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PATROL REPORTS

DISTRICT: East New Britain

STATION: Vunadidir

VOLUME No: 1

ACCESSION No: 496.

1959 - 1960

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Papua New Guinea Patrol Reports

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PATROL REPORT NEW BRITAIN DISTRICT 1959-60

VUNADADIR

<u>Patrol No.</u>	<u>Officer Conducting Patrol.</u>	<u>Area Patrolled.</u>
1-59/60	A.R. Swinton	Vunadadir Council and non- Council Area.

mostly 6/15



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of... New Britain Report No. 1 for Yuradidir 1959/60

Patrol Conducted by... A.E. SWINTON Patrol Officer

Area Patrolled... Yuradidir Council area & non-Council area

Patrol Accompanied by Europeans... Nil

Natives... 1

Duration—From 21/8/1959 to 9/9/1959 & 16/1/59 to 19/11/59

Number of Days... 18

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services... / / 19..... Area under continual supervision

Medical ... / / 19..... Area under continual supervision

Map Reference... Gazette, Lommanla; D.A.S.P. Taliliga

Objects of Patrol... General Revision; Tax Collection from non-Council Villages & Routine Administration.

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS
PORT MORESBY.

Forwarded, please.

/ / 19

.....
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 £.....

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.....
.....

Pop

Females
in Child
Birth



TERRITORY OF PAPUA AND NEW GUINEA

67-10-12. ✓



In Reply
Please Quote

No. 30/1/1

District Office,
Rabaul.

4th April, 1960

The Director,
Department of Native Affairs,
KONEDOBU. Papua

Vunadadir Patrol Report No. 1 - 1960

...

The above report is forwarded with detailed comments
by Mr. E.J. Emanuel, Assistant District Officer.

The appointment of a new Luluai for Viveran Village
is being dealt with separately.

Land tenure and divorce are major issues of Territory
wide importance and Mr. Swinton's discussions on these urgent,
difficult and abundant human problems throw light on the ever
increasing responsibility devolving on the field staff, as the
native people advance. While field officers should do every-
thing they can to preserve family unity, there is a duty to
explain differences between civil and religious obligations in
marriage; and Church law, accepted by only part of the community,
cannot be regarded as establishing native custom.

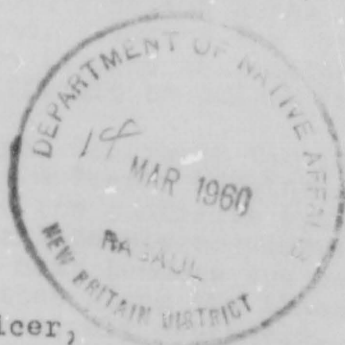
(H. W. West)
District Officer.



TERRITORY OF PAPUA AND NEW GUINEA

In Reply
Please Quote

No.



30/1

Sub District Office,
Rabaul.

11th March, 1960

District Officer,
RABAU.

Vunadadir Patrol Report No. I of 59/60

...
Attached hereto is the above report. While this is not a patrol report in that the officer was not camped out during the period of the patrol, it is a report of important field days by Mr. Swinton and is conveniently submitted in this form.

Native Affairs: At the last elections STANIS was elected a Councillor of BITAKAPUK and is now vice President of the Council. STANIS is a member of the New Britain District Advisory Council. STANIS requires careful watching: Mr. Swinton has rightly stated that it would be a mistake to believe everything STANIS says. STANIS now has the opportunity as a Councillor to act impartially in the interests of the Council as established. He is in some interests guided by the Catholic Mission in his activities.

Regarding the attitude of the people of NAPAPAR No. I village and TINGENAGALIP village, memoranda 14/12/2-466 of 8th February, 1960 and 14-12-2 of 24th February, 1960 from this office, refers.

The TINGENAGALIP people continue to oppose the Council of which they are members but every effort has been made by Mr. Assistant District Officer Liddle and Mr. Patrol Officer Swinton to convince these people of their responsibilities as Council members. Efforts by these officers in the NAPAPAR No. I village have been successful. Over the years Mr. Liddle has broken down the anti-Council attitude of the people of the non-Council villages of VIVERAN and TAKUBAR.

Village Officials: It is recommended that TOMATIUNGA of VIVERAN be appointed Luluai of VIVERAN and the present Luluai, TOPHRURE of VIVERAN be dismissed.

Housing: The trend toward new types of housing shows the progressive attitude of the people of the area, especially the NANGA NANGA area.

Roads and Bridges: The RABAGI bridge built by the Council has certainly made transport communications to surrounding areas much easier.

Airfields: In 1954 the Department of Civil Aviation surveyed Vunakanau airstrip as a proposed aerodrome. Map NS-906-U scale 1:5000 by the Department of Civil Aviation refers. £3,000 was to be made available to the Assistant District Officer, Vunadadir for work on Vunakanau as an emergency strip but the money has not been received to date.

Law and Order: Disputes regarding the ownership of trucks are common also in other areas of this sub-District. The issue of dockets and receipts by Rabaul garages was taken up by this

office in 1957. The matter is being dealt with amongst the Chinese garages and the owners should insist on an invoice and receipt for all work done, or parts supplied, irrespective of the amount involved. Unless the owners of trucks report such instances where no invoice or receipt is issued by the Chinese garages, it is difficult to police this matter.

Native Agriculture: Contracts for foodstuffs are carefully dealt with by the Supply & Tender Committee, Rabaul and it is not possible to divide the contracts between certain areas as tenders are invited from all people considered able to fulfil the tenders. However, when the next tenders are called a submission is being made to the Committee along the lines suggested by Mr. Swinton, which is administratively desirable. It is not known if the Committee will agree, however. The attached Notice of Acceptance of tenders are being circulated to all areas concerned.

