



# Paradise

inflight with air niugini

VOL 3, 2005



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## Chairman's Message

**A**ir Niugini has begun implementing E-Ticketing and E-Commerce systems. As a member of the International Air Transport Association (IATA), it is required to adopt both major systems by December 2007. By then, all IATA airlines will be using E-ticketing and E-commerce as standard business practice.

The company's project team is currently working on E-Ticketing, which is the first step towards E-Commerce. Our management is eager to use the benefits of these Internet systems, since they will enable Air Niugini to interline with other IATA airlines and take advantage of the rapidly growing Internet ticketing network.

Our marketing department is working on an exciting advertising campaign, to be launched in August, as a lead-up to Papua New Guinea's 30th Independence anniversary celebrations in September this year.

Thanks to the talent and ability of the staff, the campaign will become a memorable journey through our land by means of combinations of music, sound, light and pictures. It will capture the spirit of Papua New Guinea and its people.

Air Niugini will further commemorate the 30th anniversary of independence by marking our aircraft with 30th anniversary decals. By the way, Air Niugini is actually older than the independent state of Papua New Guinea. We were founded two years before independence.

We have had a vital role in Papua New Guinea's national development, since air travel has been and will remain the main mode of transport for carrying goods, services and people within the country.

Welcome aboard Papua New Guinea's national airline.



**Joseph Tauvasa**  
*Chairman*



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# Air Niugini Fleet

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## B767-319ER

Aircraft type	Length	Wing Span	Power Plant	Cruising Speed	Normal Altitude	Std Seating capacity	Range*
B767-319ER	59.94m	47.57m	2 General Electric	857kph	11,000 -12,000m	230 + bags	8100km

## F100



Aircraft type	Length	Wing Span	Power Plant	Cruising Speed	Normal Altitude	Std Seating capacity	Range*
F100	35.528m	28.076m	2 Rolls Royce Tay 650	780kph	11,000m	98 Pax + Bags	3000km



## F28-4000

Aircraft type	Length	Wing Span	Power Plant	Cruising Speed	Normal Altitude	Std Seating capacity	Range*
F28-4000	29.61m	25.07m	2 Rolls Royce	750kph	9,000m	74 + bags	1600km

## DHC-8-202



Aircraft type	Length	Wing Span	Power Plant	Cruising Speed	Normal Altitude	Std Seating capacity	Range*
DHC-8-202	22.25m	25.89m	2 Pratt & Whitney	550kph	7600m	36 Pax + Bags	1700km

## Welcome Aboard

We ask that you acquaint yourself with the following features of our service...

### Takeoff and landing

Ensure that your seat is in the upright position during takeoff and landing. Folding tables must be returned to their original position in the seat back or the armrest.

### Safety first

Your seatbelt must be securely fastened during takeoff and landing or whenever the seatbelt sign is on. When the seatbelt sign is off you may move about the cabin as necessary. However, while seated, keep your seatbelt fastened securely in case of unexpected turbulence.

### Smoking

Smoking is not permitted on any Air Niugini flight.

### Before you leave

Please check your seat pocket before you disembark to ensure you have not left any items of value.

### Entertainment

A movie and a selection of music including classical, modern, country and local are available on international services. Programmes can be found in the inflight entertainment section of this magazine.

### Hand luggage

Please ensure that your luggage is placed in the overhead locker or under the seat in front of you.

### Pillows and blankets

On international flights, pillows and blankets are available on request from cabin attendants.

### Children and babies

Our flight attendants will provide a Paradise Kit that includes a colouring book and pencils, games and puzzles. The flight attendants will also be pleased to assist in preparing your baby's food and bottle. Baby food and diapers are available on international flights.

### Electronic equipment

Cellular telephones, TV receivers or radio controlled devices are not to be used at any time on board an aircraft. Electronic devices such as portable computers, compact discs or cassette players and video games can be used only when the seatbelt sign is switched off.

Celebrating  
30 years  
of service to  
Papua New Guinea  
**Air Niugini**



# Medical information

## In Flight Health Tips and Exercises

### Your Health In-Flight

At Air Niugini we care about your comfort and safety. We have included the following information about your health in-flight that we hope you will find helpful and useful. When you are flying you can be seated and inactive for long periods of time. The environment can be low in humidity and pressurised up to an altitude of 2240 metres above sea level. Unlike other forms of transportation, air travel allows for rapid movement across many time zones, causing a disruption to the body's "biological clock". Although these unique factors do not pose a health or safety threat to most passengers, there are guidelines you can follow that will improve your comfort level, during and after a flight. We hope the following recommendations will help you have a more pleasant flight today and in the future.

### Blood Circulation/Muscle Relaxation

When you're sitting upright in a stationary position for a long period of time, several things can happen:

- The central blood vessels in your legs can be compressed, making it more difficult for the blood to get back to your heart.
- The long inactivity of your body muscles in this position can result in muscle tension, back aches or a feeling of excessive fatigue during, or even after, your flight.
- A stationary position inhibits the normal body mechanism for returning fluid to your heart, and gravity can cause the fluid to collect in your feet. This results in swollen feet after a long flight.
- Studies have concluded that prolonged immobility may be a risk factor in the formation of clots in the legs (DVT - deep vein thrombosis). Particular medication and medical conditions may increase the risk of formation of clots if associated with prolonged immobility. Medical research indicates that factors which may give you an increased risk of blood clots in the legs include:
  - increasing age above 40 years
  - pregnancy
  - former or current malignant disease
  - blood disorders leading to increased clotting tendency
  - personal or family history of DVT
  - recent major surgery or injury, especially to lower limbs or abdomen
  - oestrogen hormone therapy, including oral contraceptives
  - immobilisation for a day or more

- dehydration
- heart failure
- trauma
- varicose veins
- obesity
- tobacco smoking

#### Recommendations:

- If you fall into any of these categories or you have any concern about your health and flying, Air Niugini recommends you seek medical advice before travelling.
- While in flight, move your legs and feet for three to four minutes per hour while seated and move about the cabin occasionally, if conditions allow.
- Doing light exercises as depicted in the sketches below may be effective in increasing the body's blood circulation and massaging the muscles.

### Jetlag

The main cause of jetlag is travelling to different time zones without giving the body a chance to adjust to new night-day cycles. In general, the more time zones you cross during your flight, the more your biological clock is disturbed. The common symptoms are sleeplessness, tiredness, loss of appetite or appetite at odd hours.

#### We recommend that you:

- Get a good night's rest before your flight
- Arrive at your destination a day or two early, if possible, to give your body a chance to become more acclimatised to the new time zone.
- Fly direct to minimise flight time, when possible. This allows you to relax more upon arrival.
- Leave your watch on home time if you're staying at your destination less than 48 hours. Also try to eat and sleep according to your home time.
- Change your watch to the local time if your stay is longer than 48 hours, and try to eat and sleep in accordance with the local time.

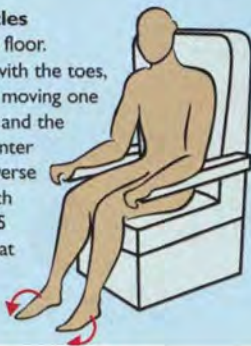
On longer stays, try to prepare in advance for your destination with its different time zone; adjust your meal and rest times to be closer to those of your destination.

## In Flight Workout

These exercises are designed to encourage a safe way to enjoy movement and stretch certain muscle groups that can become stiff as a result of long periods sitting. They may be effective in increasing the body's blood circulation and massaging the muscles. We recommend you do these exercises for three or four minutes every hour and occasionally get out of your seat and walk down the aisles if conditions allow. Each exercise should be done with minimal disturbance to other passengers. None of the following should be performed if they cause pain or can not be done with ease.

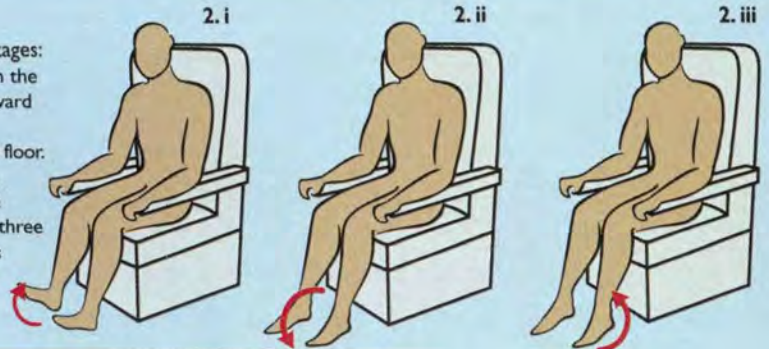
#### 1. Ankle Circles

Lift feet off the floor. Draw a circle with the toes, simultaneously moving one foot clockwise and the other foot counter clockwise. Reverse circles. Do each direction for 15 seconds. Repeat if desired.



#### 2. Foot Pumps

This exercise is in three stages:  
(i) Start with both heels on the floor and point feet upward as high as you can.  
(ii) Put both feet flat on the floor.  
(iii) Lift heels high, keeping balls of the feet on the floor. Continue these three stages with continuous motion at 30 seconds intervals.





# Medical information

## *In Flight Health Tips and Exercises*

- Try some light exercise - go for a brisk walk, or do some reading if you can't sleep after arrival at your destination. It generally takes the body's biological clock approximately one day to adjust per time zone crossed.

### **Cabin Humidity/Dehydration**

Humidity levels of less than 25 percent are common in the cabin. This is due to the extremely low humidity levels of outside air supplied to the cabin. The low humidity can cause drying of the nose, throat, eyes and it can irritate contact lens wearers.

We recommend that you:

- Drink water or juices frequently during the flight
- Drink coffee, tea and alcohol in moderation. These drinks act as diuretics, increasing the body's dehydration.
- Remove contact lenses and wear glasses if your eyes are irritated.

Use a skin moisturiser to refresh the skin.

### **Eating and Drinking**

Proper eating and drinking will enhance your comfort both during and after your flight.

We recommend that you:

- Avoid overeating just prior to and during the flight. It is difficult to digest too much food when the body is inactive.
- Drink coffee, tea and alcohol in moderation. These drinks act as diuretics, increasing the body's dehydration.

### **Cabin Pressurisation**

It is necessary to pressurise the outside air drawn into the cabin to a sufficient density for your comfort and health. Cabins are pressurised to a maximum cabin altitude of 2440 metres. It is the same air pressure as

if you were at an elevation of 2440 metres above sea level. The cabin pressure and normal rates of change in cabin pressure during climb and descent do not pose a problem for most passengers. However, if you suffer from upper respiratory or sinus infections, obstructive pulmonary diseases, anaemias or certain cardiovascular conditions, you could experience discomfort. Children and infants might experience some discomfort because of pressure change during climb

and descent.

If you are suffering from nasal congestion or allergies, use nasal sprays, decongestants and antihistamines 30 minutes prior to descent to help open up your ear and sinus passages. If you have a cold, flu or hayfever, your sinuses could be impaired. Swollen membranes in your nose could block your eustachian tubes - the tiny channels between your nasal passages and your middle ear chamber. This can cause discomfort during changes in cabin pressure, particularly during descent.

### **Recommendations:**

- If you have a pre-existing medical condition that warrants supplemental oxygen, you can order from us. Please give at least seven days notice before travelling.
- To "clear" your ears try swallowing and/or yawning. These actions help open your eustachian tubes, equalising pressure between your middle ear chamber and your throat.
- When flying with an infant, feed or give your baby a dummy during descent. Sucking and swallowing will help infants equalise the pressure in their ears.

### **Motion Sickness**

This ailment is caused by a conflict between the body's sense of vision and its sense of equilibrium. Air turbulence increases its likelihood because it can cause movement of the fluid in the vestibular apparatus of the inner ear. If you have good visual cues (keeping your eyes fixed

on a non-moving object), motion sickness is less likely to occur.

### **Recommendations:**

- When weather is clear and you can see the ground, sea or horizon, you are less susceptible to motion sickness.
- You can buy over the counter medications but we recommend that you consult your doctor about the appropriate medications.

With thanks to Qantas and the Boeing Corporation for allowing us to reproduce this material.

#### **3. Knee Lifts**

Lift leg with knee bent while contracting your thigh muscle. Alternate legs. Repeat 20-30 times for each leg.



#### **4. Neck Roll**

With shoulders relaxed, drop ear to shoulder and gently roll neck forward and back holding each position about five seconds. Repeat five times.



#### **5. Knee to Chest**

Bend forward slightly. Clasp hands around the left knee and hug it to your chest. Hold stretch for 15 seconds. Keeping hands around the knee, slowly let it down. Alternate legs. Repeat 10 times.



#### **6. Forward Flex**

With both feet on the floor and stomach held in, slowly bend forward and walk your hands down the front of your legs toward your ankles. Hold stretch for 15 seconds and slowly sit back up.



#### **7. Shoulder Roll**

Hunch shoulders forward, then upward, then backward, then downward, using a gentle circular motion.



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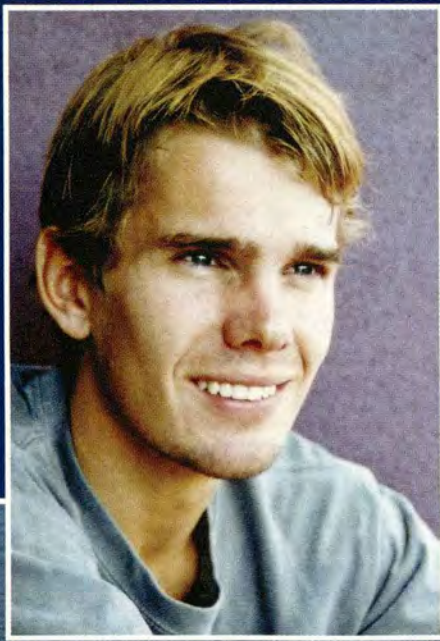
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# THE MAGIC OF IMAJICA

A yacht charter with a difference

*By Briar Jensen*

*Jesse Martin and his Imagica (below).*





Looking for something different in a PNG holiday? Want to design your own itinerary combined with an adventure on the high seas? Then Imajica Charters could be just what you're looking for.

Based in Kavieng Harbour, New Ireland Province, Imajica is a yacht charter with a difference. Established in late 2004, the business is the brainchild of Australian Jesse Martin, who in 1999, at the age of 18, became the youngest person to sail solo, non-stop and unassisted around the world.

Jesse likes to do things differently, and his first commercial venture is no exception. This is not your typical luxury yacht charter in a well-known cruising ground. It's an adventure charter for which Jesse has chosen an older, traditional style catamaran and based it in the lesser-visited cruising waters of New Ireland.

"I'm taking people on a holiday, but I'm taking them on a holiday that I would love to go on myself," says Jesse.

The key feature of Imajica Charters is the opportunity to design your own eight-day adventure cruise. You can choose from the aquatic activities of sailing, diving, snorkelling, surfing and fishing, as well as shore-based adventures incorporating the local people, their village life and cultural heritage.

