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Travels in German, British, and Dutch New Guinea

Author(s): Rudolf Pöch

Source: *The Geographical Journal*, Vol. 30, No. 6 (Dec., 1907), pp. 609-616

Published by: [The Royal Geographical Society \(with the Institute of British Geographers\)](#)

Stable URL: <http://www.jstor.org/stable/1776812>

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to characterize all this coast) were very high, and presented the appearance of a ruined castle. Fresh water was found at their foot on the landward side. At Teu Teu, some distance inland, two white men were met—the company's administrator and a trader named Silva. On leaving the coast, herds of elephants were constantly seen, and hippopotami in the rivers. A native village was found on the estuary of the Nyamisembe, and the chief supplied boats for its passage. A wide "tando," or flat, extends from the Nyamisembe to the Mupa, separated from the sea only by a line of dunes and palm trees. Game abounds on it, and many lions and leopards were also seen. The crossing of the Luana, near which the Luabo company has two establishments, was somewhat perilous owing to the strength of the current.

The return was effected by the same route as far as Teu Teu, the path traversing a generally flat and sandy country covered in part by forest, which at one spot was particularly rich in rubber plants. From Teu Teu (where a market is held), the journey was continued by an inland route to Loforte, over very similar country to that traversed by the railway during the first 28 miles from Beira. The road from Loforte to Beira followed by Mr. Usseglio was found to have fallen into complete disuse.

TRAVELS IN GERMAN, BRITISH, AND DUTCH NEW GUINEA.

By Dr. RUDOLF PÖCH.

My two years' journey in German, British, and Dutch New Guinea in the years 1904-06 began with a four months' stay among the Monumbo (Potsdam harbour), on the north coast of German New Guinea. In the company of the missionaries there, I wandered into the Hinterland to the tribe of the Alepapun, as far as the village of Arimesi. The land is hilly, of coral rock, with steep slopes; only in its watercourses do you find bush, everywhere else is grassland. My next visit was first to the Iku mountains, a chain about 1200 feet high to the west of the Monumbo mountains, and then to the opposite island of Manam, with the 3000-foot-high volcanic mountain.

The main object of my investigations was the tribe of the Monumbo. I made, however, acquaintance also with all the western peoples to as far as the mouth of the Empress Augusta river, where I visited the Vatám, as also the Manam and the inland dwellers, Alepapun and Zepa.

The most important events during my stay were great dancing festivities with masks and songs among the Monumbo; the "Udsuangong" and "Zangal" dances before the beginning of the rainy season; next an outbreak of the volcano on Manam on October 24, 1904, which ejected its lava into the sea.

The results of my labours among the Monumbo may be summarized as follows:—

1. The Monumbo are a tribe of tall coast Papuas, with very long upper extremities, meso- to brachy-cephalic, long-faced, and showing the typically curved Papuan nose. An allied type dwells along the whole coast to the Augusta river, but they are meso- to dolicho-cephalic.

2. The Monumbo are a tribe numbering some five hundred, who, as a rule, marry among themselves, yet I failed to establish any inbreeding.

3. In their masks and dances they imitate animals, but have no further trace of totemism. The food prohibitions in force are not totemic.

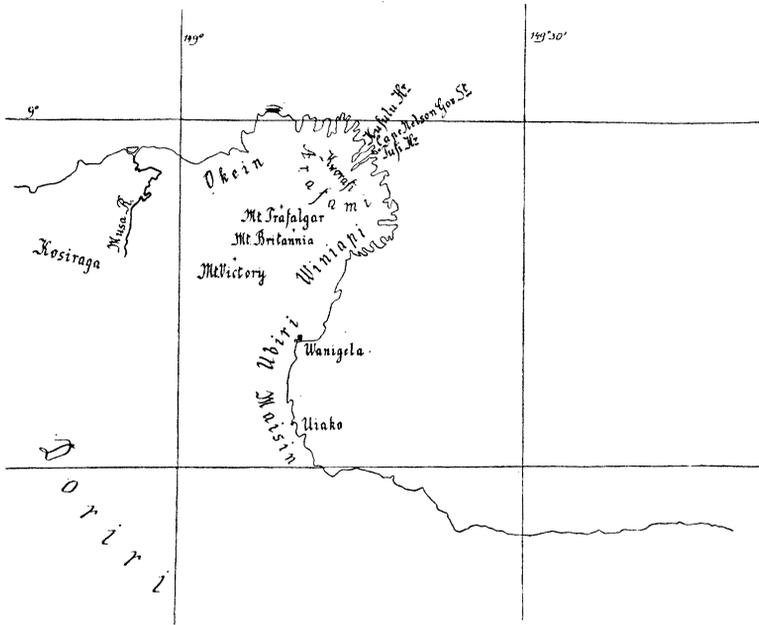
4. According to Prof. W. Schmidt's elaboration of the notes of missionary F. Vormann, their language is purely Papuan.