Regarding the problem in paragraph 2 on page 8 of the report, when people in the original groups drop out, the only satisfactory solution is for some agreement to be reached by all concerned at the time and such agreement should be recorded at the office, but it is difficult to get the people to come to some agreement at the time when they relinquish the care of the cocoa to a few. The people themselves must come to such agreement.

The problem of land tenure mentioned in paragraph 3 on page 9 can only be dealt with by the people themselves according to recognised native custom, and by having their individual or communal claims recognised under the Native Land Registration Ordinance.

The official viewpoint with regard to the method of approach to be adopted by field staff is that the Administration does not interfere in the system of native land tenure but recognises the custom of the people themselves. The Administration also recognises the land shortage and has made areas available at Vudal and the Warangoi to overcome this shortage. At present there is nothing more that can be done by the field staff except encourage the Vudal and Warangoi schemes. It is hoped that further projects like the Warangoi and Vudal will emerge.

Missions: The problem of divorce mentioned on pages 10 and 11 by Mr. Swinton has been discussed at Mission-Administration Conferences. Native marriages by both the Methodist and Catholic Missions in this Sub District are performed by Missionaries in the respective Churches after the native form of marriage involving bride price, etc. has been observed fully. The Methodist Church issues a Marriage Certificate following a Church ceremony and the Catholic Church records such marriages in a Marriage Register. Such marriages are not registered by Civil Law but by a Church law, and if performed in the Catholic Church such Church states emphatically that there can be no divorce. The Methodist Church is very strict, but if all negotiations fail and the marriage is doomed to failure then such Church reluctantly agrees to divorce.

As many couples recognise these Church laws, especially the Catholic Church laws, I think it is reasonable to suggest to parties, when they have been married according to Church laws, that they discuss their proposed divorce with the Missionary in the area in the first instance, and if no suitable reconciliation is forthcoming, under the regulations the Court for Native Affairs is empowered to dissolve the marriage as per Regulations 66 and 68 if the complainant is entitled to a divorce. The Civil Law (according to custom prevailing) overrules the Churches' laws in this case. The cases cited by Mr. Swinton are causing concern both to Magistrates and Missionaries. I think the matter can only be clarified by legislation, especially where the 'marriage' by the Church is recognised by natives as binding throughout the life of the parties.

General Remarks: The report shows that Mr. Swinton is in close contact with all villages both Council and non-Council areas. Mr. Swinton has brought forward an important point regarding native divorce and it would be appreciated if advice from the Director could be obtained regarding any legislation to deal with this matter, in view of the changing conditions.

Mr. Swinton has shown initiative and clear thinking in dealing with the matters raised in the area which is difficult in parts to administer.

E. K. Emanuel
(E. K. Emanuel)
Assistant District Officer.

Local Government Centre,
Vunadadir.

2.12.59.

Patrol Report No. I of 1959-60.

Officer Conducting Patrol: A.R. SWINTON Patrol Officer
Area Patrolled: Vunadadir Council and Non-council areas.
Duration of Patrol: Census taken from 21.8.59.- 9.9.59.
& from 16.11.59.- 19.11.59.
(14 days)
Objects of Patrol: (1) Census Revision.
(2) Tax Collection for Non-Council Village
(3) Routine Administration.

Diary.

Each day departed Vunadadir by land rover in the morning and returned in the afternoon.

Council Villages.

21.8.59.	Census of Tagi Tagi No.2 and Bitakapuk.
24.8.59.	" Temanairik and Tagi Tagi No.1.
25.8.59.	" Rabagi No.1 & 2 and Rapitok No.4 .
26.8.59.	" Rapitok No.1, 2 and 3.
27.8.59.	" Malabunga and Taulil.
28.8.59.	" Napapar No.3,4 and 5.
31.8.59.	" Napapar No. 2.
1.9.59.	" Vunadadir, Ratavul and Vunakambi.
2.9.59.	" Raim, Tanaka and Ngunanur.
3.9.59.	" Napapar No.1 and Talakua.
4.9.59.	" Ralalar and Nanga Nanga.
7.9.59.	" Davaon, Nguvalian and Rakuta.
8.9.59.	" Vunagogo and Tinganagalip.
9.9.59.	" Wairiki No.1 and 3.

Non-Council Villages.

- 16.II.59. Census of Takakel.
- 17.II.59. " Takubar.
- 18.II.59. " Yiveran.
- 19.II.59. " Ivere, Kairaguna and Ulim.

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- 1. EXTRACTION OF INFORMATION CONCERNING NON-COUNCIL VILLAGES.
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- 8. COUNCILLORS OF THE VUNADADIR/TOMA/NANGANANGA COUNCIL.
- 10. REPORT ON POLICE.

INTRODUCTION.

This report concerns itself with those villages administered from Vunadadir Patrol Post. Included are all the villages of the Vunadadir/Toma/Nanga Nanga Local Government Council and also six villages not included in the Council. Of these, three, namely Kainagunau, Ivere and Gaulim were previously included in the Kekopo Sub-District and the other three, Viveran, Takubar and Takakel, in the Rebaul Sub-District. The first mentioned three are Baining villages, being made up of people who moved down or were shifted down from the mountainous Baining area sometime before World War II onto land which is said to have belonged to the Taulil people. These villages are to be found about ten miles to the west of Vunadadir Station, at the end of Malabunga School Road.

