

NATIONAL ARCHIVES & PUBLIC RECORDS SERVICES
OF PAPUA NEW GUINEA

PATROL REPORTS

DISTRICT: MADANG

STATION: SIMBAI

VOLUME No: 2

ACCESSION No: 496.

1959 - 1960

Filmed by/for the National Archives of Papua New Guinea,
PORT MORESBY - 1989, 1990

Sole Custodian: National Archives of Papua New Guinea.

Papua New Guinea Patrol Reports

Digitized version made available by



Copyright: Government of Papua New Guinea. This digital version made under a license granted by the National Archives and Public Records Services of Papua New Guinea.

Use: This digital copy of the work is intended to support research, teaching, and private study.

Constraints: This work is protected by the U.S. Copyright Law (Title 17, U.S.C.) and the laws of Papua New Guinea. Use of this work beyond that allowed by "fair use" requires written permission of the National Archives of Papua New Guinea. Responsibility for obtaining permissions and any use and distribution of this work rests exclusively with the user and not the UC San Diego Library.

Note on digitized version: A microfiche copy of these reports is held at the University of California, San Diego (Mandeville Special Collections Library, MSS 0215). The digitized version presented here reflects the quality and contents of the microfiche. Problems which have been identified include misfiled reports, out-of-order pages, illegible text; these problems have been rectified whenever possible. The original reports are in the National Archives of Papua New Guinea (Accession no. 496).

SIMBAI PATROL REPORTS 1959-60

ANTHROPOLOGY

MADANG DISTRICT

Date	Officers	Patrolled	Page
1952/1953 5/9/52 - 29/9/52	J. Jordan	Annanberg/Joseph's local area	1 - 2
5/9/52 - 29/9/52	"	Schroeder Range, Piome & Asai	3 - 5
20/9/52 - 28/10/52	J.P. Healey	Madang District Logeijon etc	6 - 9
4/10/52 - 14/11/52	T.W. Ellis	Adelbert Range regions	10 - 16
30/10/52 - 27/11/52	P/O Steuen	Naukase - Warren Warren Yefua	17 - 19
29/10/52 - 20/11/52	P/O Healy	Igoi-Sopi and Somau-Kasia Census	20 - 22
9/12/52 - 20/12/52	J. Jordan	Asai Valley, Schroeder/Bismark	23 - 24
15/11/52 - 3/3/53	R.S. Bell	Adelbert Mountains	25 - 26
27/10/52 - 25/12/52	J.W. Worcester	Banda, Uea & Andabaram	27 - 30
17/4/53 - 15/5/53		Proposed Motor Road	31 - 33
7/9/53 - 5/10/53	R.W. Blackie	Andarim area & Portmoy	34 - 37
6/7/53 - 19/10/53	D.E. Parsons	Coastal and Inland Sub-dist	38 - 40
3/2/54 - 23/2/54	J.W. Worcester	Asai Valley - Schroeder	41 - 42
13/1/54 - 30/3/54	J.R. McAlpine	Urujina Kasawai and Banda	43 - 45
1/7/53 - 21/2/54	E.R. Johnson	Gogol Valley	46 - 48
22/9/54 - 14/10/54	"	Area between Gogol & Rana Valley	49 - 51
1953 - 1954	Annual Report	Madang District	52 - 59
1954 - 1955			59 - 62
1954 - 1955	S.F. Griffin	P/R Madang NO 18, 1954/5	63 - 65
JUNE 25 th AUG 8 th 1957	HARMAN, J.	P/R MADANG NO 11/1957-58 INLAND SUB-DIST.	66 - 68
24-10-60	G.B.O. FARREL	SIMBRI P/R 4/57-60	69 - -

TERRITORY OF PAPUA AND NEW GUINEA

Government Anthropologist

69
MADANG DISTRICT

MINUTE

File No. 67.7.26

Govt. Print. - 81/7.58.

SUBJECT

PATROL REPORT No. 4 of 1959/60 - SIMBAI. FARREL, G.B.O.

The following extract from the above report is forwarded for your information: -

" In his "Preliminary Ethnographic Notes on the KARAM People of the Upper Kaironk Valley, Western Highlands District "Mr. R.N.H. Bulmer, Lecturer in the Department of Anthropology at the University of Auckland discusses the Marriage System at page 9. His work is pertinent since the Asai people are also Karam speakers and because there is considerable intermingling between the Kaironk and the Asai.

Mr. Bulmer says, "Girls are normally kept in strict seclusion from all young men except their brothers and other house mates. The Semi/festival (singsing) is said to be the time when young people see each other and fall in love, and when their elders and brothers arrange marriages. Brothers and parents of a girl try to arrange her marriage, but it is recognised that many young women are wilful and get their own way in this respect."

In my lesser experience with court cases and in discussions with the Government Interpreters and other natives I think that marriages are often contracted through force. The young man observes the girl - usually at the 'semi festival' (semi or simi means dance) and chances to see her again either on the road or in the garden. He forcibly abducts her (the people say that the girl does not want to go. Possibly without our attitude of 'a fate worse than death' she may not put up very much resistance) and takes her into the bush where sexual intercourse takes place. He, then, returns to his house with the girl. If the girl's parents are agreeable then arrangements are made concerning the bride price. If they are not then they bring the girl back. In the latter event no recriminations against the young man occur. This means that forcible abduction (or rape?) is condoned in native custom."

Date 24th October, 1960.

J.K. McCarthy
ACTING DIRECTOR

68

Patrol Report Madang, No.1/1957-58
Inland Selu Rempí and
Saker Garua Divisions.
Mr. J. Hazman.
June 25th - August 8th 1957.

Allegations of death by sorcery were made to the O.I.C. of the patrol while the patrol was still organising on the feeder roads of the North coast road (See the Roads and Bridges section). The death occurred in Bubno village in the Saker Garua census division. The deceased was a young married man called DJO. No foul play was suspected until his relatives heard that his dég was in possession of some village natives from a foreign village.

All this information was communicated to the O.I.C. of this patrol before the patrol entered the area where the village of Bubno was situated.

The investigations of the allegations of sorcery was begun immediately. Witnesses and alleged culprit were sent for. From those brought in was elicited:-

- a) A murder had occurred.
- b) It was brought out by the aid of sorcery, namely TAGUM, SANGUMA.

Seven men were brought before the district officer magistrate as witnesses and culprits. They were:-

BAIOM of ELEBE
WAT of ELEBE
JOGIN of ELEBE
ARASA of BOSKEN
YAPEI of BOSKEN
ULIET of BWIT (BUDUM No. 2)
BARUM of ELEBE

The killing was alleged to have occurred in this manner:-

DJO of BUBNO was found cutting sage leaves in the bush. The leaves were for this house. The seven men came upon him by stealth, being aided in an unseen approach by being invisible due to the property of a leaf of piece of bark which was chewed and spat upon the wind.

From a short distance away they shot him with arrows which killed him (The arrows were produced and identified in court). The chief sorcerer BAIOM then made the fallen man whole again -by rubbing his skin with tanket and stinging nettle leaves. This apparently removed any blood and sealed the wounds. DJO then got up, went home, was taken sick and died next day. This death was a pay back for a death of a teacher from Budum village, which is situated several hours away from BUBNO.

Both the O.I.C. of the patrol and the Member for the Court for Native Affairs were sceptical about the way in which the murder occurred. However, the witnesses and culprits were firm in their story that they had brought about the death and revival of DJO by supernatural means.

D.F.
16/10

67

It appeared then that a murder had been committed. What was in doubt was the method that had been used. There appeared little doubt about the fact that the seven men were present at the site of the sago tree. All their stories agreed. The fact that the man died several hours after the alleged infliction of arrow wounds caused puzzlement. The relatives did not remark on any arrow wounds.

To end all doubt about the cause of death the Magistrate ordered the exhumation of the body and held a coronial enquiry. The witnesses were remanded on a charge of wilful murder (Section 305, Criminal Code (Queensland adopted)). The O.I.C. of the patrol went to the village and exhumed the body in company with the doctor of the Native Hospital.

No arrow wounds were found nor any evidence of foul play. What was found were traces of haemorrhage in the right based lobe of the deceased man's lung. This could have been due to pneumonia the doctor said. His left lung was stuck to the ribs showing that he had pneumonia or pleurisy many times before. The evidence was inconclusive then.

At the coronial enquiry the charge of wilful murder was withdrawn and later before the court for Native Affairs a charge of spreading false rumours (Section 83b N.A.R's) was preferred. All were sentenced to 4 months imprisonment with hard labour.

It was also discovered at the exhumation that the body of DJC had been buried underneath a house in an occupied village also present was the grave of a small child. The brother of DJC and the father of the child were sentenced to 2 weeks in goal under regulation (102 N.A.R's).

This case of sorcery was written up in some length because:-

- (a) Not many cases of sorcery are heard in the Madang Central subdistrict. This serves to remind us that it is present but for the most part concealed.
- (b) It is a case which occurred in a sophisticated area, where the Catholic Mission have been operating for years, though the village of BUBNO has not a very strong Catholic following, which shows that sophistication was only skin deep in some cases.
- (c) It illustrates the opportunism of most of the sorcery tales. A man dies and then after he dies along come the tales of sorcery. It was finally decided that those accused natives had taken

advantage of the fortuitous death of DJO to spread rumours that they had killed DJO by supernatural means, to gain for themselves a reputation as sorcerers.

Bearing in mind that two bowmen of the KARIAN group were present at the sorcery conspiracy, and that the KARIAN people from BOSKEN village in particular, had marauded in the YAMBRIK village area in the Megiar census division in 1951, it was deemed necessary by the O.I.C. of the patrol to impress it on the villagers of BOSKEN and BILAKURA that the Government had not forgotten them and that they were still under the eye of the Government.

ANTHROPOLOGY

(1) Cargo Cult - A recent cargo cult in the Ramu valley was investigated by Mr. B.F.Griffin, who, in his Patrol Report Madang no. 18 of 1954/55, reports on it under the heading 'cargo Cult in the Ramu Valley'.

This cargo cult spread to the area visited by this patrol and consequently an alert was kept to see if any signs of it remained.

The leaders, many of them village officials, are now well aware of their folly and after their term of imprisonment have gone back to their villages much wiser men. The example they are now setting to their fellow villagers is really complementary. Their houses are the best and their gardens the most ambitious. After questioning a few of those who took a prominent part in the cult, I found that, although they are unlikely to try the same stunt again, they are still a little puzzled. One village official remarked at the closing of a conversation the following:-

"You white people are lucky, if you are hungry, you have money to buy food from a store. We haven't money or a store where we can purchase our native foods, so if we don't work (meaning producing food) we don't eat".

It was explained in answer to similar statements that the indigenous people of New Guinea, as a rule, see only one side of a white man's life and that ~~and that~~ their social system was such that many white people could work for money in New Guinea and could purchase food and other items that were produced by so many more people in Australia and that we all depended on each other where the native, for the most part, depends on himself and his few close friends.

The questions put forward by some natives seemed to indicate that a cargo cult should be anticipated in every area where natives are just beginning to work things out. If a cult is anticipated and checked in the early stages, it seems possible that more good than ~~any~~ harm could come of it.

Seeing, in most cases, that the New Guinea natives are unfamiliar with our Australian way of life, for instance our methods

ANTHROPOLOGY - Continued

of farming and producing goods, the Anthropologist and Educationalist should put their heads together and, ^{carrying} to produce a series of simple, but impressively large illustrations, on good firm cardboard, picturing the farmer with his plough, the farmer with his tractor, the farmer sowing corn by hand, the farmer sowing wheat with machines, a weaver weaving cloth, a machine weaving cloth and so on illustrating progressively how the white man produces his food and how he produces the trade goods the natives use themselves.

These pictures could be a propaganda measure directed against the development of 'cargo cult ideas'. They could be produced cheaply in thousands and distributed to government and mission schools and, most important of all, to the adult natives who would surely hang the pictures up in their village houses.

By this method they could become familiar with the idea of a 'white man working in a garden producing food' which would be an idea they would never otherwise develop unless they took a trip to Australia.

