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OF PAPUA NEW GUINEA

# **PATROL REPORTS**

DISTRICT: NEW IRELAND

STATION: KAVIENG

VOLUME No: 13

ACCESSION No: 496.

1959 - 1960

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# Papua New Guinea Patrol Reports

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PATROL REPORTS NEW IRELAND DISTRICT 1959/60

KAVIENG

<u>Patrol No.</u>	<u>Officer Conducting Patrol.</u>	<u>Area Patrolled.</u>
2-59/60	P.J.Bloomfield	Tabar Census Division
3-59/60	F.E.Haviland	Kulot, West coast Mandak and Barok Census Divisions
4-59/60	R.W.Hallahan	Tiand Census Division
7-59/60	P.J.Bloomfield	Lavongai Census Division and Tingwon Island



14.6 cm

TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of..... NEW IRELAND ..... Report No. KV 2 of 59/60 .....

Patrol Conducted by..... PAUL JOHN BLOOMFIELD PATROL OFFICER .....

Area Patrolled..... TABAR CENSUS DIVISION .....

Patrol Accompanied by Europeans..... NIL .....

Natives..... 1 MEMBER of R.P. & N.G.C. .....

Duration—From 28 / 7 / 1959 to 28 / 8 / 1959 .....

Number of Days..... 32 .....

Did Medical Assistant Accompany?..... NO .....

Last Patrol to Area by—District Services..... / 12 / 1958 .....

Medical .... / 10 / 1958 .....

Map Reference..... Two FORMIL .....

Objects of Patrol..... (a) Collection of Personal Tax for 1959 .....

(b) Routine Patrol Duties .....

DIRECTOR OF DISTRICT SERVICES  
AND NATIVE AFFAIRS,  
PORT MORESBY.

Forwarded, please.

19/9/1959

*G. H. DO*  
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 .... £.....

.....  
.....  
.....



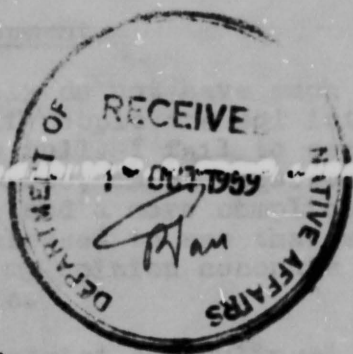


TERRITORY OF PAPUA AND NEW GUINEA

67-9-3. ✓

In Reply  
Please Quote

No. 30/3-132.



District of New Ireland Hdqtrs.

24th. September 1959.

The Director,  
Native Affairs,  
KONEDOBU.

PATROL REPORT NO. 2/59-60 - KAVIENG.

Conducted by P.J. BLOOMFIELD P.O.

Attached please find original of above report plus  
claim for Camping Allowance.

Native Situation.

It is the same old story with TABAR - lack of ordinary  
energy and a community spirit. On a future patrol it may be  
of interest, to do a secret ballot to ascertain who the people  
really regard as their leader.

With reference to the lack of cohesion which exists  
between TUGI TUGI and PEKINBERIU, the people may as well sort  
themselves out and regard themselves two separate villages.  
Whilst there exists any dissension, no one will get anywhere.

It appears that the native claim to land at VURASIA  
Bay is a pressing one and I would like to see it determined to  
allow the natives to know the position. I see no objection  
to the natives planting subsistence crops on the piece of land  
in dispute. I shall also approach the Mission on this matter.

I do not know exactly what Mr. Bloomfield means by a  
"blanket exemption". To my knowledge a blanket exemption can  
only be recommended by the District Commissioner, in such cases  
where there is no potential at all in a certain area. When the  
last Personal Tax (Rates) Ordinance was passed, this village was not  
named as being exempted. It can therefore, only be assumed that  
Mr. Bloomfield heard each case on its individual merits and granted  
exemptions to all eligible to pay tax. I shall obtain an ex-  
planation from Mr. Bloomfield on his return from his present Patrol.

Law and Order.

As you know, the plantations mentioned were previously  
owned by New Guinea Co. Ltd and managed by Europeans. Now they  
are Chinese owned and managed by Chinese.

The Asiatic Manager of MARAGON recently lost the services  
of four of his labourers for periods up to four months for assault  
on, and adultery with village people.

I, personally saw the Manager in Kavieng and warned him  
that it would be in his own interest to keep on eye on the activ-  
ities of his labour. He was told that no leniency would be ex-  
tended to foreign labourers who caused trouble with local villagers.

I have never heard of a case of polyandry before, although  
I do know that some native women in New Ireland do have frequent

scarcely

*Main has  
Camping allowace  
my process  
24/9/59.*

Patrol Report No. 2/59-60 - Kavieng.

2.

secret liaisons with other males from a purely mercenary point of view.

Economic Development.

I really do not have much faith in the coffee project on TABAR, for if people are not interested in exploiting their coconuts to the full, I fail to see how they will look after a crop ~~which requires much more care and labour~~ whilst growing, and a more complicated process for marketing. However, I am pleased to see that some people are planting more coconuts. In my opinion coconuts are the only worth while crop for these people.

The District Agricultural Officer and the Co-operative Officer will be shown this section of the report.

Villages and Village housing.

I concur with the patrolling officer that all officers should note their instructions and suggestions in the village book.

Health.

This section of the report is being referred to the District Medical Officer for his information and any action he considers necessary.

Mr. Bloomfield has not commented on the condition of the cement, but unless it is adequately protected, I should imagine that quite a proportion of it will <sup>have</sup> be deteriorated.

The TIKANA Council Carpenter was made available to construct their Aid Post, but it appears that he did not get much assistance from the locals and was withdrawn to do essential work in the Council area.

It is my opinion that we spoonfed the TABARS too long, with the result that now, they are not prepared to help themselves.

Educations and Missions.

This section of the report has been referred to the District Education Officer for his information and action.

It is a pity that the garden raiders could not have been found and adequately dealt with.

Census.

It is noted that there is still a very low natural increase in this Division, probably one of the poorest in the whole District. Fortunately, infant mortality seems to be decreased to a great extent.

Village Officials.

It is noted that a number of provisional appointments have been made. Their ability will be assessed over a period of a few months before recommendations are made.

Conclusion.

A well written report by an Officer who really knows something about the TABAR people. It appears that the only solution for the TABAR people is constant patrolling. They appear to lack leadership and require officers of all Departments to really urge them to do something for their own good.

*G.F. Neilson*  
(G.F. Neilson.)  
District Officer.



secret lineages with other sales from a purely mercenary point of view.

Advancing Development

30/3-132.

I really do not have much faith in the cocoa project of TABAR, for if people are not interested in the cocoa crop... District of New Ireland Hdqtrs. KAVIENG. 24th September 1959.

The Director, Native Affairs, District Agricultural Officer and the Co-operative will be shown this section of the report. KONEDOBUN.

PATROL REPORT NO. 2/59-60 - KAVIENG.

Conducted by P.J. BLOOMFIELD P.O.

Attached please find original of above report plus claim for Camping Allowance.

Native Situation.

It is the same old story with TABAR - lack of ordinary energy and a community spirit. On a future patrol it may be of interest to do a secret ballot to ascertain who the people really regard as their leader.

With reference to the lack of cohesion which exists between TUGI TUGI and PRINBERIN, the people may as well sort themselves out and regard themselves two separate villages. Whilst there exists any discussion, no one will get anywhere.

It appears that the native claim to land at VURASIA Bay is a pressing one and I would like to see it determined to allow the natives to know the position. I see no objection to the natives planting subsistence crops on the piece of land in dispute. I shall also approach the Mission on this matter.

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Law and Order

As you know, the plantations mentioned were previously owned by New Guinea Co. Ltd and managed by Europeans. Now they are Chinese owned and managed by Chinese.

The Asiatic Manager of MABAGON recently lost the services of four of his labourers for periods up to four months for assault on, and adultery with village people.

I, personally saw the Manager in Kavieng and warned him that it would be in his own interest to keep an eye on the activities of his labour. He was told that no leniency would be extended to foreign labourers who caused trouble with local villagers.

I have never heard of a case of polyandry before, although I do know that some native women in New Ireland do have frequent

secret liaisons with other males from a purely mercenary point of view.

Economic Development.

Patrol Report No. 2 of 59/60

I really do not have much faith in the coffee project on TABAR, for if people are not interested in exploiting their coconuts to the full, I fail to see how they will look after a crop which requires much more care and skill whilst growing, and a more complicated process for marketing. However, I am pleased to see that some people are planting more coconuts. In my opinion coconuts are the only worth while crop for these people.

The District Agricultural Officer and the Co-operative Officer will be shown this section of the report.

Personal Tax 1959  
Genuine Revision  
Inspection of Tabar Aid Posts

Villages and Village housing.

I concur with the patrolling officer that all officers should note their instructions and suggestions in the village book.

Patrols to the Area

Staff.  
P.H.D.

December 1958  
October 1958

Health.

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(G.F. Neilsen.)  
District Officer.

**TERRITORY OF PAPUA & NEW GUINEA**

**District of New Ireland**

**Patrol Report No. KV 2 of 59/60**

**Patrol conducted by**

**P. Bloomfield, Patrol Officer**

**Area Patrolled**

**Tabar Census Division**

**Objects of the Patrol**

**Collection of Personal Tax 1959  
Census Revision  
Inspection of Tabar Aid Posts**

**Last Patrols to the Area**

**Nataff.  
P.H.D.**

**December 1958  
October 1958**

21/7/59: Reported arriving at ...

27/7/59: Arrived ...

28/7/59: ...

30/7/59: ...

31/7/59: ...

1/8/59: ...

2/8/59: ...

3/8/59: ...

4/8/59: ...

5/8/59: ...

6/8/59: ...

7/8/59: ...

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15/8/59: ...

16/8/59: ...

17/8/59: ...

18/8/59: ...

19/8/59: ...

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21/8/59: ...

22/8/59: ...

23/8/59: ...

24/8/59: ...

25/8/59: ...

26/8/59: ...

27/8/59: ...

28/8/59: ...

29/8/59: ...

30/8/59: ...

31/8/59: ...

PATROL DIARY

- 27/7/59: Departed Kavieng per MV "VELLOMANI" at 2000 hrs.
- 28/7/59: Arrived Maragon Plantation, Simberi Island, Tabar, at 1000 hrs. Disembarked and camped Maragon Village. All villages warned of impending patrol. Slept Maragon.
- 29/7/59: Inspected, assembled, collected Personal Tax for 1959, and addressed. Inspected Maragon Aid Post. Settled various complaints received against Aid Post Orderly. Divers complaints settled. Investigated allegations of riotous behaviour at Simberi Village by Maragon Plantation labour. Slept Maragon Village.
- 30/7/59: To Simberi Village. Inspected, assembled, censused, Collected Personal Tax for 1959, and addressed. Returned to Maragon Village.
- 31/7/59: To Napekur Village. Visited Maragon Plantation en route for discussions with Mon Bew regarding the illegal activities of his plantation labourers. Arrived Napekur. Camped. Inspected, assembled, censused, and collected Personal Tax for 1959. Slept Napekur.
- 1/8/59: At Napekur Village. Investigated the illegal activities of Maragon Plantation labourers. CNAs. Slept Napekur Village.
- 2/8/59: Observed at Napekur Village.
- 3/8/59: To Monan Village. Camped. Inspected, assembled, censused, and Collected Personal Tax for 1959. Two marital complaints settled. Slept.
- 4/8/59: To Bueri Village. Inspected, assembled, censused, and collected Personal Tax for 1959. One complaint against Pigbut Plantation labour for the unlawful killing of a native pig investigated and adjusted. Slept Bueri Village.
- 5/8/59: To Sos per Co-Operative whale-boat. Arrived and camped Sos Village Higher School. Discussions with Mr. AEO Brown regarding the progress of education in Tabar. To Sos, and Lava Villages. Inspected, censused, and collected Personal Tax for 1959. Slept Sos Village Higher School.
- 6/8/59: To Tatau Village. Inspected, censused, collected Personal Tax for 1959, and addressed. Inspected the Tatau Aid Post. Returned to the Sos Village Higher School.
- 7/8/59: At Sos Village Higher School. To Tatau to receive nominations for and to held elections for new Luluai. Returned to Sos Village Higher School. Divers complaints settled. Slept.
- 8/8/59: To Pekinberiu Village. Inspected en route to Tugitug Hamlet. Camped. Censused, collected Personal Tax for 1959, and addressed. Elections held for new Luluai. Divers complaints settled. Slept Tugitug.
- 9/8/59: Observed at Tugitug.

- 10/8/59: To Mang-gawur Village. Inspected, censused, and collected Personal Tax for 1959. Discussions with Mr. D.A.O. Carey regarding the progress of the Tabar Pilot Coffee Project. To Mapua. Inspected, censused, and collected Personal Tax for 1959. To Tokara. Inspected, censused, and collected Personal Tax for 1959. Divers complaints settled, and no court action necessary. Slept Mapua.
- 11/8/59: To Tomalabatt Plantation. To Rakupo Village. Slept Rakupo.
- 12/8/59: At Rakupo. Inspected, censused, collected Personal Tax for 1959, and addressed. To Datava Village, and inspected the Rakupo Aid Post en route. Arrived Datava, and camped.
- 13/8/59: At Datava. Inspected, censused, collected Personal Tax for 1959, and addressed. Patrol delayed by heavy rain. Slept Datava.
- 14/8/59: To Koko Village. Inspected, censused, collected Personal Tax for 1959, and addressed. To Morai Village. Inspected, censused, collected Personal Tax for 1959, and addressed. Slept Morai.
- 15/8/59: To Matlik. Inspected, censused, collected Personal Tax for 1959, and addressed. Village Officials from Morai, Matlik, Banesa, and Wang in regarding the construction of the Banesa Aid Post. Collective activity organised. Slept Matlik.
- 16/8/59: Observed at Matlik
- 17/8/59: To Banesa Village. Inspected, censused, collected Personal Tax for 1959, and addressed. Inspected the Banesa Aid Post. A new site selected, and cleared of secondary undergrowth. Two complaints settled.
- 18/8/59: To Wang Village. Inspected, censused, collected Personal Tax for 1959, and addressed. Several complaints settled.
- 19/8/59: To Tumindar Hamlet via Dataru Plantation. Inspected and crossed over to Koko Village on the East Coast. Slept Koko.
- 20/8/59: To Rakupo Village via Datava Village. Inspected progress of rebuilding programme at Rakupo. To Tiripats Village via Tomalabatt Plantation. Arrived Tiripats, and camped rest house. Inspected, censused, and collected Personal Tax for 1959. Slept Tiripats.
- 21/8/59: To Kowanmazara. Inspected, censused, collected Personal Tax for 1959, and addressed. Returned to Tiripats. Received four complaints against the Manager and plantation labour of Teripax Plantation for the unlawful killing of native pigs. To Teripax Plantation for talks with Manager and labour. To Korumbo. Inspected, censused, collected Personal Tax for 1959, and addressed. To Sanapari. Inspected, censused, and collected Personal Tax for 1959. Returned to Korumbo Village. Slept.
- 22/8/59: At Korumbo Village. To Kopo Plantation to investigate alleged ill-feeling between local natives and plantation labour. To Maragat. Inspected, censused, collected Personal Tax for 1959, and addressed. To Sambuari. Inspected, censused, collected Personal Tax for 1959, and addressed. To Marai. Inspected, censused, collected Personal Tax for 1959, and addressed. Returned to Korumbo. Slept.
- 23/8/59: Observed at Korumbo Village.

INTRODUCTION

24/8/59: At Korumbo. 16 CNAs. Contra Regulation 83(e) of the Native Administration Regulations. Several debts and marital complaints settled. No court action necessary. Slept Korumbo. On this occasion I was accompanied by R.M.A. Wood of the Malayan Control

25/8/59: At Korumbo awaiting vessel for return to Kavieng.

26/8/59: At Korumbo awaiting vessel for return to Kavieng. Personal tax for 1959, and an inspection of the progress of

27/8/59: At Korumbo awaiting vessel for return to Kavieng. at MASAMOH, TATAU, RAUPO, and KAVIENG.

28/8/59: Departed for Kavieng at 1100 hrs. local natives and plantation labourers. Numerous

29/8/59: Arrived in Kavieng at 0600 hrs. Several changes were made in village officials.

The Personal Tax for 1959 was collected without difficulty. This tax is represented by the sum of 2547. Consideration was given to persons eligible for an exemption under Section 16(1) of the Personal Tax Ordinance 1957.

Tax was also collected from natives working as soto farmers on TABAR plantations; however tax was not collected from agreement plantation labour as this is the duty of the Native Labour Inspector for the New Ireland District. Their Personal Tax for 1958 is still outstanding.

## INTRODUCTION

I last visited TABAR in February 1959. The purpose of my visit was to finalise the collection of Personal Tax for 1958. On this occasion I was accompanied by E.M.A. Huon of the Malaria Control.

