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PATROL REPORTS

DISTRICT: Bougainville

STATION: Tinputz

VOLUME No: 1

ACCESSION No: 496.

1964 - 1965

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Papua New Guinea Patrol Reports

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PATROL REPORT OF: TINPUTZ
 ACCESSION No. 496
 VOL. No: 1: 1964-1965 NUMBER OF ~~REPORTS~~ Items: 11

REPORT NO:	FOLIO	OFFICER CONDUCTING PATROL	AREA PATROLLED	MAPS/PHOTOS	PERIOD OF PATROL
[] TINPUTZ					
[1] 1-64/65	1-13	Pamplin, J. P.O.	Teop-Tinputz LGC area.		19/64-9/11/64
[] BUKA PASS					
[2] 9-64/65	1-10	Hunter P.R. PO	West Coast, Buka Is.	-	23/3/65-2/4/65
[3] 10-64/65	1-9	Hunter P.R. PO.	Nissan & Pinepil Islands	-	26/4/65-5/5/65
[] BOKU					
[4] 3-64/65	1-8	Grier J.A. CPO	Special Patrol of Pts Banoni & Nagovisi.	-	22/5/65-3/6/65
[5] 4-64/65	1-13	Reading J.M. PO.	Banoni Census Division.	1map	24/1/65-2/3/65
[6] 5-64/65	1-9	Reading J.M. PO	Makio Census Division	1map	9/12/64-17/12/64
[] BHIN					
[7] 11-64/65	1-16	Reading J.M. PO.	Lugakei Census Division	1map	28/4/65-14/5/65
[8] 12-64/65	1-10	Pamplin J. ADO	Sinai Census Div.	1map	1/6/65-3/7/65
[] KINUA					
[9] 4-64/65	1-12	Staples R.J. PO.	Keriaka Census Div.		24/9/64-25/1/65
[10] 6-64/65	1-6	Tabua C.J. TPO	Keriaka Census Division	1map	14/1/65-25/1/65
[11] 9-64/65	1-10	Tabua C.J. TPO	Hahon & Islands Census Div.	1map	24/2/65-3/3/65
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FOLIOS:

BOUGAINVILLE DISTRICT PATROL REPORTS

1964/1965

TINPUTZ, BUKA PASSAGE, BOKU, BUIN, KUNUA

<u>Report No.</u>	<u>Officer Conducting Patrol</u>	<u>Area Patrolled</u>
<u>TINPUTZ</u>		
1 - 1964/1965	J. Pamplin	Teop Tinputz Native Local Gov. Council Area
<u>BUKA PASSAGE</u>		
9 - 1964/1965	P.R. Hunter	West Coast Buka Island
10 - 1964/1965	P.R. Hunter	Nissan & Pinepil Islands
<u>BOKU</u>		
3 - 1964/1965	J.A. Grier	Parts Banoni & Nagovisi Special Report
4 - 1964/1965	J.M. Reading	Banoni Census Div.
<u>BUIN</u>		
5 - 1964/1965	J.M. Reading	Makis Census Div.
11 - 1964/1965	J.M. Reading	Lugakei Census Div.
12 - 1964/1965	J. Pamplin	Siwai Census Div.
<u>KUNUA</u>		
4 - 1964/1965	R.J. Staples	Keriaka Census Div.
6 - 1964/1965	C.J. Tabua	Keriaka Census Div.
9 - 1964/1965	C.J. Tabua	Hahon & Islands Census Div.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of **BOUGAINVILLE** Report No. **1 of 1964/65** **Tinapuz**

Patrol Conducted by **J. Pamplin, Patrol Officer**

Area Patrolled **Teop Tinapuz Native Local Government Council area.**

Patrol Accompanied by Europeans **nil**

Natives **Various Councillors**

Duration—From **1/9/64** to **9/11/64**

Number of Days **42 actual days**

Did Medical Assistant Accompany **nil**

Last Patrol to Area by—District Services **3/19/63**

Medical/...../19.....

Map Reference **Bougainville**

Objects of Patrol **Revision of Census, Routine Administration.**

Council Administration

Director of Native Affairs,

PORT MORESBY.