It was noticed that the cargo cult in the area visited has brought about a change in the life of the native. Before the cargo cult they were not gardeners and relied on a staple diet of Sago. Now, after the cargo cult, they have many gardens which were introduced mainly by the leaders in the cult. It seems that because action was quickly taken, when news of the cargo cult reached Aiome, more good than harm has become of it.

(2) Abortion Customs - It was brought to my notice that a woman, who do not wish to give birth to a child, cause themselves to have a miscarriage in the first few months of pregnancy.

When they realise that they are pregnant, the women who wish to take such action, beat their abdomen and the small of their backs with clenched hands. This continues day after day until they cause themselves to have a miscarriage. This custom, is carried out in many other areas, but my informer said he spent many years in the Chimbu area and said that such customs as these and others similar are not known to the Chimbu women. I cannot verify this. He also says that he thinks that this is partly the reason why the Chimbos have such a large population.

ANTHROPOLOGY - Continued

My informer, who is quite a knowledgeable old gentleman, pointed out ways in which one could tell if a woman had ceased herself to have a miscarriage. It resulted in the fact that the woman did herself a certain amount of harm and had an anaemic look when there was no other apparent reason for it.

TERRITORY OF PAPUA AND NEW GUINEA

DS.I.I.16(9).
Department of District Services
and Native Affairs,
PORT MORESBY.

.....4th July.....1955.

MEMORANDUM for:

- Crown Law Officer,
- Secretary for Lands
- Director of Public Health
- Public Service Commissioner
- Director of Agriculture, Stock & Fisheries
- Director of Education
- Chief Collector of Customs
- Treasurer & Director of Finance,
- Director of Forests
- Regional Director of Civil Aviation
- Director of Works
- Commissioner of Police
- Secretary for Works
- OIC, Native Labour Branch
- Registrar of Co-operatives
- Senior Native Authorities Officer
- Government Anthropologist
- Manager, Commonwealth Savings Bank.

1954/55
ANNUAL REPORT - ~~1953-1954~~

.....MADANG..... DISTRICT.

Extracts from the above are forwarded herewith for the information of yourself and branches under your control.

Therelarky
(A. Roberts)
Director, D.D.S. & N.A. *SR*

(u) Attacks on Patrols

Nil.

(f) Anthropological Data:

Very little new anthropological data was collected by patrols during the year, however, an interesting account of the 'black' singsing as practiced by natives in the TAPEN Area of the Saidor Sub-district, as submitted by Mr. M. J. Neal, Patrol Officer, is inserted herein.

Extract from Patrol Report, Saidor No. 2 of 1954/55
- Mr. M. J. Neal, Patrol Officer:

"A very interesting singsing was witnessed in the TAPEN area following a marriage that day in the Church there. This was the dance known as the KONGAP or the 'black' singsing. This was the only, that the writer could discover, relevant story or legend and even that one does not seem particularly attached to that singsing. Repeated inquiries about dances were fruitless, at the very mention of singsing stories or reasons for holding them, these people immediately close up like clams, they just deny emphatically any knowledge of legends or reasons for holding their dances, even where or how they originated.

In this KONGAP singsing the dancers first paint their entire bodies with black paint. Over their bark loin cloths they fasten a bark skirt resembling a lava-lava and on their heads is the framework or a crown on which fits the actual head-dress. This head-dress consists of two masts, one about 20 feet long of bamboo, completely covered with feathers sitting inside the back of the skirt, and a shorter one about three feet long, which sits on the framework of the crown on the head. The two masts are also tied together. Around the base of the shorter mast are fastened leaves, which hang down, completely covering the face and chest and are fastened to this crown by rows and rows of SIASSI beads. On top of the short mast, sits an umbrella of about four feet in diameter, made of bamboo struts and stays. This umbrella is completely covered on both sides with feathers from the black cockatoo, arranged in broad bands, one solely of black feathers and another solely of red feathers. Some of the dancers have two of these umbrellas, one placed in front of the other. The dance generally does not commence until two or three o'clock in the morning and then continues for the remainder of the night. It is a very slow moving dance, the participants taking only very short shuffling steps of about a foot at a time.

The story attached to the dance concerns two boys, who lived with their father in the bush at the head of the KABUR River. They both, one day,

left their mother and walked through the bush to the TAPEN area, which was apparently uninhabited at that time. They became lonely for the company of their mother, but would not go home and just danced this singsing all day and night, more or less in sympathy or sorrow for their mother. However, one day when they were cutting down trees to make a garden, some branches fell from the tree into a nearby river and floated down to the coast. There, two native women who were washing noticed these branches floating down and could smell the singsing paint on them. They immediately left their village and followed this river upstream to find the men who had cut down this tree and to marry them. When the two women arrived near the garden site, the younger brother ran away and hid himself. The elder brother came up to the women, spoke with them and eventually married them both. At a later date the two brothers returned to their mother, the younger one still single and the elder one with his two wives, one of whom was pregnant; she later gave birth to a boy.

After some months at home the two brothers decided to go to a singsing that was being held at a group of houses some miles away, and they danced there for two days and nights. On the return journey they were very tired and decided to sleep for a while on the roadside and recover their energy, so they both lay down and slept. After a few hours the younger man awoke his brother, telling him it was time they were moving on or else the fated 'Sanguma' man would come and get them. The elder brother was not alarmed and persuaded his younger brother that there was nothing to be afraid of, so that the two of them slept for a second time. Finally the young man awakened for the second time and found that his brother was already dead and that the 'Sanguma' man had indeed been at work.

He was so stricken with grief that he got up and ran away, not caring where he went, and instead of going home, he went higher and higher into the mountains, until finally he came to a high rocky canyon where there were no trees, but only large boulders. Suddenly his brother appeared before him and told him that everything was alright and there was nothing to worry about. The young man then stopped running away and sat down to rest with his brother beside him, and the two of them were turned to stone.

All the time the mother and the two wives were waiting for the return of their menfolk and began to get alarmed, but when they went to look for them, could find no tracks and so returned home to wait. The mother of the two men was also a sorceress and during the night turned herself into a 'mumut' and went out looking for the two men. She did find them and discovered what had happened and returned home in the morning to tell the two wives that their men never would be coming home again. As the wives knew of the magical powers of the mother, they did not question her as to how she knew of these things, but remained living at this home for a number of years until the son grew up into a man.

(11)

author
One day this son decided to find out where his father had disappeared and he followed the tracks and signs that were, apparently, still there, until he came to the place where the two statues were standing. The father immediately changed back in to human form for long enough to tell the son that he had no right to come to that place and that he must return straight away or else he would suffer a similar fate. The two men had left all their singsing things behind for the son, and he now had to find himself a wife, take her and his two mothers back to the TAPEN area and live there. Every time after that that he had a sing sing he had to dance the KONGAP one, which somehow or other the boy had already learnt. So the son did return to the TAPEN area and the singsing was solely danced there until recent times."

Patrol Report Saidor No. 1 of 1954/55. 59
Steven, Patrol Officer: 58

"The origin of 'Sanguma' as believed by natives of the YANGANON Area of the Saidor Sub-District :-

An effort was made to establish the origin of Sanguma, the dreaded sorcery spirit which is so feared and respected throughout the Sub-District.

The Sanguma assumes human form to his victim, but is invisible to other people. When he reveals himself he lodges a tiny arrow in the body of the victim. From that moment the victim is conscious of having been attacked, but is unable to recount his experiences to any one else. The wound is not evident to anyone but himself and death usually follows within two or three days of the attack.

The coastal villages insist that the Sanguma had his origin in the mountains and descends from there to make his attacks. This view is warmly denied by the mountain people.

The Sanguma cult appears to have become popular during the last generation. The older natives say that they never heard their grandparents refer to it. Whether it was the cause or effect of so much friction between the coastal and mountain natives of a generation ago is not clear. However, my informants say that fights between mountain and coastal natives were practically unknown two generations ago.

It was during the last generation that the mountain villages led the forays to the coast. That these raids were successful is partially indicated by the number of coastal villages that have disappeared in the last 30 years. Women and children were often abducted on these raids, but most of them were eventually returned to their villages."

86
57

TERRITORY OF PAPUA AND NEW GUINEA

DS.I.I.16(9).
Department of District Services
and Native Affairs,
PORT MORESBY.

2nd July
.....1954.

MEMORANDUM for:

- Crown Law Officer.
- Secretary for Lands
- Director of Public Health
- Public Service Commissioner
- Director of Agriculture, Stock & Fisheries
- Director of Education
- Chief Collector of Customs
- Treasurer & Director of Finance,
- Director of Forests
- Regional Director of Civil Aviation
- Director of Works
- Commissioner of Police
- Secretary for Works
- OIC, Native Labour Branch
- Registrar of Co-operatives
- Senior Native Authorities Officer
- Government Anthropologist
- Manager, Commonwealth Savings Bank.

ANNUAL REPORT - 1953-1954.

MADANG

..... DISTRICT.

Extracts from the above are forwarded herewith for the information of yourself and branches under your control.

[Handwritten initials]
23/7/54

[Handwritten signature]
(A.A. Roberts)
Director, DDS&NA.

(C) Anthropological Data:

An account submitted by Mr. R.W. Webb, A/S.S.O., of the manifestations of a 'Cargo Cult' that arose and died a natural death, is inserted herein to show how any special social event - in this case the Coronation celebrations - can be conveniently misinterpreted and fitted into a cargo cult pattern. The account also shows how even when the desired result is not achieved there is always some explanation available to ensure the continued growth of the cult -

"Patrol Report Spider No. 1/1957-1958.

Appendix "C".

The Manifestations of Cargo Cult KASINAU-GUABE Area.

In May, 1953, as a result of the eruption of the volcano in Lake Wison Long Island, all Coastal Villages in this Sub-district were warned that if they heard a loud explosion from Long Island they were to evacuate immediately to higher ground in the event of a tidal wave.

On the 27th May at the suggestion of MABA and BARAN two natives from the Ramu area of the Madang Central Sub-district, the people of the Bogatti and Kasinau-Guabe Areas were asked to call a conference to discuss matters regarding the Cargo Cult. This conference was held at Erina village in the Bogatti area.

At this conference it was decided that the Ramu people and the Coastal people would both keep their eyes in which the Cargo would come. At the same time the Raxia said that their "King Yali" would come up over the Mark-han Ramu headquarters from Lac while the Coastal people kept their theory that he would arrive by ship.

It was also decided at the conference that the main reasons for the non-arrival of cargo in the past was that the people concerned were not living in harmony and that there would have to be a general confession of all sins in order to ensure the future success of the enterprise.

June the second, Coronation Day, was put down by the Coastal people for the next propitious day for the arrival

of/

MADANG

↑ of the Cargo. On this day all able bodied men were to proceed to Madang to attend the Sing-Sing and Coronation Celebrations, while the women were to remain behind to tend the beacons which were not for the Coronation Celebrations, but rather to act as guides for the ship bringing the cargo.

On Coronation day a very large extremely fast ship was to travel up the coast from Lae to Madang. This ship was so large and so fast that as it came along the coast it was going to create the tidal wave. This wave was to have the peculiar property of having an extremely sharp edge which would when it broke on the shore cut the heads of all the mission teachers and supporters in the area.

Having completed this act of deliverance for the believers in the cult, the ship was to proceed to Madang where it would moor for a short time. "King Yali" would then come ashore and show himself to the people and would deliver a cargo to the assembled multitude.

In this speech Yali was going to tell the people that he had now been given the specific work by the Queen of looking after the Crown Jewels at Lae, and as this was a job of very great importance and necessitated the spending of all his time on it, he was going to hand over the ruling of the Bogatti and Kabenau Guabe area to the Ex-N.C.I.B. Native, MABA, of BANG Village.

Arth

Yali was then going back on board the ship, which would proceed slowly down the coast on this occasion dumping the cargo at all points at which a beacon was burning.

As it happened these events did not come to pass and there was much heart burning and searching of consciences amongst the people concerned. At a further conference at BRINA on the 4th it was decided that there were two main reasons for the non-arrival of cargo on this occasion. These were that the people concerned still had unconfessed sins and that secondly it appears that the Europeans post war were more united and squabbled less than in prewar days and because of the non-fighting of the planters and missions and the Government the people were being thwarted with respect to the receipt of their cargo.

