.
5. Used for Ceremonial purposes only.
6. It is used during the initiation ceremony of young men reaching manhood. It is worn as a mask by the big man conducting the ceremony to keep his identity anonymous over a period of 2-3 months, and also serves the purpose of making an awesome impression on the youngsters. The ceremony in which the mask is used is held at dawn.
7. The mask is worn on the forehead and tied with string around the head of the wearer completely concealing his facial characteristics.
9. Used only when initiation ceremonies are conducted, which as far as can be established, would be about once in every two or three years.
10. Manufactured by the big men who have knowledge of ceremonial activities and traditional procedures.
11. Carved with the tusks of wild pigs for the rough contours, and finer details with the front teeth of the Kapul (possum). Techniques taught only to blood relatives, never to men married into the family.
12. The right to use the different designs, such as the nostrils, eyes and cane nose decorations belong to the family of the big man only.
- 14/15/16 Mask carved out of the breast bone of the Cassowary. Nose and nose decorations manufactured from cane and nostrils from the inner core of the sago palm. White markings obtained from limestone found in river beds. Yellow and reddish brown clay is used for any further markings and the black substance used is obtained from charcoal. The darker red substance around the eyes consists of the red sap from the MAREMBU tree. The small shells used for the eyes are the only items which are exchanged and traded for bows and spears. Feathers surrounding the mask are obtained from the black and white cockatoos, and cassowary feathers. All items are obtained locally at KANGEWIBU, a village of which FRIBU is a distant hamlet.

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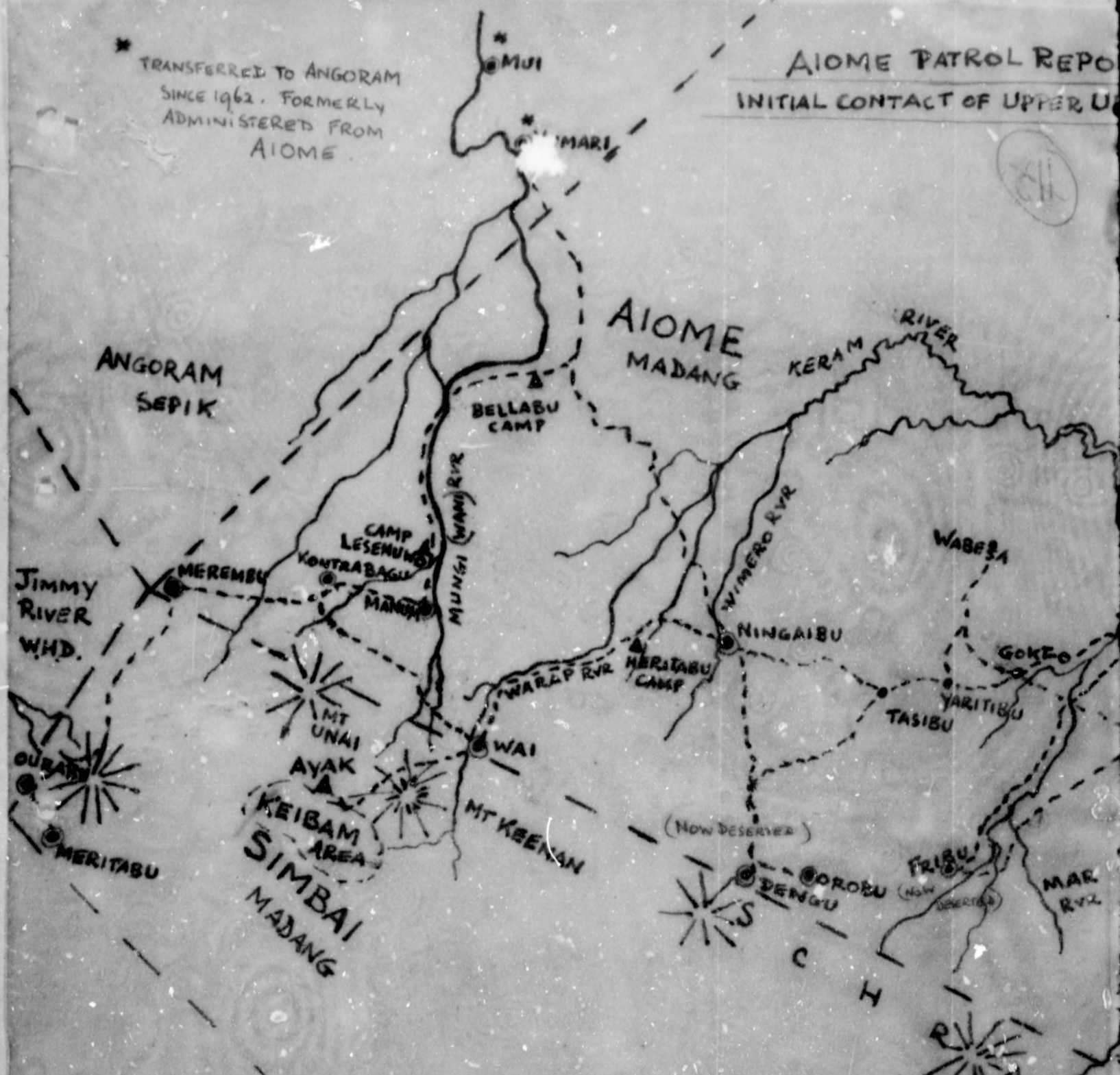
Unfortunately, when MARANGI (the Big Man - aged about 60 years) realised that I was interested in acquiring the mask, he thought it necessary to freshen up all the paint markings before he handed it over to me, and this spoiled the older decayed markings completely. However, as the item itself dates back to the time of MARANGI's grandfather (Tambuna bilong befo) and is unique in the area, it was thought that it would still be of anthropological value.