Viveran and Takubar villages are situated on the southern and western slopes, respectively, of Mt. Varzin.

Takakel is found to the north of Vunadadir in a pocket between Napapar No. I and Vanagogo, both Council villages.

Of the Council villages, there are those from Toma area to the south and south west of Vunadadir Station; those from the Nanga Nanga area to the east and those from Vunadadir area to the west and north west. (see attached map.)

All villages, except Takubar can be reached by landrover and throughout the year constant contact was maintained with all the people. Dates are given for the census of each village, but this report covers the whole of 1959 from May onwards and is not written from observations made during a set period, because, in a certain sense, patrolling is continuous in this area.

NATIVE AFFAIRS.

1959 saw the election of a new Council. There was a large turnover of councillors. (see Vunadadir 14/3/2 of 3.9.59.)

Nason Tokiala of Nanga Nanga was re-elected president and Stanis Toboramlat, of Bitakapuk, ^{was elected} vice-president.

The emergence of Stanis as an active member of the Community was the most important event during the year. After the elections he quickly became a force of drive and ambition for some of the people of Toma, to rally round. His intellect is greatly admired and respected.

and at public meetings he quite obviously overawes the other people present. But, in private, many show that they are disturbed by him. On the one hand, some are distrustful of his aims in as much as they think that he is primarily interested in his own advancement and, on the other hand, the older men in the area, who had a lot to do with the setting up of the Council, fear that he does not understand properly the aims of the Council and that his activities might result in feelings which will tend to disintegrate the Council. These men are the most influential in the area and command a large following. They are very much pro-government and, I should say, truly community spirited. They are also very interested and desirous of progress for their people. They are quite sure that the best way to obtain this is through the Council, with the united effort of all its members.

From Stanis' point of view they might be termed "conservatives", but they are certainly not stagnant.

It is not only the older people who consider some of his ideas unfavorable. In his own area of Toma his motives are questioned by some of the younger men who have been elected to the Council.

Soon after he joined the Council he acted as though he thought that there was an unlimited supply of Council money. At first, when he could not get all the money he wanted for his schemes he attempted to use his bad temper as a lever. However, he now appears to be more inclined to settle these matters by quiet discussion.

Two months ago he was the spearhead of a group of Toma people who said they wished to leave the Wundadir/Toma/Wanga Nanga Council and set up a Toma Council of their own. (reference 14/3/2 of IO.II.59 to A.D.O. Rebaul.) The whole question was talked out with the District Officer and the matter dropped for the time being. Stanis' attitude at the time is interesting. He took the position that he was merely acting as spokesman for his people, but, when he first spoke about the matter to me, he stated that it was he who originally raised the topic among the people of Toma. Further more, many of the people

who, he said, were in favour of the split, came to me privately and said that they were not. I think his failure at the Estimates meeting to get money for a hospital at Toma was the real motive behind this movement.

There is no doubt that he is one of the most able men in this area and a lot of things he says, and will say in the future, represent what is generally felt. But, I feel, that it would be a mistake to believe this of all he says.

There are other points which I would like to emphasise concerning Stenis. His very presence acts as a stimulant to the community. He is a constant source of original ideas and a means through which other people express their ideas. However, on some of the people he has a negative effect. By this I mean that in his presence they tend to suppress their thinking and to let him do it for them. He is a complex character, but is genuinely concerned with the advancement and betterment of the people and he is pro-administration.

Finally, two men at least, Nason of Hanga Hanga and Tezari of Vanakambi, carry more real weight in the area than Stenis does.

Another matter of importance is the attitude of the people of Napepar No. I and Tinganagalip to the Council. This has been well documented and there is nothing new to add except that indications are that Napepar No. I seem, on the whole, to be reconciled to the Council, with the exception of a small number of a dozen or so who are not. Tinganagalip people seem as determined as ever to have nothing to do with the Council. They are dominated by the Navarosa Mirung.

Non-Council Villages

Of the non-council villages, Vivera and Fakubar are the only ones who show any indication of softening their anti-council attitude. In these two villages there was originally a large portion of people against the Council. It seems that there is only a small number of people now in opposition. The situation is moving slowly and these villages do not want the Administration to move in and try to

persuade the others for fear of a split within the villages.

There are three distinct language groups in the whole area Tolai constitute the vast majority. There are some 600 Taulila and the three Baining villages. There are also some Butans who are completely scattered amongst the Taulila and neighbouring villages.

Group progress within the area does not primarily rest on Linguistic groups, but it is noticeable that the people living to the west of Vunadadir station are less sophisticated than in any other area.

The general attitude within this area is one of progressiveness and satisfaction with the way things are going. The Tolai Socca Project has a wide area influence and even the more backward Baining people are involved.

There are two problems of Native Administration which I would like to mention and will do so under the headings of Agriculture and Missions.

CENSUS.

The population of the area is now 11,000 representing an increase of 2,000 since the last complete census.

There were no cases of deliberate absenteeism heard in the Court of Native Affairs. I think there may be some people whose names are not in the books. During 1950, ^{further} an attempt will be made to find out if this is so.

TAX

Council tax fell short of the estimated amount by £39. Only from Napapar No. 1 and Tinganagalip did groups of people refuse to pay. However these people did offer to pay the £2 head tax to the Government.

Tax amounting to £547 was collected from the non-council villages without incident, except for one young man from Gaulia who, at first, was reluctant to pay. This man, if belonging to the Council would qualify for prosecution under the Council Vagrancy Rule passed

estiler in the year.

VILLAGE OFFICIALS.