The reason which was given for the non-fighting of the Europeans was that prewar three of the planters on the Rai Coast used to co-habit with female natives. Since the war this had been discontinued. This abstinence was thought to give strength and unity to the Europeans.

In consequence of this, a female native was offered to the Manager of Bau Plantation; this offer was refused. Further to this the writer was also offered a female native at the village of YARGALAM; this was also refused with suitable thanks.

Further to this, the writer was told that it was considered that the reason for the non-arrival of the cargo on this occasion was because the people were not all of one accord in that they would complain against each other to the Government in relation to their committing adultery. It was thought that if this matter was discontinued then the cargo would be sure to arrive. To support this theory some spoons marked D.S. were found at MALI Village in the Madang Central area and five shillings were found at near Bogatti.

↑ It was hoped that as the Mission had let them down in the past by getting rid of Hanselman that the Government would now be the leading light in showing them the true road by which the cargo would arrive. This way was to be shown to them in a speech I would deliver on my arrival at YAWGALAN. It was told all the villagers that this would be revealed to the leaders by my talking in metaphors to the leaders and that the leaders and myself would be the only ones to realise the true significance of what was said.

This revelation was to be followed by a symbolic Sing-Sing which was to show the driving out of the many features of the European type culture, the ways of the mission and the election of a native ruler in the area which was to be NABA. The return to the House Tamberan activities was to be the main change in the culture of the villages.

These people were also adamant in their statement that YALI was imprisoned because of his cargo cult activities, but only because of his interfering with women in the area and at the same time stated that they now thought cargo cult was too much bound up in their social life and would be ultimately becoming on the same level with the Europeans that they would not be able to get over it.

It is thought, however, that it is not everybody in the area who is entirely behind the movement but only those who see more prestige in the movement for themselves than they have at the present time. Because of this with the right guidance in the area it should be possible to get the peoples mind off the cult and on to more constructive activities for the community as a whole."

Anth

Extract from Patrol Report No. 8/1953-54 (Kc. H.V. Haul. G.P.O.)
Account of Marriage Custom in the HUL Area of the SAIDEE Sub-District:

" The marriage ceremony throughout the area starts with the bride and her kinsfolk all going to the man's village the night before the day marked for the wedding and sleeping there for that one night. It is usual for the bridegroom to have the new house already built in readiness.

The morning of the wedding arrives and the couple dress up in their best finery, the man in his parent's house and the bride in the little house where the bride lives alone during her menstrual periods. When she is prepared, she calls for the groom to come and get her and walk with her to the ceremony which takes place outside the front door of the new house. Meanwhile, all the kinsfolk of both parties have assembled, after having placed food for the wedding breakfast inside the main house. The couple then move forward to stand a few yards away from the front door of the house with the bride's relatives standing in line by her side and the groom's relatives standing in line by his side.

In front of this line is a long slender piece of wood, usually a thin branch of a tree, which is raised at one end, propped up by placing the end on a box, drum or some similar object. This is placed parallel to the line of people about a yard in front of them and also, of course, parallel to the door of the house. Under the raised portion of the pole is a small fire on which green wood or leaves are placed so that it smokes profusely. At a given word or signal the bride
and/

TERRITORY OF PAPUA AND NEW GUINEA.

DS. 30-10-178

Department of District Services
and Native Affairs,
PORT MORESBY.

3rd December
.....1954.

MEMORANDUM FOR-

Mr. Julius
.....
PORT MORESBY
.....

Subject MADANG Patrol Report No.7 of 1954/55
.....
.....

Attached is an extract from a Patrol Report submitted by
E.R. Johnson of a Patrol conducted to Area between the
P/O of a Patrol conducted to Area between the
Gogol valley and Pamu Valley- Bagagin 22/9/54 to 14/10/54
..... during the period.....

P/R No. 7

Forwarded for your information and necessary action please, with
further advice to this office.

A.A. Roberts
(A.A. Roberts)
Director, DDS&NA.

C.F.
12/10/54

SOCIAL CUSTOMS AND ANTHROPOLOGICAL DATA

50

It is not proposed to deal fully with the Anthropology of the area as most of the information obtained has been previously told in earlier patrol reports. However certain new facts came to the patrol's attention such as the case of the border villages.

First it is necessary to know that the three language groups, namely the Bagasin-Girauwa, Sumau-Karia, and Igoi-Sop, live in close proximity to each other and certain villages form the dividing line. The natives of these villages are able to speak the two languages, eg GASUAL village which forms the boundary between the Bagasin-Girauwa and the Igoi-Sop language groups. When a woman wishes to marry outside her language group she is generally sent to one of these border villages and stays there until she learns the language of her prospective husband, but at the same time she still keeps contact with her original language.

It is general throughout the area for the natives to hold a "Sing-Sing" or dance to which they invite most of the village in the vicinity. This village takes it upon itself to provide food and housing for the visitors whilst they are attending the dance. Apart from this, and before the dance commences they place sticks of sugar cane in the ground roughly in a circle and form them into a cone. In these cones - the number generally depends on the size of the village - they place quantities of Taro and other edible crops and between the cones there is usually a pig staked out. These foodstuffs are given to the visitors to take home with them after the Sing-Sing. They rotate the dances, generally having one once a month.

Whilst attending a marriage ceremony at the Manegul mission it was noticed that both the bride and groom had two feathers of a Cockatoos' crest in their hair. Enquiring into this it was found that the wearing of the feathers denotes virginity and this custom is not a recent innovation as it was in existence before Europeans came to the Territory. In those days, the feathers were generally worn at the wedding feast. If a marriage is performed and either parties do not wear this token no social discrimination results as they probably think that it is one of "the pitfalls of life".

APPENDIX "B"REPORTS OF CARGO CULTISM AND ALLEGED ACTIVITIES
OF ULILIP - A NATIVE OF ULLAI VILLAGE

No evidence of any native unrest such as cargo-cultism was found by the patrol and it appeared that these reports were linked with the activities of Ulilip a native of Ullai village.

From information received previous to this patrol it appeared that Ulilip was using the supernatural aspect of cargo cultism to his own advantage. The reports also made out that Ulilip was furthering his own ends by strong-arm tactics amongst the officials of the Bagasin area. Before proceeding any further a knowledge of Ulilip's background is necessary. He was in the P.I.R. during the war and on his discharge he returned to his village where he took a second wife, against the advice of the village headmen and also from the mission teachers.

In 1947 he left his village - some say it was because he had two wives, and another source (Lutheran Mission at Manegul) claimed that he was discovered by the villagers whilst he was conducting the rites of cargo cultism in a small house in the bush.

He then found outside work at various plantations around Madang, and endeavoured to work DUAI Plantation on his own but without success. He then went to the Dept. of Agriculture and obtained some seed rice which he sent back to Bagasin. Joining the Amele Rural Progress Society in 1950 he obtained some garden land from Amele and started a subsidiary company with helpers from his own village. Since then he has continued to send seed rice into the area and has made periodic visits to the Bagasin villages - with the knowledge of the Dept. of Agriculture - and it is on these visits that he has asked the people for money (collections) so that they could be on a sound financial footing. These collections together with the money obtained from the sale of Rice and Sweet Potato have made their bank balance something over £400. During these visits he had a hard time convincing the officials that it was a good thing and on several occasions has had to use threats to get his appeal through, although he has never used any type of physical violence. This information has been obtained from various village officials in the Bagasin area and also from the Dept. of Agriculture in Madang.

The Lutheran Mission at Manegul claim that he has used physical violence on several occasions, and at Jal endeavoured to seek the aid of his ancestors re the collection of monies, and the rice project. They also accused him of fostering an anti-mission policy throughout the area.

On asking Mr. Reitz for the names of his informants he declined to give an answer, and Ulilip refused to take any action whatsoever so the investigation was stale-mated. From Ulilip it was found that three natives had spoken to Mr Reitz re the matter and Mr. Reitz made the allegations to the District Commissioner, Madang. However no proof of this could be found.

To sum up it is my opinion that Mr. Reitz obtained false information from certain parties who either resented Ulilip's popularity with the people, or who were jealous of his success with the Amele Rural Progress Society. No parties wanted to take court action and the mission refused to name the informants who precipitated the complaint. Both parties were warned however that action would be taken if the matter ever arose again.

TERRITORY OF PAPUA AND NEW GUINEA.

DS. 30-10-160

Department of District Services
and Native Affairs,
PORT MORESBY.

24th May 1954.

MEMORANDUM FOR-

Mr. Julius
PORT MORESBY

Subject .. Patrol Report MADANG No.8/53-54.

Attached is an extract from a Patrol Report submitted by
P/O..... E.R. Johnson of a Patrol conducted to GOGOL valley
..... during the period. 1/7/53 to 21/2/54
P/R No. 8

Forwarded for your information and necessary action please, with
further advice to this office.

E.R.
23/8/54.

A.A. Roberts
(A.A. Roberts)
Director, DDS&NA

SOCIAL CUSTOMS AND ANTHROPOLOGICAL DETAILS 47

The area is patrilineal and patrilocal, and as usual, the village structure is on a clan basis. At DALLAM village there are three clans, DALLAM, NANAL, and BAGU; DALLAM and BAGU can intermarry but NANAL must marry outside of the village. In the time of the grandparents of today's generation, BAGU and DALLAM could marry to NANAL, but now the children are related (KANTRI) and intermarriage forbidden.

At Amele, there are five clans namely, HILE, GUGULUM, BARIA, ALAS, and BAITAP. All are sufficiently large enough to permit intermarriage of all, the only restriction being EMMY upon marriage of persons to a family which through previous marriage is already regarded as "KANTRI".

Adoption of children is very extensive, but children can only be adopted by relatives of the couple, in other words children can only be adopted by members of the same clan.

SOCIAL CUSTOMS AND ANTHROPOLOGICAL DETAILS (Cont.)

Due to the mission influence some men when they marry have a church service, this service is conducted by the Rev. Schoettler of Amele Mission School. There is one proviso to this; both partners must have had communion before marriage. After the "church Wedding" the man pays the bride price to the woman's parents. In other cases the payment of the bride price suffices.

"Trial Marriages" are widely adopted, the couple living together for two to three months, then they separate and find new mates. No bride price is paid in these cases, but if the man and the woman are satisfied with each other and wish to "marry" the bride price is paid. A woman who has gone through life by these trial marriages and has never settled down with any one man, finally returns to her original village and relies on her brothers to provide for her until she dies. The children of such a union are adopted by the woman's relatives, or the man's which ever the case might be.

As the area is patrilineal, the old custom of the bride going to the bridegroom's village is still observed, but it has been noticed that the man when he marries has the choice of the two villages (i.e. if he marries outside of the village) The parents of the girl may persuade him to remain at the girl's village and so help to support them, but generally the man weighs the pros and cons before deciding.

However sophisticated the people of this area are, they have not let their old traditions, beliefs, customs, and fears, lapse. The example that is brought to mind is the case of sorcery in Waguma and Ouphan villages. It seems that the two Tul Tul's of these villages "made poison" against Sorogan of Berin village - he died three days later. The episode was reported to the A.D.O., Madang by the Luluai of Berin village, and the two "sorcerers" were sent into Madang to await court action.

Two months later, a deputation from the three villages concerned arrived and requested that the two "sorcerers" be exiled from their villages, because the "sorcerers" before their departure, threatened to "finish" every single person in the three villages on their return in retaliation for being denounced to the authorities.

45

TERRITORY OF PAPUA AND NEW GUINEA.

DS. 30-10-158

Department of District Services
and Native Affairs,
PORT MORESBY.

13th May
.....1954.

MEMORANDUM FOR-
Mr. Julius
.....
PORT MORESBY
.....

Subject Patrol Report MADANG.No.6/53-54.
.....

Attached is an extract from a Patrol Report submitted by
P/O..... J.R.McAlpineof a Patrol conducted to..... Urugina Kesawai and
..... Bundi areas during the period..... 13/1/54 to 30/3/54

P/R No. 6

Forwarded for your information and necessary action please, with
further advice to this office.

C.F.
25/8/54

A.A. Roberts
(A.A. Roberts)
Director, DDSCM.

ANTHROPOLOGY.