My duties this patrol included the collection of the Personal Tax for 1959, and an inspection of the progress of the "council type" clinics of European materials that are being built at MARAGON, TATAU, RAKUPO, and PANESA. I also took the necessary action after the spate of recent riots that have occurred between local natives and plantation labourers. Numerous complaints concerning marriages, small debts, and pigs were also settled. Several changes were made in village officials.

The Personal Tax for 1959 was collected without difficulty. This tax is represented by the sum of £547. Sympathetic consideration was given to all persons eligible for an exemption under Section 16(1) of the Personal Tax Ordinance 1957.

Tax was also collected from natives working as share farmers on TABAR plantations; however tax was not collected from agreement plantation labour as this is the duty of the Native Labour Inspector for the New Ireland District. Their Personal Tax for 1958 is still outstanding.

## NATIVE SITUATION.

Perhaps the most noteworthy aspect of the native situation in TABAR is the lack of native leadership. Admittedly, SONGIS of TABAR has some influence over the area, but he is not in the same class as say, MAZAKMAT or SINGERAU. Native leadership is at village level, and collective village activities sometimes fail owing to the absence of an overall native authority. I have mentioned under the section of "HEALTH", the failure of the Luluais of MORAI, MATLIK, BANESA, and WANG, to organise the rebuilding of the BANESA Aid Post. Even bad feeling eventuated between MAPUA and TOKARA over the building of the RAUPO Aid Post.

There is no lack of social intercourse between the villages, as the frequency of "sing sings" and funeral feasts, provides adequately for this; however, there is no cohesion among the villages, and each acts as a separate entity with its own narrow loyalties. I do not mean that the TABAR people are unco-operative: they are - for they respond well under supervision by a European Officer.

In comparison with other villages in TABAR, the co-operation received from TATAU Village has always been poor. This village is the political hub of TABAR, and it is split by rival factions.

I refer you to Mr. CPO. N. Dunkerly's Patrol Report KAV.2 of 58/59, and I include an extract from his comments on the native situation.

"At TATAU Village, I heard complaints made concerning SONGIS, who is an Agricultural Field Worker, and Chairman of the TABAR Co-operative Society. These complaints are contained in a book which was compiled by MINDIU, an assistant of SONGIS, after hearing complaints made by the villagers in the area. The report states that SONGIS is usurping the power of BALAT, the present Paramount Luluai, and that without any apparent authority he accompanied patrols in the area and talks feygerantly to the people about the necessity for improving their standard of living and other matters not related directly to his work."

I consider these complaints to be vexatious, and typical of the attacks being made on SONGIS by his enemies, whom, I believe are led by the Tultul PAMAS of TATAU. How can SONGIS usurp the power of the Paramount, when that power no longer exists? The present incumbent is both senile and infirm, and he has been so, since my first meeting him in 1956. It is also SONGIS' prerogative and duty in his dual role as Chairman of the TABAR Co-operative Society, and an Agricultural Field Worker, to accompany patrols in an effort to promote economic development.

During this Patrol L/L KALAMKA of TATAU Village resigned for reasons of old age, and SONGIS was unanimously elected by the people as his successor. BALAT also resigned for reasons of old age, and the people were advised that this position is now redundant. PAMAS has been allowed to continue as Tultul of TATAU, as there is no direct evidence against him; however, he has been strongly warned to co-operate fully with the new Luluai, and to carry out all his lawful instructions. "Please see appendices for other changes in village officials."

In 1949, owing to depopulation in TABAR, Mr. ADO Downs found it expedient for administrative reasons to group TUGITUG and PEKINBERIU together as one village. He did the same with TUMINDAR and WANG on the West Coast of BIG TABAR.

Villages as we know them, i.e., a centralised collection of separate homesteads did not exist in pre-German times, but arose from efforts to centralise native populations so as to



NATIVE SITUATION contd.

bring them quickly under control. In doing this, clans that had been hereditary enemies, were forced to live in close physical contact, and though murder and cannibalism were on the decline, there was still the fear of sorcery, and centralisation gave greater opportunity for its practice.

Nowadays, although sorcery is still a latent menace, differences in religion, and in political loyalties are the major dissenting factors, and have replaced to a certain extent old clan feuds. Such differences in outlook were seen when grouping two villages together for administrative reasons, and the grouping together of TUGITUG and PEKINBERIU has, for these very same reasons been unsuccessful. The PEKINBERIU people are Methodists, and the TUGITUG people are Catholics. The people of PEKINBERIU say that they owe no fealty to TULPUL LANGELEI of TUGITUG, and both villages act as separate entities. The people of TUGITUG have therefore, asked me that they be made a separate village with their own village book and that LANGELEI become their luluai. I, also recommend this request for your consideration.

Litigation between the Rev. Fr. Hoeverkamp of the Roman Catholic Mission at MAPUA, and the natives of TUGITUG Hamlet overland at VURASIA Bay, culminated in an investigation being made into native rights. I refer you to Mr. P.O. J. Hayes' report NA. 34/4/35 of the 15th. October, 1958.

The area delineated in red pencil on Mr. Hayes' map indicates the area over which there is no dispute, and which the natives of TUGITUG acknowledge as belonging to the Catholic Mission. The natives have, therefore moved their village from this site, and have settled on the new site indicated in the map. However, the ownership of this area is still disputed, and until it is solved, the natives are not prepared to plant cash crops on this ground. The natives of TUGITUG are at present without a cash crop, and in view of this, they were granted a blanket exemption from the Personal Tax during my recent collections.

LAW AND ORDER.

With the exception of MARAGON Plantation where relations between local natives - and plantation labour have always been poor, plantation labourers and local natives elsewhere within the Group, have until now, co-existed amicably. Recently however, there has been a spate of riots. On this patrol I received several complaints against MARAGON, TERIPAX, and KOPO Plantation labour. The unlawful killing of native pigs, and the stealing of native owned betel nut, were the reasons for these complaints. In my opinion when friction develops between plantation labour and village natives, it is usually a reflection on the plantation manager. Either he is unable to control his labour sufficiently, or he is disinterested in maintaining good relations between his plantation and the local natives. The Managers of MARAGON, TERIPAX, and KPOP Plantations - all Asiatics - were advised that it was in their economic interests to strive for good relations with the local natives. They were also advised that they were liable for damages if they killed native pigs found trespassing on their properties. Native owners of pigs, were also advised of their liabilities under Section 5 of the Animal Trespass Ordinance 1953 (as amended to date.)

The promiscuity of the TABARS is well known. Adultery and prostitution are common, and are practised without any sense of shame. In TABAR, the number of available eligible females cannot meet the requirements of the eligible males, and if natives are observing incest regulations, and I believe they are not, the field for marriage is further limited. Also Catholic natives are forbidden by their Church to marry outside their faith. I have suggested to Luluai WANALAU of WANG, who has influential kinsmen in LAVONGAI, that he could possibly find suitable partners for his single men in this area, and provided that these women are not sought for prostitution purposes, and that they come voluntarily, and without coercion, I cannot see any objection to the arrangement.

At MONUM Village on SIMBERI Island, a woman is successfully practising polyandry. This is the first case that I have noted in the Kavieng Sub-District, although polygamy is common among the influential men of NEW HANOVER. This woman has two husbands and she has a child by each. All three adults share the same house, and the woman's first husband says that he is quite happy with the arrangement.

#### ECONOMIC DEVELOPMENT.

The coffee project was started in TABAR during 1957 under the supervision of Mr. N. Alcorn A.O. Mr. Cary D.A.O. has just returned from TABAR after having inspected the progress of the coffee projects. Mr. Cary visited SIMBERI and TATAU Is. BIG TABAR was not included on his itinerary this trip.

Native response to the coffee project from TATAU and SIMBERI Islands has been very good. Plantings are being made on the family group system. The coffee is well shaded and well lined, and all villages, with the exception of SAMBUARI, where the soil is unsuitable, are participating; however, Mr. Cary realises that although the initial response has been good, expansion of the project will be slow.

The progress of the coffee project on BIG TABAR is disappointing as practically all the coffee blocks sighted by the patrol had been abandoned. Mr. Cary plans to include BIG TABAR in his next patrol to the Group, and I feel that he is a person better qualified than I, to account for the apparent failure of the project in this area. Although I believe that native negligence is only partly responsible, and that the sites chosen for these coffee blocks were from the first, unsuitable.

The planting of new coconut groves is a continuous process, and this practice was encouraged. The patrol sighted healthy new groves at VURASIA Bay, TOKARA Village, KOKC Village, WANG Village, and SAMBUARI Village. During my patrol to TABAR in 1957 I arranged for the purchase of SAMARAI seed nuts, and these are doing very well. Further seed nuts are being made available to the TABARS for planting.

SONGIS of TATAU, TININ (ISIKEL) of SIMBERI and SIRU of TOKARA are resident native Agricultural Field Assistants. Other N.A.F.A.'s visit TABAR to provide additional technical advice.

The success of any project depends ultimately on native participation, which is tantamount to the organisation of the people for group activity. There are such leaders in LAVONGAI and this accounts for the rapid expansion of the coffee project in that area. However, the same is not true in TABAR which lacks men of say - SINGERAU'S influence.

The TABAR people share with other Melanisan communities the desire to attain the European's standard of living, but to achieve this they were told that they would have to change certain aspects of the way of life and to forego, or limit, the number of funeral feasts, which are wasteful and expensive, and a handicap to any programme of economic development. The title of my talks to the TABAR people could be called "The Atomic Age V. The Stone Age" and I chose as my text a selection of MEKEO poems by A. Natakse which were published in "Oceania Vol XXII No 2"

Mr. C.O. Rissen has just returned from TABAR. SONGIS is the Chairman of the TABAR Co-operative Society which has 500 members, who have contributed a £1000 in share capital. The Society has suffered from the dishonesty of the society's clerks, and from lack of participation of the society's members. The present standard of copra that is being produced, is fair, but there is wide room for improvement. There are no buying points open on TABAR, as there are no honest clerks available to staff these points, and copra is being purchased by an itinerant clerk who travels out on the M.V. "NINSA". The financial position of

the Society is such, as to allow consideration to be given to the paying of rebates, and on payment of these, the native members of the Society are prepared to contribute additional share capital. The consumer store at SOS is not making a profit owing to the suspected dishonesty of the clerk. A new consumer store at SIMBERI Village has been built, but it has not been opened yet.

#### AGRICULTURE (SUBSISTENCE.)

May to November is TABAR'S dry season and this period is one of concentrated gardening activity. Subsistence agriculture on BIG TABAR is good, however, subsistence agriculture on TATAU and SIMBERI Islands is only fair. Sweet potatoes and tapioca are the main staples and these foods are supplemented by small amounts of green vegetables and native fruits. A little taro is also being grown. Fish and crustaceans are plentiful.

#### VILLAGES AND VILLAGE HOUSING.

As expected, the standard of village housing attained during 1956 has deteriorated; nevertheless, the present standard is fair, and where necessary, instructions were given, and these endorsed in the village book. Junior Officers should adopt this practice as it enables a continuity of instructions to be maintained.

#### LAND.

I have already mentioned under "NATIVE SITUATION" the dispute between the Roman Catholic Mission and TUGITUG natives over land at VURASIA.

No other land disputes were brought forward to the patrol for attention.

HEALTH:

Native health in Tabar appears satisfactory. The Department of Public Health maintains four aid posts. These are situated at MARAGON, TATAU, RAKUPO, and BANESA.

MARAGON Aid Post is situated on Simberi Island and caters for the medical needs of 357 people. A.P.O. BANAMU is in charge. At the time of my inspection the only progress made towards the construction of a "Council type" clinic of European materials was the laying of the cement foundations. Further work on the clinic has been delayed as the necessary timbers for construction are at BANESA Aid Post on the South Eastern tip of Big Tabar. Arrangements have been made for the collection of these timbers from BANESA, and their transportation to MARAGON by the Co-operative whale boat stationed at SIMBERI Village as soon as weather conditions are favorable.

TATAU Aid Post is situated on the North East Coast of TATAU Island. It caters for the medical needs of 385 people. The new "Council type" clinic of European materials has been satisfactorily completed. Male and female wards and a A.P.O.'s house of native materials have also been built.

RAKUPO Aid Post is situated on the North East Coast of BIG TABAR. It caters for the medical needs of 670 people. A.P.O. LUTAMBA is in charge. The new "Council type" clinic of European materials has been satisfactorily completed. Male and female wards of native materials have also been built.

At the time of my visit to the BANESA Aid Post construction was at a standstill, and the building of the "Council type" clinic of European materials had not advanced beyond the preliminary preparations for the laying of the cement foundations. The cement (26 bags) is still at SOS where it was unloaded from the Government trawler earlier this year, and the natives have made no effort to collect it and bring it to BANESA. They suggested to me that a Government vessel should be made available for this work, and in reply they were told they were physically quite capable of taking delivery of this cement, and that any unwillingness to do so could be interpreted as their not wanting the aid post.

Our former D.M.O. chose the BANESA site in 1956, and the Aid Post was constructed under my supervision. I have always been of the opinion that this site was a bad choice. It receives the full force of the prevailing winds, it is poorly drained, and during periods of heavy rain it is inundated. Should a "Council type" clinic of European materials be erected here, the galvanized iron roofing and tanking would quickly deteriorate through contact with the salt spray. I have examined another position not five minutes walk from the old site. It would be most suitable for the new aid post, and the native "owners" are willing to make it available. I have had the site cleared of secondary bush, and a road of access cut. Construction of the aid post can then commence pending the District Commissioner's approval or inspection by the District Medical Officer. Of the aid post buildings constructed in 1956 all have been demolished save the A.P.O.'s house, and the clinic of native materials.

Other reasons for this deadlock over the BANESA Aid Post is the unpopularity of A.P.O. PAMAS, and the inability of the Luluais of MORAI, MATLIK, BANESA, and WANG to organize among themselves collective village activities.

A change in the staffing of MARAGON and BANESA Aid Posts might now be appropriate. Several vexatious complaints were received against BANAMU of MARAGON Aid Post, and I have already mentioned the unpopularity of PAMAS with the BANESA natives. Mon Chin Bew of MARAGON Plantation is also unlawfully allowing BANAMU to "wok bisnis" on a section of MARAGON Plantation. BANAMU says that extra-curricular activities are not interfering with his aid post responsibilities, but nevertheless that possibility does exist.

## HEALTH (CONT'D)

I have known BANAMU and PAMAS since 1956, and I have the greatest admiration for the fine work that they have done in Tabar. I would however like to recommend for the D.M.O.'s consideration that PAMAS be transferred to MARAGON Aid Post, and that BANAMU be sent to BANESA. A.P.O. PAMAS has also requested that I ask the D.M.O. for a change.

As a part of the Territory-wide program for the eradication of malaria, the Tabar received their first spraying with Dieldren, and preparations are now being made for a second spraying. Native co-operation was good.

## EDUCATION & MISSIONS

Mr. G. Brown, A.E.O., has just returned to Ravieng after having spent five weeks in TABAR. During his stay Mr. Brown inspected all Mission schools within the area; he also sought new pupils for the Village Higher School at SOS. Mr. Brown impressed me with his enthusiasm for his work.

Native response to the Village Higher School is disappointing. TALI, the teacher in charge, is probably one of the best native teachers in the New Ireland District. He is providing a high standard of education for this type of school; however it is felt that his efforts are not achieving the effects they should because of lack of support, and the disinterest of the Tabar people.

The present school gardens are poor, and TALI has been forced to recultivate the already overworked soils adjoining the school area because the previous gardens planted on the relatively fertile foothills were being plundered by local village natives.

The Catholic Mission, the Methodist Overseas Mission, and the Seventh Day Adventist Mission are the other bodies which are catering for native education within the Group.

The Administration, and the Seventh Day Adventist Mission are the only two agencies who are providing instruction in English. However the standard of English spoken by the Seventh Day Adventist teacher at WANG is poor, and limited. The Catholic Mission continues to instruct its pupils in the "lingua franca" Neo-Melanesian. The Methodist Mission is still using the Gunantuna dialect of Rabaul.

SCHOOL	AGENCY	PUPILS	TEACHERS	STANDARD
SOS V.H.S.	DEPT. OF EDUCATION	35	2	TO 5
MAPUA	R.C.M.	77	1	TO 2
WANG	S.D.A.	6	1	TO 2
TATAU	M.O.M.	38	1	TO 2
SIMBERI	M.O.M.	19	1	TO 2
MATLIK	M.O.M.	21	1	TO 2

The standard of the S.D.A. school at WANG and of the M.O.M. schools at TATAU, SIMBERI, and MATLIK, is reasonable. The school at MAPUA has a "B" certificated teacher, and in time should develop into a very sound Primary school.

The only reason I can give for the poorly patronised Village Higher School at SOS is that the natives of TATAU and LAVA are prejudiced against the school owing to the rumoured unpopularity of past teachers. The Tabar people do not deserve a teacher of TALI's calibre.

## EDUCATION & MISSIONS (CONT'D)

There are three missions evangelising within TABAR. They are: The Methodist Overseas Mission; the Roman Catholic Mission; and the Seventh Day Adventist Mission.