The people of Viveran wish to appoint another Laluai, namely, Tomatiunga an ex-police boy. This is because their present Laluai, Tophrare has been in trouble over a young girl. They are not in favour of appointing their Tultul, Tomilet, as he has been charged with stealing. Can authorisation be given for the appointment of Tomatiunga, please? An application will be made later for the appointment of a new Tultul.

Laluai Tangi of Gaulim wishes to retire, but as yet, a suitable replacement has not been found. Tangi wishes to further his business interests. Some of the people also desire a change as they feel Tangi is not giving enough of his time to his duties.

The other non-council officials do their work without being outstanding.

Of the village councillors, there are Nasson of Nanga Nanga Tomeri of Vunakambi, Stevis of Bitakapak, Tobeta of Napaper No.6 and Tourae of Rakagi who are outstanding and there are a number of others who take an active part in area affairs. Only a small number are "carried" by the Council. (see appendix.)

VILLAGES AND HOUSING.

Housing is quite good and the trend is to build new houses of European materials. There are a number of these, particularly at Wairiki and Nanga Nanga. There are some very good houses of native materials at Wairiki No.3.

ROADS AND BRIDGES.

Since the last report in 1957, a road has been constructed by the people of Tamanihi to their village. A bridge has also been constructed at Rakagi, by the Council, and a road made by the people which allows trucks to transport produce from the area to the fermentaries and to Rabaul Market. Previously everything had to be carried

out on the women's backs. Thus not only ^{has} this ~~has~~ been eliminated, but the area affected has been greatly opened up.

There are no other major bridges and all roads are passable by landrover throughout the year.

AIRCRAFT AND AIRFIELDS.

There are no airfields in use. Vanacenai was a major Japanese air field in the last war and has since been surveyed by the Administration for possible use.

LAW AND ORDER.

Courts are held each Friday at Vanadadir and regular trips are made to distant villages for the same purpose. 136 people were convicted in the Court for Native Affairs during the year. 47 of these were for non payment of Council Tax. The majority of the disputes were settled by negotiation.

Group fights are a common feature of disorderliness in this area. Generally involved are groups of men and youths from different villages or a group from our village and a lone antagonist from another. This sort of thing generally occurs on Sunday after church.

A common cause of disputes is the ownership of trucks. They are nearly always bought on a group basis and in most cases do not show any return for most of the people who invested money in them. When these cases come to court the people who actually have the care of the trucks generally claim that the profits have gone in maintenance costs. In most cases it is impossible to tell if this is so, because of the claim that the Chinese garages in Rabaul, to which most of the people go, do not seem to give dockets or receipts.

If an agreement could be made with all Rabaul garages whereby they issue dockets and receipts to all native customers, after a certain date, I feel it would help a great deal in the coming to a correct conclusion in disputes concerning trucks.

PLANTATIONS.

The plantations in the area are Vanapit, Karaiba, Vunakanau

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These cases come to court the people who actually have the care of the trucks generally claim that the profits have gone in maintenance costs.

Mel Makian, Toma, Vunapa, Vunarakon, Kunai and Vunadingan.

I have had to deal with a few minor disputes concerning plantation labour, but other than that I have had very little to do with the plantations in the area. They are looked after by the Native Labour Inspector from Kokopo.

Relations between the plantation owners and the people are good, except for the owners of Toma plantation. There is ill feeling between this plantation and the people of Tag Tag No. I over the ownership of the land. (reference Vun 34/4/2 of 1st Oct. 1959 and 34/2 of 5th. Oct. 1959.) Since the Commissioner for Titles decided the case in October there has been no more trouble, but feeling is still very keen. (Reference Vun 34/2 of 16. II. 59.)

NATIVE AGRICULTURE.

There is no shortage of food. Large quantities of Native foodstuffs are taken to the Rabaul Market and more is supplied on contract.

At the moment there is great competition between the various villages to obtain the 1960 ^{Government} contracts. There has also been some talk to the effect that these contracts have been unfairly awarded in the past. I believe this to be quite untrue and I think that the argument is being used as a means to bring pressure to bear on those who award the contracts.

I am helping anyone who wants to enter a tender for 1960 and I explain the conditions of the contracts. Some more responsible people, when they have learned the conditions, have decided not to enter a tender, as they could not be sure of keeping up their contract. There are a number who, I feel sure, cannot fulfil the obligations imposed, but go ahead regardless and enter a tender.

It is possible that there will be more dissatisfaction when the contracts are awarded. This may be avoided if, whatever contracts come here, are more or less evenly divided amongst Vunadadir, Toma and Manga Manga areas. The two most concerned are Vunadadir and

Handwritten notes in the right margin, including the letter 'F' at the top.

Handwritten notes in the left margin, including the word 'Tender'.

Some-

Copra, of course, is a source of income through out the area, but the real money comes from Cocoa. This brings us to the problem of Land Tenure.

As a general case, it seems that, when the idea of growing Cocoa caught on originally, groups of men within Vunatais banded together to start plantations. One aspect of the problem here has grown out of this. During the years it took the Cocoa to grow, many of the people in the original groups dropped out and left the care of the trees in each plantation in the hands of perhaps one or two people. Once the munny starts to come in the original partners try to get back in again and their belated interest is resented. Each side then tries to get satisfaction through the court, but it is very hard to give it.

At this stage I sometimes try to get the men who stayed at work to accept a compensatory payment from the others for their labour and interest over the years at the same time trying to get an agreement for all future costs and profits to be shared. But the men who have looked after the trees do not like this settlement. They want permanent tenure for themselves and their children after them.