Forwarded, please.

26/2/1965

D. J. Clow

District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount Paid from P.E.D.P. Trust Fund

.....

.....

.....

67-11-27.

May 26th, 1965.

The District Commissioner,
Bamangville District,
SOHANG.

TINPUTZ PATROL REPORT No. 1/64-65

Receipt of the above patrol report forwarded by your memorandum 67/1/10 of 25th February, 1965, is acknowledged.

2. Your comprehensive covering comments adequately cover the situation reported upon. It is hoped that the posting of Mr. Simms as O.I.C. Tinputz has resulted in a general overall improvement of conditions in the area administered from that post.

T.G. Aitchison
(T.G. AITCHISON)
A/DIRECTOR

67. 11. 27 (11)



TERRITORY OF PAPUA AND NEW GUINEA

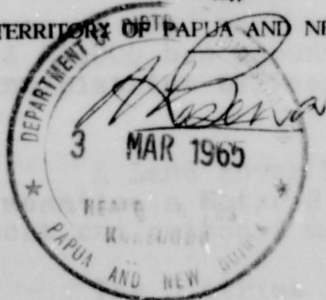
Telegrams DISADM

Telephone

67/1/10.

Our Reference.....
If calling ask for

Mr.....



Department of District Administration,

Bougainville District,
SOHANO.

25th. February, 1965.

The Director,
Department of District Administration,
KONEDOBU. PAPUA.

TINPUTZ PATROL REPORT NO. 1
1964 - 1965.

Attached hereto please find a Report on the above Patrol submitted by Mr. J. PAMPLIN. This Report was received in this Office on 22nd. February, 1965, some three months after completion of the Patrol. Mr. PAMPLIN was instructed on numerous occasions to submit this Report but these instructions were ignored and the Report was finally submitted after Mr. PAMPLIN had been transferred from TINPUTZ to BUIN.

The Patrol was broken in October for a little over three weeks which is not satisfactory.

I commend Mr. PAMPLIN's leisurely Patrol through the area as only in this way can the Officer get to know the people and their problems.

The Census figures show that some 31% of the male labour potential were absent at work but only 4% were out of the District. From Mr. PAMPLIN's remarks it appears that most of the 27% absent at work in the District are working locally and therefore able to visit their homes regularly.

Mr. PAMPLIN's daily meetings and discussions with the Village people gave him an excellent opportunity to gauge the Native situation in the area.

I am aware that there have been rumours of various Cargo Cults in the TINPUTZ area but at the moment all is quiet. I have instructed Mr. SIMMINS, the present Officer in Charge, to keep me informed of any Cargo Cult activities.

I will instruct Mr. SIMMINS to check with the CHINPATS people concerning the hoarding of money and the disbursement of the £1,000.

I do not agree that the TINPUTZ Area is a neglected and forgotten one. There is a Public Works Department Road Supervisor stationed at WAKUNAI who has the responsibility of all the roads from MABIRI to RAJA. He had no Tip Truck as claimed by Mr. PAMPLIN on Page 6 but one was shipped to WAKUNAI yesterday for work on the Coast Road. Both Council Tractors at TINPUTZ are being hired for road work as is a Bulldozer belonging to TOBEROI Sawmill.

When Tip Trucks at present on order from Europe arrive at KIETA in March or April the trucks at KIETA will be relieved for work on the MABIRI to RAUA Road which includes TINPUTZ. In addition it is planned to move a small Grader from BUIN to WAKUNAI when a larger one on order for BUIN arrives.

The importance of road work in this area is fully realised and £1,000 has recently been made available to the Assistant District Officer at TINPUTZ for road maintenance.

A Land Rover has been approved for TINPUTZ and in the meantime a Motor Bike as well as a fourteen foot aluminium boat and outboard motor has been sent to TINPUTZ.

The District Inspector of Education is aware of the Educational needs of every area in this District and this does not exclude TINPUTZ. Figures show that the Mission schools in the area staffed by Certificated teachers are not being used by the people to their maximum capacity. The District Inspector has in mind a Primary "T" School for TINPUTZ.