The Rev. S. Geddes of the Methodist Mission at KIMIDAN visits TABAR annually for the purpose of attending the "waratabar" festivities during which his native adherents contribute substantial sums of money to the Mission.

The Roman Catholic mission is represented in the person of the Rev. Fr. Hoeverkamp, M.S.C. who is stationed at MAPUA. The Reverend Father owing to his advanced years is perhaps overdue for retirement from active missionary work.

The Seventh Day Adventists have a small following at WANG Village.

Missionary work on TABAR has been left largely to native catechists and there is little supervision by European missionaries.

## ROADS

Village roads received a lot of attention during my patrol to TABAR in 1956. Yet, despite spasmodic maintenance for the period 1957-1959, these roads are still in quite good repair. Native pigs continue to do a lot of damage to roads in the area.

The west coast section of the road from TUMINDAR Hamlet to KOWAMARARA Village, and from MARAI Village to MARAGAT Village, is not being maintained owing to the small native population. The people along this coast are concentrating their efforts on canoe cutting.

## CENSUS RECONCILIATION

Total number of births this census	.....	39
Total number of deaths this census	.....	<u>28</u>
Excess of births/deaths	.....	<u>11</u>
Natural increase	.....	+11
Total number of migrations in	.....	64
Total number of migrations out	.....	<u>76</u>
Excess of migrations out/in	.....	<u>12</u>
Decrease	.....	-12
Total last census	.....	1606
Anticipated total this census	.....	1605
Actual total this census	.....	1605

The above statistics are for the period January 1959-August 1959.

APPENDIX A TABAR VILLAGE OFFICIALS

RESIGNATIONS:-

P./L BALAT of TATAU Village. Old age.  
L/L VIRIPUR of MANG-GAWUR Village. Old age.  
L/L LONGALAI of KOKG Village. Migrated out.  
~~L/L KALAMKA of TATAU Village. Old age.~~  
T/T TEIWI of MORAI Village. Old age.  
L/L LUAKOT of PEKINBERIU Village. Migrated out.

APPOINTMENTS:-

Position of Paramount Luluai is now redundant and no new appointment was necessary.

KATUBEN of MANG-GAWUR Village was unanimously elected by the people to succeed VIRIPUR. KATUBEN has been appointed luluai provisionally.

T/T KAMBAWAS was unanimously elected by the people to succeed L/L LONGALAI as luluai. KAMBAWAS has been appointed provisionally.

SONGIS of TATAU was unanimously elected by the people to succeed L/L KALAMKA. SONGIS was appointed provisionally.

Owing to the small population(44) no new appointment was considered necessary.

BUAK of PEKINBERIU Village was unanimously elected to succeed L/L LUAKOT as luluai. BUAK has been appointed provisionally.





# VILLAGE POPULATION REGISTER

YEAR 1959

TABAR CENSUS DIVISION

Govt. Print.—513/10.57.—20,000.

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS										MIGRATIONS				ABSENT FROM VILLAGE AT WORK				LABOUR POTENTIAL				Females Pregnant number of Child- bearing age	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		Inside District		Outside District		Govt.			Mission		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	
		0-16	16-45	0-16	16-45	Pregnant	number of Child- bearing age	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		
SIMBIRI	30/7	1	1												4	2	1	2					1	3	5	6	26	3	16		18	10	1234	26	91			
MARAGON	30/7	1							1						1	2	1	2	1						2	2	22	3	19		16	10	1226	24	79			
NAPEKUR	31/7																1	1	1						2	2	35	3	26		26	11	941	33	97			
MONUN	3/8	3		1											1		1	2	1					1	3	1	12	1	8		3	8	411	9	37			
BUESI	4/8	1	1													1	5	1					4	3	4	2	18		9		4	11	519	8	54			
TATAU	6/8	3	1													1	3	2	7	1	2		12	2	5	6	7	32	5	27		27	5	2333	39	135		
LAVA	5/8	4	1												1	1	1	1	3	2	1	1	13	1	8	10	4	29	3	19		17	9	103	24	108		
SOS	5/8																	1	1	1				1	2		1	11		9		7	3	25	9	34		
PEKINBERTU	8/8														1		4	1	3				1		5	5	4	19	3	16		12	8	4	2425	75		
MANG-GAWUR	10/8	1																2						3		8	4	4	15	1	11		8	5	4	1325	53	
MAPUA	10/8																		1	1					6	5	3	16	3	11		10	4	5	1715	54		
TOHARA	10/8	1	1														5	4	2				1		5	2	2	15		8		9	4	4	1312	43		
RAKUP	12/8	1													1	1								3	3	2	12	1	10		7	4	3	2213	48			
DATAVA	13/8	4	1													6	5	4	1	5		1		2	4	2	33	3	22	3	10	14	13	3034	103			
KOKO	14/8																	2	3	2	1				1	1	1	10	2	7		4	7	5	11	9	37	
MORAI	14/8	1	1																4						1	4	1	3	12	2	9		7	6	1	1415	44	
MATLIK	15/8		1												1	4	2	1	5	1			1		8	5	4	23	1	13		9	5	9	2716	77		
BANESA	17/8	1	1													2	2	1	1	2		2		1	2	2	16	3	8		7	5	8	1917	56			
WANG	18/8	1	2													3	1	4	2	1		1		1	1	1	19	3	16		10	12	9	2823	75			
KOWARARA	20/8		1													5	3	1		3	1						18		9		16		10	3	3	2115	46	
TIRIPATS	20/8	2														1		4	1							1	1	1	19	2	11		7	4	5	17	11	44
SANAPAI	21/8	1														6	4					1		2			15	2	12		7	8	4	16	17	34		
KORUMBO	21/8	1																							1	2	1	13	1	13		13	7	4	20	23	57	











DNA  
11 Q.



TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of... New Ireland..... Report No..... Kavieng 3/59-60.....  
Patrol Conducted by..... F. E. Haviland Cadet Patrol Officer.....  
Area Patrolled... Kulot Census Division, West Coast Mandak and Barok Divisions  
Patrol Accompanied by Europeans..... Nil.....

Natives... 3 members R.P. & N.G.C.

Duration—From 22./..9.../1959...to...9.../11...1959.. (Broken)

Number of Days..... 43.....

Did Medical Assistant Accompany?..... No.....

Last Patrol to Area by—District Services...../..... 3/1958... - Kulot  
6/1959 - Mandak and Barok  
Medical ...../..... 8/1959... - Kulot  
9/1958 - Mandak and Barok

Map Reference..... Fourmil of Kavieng and Namatanai.....

Objects of Patrol. 1. Tax collection; 2. Census revision - Kulot Division;  
3. Follow up of Patrol 11/58-59; 4. Coconut census - Kulot Division;

5. General Administration.  
DIRECTOR OF DISTRICT SERVICES  
AND NATIVE AFFAIRS,  
PORT MORESBY.

Forwarded, please.

*[Signature]*  
District Commissioner

25 / 11 / 19 59

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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67-9-4

17th December, 1959.

The District Officer,  
New Ireland District,  
KAVIENG.

PATROL REPORT No. 3/59-60

Receipt is acknowledged.

It is pleasant to note that Mr. Haviland is maintaining his high standard of efficiency and reporting.

It is unfortunate that the people patrolled are comparatively isolated from the more accessible areas where progress in social, political and economic development is easier and faster because of the availability of expert guidance.

The improvement in regard to general Administrative attitude in KONO village is appreciated as compared to the adverse report of the previous patrol.

Allegations of sale of liquor to natives by Chinese have been made for years. However, there are so many classes of people with diverse interests, some of whom have a vested concern in manufacturing snide rumours that it is most necessary to obtain full evidence of any such infractions of the law.

It has been noted in quite a few Patrol Reports from your District that the people have been under a misapprehension regarding their assistant to Malarial Control Units. Your action should at last terminate these annoying applications to tax tribunals.

Kokola's ambitions are indeed a refreshing change from previous Reports of the apathy of the West Coast. You may be able to think of some outlet for their definite interest in economic advancement.

Generally a most comprehensive report of an energetic patrol.

(J.A. Roberts)  
Director



67/9/4 ✓



TERRITORY OF PAPUA AND NEW GUINEA



In Reply  
Please Quote

No. 67-2-2

District of New Ireland  
Headquarters.  
KAVIENG.

26th November, 1959.

The Director,  
Department of Native Affairs,  
KONEDOUB

PATROL REPORT No. 3/59-60 - KAVIENG.

Attached please find original copy of above report, copy of patrol instructions, camping allowance claims and my comments.

NATIVE SITUATION.

Judging by Mr. Haviland's report of the projected activities which some of the people have in mind it appears that at least they are thinking along progressive lines, even though some of their schemes are economically impossible and impracticable - namely a new East Coast - West Coast road.

I agree with Mr. Haviland that we must try and assist these people more.

A plain clothes native policeman was sent with a couple of marked pound notes to endeavour to purchase a bottle of spirits or a few tins of beer at the trade store of the Chinese suspected of selling liquor. However the plan miscarried as the trader was absent in Rabaul at the time. A further attempt will be made at a later date.

The patrol officer was advised by me to inform the people who assisted the Malaria Control team that it was their duty as citizens of their village to give assistance to all schemes which were government sponsored, costly and inaugurated for their ultimate benefit. It was explained to them that police, medical orderlies and others paid tax. Now that the people understand that they will not be exempted from tax for assisting in such work I am confident that there will be no more applications for exemptions for such reasons.

I shall deal with the query by KABABURU in separate correspondence direct to District Officer, SOHANO.

AGRICULTURE AND LIVESTOCK.

The new District Agricultural Officer will be contacted to see if it is possible for him or one of his officers or even native assistants to visit the area. He has been shown the contents of this report.

ROADS AND BRIDGES.

I have been informed privately that Mr. Haviland was responsible for achieving more road work on the West Coast in a few weeks than has been done over the last few years. I shall contact the District Commissioner for some maintenance funds to make some payment to those

villages who build trafficable bridges.

VILLAGES AND HOUSING.

Close contact with the people by a good officer is essential. Apparently the villagers did take notice of instructions given on a previous patrol.

HEALTH AND SANITATION.

The District Medical Officer has been advised of the contents of this section.

EDUCATION AND MISSIONS.

This section referred to the District Education Officer.

VILLAGE OFFICIALS.

The Assistant District Officer will be asked to nominate a replacement for TARUT as obviously this man is working against his will.

The native Medical Assistant at LEMAU did commit adultery with the wife of the Luluai and the Medical Officer has been requested to post this medical assistant to another area.

CENSUS AND STATISTICS.

Although population has actually decreased by three (3) since last revision it is a reasonably healthy sign to note that there were no childrens deaths for same period.

TAXATION.

Despite the requests for exemptions by those who assisted the Malaria Control team the patrol officer apparently had no trouble. New Ireland people are prone to give anything a try if they think they can get a win.

CONCLUSION.

A well conducted patrol and one which I think achieved much. The patrolling officer will prove a very valuable man in this District on his return from leave.

*G.F. Neilsen*

(G.F. Neilsen)  
DISTRICT OFFICER.

cc. The Assistant District Officer, Kavieng.

67-2-2

Ministry of Home Affairs  
KAVIENG.

20th November, 1959.

The Director,  
Department of Native Affairs,  
KINSHASA

PASAPAL REPORT NO. 3/28 60 - KAVIENG.

Attached please find original copy of above report, copy of patrol instructions, covering allowance claims and my comments.

NATIVE SITUATION.

Nothing by Mr. Haviland's report of the projected activities which some of the people have in mind it appears that at least they are thinking of progressively larger, even though some of their schemes are economically impossible and impracticable - namely a new West Coast - West Coast road.

I agree with Mr. Haviland that we must try and assist these people more.

A plain clothes native policeman was sent with a couple of mounted police to investigate the activities of a group of people who were active at the crossing of the Orange River at the village of Lager. However the plan of the group was to be carried out at a later date.

The District Officer was advised by me to inform the people who assisted in the activities of the group that they should be given assistance in all schemes which were sponsored, controlled and supervised for their benefit and interest. It was explained to the people that the District Officer and his officers will be glad to assist them in such work as they may wish to do and will be glad to make applications for assistance for such reasons.

I shall deal with the enquiry by KARASHU in separate correspondence direct to District Officer, SOHANO.

AGRICULTURE AND LIVESTOCK.

The new District Agricultural Officer will be contacted to see if he can assist in the work of his officers or vice versa in connection with the area. He has been given the contents of this report.

ROADS AND VILLAGES.

I have been informed privately that Mr. Haviland was responsible for the activities of the people in the area. I shall contact the District Commissioner for some assistance funds to make some payment to those

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VILLAGES AND HOUSING.

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(G.F. Neilsen)  
DISTRICT OFFICER.

cc. The Assistant District Officer. Kavieng.

TERRITORY OF PAPUA AND NEW GUINEA

**CONTINGENCIES**

(GENERAL EXPENSES)

Cash Office Registration No.	Cash Office Consecutive No.
Departmental Reference No.	

**F.E. Haviland**

**D.N.A.**

**KAVIENG**

Date of Supply or Date of Service	Description	Order No.	Rate	£	s.	d.
	To Camping allowance for patrol No. 3/59-60, Kavieng, between the dates of 22/9/59 to 9/11/59 (broken) 43 days @ 10/6 per day.....			22	11	6
<b>TOTAL</b> <u>Twenty two</u> Pounds <u>eleven</u> Shillings <u>Six</u> Pence				<b>TOTAL</b> £ <u>22</u> <u>11</u> <u>6</u>		

*This claim being paid Kavieng J. Parker DO*

Claimant's Reference: F.E. Haviland Signature of Claimant: [Signature] Date: 12/11/59

TO BE COMPLETED BY DEPARTMENT

(1) Requisition No. (2) Division (3) Subdivision (4) Item (5) Amount

**FOR STORES.**—I certify that the stores included in this account have been received and taken on charge and that the account is correct as regards computations, casting, rates of charge, and the faithful performance of the services charged.

**OTHER CASES.**—I certify that this account is correct as regards computations, casting, rates of charge, and the faithful performance of the services charged.

Date: .....  
Person Incurring Expense

Date: 25/11/59  
Person Incurring Expense: [Signature] DO

**CERTIFYING OFFICER.**—I certify that this account is correct within the meaning of Section 36 of the "Treasury Ordinance 1951-1958".

**RECEIVED** this.....day of.....19.....  
the sum of.....Pounds  
.....shillings.....Pence

Date: .....  
Certifying Officer

Signature of Recipient: .....  
Witness: .....

Cheque No. ....





TERRITORY OF PAPUA AND NEW GUINEA

*In Reply  
Please Quote*

No. Patrol Report 3/59-60

Sub District Office  
KAVIENG N.I.D.

The Assistant District Officer,  
Sub District Office  
KAVIENG N.I.D.

PATROL REPORT NO. 3 OF 1959-60 - KAVIENG

Attached please find three copies of the above report for your perusal and comment. Contingencies for camping allowance are also attached.

*F. E. Haviland*  
.....  
( F.E. Haviland C.P.O.)

TERRITORY OF PAPUA AND NEW GUINEA

NA 30 - 1 - 1

Sub District Office  
KAVIENG N.I.D.

18th September, 1959

Mr. F.S. Havillan,  
Cadet Patrol Officer  
KAVIENG

PATROL REPORT No. KAV 3/59-60

MANDAK - BAROK WEST COAST AND KULOT CENSUS

DIVISIONS

Please be prepared to depart for a patrol of the above Census Divisions on Tuesday, 22nd September, 1959. The duration of the patrol will be approximately six (6) weeks, but on no account are you to hurry the patrol.

2. The objects of the patrol are as follows :-
  - (a) Collection of tax in the West Coast Barok and Mandak divisions, and the collection of tax and tax-Census revision in the Kulot Division.
  - (b) A follow up patrol of No. KAV 11/58-59 - refer to the previous instructions 30 - 1 - 1 of 22nd May, 1959.
  - (c) Census of coconuts in the Kulot Division - showing Village, Population, No. of palms - mature, not yet bearing and self sown nuts.
3. Please contact the Police Officer and arrange for three members of the R.P. & N.G.C. to accompany the patrol. Ensure that their conduct is above reproach at all times.
4. Endeavor to settle all petty disputes by arbitration. All District Courts or Native Affairs Courts should be brought to Kavieng.
5. Please contact the District Officer re a supply of picks and shovels for distribution on the West Coast for Road maintenance.
6. Check through the N.M.T.A. register and the Patrol File and endeavour to effect payment where necessary.
7. Please see the District Office file NA 9/16/73 of 5th August re Patrol Expenses, and supply to the Chief Clerk copies of all vouchers incurring expense on this patrol.
8. Take with you the Blue Ensign and ensure that it is flown at all places visited by the patrol.
9. Throughout the patrol ensure that ample warning is given to the people of your impending visit and ensure that you do not patrol on Sundays or holidays.

Good luck and a pleasant trip.