Alternatively, I see if it is possible for those who stayed at work to buy the land carrying the trees outright, by native custom, from the rest of the Vunatais, and to pay compensation for the work done by those who dropped out. But this is rarely acceptable to all.

When negotiation is no longer beneficial, I arrange for the parties to visit the Native Lands Commissioner, if they so desire, to get a judgement as to who actually owns the land in question.

Another aspect of the problem comes after a man has, for the present, gained some type of clear ownership right to a plantation. His desire is that his son should get it when he dies. This is being accomplished in some cases by selling the land to the son during the father's lifetime. Sometimes this goes unchallenged and sometimes it

does not. As far as I can see, such a sale can only be legal if all the Vanatarai concerned agree to it. If a satisfactory agreement is reached by the people concerned, well and good, but if the matter is brought before the court, it is indeed a major task in itself merely to sort out the details.

Although there are many people who would like to see the old matrilineal system of inheritance abandoned, they are not prepared to support the act of abandonment, while they themselves stand to lose by it. Eventually someone is going to miss out. It is reasonable to assume that the losers will be some of the present young men. But, as yet, they are not showing any great interest as regards the future. They rejected the Vudal Scheme and interest in the Warangal blocks comes mainly from elders. The situation has certainly been explained to them many times. The explanation for their lack of interest seems to be that the sort of easy life they find themselves able to live is leaving them unprepared for the future in as much as it produces a general state of mental lethargy. By constantly bringing the problem of future land shortages to the attention of the people an impression may be made.

I mention this problem of land tenure, not because I consider it to be something new, but because it can only become a greater problem. I would like to know the official Administration viewpoint with regards to the methods of approach to be adopted by fieldstaff.

MISSION AND EDUCATION.

The Catholic and Methodist Missions have, between them, great influence over the whole area, except for Napapar No. I. This village is Seventh Day Adventist in denomination.

At least some education is available to all children in the area. Schools are run by all the missions and there are also Administration schools.

The Malabunga Administration School is in charge of a European teacher and a new schoolroom and dormitory was completed there during 1959. The people of the area have now agreed to make available to the Government a large acreage for a new Teacher's College.

62 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

TOTAL

A problem concerning the missions in this area is that of broken marriages. Many people are married in church, but the native form of marriage involving a bride price is still carried out as well. The problem arises when the people concerned want to break these marriages, or when one partner wants to do so. In many cases it is the woman who makes the decision and when the bride price is returned some of the people consider the marriage has been properly terminated, while others do not, because of their greater or basic religious principles. The unfortunate thing from the Administration's point of view is that these people who believe marriages cannot be broken, seem to be unable to understand that it is not within the powers of the Administration to make two people live together if they do not want to.

It is a problem to which there appears to be no adequate solution but I mentioned it because religion is a very important part of the people's lives and this is one of their problems of the moment.

The relevant Ordinances concerning marriage and divorce in New Guinea are the Marriage Ordinance 1935-1938 and the Divorce and Matrimonial Causes Ordinance 1934-51. Section 5A of the former states that nothing in the Ordinance shall apply to any marriage where both parties are natives. Section 55 of the latter states that the Ordinance does not apply to marriages by native custom.

This means, as I see it, that any marriage between two natives in New Guinea, whether in church or by native custom, can only be dissolved under regulation 66 of the Native Administration Regulations.

Assuming this to be the case, I would like to make some comments.

To such people as Stanis and a minority of leading Catholics marriages which are celebrated in church by a priest, no matter what their status in the eyes of the law, cannot be dissolved. (They have been told by Administration officials what the law says on the subject.) This attitude puts the Administration at variance with a leading section of the community.

It, by native custom, the native is entitled to a divorce, the Court for Native Affairs is obliged to grant one. (regulation 66 of

the N.A.R.s) But when the parties involved are Catholics it is difficult to decide what native custom is.

If everyone agreed that the traditional criteria be adhered to by the Court in deciding a divorce case, there would be no problem. But, because of the beliefs of the Catholic people, the question seems to be whether an officer of the Court is entitled to determine an application for divorce by Catholics by the traditional standards.

Up to the present time, if the difference cannot be settled out of Court, I have considered all applications for divorce by traditional standards. However, I have mentioned the attitude of the minority group of leading Catholics because I think that their attitude may spread and eventually represent the majority view by Catholics on the question of divorce. If this happens I feel that a strong case could be put forward to the effect that Native Custom, as far as they are concerned has changed.

In an area such as this, a change of the above nature, if not anticipated by the Administration, could possibly lead to trouble.

There is no trouble between the different religious groups. They appear to have completely sunk the differences of a few years past.

MEDICAL AND HEALTH.

Health is very good and the birth rate is rising.

There are mission hospitals at Gaulim (Methodist) and Papatava (Catholic). W. Moi N.M.P. is in charge of all the Council aid posts, of which there are 10 and the Council is in the process of constructing a rural Health Centre at Tapipipi, which he will look after.

CONCLUSION.

Most activities in this area concern the Council. The new councillors, with the old, take an active part in its work. After the elections, the new councillors attended a ten day course at Vunadadi of instruction in their duties; the function of the council and the regulations concerning Local Government Councils. There were a few who

(12)

found difficulty and one or two who showed little interest, but most were eager to learn and since then have done good work in the Council. This latter group includes Tokian of Mapapar No. 2 who was most reluctant at first to become a councillor. In the main they are exercising their right and opportunity to express themselves at Council meetings.