The BUNDI area is composed of two separate groups of people, Bundi village itself being the common boundary of the two groups. Those to the east of BUNDI speak a language known as YEIKNORO, a linguistic group which extends into the ASARO River valley of the Eastern Highland District. The area to the west of BUNDI and including it speak a language known as GENDEGA, but the people are known as the IWAM. This language is bounded by the Ramu fall of the Bismarck Ranges but it is mutually understandable with the language of the Chimbu area, only a short walk away.

Evidence tends to confirm the impression that originally the Bundi area was unpopulated. The present inhabitants arriving as a result of population pressure and physical violence from the Chimbu and Asaro valleys. Ties between these people and their Highland neighbours are still very strong, inter-marriage and family visiting being frequent and common. On the other hand with their far closer neighbours in the Ramu valley there is virtually no contact. The little there is only occurring since the area came back into Madang District for Administrative purposes.

Sangguma in the IWAM.

The most striking feature amongst the Iwam people is the domination of the men by the women. The males state however that due to the ban on the practice of sorcery and sangguma this situation is now being reversed.

The dominance of the female is undoubtedly due to their monopoly of the powers of Magic and Sangguma. The latter, Sangguma, can only be practised by women, men having no powers in this direction at all. Similarly in the working of magic or sorcery the effectiveness of the male is strictly subordinate to that of the opposite sex.

Sangguma is still widely practiced in this area despite the influence of the Administration and the vicious punishment inflicted on those who practice it by the men of the village. In this case the retribution is far more reprehensible than the crime.

Should a woman desire to kill someone by Sangguma (usually only men are killed by this method) the process is quite simple and involves none of the actual physical contact or violence usually associated with Sangguma cult. The woman goes into the bush by herself, undresses, and breaks a twig off a fir tree. She places one end of the twig in her womb and later plants it in the ground near the fir tree. This process makes her invisible. Neither the victim nor any other living creature, except lizards, can now see her until she returns to the fir tree.

Anthropology cont'd

The woman now sets off to meet the victim. On doing so, preferably in his house, she trembles violently and her skin becomes cold. Now, either one of two things can occur. Either a lizard leaves her stomach by way of her womb or far less frequently a small child comes from her brain and out of her mouth. Strangely the victim can see the lizard but not the small child. In the next instant the lizard or small child runs over and touches or bites the victim. The victim can tell when this has occurred by feeling what can best be described as "pins and needles" in the spot that has been touched. Next the lizard or child scuttles back inside the woman and she departs back to the fir tree. Here she takes the twig from the ground, replaces the opposite end to that first used in her womb, and regains visibility. A little time later, usually the victim supposedly dies.

Unless the natives in the area assume they can tell the difference between a Sangguma lizard and a common lizard it is difficult to see how death can result. There is no physical contact with snakes, birds or man usually found in other regions that practice this cult and the female in practicing the Sangguma keeps the whole matter a secret. Hence the victim cannot hear by word of mouth of his predicament and die later from suggestion. The only distinguishing characteristic of death by Sangguma is said to be a lingering sickness of about two weeks with high fevers before the victim dies.

The practice seems to be that anybody who dies with the above symptoms is assumed to be dead from Sangguma. The relations of the deceased then cast their minds back over the life of the victim for the last few months of his life. Did he have a fight or an argument with any female? If so they go and confront the female with an accusation of Sangguma. If guilty her skin will be cold, like the lizard hiding inside her, and her course.

The guilty sorcerer is then taken and spread-eagled upside down on two crossed poles, which are then planted in the ground. A dead lizard is then found and stiffened by forcing the long twig of a fir tree up and underneath its backbone. This is then inserted in the woman's womb by force and left to rot there. The sorcerer is left on display in this fashion for a few days and invariably dies in the process. This method of retaliation against Sangguma practitioners is only now dying out.

Another rather vicious practice common in the area is the live burial of sick people. When a person is in the very last stages of sickness he is taken and strapped to a cane stretcher and carried to a grave. If this carrying does not kill the person concerned he is blithely lowered into the grave still breathing and covered with topsoil. When asked the reason for this practice the natives stated that they did it so as to avoid an actual death in a house, for when this occurs the whole house and its possessions has to be razed to the ground by native custom.

A number of people have been gaoled at KUYDIWA in recent years for this practice and two unsubstantiated cases of the same practice were brought to the notice of this patrol. Naturally a ban was placed on any further happenings of this kind.

TERRITORY OF PAPUA AND NEW GUINEA.

DS. 30-10-155

Department of District Services
and Native Affairs,
PORT MORESBY.

29th March 1954.

MEMORANDUM FOR-

Mr. Julius,
.....
PORT MORESBY
.....

Subject Madang Patrol Report No. 5/53-54. ASAI Valley
..... *Madang District*

Attached is an extract from a Patrol Report submitted by
P/O..... *J.W. Worcester* of a Patrol conducted to *Asai valley-Schrader*
..... *from AICME Patrol Post* during the period *3/2/54 to 23/2/54*
..... *ranges.*

F/R No. 5

Forwarded for your information and necessary action please, with
further advice to this office.

C.F.
30/3/54.

A.A. Roberts
(A.A. Roberts)
Director, DDS&NA.

ANTHROPOLOGICAL.

There are no rigid rules concerning marriage, the matter being left to the parents, and to the prospective couple themselves. There is no 'marking' of children at an early age. A typical payment for a bride consists of a knife, tomahawk, green snail shell, and other trinkets, varying according to the desirability of the bride.

Once a couple is married, they stay that way. Divorce is most uncommon, & any troubles are ironed out by hubby beating his wife up.

Whilst illicit sex relations do take place, they are frowned upon. Should a husband or a relative of a single girl discover an adulterer or a lover respectively, there is certain to be bloodshed over the matter, & payment of 'heartails' in the form of material goods, is unknown.

In all, morals are fairly strict for a native community.

Ownership of land is invested in the males, and inheritance is carried on through male children. When a couple marry, the bride comes to live at the man's place, but should he die, she returns to her own area, leaving the children behind if they are old enough, and taking any young children with her. There is no necessity for a man's family to exchange a female in marriage, in return for the man's bride.

There are no cemeteries in the accepted sense. On a person's death, a platform is built in a portion of bush set aside for the purpose, and the corpse is placed upon it, and is allowed to decompose in the open.

Native arts & crafts are limited to the construction of bows and arrows, and the weaving of a few armbands for personal adornment. Siring bags are also woven by the women, & used as carryalls. The workmanship in either is not outstanding.

Bows and arrows are neatly made, and a good proportion of arrows are neatly marked. These weapons are in demand amongst the natives of the Rama valley, and the Asai valley is the armament factory for a considerable area.

The bark turban, distinctive to the natives of the Schradora, shows signs of losing popularity, at least amongst the younger generation. Those natives who have visited the outside world have discarded them, and have no intention of restoring them. It seems probable that in ten years time they will be a curiosity.

40

TERRITORY OF PAPUA AND NEW GUINEA

DS 30-10-144

Dept. of District Services and
Native Affairs,
PORT MORESBY

4th Dec
.....1953

MEMORANDUM FOR -
Mr. Julius,
PORT MORESBY.

.....
.....
SUBJECT, Patrol Report MADANG.No.3/53-54
.....
.....

Attached is an extract from a Patrol Report submitted by
D.E.Parsons. Coastal and Inland sub-divs
P/O..... of a Patrol conducted to.....
6/7/53 to 19/10/53
..... during the period.....

P/R NO. 3

Forwarded for your information, and necessary action please, with
further advice to this office.

ef.
7/12/53

A.A. Roberts
(A.A. Roberts)
a/Director,
D.D.S. & N.A.

ANTHROPOLOGY :

39

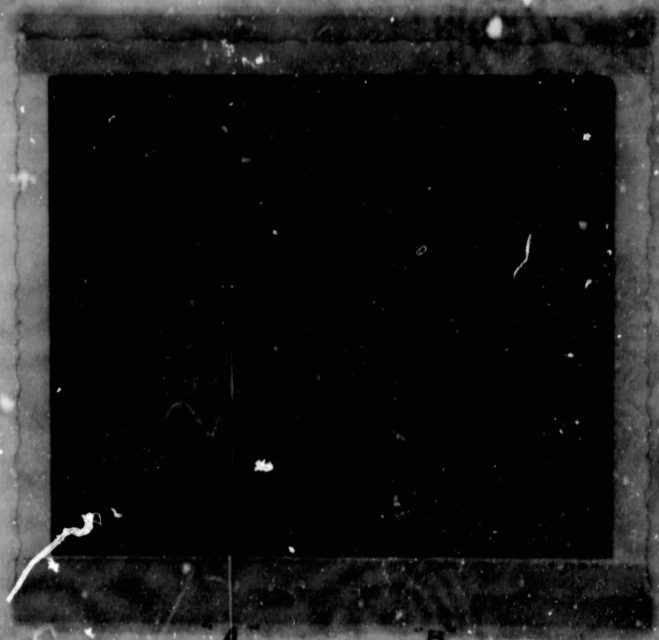
"Gold Mortars"

At JILIM, a village a short distance from the Bogadjin coast, the writer found two roughly carved stones each with a circular central depression and of a general type similar to others

DIMENSIONS (Approx. only)

"A" Inches.
27 $\frac{1}{2}$ long
18 $\frac{1}{2}$ wide
10 deep

"B"
22 long
19 $\frac{1}{2}$ wide
14 deep.



ANTHROPOLOGY : (Contd.)

found previously in the Ramu river area of the Madang District. Local European opinion has it that these stones are "gold mortars" left behind in New Guinea by a race which lived here before ever the present Melanesians arrived on the island.

JILIM village was built on its present site, on land belonging to REREAU village, before the discovery of these two stones, which were uncovered, in the centre of the village, when rain washed away the layer of earth concealing them. They have rested in their original positions for about six years, but previous Officers of the Department did not see them as they were largely hidden by a clump of Bananas and weeds around them.

The Luluai of REREAU states that had he known that the stones were hidden in the ground, he would not have allowed JILIM to be built around them.

Village Officials from both villages can give no facts or theories concerning the origin of these two stones, and say that the old men of the villages who might have known something are now all dead, and did not see the stones while they were alive.

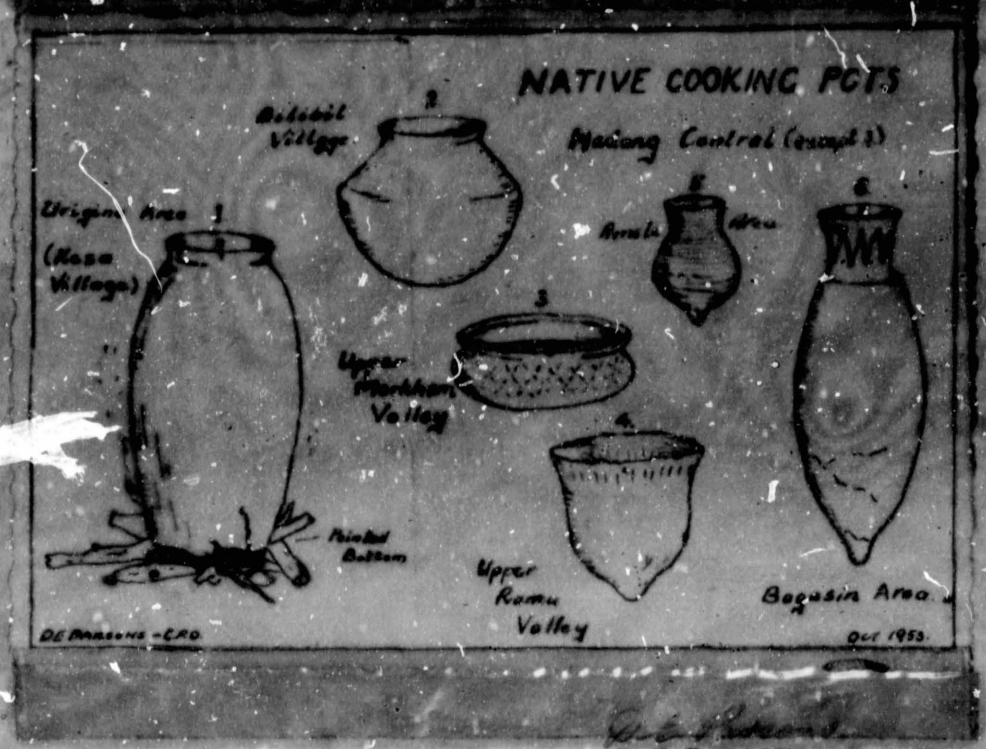
Cooking pots: "Saucepans".