Trips can focus exclusively on one activity, or Jesse can help you prepare an itinerary incorporating a variety of pursuits. However, it's important to remain flexible as the opportunity to sail to certain locations is weather-dependent.

Jesse has been fascinated with PNG since reading about it in the National Geographic magazine as a child. He made his first trip here as a 16-year-old when, together with his younger brother Beau, he kayaked for two-and-a-half weeks, covering 150 miles from Rabaul in East New Britain Province to Kavieng.

"I'd chosen New Ireland, which was part of the Bismarck Archipelago, as it was one of the most remote places we could



Sunset aboard Imajica.





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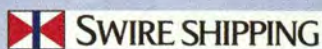
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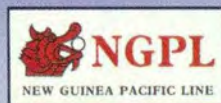
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actually travel to in the PNG circle of islands.”

So it was his location of choice for his new business. “It’s a beautiful place. I’m fascinated by the culture and history here. I love the ‘wildness’ of it; it still has an element of danger. I hope it will attract the intrepid travellers.”

The catamaran is a Wharram Tiki 38, whose double canoe-like hulls are tied to the deck in the style of Polynesian outrigger canoes. Jesse has made a few modifications to the yacht, including relocating the stove on deck, adding refrigeration and a new motor. He has also added some Melanesian touches with new decking made from local timber and a wheelhouse roof of woven sago palm leaves.

Imajica can take up to four guests at a time and is ideally suited to groups of friends with similar interests. The cat has one single and two double cabins for sleeping and storage of gear, which are



*Imajica lamps.*

accessed individually from the expansive deck, as is the toilet. All cooking, washing-up and showering is done on deck, which makes it a bit like camping on the water. But as Jesse says, you can’t experience true adventure without a little hardship. However, there is no hardship







*Mansava Island.*

where meals are concerned. With an abundant supply of fresh seafood, vegetables and fruits available at Kavieng market, meals onboard are innovative culinary experiences.

Jesse gives guests an idea of what it

would have been like for the sailors of old without modern technology and conveniences. "The charter is for sailors, cruisers and adventurers who want to see PNG the old style way, by using the wind," he says. Consequently, there are no modern instruments to be found in the wheelhouse, just a compass. Jesse will even teach you the art of celestial navigation, if desired. It includes an overnight passage in the itinerary. However, there is a hand-held GPS onboard for those times when visual or celestial navigation is impossible.

The charters are 'hands-on' and guests are expected to participate in all aspects of the trip, so you'll find yourself pulling in the anchor, hoisting the sails and taking a watch at the helm, as well as buying fresh produce at the local market, preparing meals and washing dishes. But in the relaxed atmosphere Jesse cultivates onboard, nothing feels like a chore.

Imajica's home is on the leeward side of Nusa Island, whose majestic coconut





palms provide a tropical green backdrop to her dark blue hulls. It's also the perfect place to start your adventure, with excellent snorkelling, diving and surfing within a few minutes dinghy ride. In fact, Piccinniny Point, Kavieng's most well-known surf break, is visible from Imajica's mooring.

Kavieng is becoming recognised in diving circles as one of the best places to see wild pelagics, with huge schools of barracuda, trevally, grouper and silvertip sharks. Relic diving is also excellent as there are numerous World War Two wrecks in the area. Imajica offers a great platform for diving as she carries a compressor onboard, six dive tanks, weight belts, weights and flippers of various sizes. There are also snorkels, masks and vests, as well as two surfboards.

Papua New Guineans have always intrigued Jesse and he is keen for guests to develop an appreciation of their culture. Traditional ceremonies of the




*Imajica anchors at Kavieng. Top: Jesse Martin can help you design your 8-day adventure.*



surrounding areas include fire dancers, shark calling and dukduk (spirit) dances, and when possible, Jesse will organise trips around these rituals.

“We can head in any direction,” he says. “We can head down to New Britain to see the fire dancers in Rabaul, or across to Manus and New Hanover. Even down the East Coast to the Tabar Islands.”

Kavieng has heaps of little islands dotted around. So gather your friends together, design your ideal holiday, board Imajica and sail away for a truly magical adventure in stunning New Ireland. 



*Kavieng kids enjoying themselves.*

**For more information:** Imajica Charters: [www.jessemartin.net/sailing](http://www.jessemartin.net/sailing)  
• Email: [office@imajicamedia.com](mailto:office@imajicamedia.com) • Phone: PNG Office 675 984 1599  
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Jesse will meet you at Kavieng airport and arrange transfer to Imajica.

*The writer was a guest aboard Imajica and travelled to Kavieng with the assistance of Air Niugini.*





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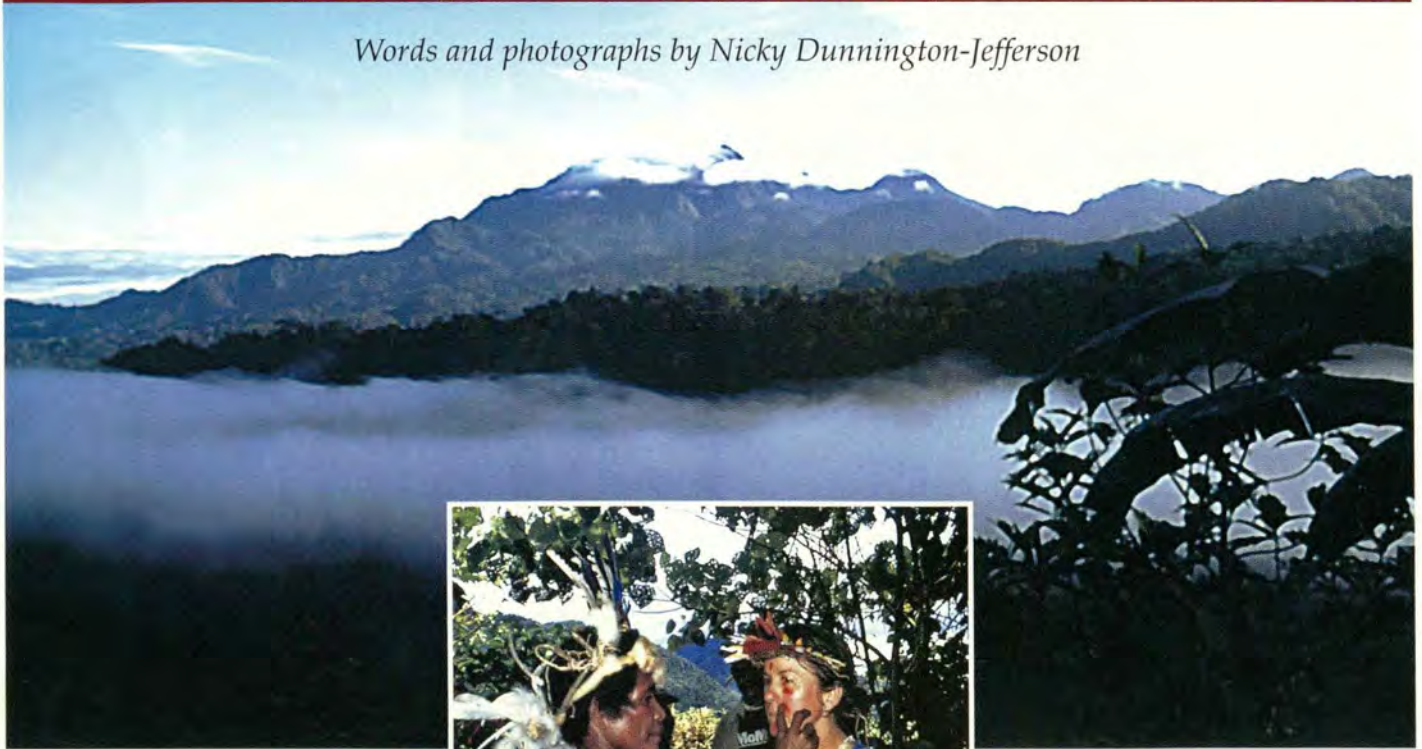
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# COMING ROUND THE MOUNTAIN

## High adventure with the Omie People

Words and photographs by Nicky Dunnington-Jefferson



*Brenda...gets a makeover.*

**M**y friend Brenda looked superb in her finery. Clad in a tapa cloth skirt, a woven belt around her waist, woven armbands enhanced with greenery encasing her upper arms, and necklaces adorned with seeds interspersed by tufts of fur criss-crossing her chest, she was a fine sight. Her crowning glory was the colourful-feathered headdress held securely in place with the help of a local village lady, who had also carefully applied red dye to decorate her face. She was not required to go bare-breasted like the local women, but in keeping with everyone else, she elected to go barefoot.

So where were we and what were we doing? The previous day we had flown from Port Moresby to Asafa in Oro Province from where we had trekked to the village of Godibehi in Omie territory. We were a small party of four adventurers: three 'Ladies from London' and our leader, Australian David Baker.

David, on a previous exploratory trip escorted by local villagers, was the first white man since independence in 1975 to venture into Omie territory. We were the first white women ever to do so.

Andrew Naumo, Managing Director of the Omie Culture Group and a friend of David's, had flown to Port Moresby to meet us and accompany us on the flight. His brother Michael was at Asafa to meet the plane.

There are about 2500 Omie people who live in six villages to the south of Mount Lamington. Some of these are situated on high spurs and access is difficult. Our plan was to trek to four of the villages.

Mount Lamington, at 1585 metres, is still an active volcano. It last erupted in 1951, in which a great number of people were killed.

Godibehi was the first village in which we stayed and where we experienced our first traditional Omie welcome. It seemed as if everyone had turned out to greet us - from the very old to the very young. Men and boys banged kundus (drums) with great enthusiasm and the women sang loudly and joyfully in high-pitched voices. Then it was time for the speeches. Each member of the village committee and his/her deputy was introduced to us in turn, followed by polite clapping. A prayer was





said - the Omies are Christians - and then each of us had to say a few words. After refreshments had been brought to us in the winhaus (wind house, used as a meeting place and mess hall, and sometimes for accommodation), we were then free.

Curious by nature, I decided to go for a walk, and this was when I first encountered a pig called Scon. I prefer to spell it the English way - Scone. I have since learnt that 'skon' in pidgin means 'stupid'! He was big, black and bolshy. No wonder, as he was being tied up to be transported on a litter to Savodobei, a village we would reach in a few days. There, he would be slaughtered for a traditional mumu to be held in our honour, where the food is cooked in an open-air pit. An overnight stop in the jungle would be necessary before the pig and bearers reached Savodobei.

After dinner, consisting of purple yam, pumpkin, greens and sugar bananas, the dancing began. In darkness the drums started, followed by singing which grew in intensity. The women brandishing tall branches stood in

lines which formed and reformed. Someone wailed, others joined in.

Young girls with firm breasts danced gently alongside wizened old crones whose sagging figures bore testament to multiple births. All were having fun.

The next day trekking started in earnest. Our objective was Jaipa, a four-hour walk away. Because of the remoteness of the region and the fact that we were the first white women to visit the area, it was deemed necessary that we needed a police escort. Four strong policemen joined us, all carrying guns, hand grenades and knives. To doubly ensure our safety, we were also accompanied by a contingent of security guards brandishing machetes. They were recruited from the various villages we would be visiting.

It was at Jaipa that Brenda came into her own. At the insistence of the villagers, one of the groups was obliged to dress in traditional costume and dance with the local ladies, and Brenda was the first from the group to be selected.

*Traditional Ormie welcome.*





*A special occasion demands a traditional mumu.*

In Papua New Guinea, a special occasion demands a traditional mumu. Mumu procedure varies slightly from area to area and village to village. But this was how it was done Jaipa-style - a wood fire was made in a shallow pit,

stones were placed on top of the fire, then more wood. When the stones were hot, the firewood was removed exposing the hot stones. Bush banana leaves were then placed on the hot stones and onto the leaves were laid whole or in chunks peeled yams, kaukau (sweet potato), German taro and pumpkin. Meanwhile, the women had scraped out the insides of purple yams and white German taro, and these also were laid on the leaves, plus some greens. Chunks of pig fat and hunks of pig flesh were then hurled onto the vegetables, and the whole lot was covered with another layer of banana leaves and left to cook.



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*In PNG*

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The following day we trekked from Jaipa to Budo. The scenery was outstanding. We walked through magnificent rainforest, tree ferns lining our route marvelling at the moss-covered buttresses of huge trees. On the track, leaf litter concealed tree roots necessitating careful foot placement. And then the heavens opened up. I was either saturated with sweat or drenched with rain or both on this trek. I must confess I was glad when we'd negotiated the steep climb up to Budo, a beautiful hilltop village affording superb views of Mount Lamington.

Our stay in Budo was particularly memorable. Here, the villagers treated us to the most enthusiastic dancing and singing on the trip. Kundus pounded out their beat as dancers passed each other in lines - a brief pause - then a few beats on a kundu signalled the start of another dance. Tiny children and women carrying babies swayed and shimmied to time-old rhythms. Headdresses dipped and dived in time to the music, feathers bobbing as





*Skon...the pig on its way to Savodobehi.*

if on springs. Some time during the evening David, accompanied by security guards, took us to the opposite end of the village.

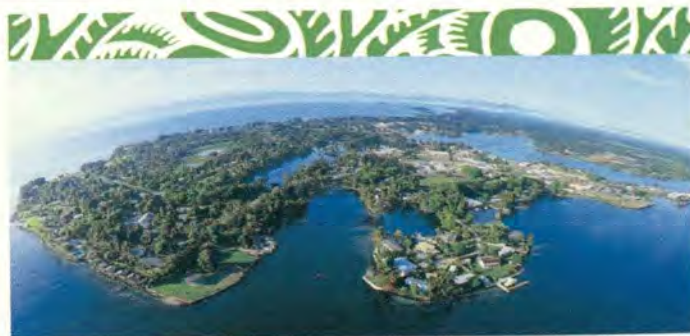
Here, he showed us a remarkable sight. It was a starless night, but the blackness was lit up by intermittent flashes as hundreds of fireflies performed their rituals. It seemed that twinkling stars were falling to earth. A large pig, emitting an occasional snuffle, rootled in the mud below me. In the distance the kundus spoke in deep tones. We were on top of the world, embroiled briefly in a culture and way of life so different from our own. I felt privileged and humbled.

Before we left each village, villagers laid out their 'custom goods' to show us. Items included decorated tapa cloth, headdresses, armbands, belts and other pieces of personal adornment. David, a keen collector of PNG art, was particularly interested in what the villagers displayed and bought many items to add to his already substantial collection.

The walk from Budo to our next stop at Savodobehi fully extended my physical capabilities. To add to the rigours of negotiating the challenging muddy, steep terrain, the perilous crossing of fast-flowing rivers, and slippery boulder hopping, it poured. When we reached Savodobehi, I resembled a drowned rat, or worse. And it was my turn to be 'dressed up'.