Finally, a resettlement scheme in the Warangai Valley, supported by the Council, but not of any other concern, has been started. This could prove to be one of the most important events of 1959 because individuals are being given the titles for their leases right from the beginning. They know their blocks and, although it is too soon to see progress yet, I have been told that the holders of the leases are very keen. One of the points that the people bring forward when discussing these leases is that they know which block is theirs and that, provided they work it properly, it cannot be taken from them. Whereas, at Vudal, the individual was never sure of his rights of tenure.

Stanishes done a lot of good work in helping the people who have been granted these leases in the Warangai Valley.

A. L. Swinton
Patrol official

TOTAL
F

EXTRACT OF INFORMATION CONCERNING NON-COUNCIL VILLAGES ONLY.

There are six non-council villages administered from Vunadadir. Takakel~~to~~ to the north of Vunadadir station between Napapar No. I and Vunagogo.

Takubar and Viveran to the south of Vunadadir Station on the western and southern slopes of Mt. Varzin respectively.

The people are Tolais and were previously administered from Rabaul. Ivere, Kainagunan and Gaulim about ten miles to the west of Vunadadir Station.

All these people are Bainings and they live on ground that is said to have belonged to the Taulils. They moved, or were moved, there by the Government Officers before World War II.

These Baining people are the least advanced of all the people with whom the report is concerned.

This is, apparently, because they are furthestest away from Rabaul.

They are now becoming involved in the Tolai Cocoa Project and money is also obtained from copra and vegetables.

Takubar is the only village which cannot be reached by road. However it is only an half hours' walk from the end of the road which goes to Tamatinik.

There are indication at Viveran and Takubar that reluctance to join the Council is not as great as it used to be. The growing number of people in favour do not want the Administration to try to hurry the matter for fear of a split within the villages.

The people of Viveran wish to appoint Tomatiunga as Luluai in place of Tophure, the present Luluai, because of the latter being in trouble concerning a young girl. Can authorization be given please?

Tultul Tomilet of Viveran has been charged with stealing and an application will be made at a later date for a replacement.

Luluai Tangi of Gaulim wishes to retire, but, as yet, a suitable replacement has not been found. Tangi wishes to further his business interests. Some of the people also desire the change

TOTAL
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-2-

as they feel he is not giving enough time to his duties.

62103 # 10 29 1 3 52 3 4 3 1 29 22 8 7 7 2 3 1 29 22

TOTAL
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3
EXTRACTION OF INFORMATION FROM CENSUS FIGURE.

Council Villages.

TOTAL 1962 an increase of 788 since the 1957 census.

arrived at by:

409 male births	79 male deaths
453 female births	54 female deaths
100 male migration in	66 male migration out
<u>163 female migration in</u>	<u>137 female migration out</u>
<u>1124</u>	<u>336</u>

1124-336=788.

Non-Council Villages.

TOTAL 1960 an increase of 173 since the 1957 census for all non-council villages.

N.B. (Ivere and Kainagnen census figures attached show changes since 1958 census. However figures below are worked out on basis of 1957 totals arrived at by:

91 male births	18 male deaths
73 female births	15 female deaths
35 male migration in	19 male migration out
<u>53 female migration in</u>	<u>29 female migration out</u>
<u>254</u>	<u>81</u>

254-81=173

TOTAL
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SCHOOLS.

<u>Mission.</u>	<u>Total Students.</u>	<u>Administration.</u>	<u>Total Students.</u>
Napapar	300	Malabunga	300
Paparatava	400	Rabunua	200
Gaulim	200	Nganairima	90
Toneka	60	VIVIRAMA	
Rapitok No. 4	100		
Vunadadir	100		
Rapitok No. 3	100		
Ralalar	100		
Bitatita	100		
Nanga Nanga	50		
Mungagogo	50		

Villages over which the Various Missions Have Influence.

Council.

Roman Catholic.

Vunadair
 Kavevul
 Gunamar
 Nanga Nanga
 Vunagogog
 Napapar No. 2
 Napapar No. 3
 Napapar No. 4
 Napapar No. 5
 Tagitagi No. I
 Bitakapuk
 Wairiki No. I
 Wairiki No. 3
 Tagitagi No. 2
 Tamanairik
 Rabagi No. 2
 Taulil
 Tinganagalip

Methodist.

Vunakambi
 Raim
 Tamaka
 Nanga Nanga
 Wguvalisa
 Davaon
 Rabupurua
 Talakua
 Ralabar
 Tinganagalip
 Napapar No. I
 Napapar No. 2
 Tagitagi No. I
 Tamanairik
 Rabagi No. I
 Rabagi No. 2
 Rapitok No. 2
 Rapitok No. 3
 Rapitok No. 4
 Rapitok No. I
 Taulil
 Malabunga

Seventh Day Adventist.

Napapar No. I

Villages over which the Various Missions Have Influence.

Non-Council.

Roman Catholic
Fakakel

Methodist.

Seventh Day Adventist.

Takibat

None

Viveran

Geulin

Kainagunan

Ivere

VILLAGE OFFICIALS OF NON-COUNCIL VILLAGES IN THE VUNADADIR AREA.

Takakel	Luluai	Tadadam	Good
	Tultul	Towatambi	Only fair
Takubar	Luluai	Towalibia	Fair
	Tultul	Tomide	Fair
		& Tovue	Fair
Viveran	Luluai	Tophure	Poor
	Tultul	Tomanaume	Fair
		& Tomatasa	Poor
Ivere	Luluai	Namben	Fair
	Tultul	None	
Rainagunan	Luluai	Nesnaut	Fair
	Tultul	Masang	Fair
Gaulim	Luluai	Tangi	Fair
	Tultul	Gosaka	Fair

COUNCILLORS OF THE VUNADADIR/TOMA/NANGA NANGA NATIVE

LOCAL GOVERNMENT COUNCIL.