5. Only a few old men know the traditions of the people and are able to explain the ornaments.

6. For various industrial products there are centres, whence they are traded into farther regions.

7. The traditions for dances and songs come from the west.

8. The text of the songs is unintelligible to the people themselves, and is probably derived from an unknown, possibly an extinct, language.

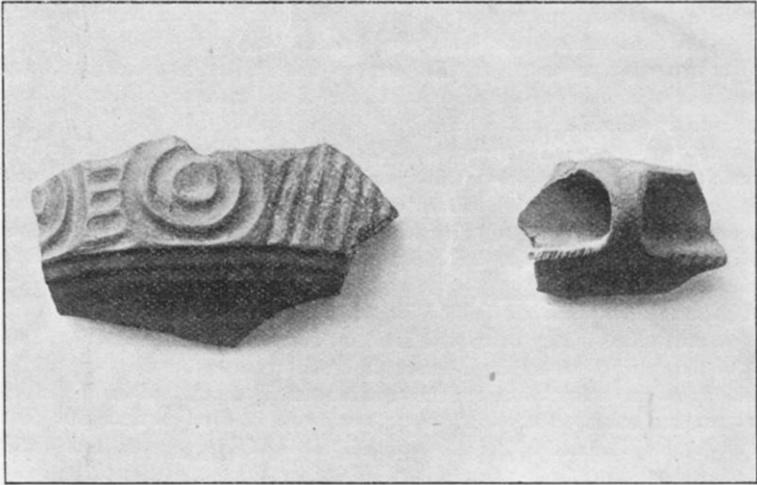


TRIBAL MAP OF CAPE NELSON.

My travels further comprised a two months' stay among the Kai on the Sattelberg at a mission station; a five days' wandering with Kai people into the Hinterland of Finch haven; a twofold crossing of the upper course of the Bubui, there called Mape, and of two hitherto unknown western affluents, Hu and Hopi. The march proceeded through very rugged mountain land covered with primæval forest, the mountain ridges we climbed being over 3000 feet above sea-level. On the slopes of the river-banks the land is thickly populated, but further to the interior the population is very scanty. The rocks are coral; overlying it is chalk, besides sandstone; in Mape there are quartz boulders.

The Kai are a mountain tribe of strong, squarely built people, meso- to brachycephalic, with faces not long, but angular; their average bodily stature I found to be 5 feet among the men. What is remarkable is a pretty considerable percentage of short people, measuring among the men 4 feet 4 inches. Have we here a species of a dwarf race? The language is purely Papuan; the vocabulary collected by Keysser has partly been elaborated by Schmidt.

The land of the Kai is divided into districts. Within the same district there wander village communities, who every year change their place of plantation and frequently at the same time their place of settlement.



ANCIENT POTTERY FOUND IN EXCAVATIONS AT WANIGELA, COLLINGWOOD BAY.



UIAKO, PAPUAN VILLAGE, MAISSIN TRIBE, COLLINGWOOD BAY.

The Kai possess a rich store of songs, whose meaning is still understood by them. The missionary Keysser is engaged in collecting and translating the poems, proverbs, and sagas.