Agricultural Extension is proceeding well in the TINPUTZ Area and if the people prefer to work under this communal system I see no reason why they should not go ahead but the faults in the system should and have been pointed out to them.

I will bring the remarks on Co-operatives to the attention of the Co-operative Officer at SOHANO. In the absence of a Co-operative Officer at TINPUTZ the Department of District Administration Officer there has a duty to assist where he can in the operating of these Societies and should visit them regularly and offer assistance and advice.

The Report is now three months old and its value has therefore decreased. It is not well presented or methodically set out.

Mr. PAMPLIN has done a great deal of complaining about the neglect shown to the TINPUTZ Area but apart from this he has done little to remedy the situation himself. His administration of TINPUTZ has proved unsatisfactory and he has been replaced by Mr. D. R. SIMMINS, Assistant District Officer.

D. J. Clancy

(D. J. CLANCY).

ACTING DISTRICT COMMISSIONER.

Att.

att
Your cover's comments cover report quite fully.
The handling is improving with looking of the house

(10)

Territory of Papua and New Guinea.

PATROL DIARY.

- 1-9-64 To Hantobin by Tractor. Arrived 6.30 p.m.
- 2-9-64 Hantobin Village Inspection, Census revised. Talks. 1 hours walk to Namatoa. Village Inspection.
- 3-9-64 Census Revised of Namatoa. Talks with people, Individual plantings this village - a good sign. Overnight at Torembel.
- 4-9-64 Heavy rain delayed patrol thence 4 hours 30 minutes to Waspos, overnight.
- 5-9-64 Census Revised at Waspos. Inspection Talks with people. 2 hours walk to Rarie.
- 6-9-64 Census Revised of Rarie. Village Inspection talks with people. 2 hours walk to Pusupa.
- 7-9-64 Census revised at Pusupa. Inspection and talks with people. Had planned go Katoita but heavy rains flooded river - impossible go.
- 8-9-64 Departed 6.30 for Tinputa. Arrived 3.35 p.m.
- 9-9-64 Attended Council meeting and Women's club initial meeting.
- 10-9-64 Returned on Patrol - to Katoita. Cargo went direct route - Pusupa to Katoita - 8 hours walk.
- 11-9-64 Census Revised, discussions with people mainly on Land Tenure. Overnight S.D.A. Mission Kepsia.
- 12-9-64 To Iaua 2 hours. Census Teovagaro and Iaua revised. Talks with people. Inspection.
- 13-9-64 Sunday, after church small discussion with S.D.A. people from Iaua. Visited Teovagaro - 2 hours.
- 14-9-64 Public Holiday observed at Iaua.
- 15-9-64 Census Revised of Teamana Village. Inspection and talks with people. P.M. To Wainana Village.
- 16-9-64 Village Inspection at Wainana, Census Revised. Visit to Hamlet Baskambo thence to Sunavahora.
- 17-9-64 Village Census Revised. Talks with people thence to Teop.
- 18-9-64 Census Revision of Teop. Called back to Tinputa for Court Case, Returned p.m. with wife. Talks with people in evening.
- 19-9-64 Returned to Tinputa for Court Case and visit by A.D.C.
- 22-9-64 Departed late p.m. on Patrol Slept Suangu.
- 23-9-64 Villages of Kukuring and Suangu inspected, Talks with people. To Wauwimgima. Kivung in evening.
- 24-9-64 Village Inspection. Visited 2 hamlets of Namasiora. thence to Pateaviavi. Overnight.
- 25-9-64 Meeting of all present now total over 400. Inspection of village and road - (newly Constructed to Terekekepia. Overnight Terekekepia.

(9)

Territory of Papua and New Guinea.