My lower half was wrapped in a tapa skirt, armbands were put on. Around my neck, were numerous necklaces

heavily adorned with beads and cuscus fur. The use of cuscus fur in traditional dress is very popular with the Omie people. Many of them, including children, wore cuscus headgear. Cuscuses are tree-dwelling marsupials



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similar to a large possum. In my right hand I held a stick topped with tapa cloth, while in my left hand I clutched a wooden rattle which I would use to maximum effect when dancing. My fantastic headdress was made from chicken and parrot feathers. Seeds, cowrie shells and green beetle wings were threaded through the headband to form decorative patterns, and tassels of seeds complete with tufts of cuscus fur hung down over my forehead. I was now ready to rock and roll. I danced before dinner and after dinner, finally collapsing into an exhausted sleep with the throbbing of the drums still in my ears.

The following day, I had my second encounter with Scone the pig. He had arrived safely, carried carefully through the jungle on a litter. Now it was time for his demise, for his hair to be burnt off, and for him to be butchered in preparation for his role as meat for the mumu that night. I

watched everything, fascinated.

Our final trek would complete the round trip back to Godibehi, but not until we had each shaken hands with every man, woman and child in Savodobei. There were at least 150 hands to shake. I was really thrilled when an old chief presented me with a beautiful walking stick made from black palm. I used it as an extremely helpful third leg when negotiating the severe descent out of the village.

Upon arrival at Godibehi, it was David's turn to be traditionally garbed. He was required to remove all his outer garments before being ceremonially attired. It was interesting to note that this time there were no kundus. Instead of beating drums, the men banged thick bamboo poles on the ground. David joined in with gusto, banging his pole energetically to everyone's delight.





For me, however, my most exciting and brilliant memory of Godibehi is of what happened the next morning. We were all keen to see birds of paradise and the villagers at Godibehi were determined to find them for us. And they did. Michael woke us early to say the birds had been located and would we please hurry.

After about a forty-five-minute walk and a steep ascent, we were in a lovely garden. There, in front of us, high on the bare branches of a big tree, beautiful Raggiana birds of paradise were displaying. The tree appeared full of them, the males with yellow heads, bright green throats and glorious terracotta-coloured tail feathers and 'wires'. Every so often the forest seemed to vibrate with their distinctive calls.

The sun caught their exquisite colours, the hills around

were clearly visible, and I could hear the rushing sound of a stream far below. Everything was green, lush and dripping with dew. Surely, I was in paradise.

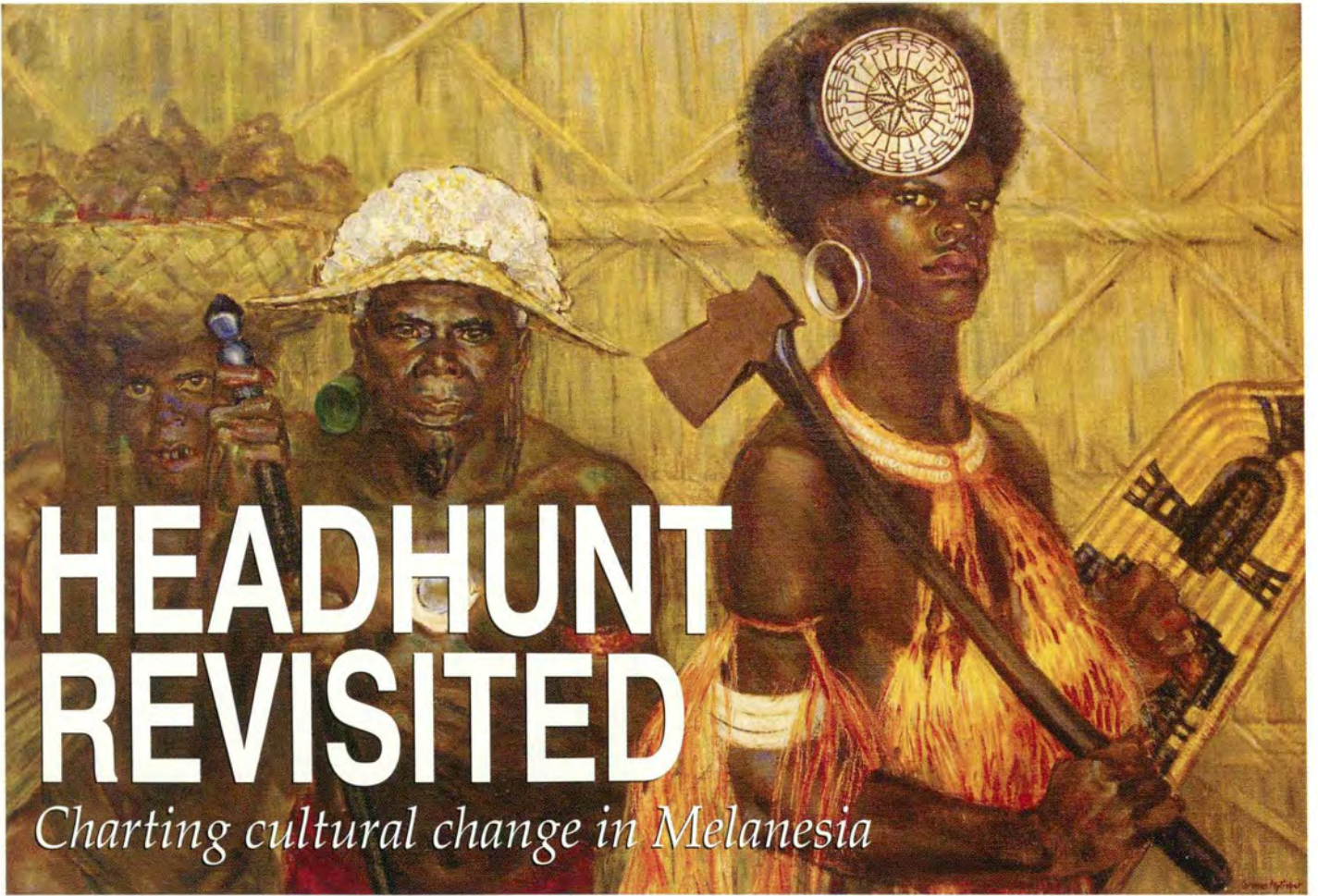
Our expedition was drawing to a close. After a lengthy farewell to our wonderful hosts at Godibehi, we trekked back to Asafa where we had begun our adventure among the Omie people. After a four-hour wait, we finally boarded the plane for Port Moresby, our heads crammed with memories of a truly remarkable experience.



*Through the medium of PARADISE MAGAZINE, I would like, on behalf of our group, extend our heartfelt thanks to all the Omie people we met and who looked after us so well during the tour.*

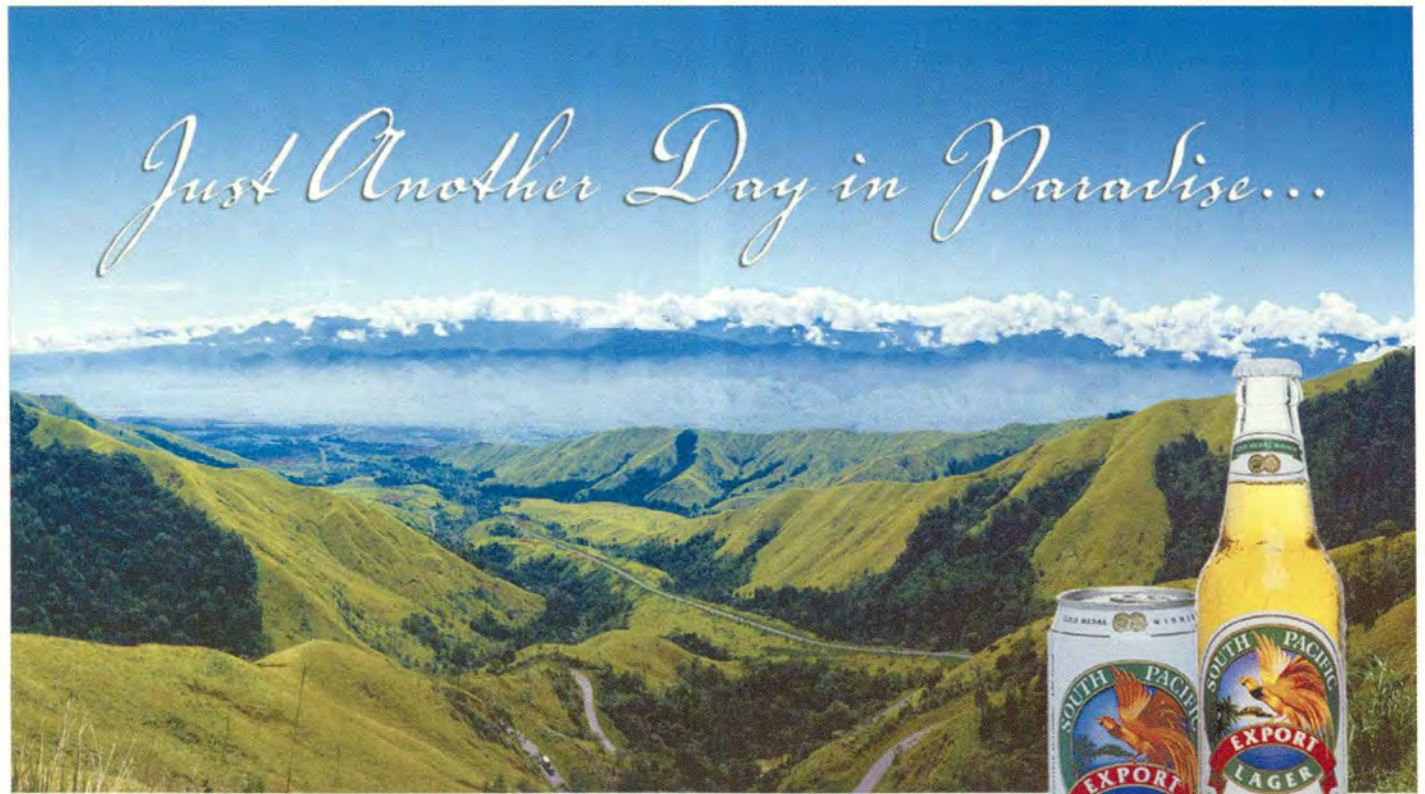






# HEADHUNT REVISITED

*Charting cultural change in Melanesia*



*Just Another Day in Paradise...*

BEER OF PARADISE...





*Caroline Mytinger.*

Nearly 80 years ago, two adventure-minded young American women left by steamer from San Francisco determined to capture the original cultures of the tribal people of Papua New Guinea and the Solomon Islands before the erosion of western civilisation set deeply into them.

Caroline Mytinger, famous as a painter of portraits of high society, and Margaret Warner, her friend, carried just over US\$600 and a box of paints.

From 1926 to 1930, they sketched and painted their way first through



Tulagi, Malaita, Gavutu, Guadalcanal and the Marovo Lagoon, in the Solomons.

Then they journeyed from Rabaul to Rossel Island, Samarai, Basilisk, Nari Island and the Conflict group, Panasea, the Deboyne group, Hula, Yule Island, Cape Possession along the Fly River, and finally to Port Moresby.

In April this year, two more American women set out armed with cameras in place of paint brushes to follow the trail blazed by their two predecessors.

Their purpose is to restore Mytinger's paintings to life and document what cultural changes have happened since the life and times captured by paint brushes in the 1920s, when much of Papua New Guinea was still unknown to anyone but its indigenous people.

Michele Westmorland is a full-time freelance photographer with an international reputation for underwater photography and photography of wildlife, landscapes and cultures of exotic places.

She's visited Papua New Guinea regularly for the last 13 years on trips that have taken her by canoe up the Sepik River and to the highlands.

Karen Hunt is a freelance photographer and photo editor, and a former chief photo editor at the National Geographic Society's television division. She has a degree in cultural anthropology and paleontology.

Born in Sacramento, California, in 1897, Mytinger graduated from an art school and later specialised in painting portraits of wealthy people.

She became interested in disappearing indigenous cultures, turned to anthropology and anatomy,

and travelled to Haiti, Panama and Guatemala. She married but soon left her husband to travel.

Her friend Margaret Warner was reputedly a handy person who could fix things.

The travels through Papua New Guinea took them to Java, where they recovered from malaria and spent time framing Mytinger's paintings with bamboo.

On their return to America, 25 of Mytinger's paintings were put on show by the American Museum of Natural History under the direction of Margaret Mead, then head of the Oceania department.

Some showed Papua New Guineans in magnificent regalia of styles, now lost or stored only in dimming memories.

The paintings were last seen in the Seattle Art Museum in 1935, but then disappeared. Mytinger wrote two books, *Headhunting in the Solomon*



*Michele Westmorland...retracing Mytinger's trail.*

Islands published in 1942 and *New Guinea Headhunt* in 1946.

A dozen years ago, a friend gave



Westmorland a copy of Mytinger's second book. That triggered what has become the present quest.

In 2002, after a lengthy research, Westmorland located 23 of the paintings at a museum of anthropology at the University of California. They were kept in a warehouse with three million other artefacts.

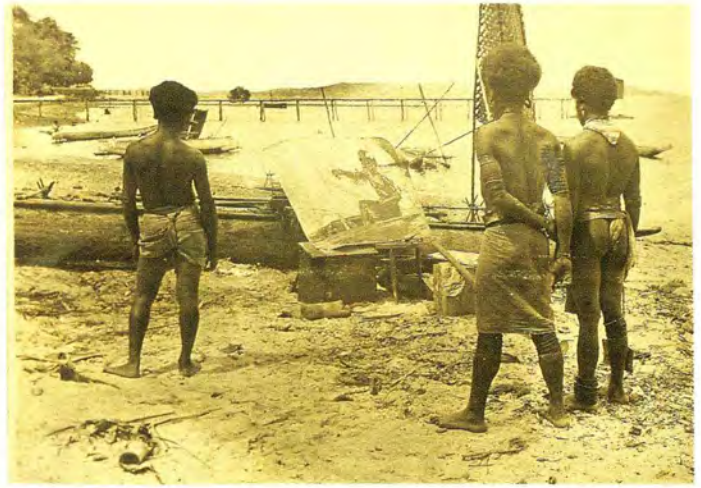
Six months later, they saw the first 10 paintings still in their bamboo frames. The museum later turned up 39 more sketches and a cigarette tin containing a love letter from Mytinger's husband.

The photographers had already discovered four of Mytinger's scrapbooks and they were able to locate and interview several of her friends. Mytinger died in 1980 at Monterey, California, at the age of 83.

Mounted at a cost of more than US\$600,000, the Mytinger expedition will take two months to complete and will be assisted by local interpreters, anthropologists and historians.