Clay "saucepans" are still being made and used for domestic and trade purposes in the Madang Central area. At BILIBIL on the coast it saucepan making is a full time job for several of the women of the village and prices ranging from five shillings to one pound are paid for these pots by natives from the Amele area down to the Rai coast. Although the BILIBIL natives are acknowledged to be the makers of the best pots in the area patrolled there is a certain amount of suspicion rife that the present day trend is to quantity and not quality, as the pots made today last only about six months whereas in the "old days" the pots lasted for years.

BOPIRUMPUN village makes a crude form of cooking pot (Fig.4) but natives from the upper Ramu prefer to trade grass-net bags "bilums" for the superior type pot made in the upper Markham valley.(Fig.3)

Saucepans are also made in the Urigina, Bagasin, and Amele areas, each area having a distinctive type.(Figs.1,5,6)

the small



D.E. PARSONS C.P.O.

TERRITORY OF PAPUA AND NEW GUINEA

DS 30-10-143

Dept. of District Services and
Native Affairs,
PORT MORESBY

7th Dec 1953

MEMORANDUM FOR -

Mr. Julius,
PORT MORESBY.

SUBJECT Patrol Report. Madang District-No. 2/53-54

Attached is an extract from a Patrol Report submitted by
P/O R.W. Bleikie of a Patrol conducted to.. Andarum area & portion of
Josephstaal *from Bogia* during the period 7/9/53 to 5/10/53

P/R NO. 2

Forwarded for your information, and necessary action please, with
further advice to this office.

A.A. Roberts
(A.A. Roberts)
a/Director,
L.D.S. & N.A.

ef. 7/16/53

D - ANTHROPOLOGY.

The whole area visited presents a diversity of languages. The village of HENG speaks the ICOM language which in itself is a dialect of the TANGU language. The villages of BAKIT, BAKIT, AVUNKUN, KUKIN, UKDO, ANDARUM, SOKIBUN and LAFTU all speak the same language which appears similar to the ICOM language. TANG-GUAT, GUTEPUK and AMBOK speak the same language and there is a lot of movement between villages.

On the Guam the villages of ITURANG, IANGARE and BUGKI have the same language. The remainder of the villages towards Josephstahl speak the URAMIN language. ROMKIN on the Lower Guam speaks another language again and one more akin to that spoken on the Ham which is only a few miles away from that village.

None of these people have a particularly outstanding craft and they produce nothing which other villages may be especially interested in. None of the spears or bows and arrows are exceptional and all villages make their own. The only article seen which is not made anywhere else in the Sub District was wooden eating bowls. These are oval in shape with pointed ends. They were bought in numbers by carriers and police with the patrol.

As mentioned elsewhere no foodstuffs are traded outside but tobacco is traded to a certain extent. The leaf is not smoked or dried over a fire but is tssd in bundles and placed in racks in the sun. The resultant tobacco is a very inferior product and nothing like that grown and dried in the Huon Peninsular behind Lae and Finschhafen. This latter is an excellent product.

Many of the men wear a wide band of plaited cane round the wrists and ankles. According to my informants this is to prevent the ghosts or spirits from eating or scratching them. A thick band of the same material is worn round the waist. From this is suspended the "mal". Women wear no such adornment.

The majority of natives seen had their hair cut short. Some had allowed it to grow long down the back of the neck where it forms an unsightly mass but these men are in the minority.

Being a flat swampy area mosquitoes abound, especially in the wet season and the people have developed their own defense against these pests. This defense takes the form of a type of mosquito net. This hangs from the roof such as oars and they cover the sleeper. However instead of being made of net they are made of woven bark of the "tulip" tree. When asleep inside one of these nets it must be exceptionally hot as not a breath of air can penetrate the finely woven net. This must be preferable to the mosquitoes. When laid flat one of these nets would make an excellent floor mat. In the village of BUGKI where the people hid from the census some were found hiding in these nets.

As in all primitive people sorcery and magic play a large part in their daily lives. Sorcery in the form of "sanggun" or "poison" is blamed for every ailment and death. The general belief is that "sanggun men" roam the bush on the lookout for any unsuspecting victim. Thus very seldom will one or two walk about alone - safety in numbers is the watchword.

The "house tambaran" is found in every village and seems to play an important part in village affairs although this is denied. In most cases these houses are on the edge of a village and surrounded by a high fence to keep out the women and other undesirable intruders. Long bamboo flutes are to be seen in all these houses. Spears, bows and arrows and shields are to be found in large numbers in the rafters where they are stored out of the way. The inside of these houses looks similar to a school dormitory with a row of mosquito nets hanging from the rafters along either wall. It is here that the young unmarried men spend most of their spare time.

In the village of IANGARE was seen a young girl who had just reached puberty. She had decorations and ornaments hanging from her hair and also all round her body. This appears to be the custom in the area where at puberty they are dressed up in this

TERRITORY OF PAPUA AND NEW GUINEA

DS 30-10-135

Dept. of District Services and
Native Affairs,
PORT MORESBY

23rd October
.....1953

MEMORANDUM FOR -

Mr. Julius,

.....
PORT MORESBY.
.....

Patrol Report No. 16/52-53. MADANG

SUBJECT.....
.....

Attached is an extract from a Patrol Report submitted by
P/O..... of a Patrol conducted to Proposed Motor Road.....
.....route Madang v. DUMPU.. during the period..... 17.4.53 to 15.5.53

P/R NO. 16

Forwarded for your information, and necessary action please, with
further advice to this office.

E.F.
25/10/53

A.R.
(A.A. Roberts).
a/Deputy.
D.D.S. & N.A.

.12.

manner and kept segregated for a few weeks

ANTHROPOLOGY

The whole of the area is both patrilineal and patrilocal with every-
-re the sons inheriting the father's wealth and the women always going
to live at the village of her husband.

The land ownership is based on the clan basis with the various
family groups having their separate areas for cultivation in different
parts of the bush surrounding the village. The land itself is never
owned by one person but by the whole of the family group, it is only
the various trees inside the garden that are personally owned. It
is these trees that are inherited by the sons, and they, the trees,
are always dealt out between the sons prior to their father's death.
Sometimes if there are no male heirs then the father's properties
are left to the daughter. In this case it is desired that should the
daughter marry that either the husband come to live at her village
or that she marry into a village so close by that it will be possible
for her husband to look after her possessions.

ANTHROPOLOGY (Contd)

The ground for the gardens is marked by the yumbuna or ancestor of that particular group and the group must work their garden on this ground alone and cannot move onto another group's ground at all. Should there be a big job of bush cutting then groups are allowed to help one another but that is all.

Polygamy is practiced throughout the whole area.

Bride price varies from the AMELE area to the RAMU valley corresponding to the different degrees of sophistication. In the AMELE area the price usually consists of, saucepans, plates, pigs, cokerals, bows and arrows, spears and some monetary amount. It is the father of the man who buys the girl in the first place but the husband, himself, always has to buy any future wives he may desire.

The young boys and girls are generally marked for marriage at a very early age and in some cases where the father is hungry for pig and wealth are bought at the same time. There is, however, very little if any child marriage practiced even if the girl is bought outright as a child.

After marriage the first born child, either boy or girl, is always returned to the village of the wife in order to even the balance of population. Should the husband die then the widow either stays in the village and marries another man or eventually when she is too old to marry again returns to her own village.

Divorce is the sole right of the husband and even if it is the husband who has done wrong the wife is helpless to do anything about it.

The marriage ceremony is usually marked by the bride and groom sitting down on the ground opposite one another and holding a Taro in their mouths, one end in the mouth of the man and the other end in the mouth of the woman. As they eat it their heads are drawn closer and closer together. When they almost touch then the Taro is cut in the center by one of the elders of the village and the two are pronounced man and wife.

In the RAMU valley the bride price consists of, saucepans, plates, spears, bows and arrows, tambus (small shells threaded on a string), dogs teeth, and gams (large spiralled shells with white shiny, almost like porcelain in appearance, exteriors). Money very rarely plays any part in the bride price. The father again buys the initial bride but the husband must buy any others.

After marriage all the children must either go back to the wife's village or be bought by the husband if he wants them to stay with him.

The children are marked for marriage and here again sometimes bought outright, but here, although the officials realize that it is against the law, child marriage is practiced if they can get away with it. Should the husband die then the widow may marry the brother in law if he desires it, but if not then another man from the brother in law's village may marry the widow, giving the bride price to the brother in law. However in the case of either party dying then the surviving party must always remain in the husband's village.

The marriage ceremony is comparatively simple, being only that the young bride cooks a meal, gives half to the prospective husband and keeps half for herself. After this the chief village elder tells her that the woman must go to the man's village and stop there until she dies, or if the man's village is angry with him, then he must go to the woman's village. If the latter is the case then the head-MAN there will give the husband some ground for his garden.

Headmen are in evidence here and their succession always remains in the same family, running from father to son.

Divorce here again is the man's prerogative

TERRITORY OF PAPUA AND NEW GUINEA

DS 30-1-100

Dept. of District Services and
Native Affairs,
PORT MORESBY

...14/5...1953

MEMORANDUM FOR-

Mr. Julius
.....
.....

Subject

Attached is an extract from a Patrol Report submitted by
P/O J.W. WORCESTER of a Patrol conducted to BUNDI, VUA &
ANDALARAM, SUB-DIV. MADANG DIST. during the period ..27/10/52-25/12/52.....

P/R No. M11-52/53

Forwarded for your information.

Forwarded for your information and necessary action please, with
further advice to this office.

E.F.
19/5/53

M. Mober
a/Director:
D.D.A. & N.A.

NATIVE CUSTOMS.

29

The initiation ceremony for youths may be of some interest. Until a male child has reached the approximate age of sixteen, and has been initiated, he is not allowed to eat pig flesh of any description.

Initiation ceremonies are not held at any set time, and two or three years may pass before there are enough eligible candidates.

In the few years preceding their initiation, the youths allow their hair to grow long, and it is trained into a form of pigtail, from which long streamers of paperbark are suspended, reaching down almost to the ankle.

In the fortnight prior to the ceremony, the youths are sent to live in the bush, where they concentrate on hunting opossums. The flesh is smoked, and at the appointed time the candidates return to the village, the flesh is eaten and a singing is held, after which the youths are escorted to the local cemetery, and the tips of their noses are pierced with a sharp bone of a flying fox. A thorn is inserted in the wound until it heals, leaving a hole there for all time. After this, the youths are escorted back to the village and locked up in a large house. Then the whole village sings and dances all night outside the house. Meanwhile, the youths are busy inside cutting their hair, painting their faces with black paint, and decorating themselves with shells, beads & feathers, etc.

At dawn, they are allowed out of the house, and the feast begins. The main course is pig, and at a big ceremony, as many as two hundred are butchered.

The young men are now eligible for marriage. There is a superstition that should an uninitiated youth indulge in sexual intercourse prior to his initiation he will surely die.

Marriage partners are selected for children at a very early age, the child's mother's brothers having the largest say in the selection.

Bride prices are high, a typical payment being in the order of 4 large knives, one axe, 2 tomahawks, 3 gold lipped shell, 1 stone axe, one talibus shell, and 2 pigs. The pigs are killed and eaten at the marriage ceremony, and the other articles may be paid over a period of years, or used to cancel a debt of previous times for another marriage in which the parties were involved.

SORCERY.

These people are no doubt extremely superstitious, and if what I was told is true, sorcery, or the fear of it, plays a large part in the ordering of their lives. Sorcery, or Sangguma, is practised only by the women folk, and the men have a great respect of it, having no doubt as to its efficacy.

The women are reputed to be ready to use it in retaliation to any small slight or insult, such as the unequal apportionment of food, or interference with their gardens.

27

30 CULT (continued)

Houses were built in the villages of Kesawai, Koroba, Bebei & Abikal, for the purpose of receiving the cargo. The cargo in this instance was to be money, not goods. These houses were inspected, and were found to have a table inside, on which was a plate containing food for the 'spirits', and a place set aside where the money was to be put. The houses were surrounded by a fence, and decorated with flowers.