*J. F. Hayes*  
.....  
(J.F. Hayes)  
Officer - in - Charge



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT No. 3 OF 1959 - 60 KAVIENG

Patrol Conducted by : W.E. Haviland C.P.O.  
Accompanied by : 3 members R.P. & N.G.C.  
Objects of patrol : 1. Tax collection  
2. Census revision - Kulot Div.  
3. Follow up of Patrol 11/58-59.  
4. Coconut Census - Kulot Div.  
5. General Administration.  
Direction of Patrol : 22/9/59 to 9/11/59 (broken)  
43 days.  
Last Patrols to Area : Nataff - Kulot; March, 1958  
Mandak; June, 1959  
Barok; " "  
Medical- Kulot; August, 1959  
Mandak; September, 1958  
Barok; " "

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PATROL DIARY

- Tuesday, 22/9/59 : Departed Kavieng per Landrover accompanied by Constablec Kuri and ~~...~~ for Naiama Village. Arrived Naiama 1630 hrs.
- Wednesday, 23/9/59 : Naiama village lined and Tax collected, Census revised. Village inspected. To Panaras, calling at Panaras Plantation enroute.
- Thursday, 24/9/59 : Panaras lined, tax collected, census revised, village inspected. Visited Panaras Aid Post. To Leiruaran Village, visited Patlangat Plantation en route.
- Friday, 25/9/59 : Leiruaran Lined, tax collected, census revised, village inspected.
- Saturday, 26/9/59 : To Patlangat Village. Tax collected census revised, village inspected. Const. Tuvi joined patrol.
- Sunday, 27/9/59 : Observed.
- Monday, 28/9/59 : To Bimun. Village lined, tax collected, census revised, village inspected. Radio sent to District Officer re Malaria Control volunteers claiming for Tax exemptions.
- Tuesday, 29/9/59 : To Lemau village. Visited Kulot Primary T school and Lemau Aid Post.
- Wednesday, 30/9/59 : Lemau lined, tax collected, ~~...~~ village inspected. Kontu and Tembin villages lined at Lemau, tax collected. Radio received from Distroff re claims for exemptions. Visited Lemau Aid Post, met Infant Welfare Sister and Malaria Control Officer.
- Thursday, 1/10/59 : Villages from Patlangat to Kontu inclusive lined at Kulot school. work commenced on renovating school.
- Friday, 2/10/59 : Work continued at school. Radio to Distroff requesting transport for return to Kavieng for A.S.O.P.A exams.
- Saturday, 3/10/59 : Work completed on one building at school.
- Sunday, 4/10/59 : Observed.
- Monday, 5/10/59 : Work completed at Kulot School.

Tuesday, 6/10/59 : To Kontu village. Tembin and Kontu villages inspected. Const. Kuri of Namatanai Police detachment arrived with letter from the landowner.

Wednesday, 7/10/59 : To Lambu, calling at Koka Plantation Village lined and tax collected.

Thursday, 8/10/59 : Returned to Patlangat Plantation to meet transport for return to Kavieng.

Friday, 9/10/59 : Native employee of Patlangat Plantation died. Circumstances of death investigated, returned to Kavieng per landrover.

Saturday, 10/10/59 : In Kavieng. £264 acquitted to chief clerk, being amount of tax so far collected.

Sunday, 11/10/59 : In Kavieng.

Monday, 12/10/59 : ASOPA examinations.

Tuesday, 13/10/59 : ASOPA examinations.

Wednesday, 14/10/59 : ASOPA examinations.

Thursday, 15/10/59 : ASOPA examinations.

Friday, 16/10/59 : Departed Kavieng per landrover. To Konebio Plantation. To Korosela and Komalu plantations on Police investigations, returned to Konebio.

Saturday, 17/10/59 : To Kinebug Plantation, heavy rain. Picked up Police constables at Kalagunan Village.

Sunday, 18/10/59 : Const. Kuri sent back to Kavieng. To Koka Plantation. Vehicle returned to Kavieng.

Monday, 19/10/59 : To Lambu village. Village inspected tools for road maintenance issued. To Ujana Village. Tax collected Ujana and Mambo villages.

Tuesday, 20/10/59 : Ujana and Mambo inspected, tools issued. To Kanamarandan visiting Kaluan Hamlet and Aid Post en route. Kanamarandan tax collected.

Wednesday, 21/10/59 : Kanamarandan village inspected, tools issued. Investigated complaint of breaking and entering Aid Post, two employees at Kalili Plantation arrested. To Mesi Village.

- Thursday, 22/10/59 : Mesi No.1 and 2 lined and tax collected. Villages inspected. To Danu Village. Tax collected and village inspected. To Dampit village.
- Friday, 23/10/59 : ~~...~~ Village inspected and tax collected. To Komalabu. Village inspected and tax collected. Visited Komalabu Trade station and Aid Post. To Kalagunan. Village inspected and tax collected. To Kono village.
- Saturday, 24/10/59 : Kono village inspected and tax collected. To Konogogo village. Visited Komalu Plantation per Konebio landrover.
- Sunday, 25/10/59 : Observed. Returned to Konogogo.
- Monday, 26/10/59 : Konogogo village inspected and tax collected. Tools for road maintenance issued to Kalagunan, Komalabu, Kono and Konogogo.
- Tuesday, 27/10/59 : Konogogo worked on Karu road.
- Wednesday, 28/10/59 : Work continued on Karu road. To Komalu Village.
- Thursday, 29/10/59 : Komalu village inspected and tax collected. To Kokola Village. Tools issued.
- Friday, 30/10/59 : Kokola village inspected and tax collected. Tools issued for road work. Village commenced work on bridge over Seluan river.
- Saturday, 31/10/59 : Work continued on Seluan bridge.
- Sunday, 1/11/59 : Observed.
- Monday, 2/11/59 : Const. Tuvi to Konogogo to supervise work on Karu road. Kokola continued work on bridge.
- Tuesday, 3/11/59 : Work continued on bridge. Visit by Luluai of Belik Village.
- Wednesday, 4/11/59 : Work continued on bridge. Const. Tuvi reported back.
- Thursday, 5/11/59 : Work continued on bridge.
- Friday, 6/11/59 : Work continued on bridge.
- Saturday, 7/11/59 : To Namatanai via Kurumut, Suruput, Labur and Bo.
- Sunday, 8/11/59 : Observed.
- Monday, 9/11/59 : Proceeded to Kavieng per landrover with hospital patients. Police and cargo left at Namatanai. End of Patrol.

## INTRODUCTION

The area patrolled includes the Kulot Census Division, which is about sixteen miles in length and contains five villages, and the West Coast portions of the Mandak and Barok Divisions, which together is about fiftysix miles in length and contains seventeen villages and a hamlet of Kaluan village on the Lelet Plateau.

The census was revised in the Kulot Division only, and the 1959 Head Tax was collected throughout the area patrolled.

As the Barok and Mandak areas were last patrolled some four months ago, this patrol was mainly a 'follow up' one, and concentrated on housing, road and bridge maintenance in this area.

A coconut census was carried out in the Kulot Division, the coconuts of the other areas having been counted during and prior to the last patrol.

The patrol was broken by a trip to Kavieng from Friday, 9th October, to Friday, 16th October as the writer had to attend ASOPA examinations in Kavieng.

## NATIVE SITUATION

With the exception of roads and housing in the Mandak and Barok areas, the general situation is as described in Report No. 11/58-59.

It was pleasing to note that Kono village was very much improved, both in the general appearance of the village and in the condition of the coconut groves and road. Instructions given during the last patrol had been carried out, or were being carried out and no villages or coconut groves had to be cleaned during the patrol in the Mandak and Barok areas.

An investigation into allegations that several Chinese on the West Coast were supplying liquor to natives was carried out as the result of a letter from the Assistant District Officer, Namatansai. A report on this will be forwarded to him.

An investigation into a report of breaking and entering the Kanamarandan Aid Post was made and two labourers from Kalili Plantation will be charged at the District Court in New Ireland for this offence.

Several natives from Bimun and Patlangat villages claimed that they had been exempted from paying tax by the Material Control Officer who last visited the area, for their assistance in carrying pumps etc. during the spraying campaign. It was found that they had been told to ask the next patrolling Officer if he would consider partially exempting them from the tax as a reward for their help, or as an enticement to them. On the advise from the District Officer per radio, the full tax was extracted from them and a report forwarded to the District Office on the matter. It is felt that this work is of the same nature as building Aid Posts and schools, and as such is a small contribution by the people to their own welfare. The situation was explained in all villages visited by the patrol. ✓

Kababuru, an old male native, of Bimun village requested that the Administrative Officer at Buka be contacted re the return of some of his relatives. They are supposed to be the offspring of a woman, Muramat originally of Panaras village in the Kulot Division, who married a native from Muralok Is. in German times. Apparently, last year, two men, Totoi and Ugaga, descendants of Muramat, visited Bimun village and told Kababuru that the Administration had suggested moving these people - allegedly about eighty of them - to another island as the one they are now on is over populated. Kababuru says that these two told him that they didn't want to move and would rather come to New Ireland and rejoin their clansmen.

Kababuru appeared to be quite concerned about the matter and wants to know if and when they are coming. As the writer knows nothing of the truth or otherwise of this statement, Kababuru was told that his request would be referred to the District

District Headquarters.

The Luluai of Kanamarandan requested that a native, Nakup, of the Rai Coast, Madang, be returned to his place on the completion of his sentence of about four months at Kavieng prison for stealing money from the Manager of Kolube Plantation. Nakup is supposed to be married to a female native, Tengbin, of Kanamarandan, but he is not wanted in the village as he is a source of continual strife.

Lepan of Kokola, one of the bigger 'big men' in the Barok area requested that the Government supervise a collection of money from the whole Barok area to pay the Commonwealth Department of Works to build a road from Komalu, on the West Coast, to Loloba on the East Coast. This route is supposed to be a better one than the Karu - Konogogo road. The people of the Barok area, according to Lepan, are definitely not in favour with the idea of Cooperative societies and wish to sell their copra direct to Rabaul. The idea of the road being to facilitate the trucking of the East Coast copra to the West Coast and direct to Rabaul by ship which is the most direct route to a market. It was explained to Lepan that these grand schemes, although very good suggestions and indicative of some interest and initiative which is rare on the West Coast, should wait until an organisation such as a Council, which is contemplated, is formed in the area. They would then be able to see at first hand the nature and cost of these things.

Lepan is the guiding force in Kokola village, the most progressive on the coast. This village is showing a great deal of interest in their own local affairs and is unfortunately geographically placed in an 'out of the way' area. Thus they are being virtually left to their own devices as the only Administrative contact is by visiting patrols. An example of the desire of these people to improve themselves is shown by their recent accumulation of £110 to be put

towards the cost of a two hundred odd pound Aid Post in the village. This money was accumulated by the people of the village of their own accord by a highly complicated system of buying and selling copra to Rabaul and was held by the Lulusi. The people were advised to open an account at the bank agency in Namatanai rather than keep the money in the village.

Other ventures being undertaken, or considered in Kokola are; The purchase of an engine by Lapan with the idea of starting a sawmill in the village, if a market can be found for timber; further planting of economic crops such as cocoa or coffee, if someone will show them what to do; and the purchase of a vehicle. There are three licensed native traders in the village and there are nine copra driers in operation. It was pleasing to note that all this activity, which is alien to the West Coast, has not in any noticeable degree been to the detriment of other aspects of village life, such as the maintenance of roads and housing. The delay in the repair of the Seluan bridge, north of the village, has been caused by the lack of tools and an attempt to keep the Chinese traders in the area out of the village economic life.

On the whole, this village ~~the~~ village should be commended on their efforts to improve their lot, despite their relative isolation and in the absence of such things as Cooperative Societies or other organisations, and it would be well for the Administration to keep these people under closer observation in the future, as their example is starting to be followed in the nearby villages in the area.



AGRICULTURE AND LIVESTOCK

Matters under this heading in the Mandal and Barok areas were dealt with in Report No. 11/58-59. All coconut groves in that area were clean on the arrival of the patrol and nothing further has been done regarding the introduction of coffee in the area, mainly because of the lethargy of the people in previous attempts, and the unavailability of the Agricultural Department's staff in the District.

The chief economic crop of the Kulot Division is the coconut, however, there is also a plot of some eighty cocoa trees at Panaras village owned by Mareng, a male native of that village.

A survey of coconut palms - mature, not yet bearing and self sown - was carried out in the Kulot Division. The results of the survey are attached. The survey revealed an average number of palms ~~(mature)~~ per head of population as follows :-

<u>Village</u>	<u>Population</u>	<u>Ave/head Mat.</u>	<u>Ave/head N.Y.B.</u>
Naiama	43	19	3
Panaras	71	9	12
Leiruaran	78	40	7
Patlangat	46	21	5
Bimun	82	39	33
Totals/aves.	320	128	60

All villages in the Kulot Division are included in the New Ireland Native Societies Association. Copra is sold to two clerks, one at Naiama. and the other at Bimun.

All coconut groves in the Kulot Division were seen and were clean, although by the amount of rubbish waiting to be burnt, this is not a regular activity.

## ROADS AND BRIDGES

Wherever possible, repairs were done on the West Coast road from Koka to Kokola at the boundary of the Sub District. The road from Naiama to Lemau Aid Post was in bad condition throughout its length. No work was done on it during the Patrol's visit as there were no picks and shovels available. However, eleven picks were sent to the area when they were available and instructions were given that the roadwork was to begin immediately they were received.

A supply of picks and shovels and crowbars were drawn from Kavieng, and were issued to the villages of the Mandak and barok areas as follows :-

<u>Village</u>	<u>Picks</u>	<u>Shovels</u>	<u>Crowbars</u>
Lambu	5	2	-
Ugana	2	3	-
Marbo	2	2	-
Kaluan	-	1	-
Kanamarandan	-	1	-
Mesi	-	-	-
Danu	-	-	-
Dampit	-	-	-
Komalabu	6	2	1
Kalagunan	6	2	1
Kono	6	1	2
Konogogo	6	2	1
Komalu	6	1	1
Kokola	7	2	2
Kulot Division	11	-	-
Totals	57	19	7

Two sledge hammers were also issued to Kokola village with a small supply of bridge spikes for the Seluan bridge.

It was explained to all villages that the various Luluais were directly responsible for all tools issued and that they were exclusively for road maintenance.

The worst parts of the Karu - Konogogo road were dressed with stones and koronus under supervision, and the bush along the sides of the road was cut back while the patrol was in the village.

A bridge at the boundary of Kono and Konogogo was

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was redecked, and the bridge over the Seluan River, at Kokola, which was to have been started after the last patrol, was found to have had nothing done to it. This bridge was started during the last week of the patrol. All the necessary timber has been cut, and the approaches and abutments have been built. The manager at Kokola Plantation has promised bridge spikes for the bridge, and the Assistant District Officer at Namatanai will be approached for any further materials needed.

Generally, the road from Koka to Kokola is in a fair condition, however, work will have to be continued intensively if it is to remain that way during the imminent North West season.

The best and worst parts of the road are on the plantations. Katanu plantation, an extension of Kolube, is passable only by keeping off the road, while Konebio and Komalu are by far the worst stretches.

The provisions of the Roads Maintenance Ordinance were again reiterated in all villages.

#### VILLAGES AND HOUSING

The housing in the Kulot area was generally good. The owners of all unsanitary houses were advised to have them replaced immediately. All broken, surrounding fences were renewed, and those villages or hamlets without surrounding fences were advised to have them built before the next patrol. Any old people living in 'ground houses' were told that they could remain in them provided they were kept in good repair.

All previous instructions regarding housing given in the last patrol to the Mandak and Barok areas were either being carried out, or were completed. Even Kono Village

was in a respectable condition on the patrol's arrival, and for the first time in many years nothing could be found wrong with it.

#### HEALTH AND SNITATION

No unusual sickness was noted in the area, although an employee at Patlangat Plantation died during the Patrol's visit. This matter was referred to the Assistant District Officer, Kavieng, and a report concerning the circumstances of the death forwarded to him.

The Aid Post at Panaras in the Kulot Division was visited. The Village Officials concerned with the maintenance of this Aid Post were called to Kavieng by the last Medical Assistant to patrol the area re the poor condition of it. Arrangements for the renovation of these buildings were left to the Health Department.

Both Aid Posts at Lemau and Kanamarandan were in good condition. The Aid Post at Kanamarandan was newly built following the last patrol to the area.

#### EDUCATION AND MISSIONS

All schools were again visited in the Mandak and Barok areas. The attendance was checked in all schools and found to be the same as during the previous visit.

The R.C.M. school at Maiama was the only school not previously visited. There were found to be two teachers and twenty five students distributed as follows :-

<u>Class</u>	<u>Male</u>	<u>Female</u>
Cl. 1	5	-
St. 1	1	-
St. 11	5	-
St. 11	2	8
Totals	13	12

The students came from Naiama, Panaras and Leiruaran villages.

The dormitories at the Kulot Primary T School which were started, and were to have been completed following the last patrol, were not satisfactory. Consequently the defects were pointed out to the villages concerned and two dormitories were built during this patrol's visit.