Page 2

- 26-9-64 Meeting of Villagers to discuss amalgamation as village has split up into three small hamlets. To Teebuhin, met wife who also stayed overnight. Talks in evening.
- 27-9-64 Sunday Observed.
- 28-9-64 By Tractor to Pokapa. Census Revised. Inspection. Kivung washed out by rain.
- 29-9-64 Kivung held in morning. Tractor to Tinputz and then Kovanis. Wife accompanied. Census Revised, talks.
- 30-9-64 To Irua, Census Revised. Inspection of village and Hamlet. Talks and Kivung in evening.
- 1-10-64 Departed A.M. To Tinputz to attend Council Meeting.
- 26-10-64 Departed for Kespehit. Census Revised, Talks to people, Kivung in evening. Village in process of moving to new site.
- 27-10-64 To Harkerio Village. Census Revised, Inspected road and visited Rana Plantation. Meeting in evening.
- 28-10-64 Departed early for Mutahi. 9 hours walk.
- 29-10-64 Census Revised, Talks, Inspection. - To Melilap village - 3 1/2 hours walk. Talks in evening.
- 30-10-64 To Tsisiko village 8 hours walk.
- 31-10-64 Census revised village inspection. Visited POKPOK and Aid-Post. Talks in evening with people.
- 1-11-64 Sunday Observed at Tsisiko.
- 2-11-64 To Lomsis, inspection of proposed new road site. village inspection, census revised. Talks in evening.
- 3-11-64 To Aravia. Visited Aid-Post en route. Census revised. Talks en route, inspected proposed road site. Talks in evening (not much said.)
- 4-11-64 Departed for Chindpate. Census Revised. Tatakats en route. Census revised. Chindpate. Inspection. Visited Baniu and Makiwi plantations. Talks in evening.
- 5-11-64 To Dees village, called Rana en route. Dees village census revised. Visited Dees Plantation. Talks in evening (not much said.)
- 6-11-64 Returned to Tinputz. Tsikert village all at Aid-post with menials.
- 9-11-64 Census of Tsikert village revised. Inspection. Short Discussion with people.

END OF PATROL.

INTRODUCTION.

The area covered by this Patrol was that of the Teop-Tinuputs Council area plus two non-council villages near Baniu Bay. This included long treks of mountainous patrolling to Melilup, Mutahi and Waspos, Barie and Pusupa. At times the Patrol was broken when this Officer attended to essential works at Tinuputs Patrol Post, Council Estimates and attended two Council Meetings.

Generally the Purpose was one of Census Revision and furthering Administration Good will. The people come from three distinct language groups and all understand a common dialect, Teop which is the largest language group. The other two are minority groups, one around Barie and the other being these people North of the Ramison River.

A period of one day was spent in each of the larger villages. (there being only a few smaller ones which were included with their larger neighbours.) The Patrol was not hurried in any way and as much time as possible was spent with the people.

NATIVE AFFAIRS.

This was the first really done this year 1964. Previously this Officer visited various villages near the Patrol Post to become familiar with the type of people being dealt with. On this Patrol Census was revised. Every village was visited and also all hamlets. Villages were inspected and meetings were held in all villages. These later led to a series of 'Kivungs' at night which lasted well into the night. A portable tape recorder was used to record native singsings in an attempt to understand the people and break the barrier between the two parties. This had a relative amount of success.

The Census showed that some villages, notably those nearer the plantations had many able bodied males away working on the plantations. In many cases they had been away for years and their houses in the village had been abandoned or were in a gross state of disrepair. This was mainly the case in Teisiko, Namkerio and Tetakute with kind effects in Suangu, Terokokopia, Sunavohora and Wainana. Also it was very noticeable in these villages that although most people owned coconuts they preferred to work as day labourers on the plantations. It was suggested to the people that surely it was better to work on their own land for material gains than work for someone else for superficial gains. If they did not work their own crop then all the other people would be ahead of them and then they would merely be the work boys of the future.

Every village was visited and inspected for hygiene. The overall condition was good. Instructions were issued where housing did not come up to standard. The villages to the North of the Amazon River were in a much poorer condition. However it was pleasing to see many new houses under construction and 8 new dwellings in Aravia since the last Patrol in April, 1964. Pit sawn timber is being used in the villages of Mutahi, Iaun and Barie. It was recently introduced by the S.D.A. Mission and the villagers are very keen with this new method. Of the three Mutahi would be the best whereas Barie has much to be desired. Although some of the new dwellings in these villages are of a better

quality the villages are still not good, some of the houses in Barie were the worst seen on the Patrol. However it is pleasing to see some improvement in these mountain villages.