The natives, when questioned, stated that they had at first believed that their efforts would be successful, but as the months passed without results, they lost interest, and the whole idea had been forgotten completely. This was borne out by the dilapidated condition of the structures, & the dry & withered state of the food offerings & flowers.

The houses were ordered destroyed, and strenuous efforts were made to dispel the illusions of the people. It was explained to them that a road from Madang to their area was in the course of construction, and that the Administration was indeed interested in their welfare and advance. Endeavours were made to interest them in rice cultivation, it being explained that through rice, they could earn the money they desired. Seed rice was distributed, and the people showed some keenness for the suggestion. Several natives were selected to go to the Agricultural station at Madang to learn the rudiments of rice cultivation, including the ringleaders of the cargo movement. They were told that hand hullers were available in Madang, and that there was no reason, once the road is completed, why they should not in time obtain a power huller, provided sufficient interest was taken in the project.

They were also advised that any repetition of their former foolishness would lead to dire consequences.

Peanut seeds were also distributed for planting, and were greeted with enthusiasm.

The Lulnai of Kisgulin, Gabus, who is a level headed, influential and progressive citizen, has taken a keen interest in the idea, and should do much to foster it's growth.

TERRITORY OF PAPUA AND NEW GUINEA

DS 30-10119

Dept. of District Services and Native Affairs, PORT MORESEY

...24...1953

MEMORANDUM FOR-

Mr. Julius

.....

Subject

.....

Attached is an extract from a Patrol Report submitted by P/O ... **R.S. JONES** of a patrol conducted to **ARLINGTON MOUNTAINS** during the period **15/1/53-23/1/53**

P/R No. **13-92/53**

Forwarded for your information.

Forwarded for your information and necessary action please, with further advice to this office.

P.R.
8/4/53.

J.M. Hester
a/ Director:
D.D.A. & N.A.

Tuesday 27th.

The natives danced all night. In the morning presents were distributed to various natives. All the MEGIRANU No. 1 & 2 PITOHILEI, UTERUKUM, NAMAPUNDA, YERIA, KOWAT and ATITAU natives left the station about midday to return to their villages. Before they departed they were addressed & given instructions and advice as to their work and behaviour in the future. The writer and a few volunteers continued construction of the O. L. C.'s house. During the day there was intermittent dancing, between showers of rain by the natives from the inland and coastal plain areas. Just on dark a crowd of natives from WANUMA, YABSAU, MUNIMATAMAN ARIMETAU No. 1, SELAUSEI and WABRIATAU arrived, bringing a new lease of life to the dance. With these came two or three natives from all the villages east of WANUMA up to and including KOSILANTA. There were at least three hundred natives on the dancing square during the night, which meant that sleep was impossible for anyone.

The traditional dances of the ADELBERT Mountain natives are the same, with perhaps slight variations, in KOSILANTA in the east as in KUKUMABAK in the west. The chanting, shouting and screaming which accompanies the dance is different for each linguistic area. The dances, or rather dance, as although the writer watched continually for many hours there was no variation, is circular. Four or five natives form a line and the remainder of the group follow their example until there are many lines of natives forming radii of the circle. The dance commences and as they rotate around the pivot, they resemble a wheel, the spokes of which are lines of dancers. The leaders in the first two lines are the only ones with drums and these they beat to make a single, rapid beat. As they beat the drums they pound their feet, with toes turned well out, into the ground. Their knees are bent, to almost a 90° angle, continuously and as they stamp around, half crouched, shouting and screaming they resemble anything but human beings. Following the leaders are the spearmen and bow and arrow men with their weapons held in the ready position and behind them the women, children, old men and the odds and so on. Only the leaders dance, the remainder walk round and round all night without change of pace and for the most part not even singing. The women followed immediately behind their husbands holding on to the end of his 'malo'. All continued to carry the string bags suspended from their foreheads. Some carried babies in a second string bag hanging down their backs and on occasion they were seen suckling their babies whilst still dancing.

As ever the men alone were decorated, the women appearing in their every day dress. The men had added to their every day dress of bark armour from armpits to hips, beaten bark 'malo', armlets complete with bone knife, leglets, long plaited hair with bunches of fibre and pigs tusks attached to the ends, white stone sharpened to resemble elongated dogs teeth through either side of the nose, strings of white stones like wheels 2" in diameter around their necks and rope upon rope of beads (trade) wound around necks, heads or bodies. Into every possible place they had fastened croton leaves, palm leaves, flowers and shrubs of all kinds and colours. On their heads some wore hats fashioned out of cassowary, opossum and the feathers of the guinea pigeon attached to a headnet. Others wore a forehead piece, made up of anything from two to ten lines of 'girigiri' shell sewn to a bark base which is tied behind the head with string. Strings of dogs teeth (very scarce), 'tambu' shell, small cowrie shells, opossum teeth and large gold lipped pearl shell, pieces of shell of all shapes, sizes and kinds, large cowrie shells and large stone armlets were strung around their head or necks. To complete their finery there were the yellow Bird of Paradise. In the ATITAU area they are not very plentiful and very few were seen.

The inland BUNABUN natives on the coastal fall of the range had a great repertoire of dances. However these have all been introduced, from the coast, during the last few years.

annacalism.

24

TERRITORY OF PAPUA AND NEW GUINEA

DS 30-10-117
Dept. of District Services and
Native Affairs,
PORT MORESBY

.....30/1.1953.....

MEMORANDUM FOR:
Mr. Julius

Subject Anthropology

Attached is an extract from a patrol report submitted by
P/O J. Jordan of a patrol conducted to
Asai Valley, Scharder/Bismark Ranges during the period 9/12/52 - 20/12/52

P/R No. 12-52/53

Forwarded for your information.

Forwarded for your information and necessary action
please, with advice to this office.

A.A. Rodesi

Director, DDS & NA

[Handwritten signature]
2/2/53

[Handwritten signature]

TERRITORY OF PAPUA AND NEW GUINEA

DS. 30-10-111.

Department of District Services
and Native Affairs,
PORT MORESBY.

.....20th January, 1953.....

MEMORANDUM for:

The Departmental Anthropologist
(Mr. C.F. Julius),
D.D.S. & N.A.

Subject: Anthropological Data.

Attached is an extract from a Patrol Report submitted by
.....Mr. P/O. Healy..... of a Patrol conducted to
...IGOI-SOP and SOMAU-KAR... Census Sub.Division of MADANG District...
during the period:...29/10 to 20/11/52..... P.R.No.:10 of 52/53.....

Forwarded for your information.

Forwarded for your information and necessary action please,
with advice to this office.

A.A. Roberts

(A.A. Roberts)
a/Director, D.D.S. & N.A.

C.F. Julius
21/1/53

ANTHROPOLOGICAL. The people do not practice cannibalism.
Enemies slain in battle are left where they fall by the
victors. Bodies of deceased persons are placed upon a
platform in the sun and left to decompose. Area surrounding
is fenced off against pigs and ornamental "target" trees
are planted around the fence. Houses are deserted after
the death of the occupier. New houses being constructed
within a few hundred feet of the abandoned dwelling.

C.F. Julius

While at SOMAU village the writer contacted Dr. Peters Lawrence, the Anthropologist, who had just arrived in the area to complete his studies of the KARIA language group; these studies he had begun two to three years ago and were made from his camp at EWEIWA village in the SOMAU group. Dr. Lawrence is most popular in the region, and the patrol found himself and his wife both settled in comfortably at EWEIWA village.

The 'KAIMA' dance and its attached ceremonies, as reported in Patrol Report No. 8 (MADANG), is also known in the SOMAU and IGOI areas, but is not vigorously observed in either of these places.

Details of Polygyny are attached to this report; appendix 'b' contains figures for the two areas censused, and it can readily be seen that the practice is quite common throughout. No proof could be obtained as to whether present officials do exert undue authority in claiming the second wife, but there seemed no rule as to who might or might not have two wives.

Descent and Inheritance in both regions appears to be Patrilineal.

8(a) LANGUAGES :-

The SOMAU group of 12 villages speak what is known in the area as KARIA. Most of the people also seem to have a slight knowledge of the IGOI's language - SOP - but I think that this applies to those villages adjacent to that Sub-Division.

Of the IGOI group the following villages speak other languages: SEPU, BANAM, MUEAK, BEINI and SI-ONIMEI. The first three villages named, speak what is known as 'AMBUKI' - this tongue seems to extend towards the lower RAMU villages, particularly around SUMASARU and below WABUSARIK. Those other two villages understand and speak SOP, but as far as could be ascertained also speak another language of their own.

DETAILS FOR SOMAU / KARIA and IGOI / SOP AREAS RE POLYGYNY

VILLAGE NAME	POP'LN. (TOTAL)	SINGLE MALES	MARRIED MALES	WITH :			AVERAGE AGE *
				1 Wife	2 Wives	3 Wives	
IGURU-E	290	7	67	66	1	-	38
TABABU	150	5	40	34	6	-	41
NUGU	144	6	31	24	6	1	41
BOISI	189	11	38	33	5	-	36
BIRIBIRI	70	4	17	17	-	-	-
URIA	159	9	34	32	2	-	35
SOMAU	213	10	38	28	10	1	34
EWEIWA	168	13	35	32	3	-	29
ENAM	120	10	25	25	-	-	-
YANIBA	128	11	22	20	2	-	37
TOTOPI	200	10	49	48	1	-	50
PUKISAK	109	10	22	16	5	1	35

The above Villages comprise the SOMAU / KARIA SUB-DIVISION

DANARU	82	1	22	22	-	-	-
USING	154	10	36	34	2	-	41
MERIOI	187	10	40	39	1	-	42
DEINI	130	9	22	21	1	-	50
OBSAU	124	6	29	26	2	1	40
BI-ONIMPI	302	28	54	46	7	1	39
BEIS	150	12	26	21	5	-	38
ARIMORI	180	5	32	30	2	-	45
KEPSAU	189	12	37	33	3	1	41
DUNUBA	137	8	27	27	-	-	-
BIL	73	5	16	16	-	-	-
IGOI	187	12	38	36	2	-	40
GARALIGUP	138	6	33	31	2	-	38
BAHAM	44	4	9	8	1	-	40
MUSAK	73	10	15	14	1	-	42
KIKIRWI	48	6	10	10	-	-	-
SEPU	47	8	12	10	1	1	40

The above villages comprise the IGOI / SOP SUB - DIVISION

Note * denotes the Average Age of those males with MORE than 1 wife.

TERRITORY OF PAPUA AND NEW GUINEA

DS. 30-10-110

Department of District Services
and Native Affairs,
PORT MORESBY.

...30/12/52.....

MEMORANDUM for:

MR. JULIUS

Subject: Anthropology

Attached is an extract from . Patrol... Report submitted by
... P/O Steven..... of a Patrol conducted to
..... Nankina-Warun Warun-Yupna Upper Nankina
during the period:..30/10/52 - 27/11/52..... P.R.No.:...5-52/53.....

Forwarded for your information.

Forwarded for your information and necessary action please,
with advice to this office.

A. C. Lewis

a/Director, D.D.S. & N.A.

ef.
8/11/53.

[Handwritten mark]

ANTHROPOLOGY Cont'd

It is claimed that the coastal language as spoken in the villages between SEURE and MUR IS almost identical with the SIASSI language and business was conducted in that medium. Trade with the MADANG natives was usually carried out by sign language.

There are still a few SEASSI beads to be found in the area, but money has largely taken their place.

There appears to have been very little trade carried out between the visiting traders and the true mountain dwellers, although the MULUMIANG people say that they sometimes acted as intermediaries for the mountain natives. I could find no evidence of any important trade items produced by the mountain natives. Dogs' teeth, pigs' teeth and food seem to have been the only products traded.

The biggest language group encountered on this patrol is that spoken in the Upper YUPNA area. Including the natives living on the MOROBE side of the border the group consists of between three and four thousand people.

The Upper NANKINA language group consisting of BAMBU, GWARAWON? GUMBAION and TARIKNAN is closely related to the Upper YUPNA group. The languages are slightly different but mutually understandable.