#### VILLAGE OFFICIALS

The Village Officials in the area are on a par with those of other parts of New Ireland. A list of all Officials, with comments is attached.

The Luluai of Patlangat village expressed the desire to resign owing to his age. As the introduction of Councils into the area is contemplated, and he appears to be doing a good job, he was advised to retain his position for the time being. To this he readily agreed and is still in office.

The Luluai of Konogogo, Tarut, also expressed his desire to resign. He claims that he had never any intention of taking the position, and that he was nominated while in the Police Force in Rabaul in 1954.

He says that he was told to go to his village when he still had six months of his contract to go. He claims that he thought he was given leave until he was advised that he had been made the Luluai on the unanimous request of the village people.

Tarut has been absent from the village doing odd jobs at Komalu (3 weeks), Konebio (3 weeks) and Kimadan (2 weeks), since ~~then~~ he obviously has no desire to retain his position.

The people of the village, judging by their general attitude, are not happy with Tarut and now wish to have him displaced. This was shown by an attempt to put him into disfavour by a 'go slow' campaign on the patrol's arrival.

The current nomination for Luluai is Boski, who was a Tul Tul under the Japanese, and who was dismissed under the ANGAU regime for creating havoc among the local females. Boski is, at the moment, being periodically employed as a driver at Konebio Plantation.

Tarut was advised that his case would be referred to the Assistant District Officer, and in the meantime, to continue in his position.

Allegations made against the NMA of Lemau Aid Post by the Luluai of Lemau were investigated, a report will be submitted to the District Officer on this.

#### CENSUS AND STATISTICS

A Census revision was carried out in the Kulot Division. The figures, which are attached, reveal a decrease in the population of three since the last patrol to the Division. This was owing mainly to the number of deaths outnumbering births by four. All deaths occurred among the elder adults.

As the yearly census had already been carried out in the Mandak and Barok areas, the census was not revised and no alterations were made to the Tax/Census Register or the village book.

## TAXATION

The annual head tax was collected from all villages visited by the patrol, a summary is included below. As the writer is not a M.C.N.A., no exemptions were issued, although several suggested exemptions were marked in the Tax Register.

All those present who were considered eligible to pay the tax, paid. No difficulty what so ever was encountered in collecting the tax.

### Summary of Tax Collections

<u>Village</u>	<u>No. Paid</u>	<u>Amount Collected</u>
Kulot Census Division		
Naiama	12	£24
Panaras	15	£30
Leiruaran	18	£36
Patlangat	9	£18
Bimun	14	£28
Mandak - West Coast		
Lemau	7	£14
Tembin	20	£40
Kontu	22	£44
Lambu	15	£30
Ugana	15	£30
Mambo	6	£12
Kanamarendan	20	£40
Mesi No. 2	9	£18
Mesi No. 1	19	£38
Danu	19	£38
Dampit	22	£44
Barok - West Coast		
Komalabu	15	£30
Komalabu T/Station	3	£ 6
Kalagunan	9	£18
Kono	27	£54
Konogogo	23	£46
Komalu	19	£38
Kokola	31	£62
Totals	369	£738

The above figures include some thirty receipts issued for 1958 tax. Tax Receipts No.s 21201 to 21571 inclusive were issued, with No.s 21224 and 21355 cancelled.

NATIVE MONIES TRUST ACCOUNT

No N.M.T.A. payments were made, and none were claimed.

INLAND WATERWAYS

There are no inland waterways in the area patrolled.

COMMONWEALTH SAVINGS BANK

No pass books were handed out, and none were claimed.

WAR MEDALS

No War Medals were given out and none were applied for.



APPENDIX A

COCONUT SURVEY - KULOT DIVISION

<u>Village</u>	<u>No. Mature</u>	<u>No. N.Y.B.</u>	<u>No. Self Sown</u>
Naiama	817	134	261
Panaras	660	854	124
Leiruaran	3127	538	131
Patlangat	987	222	135
Bimun	3158	2681	-
Totals	8749	4429	651

APPENDIX B

REPORT ON VILLAGE OFFICIALS

<u>Village</u>	<u>Official</u>	<u>Status</u>	<u>Comments</u>
Kulot Census Division			
Naiama	Bango	Luluai	Quite good
Panaras	Mangai	Luluai	Fair
	Lebelek	Tultul	Fair
Leiruaran	Kambuung	Luluai	Fair
	Lubos	Tultul	Fair
Patlangat	Komiri	Luluai	Fair
Bimun	Dendei	Luluai	Useless
Mandak West Coast			
Lemau	Gebo	Luluai	Good Official
Tembin	Karasibei	Luluai	Fair
	Mobis	Tultul	Fair
Kontu	Levu	Luluai	Fair
Lambu	Andarauet	Luluai	Fair only
	Pugina	Tultul	Useless
Ugana )	Tambengsa	Luluai	Fairly good
Mambo )	Andepelvis	Tultul	Quite good
Kaluan	Longpit	Luluai	Quite good
	Lonopei	Tultul	Not seen
Kanamarendan	Tambuei	Luluai	Fair only
Mesi No.2	Tonleisei	Luluai	Good
Mesi No.1	Lauitbo	Luluai	Good
	Kiplang	Tultul	Fair
Danu	Tongaun	Luluai	Poor
	Lagamo	Tultul	Poor
Dampit	Darius	P/Luluai	Fairly good
	Kange	Tultul	Fair
Barok West Coast			
Komslabu	Segip	Luluai	Fair
	Biri	Tultul	Fair
Kalagunan	Moris	Luluai	Good
	Uri	Tultul	Fairly good
Kono	Ari	Luluai	Quite useless
	Nuban	Tultul	Fair only
Konogogo	Tarut	Luluai	Unpopular
	Ais	Tultul	Useless
Komalu	Okon	<del>Luluai</del>	Fair
Kokola	Ketmele	Luluai	Very good
	Mani	Tultul	Fair enough

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APPENDIX C

REPORT ON MEMBERS OF THE CONSTABULARY WHO ACCOMPANIED

THE PATROL

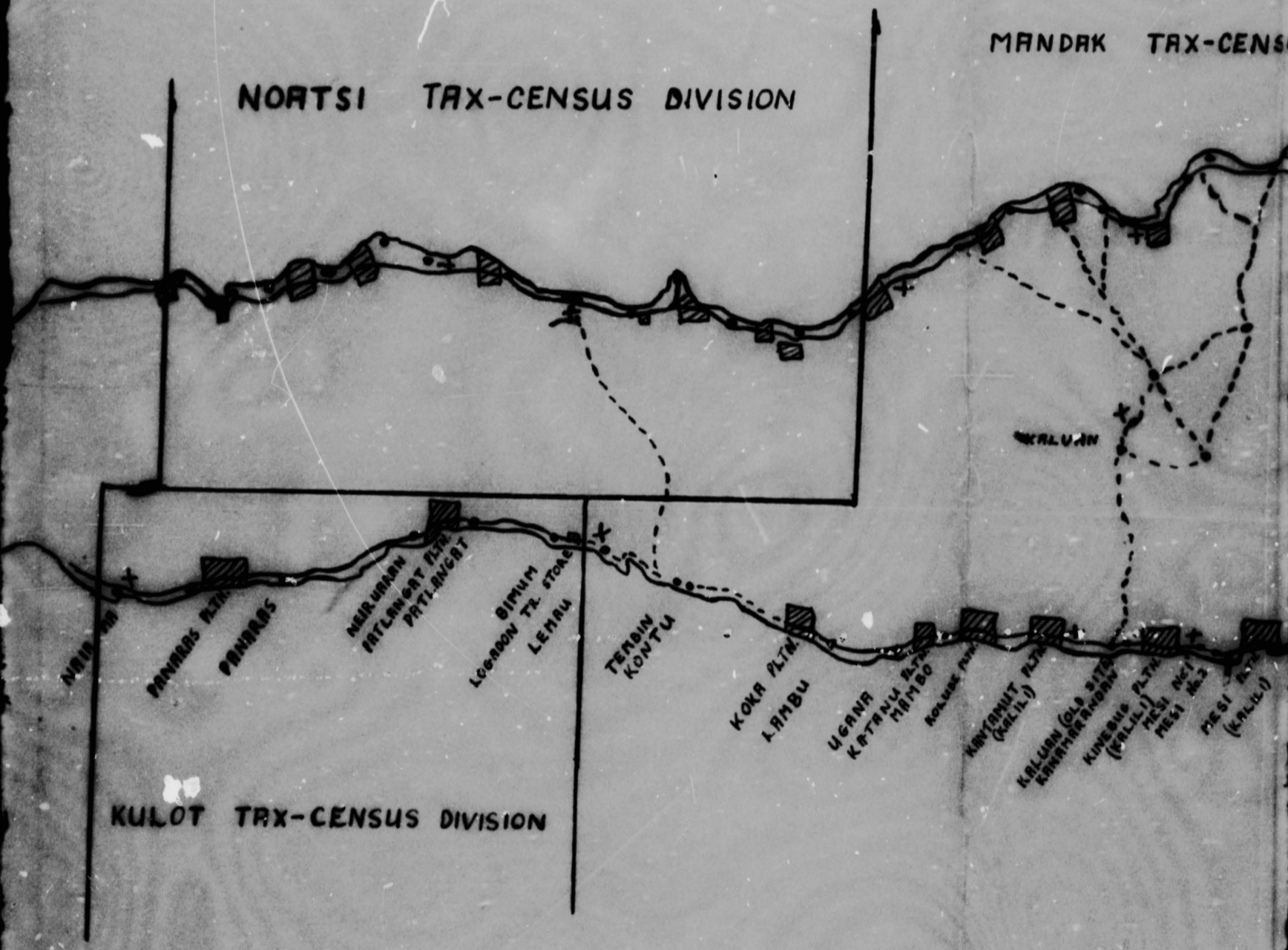
- Const. TUVI : Very reliable and an excellent worker, conduct, bearing and dress very good.
- Const. Biramun : A reliable Policeman, and a consistant worker, conduct, bearing and dress good.
- Const. Kuri : Unreliable without constant supervision, lacks initiative, but a fair worker. Returned to Kavieng before the completion of the Patrol.

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NORTSI TAX-CENSUS DIVISION

MANDAK TAX-CENSUS DIVISION



KULOT TRX-CENSUS DIVISION

MBIR

PANRAS PLTA  
PANRAS

NEAR URBAN  
PITLAWAT PLTA  
PRTI. RUCBT

BIMUM  
LOERON TR. STOR  
LEHAI

TERBIN  
KONTU

KOKA PLTA  
LAMBU

UCANA  
KATANA  
MIBDO

KALUAN  
KALUAN (OLD SITE)  
KAMBERANDIN

KUNEBIE PLTA  
(KALIL)

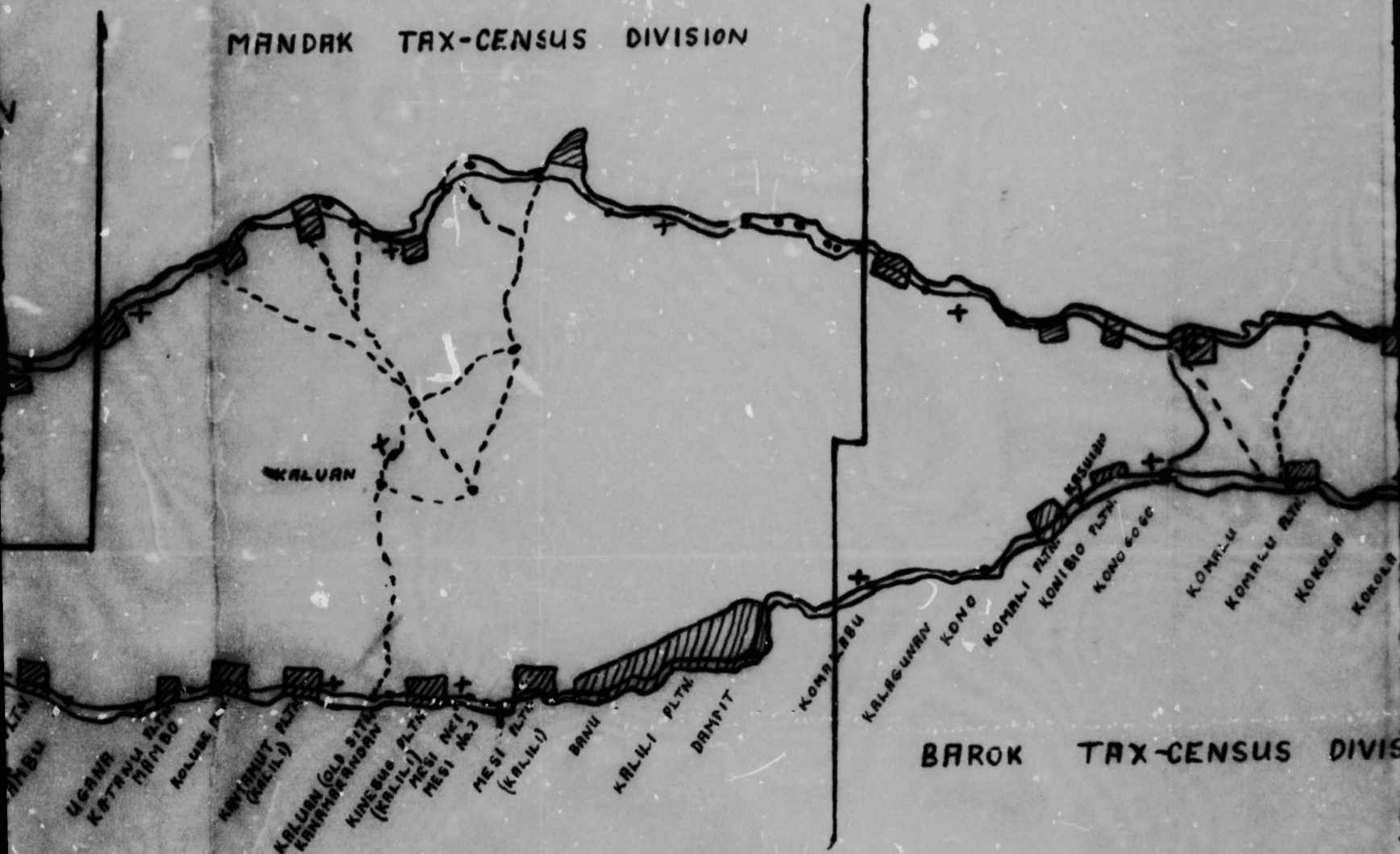
MESI ACI  
MESI M2

MESI PLTA  
(KALIL)

KONOS PATROL POST AREA

SCALE 1 INCH = 4 MILE

MANDAK TAX-CENSUS DIVISION

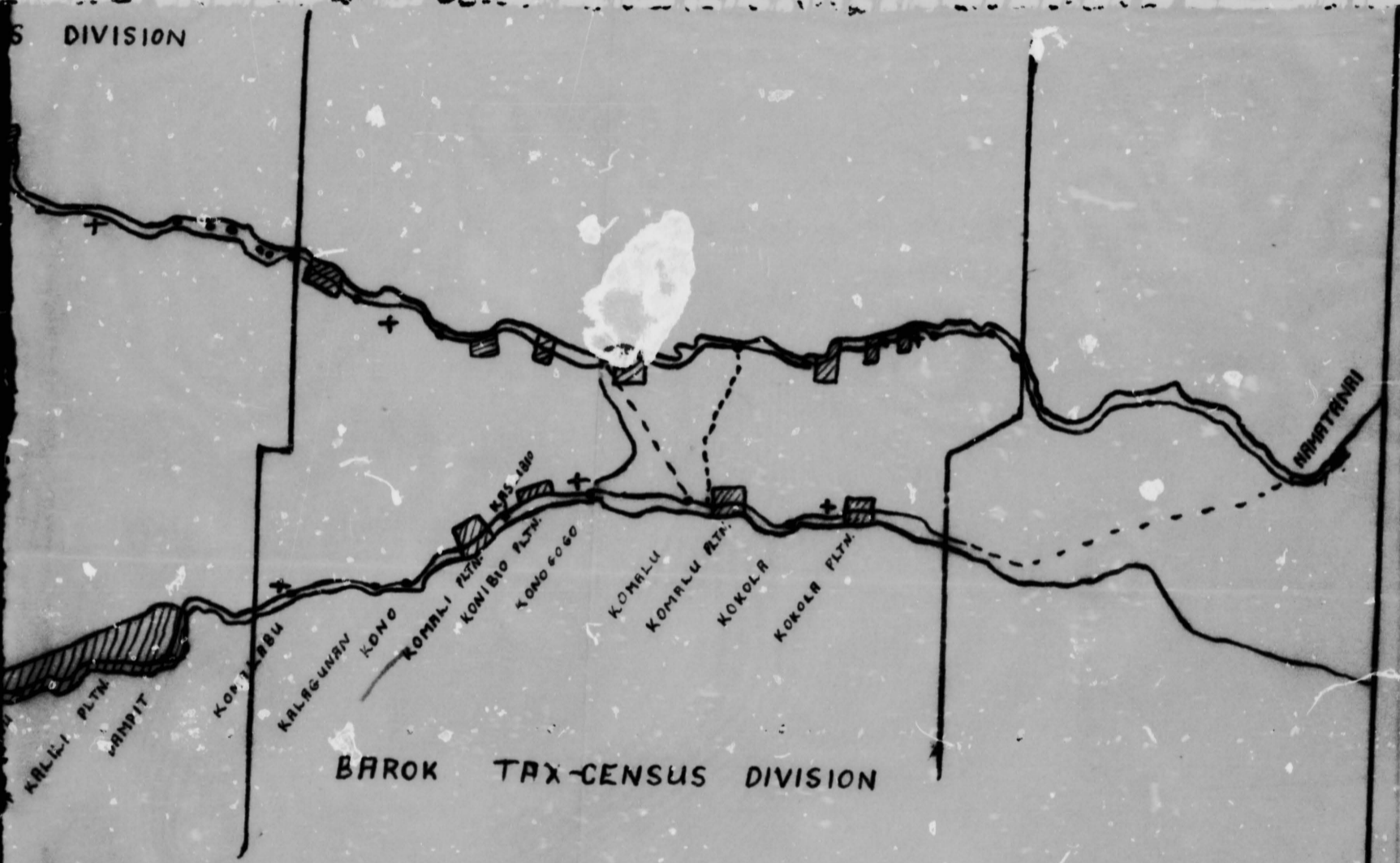


BAROK TAX-CENSUS DIVISION

- LEGEND:-**
- ..... VEHICULAR
  - - - - - TRACKS
  - ..... VILLAGES
  - + ..... AIR POST
  - ▨ ..... PLANTATION

PATROL POST AREA

1 INCH = 4 MILE



**LEGEND:-**

- ..... VEHICULAR ROAD
- ..... TRACKS
- ..... VILLAGES
- ..... AID POSTS
- ..... PLANTATIONS

PATROL No. 3-5/60



TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of NEW IRELAND Report No. KAV. 4 of 1959/60

Patrol Conducted by R.W. HALLAHAN, Cadet Patrol Officer.