Through digital photography, writing and videography, the story of Mytinger will be taken to new audiences and should raise awareness of Melanesian cultures. The expedition will be followed by articles, a book, a documentary film and a travelling exhibition.

The expedition will carry the flags of The Explorers Club, the Society of Women Geographers and Wings Trust, the project sponsor which promotes women explorers.



*Some of Caroline Mytinger's paintings.*





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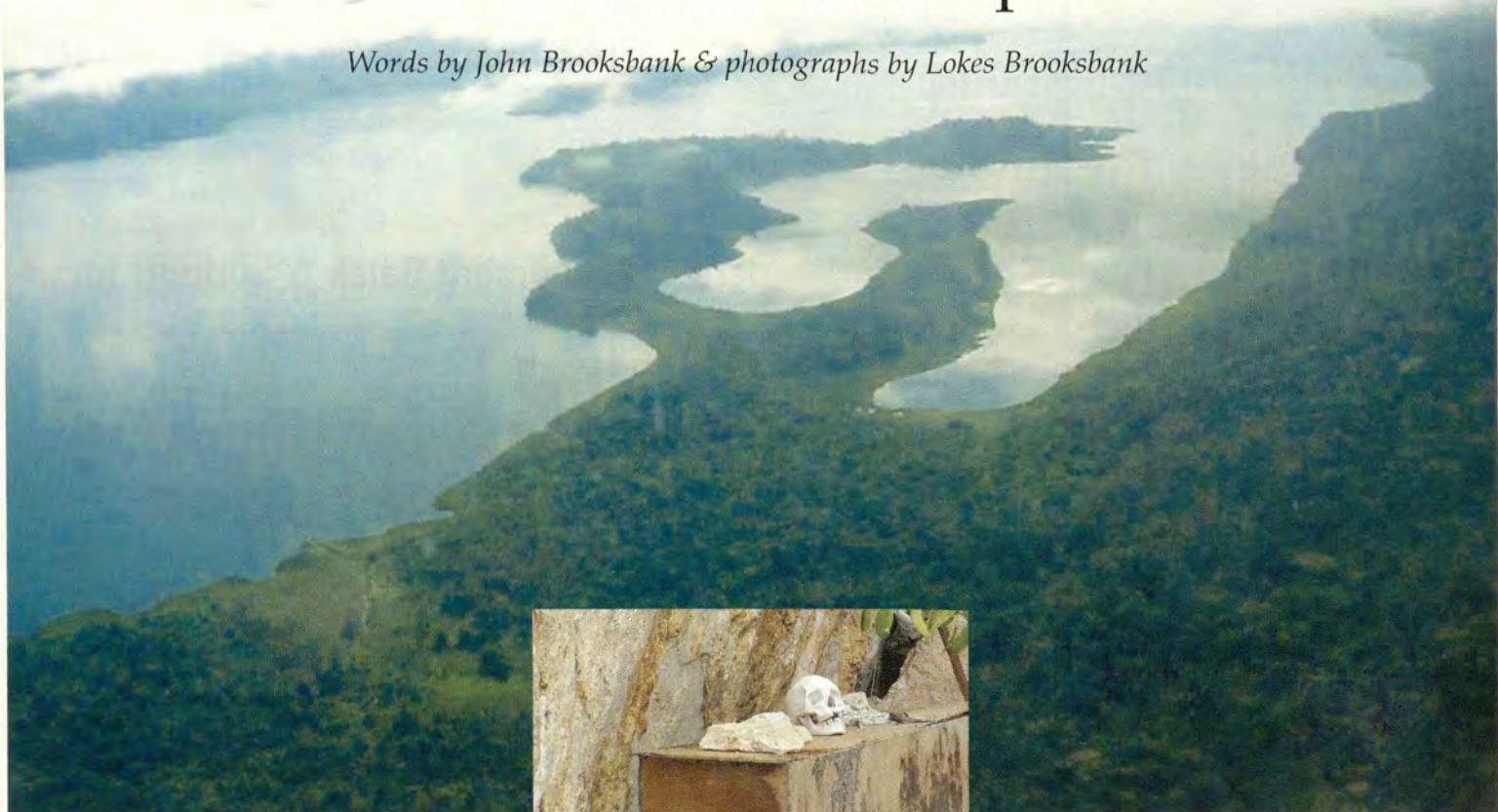
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# ON LAKE WATCH

## Kutubu's Guardian Spirits

*Words by John Brooksbank & photographs by Lokes Brooksbank*



**W**e sat looking at the sun-bleached skulls, their empty sockets staring right back at us. With the outboard motor stopped and just the gentle slap of water on the dugout canoe hull, there was a feeling of graveyard peacefulness in the air.

We were alongside Ibugesa island, an isolated part of Lake Kutubu in the Southern Highlands where, in years gone by, the local Foe-speaking clans of Tugiri village laid out the bones of their members to rest and watch over the waters of the lake. These ossuaries are sited under natural overhangs in the limestone cliffs that surround the south-eastern end of Kutubu.

In previous times, long taim bilong tumbuna in pidgin, the normal

practice when a person died was for their body to be placed on a raised wooden platform in a special cemetery area of the surrounding bush and left to rot. Close personal belongings such as favourite wooden plates, smoking pipes or paddles, were placed alongside the body or hung in a nearby bilum. The platforms were regularly rebuilt and bones replaced on them.

A problem arose when the population of Tugiri village increased. Some families moved from the original village location on the Yo'obo peninsula across to the other

side of the lake where the present Tugiri village now stands. However, with the increasing number of villagers, cemetery areas once again became overcrowded.

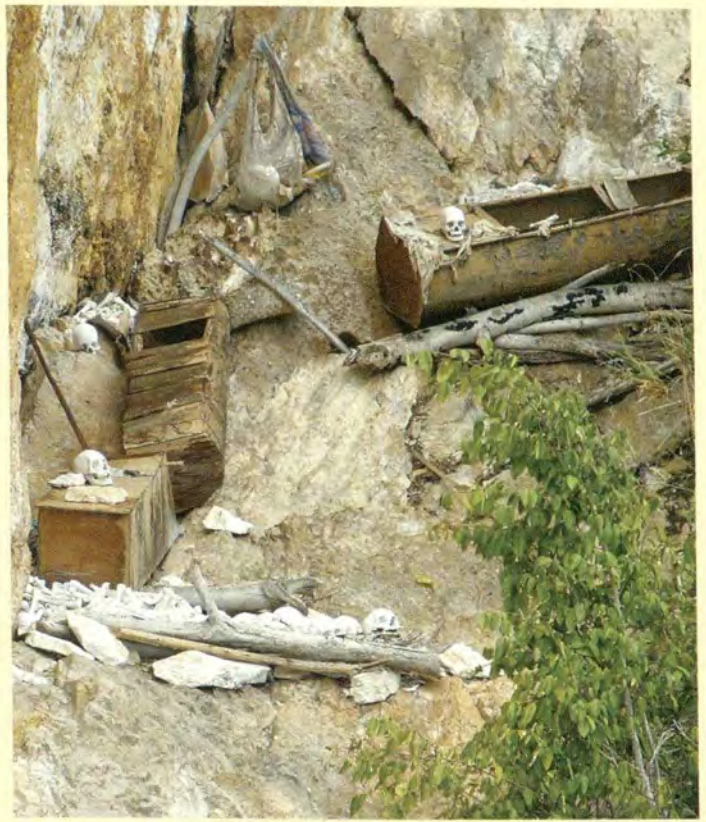
So the villagers continued to lay out bodies of the dead on a funeral bed. When the flesh rotted, the bones were then transported to remote cemetery areas elsewhere on the lakeside. Amongst the places used were the ossuaries at Ibugesa and Bebere, the latter used principally by those who stayed at the original Tugiri village, now usually referred to as Yo'obo.

According to Stanley Wabi, our guide and canoe 'captain' from Tugiri village, the last time someone's bones were placed in one of these ossuaries was in the 1980s. The change from traditional funeral practices





*Our guide and canoe captain, Stanley Wabi.*



*Coffins at Bebere made from modified canoe hulls.*

was the result of the increasing influence of Christian missionaries, which in this area today is predominantly the Evangelical Church of Papua New Guinea, or ECP.

The missionaries first came to Lake Kutubu when the area was de-restricted after the Second World War - enabling people other than government officers to travel there. One of the first groups to arrive was what was then the Asia Pacific Christian Mission (now ECP). It established itself at Inu village on the lake, and later at nearby Orokana. The church advocated the western practice of burial of the dead.

However, changing the practice of generations did not occur overnight. To begin with, bodies were placed in coffins, which in a contemporary appropriate technology adaptation of western customs, were modified from old canoe hulls that had become unusable. These coffins were placed in the ossuaries, such as the one still to be seen at Bebere. Later, more conventional plywood coffins were used. Burial of the dead in coffins in the ground did not become a regular practice until the 1970s.



*The three skulls at Iburega.*

According to Stanley, the three skulls that sit side by side and stare out at us at Iburesa are those of a man, his wife and wife's mother, all from Tugiri village.

At Bebere there are remains of more people although overall the site appears a little cluttered and disorderly. There are a couple of coffins whilst a bilum of essentials hangs at the back of the overhang. Despite the pervasive presence of the church in the Kutubu area, people still respect the older beliefs and treat these resting places with deference, sometimes visiting and rearranging a relative's bones.

Many traditional practices continue today. After a death, there is still a *haus krai* or mourning period that for the Foe people lasts 37 days, during which time close relatives of the deceased stay together and cannot cut wood or bamboo. A large celebratory feast ends this mourning period.

Says Stanley: "If a close relative cuts plants in the bush during the grieving time, it means they are cutting the arms and legs of the deceased and impeding the journey of their spirit into the next life."

Contemporary Foe gravesites also commonly feature the placement of personal items on them - an amalgam of traditional and more modern practices.

Such cultural changes have been accelerated in recent years around Lake Kutubu with the development of



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## **Air Niugini**





*Lakeside residence.*

petroleum fields that underlie the changing economy in this part of the Southern Highlands. With development came increased social services, education, health facilities and road connections to the rest of the Highlands, and employment opportunities.

In just a few short years, Foe and their Fasu speaking neighbours have had to adapt from an almost totally subsistence existence to a lifestyle with substantial cash incomes from royalties and local landowner

company dividends.

The Foe and Fasu people who live in the Lake Kutubu area are relatively small language groups with a longhouse culture very similar to those of villages in the Gulf of Papua from where they must have originated many millennia ago. These impressive structures in which men traditionally live separately from their wives and children have decreased in importance. In a number of villages they have not been rebuilt when they became dilapidated.

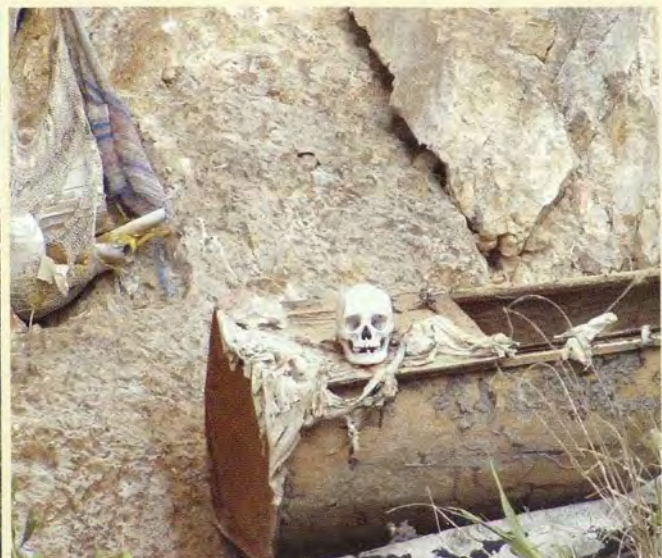
However, despite the social changes that petroleum development has accelerated, Lake Kutubu's environment and local cultures continue to be unique. Formed from a valley that through geologic accident perhaps became closed and filled with water, Lake Kutubu is, in both a cultural and physical sense, halfway between the highlands and the coastal lowlands.

The Kutubu area was an important staging post in the traditional trade network that linked the coastal

*Tubo Lodge oversees the lake.*



*Skull and bilum at Bebere.*







*Foe family in their canoe.*



*A Foe lakeside house.*

communities with those in the highlands - a route for the two-way transfer of both material goods and beliefs, some of which were assimilated.

Nowadays, there are a number of Christian denominations competing for the souls of the Foe people, with the Catholics and Seven Day Adventists establishing churches in a number of villages in the Kutubu area. At Yo'obo, for example, the community, with some material assistance from Oil Search Limited,

recently completed the construction of a Catholic church building.

The Foe people of Tugiri operate an eco-lodge that stands at the top of the steep Tubo Peninsula near their village. It is gaining a reputation as an alternative destination for those travellers hardy enough to make it to this part of the Southern Highlands.

The lodge has a variety of single and dormitory rooms and serves excellent meals based upon locally fished and harvested ingredients - the local chefs

have had years of experience cooking at the nearby oil company camps! Tubo is only accessible by water - and be prepared for the strenuous climb to the lodge - but the panoramic view of the lake from the top makes it all worthwhile.

The Foe people of Kutubu will doubtless continue to adapt to an ever-changing environment, melding traditional belief with modern day necessity; whilst the skulls of their ancestors silently sit watch over the lake.



*Locals out on the lake.*



*Heading out on the lake.*







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# BUSY TRADING

## *Making a fortune at Voco Point*



*Voco Point...chock-a-block with people, vehicles and boats.*

*By Malum Nalu*

Voco Point is one of the busiest coastal trading points in the country.

On any given day, coastal vessels from throughout the country - from Alotau to Manus, from Lihir to Vanimo - line up at the wharf.

The passenger boats ferry people to Finschhafen, Siassi, Kimbe, Rabaul, New Ireland, Oro Bay, Alotau, Madang, and Wewak.

The local shops make a fortune every day and the roads are chock-a-block with people and vehicles.

In a nutshell, Voco Point is one of the busiest coastal trading points in the country. It continues a great tradition started by the Morobeans long ago.

The pre-World War Two Vacuum Oil Company (Mobil) had a depot at the site at Voco Point; hence, VOCO is short for Vacuum Oil Company.

Mobil Oil Australia was established in Australia in 1895 and traded as Vacuum Oil Company.

It was the first oil company to operate in Australia, New Guinea, and of course, Lae.

As Lae boomed with the Wau and Bulolo goldfields in the 1920s, a shipping depot connected by railway to the airstrip was established at Vacuum Oil Company (Voco) Point, and remained as the main wharf until after the war.

The local Lae villagers call Voco Point Asiawi, and in days of yore, it was a traditional trading ground that

bustled with activity. They came from as far as the Siassi and Tami Islands, Bukawa, Salamaua and Labu to meet and exchange goods in this ancient market place.

Researchers say that around the Huon Gulf, a complex and extensive trading system - dependent on canoe voyages - had existed long before contact with the Europeans.