ANTHROPOLOGY

Between the NANKINA and the YUPNA rivers there are five language groups of a total population of about 2,000. No single two languages are mutually understandable, although many of the natives are bilingual and even trilingual. Among the central groups there is a simple trade language that is understood from KASU in the west to WOTAN in the east.

The MERENENING language group consists of KAKIMA, MULUMIANG, MIOK, UMBOLDING and KUPDUI; the MOLETMEL language is spoken in KASU, SOMER and part of the coastal village of MUR; ~~MANGAK~~ BAGEN and MONAK form the third group; TALMIRO, WOTANG, KEPOIAK, MANGAK and FALCERUP form the fourth group and the fifth group consists of TAPEN, CABUTAMON? MOAM and BWANA.

Two or three generations ago all these sub-coastal natives conducted a regular trade with visiting natives from SIASSI and the MADANG coast. In this area were produced the carved wooden dishes "nals", neck bags and in the case of the MOLETMEL group a black dye for which the Rai Coast was renowned.

The SIASSI traders brought with them their highly valued beads and a red dye. From MADANG came the earthenware cooking saucepans, which are still a popular trade item.

TERRITORY OF PAPUA AND NEW GUINEA

DS. 30-10-109
Department of District Services
and Native Affairs,
PORT MORESBY.
5/1/53

MEMORANDUM for:

Mr. Julius

Subject: Anthropology

Attached is an extract from a Patrol... Report submitted by
... T.W. Ellis ... of a Patrol conducted to ...
... Adelbert Range regions ...
during the period 4/10/52 - 14/11/52 ... P.R.No. 1120

Forwarded for your information.
Forwarded for your information and necessary action please,
with advice to this office.

Bladung Dist.

GR
5/1/53

A.A. Rakeri
a/Director, D.I.S. & N.A.

[Signature]

ANTHROPOLOGICAL DATA:

15

Typical hill people living in a rough rugged mountainous region in the vicinity of 2,500 to 4,000 feet levels and on to the crests of the range.

The male adults in many cases, shave large portions of the head, except for a small square or tuft on the crown which is left and from which a series of pigtails, often up to six and eight in number, are trained and twisted with a fibre plait and hang down the back of the neck often from 18" to 3 ft. in length. The majority shave, some do not; large matted beards are often seen.

They insert in their nostrils and ear lobes the teeth of dogs, pig's tusks, sections of wild bamboo and sections of bones or shells. From their necks in front hang collections of bones and shells attached by a fibre thread. Pearl shell is popular, usually being worn at the rear suspended by a thread. They wear in all cases woven arm bands on each arm, which are in the main used as sheaths for the inevitable bone daggers carried.

In the main, male adults wear a trunk covering or body armour comprised of the bark of a special tree, a softwood with large leaves. This is stripped from the tree in large sections about $\frac{1}{2}$ " to $\frac{3}{4}$ " in thickness. It is dried in the sun and then is wound round the body in the manner of a corset. It is firmly laced to the body at top, middle and bottom with a stout binding of the kunda vine. In many cases this corset or armour starts immediately under the armpit and finishes at the hips, in others it commences in the vicinity of the middle, chest or sternum and finishes at the hips. This is never removed until dry rot or other complications set in, when a new suit is then ordered.

A fibre mal is worn. This is inserted under the armour or sheath, a portion hanging down over the upper edge of same. It is then drawn between the legs and up the back again under the armour sheath and over the rear upper edge, a portion some 12" to 3 ft. in length hanging down over the upper edge like a tail. It has been noted when they are travelling for parts afar at great speed, as often happens when.

first contacted they appear at a distance, with their pigtailed plus flying mal, very much akin to two-tailed monkeys.

These people are poor in steel, but where ever one of the male adults possesses a large knife obtained through the trade routes down the years, this knife is inserted down the back under the body armour, lying between same and the backbone of the body, the hilt protruding at the back of the neck. Anklets of plaited fibre are also worn.

The complete warrior raider or general bad hat is so equipped, plus two heart shaped shields which are suspended by a plaited padded loop from the shoulders on either side. The size of these vary from 2 ft. in length to 18" in width, from 4 ft. in length to 2 ft. 6" in width. Suspended by a bilum or string bag down the front, covering the neck is a small shield about 8" in diameter, another similarly suspended from the neck at the rear covers a vulnerable portion of the shoulder blades. Bow and arrows, plus an odd spear or two completes the makeup. Emitting a loud clanging sound much akin to an armoured vehicle, the Adelbert native brave goes forth to war.

They seldom move without weapons, bow and arrow, spear, bone daggers and knife and axe (when they possess steel). They wash but seldom. However, this is mitigated somewhat by the abundance of rain in the Adelberts and numerous fast flowing creeks and rivers which they must, on occasion, either cross or fall into.

On ceremonial occasions, the amount of decoration displayed is quite lavish. The male adults don a headdress which is akin to coronet. This encircles the brow and is tied at the back with strings. The actual main piece is made up of a strip of prepared bark on which are sown rows and rows of fresh water snail shells which are akin to the Jambu shell of the coastal areas. Interspersed with these shells, which are lined in different designs, are strips of polished pearl shell and beads that have been traded in through the years.

These coronets or headpieces are highly prized possessions; in some cases they are mere strips with a row or two of shells, in others up to 8 ins. in width with many rows of shells thereon. The plumes of the yellow or golden Bird of Paradise are also lavishly used on these occasions, inserted in and under the coronet and in the arm bands worn. Brilliant feathers of several varieties of birds are also prized.

In many cases the party found in several groups the evidence of trading down the years. The YARIA Group, for instance, have amongst their prized possessions necklets of large earthenware beads in shades of white, yellow and faded green which were obtained from coastal natives trading back 40 to 50 years ago. These beads are of German origin. The beads are worn in the form of necklets, interspersed with small white porcelain rings of the same origin, together with rings manufactured by their ancestors. Both men and women are, on ceremonial occasions, decorated heavily with such necklets, often row upon row up to 6 ins. in thickness.

The main method of producing noise at dances, etc. is per medium of the kundu or skin covered drum, accompanied by the noise of necklets and ornaments which rattle loudly as the dance proceeds. The dance as sighted consisting mainly of

a circular movement around a central point to the accompaniment of a loud wailing or singing and jangle of ornaments, and the beating of drums, with an occasional variation of a surging movement back and forth towards a central point.

Both sexes mingle in the dancing sighted, though, on the occasion of these patrols, women were much in the minority, many remaining hidden in the bush, together with children.

The women wear a type of skirt which is suspended from the waist and is made of the beaten leaves of a variety of wild croton. This hangs down from a belt at the waist covering both front and rear, open at the sides, usually dyed in different shades, mainly pale red or yellow with ochres of clay from local earth.

The bilum or string net bag is in extensive use in most shapes and sizes, from the large variety used to transport garden produce, firewood, children, etc. to the small type carried by most male adults. This, slung from the arm on the side is the repository of the miscellaneous items of equipment in daily use, betel nut, charms, small knives, native tobacco, cooked food and the usual calabash or gourd (complete with stick) containing the lime, so necessary for the enjoyment of betel nut. Smoking is a common habit, and in all areas large quantities of leaf were produced. This is either after being dried and cured, smoked in the form of a cigar wrapped in a green leaf directly in the lips, or, as is most common, smoked in a bamboo pipe.

Descent throughout the region appears to be on the patrilineal lines. Inheritance also appears to be patrilineal through to the younger son or brother, as the case may be. Polygamy is accepted and appears to be the practice throughout the region, mainly restricted, of course, to men of wealth and position who can afford the price.

Future patrols should be able to provide more useful and detailed information in due course with regard to marriage customs, laws of inheritance, etc. which at present these people are loath to discuss, being wary and suspicious and, in many cases, deliberately untruthful in their answers. Such matters, in any case, should not be investigated too closely in establishing initial contact with uncontrolled groups. Sorcery is rife amongst them and as such they live in constant fear of same.

They trade through to other groups to the north across the range and to the south in the foothills. This trading, however, has been severely limited over the past (what the writer would estimate) ten year period. The elder male adults of the group appear to exercise considerable power and influence on the people as a whole and one gathers this impression that they frown severely on any unnecessary intercourse with outside groups, even in some cases only a short distance away. They encourage the younger men of the groups in the warlike arts and skill at treacherous raids on other people far away. These raids at distances are primarily for the purpose of looting coveted possessions, kidnapping female children and women in that order.

They have, over the past decade, raided many small groups of people who live in the extreme lower foothills of the Adelberts along the upper COGOL and SOGERAM Watersheds. In raids they have ranged over the main divide to the north
and/

and even penetrated at times to villages a stone's throw from the coast. These raids are usually carried out in overwhelming force and strength, with complete surprise, this usually resulting in complete demoralisation of the people attacked.

Despite all these facts, however they are not good fighters - sudden ambush, spear pits, bamboo spiked tracks and a sudden shower of arrows from behind a constructed fence, thence a hurried departure to parts afar with great speed and alacrity, this being in the main the major method of opposition against any intruder. Their best weapons the ruggedness of the heavily timbered country with its vast expanse of untouched bush at their disposal.

As stated previously, the elders exercise full authority in these groups and as such these elders are bitterly jealous of any invasion of their domain to such an extent that they have succeeded up to recent times in being successful in preventing any intrusion of influence into their regions. A quite common sight in the Adelberts is that of a man carrying his eldest male child around with him everywhere he goes and on all occasions.

Weapons throughout the region penetrated comprise the bow and arrow, spears of all kinds and descriptions, and the bone dagger. Spears vary from that of the throwing variety to the short heavy type for stabbing at close quarters. Bows made of the limbon palms average up to 5 ft. and 6 ft. in length; arrows are of all varieties, some of excellent workmanship and binding. Many are notched and others barbed with bone.

Steel is, in general, not plentiful. Axes and knives are highly coveted. The plentiful supply of steel, etc. carried by the patrol probably accounted for the party's popularity. A number of stone axe heads were collected by the writer, but it is believed that these were traded in over years from the Rama regions.

Their material wealth comprises the ornaments previously mentioned, bilums, weapons, digging sticks and a variety of wooden bowls and plates which they carve from a solid piece of timber. Rings and shells of most varieties are prized, as are beads.

Native tobacco, paradise plumes, weapons (mainly bows and arrows), kundu drums and charms are in the main the major articles of trade with far away people.

The people throughout these regions live in long houses of the gable roof type thatched mainly with the leaf of the plentiful bamboo. The roof sweeps to within several feet of the ground and generally sweeps to a lower level and taper to the rear. Walls are constructed with uprights sunk in dual rows into the ground, the resultant space being filled with either split lengths of soft woods or limbs of small trees. The front door, usually a square hole in the front wall, is set high, necessitating two small steps up, then in and down to floor (earth) level.

A house accommodates upwards of 2 to 4 family groups. Sizes vary. In some cases they are enormous. Several instances checked on gave measurements of 140 ft. in length with an average width of 40 ft. In some instances these dwellings are open throughout, in others partitioned off in family/

family group cubicles. It is rare to find more than two to four of these houses in one adjacent group. In all gardens a house or houses on similar lines of construction, but on a smaller scale are built. These are used, mainly, for the storage of food, mostly yams.

Group dwellings in all cases in these Adelbert regions are constructed on or near the head of a steep spur or ridge which gives the maximum vision of approaching parties, and affords excellent positions for defence.

In the larger and older group settlements, the ubiquitous lawyer vine and wild bamboo are extensively encouraged. The only normal method of approach to these sites over the last 50 years or so has been up a precipitous, muddy, sloping, single file track, worn down into the earth on either side for several feet and tunnelled over by a protective screen of lawyer vine and bamboo. A favourite trick is to erect a fighting fence of lashed bamboo with projecting spikes just around an acute bend of this tunnel approach. These fences are no small obstacle to overcome when a party is approaching in single file, bent double in a muddy slush under foot. In some instances, tunnels are cut out at right angles to the main approach track. This allows a bow and arrow expert ensconced in such an excellent target as anyone unwary enough stumbles past.

Within the region of the YABEN-YARIA Groups and, in particular, that of the YARIA, when a man dies, his body is placed tightly in a covering of banana leaves and finally encased in a covering of soft bark stripped from a tree. Encased in this manner, the body is then suspended on a platform built in trees adjacent to his house and there left to rot. In most cases the arms and most cherished possessions are placed with the body. In some instances encountered the body was lying flat on a rough platform. In others, the body was lying on a plane at an angle of some 70 degrees, in some cases suspended by ropes.