Area Patrolled TIANG CENSUS DIVISION (Djaul Island).

Patrol Accompanied by Europeans nil

Natives 1 member of R.P. & N.G.C.

Duration—From 6/1/1960 to 22/1/1960

Number of Days 17

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services 3/1959

Medical 1/1960

Map Reference Army Strat. Series, 4 miles to the inch.

Objects of Patrol Tax/Census Revision.

Routine Administration.

DIRECTOR OF DISTRICT SERVICES  
AND NATIVE AFFAIRS,  
PORT MORESBY.

Forwarded, please.

/ /19

.....  
*District Commissioner*

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

Amount Paid from D.N.E. Trust Fund .... £.....21.3.9.....

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

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.....  
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opul

MIC

Female  
in Child  
Birth

M

18th February, 1960.

The District Officer,  
New Ireland District,  
KAVIENG.

PATROL REPORT No. KAV.A of 1959-60.

Receipt of the above mentioned Patrol Report  
is acknowledged with thanks.

I am particularly gratified to note that the  
officer conducting the patrol was able to amicably settle  
the dispute over land which had arisen between the Manager  
of Djsul and the people of Piliwa.

The Patrol Report is indicative of attention to  
detail and a good common sense approach in problems which have  
come before the officer. His notes in Appendix 'A' have been  
passed to the Government Anthropologist.

The report is very well presented and I shall  
be pleased if you will convey to Mr. Hallahan my appreciation  
of a well recorded, well conducted patrol.

(A.A. Roberts),  
Director.

MINUTE TO: 67-9-7  
18/2/60  
The Government Anthropologist,  
KONEDOBU.

Your attention is invited to Appendix A of this report.

*A.A. Roberts*  
(A.A. Roberts),  
Director of Native Affairs.



TERRITORY OF PAPUA AND NEW GUINEA

✓ 67-9-7



In Reply  
Please Quote

No. 67-2-2

District of New Ireland  
Headquarters,  
KAVIENG.

FPR/JMP

8th February, 1960.

The Director,  
Department of Native Affairs,  
KONEDOBU.

PATROL REPORT - KAVIENG No.4 OF 59-60.

Enclosed herein please find the above-mentioned Patrol Report, Mr. Hallahan appears to have carried out this routine patrol in a satisfactory manner and his report is well and neatly presented.

Enclosed also is a Camping Allowance claim for processing.

*Francis Robb*  
(F. P. Robb)  
A/DISTRICT OFFICER

at 1030 hours. Most adult males absent at 1015  
.....  
visited Kait Island by canoe to discuss the supply  
of labour with the contractor. Returned in the  
afternoon to Leion. Advice given of departure the  
following afternoon. At Leion overnight.

Saturday, 16th January : General inspection of Leion Village, progress,  
efforts etc. In the afternoon the people were  
assembled and addressed. Further progress revision  
carried out and complaints heard. At Leion  
overnight.





TERRITORY OF PAPUA AND NEW GUINEA

*In Reply  
Please Quote*

No. 67-1-4.

Sub-District Office,  
Kavieng, New Ireland.

5th February, 1960.

The Assistant District Officer,  
KAVIENG.

PATROL REPORT NO. KAV. 4 of 1959/60.

Herewith please find three copies of the above report together with claim for camping allowance. Although no special written instructions were issued for this patrol, routine patrol instructions were followed.

For your advice please.

*R. W. Hallahan*

R. W. HALLAHAN, Cadet Patrol Officer.



PATROL DIARY

1960 :

- Wednesday, 6th January : Departed Kavieng 1130 hours per n.v. 'Theresa May', arriving at Sumuna, Djaul Island, at 1545. Disembarked, advice given to natives of census next day. At Sumuna Village overnight.
- Thursday, 7th January : At Sumuna. Tax/Census revision - new village book issued. General inspection of houses, gardens and coconut groves - satisfactory. Minor complaints heard. At Sumuna overnight.
- Friday, 8th January : Departed Sumuna 0800 by road for Lapai Village via Biwa Plantation; arrived at Lapai at 1200. General inspection carried out, people assembled and addressed, Tax/Census revision carried out. Complaints heard. At Lapai overnight.
- Saturday, 9th January : Heavy rain delayed movement of patrol. Departed Lapai 0930 by canoe for Djaul Plantation. Further heavy rain. At Djaul overnight.
- Sunday, 10th January : Observed at Djaul.
- Monday, 11th January : Investigation of dispute over plantation boundary between Piliwa natives and the manager of Djaul Plantation - amicably settled. Proceeded to Piliwa Village where people were assembled, addressed and Tax/Census revision carried out. General inspection of village and gardens - well established coffee plantings. At Piliwa overnight.
- Tuesday, 12th January : Meeting held at Piliwa regarding resignation of Luluai; probationary appointments made. Thence by road to Karia Village; people assembled, talk given and Tax/Census revision carried out. General inspection of village, gardens and coconuts. Returned to Piliwa for the night.
- Wednesday, 13th January : By road to Pantegom Village where the people were assembled, addressed and Tax/Census revision carried out. Houses, gardens and coconuts inspected. Visited Aid Post and Co-operative Society store. At Pantegom overnight.
- Thursday, 14th January : Departed Pantegom 0800 per canoe for Sumuna and Leion. Arrived at Sumuna about 1230. Delayed at Sumuna by strong wind and rough seas. Took the opportunity to speak to the labourers of Sumuna Plantation regarding friction with the village natives. At Sumuna overnight.
- Friday, 15th January : Departed Sumuna 0700 by canoe for Leion, arriving at 1030 hours. Most adult males absent at Mait Island working on the lighthouse construction. Visited Mait Island by canoe to discuss the supply of labour with the contractors. Returned in the afternoon to Leion. Advice given of census the following afternoon. At Leion overnight.
- Saturday, 16th January : General inspection of Leion Village, gardens, coconuts etc. In the afternoon the people were assembled and addressed. Tax/Census revision carried out and complaints heard. At Leion overnight.

PATROL DIARY (cont.)

- Sunday, 17th January:** Observed at Leion.
- Monday, 18th January:** Departed Leion 0730 by canoe for Biwa Plantation, arriving at 1230 hours. Investigated complaint of adultery between casual worker at Biwa and married Kavieng. At Biwa overnight.
- Tuesday, 19th January:** At Biwa. Radio sent to Kavieng asking for return ship. Census returns checked. Started work on patrol report. At Biwa overnight.
- Wednesday, 20th January:** Further work on patrol report. Radio received from Distroff Kavieng advising arrival of trawler tomorrow. At Biwa overnight.
- Thursday, 21st January:** M.V. 'Theresa May' arrived and anchored at Biwa 1430. Patrol boarded trawler 1600. On board the 'Theresa May' overnight.
- Friday, 22nd January:** Departed Biwa 0800, arriving at Leion Village 1200. Salvaged beached surf-boat. Left Leion at 1330, arriving Kavieng at 1700. End of patrol.

Number of days claimed for camping allowance - 15 days.

NATIVE SITUATION:

The situation on Djaul Island remains much the same as reported by previous patrols. The people seem to form a happy and progressive community although there are noticeable variations from one village to another in the amount of energy shown.

The villages which impressed me most were those of Pantegom, Karia and Piliwa, grouped close together on the eastern point of the island. In this area there is an Aid Post, a Co-operative store and an Administration Village Higher School: here also the greatest interest has been shown in the establishment of coffee plantings as a secondary cash crop. The Lapai Village people seem to be slower and somewhat apathetic as shown by their overgrown coconut groves and an uncompleted rest house. Summa and Leion villages, on the other side of the island, are in a group on their own as they speak the Tigak, not the Tiang, language. Here also the people do not seem to be as energetic and progressive as those of the eastern end.

Generally, the Djaul natives are quiet and law-abiding. However, in common with other parts of the New Ireland District, there is occasional friction between plantation labourers and village natives: these disputes usually arise over such matters as trouble with village women or petty stealing from gardens. The patrol brought back two cases to be decided by the Court for Native Affairs at Kavieng; one case of adultery and one of assault. The latter was quite a serious fight which took place between a labourer from Mait Plantation and four natives of Leion Village, just before the arrival of the patrol.

### NATIVE SITUATION (Cont.):

In every village a short address was given reminding the people that although the various departments of the Administration were doing a great deal to help them, the extent and speed of their advancement would depend entirely on their own efforts. They were also advised to make a fair distribution of their land, to expand on subsistence gardens, copra production and the establishment of coffee: it was especially stressed that no one of these should be neglected in favour of the others.

The last vote taken (by Mr. J.F. Hayes in March, 1959) to ascertain the feelings of the Djaul people about the introduction of the Native Local Government Council system showed only a slight majority in favour of the proposal with a considerable number of absentees. It is intended that when and if these people are clearly in favour of joining the Council system, they should be included in the Tikana Council. Evidently a great number of people would prefer to remain under the old system of administration. Perhaps another vote on the matter could be taken by the next patrol to see if popular feeling has changed.

### VILLAGES & HOUSING:

All villages on Djaul are situated on the coast: they were all reasonably clean at the time of the patrol although recent storms had caused extensive damage to houses in those villages exposed to the North-west season. Leion was in particularly poor condition but at least some effort had been made to repair the damage. In all cases where houses were unsatisfactory, the owners were advised that they should have them in first-class order within a period of three months.

The pattern of housing on Djaul is identical with that found elsewhere in New Ireland: each family has both a dwelling house (raised on posts) and a cook house (usually built on the ground). Materials used are bush timber for frames, limbon for floors, bamboo or sago stems for walls and sago-thatch for the roof.

### Government Rest Houses:

There are satisfactory rest houses at Piliwa, Pantegom, Sumuna and Leion villages. At the time of the patrol the rest house at Lapai was not completed and another house was made available. There is considered to be no need for a rest house at Karia as it is quite close to Piliwa. No police barracks have been built but accommodation was made available for the use of the patrol.

### NATIVE AGRICULTURE & LIVESTOCK:

Subsistence Agriculture: Gardens were inspected in each village and found to be adequate. The usual arrangement is for the main root crops to be grown in communal gardens whilst every family group also has smaller gardens in which fruit and additional crops are grown.

Sumuna and Leion villages depend largely on sago as a staple but have gardens as well. The two main root crops in all villages are taro and sweet potatoes, followed by yams and tapioca (cassava). Pumpkins, beans, cucumbers, corn and tomatoes are also grown. Fruits grown include bananas, pineapples and pawpaws.

Every village keeps good numbers of domestic pigs and fowls; there are numerous wild pigs on the island. The villages of Pantegom, Karia and Piliwa keep their domestic pigs in enclosures which is quite a good idea as



#### NATIVE AGRICULTURE & LIVESTOCK (Cont.):

long as the animals are kept adequately fed. Many fish and turtles are caught on the reefs around the island, thus providing a valuable addition to the diet.

Native foods are supplemented considerably by items such as biscuits, rice and tinned meat bought from local trade stores. Some concern has been expressed that the change in diet seems not to have impaired the health of the people. I regard it as a matter on which the native people must find their own balance; native foods are likely to remain their first preference in any case.

Cash Crops: Copra is the only cash crop being marketed at the moment, chiefly through the Tiang Native Society which appears to be functioning as well as any co-operative group in this district. Present copra production would be six to seven tons per month although I estimate that this figure could easily be raised to ten tons per month if the natives produced all the copra that is available. Every village has extensive coconut groves, the condition of which varies greatly. Generally speaking, the groves at Karia, Pantegom and Piliwa were satisfactorily clean. The Lepai people had made a half-hearted effort to clean their coconut groves before my arrival - many germinated nuts were seen. The groves at Sumana and Leion were also unsatisfactory. It was pointed out to the people that it was only in their own interests to keep their coconuts clean and to produce copra regularly. Their only excuse was that they were too busy working on their coffee blocks; this can hardly be accepted. Every village now has several "Carey" type hot-air driers which appear to be producing a satisfactory grade of copra.

The Department of Agriculture has encouraged the planting of lowland coffee rather than cocoa as a secondary cash crop and the Djaul people are to be commended for the interest they have shown in this project. Coffee has the advantage over coconuts in that it makes more intensive use of the land; according to the District Agricultural Officer, one acre (approx. 500 trees) of coffee should produce  $\frac{1}{2}$  ton of coffee beans per annum whereas the same area planted with coconuts would produce only about 5 cwt. of copra per annum at a much lower price per ton. As against this, the market for coffee is less certain than that for copra.

So far, 39 coffee blocks have been registered with the Department of Agriculture and 6,121 coffee trees have been planted. From investigations made on this patrol it appears that at least another 15 blocks are being cleared and planted with shade trees. At present there is a hold-up in obtaining more coffee seed but this is expected to be rectified within a few months. Most of the coffee planted so far is in the Pantegom - Karia - Piliwa area; the other villages were rather slow to start on the project. There are several communal blocks but most plantings are individually owned.

#### HEALTH & HYGIENE:

The Djaul natives are quite a healthy people and only minor sicknesses were observed by the patrol. Health services are provided by the Aid Post at Pantegom which is being capably run by Native Medical Orderly MELCHI/LANGGAI. Natives of the more remote villages are treated by managers of the various plantations. Unless there has been some inadvertent omission, the census figures show no infant deaths whatever over the past year which is most pleasing to note - the steady rate of population increase continues.

The Malaria Control team has completed its second round of residual spraying for the island. The effects of this campaign will not be seen for some time but it should be of great benefit.

Water supply in all villages is by means of both small rain water catchments and wells. The sea is used for sanitation and the disposal of all rubbish.

#### MISSIONS & EDUCATION:

The Methodist Overseas Mission is the only mission operating in the area. There is a mission catechist in each village who holds church services and also gives elementary instruction to children in the village school.

The Administration runs a Village Higher School at Piliwa which this year will cater for students from Standards 1 to 4. Attendance in previous years has been over sixty pupils. As all the schools were in vacation at the time of the patrol, no statistics for the number of pupils in attendance for each Standard could be obtained. After Standard 4, pupils may proceed to other Administration schools or to the Methodist Mission School at Liga.

#### ROADS & BRIDGES:

The only good roads are on the eastern end of the island (see map). Well-cleared roads, suitable for tractor or jrep, connect the villages of Pantegom, Karis and Piliwa. The main road continues through Djaul Plantation (Bolos) to Biwa Plantation. All this stretch of road is adequately cleared and in fair condition. There is a trans-island track from Biwa to Sumuna: this is not frequently used but is kept reasonably clean by the natives of Lapai and Sumuna. A number of log-crossings over small streams along this track form the only bridges on the island.

Travelling times remain the same as reported by previous patrols.

#### VILLAGE OFFICIALS:

The following changes in Luluais and Tultuls are noted here and will be recommended by a separate memorandum.

Piliwa: The Luluai KALIMET wished to resign because he felt that he no longer held the confidence of the people: a meeting of the people confirmed this view. The present Tultul, MORIS, is to be recommended as Luluai and BAILANGAS is to be recommended as probationary Tultul.

Sumuna: Probationary Tultul BINGAL, appointed last year, to be confirmed in his position.