Among the Poum, dwelling in the mountains inland from the Kai, fire is obtained by rubbing rotang on a cleft piece of the branch of a tree, bast serving them as tinder. I have followed up the distribution of this rarely recorded method, and have found a very recent record by C. A. W. Monckton in the mountains of New Guinea, in addition to two older accounts: one from the Negritos on the Philippines, the other from the Semangs in Malacca.

The investigations among the Kai suggest that further investigations should be undertaken in order to determine the relation of the undersized inland tribes of New Guinea to the Negritos.

In consequence of the massacres of the missionaries in St. Paul (New Pomerania), four Baining people were shot, and a greater number have been captured. This anthropological material, handed over to me for investigation, afforded my acquaintance with an apparently very primitive race, to judge by skull and skeleton. The skulls are strikingly meso- to brachy- and even hyperbrachy-cephalic, and the nose is broad.

My next field of work was the middle part of New Mecklenburg. The island is here so narrow that it may be crossed in a few hours, or at most half a day. The crest of the chain of mountains is nearer the south-west coast, and about 1300 feet high. There are a few rivers running a north-easterly course, and ending, after a short run, in a marshy estuary. In the upper course of one is a waterfall 150 to 180 feet high. The land is copiously watered. It is striking to find immediately on the seashore many fresh-water springs. The coast is of coral formation, and in the state of elevation. On the north-east coast, to the south of the village of Belik, I observed a second raised beach.

The inhabitants of Laur present a Melanesian type, and speak a language having affinity to that of the Gazelle peninsula. They have a totemistic system of two classes and matriarchate. There is a favoured class, protected by its stronger totem animal.

From German New Guinea I proceeded to Australia, and in Clarence district met the aboriginals of New South Wales. With their smooth hair, their strongly projecting orbital arches, the often deeply sunken nasal notch, and their broad, flattened noses, they presented a type in marked contrast to that of the Papuans.

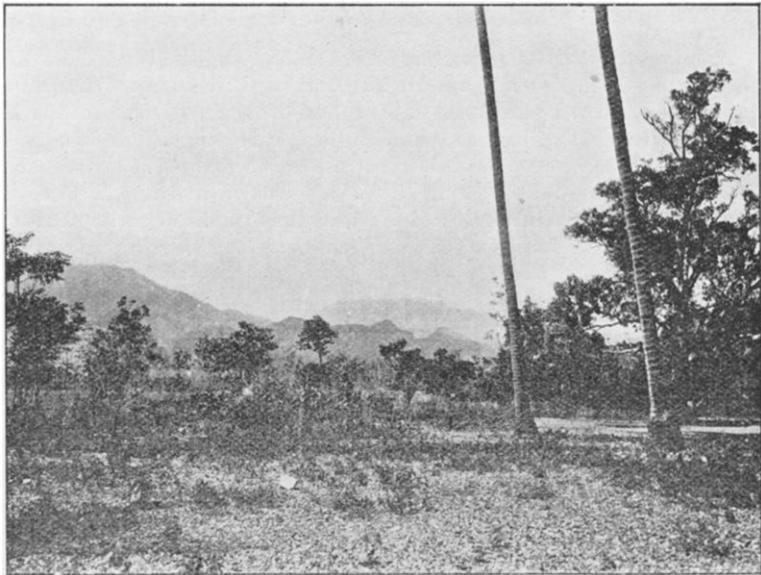
In British New Guinea, now called "Papua," I stayed two months and a half on the north coast at the Government station of Cape Nelson, and a month on the south coast at Port Moresby. The region of Cape Nelson is volcanic. The three cones, Mount Victory, Trafalgar, and Britannia, are ranged close together. They have ejected immense lava-currents into the sea, which now lie spread out like the fingers of a hand, and between the fingers are deeply cut bays with steep banks. With the resident magistrate, G. O. Manning, I visited Collingwood and Goodenough bays. In Wanigela I prosecuted excavations which had been started by C. A. W. Monckton. Like him I found a carved shell, and pottery of a higher perfection than that now extant in this region. The beautiful ornaments are foreign. There is no tradition as to the people who produced this pottery. In the heap of *débris* I found a dolichocephalic skull. It is difficult to give any satisfactory account of this discovery. The account that most readily suggests itself would be to assume that a tribe migrated hither from the sea, and that this people were either driven back over sea or annihilated by the mountain tribes.