At first General open Air meetings were held at which the usual Government Propaganda was given. Not a great deal was said by the people but at the close of all meetings they were asked if they had any questions. Sometimes the Village Elders came into the rest house at night where a general discussion took place between myself, various Councillors, a police Constable and The Agricultural Assistant who accompanied. These 'Kivungs' began to evolve into a regular affair and at Wauainguina the meeting became one of asking questions.

The Questions were about Government Policy, money, European Traders, Cargo and reconciliation of their lives with the Teachings of the Bible. Although not being an authority on any of the above I endeavoured to answer the questions truthfully. Since the Patrol I have discussed the Questions and answers with leading Planters in the area and the questions on Religion with Father Springer from Tinputz Catholic Mission. All agreed that what I was saying to the people was right. It is realised that this is a very critical stage of development of these people and that they could very easily be swayed towards Cargo Cult activities arising from the mis-interpretation of my talks. Also if the answers were either atheistic or communistic it would be detrimental to the people - but they were not. My main aim eventually became one to give them 'Food for ~~Man~~ Thought' and to endeavour to change their thinking from a Cargo Cult attitude to one of Logic. Following I propose to outline some of the questions and the answers where necessary.

Possibly their hardest problem was the to reconcile the Bible with every day life, the reasons for their existence and where they came from etc.

(a) Question. (often asked.)

" If we are all descendants of Adam and Eve, why is your skin white and ours black. ? "

Answer. Told people about different periods of time, Ice age etc. and that some believe that peoples were separated and that skin colour came from their final environment. However I don't think it satisfied them.

(b) Question.

" Why did God (or Jesus) give the white man savy but not the black man. ? "

Answer. First answered in form that knowledge evolved from necessity and that as the black man did not need such things as machines he did not invent them. Put in discussion on the Industrial Revolution. So second answer given. God gave the white man savy because he needed it. In England the land is covered with snow and ice for 6 months of the year; also described irrigation and water systems in Australia. These were then compared with the easy way of native Agriculture in P.P.N.G.

(c) Question.

" The Bible teaches equality, why is it you have all the cargo and us none. ? "

(d) Question.

" Because the Bible teaches us equality, how about handing over some of that cargo " or " What is the white man's secret ? "

(e) Question. "Where does money come from, what is it?"
Answer. Attempted to explain money as a medium of exchange. Present system compared with Barter System.

(f) Question. "What happens to the 10% of money that the Council holds in its reserve fund?" "Does the Government take it?"

(g) Question. "Why don't the Europeans all go to church when the Christian religion is an entirely European Religion and the stories come from your ancestors?"

Answer. Many planters and Europeans in the Tinputz area are not Catholic, Methodist or Seventh Day Adventists and for this reason they do not like to go to other churches. Also you must realise that all people do not believe in God. Also people were given an idea that Christianity was not the only religion; some people did not believe whereas other people believed in other Gods and worshipped in other ways. No attempt was given to describe any other religion.

Most of the meeting followed the above general pattern. The Coastal people, Teop, Irue, Kovanis, Teikort and Chindpats said very little and kept their thoughts to themselves. The people from Wauwingima to Pekapa inclusive spoke more on financial matters, business and communal cash cropping. One evening we talked about nothing other than their reasons for Communal Cash cropping as against individual plantings (See Agriculture.) The people from Mutahi to Aravia spoke about the Bible and their reconciliations with it and every day life more so than other matters. (Aravia said very little.)