Leion: LANGA to be recommended as probationary Tultul to replace PASINGANBON (deceased).

Otherwise the appointments of village officials remain the same: they appear to be carrying out their duties satisfactorily although more drive would be desirable in some cases.

#### N.M.T.A. PAYMENTS:

Three outstanding payments totalling £ 23.13.9 were made from the Native Moneys Trust Account. This included a Deceased Native Estate of £ 21.3.9 .

#### CENSUS RECONCILIATION:

A complete Census Revision was carried out for the Tiang Division. At the same time the Tax/Census Register was brought up to date. Over the past ten months there has been a natural increase of 3.3% which can be regarded as very satisfactory.

CENSUS RECONCILIATION: (cont.)

Here are the details of the revised census:-

PREVIOUS TOTAL (March 1959)

Natural Increase

Births 23  
less Deaths 4

Net Increase 24

Decrease by Migration

Migrants IN 24  
Migrants OUT 25

Net Migration -1

TOTAL (January, 1960) 702

- Brother
- Sister
- Wife
- Husband
- Spouse
- Daughter
- Father
- Father's father
- Father's mother
- Brother's son (nephew)
- Brother's daughter (niece)
- Sister's son (nephew)
- Sister's daughter (niece)
- Son's son
- Son's daughter
- Daughter's son
- Daughter's daughter
- Father's father's brother
- Father's father's brother's son
- Father's brother
- Father's sister
- Father's brother's son
- Father's brother's daughter
- Father's sister's son
- Father's sister's daughter
- Mother's brother
- Mother's brother's son
- Mother's brother's daughter
- Mother's father
- Mother's mother
- Mother's sister

END OF REPORT.

*R. W. Hallahan*

R. W. HALLAHAN, Cadet Patrol Officer.

## ANTHROPOLOGICAL INFORMATION.

et al.  
 3/2

There are two different languages used on Djaul Island, namely Tiang and Tigak. Tiang is spoken in the villages of Pantegom, Karia, Piliwa and Lapai whilst Tigak is spoken in the villages of Sumuna and Leion only. The two languages are, however, mutually intelligible to speakers of the different groups. Here is a list of kinship terms as used by the

BIOLOGICAL KIN:

<u>Relationship.</u>	<u>Pidgin Term.</u>	<u>Tiang Term.</u>
Brother (sibling of the same sex)	Barata	Tiang
Sister (sibling of the oppo. sex)	Susa	Maketak
Wife	Meri	Tensik
Husband	Man	Leksi
Son	Pikanini man	Natant
Daughter	Pikanini meri	Natant
Father	Papa	Tamak
Mother	Mama	Ringnak
Father's father	Tumbuna	Tivuk
Father's mother	Tumbuna	Tivuk
Brother's son (nephew)	Pikanini man	Natant
Brother's daughter (niece)	Pikanini meri	Natant
Sister's son (nephew)	Pikanini man	Urumituk
Sister's daughter (niece)	Pikanini meri	Urumituk
Son's son	Tumbuna	Tivuk
Son's daughter	Tumbuna	Tivuk
Daughter's son	Tumbuna	Tivuk
Daughter's daughter	Tumbuna	Tivuk
Father's father's brother	Tumbuna	Tivuk
Father's father's brother's son	Papa	Tiak
Father's brother	Papa	Tamak
Father's sister	Kantri	Ringnak
Father's brother's son	Barata	Netak
Father's brother's daughter	Susa	Netak
Father's sister's son	Kantri	Tiak
Father's sister's daughter	Kantri	Tiak
Mother's brother	Kantri	Mutuak
Mother's brother's son	Kantri	Tembang
Mother's brother's daughter	Kantri	Tembang
Mother's father	Tumbuna	Tivuk
Mother's mother	Tumbuna	Tivuk
Mother's sister	Mama	Ringnak

APPENDIX "A" (cont.)

Relationship.	Pidgin Term	Hiang Term.
Mother's sister's son	Barata	Tiak
Mother's sister's daughter	Sasa	Tiak
Mother's mother's sister	Tumbuna	Tivuk
Mother's mother's brother	Tumbuna	Tivuk
Mother's mother's sister's daughter	Masa	Tensik

AFFINAL KIN:

Wife's brother	Taabu	Tiak
Sister's husband	Tambu	Tiak
Daughter-in-law	Tambu	Ienene
Son-in-law	Tambu	Iemena
Father-in-law	Tambu	Iamak
Mother-in-law	Tambu	Iamak
Father's brother's wife	Mama	Ringnak
Father's sister's husband	Kantri	Iamak
Mother's brother's wife	Kantri	Ringnak
Mother's sister's husband	Papa	Tamak.

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APPENDIX "B".

REPORT ON MEMBER OF THE R.P. & M.G.C. (COMPANYING PATROL):

No. 7736 Constable KWONGEN.

Dress: Satisfactory.  
 Conduct: Good.  
 General Ability: A reliable and effective patrol worker.

*R. W. Hallahan*

R.W. HALLAHAN, Cadet Patrol Officer.

HAWAIIAN POPULATION REGISTER  
 HAWAIIAN CENSUS DIVISION

No.	Sex	Age	Race	Marital Status	Occupation	Education	Religion	Date of Birth	Date of Arrival	Date of Naturalization	Date of Citizenship	MARRIAGES		DEATHS		Total
												Male	Female	Male	Female	
1	M	22	C	Married	Teacher	High School	None	1900	1900	1900	1900	1	0	0	0	1
2	F	18	C	Single	Student	High School	None	1900	1900	1900	1900	0	0	0	0	0
3	M	25	C	Married	Farmer	High School	None	1900	1900	1900	1900	1	0	0	0	1
4	F	20	C	Single	Homemaker	High School	None	1900	1900	1900	1900	0	0	0	0	0
5	M	30	C	Married	Business	High School	None	1900	1900	1900	1900	1	0	0	0	1
6	F	25	C	Single	Teacher	High School	None	1900	1900	1900	1900	0	0	0	0	0
7	M	35	C	Married	Engineer	High School	None	1900	1900	1900	1900	1	0	0	0	1
8	F	30	C	Single	Homemaker	High School	None	1900	1900	1900	1900	0	0	0	0	0
9	M	40	C	Married	Doctor	High School	None	1900	1900	1900	1900	1	0	0	0	1
10	F	35	C	Single	Teacher	High School	None	1900	1900	1900	1900	0	0	0	0	0

# VILLAGE POPULATION REGISTER

YEAR 1960.....

TIANG CENSUS DIVISION - KK 6.

Govt. Print.—513/10.57—10,000.

VILLAGE	DATE OF CENSUS 1960	BIRTHS		DEATHS												MIGRATIONS				ABSENT FROM VILLAGE				LABOUR POTENTIAL				FEMILES			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		Pregnant	Child-bearing age	Average Size of Family	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							
		0-16		16-45		10-14		16-45																																					
KK91. SUMUNA	7th Jan.	2	1													-	-	2	1	2	1	1							2	3	7	31	7	20	3	20	2.0	2.3	22	35	27	113			
KK92. KARIA	12th Jan.	3	1												1	-	2	2	3	8	3			1					2	4	21	2	19	1	7	2.0	2.2	21	33	29	111				
KK93. PATEGOM	13th Jan.	1	2												-	-	3	1	1	2	3								3	6	17	6	16	1	5	2.3	2.1	21	23	24	95				
KK94. PILIWA	11th Jan.	5	2												-	-		1	2		7		3	2	1	1				7	30	7	26	1	2	2.8	3.2	28	35	36	145				
KK95. LAPAI	8th Jan.	4	3												-	1	6	4			5			1						12	35	7	29	1	2	2.3	3.2	32	47	36	153				
KK96. LEION	16th Jan.	1	3												2	-	1	1	4	2	3							1		7	22	3	20	-	1	1.7	1.7	18	21	25	85				
TOTALS :		16	12														3	1	14	10	12	13	29			4				6	1	9	43	56	32	30	7	1	2.2	1.4	7	14	9	77	702









TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of.....NEW IRELAND..... Report No.....KV 7 of 59/60.....

Patrol Conducted by.....P. J. BLOOMFIELD., PATROL OFFICER.....

Area Patrolled.....LAVONGAI CENSUS DIVISION & TINGWON ISLAND.....

Patrol Accompanied by Europeans.....  
PART(A) IAN SPENCER., CADET PATROL OFFICER.  
PART(B) )  
PART(C) ) ROLAND JAMIESON, CADET PATROL OFFICER.  
Natives.....TWO MEMBERS R.P. & N.G.C.

Duration—From...../...../19.....to...../...../19.....  
PART(A) 6/11/59 to 28/11/59 )  
3/11/59 to 22/12/59 )  
PART(B) 1/3/60 to 14/4/60 )  
PART(C) 20/6/60 to 24/7/60 )  
Number of Days.....

NOS. OF DAYS = 123

Did Medical Assistant Accompany.....NO.....

Last Patrol to Area by—District Services...../12./19.58..

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

Map Reference.....

Objects of Patrol...(A) DISSEMINATION OF COUNCIL PROPOGANDA;(B) REVISION OF  
1958 CENSUS;(C) COLLECTION OF 1959 PERSONAL TAX;(D).....

ROUTINE ADMINISTRATION.  
Director of 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 ....

.....  
.....  
.....

7-1-2.

District of New Ireland,  
Headquarters,  
KAVIENG.

29th April, 1961.

The Director,  
Dept. of Native Affairs,  
KORORORU.


ANTHROPOLOGICAL SPECIMENS - NEW HANOVER.

Your 67-9-6 of 16th November, 1960, (comments on Patrol Report Kav. No. 7 of 1959/60) refers.

Mr. R.W. Hallahan, Patrol Officer, informs me that he has managed to obtain two specimens of the old stone mortars to be found on New Hanover. These two specimens were kindly made available by Mr. V. Kohout, European Medical Assistant stationed at Taskul.

One of these mortars was found in the hills behind Meteran Village on the south coast of New Hanover; the other was found in the vicinity of Likden, an ancient village site on the trans-island track between Metalai and Belpua. Unfortunately, no pestles were found with the mortars.

As Mr. Kohout generously donated these items, there will be no expense involved apart from the freight to Port Moresby. The mortars are heavy and air-freight would be excessive so it is intended to send them by the next available ship.

  
F.P.V. ROBB,  
District Officer.

67-9-6

16th November, 1960.

The District Officer,  
New Ireland District,  
KAVIENG.

PATROL REPORT NO.7 of 1959-60  
KAVIENG.

Thank you for the above report. It shows evidence of very hard work both in observation and reporting but Mr. Bloomfield tries to adopt too fulsome a style and so loses clarity in some of his observations.

Census divisions are not based only on anthropology, they are compounded of language groups, native custom, geography and patrol convenience. Tingvon will not be incorporated with Lavongai without specific recommendation from the District Officer with supporting data which will, inter alia, show that it is convenient to patrol the whole division (if varied) in one patrol. Patrols of parts of divisions are useless statistically.

No alteration to the spelling of Lavongai will be made and the use of Lovongai will be discontinued. Instructions contained in Circular Memorandum 243 of 9th December, 1959, refer.

I would be pleased if samples of the stone pestle and mortars mentioned on page 1 of the report be forwarded to me for placing in the Territory Museum.

(J.K. McCarthy)  
DIRECTOR.

① Mr. Thomson R.D. 25/10/60

② Mr. Julius

anthropologist DNA.

Your comments before we reply please  
24/10

These appear to have painstaking care in the collection of anthropological material, but its presentation is spoilt by repetition and inconsistencies.  
C.J. 7/11.

b of D (G+R)

b of D (G+R)

## MINUTE

File No.

Govt. Print.—275/9.57.

SUBJECT

Page 7: It is unfortunate that Mr Bloomfield  
~~in his report~~ a thorough investigation into  
 the "Committee System" employed by the Tikana  
 Council. As you know each councillor  
 has a number of helpers in each village this  
 is most necessary when you examine the  
 electorates for the area. Some councillors  
 have from 3 to 6 villages within their electorate  
 + thus need assistance to arrange for dissemination  
 of council news etc in that particular village.  
 They in turn assist the councillor in bringing  
 the news of the people on various topics even if  
 it is not convenient for the councillor to visit  
 each village. They are not village officials nor  
 were they intended to operate as such. If  
 supervision has been missing then I could well  
 understand their position assuming false importance.  
 To put it another way they are similar to  
 ward helpers in our own society.

Page 11: Council

The fault for the inactivity in this phase  
 rests squarely with the District Officer.  
 No further comment is necessary for you

## MINUTE

File No. ....

Govt. Print.—275/9.57.

SUBJECT

2

know the situation.

Mr A.D. [unclear] is a [unclear] carried away with the traditional entities of the past + the part they play in the present day situation. By realigning objectives and tailoring them to avoid these traditional entities we are merely encouraging them to continue.

Mr Bloomfield overlooks an important point by ignoring the fact that during the past 50 years or more this area has been dominated by persons such as GAPI (infamous paramount), SINGERAU and others. We cannot ignore these people ~~unless~~ irrespective of whether we agree with their morals or lack of them, but we should endeavour to channel their efforts in the direction we want them to go. Mr Bloomfield chose to ignore SINGERAU + follow the solution through his knowledge of anthropology.

See [unclear]

GRB all

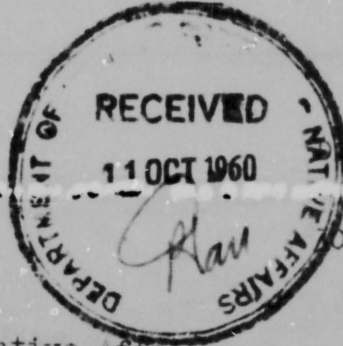
AJEO(LC)

29x/60



TERRITORY OF PAPUA AND NEW GUINEA

67/19/16.v



In Reply  
Please Quote  
No. 67-2-2

District of New Ireland  
KAVIENG.  
10th September, 1960.

The Director,  
Department of Native Affairs,  
KONEDOBU.

KAVIENG PATROL REPORT : KV7 of 59/60.

Enclosed please find copy of the above-numbered  
Patrol Report.

This was given a 59-60 report number as it was  
anticipated that the patrol would be finished prior to the end  
of the year; this did not in fact happen.

This is a most interesting report and reflects the  
painstaking efforts made by Mr. Bloomfield. It will serve as  
a source of accurate information for officers working  
hereafter in the New Hanover region. There is no doubt that  
the anthropological approach can make many things clear which  
would otherwise remain obscure.

*It can also  
do the  
opposite.*

There is little need to comment upon the various  
headings as they are set out clearly, and contain their own  
conclusions. I think that the movement inland of erstwhile  
inland people is inevitable and should be assisted and  
controlled. The rebellion by a section of the younger men  
against traditional authority is also inevitable and is a  
problem facing most native societies; I can see no clear  
cut answer to this problem and, in the interim, a severe  
strain is being placed upon the societies concerned. With  
the implementation of the Lavongai Council some effort at  
departmental co-operation will be required. The co-operative  
movement lacks full direction because of the shortage of  
co-operative staff - the two present officers are devoted to  
their work but their area is far too large. I wholeheartedly  
agree with the view that Chinese, are seeking to undermine the  
co-operatives in this area, in particular one Harry Fong. They  
are shrewd and can circumvent all efforts to make them obey the  
law. Finally, I agree that the Varatabas are not good in their  
present form - that is the spirit of rivalry engendered by the  
mission. People are induced to part with far more money than  
they can in fact afford: all for the sake of village prestige.

*No clear-cut  
answer to most  
human problems.*

I congratulate Mr. Bloomfield upon his present effort.

*(Signature)*  
(F. P. V. Robb)  
A/DISTRICT OFFICER.



67-2-2

District of New Ireland  
Headquarters,  
KAVIENG.  
30th September, 1960.

The Director,  
Department of Native Affairs,  
KONEDOBU.

KAVIENG PATROL REPORT : KV7 of 59/60.

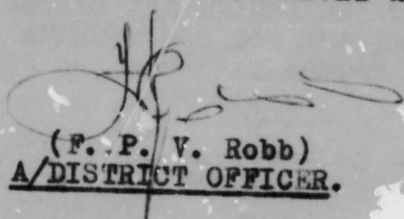
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This is a most interesting report and reflects the  
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would otherwise remain obscure.

There is little need to comment upon the various  
headings as they are set out clearly, and contain their own  
conclusions. I think that the movement inland of erstwhile  
inland people is inevitable and should be assisted and  
controlled. The rebellion by a section of the younger men  
against traditional authority is also inevitable and is a  
problem facing most native societies; I can see no clear  
cut answer to this problem and, in the interim, a severe  
strain is being placed upon the societies concerned. With  
the implementation of the Lavongai Council some effort at  
departmental co-operation will be required. The co-operative  
movement lacks full direction because of the shortage of  
co-operative staff - the two present officers are devoted to  
their work but their area is far too large. I wholeheartedly  
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are shrewd and can circumvent all efforts to make them obey the  
law. Finally, I agree that the Varatabas are not good in their  
present form - that is the spirit of rivalry engendered by the  
mission. People are induced to part with far more money than  
they can in fact afford; all for the sake of village prestige.