In Goodenough bay two different types of house-building are in close juxtaposition: houses on piles, built by the Papuan inland tribes; and houses resting immediately on the ground, built by the immigrant Melanesians of the D'Entrecasteaux islands.

On Mosquito island in the same bay there are many particularly large hills of



HILL OF THE MOUND-BIRDS (MEGALOPDIUS), MOSQUITO ISLAND,
GOODENOUGH BAY.



GRASSLAND NEAR BOIANA, GOODENOUGH BAY.

the mound-birds (*Megapodius*), which have been piled out of coral sand to over a man's height by these fowls as hatching-ground for their eggs.

On the south shore of Goodenough bay, in the neighbourhood of Boiana and further west, there stretches grassland, a rare sight in these rainy parts of New Guinea. As far as my observation goes, it is only in those parts in which there is an altogether bad coral soil porous to the passage of water that, as a matter of fact, forest has never grown there. No doubt primitive forest is sometimes extirpated by the Papuans themselves hewing it down and converting it into plantations, and afterwards burning down the grass and the germs of aftergrowth. Otherwise, however, primitive forest, as a rule, covers all the rainy part of New Guinea; grassland is the rare exception.

The investigation of the Korafi near Cape Nelson led to the following results:—

1. They must be taken as a mixed Papuan and Melanesian race.
2. Their language is probably not pure Papuan.
3. They are meso- to dolicho-cephalic.
4. They have a totemic system fallen into decay.

Tapa is made with considerable skill, and painted freely with vegetable colours in very tasteful patterns. There are beautiful dances for which head ornaments (not masks) are worn.

In celebration of the king's birthday, the resident magistrate, G. O. Manning, invited the natives of the North-Eastern Division to dances at the Government station at Cape Nelson. Some 700 men came, among them many who had never before been in Cape Nelson. I admired the great influence which the Government there, in scarce five years, had acquired over a territory as large as my native land of Lower Austria, and inhabited by Papuans who, from immemorial time, had lived in tribal fights and man-hunting.

I succeeded here in getting a series of cinematographic photographs. The dance figures are beautiful and well arranged, and the people are still in their original costume.

As personal guest of the governor of British New Guinea (Papua), His Excellency Captain F. R. Barton, I was brought from Cape Nelson round East Cape to Port Moresby, where I was witness of the arrival of the great Lakatoi of the Motu people, the composite sailing-boats on which they yearly bring in sago from the Gulf of Papua. The Koita people and their customs are the subject of investigation by Prof. A. Haddon and Dr. Seligmann; I will only mention that here, too, I obtained rich booty for the cinematographs and phonographs of the Imperial Academy of Sciences in Vienna. Lastly, on the Government steamer *Merric England*, I was conveyed to Thursday island, whence the Dutch gunboat *Valk* carried me over to Merauke.

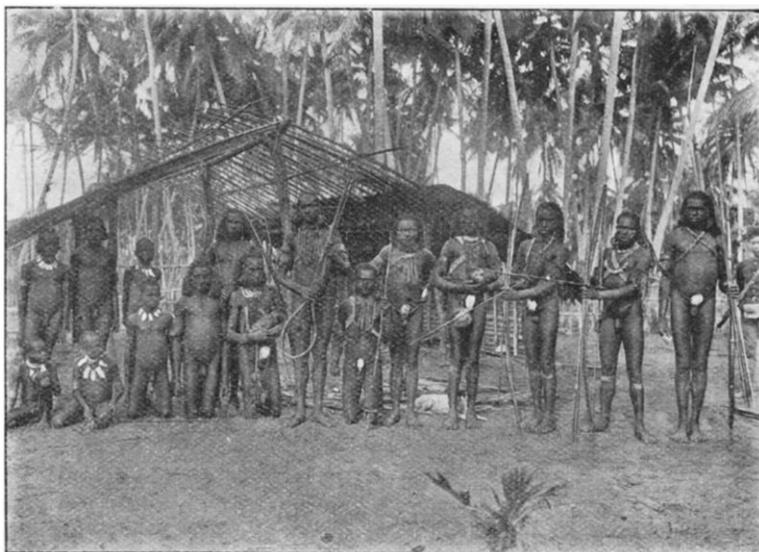
The territory around Merauke, in Dutch South New Guinea, is a completely flat alluvial land, where no trace of an elevation is visible. From the sea you perceive a green strip of bush reaching almost to the water; in front of it the bright sand and the white surf on the shallow beach. There is nothing to interrupt these two thin parallel strips. Between Merauke and Fredrik-Hendrik island there discharge several large rivers. Rather large sea-ships can enter the Merauke river.