It is quite common in deserted hamlets to come upon various small heaps of human bones festooned amongst the branches of small trees here and there, or lying in a heap in the undergrowth where they have fallen. After decomposition has completely taken place, certain bones are removed by the nearest relatives and are thence carried forward in the bilum along with other junk. Quite a few instances of human thigh bones being fashioned into daggers were noted.

In the regions of KUKUMASAK and on through the Upper Watershed of the PANGAM River to JOSEPHSTAAL, the party was proceeding through a region much lower than that previously traversed. Different features were noted through these regions. The people of the KUKUMASAK Group go in for headdresses made up of the feathers of the Muruk and also others made up of the fur of the opossum. In this area, the body armour disappears, the normal dress being a wide plaited belt of fibre, in many cases 9 to 10 inches in width, through which the normal type of mail is suspended. Pigtales are not popular in this area. Shields are round, and in most cases only one is used suspended from the neck in a large bilum hanging down the front often 2 ft. to 3 ft. in diameter. Spears are used extensively.

From MAKU MAKU on through KISIHA and JOSEPHSTAAL, the physique of the adult male changes radically. In KISIHA alone/

alone, many male adults were noted whose height was upwards of 5 ft. 11 ins to 6 ft 2 ins and built in proportion.

Whilst the bow and arrow prevails throughout the entire region, on these lower slopes the spear is also a favoured weapon.

From the scanty evidence available, the writer is fully of the opinion that the people of these HAKU HAKU-TIMBINGARA - KISILA Groups, who inhabit the PANGAM-SINGARA-ARUWATAZ Rivers are cannibalistic. It is believed that cannibalism does occur in this particular region. The matter is one for future close investigation after a higher degree of control and influence has been established through the region.

Tales of limbs being taken from the bodies of those slain in tribal warfare, ambush etc., were encountered in this direction. Further facts, if any, re this matter will not be brought to light for some time to come, however, until such time that the degree of influence has been much further extended. If cannibalism does exist here it is probably more in the nature of a ceremonial occurrence, rather than one of necessity of diet.

In the region referred to, namely the PANGAM-ARUVATI-SUNGARA Rivers the nature of the country tending to a general decrease in altitude towards the foothill areas naturally abounds in game of most varieties, hence there is no considerable lack of protein in the diet. These people are also fairly well skilled in the hunt.

It was noted in the lower reaches of the PANGAM that a tendency exists towards isolated one or two family groups of people living together, this is a fairly common occurrence. On several occasions after the patrol had travelled many weary hours towards tracking down an elusive village, the end result would be a family group of 4 to 8 people claiming relationship with some larger group away to the front or rear. It will be some considerable time hence and only after much more patrolling, that these people will tend to group in a common community at central sites.

TERRITORY OF PAPUA AND NEW GUINEA

DS. 30-10-107

Department of District Services
and Native Affairs,
PORT MORESBY.

6/12 52
.....

MEMORANDUM for:

Mr. Julius

Port Moresby

Subject: Anthropology
Coming of Age Ceremony

Attached is an extract from a ... Patrol Report submitted by
..... P/O J.P. Healy ... of a Patrol conducted to
..... Madang Dist. -- Bogadjim etc.
during the period: 20/9 ... 28/10/52 P.R.No. 8-52/53

Forwarded for your information.

Forwarded for your information and necessary action please,
with advice to this office.

A.A. Roberts

a/Director D.D.S. & N.A.

ef.
8/12

[Signature]

7.

ANTHROPCLOGY

Line of descent throughout the area appears to be patrilineal.

Marriage is also patrilocal. This is varied in

7. some cases of "foreign" males - those from well outside the region - i.e., Madang, Sepik, Morobe natives. In such cases the men are required to marry in the village of the bride and remain there.

The 'marking', for later marriage, of young children continues though it does not appear to be very strictly adhered to on the girl and before reaching marriageable age. Should either display no desire to marry there seems great liberty to choose one partner of their own choice.

Polygamy is practiced and details are attached of the extent it applied to the URIGINA = KESAWAI sub-division.

Bride payment is common and only obviated when an 'exchange' marriage is completed. In this instance sisters are exchanged and there is no payment in the nature of the normal exchange of gifts accompanying a marriage.

7.(a)

THE COMING OF AGE CEREMONY:- "KAIMA"

A dance known as the "Kaima" and the ceremonies attached to it was partially outlined to the writer while in the URIGINA = KESAWAI area. It is in the locality of KESAWAI KOROPA and SAUSI, particularly, that this ceremony is still retained with most of its complementary rites: It is here that the young men still retain the custom of wearing the 'dress' connected with the observance of the 'coming of age' or (Initiation).

Originally it appears the 'KAIMA' was danced by almost all the natives of the region and it even extended over into the MINDJIM valley to PAIPA, SAIBA and DAUMOINA. It is known also, according to native report, right through to the BAGASIN area although the informants advised me the wearing of the dress was not practiced.

The various tasks associated with preparations for the dance are said to be very arduous: -making of masks, head-dress, 'mala' (the bark covering hanging from the loins) and other minor details. It is this preparation that has led to many details gradually being omitted from the event and even (according to some natives) to the extinction of the dance in places. However, others stated that the dance was performed even now, minus all the minor associated 'rites' in most villages.

In PAIPA, SAIBA and the KESAWAI - KOROPA area alone were natives seen with the dress symbolising their 'coming of age'.

Prior to the ceremony a stream nearby the village is declared a 'prohibited place' for later the participants in the KAIMA must bathe therein to wash away all previous evil associations. Should anyone dare drink or wash in this stream they become ill or crippled or treading upon the stones lining the margin of the stream. There is a separate dance performed to place this 'TAMBOU' on the stream.

The participants for the dance preliminaries are men only - the women being barred until the actual dancing begins. The young men are taken to a large house where a very large fire has been started in the centre. All are seated close to the fire and undergo a series of events including that of being painted and daubed with coloured earth. They are literally 'cooked' and throughout the proceedings a low chant is raised by the elders and those performing the mystic rites of initiation. They are kept in this enclosed house for an undisclosed period - some reports mentioned three to five days some only the one day. The masks are then distributed and the head dress and 'mala' also given to the young men. They are also 'placed inside'

7(a)

a coil of cane rope and this is a symbol whereby they cannot grow old too soon, and therefore may attain much good fortune if they obey and follow the advice given them. This coil is wound around the waist and many of the young men in KOROPA were observed with the detail of their 'coming of age'. The 'mal' is very much skin to a skirt - for it consists of long strips hanging to the knees and can very easily be seen. The head-dress itself is also quite easily distinguished as a type of pig-tail drops from it and covers the shoulders.

Then follows the ceremony at the stream where the young men are bathed and their 'past' washed away. They return to the village where the 'feast' awaits them and the dance follows. This continues until dawn when the dancers depart.

Normally - or by custom the dress was to be worn for at least three years when the youth might discard it, on his marriage eve. It appears that few now wear neither the coil of cane rope nor the head-dress and adherence to the old custom seems to have become lax.

It was therefore very interesting to learn the reason for the extraordinary dress worn by several of the young men in the KOROPA area.

'KAIMA' is also a term in the area for 'KANTRI' the usual name for the mother's brother. This is broken too, in other villages to 'KAI' and there appears no real connection with the dance.

TERRITORY OF PAPUA AND NEW GUINEA

DS. 30-10-104.

Department of District Services
and Native Affairs,
PORT MORESBY.

29th October, 1952.

MEMORANDUM for:

Mr. C.F. Julius,

Departmental Anthropologist.

Subject: Anthropological Data.

Attached is an extract from a Patrol Report submitted by
..... Mr. P/a Jordan of a Patrol conducted to the
Schrader Range, Aiome & Asai River Areas, MADANG District
during the period 5/9 to 29/9/52 P.R.No. 5 of 52/53

Forwarded for your information.

~~Forwarded for your information and necessary action please,
with advice to this office.~~

A.A. Roberts
(A.A. Roberts)
a/Director, D.D.S. & N.A.

E.S.
29/10.

ANTHROPOLOGICAL

The people seen form several linguistic groups, the "Enai" people, as the Schrader Range dwellers are usually known (by the Ramu's), form a group from the Rain Mts. to the Jara Creek, another dialect is from there to the Asai River. The Aime people form another separate group. Along the reaches of the Asai River a dialect, similar to the one used on the Ramu fall between the Asai and Jara is in use. Further up the head another dialect is in use probably similar to the one used between the Jara and Rain Mts. A further dialect is known to be used along the Jagel river area. A number of these people visited the patrol.

Typical dress of the mountain people is a bark cloth head covering in the manner of a turban. A cane waist belt from which is suspended a net cloth in front and a few leaves at the rear. The women wear the head covering and a skirt made from fine rope strings.

The main weapon is the bow and arrow. Shields are used for defence.

The people of the Schrader Ranges and Asai River are usually termed the Aime pigmy. I consider this term to be erroneous. Although occasionally a very short native may be seen, it does not hold that entire group is to be regarded as a race of pigmies. I would estimate the average height of a fully developed man to ~~approximately~~ be approximately 5 ft. The group who accompanied patrol and came to Madang are an average group as described above. The people appeared to me to be similar in stature and appearance to the average Central Highland native such as I have seen. Certainly smaller in stature than the average coastal native but not unusually short.

The Aime native is a Ramu dweller and is relatively tall. They are the most pleasant type of Ramu native I have met. They are well settled now and do not indulge in warlike practices. Nevertheless they have not forgotten how to fight as shown last year when the Golumante people raided Irigrat wounding the present luluai in the arm. The Irigrat people took their weapons from the wall and decimated the raiders. The Irigrat claim they killed the entire fifteen raiders. Eight were killed in the Aime area and the others died of wounds. The Golumante people admitted the loss of the eight to me. It was also the present ~~Irigrat~~ Golumante leader who wounded the Missionary at Asemble pre-war.

The Aime people are the only Ramu dwellers who do not live in fear of the hill men. They almost invariably give more than they take when attacked and are a small flourishing community.

TERRITORY OF PAPUA AND NEW GUINEA

DS. 30-10-101

Department of District Services
and Native Affairs,
PORT MORESBY.

21st August, 1952.....

MEMORANDUM for:
Mr. C. JULIUS
Anthropologist.....
Department of District Services & N.A.
PORT MORESBY.....

Subject: ANTHROPOLOGY - ANNANBERG/JOSEPHSTAAL AREA
MADANG DISTRICT

Attached is an extract from..... Patrol..... Report
submitted by Mr. J. Jordan, P/O..... of..... Madang.....
..... MADANG..... District, dated.....
No...4 of 1952/53.....

Forwarded for your information.
~~Forwarded for your necessary action and advice to~~
this office.

J. H. Jones
(J.H. Jones)
Director, D.D.S. & N.A.

esj.
13/10.

ANTHROPOLOGICAL.

The people in the Josephstahl area still, in many instances, carry out the whimsical conventions which their forefathers demanded in respect of deceased persons.

During the process of apprehending a group of Kimbunger people, inside the house of one of the group, the following was seen. A grave had been constructed in the middle of the floor and the remains of a recently deceased headman placed into it. The hole was circular and approximately three feet deep and the hole laments occupied a sitting position in the hole. Covering of sticks and tree bark were placed across the opening of the hole. No other covering of the relics is used, but the remaining tenants of the house who are still in the mortal sphere of activities do not seem to have any objections to this pleasant sepulchre in their midst.

A number of sanguma (spear-called) weapons were seized in the house and possession of relatives of the deceased. These weapons were a bow, a number of arrows and spears to which tufts of hair of the deceased person had been braided.

The custom of practically all deaths being regarded as due to sorcery is well known and passed over here, however it is with the weapons that I shall speak of. The intention of the braided weapons is that they shall be used in the "pay back" killing of the person who is deemed unfortunate enough as to be the instigator of the sorcery which brought about the death of the owner of the hair.

This custom is also carried out in the Mt. Pihon area of the Adelbert Range, and is presumably continuous throughout to the Josephstahl area.