Tagi Tagi No.2	(N.C.)	Toingat	Good
Bitakapuk	(N.C.)	Tomatamatam	Good
Taman "irik	(N.C.)	Stanis	V.Good
Tamenairik	(N.C.)	Todiwana	Below average
Tagi Tagi No.1	(O.C.)	Tovatange	Good
Rabagi No. 1	(O.C.)	Tourai	Good
Rabagi No. 2	(N.C.)	Topipite	Below average
Rapitok No.4	(N.C.)	Tckuakua	Good
Rapitok No. 1	(O.C.)	Tobilak	Fair-average
Rapitok No. 2	(N.C.)	Toliakim	Below Average
Malabunga	(N.C.)	Lemas	Improving-good
Taulii	(N.C.)	Tobirola	Fair
	(N.C.)	Topapai	Fair
Napapar No. 3			
" No. 4	(O.C.)	Tomimisi	Good
" No. 5	(N.C.)	Tobata	V.Good
Napapar No.2	(N.C.)	Tokirap	Improving-fair
Napapar No. 1	(O.C.)	Topiram	Good
Vunadadir	(O.C.)	Tovutil	Fair-average
Raturul	(O.C.)	Tomari	V.Good
Vunakambi			
Raim	(N.C.)	Tomasan	Fair
Tanska	(N.C.)	Toliakim	Fair
Ngunanur			
Talakua	(N.C.)	Tonit	Fair
Ralalar	(N.C.)	Tokian	Fair
Nanga Nanga	(O.C.)	Nason	V.Good
	(N.C.)	Topani	Only fair
Davaon			
Davaon	(O.C.)	Tebatilom	Good
Ngualian	(N.C.)	Tomarene	Fair
Rabura			

II.

COUNCILLORS OF THE VUADADIR/TOMA/NANGA NANGA LOCAL GOVERNMENT COUNCIL.

Vunagogo	(N.C.)	Tobilak	Poor
Tinganagalap	(O.C.)	Tokia	Good
Wairiki No. 1	(N.C.)	Tobatilon	Fair
Wairiki No. 3	(N.C.)	Togilon	Fair

O.C. = Old councillor re-elected in 1959.

N.C. = Newly elected to council in 1959.

10.

POLICE.

Rotas, No. 5847; The only R.P.M.C. constable on this station.

He performs his duties well and in a quiet manner.

He is well liked and respected by the people. This fact has helped avoid trouble in the past.

VILLAGE POPULATION REGISTER

Council ①

YEAR 1959

Govt. Print.—7403/10.55.

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS										MIGRATIONS				ABSENT FROM VILLAGE AT WORK				LABOUR POTENTIAL				FEMALES		Size of Family	TOTALS (excluding absentees)				GRAND TOTAL										
				0-1 Mth.		0-1 Year		1-4		5-8		9-13		Over 13		Females in Child Birth	IN		OUT		Inside District		Outside District		Govt.		Mission		MALES		FEMALES			Pregnant	Number of Children bearing age	Child		Adults					
		M	F	M	F	M	F	M	F	M	F	M	F	M	F		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F				M	F	M	F	M	F	M	F
Tagitagi No.2	21.8.59	15	11											3		4	12		4	12		5					4		5	17	69	13	56	2	60	2.8	80	78	68	67	319		
Bitakapuk	"	38	31			1								2		4	17		19	6	3					2		2	52	139	42	127	2	130	3.0	164	141	179	170	665			
Tamanirik	24.8.59	11	23											2	1	7	10	3	6	13	2					2	4	31	95	48	86	1	89	3.1	86	99	122	122	450				
Tagitagi No.1	"	15	17											3	2	9	13	2	1	9	1					1			25	67	19	56	-	50	2.4	80	71	78	76	316			
Ratagi NO.1.2.	25.8.59	26	29			1		2		1				3	6	1	3	1	2	27	9					25	2	23	24	45	139	50	123	-	130	2.8	99	114	159	173	655		
Rap.tok No. 4	"	11	13					1		1	1			2	1	2	6	2	3	4						1		3	5	43	61	22	57	-	60	3.0	78	69	91	82	333		
" No. 1	26.8.59	6	7					1		1				2	1		2	1	5	2		1			2	1	1	11	49	15	48	-	40	3.2	47	39	50	57	200				
" No. 2	"	9	7			2		1						1		3	1	2	2	9							4	13	33	14	28	-	29	3.0	28	31	34	37	143				
" No. 3	"	11	14			1								2		4	6									1		3	1	19	49	15	40	-	42	3.1	52	57	69	61	244		
Malabunga	27.8.59	4	5														2		1	1					4		3	1	8	32	10	24	-	26	3.2	39	33	29	25	135			
Taulil	"	21	31			1	1	2						4	4	1	1		3	24					3		2	2	42	129	37	108	1	105	3.1	143	120	138	137	569			
Napapar No.3	28.8.59	6	4			1		1						1		4	2	3	11	11								8	35	9	27	-	30	2.8	38	32	27	35	144				
" No.4	"	9	9					1								6	4		3	10								1	7	45	9	37	-	40	2.7	44	37	48	47	187			
" No.5	"	12	8													1	3		5	5									12	44	14	34	-	35	3.1	58	47	50	46	206			
Napapar No.1	3.9.59	11	22			1								2	2	4	8	9	10	12	2	2	3	6	-	7	14	12	72	19	60	-	64	2.6	60	76	71	64	317				
" No.2	31.8.59	13	25							1				5		4	7			7	1	1			2		45	36	19	90	16	81	1	84	2.6	49	75	107	107	828			
Vunadadir	1.9.59	8	13			1	1	1						2		6	4	2	7	6	4	2			1		44	33	32	59	35	51	-	55	3.2	31	36	87	80	324			
Ratavul	"	13	11													1	2		1	1	1								10	80	6	59	-	60	2.6	61	54	86	72	285			
Vunlabi	"	10	5																	4							4	7	20	43	17	34	1	36	2.7	40	33	56	50	194			
						Old Book Lost												62	105	36	51	4								145	128	426	1326	390	1122	8	1165	2.9	1277	1248	1549	1508	6106