Discreet enquiries were carried out regarding the previous Cargo Cult activities at Aravia Village. It appears to have ceased. The atmosphere in the village is better than last time perhaps because the Councillor Sum is spending three months in Gaol for the theft of £15 from his own people. There is a lot of gambling going on between the Aravia's and the people at Binia but as yet we have been unsuccessful in catching them. Aravia Village appears to be recovering and the people appear to be meek and shy. There is still much to be desired as the women and children do not wash and all dwelling are built on the ground. I feel that if I try to push these people too hard I will do some damage. A road site has been found for a new road to be constructed between Aravia and Tetakate; my 10/7 of 30th November, 1964 to the Assistant District Commissioner, Hutjema, refers. I have asked for £500 for its construction. The people are willing to do this.

I received a rumour from Makiwi Plantation that the Chindpats people are starting up a Cargo Cult. I investigated. Also the matter was discussed with Father Springer of the Catholic Mission, Tinputz who recently visited the village. It appears that someone has been giving them talk from Bahalis in Buks and also the Headmen have been hoarding money. These Headmen are both young and out of the influence of the old Ialwai and Taltal. I spoke privately to Iuti and Wanawen regarding the hoarding of money. Wanawen holds a C.M.B. Number and is the Chindpats agent. He said that he was holding two cheques for copra to the value of £1,000 which he had not cashed. He said that he intended to cash the cheques soon and distribute the money. The Catechist told me confidentially that the people were disturbed and not happy because they had received no pay for 6 months. I am now waiting to hear if the £1,000 has been distributed and how much each person received.

As a conclusion reached from this Patrol I foresee that if the Administration does not take interest in this area, cargo cults will break out all over. Several letters have been written by me on this matter and also the Teop-Tinputz Council wrote to the Administrator stating the same theory.

At these meetings there was far too much talk about equality as taught by the Bible and why the Europeans 'should hand over the Cargo.' The people are restive and Dissatisfied; mainly because they say "We are Law abiding people; we had the first Council in Bougainville and we have not had any wide spread cargo cults. Then look at the Cargo Cults on Buka Island and we see that the Administration gives them schools, and good roads built by trucks. Now we have no road funds and look at Wakunai with its Tipping trucks; also our Patrol officer has no Landrover and we only have a small primary 'T' school at Isau. Why Don't The Government Help Us.?" I have recommended by separate memorandum that the Patrol Post be given some more road monies, asked again about the Landrover which has been promised for three years now and also asked that the Administration take a greater interest in this forgotten area on Bougainville.

I have carried out a survey on schools in the Tinputz area and do not think that the Patrol post warrants a Primary 'I' School as the Catholic Missions at Tinputz and Tearouki provide adequate schooling. However there is a need for a High School or a continuation school if the Administration would ever consider it. The Council have written separately to the Director of Education asking that he consider us in his plans for schools. These ~~xxxx~~ people are now in need of something Concrete to show them that the Administration has not forgotten them, mere promises are not enough.

AGRICULTURE.

Plantings of cash crops are going ahead splendidly and every encouragement is being given to them. Now we have an Agriculture Officer Stationed at Tinputz who has two Government Field Assistants and the Council employs two Agricultural Field Assistants. At the Village meetings I discovered the true reasons why the system of individual plantings have been forgotten in some areas and a system of communal plantings preferred. The people are attempting to parallel European Plantations. It was pointed out to them that many Europeans had formed Companies and by doing so pooled money to establish a Company. Then the Company employed a manager and a large number of workers. The native system was to mass a large number of workers and this was not the same as the European System. Land ownership was a big problem. The Honourable member for the House of Assembly, Mr. Paul Lapun also pointed this out to the people on his recent visit to Tinputz. Still they persist; their reasons are as follows.

"When the Council was first formed most of the villages split up so that the people could adequately plant cash crops on their own land. This broke up the village community and made it hard for the Mission and the Council to maintain its influence over the people. Also the people were worried about what happened to a person's plantation if he became ill or died. His wife was also considered. What if she had a new baby, how then could he manage on his own? So they evolved a system of communal labour on one person's land.

Under this system if a person is sick, he does not

have to worry about his plantation as the others in the communal plan will work it in his place. Their idea is to leave this initial block communally owned and the Headman will put the profits in a savings bank account. When the money becomes sufficiently large the people will divide it up. With this money they will be able to buy land from the village Big Man and that way have the ultimate individual ownership. Also on the new proposed block if a man should become sick he could draw money from the communal block to pay for labour to work his own land.