I next visited the Koembe and the Bian rivers. The latter I ascended with the Government official, and came into a hitherto unknown territory. The river turned sharply to the east, and we approached the Koembe. The natives say that in their upper course these rivers are confluent, a statement having some probability in its favour. The soil is sandy, but clayey in the neighbourhood of the river-mouths. Nowhere in this region did I notice any stone.

The natives are notorious head-hunters; they are called Tugeri, or Kaya-Kaya



NATIVE DANCE AT CAPE NELSON (PART OF A CINEMATOGRAPHIC PHOTO).



YOUNG MEN AND BOYS OF THE TUGERI TRIBE (KAJA-KAJA), DUTCH
NEW GUINEA.

Formerly they extended their men-hunts eastwards on the other side of the Bensbach river. The British entered a protest with the Dutch Government, and, to keep the natives in check, the Dutch Government founded the Government station of Merauke. At first this station was in ill favour in consequence of beri-beri, which the Malays and Chinese had brought over with them, but now, in spite of its swamps and an enormous plague of gnats in the rainy season, Merauke is a healthy place, and, what is more remarkable, it is quite free of malaria.

My investigations respecting the natives yielded the following:—

1. The Tugeri (Kaya-Kaya) are a very tall type of coast Papuans, mostly dolichocephalic.
2. Poultry, salt, and pottery are unknown to them.
3. Their luxuries are tobacco ("tamuku," of Malay origin), betel, and vati—a kind of kava.
4. They go adorned mostly with trophies of the chase. Only the women have a covering round the loins.
5. They do not live in families, but the men, including those that are married, sleep in men-houses at the ends of the village.
6. The houses stand on the ground.
7. The Tugeri have a complicated totemic system, comprised of plants and animals, with head groups and subdivisions.
8. The totem is hereditarily transmitted through *the father*.
9. They have mask-dances, initiation ceremonies, with a ceremony of regeneration, but no circumcision.
10. They have bull-roarers.

RUWENZORI AND ITS LIFE ZONES.*

By R. B. WOOSNAM, of the British Museum Expedition to Mount
Ruwendzori.

ITINERARY OF THE RUWENZORI EXPEDITION.

THE expedition left England early in October, 1905, arriving at Mombasa in November. The journey from Mombasa to Entebbe on the west coast of Lake Victoria now occupies three days, whereas before the construction of the Uganda railway it was a long and difficult march of three months. After a short delay at Entebbe to arrange the caravan, the expedition was able to set out for the march of 180 miles to the mountain range of Ruwendzori, on the western border of Uganda, the object of the expedition being to make collections of natural history specimens, and especially of birds and mammals from the little-known Mountains of the Moon. Interesting objects on Lake Victoria are the great war canoes, holding as many as forty paddlers, which are made of long thin planks hewn from the centre of long tree-trunks.

As Toro, the western province of Uganda, was approached, a sharp look-out was kept for the first glimpse of the Mountains of the Moon, but it was not until two days before reaching Fort Portal that we were rewarded with a view. At dawn, from a camp about 30 miles from the foot of the mountains, we obtained for the first and only time a view of the entire range absolutely clear of cloud. A great mass of dark blue mountains lay spread out before us in the form of a long ridge,

* Read at the Leicester Meeting of the British Association, August, 1907.