17. The mask does not form part of traditional trade exchanges with other areas or neighbouring villages, however MARANGI had no hesitation in exchanging it for two sheath knives with me.

18/19/20 It does not form part of the exchange or bride-price on occasions of betrothal, and belongs to one man only, and is usually inherited by this man's brothers, son, nephew or as a last resort his son-in-law, but never inherited by his daughters, sisters or wife. Even though a son-in-law may inherit the mask he will not be taught the techniques of manufacturing the mask.

*N. A. Van Ruth*  
N.A. Van Ruth  
Asst. District Officer

AIOME PATROL REPORT  
 INITIAL CONTACT OF UPPER U



\* TRANSFERRED TO ANGORAM  
 SINCE 1962. FORMERLY  
 ADMINISTERED FROM  
 AIOME.

ANGORAM  
 SEPIK

AIOME  
 MADANG

JIMMY  
 RIVER  
 WHD.

CAMP  
 LESENUM  
 KONTRABAGU  
 MANGI

BELLABU  
 CAMP

MUNGI RIVER

WIMERO RIVER

NINGAIBU

WARAP RIVER

HERITABU  
 CAMP

WAI

MT KEENAN

KEIBAM  
 AREA  
 SIMBAI  
 MADANG

(NOW DESERTED)

DENGU

GOROBU (NOW  
 DESERTED)

FRIBU

MAR  
 RIVER

● NEWLY CONTACTED VILLAGES

- - - - - APPROX. ADMINISTRATIVE BOUNDARIES

▲ PATROL CAMP SITES

- - - - - PATROL ROUTE

N.A. VAN RUTH  
 ADD

SCALE: 1:126000

1 inch = 2 miles

AINAI  
 AREA

AIOME PATROL REPORT No. 3 65/66

INITIAL CONTACT OF UPPER URAM & KERAM





No. 3 65/66

A & KERAM

↑  
TO ANGORAM

↑  
TO BOGIA

TANNANBOGO  
C. M.

DJAMU

Jitibu

Jogel

KERAM RIVER

KONGITABU

KANSIN CK

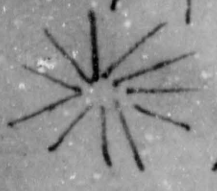
ANGEMBU

PLAMER

UNCAI

D  
E  
R

SUAMEN



KANDUM  
AREA

WOBU

MOSOTABU

LITIBU

GONGANI

URANG RIVER

MOBA RIVER

KOKU

MOROTABU

DJAM RIVER

AUNJA RIVER

AMBAIAT

ARINDANG RIVER

AMADE

GARAM RIVER

DOBURAT RIVER

JAMENKE

DOBURAT

OTIVIRICH

IRIGRAT

AUNEMSI

AIOME  
PATROL POST

ASED

TIGHANTS

TOGUM

KORUMBON

ANYUNGOIN

ANJINANG RIVER

M  
U