This idea has its merits (from the native point of view) and has been thought out in great detail. There are more complexities to the idea which has only been basically outlined here. What they apparently fail to realise is that when the Communal block begins to produce the Big Man will become greedy and take most of the profits.; or he may die and someone else with other ideas take over. I expressed Mr. D.J. Clancy's idea that the communal blocks should be divided up and each member given his own title. They don't like the idea.

The people are obstinate. I have discussed the various problems with the Agricultural Officer at Tinputz. We got agreed that we should promote development as much as possible even on this communal basis. The three main areas working on the above theories are , Wauwingima , Torokoepia and Pateviavi.

There are still some individual efforts being made which are succeeding such as the one on the Aid-Post Orderly at Teobahia. He and his two brothers have built a cocoa dryer which is really working well. There are two of similar design on the communal plantations at Wauwingima and Pateviavi. Where the drying of cocoa beans is concerned we are endeavouring to foster the idea of the village sun dryer at Teop also. The people from Teop at present sell wet beans to Haka for 5 pence per pound whereas if they were sundried they could be sold for one shilling per pound.

Co-operatives.

The Native Co-operative at Teop does not appear to be functioning at all. The people lack confidence in their Society and prefer to sell all their copra to Mr. G.F. Cooke of Tinputz. He was until recently paying a higher price of 5 pence per pound for copra whereas the Society was paying only 4 pence. I am now informed that the Society is paying 5 pence. The Society has not hired the Council tractor for the past 6 months. The new store boy has been there for the past 2 months , he appears to be satisfactory.

I feel that with the Teop Society the store side should be abandoned and in its place an Rural Progress Society established. I have discussed the matter with the Agricultural officer at Tinputz who is quite keen on the idea. However I think the final decision should come from the Co-operatives officer before the people of Teop are approached with this idea.

Whilst at Suangu the Vaere Society was visited. This society is functioning but when I asked the Co-operatives officer recently if a dividend would be paid out this year ; he said that the books were in a mess and that he did not know. The main difficulty at present is to find a new store boy. David Balu is at present running the store in the absence of a regular store boy paid by the Society. This society is really a contrast to the Teop Society ; they often hire the Council tractor to carry copra from members to the Society and on the

surface of it things seem to be running well. However as the books are not in order no figures can be quoted.

CENSUS

Two villages, Tokai and Kauka moved out of the Council area and are now censused from Wakunai. The Total population has none the less increased from 4538 to 4737. There were a great deal of Migrations in but few actually moved into the Census Division. These were mainly from the villages of Kauka and ~~Kauka~~ Tokai into Kotoita viz. 23 males and 23 females. The remainder of the Migrations were mainly inter village ones. These were in a large proportion from the mountain regions into the coastal areas. This was most noticeable in Pokapa where 36 males and 29 females migrated into that village.

The villages of Neblahiu and Tumuri have almost solely moved into Pateaviavi but have retained their separate identities. These people are not sure whether this move is merely a temporary nature. However if it is more like a permanent one then they will join the village of Pateviavi. An estimated 58 persons are still not sure whether to move with the rest and have formed a separate encampment above Rugen Plantation.

These figures showed a natural increase of 229 persons being 306 births minus 77 deaths. The death rate was not considerably high considered against other areas. This was 1.7 % of the total population. Most of the people in the Over 13 age group died from natural causes. The larger number of children in the Under 13 group died because of insufficient infant welfare services. They were mainly from the villages of Aravia, Lomsis and Pokpok (Tsisiko).

There were relatively few persons absent outside the District (Viz, 40 males and 12 Females). However in many of the villages these absent were working on nearby plantation within the Census Division. By being close to home they are able to visit their villages on the week ends.

MEDICAL AND HEALTH.

Aid-Post have been set up by the Teop-Tinputz Native Local Government Council at Teobuhin, Wawingina, Namatoa, Rarie and Tsisiko (Pokpok). Other Aid post to be replaced by the Council in 1965 are at Iaun, Teop and Tetakuts. The Aid-Post at Tetakuts will replace the present native materials one at Lomsis.