The greatest mariners were the Siassi and Tami Islanders, whose boats sailed up the Rai coast towards Madang, plied the coast of New Britain, and penetrated far to the south in the Huon Gulf.

Lae people, unlike their Labu neighbours, were not great mariners. But they did build two types of canoes: a small dugout for local fishing, and the larger Kasali (sailing canoe) for longer trips.

Supply lines stretched across the Vitiaz Strait to New Britain, up the Rai coast towards Madang, and deep into the Upper Markham and the high valley of the Huon Peninsula.

According to one researcher, the distinctive feature of this trade was specialisation in the production of certain goods.

Lae people produced taro and fruits; Labu specialised in woven handbags and baskets; Bukawa produced taro, fruit, rain capes and mats of pandanus leaves sewn together; the Tami Islanders carved a variety of wooden bowls; and Siassi Islanders acted as middlemen, trading Huon Gulf products into New Britain and bringing back obsidian for knife





blades and ochre for paints.

The inlanders and mountain people brought to the beach produce that the coast did not grow, such as yams, sweet potato, and tobacco.

They also brought with them items of wealth such as birds of paradise plumes, dogs' teeth and cockatoo feathers.

In return, they took shells and shell ornaments, pigs, fish, and salt.

The inland trade route at Lae ran through Yalu to the Markham Valley and through Musom to the highlands of the Huon Peninsula.

Trading was carried out through a system of partnership with certain individuals and families at different ports.

This may explain how the old Ahi - Wampar language - is said to exist as far away as the coast of West New Britain.

It may also explain the undercurrent of friendship and co-operation between the people of the Huon Gulf coast - from Salamaua to Siassi.

In 1979, a strange phenomenon occurred when a whirlpool came and tore away a large chunk of land and destroyed part of the yacht club.

This surprised many people, but not the local landowners, who said it was an evil spirit called Yaayaa.

According to the traditions of the Gwatu clan of Butibam village, their original village, Ankuapoc, was near Asiawi. Asiawi, according to mythology, used to be a long

point which went out much further than today, but was eaten by the evil spirit called Yaayaa which comes in a whirlpool and takes away chunks of land, the last of which was in 1979.

As Lae boomed with the Wau and Bulolo goldfields in the 1920s, a shipping depot connected by railway to the airstrip was established at Voco Point and remained as the main wharf until after the war.

Voco Point is now the terminal for local shipping and small boats, second to Lae Port.

But it has made an indelible mark on the history of Lae in the Morobe Province and PNG, and continues in the same vein.

Where once ancient mariners braved the rough seas with only the moon and stars to guide them, now modern coastal vessels load machinery from Voco Point for the new gold mine on Lihir Island.



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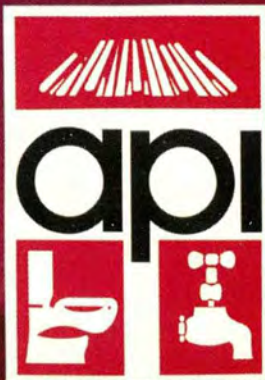
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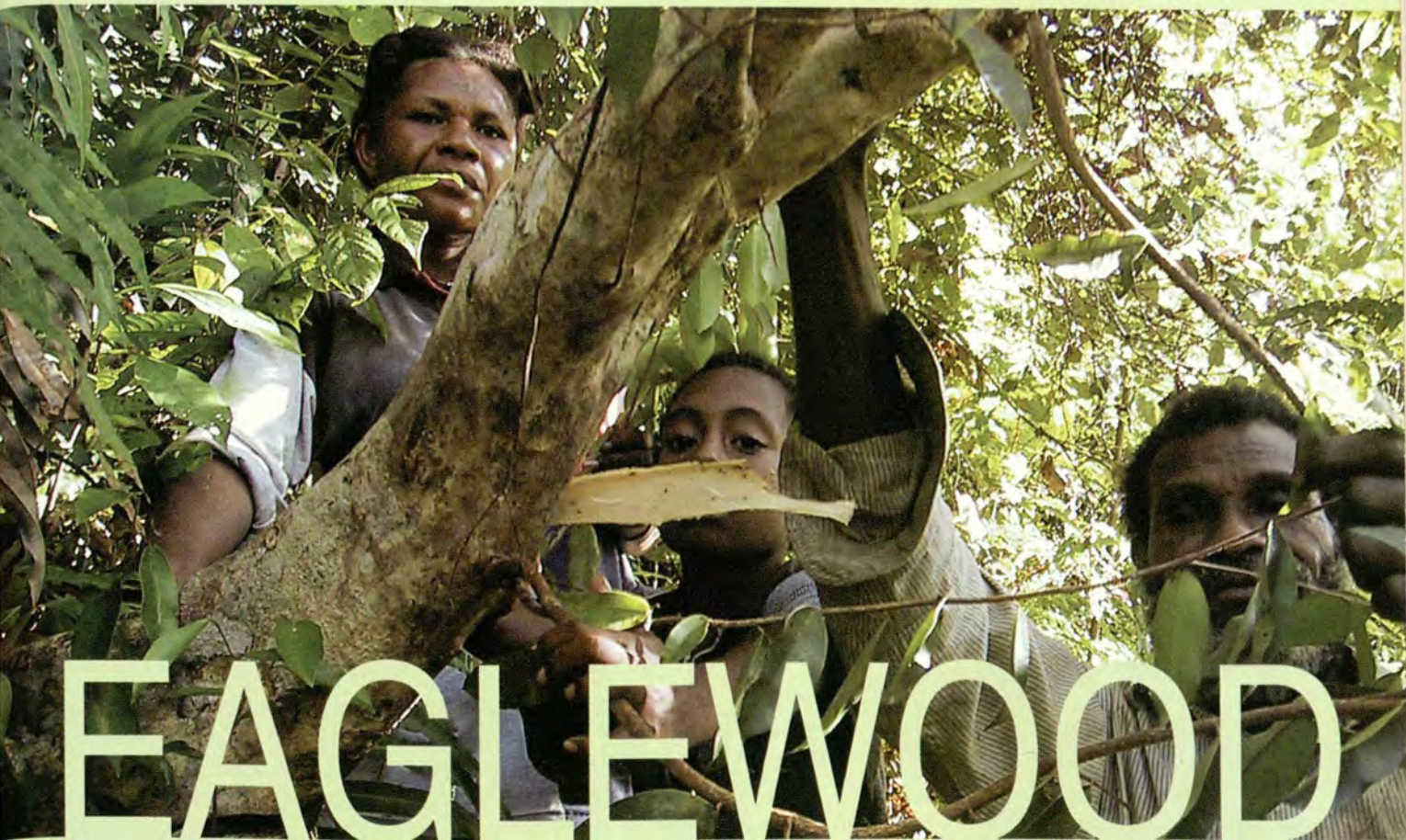
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# EAGLEWOOD

## PROTECTING THE RARE WOOD

By *Mary Piafu, Leo Sunari*  
& *Michael Avosa*

**A**n ancient aromatic timber is bringing much needed income to rural-based landowners in Papua New Guinea (PNG), and inspiring the conservation of some of the richest tropical rainforests on the planet.

Eaglewood - also called agarwood,

gaharu or aloeswood - is known around the world for its highly valuable perfume and incense, and PNG is one of the last remaining frontiers for natural areas of these trees.

Increasing demand for the tree's oil, however, has led to local landowners over-harvesting its timber, hence reducing the chances of natural regeneration and causing commercial

extinction in some areas. Villagers are then paid only a fraction of the real value of the wood.

WWF, the global conservation organisation, is collaborating with local authorities and other non-government organisations to provide education and training to local communities about the importance of eaglewood as a resource, and encouraging sustainable management

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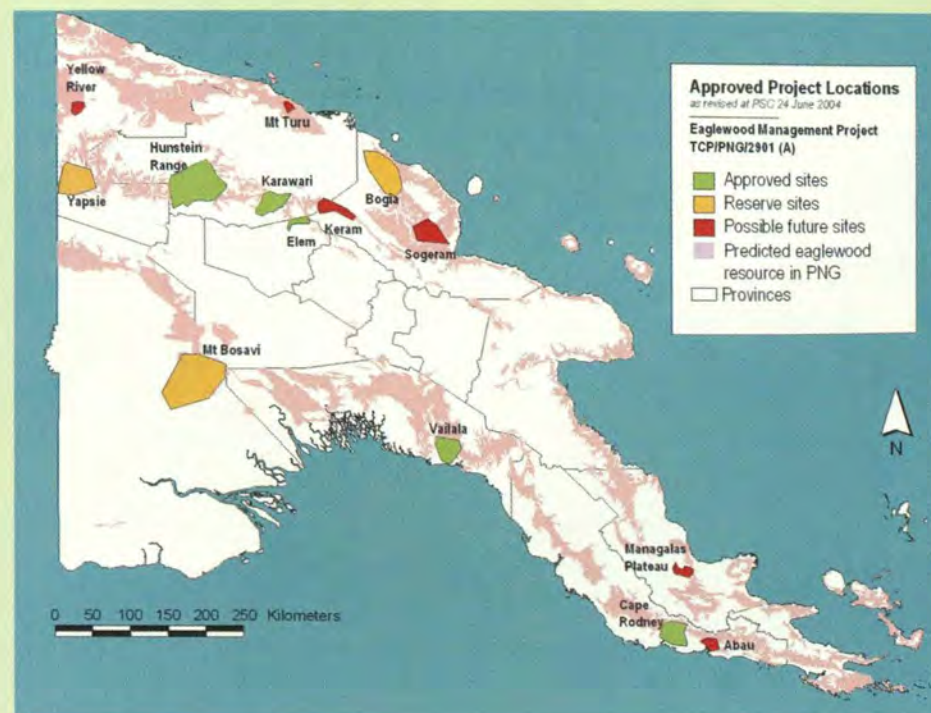
of the industry. These training workshops come under a project funded by the United Nations Food and Agriculture Organisation (FAO).

As part of the pilot project, eaglewood management teams have been set up in selected locations around Papua New Guinea to work with eaglewood farmers in practising and promoting sustainable harvest and trading of eaglewood.

Sites selected include Hunstein Range and Karawari River in East Sepik Province; Vailala in the Gulf Province; Cape Rodney, in the Central Province; and Maramuni in Enga Province.

“Managing eaglewood in a sustainable manner will greatly benefit rural communities by improving the quality of life in villages,” says WWF-PNG’s Sustainable Resource Use trainer, Leo Sunari.

“There is a lot to learn about the species and much information to be exchanged in order to design the best management procedures for commercial harvesting and trade,” he said.



A major goal of the project is to develop a number of demonstration eaglewood management areas. These are areas of forest set aside by landowners for the sustainable harvest of eaglewood.

Within these areas, communities will be assisted to prevent extinction of their eaglewood trees, maximise harvest of resin while minimising damage, promote regeneration, and improve income and benefit sharing.

Teams have so far completed field patrols to Cape Rodney (Central Province) and the Hunstein Range (East Sepik Province), and Vailala in the Gulf Province is next.

So far the team has:

- held community and clan meetings;
- assisted with Clan boundary descriptions;
- drafted marketing and conservation laws and penalties;
- drafted simple eaglewood management plans;
- helped local communities form eaglewood management committees; and
- provided some training on seed / nursery project.



*Eaglewood landowner.*

The eaglewood management areas will also protect large areas of some of the richest rainforest areas in the world while also providing a living to some of the world’s poorest communities.

By providing training and extension support to local communities and resource owners through its conservation work, WWF hopes those involved in the industry will continue to better manage and harvest this very valuable forest resource, which will in the long-term be a major source of revenue for rural communities, thus sustaining and improving their livelihood.



*A clan leader (right) checks out his eaglewood tree.*



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## HARVEST RULES FROM THE SEPIK RIVER

Harvesters might cut down as many as 30 eaglewood trees before finding one tree that contains the precious resin. However, if these trees are left to mature, many of them will develop the resin over time. A few simple rules have been developed by communities from the Hunstein Range in the Sepik River to help improve the chances of finding resin while also leaving more trees to produce in the future—

1. **Look for signs of injury** - Trees which are injured in some way are often more likely to hold the gaharu resin. The resin is produced as a result of damage to the wood. Look for signs such as insect damage, ants nests, lightning strikes, wilting or yellow leaves, dead branches, knot holes or animal burrows.
2. **Don't dig out the roots** - The PNG species of eaglewood (Gyrinops

ledermanii) is unique in that it will grow back from the roots when cut. Resist the temptation to look for the resin in the roots. Leave the tree stump and a new tree will spring back to produce resin in the future.

3. **Cut a branch rather than trunk** - Rather than cutting a whole tree, cut damaged branches. This will allow the tree to continue living and producing into the future.

## FACTS ABOUT EAGLEWOOD

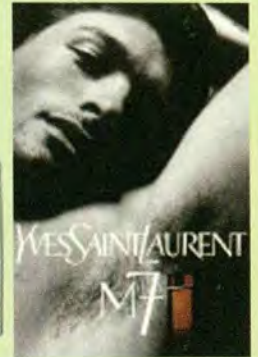
Eaglewood is found in the triangle enclosed by Bengal, Hong Kong and Papua New Guinea, and consists of about 15 species of trees and bushes. Trees of *A. agallocha*, *A. malaccensis* and related species sometimes become infected with a mould, *Phialophora parasitica*, and react by producing an aromatic resin.

The dark resinous heartwood from these forest trees is called eaglewood, agarwood, aloé or oud. It has an elegant, sweet-woody odour of varying character, and is one of the oldest and most famous incense materials of the Far East. The finest quality is called Kanankoh (Kyara in Japanese).

The Chinese marketed and imported eaglewood thousand of years before the Europeans came to know about it. The 'aloé' of the New Testament (John 19:39) might have been eaglewood. In Japan, a ceremony called Kodo enables the participants to experience the scent from small, heated pieces of eaglewood, each with a different character and an accompanying anecdote.



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A gig in Holland, Michigan.



Aiva Kadiba in flight.



Men doing a Morobe dance.

# DRUM DRUM

## Using kundu and garamut to see the world

By William Natera

“Hypnotic and invigorating,” is how ABC Radio National described Papua New Guinea’s traditional contemporary band Drum Drum’s music.

The brainchild of 28-year-old musician of Australian and Papua New Guinean parentage, Airi Ingram, the Darwin-based Drum Drum band has entertained on many illustrious stages including that of the Golden Jubilee celebrations for Queen Elizabeth II in London, captivating audiences with their rhythms of log drums to funky dance fusion, where ancient traditional instruments and chants are reborn with an influence of Funk, Ska and Soul.

Those performances are complemented by regular tours and appearances at WOMAD world concerts staged by Peter Gabriel and his record label company, Real World.