+ GRAND TOTAL
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VILLAGE POPULATION REGISTER

NON Council
GRAND TOTAL

YEAR 1959

Govt. Print.—7403/10.50.

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS												MIGRATIONS				ABSENT FROM VILLAGE				LABOUR POTENTIAL				FEMALES		Average Size of Family	TOTALS (excluding absentee)				GRAND TOTAL						
				0-1 Mth.		0-1 Year		1-4		5-8		9-13		Over 13		Females in Child Birth	IN		OUT		AT WORK		STUDENTS		MALES		FEMALES		Child		Adults										
		M	F	M	F	M	F	M	F	M	F	M	F	M	F		M	F	M	F	M	F	M	F	M	F	M	F		M	F										
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F								
Takekel	16.11.59	14	12							1				3	2			1	5	6	5	1	1			2		40	37	33	65	22	49	-	47	3.0	32	38	99	76	:26
Takubar	17.11.59	24	20							1				2	6			12	16		3	9			31	13	1	1	52	145	59	118	3	120	3.3	144	126	173	152	:55	
Viviran	18.11.59	27	21			1	1							5	2			4	11	6	8	2			30	19	1		48	113	45	100	1	104	3.1	82	76	153	143	:06	
Ireere	19.11.59	2	4												1			1	2		1								7	18	9	18	2	23	2.1	17	22	28	23	:0	
Kainagunan	"	6	4											1	1			1		1	3				1				11	35	8	23	1	25	2.2	25	27	42	30	:28	
Gaulin	"	13	12							1				3	1			5	7	2	5	2			2	1			17	51	13	59	1	53	2.6	81	45	64	69	:64	
Total Non Council		86	73			1	1			2	1			14	13			23	42	14	23	17	1			63	32	45	39	168	427	156	357	8	372	2.9	381	334	559	498	:1969
Total Council		409	453			1		15	9	8	2	4	2	51	41			100	162	66	157	275	69	23	9	178	482	532	216	636	200	571	1775	13	1831	2.9	1963	1964	2360	2314	:9672
Grand Total		495	526			2		16	9	8	4	5	2	65	54			123	204	80	180	292	70	23	9	241	80	293	255	80	727	2152	21	2203	2.8	2345	2298	2719	2312	:11,641	

+
F GRAND TOTAL

Supply & Tenders Committee,
RABAU.

3rd March, 1960.

GRAND
TOTAL

M + F

TO WHOM IT MAY CONCERN

TENDER NO. 42 - KAU KAU

It has been decided that the Administration's requirements of 42 tons of Kau Kau per month, will be supplied as follows:

PART A. - 15½ tons per month to Native Labour Compound.

To be supplied by Tomari of Vunakambi at 2d per pound.

PART B. - 12½ tons per month to Nonga Hospital.

To be supplied by Topiuana of Rataval at 2d per pound.

PART C. - 14 tons monthly to various establishments.

Topiuana of Rataval to supply a total of 8½ tons monthly to the Police and Corrective Institution at 2d per pound.

Topatange of Tegi Tagi No. 1 to supply a total of 5½ tons monthly to T.T.C. Rabaul and L.A.S.F. Kurakakaul at 2d per pound.

Contracts have been made with the people named, and the period of the contract is twelve months from 1st March, 1960.

H. J. ...
Chairman.

Supply & Tenders Committee,
RABOUL.

3rd March, 1960.

GRAND
TOTAL

M + F

TADAV RA TARAI NINA DIA IVURE RA KAU KAU PIRE RA MATANITU.

TAM RA 42 KAU KAU

Dia ga tar warike tara matanitu pi na da ra 42 tons na kau kau ure tika na gai ma da tul taria damana.

ALUAINA A. - 15½ tons ida tikana gai tadap ra Native Labour Compound.

To Mari mamara Vunakambi da kulia mana ura 2d ure tikana paon mamat damana.

WAURUANA B. - 12½ tons ida tikana gai tadap ra pal na mait Nonga Hospital

To Piuana mamara Ratavul da kulia mana ura 2d ure tikana paon mamat damana.

WAUTULUNA C. - 14 tons ure ra umana gaigai parika.

To Livuana mamara Ratavul nina pi na tul vue dari ba 8½ tons ta diat ra Police na da ra 2d ure tikana paon mamat pi aira umana karabut.

To Vatange mamara Tagi Tagi No. 1 na tul vue ra mataina go ra 5½ tons ure ra umana gai gai tadap ra wartova na T.T.C. Rabaul, ma go bula ra D.A.S.F. Kurakakaul da kulia ma ra 2d ure tikana paon mamat.

Raumana diaga contracts tadiat nina diga paitia pire ra tarai pi dia contract ure ra vinun na urua na gai papa tara luaina tang tara gai March, 1960.

J. P. ...
Chairman.