The general health in the area was good with perhaps the exception of Aravia where the people are living in sub-standard housing built on the ground and the people seldom wash. The villages of Tsisiko, Lomsis, Aravia, Tetakuts and Namkerio and Rarie were perhaps the worst in the area. In these villages the latrines were inadequate, rubbish pits were non-existent and the people were generally unhealthy. This conclusion was reached from the following viz. in Aravia 8 deaths were recorded, in Lomsis 9, in Tsisiko 9 and Rarie 3. These villages were noticeably the worst and indicated that Patrols - especially Medical should spend more time in these villages. The last Medical Patrol in May, 1964 was somewhat hurried.

EDUCATION.

There is only one Administration school in this area where the attendance is now over 100 pupils and will be up to standard 5 in 1965. The remainder of the area is covered by the three Missions in the area, viz - Catholic, Methodist and Seventh Day Adventists.

The Catholic Mission have there two main schools at Tirputz and Tearouki where they take pupils up to standard 5. Two large area schools have been set up at Suangu and at Rugen Plantation. Also there are small village schools at Wauwiginua, Torokokopia, Pateaviavi, Pokapa, Taisiko, Lomsis and Aravia. These village schools supply the students in Preparatory stages before standard and they sometimes spend three years in the village schools before going to larger schools.

The Methodist Mission have a central school at Kekesu which takes students up to standard 5. This Mission has also the village school system where the village schools serve more than one village in some cases. They are at Teobuhin, Namatoa and Hantobin, Waiainin and in the Waspos - Pusupa area.

The Seventh Day Adventist Mission at Kepsia Teaches Children up to standard 4. It has three village schools in this area; they are at Mutahi, Iaun and Barie. They are not of a very high standard.

Unfortunately no figures of school attendances are available as the majority of the schools visited were on holidays or their teachers were doing refresher courses at Tearouki, Kekesu or Kepsia.

The Census Figures show that 469 boys and 390 girls were attending Mission schools. Although some of the students were not actually attending school at the time of the census they were recorded for statistical purposes. The figures also show that 56 boys and 16 girls attended Government Schools in and outside the area.

It will be noted at this stage that all the pupils attending the Administration school at Iaun were not from the Teop-Tinputz Council area. A number of the students come from the Aita Census Division not covered by the Council. The main reasons given by these people why they do not attend the Administration School is that they are too far away from Iaun for them to travel as day students. Further the school is not recognised as a boarding school although it is in fact and the parents of children near the Patrol Post find it too great a hardship to supply their children with food should these children be admitted as boarders at the school. It will be noted that the school is not situated in the centre of population as are the Mission Schools. The school is supposed to serve Teop-Tinputz council area when in fact it is situated only a few miles from the Eastern Boundary of the Census Division.

However most of the children of school age are attending Mission or Government schools (that is 7 to 17 age group). Unfortunately the Missions are unable to cope with the majority of their students after they reach standard 5 as they have insufficient High Schools for the children to go to. For instance the Catholic Mission has two High Schools for Girls and One High school for boys in the Bougainville district; therefore only the brighter students from standard 5 have any chance of going. Also there appears to be a far greater accent on schooling of girls rather than boys in the area.

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Register

Area Patrolled.....

CONCLUSION.

The Patrol was relatively successful as the Patrol Officer, Tinputz was able to get closer to the people, establish good relations with them and have them discuss their worries and problems with him. It is far better that these matters were brought out in the open than have the people constantly worrying about them. Further a far greater understanding was reached between a Government Officer and the people where many of their reasons for doing certain things (such as communal cash cropping) were more fully understood by this Officer.

Agriculture and Cash Cropping is going ahead in the area at a very pleasing rate. However in the Educational Fields things are unsatisfactory. These people are becoming much more politically aware of the things going on around them. These things are sometimes misinterpreted by them and could in some cases possibly lead to cargo cult activities.

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J. Pamplin
Patrol Officer.