On March 8 this year, Drum Drum - PNG’s most successful traditional contemporary band since Tambaran Culture and Sanguma in the eighties - held a sell-out performance at the Sydney Opera House in Australia.

“It was a milestone for us because we’ve really struggled with making an impact in Australia. We seem to be more popular overseas than here, but it’s funny how the industry works that way.

“I think some festivals in Australia are not so keen on taking risks, especially with unsigned local acts. It wasn’t until we had done some major festivals in Europe that people started to be interested in us.

“The Sydney Opera House gig was a big step forward for us, and hopefully for PNG music,” Airi said.

Drum Drum performed at the Sydney Opera House in 2000 for the Coroboree 2000. That performance included

veteran PNG performers like Markham Galut, Patti Doi, Richard Mogu and Ben Hakalitz, but was only a 10-minute show, hardly enough time to showcase PNG’s diverse sounds.

The band, which consists of Airi, Paia Ingram, Tau Ingram, Aiva Kadiba, Ranu James, Anna Faehse, Mark Smith and Phillip Eaton, was predicted by Low Down Magazine as being “The biggest thing to emerge out of the Northern Territory since Yothu Yindi... both funky and hauntingly beautiful at the same time”.

Drum Drum travelled to New Zealand after Sydney for WOMAD New Zealand, which is probably the biggest musical event in the Pacific. After New Zealand, the band headed to the United States of America for five weeks, touring Philadelphia, New York, Chicago, Detroit and Los Angeles - the biggest tour it’s ever done.


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The Drum Drum band in action.



Students from Hope College in the United States get a few hints from Airi Ingram (front) and Phillip Eaton (left).

Its future projects include a sound track to a dolphin film in Byron Bay by John Deerie that will feature some PNG music, possibly the opening ceremony at the Arafura Games in Darwin, a six-week tour of Western Australia before Italy, and hopefully returning to PNG to record its next album in September.

“Being able to tour the world is a very humbling experience sometimes, and we’re very lucky to have the opportunity to travel with our music.

“Pius Wasi (Tambaran Culture founder) said that your ticket to the world is the garmut and the kundu. Well, I can tell you that is the truth, because we didn’t take the garmut and the kundu around the world, they have taken us around the world.

“And I know that our culture and

traditions can do that for whatever form of work you do, not just for music. All you have to do is think creatively with it,” Airi said. Travelling the world has meant meeting so many different kinds of people, like Kevin Locke in 2003 at a Sioux reservation (1st Nation Americans) where the movie *Dancing with Wolves* was made, the Sami people in Norway, where the sun never sets, and recording with legendary Asian drummer Lewis Pragasam and his band Asia Beat.

“These people are curious about PNG and I really hope that through our small success overseas that doors will be opened and will stay open for other PNG musicians to benefit from,” Airi said.

His dream is to establish an organisation that works with promoting independent PNG music

on the international market. His long-term plan is to use Drum Drum’s contacts to help other PNG artists put their music on the world market.

Airi said: “It’s so important for music to have its roots in its own community. But I think it’s also important that the rest of the world hear about what PNG artists have to say. It’s a valuable perspective that the world hasn’t heard much of yet, but they are ready to listen. I can say from experience that people are genuinely interested in PNG music because it’s so new and exciting.

“It’s not just about music though, what music communicates is what people are really interested in. People seem to enjoy hearing about different personal experiences, new perspectives on life and family, communicating what you feel and value as an individual, as families, and as a nation can be surprisingly beneficial to others around the world.

“So never underestimate the importance and relevance of your culture. Our traditional music is not dead and gone, it’s changing. Why is it changing? Because it was never the same to begin with. It’s alive and moving and if you believe in it, it will take you places you can’t get to on your own.”



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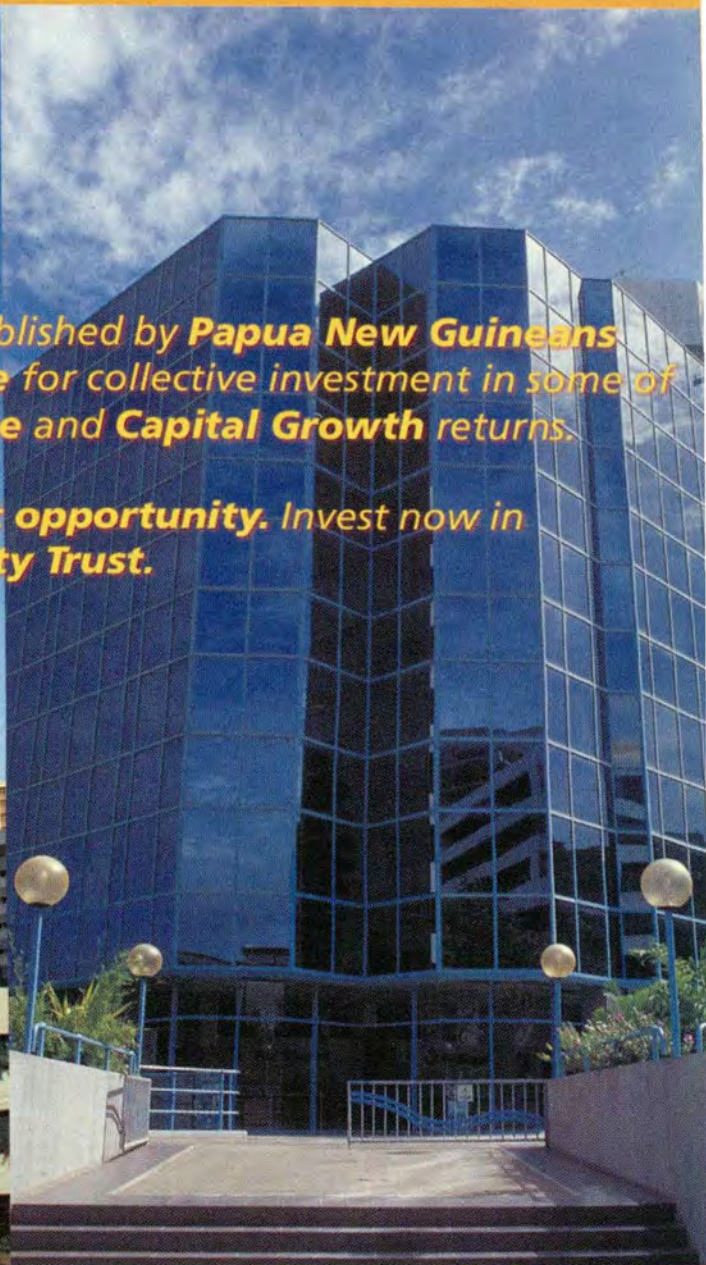
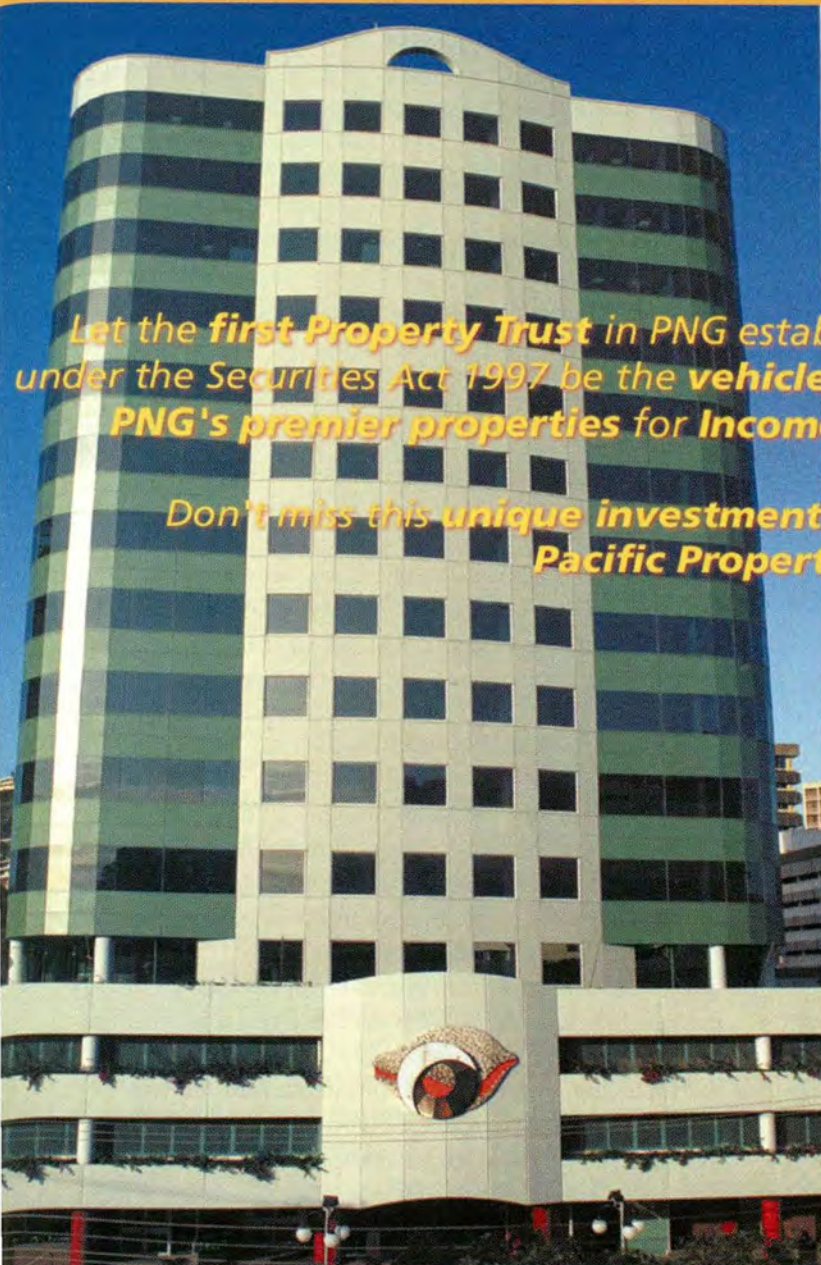
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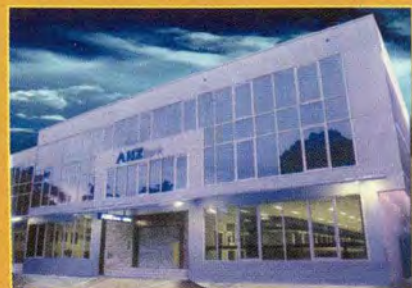
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# CASHING IN ON KAVA

## An important cash crop



By John Moxon

**K**ava, *Piper methisticum*, is extremely important both culturally (ceremonially) and socially (as a beverage) in Fiji, Vanuatu, Samoa and Tonga. This has probably been so for thousands of years.

It is believed to have been also widespread

throughout PNG, but was displaced by the introduction and use of betel nut many, many years ago.

In PNG today, it is traditionally cultivated in only a few locations in Western, Madang, New Ireland and Manus provinces.

Each ethnic group growing kava in PNG has its own unique variety and traditional customs surrounding it. In the Pacific, it is consumed daily by men in large quantities as a relaxing beverage.

But in PNG its main use is ceremonial. The relaxing effects of kava have often been said to be a far better and preferred alternative to alcohol.

Kava also has a wide range of medicinal properties and is used for treating stress, anxiety and insomnia.

In recent years, it was exported to developed countries including Europe and the United States, where it was formulated into tablets and marketed as herbal medicine.

This market rapidly expanded in the late 1990s and kava became an important source of income for small farmers and a valuable export earner for Pacific countries.

However, in 2000, almost all the overseas markets ceased due to bans or strong health warnings on kava issued by the United States and European drug regulatory bodies. The reason was said to be liver toxicity caused by the kava tablets.

The first International Conference on kava was held from the 30th November to 2nd December 2004 in Suva, Fiji. The purpose of the conference was to share knowledge and information on kava between stakeholders from all parts of the world, in order to produce evidence and an action plan that would best address and reverse the current ban and adverse publicity on kava tablets. Some 35 technical papers, reviews and case studies on various aspects of kava production, processing, toxicology and pharmacology were presented and deliberated.

The following conclusions emerged:

- Of the 91 reported cases of liver toxicity due to kava, only about 4 could be substantiated. Even so, 91 cases by some 50 million users are still insignificant.
- Daily consumption of kava by males in four Pacific countries is extremely high yet no toxic effects on the liver have been ever reported here.
- Statistical evidence from clinical trials in Europe clearly proved that kava in tablet form has a real and positive effect on reducing anxiety levels in patients.
- All toxicology experiments to-date on human liver cells in vitro and on mice showed insignificant toxicity of the six main kavalactone compounds - the active



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ingredients of kava.

- Traditionally, only certain kava varieties are used whilst others are avoided usually due to residual effects. For example, the Tudey kava of Vanuatu can have a residual and undesirable effect over one to two days - a kind of hangover. Traditionally, wild or false kava are not used due to their potentially harmful effects.
- Many indiscriminate kava varieties have been exported and used in the tablet industry including even wild or false kava. This is because people were quick to exploit the high prices in the absence of any kind of quality control both between Pacific countries and export to Europe and the United States. It is not surprising therefore that some toxicity problems may have arisen.
- Traditionally, only kava roots are used for drinking. Kava stems which also contain kavalactones in smaller concentrations are not used because they are believed to contain harmful substances. This is most probably a chemical called Piper methisticine - present at very low levels in roots but at much higher concentrations in stems. Stems have been exported for drug formulation and so this may be one reason for the alleged liver toxicity cases.
- The most serious production threat of kava throughout the Pacific is a disease called kava dieback. The disease can cause major losses in production where it occurs. The disease is believed to be due to a virus called CMV. Only one variety in the world is believed to be tolerant/resistant to this disease. This is a kava from PNG. It was reported that this variety is now a favoured drinking variety in Hawaii.
- Kava is propagated by cuttings. It is easy to grow, has few pest or disease problems in PNG and is ready for harvest in about three to five years. Kava does not readily flower. Varieties present in each country today are those that have been carefully selected and preserved by farmers over thousands of years. Without the farmers, the kava variety would simply have died out and lost for ever.

All in all, there is a good possibility that in one to two years time the ban on kava as a pharmaceutical product could be lifted and the crop again becomes an important export cash crop for farmers in PNG and the Pacific.

Lessons need to be learned from past problems that have crippled the lucrative export kava industry. Most notably, the need for Pacific countries to unite to introduce and enforce quality



Freshly dug rhizome and roots.

standards and regulations that will ensure medically safe, good quality export kava. In addition, the international patent by the governments of PNG and other Pacific nations of their unique kava varieties to protect them from exploitation and over production by foreign countries.



Farmers with their kava plants.

Further information on kava can be obtained from the National Agricultural Research Institute, Keravat, P.O. Box 204, Kokopo, East New Britain. Phone 9839200, Fax 9839129.



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# DAUNTING *PNG's Cricket World Cup push*

The Papua New Guinea national cricket team left for Ireland in April to play for the ICC (International Cricket Council) Trophy, the ultimate qualifier for the ICC Cricket World Cup, to be played in the West Indies in 2007.

PNG qualified for the event by winning the ICC World Cup Qualifying Series Division 2 tournament in Kuala Lumpur, Malaysia, in February this year.

The win in Malaysia was the country's first tournament victory in any sport for many years. It was the culmination of four years of intensive training and competition since finishing mid-table in the last ICC Trophy competition in Toronto, Canada, in 2001.

The ICC Trophy series is for the twelve leading associate and affiliate countries, with the top five from the tournament qualifying for cricket's ultimate prize - ICC Cricket World Cup. Past ICC Trophy tournaments have involved all twenty eight ICC Associate members. This year's tournament, part of ICC World Cup Qualifying Series, has been reduced from 82 to twelve countries, making the competition much tougher than the last time PNG played at this level four years ago.

PNG Cricket Association secretary, Wayne Satchell says most players have played together for the last couple of years. PNG has worked very hard to qualify for this tournament. Winning the inaugural ICC East Asia Pacific Under 15 Cricket 8s in Melbourne in February and the senior team's victory in Malaysia, PNG Cricket, with the support of SP Brewery as its major sponsor, "is very much ready and looking forward to playing against the best developing countries in the race for the World Cup," he says.

PNG drew in Group B for the tournament with their first game against Holland scheduled for July 1. Other rivals in Group B include Namibia, Scotland, Oman and Canada. Ireland, USA, United Arab Emirates, Bermuda, Denmark and Uganda will contest Group A.

A finish in the top three of Group B is needed by PNG to qualify for the finals and to be in the running for one of the five coveted World Cup berths.



# BUT NOT IMPOSSIBLE



The ICC Trophy starts in Belfast, Northern Ireland, on 1 July and concludes in Dublin, Ireland on 13 July. The 2005 tournament will be PNG's eighth appearance at this event. Previous ICC Trophy winners include Sri Lanka and Zimbabwe, both now full test playing nations. For information on PNG's progress during the tournament log on to [www.icc-eap-cricket.com](http://www.icc-eap-cricket.com)

*PNG Cricket team celebrates after winning the ICC World Cup Qualifying Series Division 2 tournament in Malaysia in February.*

The 2007 ICC Cricket World Cup will be the ninth such event, with Australia aiming for their third victory in a row.

To qualify for the pinnacle of world cricket, PNG needs to finish in the top five in Ireland, a task that is daunting but not impossible, Satchell says.

"The victory in Malaysia has given us confidence and the belief that we are good enough to be competitive against leading countries at the tournament," says PNG's 26-year-old captain and leading bowler, Rarua Dikana.

"Our batting is constantly improving and our bowling has been very reliable. We work very hard on our fielding and aim to be the best fielding team at every tournament we play."

PNG's cricketers have tasted success over the past few years and are

currently ranked number one in East-Asia Pacific (EAP) region.

"PNG won the Gold Medal at the South Pacific Games in Fiji in 2003, as well as recording some promising victories on tour to Cairns (May 2004) and South Queensland (November 2004) prior to winning in Malaysia," recalled ICC EAP Development Officer and PNG High Performance Co-ordinator, Martin Gleeson.

"PNG Under 19 team has also qualified for the past three Youth World Cups, so several members of the senior squad have tasted high level international cricket."

The final word on PNG's chances in Ireland belongs to skipper Dikana: "The boys are very proud to represent their country. It is a great honour and we are all very keen to represent PNG on the world stage and do our best. It is an exciting challenge."

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# OLD & UNIQUE

## The Mosques & Minarets of Singapore

*Text & Pictures: Tan Hoo Chwoon*



*Masjid Sultan - light up.*



*Masjid Hajjah Fatimah.*

When the tide of Islam first swept strongly to the shores of the Malay Peninsula in the 13th century, the indigenous Malays were then predominantly of the Hinduistic persuasion.

The Arab and Indian (mainly Guejarati) traders who sailed to its bustling town, Malacca, were charged with a missionary zeal. They conducted their mercantile activities and concomitantly shared their religious aspirations with the local populace. Soon the local Malays converted. They embraced Islam and accepted Allah as the One and Only Almighty God.

As Malacca grew in stature as a commercial centre, it also became a pillar of Islamic strength. Trade flourished over the years and Islam ramified its influence.

Soon the religion spread to Singapore. Because of the edge in printing techniques which Singapore enjoyed over her neighbours, many of the Islamic books and pamphlets were published there and this soon drew many Muslims in quest of occupation to the Singapore printing industry.

There were also many Muslims who converged at Singapore to catch their boats to Mecca. Some of them went there to work briefly before embarking on their pilgrimage. Amongst those who returned to Singapore after their pilgrimage, some decided to take root there.

Today, the Muslim population in the cosmopolitan society of Singapore stands at around 15 percent. These Muslims adhere to the strict precepts propounded in the Koran.





*Aerial view of Masjid Abdul Gafoor.*

Besides having to lead a life of firm moral rectitude, they also have to pray to Allah five times a day. These prayer sessions are conducted in a clean recess of their homes or offices. But on Friday afternoons, the men go to nearby mosques to pray under the guidance of their Imams while the women have their prayers either at home or at work.

There are, today, 68 mosques standing majestically on the island of Singapore, 49 of which were built before 1975 and are known as the traditional mosques.

The first traditional mosque was built in Singapore in 1820, just a year after Sir Stamford Raffles founded the island. Situated between Keng Cheow Street and Omar Road in Kampong Malacca, it was just a flimsy prayer shed and was simply known as the Kampong Malacca Mosque. But when the roads in Kampong Malacca were properly gridded in 1855, Syed Abdullah bin Omar Aljunied, a wealthy merchant, had it converted into a brick structure. But still, it stood barely fifteen feet high. And as the years rolled by, it grew tattered under the lashings of the elements. Finally, it was demolished. A new mosque was built on the same site in 1982. The name remains unchanged. Today, the imperious yellow minaret of the Kampong Malacca Mosque overlooks the latticed streets which have guarded its sacred precincts for almost two centuries.

Within easy reach of the Kampong Malacca Mosque are three Indian mosques: Masjid Al-Abrar (1827), Nagore Durgha Memorial Hall (1828) and the Masjid Jamae (1830) which were all located in Chinatown.

The three mosques form a sacred trinity: They were constructed within a brief span of three years. They are

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Prayers at Masjid Al Abrar.



in geographical proximity. And they were all built by the Chulias (Indian Muslims) from the Coromandel Coast of India.


Each of these three mosques has a pair of minarets on

its frontage facing the holy city of Mecca. The minarets are tapered and the emptiness between them is deftly interposed by pointed arches which lend structural unity to the facade. The arch-motif is then replicated in its demi-domed entrance. The intelligent interplay of the pointed and the rounded at once imbues strength and serenity to their architectural character.


The Indian mosques are, however, not to be found exclusively in the city. In Little India, tucked in the quiet stretch of Dunlop Street is the Saracenic splendour of the Masjid Abdul Gafoor. The architectural grandeur of the mosque which has held so many in admiration belies its humble origins.

Shrouded in the distant days of 1881 was a deed of assignment which had the site conveyed to two trustees, Ismail Hydes and Shaik Abdul Gafoor bin Shaik Hydes. They were entrusted to build a mosque for the Muslims residing in that area, most of whom were Indians and Baweanese who come from a small island north of Java.

At first Shaik Abdul Gafoor put up a simple building with mere plank partitions and a tiled roof for a mosque while he himself lived in a small shophouse nearby. But because he also had several houses on the land entrusted to him, he was able to collect a hefty rental income. So in 1907, when funds were sufficiently bloated, he built a new mosque which held on its facade, a rich array of classical motifs. In 1910, while construction work on the new mosque was still under way, he had the old one demolished. When he passed on in 1919, the mosque came under the charge of his son. Today, the mosque



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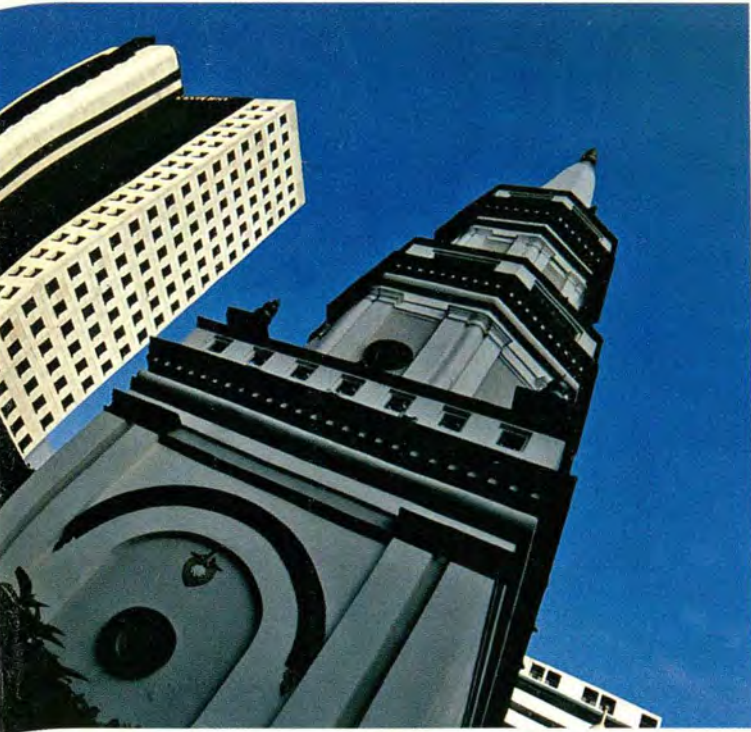
What this means is that Employers and Employees mandated to contribute to an Approved Superannuation Fund (ASF), Section 4(1) (a) and (b) under the Superannuation 2000 (General Provisions) Act, will be required to increase the Employer contributions from 7% to 7.7% and Employee contributions from 5% to 5.5%. Compulsory contributions will be further increased on the 1st of January 2008 to 8.4% Employer contributions and 6% Employee contributions.

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*Unique minaret at Masjid Hajjah Fatimah.*

still commands a venerable regality that emanates from its intricate carvings and symmetry of construction. The Saracenic and Roman-styled mosque recently underwent refurbishment which was completed in 2003 to much heightened grandeur.

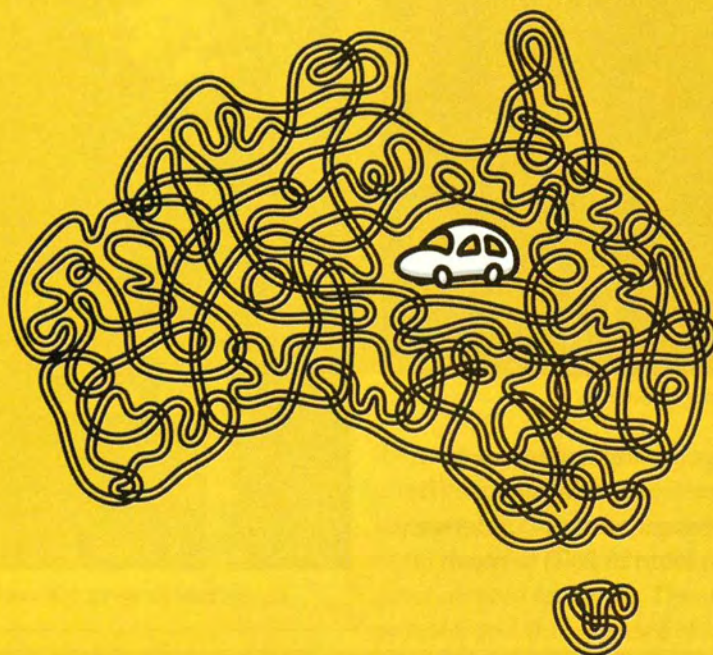


*New Kampong Malacca mosque rebuilt in 1982.*



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*Masjid Sultan walkway.*

Just ten minutes away is the Masjid Malabar which was built in 1962. Standing on a narrow base on the wayside of a thoroughfare, the mosque rises above the hustle-bustle of commercial flurry. Capped by a big golden dome which bears repetition atop the twin minarets, the mosque is shaded and fanned by tall trees behind it, giving it an air of grand stolid calm.

But behind the grandeur is the story of an immigrant, A. H. Siddique, from northern India who came to Singapore in the 1920s and, through thrift and sacrifice, paid his painful way through a correspondence course in building. His talent was brought to bear on both the design and building of the mosque for which he magnanimously declined all remunerations.

Nearby, in the Little Thailand of Singapore, is the famous Masjid Hajjah Fatimah. Built by a highly reputable British architect around 1845, the mosque was named after Hajjah Fatimah, a Malay lady from Malacca who funded its building. She was said to have hailed from a well-respected family and had married a prominent Bugis sultan who traded between Singapore and Java. They had only one child, a girl by the name of Raja Siti who married Syed Ahamed, the son of Syed Abdul-Rahman Al-Sagoff, an Arab trader, who came to Singapore not



*Alms giving at Masjid Sultan.*



*Upper deck of Masjid Sultan.*

long after it was founded by the British in 1819. In the 1930s, the mosque was rebuilt by French contractors and Malay artisans. From 1973 to 1977, it underwent major repairs and refurbishment. Today, the mosque exercises an irresistible charm on anyone who beholds its soft green lights after nightfall.

A short walk from the beautiful Masjid Hajjah Fatimah across Kampong Glam brings one to Masjid Sultan, the most famous mosque in Singapore. On the same site was once an earlier mosque which was completed in 1825 and was built to fulfil a promise made by Sir Stamford Raffles that the East India Company would pay \$3,000 towards its construction. About one hundred years later, from 1924 to 1928, a new mosque was built to replace the old one. The grandeur of Masjid Sultan is quite unrivalled by any mosque in Singapore. Its well-structured dome and minarets invest it with an air of regality which commands the reverence and respect of everyone who comes within view of its majestic charm.

Indeed, the holy grandeur of the traditional mosques of Singapore not only commands the sacred reverence of Muslims, but it also exercises the force of its attraction on many a tourist. No trip to Singapore can be complete without a visit to these traditional mosques.







# MANILA

## A CITY OF CONTRAST

*By John Brooksbank*

**K**abayan, the tagalog word for family, is just as important and pervasive in the Philippines as its Papua New Guinea equivalent - the wantok system. However, this social aspect of life in our northern tropical neighbour is not immediately obvious to the casual visitor.

Manila, with a population of 10 million plus, is a large, bustling and vibrant city with many contrasting sides to its character that nonetheless all seem to work together seamlessly - the old and new, the rich and poor, manual labour side-by-side with high-tech hardware, Asian culture and western business.

The Philippines capital and surrounding provinces have many interesting destinations for tourists. To experience these, one has to look past the more obvious artifacts of a modern metropolis - the often deadlocked and noisy traffic, crowds, glitzy shopping malls that could be anywhere in the world, noise and air pollution and the economic chasm between the rich and poor.

However, the city is full of people trying to better themselves and their families. As in PNG, family is very important here - something that is observed in a visit to almost any Filipino household. No nuclear families here - there will be aunts, uncles, nephews, nieces and cousins employed, semi-employed or unemployed, all sharing the burdens of looking after the extended family,

child-minding children and generally helping out. On the streets people are always doing something - from operating roadside stalls, directing parking to selling papers and other goods at traffic lights.

The faces in the crowds that throng the streets are evidence of centuries of invasions and counter invasions of the Philippines archipelago by various foreign powers. Filipinos are therefore a hybrid race - an amalgam of indigenous 'negrito' tribes and successive waves of Chinese, Indonesian, Malay, Spanish, Japanese and more recently, American administrations. The end result is typically a slight Asian physique, delicate features, dark hair and skin tones ranging from latte coffee through olive to pale alabaster.

Manila is famous as the site of some memorable battles against the Japanese during World War Two and more recently as an R and R destination for GIs on a break from the Vietnam conflict in the 1970s. Architecturally around the city, sites range from historical Spanish era fortresses to magnificently grand period hotels, Chinese tombs with air-conditioning, lighting, hot water and flushing toilets and the modern glass and steel skyscrapers that stand guard over Makati, the business district of the city.

With a name derived from the wartime Macarthur Field located in the area, this relatively new suburb of metro Manila is the epitome of urban living replete with vast



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shopping malls, offices and hotels. Running through its centre is the tastefully constructed Greenbelt - an area of sculptured gardens, water features, walkways, bars and restaurants that sit twinkling in the night under the shadow of surrounding apartment and office blocks.

Contrasts continue with the economic gulf between Makati households literally only a few hundred metres apart. Tin shanties and squatter settlements clustered along railway lines and on bridges are within spitting distance of pleasant, policed, tree-lined walled and gated

estates known as 'villages' - such as Belair where the wealthier families live. Given the history of the country, it is hardly surprising that Manila has a large Chinatown, renowned as a centre for gold and silver smiths and fine Chinese dining. The narrowness of the streets here seem to accentuate the spider web-like complexity of the very, very external electric wiring that can be seen all over the older parts of the city.

Out in Manila Bay, off the tip of the Bataan peninsula, lies the fortified island of Corregidor. There, the beleaguered



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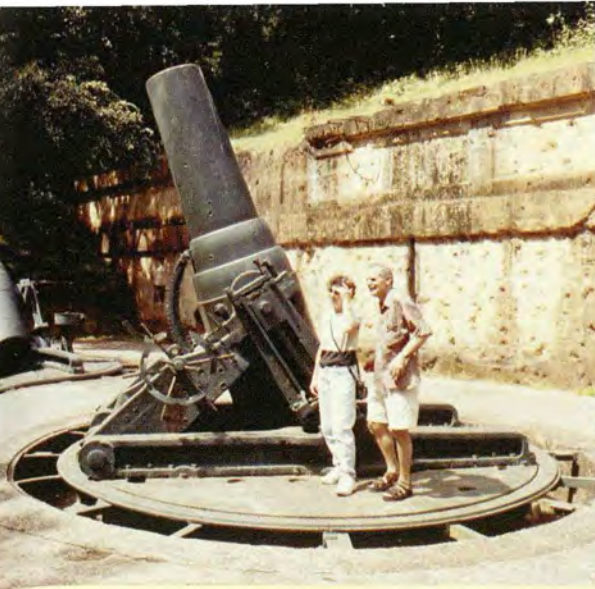
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American and Filipino forces under General Douglas MacArthur survived months of intense bombardment before finally surrendering to the Japanese in May 1942. Most of the original barracks, underground tunnels and gun emplacements that honeycomb the island have been preserved in their wrecked state as a quiet memorial to the ferocity of that conflict. A visit to Corregidor will take a full day travelling either directly by ferry or indirectly on ferry, taxi and local bangka, the traditional, double-outrigger canoe.

At Fort Bonifacio just outside the city, is the American

war cemetery, destined to be surrounded by urban development as high-rise apartments march relentlessly into the suburbs. Here, many thousands of stone crosses in orderly rows stretch to the horizon, a fittingly solemn reminder of the importance of the Philippines campaign in the Pacific War against the Japanese Imperial forces and those that died in its prosecution.

Legend has it that the Philippines archipelago is actually the result of a tired, or perhaps clumsy giant letting a rocky ball fall from his shoulders and shatter on the ground to form its many islands. In fact, these are the

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highest points of a now submerged land bridge that in times of lower sea levels may have reached like an outstretched arm south-east from Asia, out towards Australia and the rest of the Pacific. Manila is located on Luzon, just one of the more than 7,000 islands that constitute the archipelago. From here one can travel to many of these places by air or by sea - dependent on one's budget and time available.

Travelling around the capital is easy with a plethora of metered taxis, pedicabs and the ubiquitous jeepney - the colourful and stylish Filipino version of the PMV that share the streets with thousands of cars and even horse

drawn carriages.

Strangely for an Asian city there are only a few motorcycles, possibly because there is more status attached to having, or at least travelling in a car. One can always walk of course, and which in rush hour may actually be faster, although this activity does seem to attract some strange glances - probably because even a relatively long air-conditioned taxi ride in the city will only cost two or three kina!

The remains of the Spanish Fort Santiago and the walled city it guarded for three hundred years - the Intramuros - still stand on the banks of the Pasig river where the earlier European settlement was established. Here some of the colonial housing has been reconstructed to demonstrate the style of the period, often standing next to ruins that have remained unchanged for centuries. Unfortunately, many historic buildings were destroyed as a result of the extensive bombing that Manila endured during the Second World War as the Japanese and American forces wrestled for control of the strategic Philippines islands.

From the obsequious service at the grandiose luxury services of the Peninsula, Manila or Shangri-La hotels to the more rural areas, Filipinos are uniformly a quiet and polite people, always willing to help where they can and making visitors feel welcome. With coverage throughout the country, everyone seems to have a mobile phone and with text messages only costing a couple of pesos (less than 5 toea) each, this is the most common form of communication.

Luckily for visitors from Papua New Guinea most people speak English to a greater or lesser extent in the Philippines. Equivalent to PNG pidgin - Tagalog is the lingua franca spoken by most of the population of 80 million. Not an immediately easy language to grasp, it is required in a country where, spread throughout the thousands of islands, there are many cultural minorities with hundreds of their own distinctive cultures,



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language, dress and dance styles.

Just north-west of Manila is Mount Pinatubo which spectacularly exploded in 1991, unfortunately killing hundreds of local people and coating the surrounding countryside with a layer of ash. This ash, more than a decade later, is still slowly breaking down to ultimately provide a fertile base for the production of rice and vegetables on the flat lands that surround the classic volcano shaped mountain. Making full use of all available resources, locals arrange tours for visitors through the moon-like wastelands created by the eruption and consequent lahars, or volcanic mud flows.

While the country is still a source of English speaking workers who, as expatriates elsewhere in the world remit funds home, rising affluence and expectation has priced the country, once an Asian dynamo, out of the world market, eclipsed by its even lower priced neighbours such as Thailand and mainland China.

After initial success for a few years as a base for international call centres, the Philippines is now less competitive, being undercut by English speaking and cheaper India. The closure of the American Subic Bay Naval Base and Clark Air Base in 1998 and associated departure of thousands of servicemen combined with reduced tourism as a result of international terrorism and SARS outbreaks, has also affected the local economy. However, one has the feeling that the natural energy and entrepreneurship of the Filipinos will carry them through.

There is an active and sometimes torrid nightlife in Manila that caters principally for expatriate visitors - reflected in the names of the clubs that cater for this segment of the economy: Wild West, Rogues, Bandidos, Jurassic, LA Café, Tickle, Heckle and Jeckle and The Flamingo. The one-time 'cowboy' nature of the city is captured by signs still seen outside some bars that read "firearms should be checked in with security before entry".

With a San Miguel beer costing less than K2.00 even in the fancier bars, a night out on the town does not have to cost a fortune!

Manila can offer hundreds of shops selling cheap clothing, an interesting colonial history and access to many diving, caving, ballooning and bushwalking locations throughout this island nation where most people still live in the rural areas. The Philippines is a low cost Asian destination with much to offer. There is good food with an almost endless variety of international cuisines at economy prices, even in the most swish of surroundings.

Stunning scenery abound - from beautiful palm-lined beaches and coral reefs to the spectacular rice terraces of Banaue and rainforested wildlife sanctuaries.

- *Air Niugini flies to Manila.*





# papua new guinea experience

## MT HAGEN SHOW - MT HAGEN

To promote and preserve unique cultures for future generations; to promote tourism development for the province; and to carry on its great tradition of unifying the highlands provinces and people of other provinces.

**Background:** Started in 1994, the show immediately became an annual event gaining international and domestic recognition. The organizing committee endeavours to use this show as a measure for Unity, Pride, Presentation and Progress. The kinds of performance that occur during the show include, Traditional dance groups, Typical Western Highlands rituals, Primitive arts & crafts, Western Highlands Province Products fair and others.

**Duration:** 2 - 3 days  
**Month:** August  
**Venue:** Kagamuga Show Ground. Located seven kilometers from Mt Hagen town and five minutes from Kagamuga airport.

**Transport:** Public transport, Hire cars

**Places of interest:** Mt Hagen market, Surrounding villages.

## ENGA CULTURAL SHOW - ENGA

To identify the heritage and pride of their forefathers.

**Background:** Started in 1994, the show immediately became an annual event gaining international and domestic recognition. The organizing committee endeavours to use this show as a measure for Unity, Pride, Presentation and Progress. The kinds of performance that occur during the show include, Traditional dance groups, Typical Enga rituals, Primitive arts & crafts, Enga Products fair and others.

**Duration:** 2 - 3 days  
**Month:** August  
**Venue:** The Enga Show Ground  
**Transport:** Public transport, Hire cars

**Places of interest:** Surrounding villages

## GOROKA SHOW - GOROKA

To promote and preserve Eastern Highlands and other Highlands cultures as well as showcase other provinces arts and cultures.

**Background:** The first Highlands show was staged at Goroka in 1956. The Australian Administrator's initial aim was to bring together various clans from around the Highlands provinces. The tradition continues and in recent years the show has hosted between seventy and one hundred and forty singing groups - each comprising of between ten and twenty participants. Groups now come from all corners of the country and are hosted for a week by neighboring villages around Goroka. This is by far the largest gathering of groups at any show.

**Duration:** 3 days  
**Month:** September  
**Venue:** Goroka Show Ground  
**Transport:** Public transport and Hire cars.

**Places of interest:** JK McCarthy Museum, Eastern Highlands Cultural Centre (Kainantu), Daulo Pass.

## HIRI MOALE FESTIVAL - PORT MORESBY

To observe and preserve the Hiri Trade expeditions between the Motu- Koitabu people and Erema (Kerema) people on the south western coast of Papua New Guinea.

**Background:** Using traditional means of navigation, the Motu- Koitabu people would sail west to trade clay pots for sago and canoe logs from the Erema (Kerema) then return some months later. The Hiri trade remained an integral part of Motu- Koita life even after the first expatriate arrived. However, with the onset of western influences, WWII carrier duties and the population seeking employment, this saw the decline of this voyage and in 1957, it was officially banned after a lagatoi capsized killing a number of crew members. This cultural event was staged to maintain and remember the spirit of the Hiri trade thereby imparting Hiri expedition experiences and skills that would otherwise be lost. Performances include traditional dances, Hiri queen contest, Lagatoi arrival, canoe racing, musical presentations plus arts & crafts exhibitions.

**Duration:** 2 - 3 days  
**Month:** September  
**Venue:** Selected areas around Port Moresby. But mainly around the Hubert Murray Stadium and Ela Beach.  
**Transport:** Public transport, Taxis and Hire cars

**Places of interest:** Varirata National Park, Sogeri Plateau, National Museum & Art Gallery, PNG Arts, National Capital Botanical Gardens, Bomana War Cemetery, National Parliament.

## CANOE & KUNDU FESTIVAL - ALOTAU

**Background:** Initiated by the National Cultural Commission and the PNG Tourism Promotion Authority in close consultation with the Milne Bay Tourism Bureau as agent in 2004 as an annual cultural event. Milne Bay a maritime province where the main form of transport in the past and today is by sea of different forms and character. The choice of awarding Milne Bay with this festival is not only an appropriate selection, but truly a somewhat grand mix of culture and tourism working together to promote our living traditions and eco-tourism.

**Duration:** 6 days  
**Month:** November  
**Venue:** Alotau. Feeder starting points will also stage cultural activities before racing canoes off to Alotau.  
**Transport:** Hire cars and taxis

**Places of interest:** Skull caves, Bat caves, World war II relic tours, local village tours, nearby island tours, snorkel & dive tours, bird-watching tours, Samarai & Kwato Historic site tours.

# authentic cultural experience

## MOROBE SHOW - LAE

To display and promote agricultural, manufacturing, educational and cultural products to visitors.

**Background:** Displays at the show include varied displays such as mining, poultry, animal shows, building materials, school displays and non government organizational groups. It is also an arena to promote the Morobe people's art and culture in terms of performing arts. Performances include traditional singing groups mainly from the Morobe province plus contemporary rock and string-band music.

**Duration:** 3 days  
**Month:** October  
**Venue:** Lae Show Ground  
**Transport:** Public transport and Rental cars.

**Places of interest:** Rain Forest Habitat, Lae War Cemetery, Lae Botanical Gardens

## when & where in 2005

May 5 - 7th	PNG Coffee festival & Trade Fair	Goroka, Eastern Highlands
June 5 - 7th	Central Agriculture show	Port Moresby, NCD.
June 24 - 26th	Lukim PNG Nau Tourism exhibition	Port Moresby, NCD.
July 5 - 9th	Milamala Yam festival	Kirwina, Milne Bay
July 6 - 12th	Toiai Warwagira	Kokopo, East New Britain
July 13 - 16th	National Mask festival	Kokopo, East New Britain
Aug 12 - 14th	Engan Cultural show	Wabag, Enga
Aug 12 - 14th	Tufi Cultural show	Tufi, Oro
Aug 20 - 21st	Mt Hagen Cultural show	Mt Hagen, Western Highlands
Sep 2nd - 3rd	Garamut & Mambu festival	Wewak, East Sepik
Sep 15 - 18th	Hiri Moale festival	Port Moresby, NCD.
Sep 16th	PNG independence celebrations	All throughout the country
Oct 15 - 16th	Morobe show	Lae, Morobe
Nov 2nd - 5th	Kundu & Canoe festival	Alotau, Milne Bay

Smaller shows and events do take place throughout the year. Colourful cultural activities from schools, church groups and communities also take place throughout the country.

## For further information

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