I congratulate Mr. Bloomfield upon his present effort

  
(F. P. V. Robb)  
A/DISTRICT OFFICER.

TERRITORY OF PAPUA AND NEW GUINEA.

File 67- 1

Sub-District Office,

KAVIENG N.I.D.

20th September 1960

The District Officer,

New Ireland District,

KAVIENG.

LAVONGAI PATROL REPORT KAVIENG 7 OF 1959/60.

Herewith two copies of MR. Bloomfields Patrol Report together with claim for camping allowance for MR. Bloomfield and MR. Spencer.

For your comments please.

J.F. HAYES, *per S.E.R.*

OFFICER IN CHARGE.

TERRITORY OF PAPUA AND NEW GUINEA

Ref: 67-1-4

Sub District Office,  
K A V I E N G.

5th September, 1960.

The Assistant District Officer,  
K A V I E N G.

LOVONGAI PATROL REPORT KV 7 of 59/60

I refer you to Mr. A.D.O. Claridge's instructions contained on 67-1-2 of the 29/2/60.

Please find attached :-

- (a) three copies of patrol report KV 7 of 59/60. (Mr Claridge designated this patrol report number before his departure on recreational leave).
- (b) diary and camping-out allowance claim for part (c) of the patrol. (Relevant diaries and camping-out allowance claims for parts (a) and (b) of the patrol were submitted for payment prior to the end of the last financial year.)

Mr Jamieson, C.P.O. was transferred to NAMATANAI during the latter end of the patrol. I do not know whether this transfer has precluded the submission of his report which was to have been of a general nature.

Matters of special interest that arose during the course of the patrol have been discussed in separate memoranda. i.e., Theft of Copra from Selapiu Plantation, Suspected Illegal Trading Activities of H Fong at NEITAV, Disputed Portion of Autung Plantation, Alienated Land on New Hanover with Special Reference to Metailanga and Metamin-Autung, T.A.L. Application by Rose Foo, and Particulars of Lovongai Native Ex-Servicemen Interested in the Credit Scheme.

*P Bloomfield*

P BLOOMFIELD  
Patrol Officer

DIARY - LOVONGAI PATROL - PART (A) OF R.V. 59/60

- 6/11/59. Departed KAVIENG per M.V. "KUAK" for NEW HANOVER accompanied by C.P.O. SPENCER. Arrived LUNGATAN. Slept LUNGATAN.
- 7/11/59. Prepared for patrol of south-east and north-east coasts of NEW HANOVER. Slept LUNGATAN.
- 8/11/59. Observed at LUNGATAN.
- 9/11/59. To MATANIU and NUSANTAUMATAI. Inspected, checked census, and addressed, both villages. C.N.As. at LUNGATAN. To LUNGATAN. Slept LUNGATAN.
- 10/11/59. To MATANIU for C.N.As. Slept LUNGATAN.
- 11/11/59. Departed LUNGATAN for TASKUL per M.V. "KUAK". Had discussion with E.M.A. regarding native health. Walked from TASKUL to NARIMLAUA by-way-of KULINGEI. Arrived NARIMLAUA. Camped and slept.
- 12/11/59. At NARIMLAUA. Inspected, checked census, and addressed. To KULINGEI. Inspected, checked census, and addressed. To NARIMLAUA. Slept.
- 13/11/59. To LUNGATAN via MATANIU. Writer ill with fever. Slept LUNGATAN.
- 14/11/59. To NEILA and NEIKAPUTUK. Inspected, checked census, and addressed. To LUNGATAN. Slept.
- 15/11/59. Observed at LUNGATAN.
- 16/11/59. At LUNGATAN awaiting transport to SELAPIU Plantation for police investigation into the theft of fifteen bags of copra. Cadet to VOLPUA.
- 17/11/59. To SELAPIU Plantation per M.V. "KUAK". Arrived SELAPIU and commenced police investigation. Slept SELAPIU.
- 18/11/59. At SELAPIU Plantation. Continued with police investigation. Slept SELAPIU.
- 19/11/59. At SELAPIU. Police Investigation. Slept SELAPIU.
- 20/11/59. At SELAPIU. Completed police investigation. 2 C.N.As. Departed SELAPIU for LUNGATAN. Arrived LUNGATAN. Slept LUNGATAN.
- 21/11/59. To M.O.M. RAMELEK. Slept RAMELEK.
- 22/11/59. Observed at RAMELEK.
- 23/11/59. To METERANGKANG by M.O.M. pinnace. Arrived METERANGKANG and walked to VOLPUA. Rejoined C.P.O. SPENCER who for the period 16/11/59 to 22/11/59 had remained camped at VOLPUA. Slept VOLPUA.
- 24/11/59. At VOLPUA. All outstanding complaints settled. To LOVONGAI via METERANGKANG. Arrived LOVONGAI. Slept LOVONGAI.
- 25/11/59. At LOVONGAI. Inspected, checked census, and addressed. To KULUNGAT. Arrived KULUNGAT. Slept.
- 26/11/59. At KULUNGAT. Inspected, checked census, and

- 26/11/59. addressed. To SAULA. Inspected, checked census, and addressed. Returned to KULUNGAT. Slept KULUNGAT.
- 27/11/59. To PATERINA. Inspected, checked census, and addressed. To UNGAT. Inspected, checked census, and addressed. To LOVONGAI. Slept LOVONGAI.
- 28/11/59. At LOVONGAI. Attended to official correspondence.
- 29/11/59. Observed at LOVONGAI.
- 30/11/59. To KAVIENG with C.P.O. SPENCER per M.V. "DOLPHIN" for dental treatment. Arrived KAVIENG.
- 1/12/59. At KAVIENG for dental treatment.
- 2/12/59. At KAVIENG for dental treatment.
- 3/12/59. Departed KAVIENG per M.V. "LEO" for ANELAU. Overnight at ANELAU.
- 4/12/59. Departed ANELAU for LOVONGAI per M.V. "RASGAI". Arrived at LOVONGAI. Overnight at LOVONGAI.
- 5/12/59. Departed LOVONGAI per M.V. "RASGAI" for NEITAV on north coast. Arrived NEITAV. To NEIPUAS. Addressed the assembled villages regarding the proposed L.G. Council. Returned to NEITAV. Overnight at NEITAV.
- 6/12/59. At NEITAV. Addressed the assembled villages regarding the proposed L.G. Council. To UNGALIK. Overnight at UNGALIK.
- 7/12/59. At UNGALIK. Addressed assembled villages regarding the proposed L.G. Council. Overnight at UNGALIK.
- 8/12/59. To LOVONGAI per M.V. "RASGAI" via ANELAU. Arrived LOVONGAI. Overnight at LOVONGAI.
- 9/12/59. To UNGAT. Camped. Settled all outstanding complaints. 4 C.N.As. Overnight at UNGAT.
- 10/12/59. At UNGAT. Overnight at UNGAT.
- 11/12/59. To BAIKEB. Inspected, checked census, and addressed. To METEWOI. Inspected, checked census, and addressed. Overnight at METEWOI.
- 12/12/59. At METEWOI. Overnight at METEWOI.
- 13/12/59. To METAKAVIL. Observed at METAKAVIL.
- 14/12/59. At METAKAVIL. Police investigation carried out regarding thefts from the METAKAVIL trade store. To TIOPOTUK. Inspected, checked census, and addressed. C.P.O. SPENCER arrived from KAVIENG and rejoined patrol. Overnight at TIOPOTUK.
- 15/12/59. To METERAN. Censused, inspected, and addressed. To METEMANA. Checked census, inspected, and addressed. To METAKAVIL. Overnight at METAKAVIL.
- 16/12/59. At METAKAVIL. Checked census, inspected, and addressed. To BAUE. Checked census, inspected, and addressed. To PATIVINI. Checked census, inspected, and addressed. Overnight at BAUE. C.P.O. SPENCER returned to KAVIENG.

17/12/59. to At METEINGE Plantation awaiting the arrival  
21/12/59. of the Administration trawler.

22/12/59. Departed METEINGE for KAVIENG per M.V. "DOLPHIN".  
Met trawler which had been delayed by heavy  
seas at LUNGATAN. Returned with it to KAVIENG.

PART I. JOURNAL TAILED BY 10159/50

- 1/3/60. Departed KAVIENG per M.V. "MERCY" for SELAPIU  
at 1400 hrs. Arrived SELAPIU. Slept on board  
the "MERCY".
- 2/3/60. Departed SELAPIU at 1230 hrs for NEW HANOVER.  
Visited ANELAU, TASKUL, and LUNGATAN. Slept  
LUNGATAN.
- 3/3/60. Departed LUNGATAN at 0700 hrs for UMBUKUL  
via RAMELEK, and LOVONGAI. High seas. Arrived  
at UMBUKUL. Overnight at UMBUKUL.
- 4/3/60. At UMBUKUL. Revised census, inspected, and addressed.  
Overnight at UMBUKUL.
- 5/3/60. At UMBUKUL. 2 C.N.As. Departed UMBUKUL per  
M.V. "MERCY" for LOVONGAI. Visited METEINGE  
Plantation en route. Arrived LOVONGAI at 1600  
hrs. Overnight at LOVONGAI. Observed at LOVONGAI.
- 6/3/60. Observed at LOVONGAI.
- 7/3/60. At LOVONGAI. Carried out further investigation  
into "NEIMATAS". Slept LOVONGAI.
- 8/3/60. At LOVONGAI. "NEIMATAS" investigation. Departed  
LOVONGAI at 1400 hrs per M.V. "LEO" for METAKAVIL.  
Heavy seas forced pinnacle to take shelter at  
TIOPOTUK. Waled from TIOPOTUK to METAKAVIL.  
Overnight at METAKAVIL.
- 9/3/60. Departed METAKAVIL for METEINGE Plantation  
per M.V. "DOLPHIN". Arrived METEINGE Plantation  
and walked to BAUNGUNG. Overnight at BAUNGUNG.
- 10/3/60. At BAUNGUNG. Revised census, collected Personal  
Tax 1959, inspected, and addressed. Compiled  
new village book. Overnight at BAUNGUNG.
- 11/3/60. To TUTUILA. Revised census, collected Personal  
Tax 1959, inspected, and addressed. To BUTEILUNG.  
Revised census, collected Personal Tax  
1959, inspected, and addressed. Overnight at  
BUTEILUNG.
- 12/3/60. To TOGILIOTONGA. Revised census, collected  
Personal Tax 1959, inspected, and addressed.  
To BELIWAIA. Revised census, collected Personal  
Tax 1959, inspected, and addressed. To UMBUKUL.  
Overnight at UMBUKUL.
- 13/3/60. Observed at UMBUKUL.
- 14/3/60. At UMBUKUL. Collected Personal Tax 1959.  
2 C.N.As. Overnight at UMBUKUL.
- 15/3/60. To METAMOLI. Revised census, collected Personal  
Tax, inspected, and addressed. To AU. Revised  
census, collected Personal Tax 1959, inspected  
and addressed. To TINGWON per M.V. "MUSSIRA".  
Arrived TINGWON. Camped and slept.

- 16/3/60. At TINGWON. Revised census, and addressed regarding the proposed LOVONGAI Council. To NEIPUAS at 0830 hrs per M.V. "MUSSIRA". Arrived NEIPUAS at 1630 hrs. Camped and slept NEIPUAS.
- 17/3/60. At NEIPUAS. Censused, collected Personal Tax 1959, inspected, and addressed. Several disputes settled. Overnight at NEIPUAS.
- ~~18/3/60. At NEIPUAS. Revised census, inspected, and addressed. Returned to NEIPUAS. Slept NEIPUAS.~~
- 19/3/60. At NEIPUAS. Worked on official correspondence and the compilation of new village books. Overnight at NEIPUAS.
- 20/3/60. Observed at NEIPUAS.
- 21/3/60. To KUNG and TABUT. Censused, collected Personal Tax 1959, inspected, and addressed. Returned to NEIPUAS. Overnight at NEIPUAS.
- 22/3/60. To SOSSON and UNGALABU. Censused, collected Personal Tax 1959, and addressed. 1 C.N.A. Returned to NEIPUAS. Overnight at NEIPUAS.
- 23/3/60. At NEIPUAS. 3 C.N.As. To NEITAV. Censused, and investigated illegal trading activities of ADEI and KURAIAS. Overnight at NEITAV.
- 24/3/60. At NEITAV. Supervised village maintenance and cleaning. Slept NEITAV.
- 25/3/60. At NEITAV. Worked on official correspondence. Overnight at NEITAV.
- 26/3/60. At NEITAV. Collected Personal Tax 1959. Addressed. To METERANKASING. Revised census, collected Personal Tax 1959, inspected, and addressed. To UNGALIK per M.V. "NINSA". Arrived UNGALIK. Camped and slept.
- 27/3/60. Observed at UNGALIK.
- 28/3/60. At UNGALIK. Attended meeting held by Co-Operative Officer regarding MATBUNG Society's tender for MATANALAU. Heavy rain. Slept UNGALIK.
- 29/3/60. At UNGALIK. Censused, inspected, and addressed. Heavy rain. Slept UNGALIK.
- 30/3/60. At UNGALIK. Collected Personal Tax 1959. To PUAS. Inspected, censused, and collected Personal Tax 1959, and addressed. 1 C.N.A. To UNGALIK. Departed UNGALIK. To NUSLIK per M.V. "MERCY". Arrived NUSLIK. Camped and slept NUSLIK.
- 31/3/60. At NUSLIK. Inspected, censused, collected Personal Tax 1959, and addressed. To LUKUS. Inspected, revised census, collected Personal Tax 1959, and addressed. To T'SOILIK per M.V. "MERCY". Arrived T'SOILIK. Camped and slept.
- 1/4/60. At T'SOILIK. Inspected, revised census, collected Personal Tax 1959, and addressed. To MAMION. Inspected, revised census, and collected Personal Tax 1959. Overnight at T'SOILIK.

- 2/4/60. To TASKUL per M.V."MERCY". Overnight at TASKUL.
- 3/4/60. Observed at at TASKUL.
- 4/4/60. To KULIBANG per M.V."MERCY" with E.M.A. Revised census, collected Personal Tax 1959, inspected, and addressed. To T'SOILIK per M.V."MERCY". Slept T'SOILIK.
- ~~5/4/60.~~ At T'SOILIK. Departed with E.M.A. for METEIAI per M.V."MERCY". Camped and slept METEIAI.
- 6/4/60. At METEIAI. Inspected, revised census, and addressed. To PATIPAI. Inspected, censused, collected Personal Tax 1959, and addressed. 3 C.N.As. Slept METEIAI.
- 7/4/60. To VAISAVAMVAM a new village approximately 2½ hours walk inland from METEIAI. Arrived VAISAVAMVAM and camped. Inspected, revised census, and addressed. Slept VAISAVAMVAM.
- 8/4/60. At VAISAVAMVAM. Compiled new village book. Slept VAISAVAMVAM.
- 9/4/60. To KITING. Arrived KITING. Inspected, revised census, collected Personal Tax 1959, and addressed. Overnight at KITING.
- 10/4/60. Observed at KITING.
- 11/4/60. At KITING. Very heavy rain. Departed KITING at 0930 hrs. for the coast. Delayed at PATI-UNUSA by a shortage of canoes. Arrived UNUSA at 1800 hrs. Overnight at UNUSA.
- 12/4/60. At UNUSA. Collected Personal Tax 1959 from divers tax defaulters. Departed UNUSA for TASKUL per M.V."REX". Arrived TASKUL. Overnight at TASKUL.
- 13/4/60. At TASKUL. Collected Personal Tax from divers defaulters. To ANELAU per M.V."LEO". Slept ANELAU.
- 14/4/60. At ANELAU. Visited hansenide colony and received several complaints from in-patients. Slept ANELAU.
- 15/4/60. Departed ANELAU for KAVIENG per M.V."MERCY".

---ooOoo---



- 20.6.60 Departed Kavieng at 1230 hrs. per M.V. Mercy for ANELAUA. Accompanied by C.P.O. Jamieson. Slept ANELAUA.
- 21.6.60 Departed ANELAUA at 0730 hrs. for UMBUKUL. Called en route at LUNGATAN, and LOVONGAI. Arrived UNKUKUL at 1830 hrs. Camped and slept.
- 22.6.60 At UNKUKUL. Departed UMBUKUL for TINGWON. Arrived TINGWON. Camped and slept.
- 23.6.60 At TINGWON. Collected Personal Tax for 1959. Completed anthropological investigations to support my suggestion that TINGWON be included in the LOVONGAI Census Division. Departed TINGWON at 1130 hrs. for NEIPUAS. Arrived NEIPUAS at 1630 hrs. Camped and slept.
- 24.6.60 At NEIPUAS. Collected Personal Tax for 1959. Several complaints and 1 C.N.A. heard. Departed NEIPUAS for NEIKOMOMON. Arrived NEIKOMOMON and collected Personal Tax for 1959. Returned to NEIPUAS. Collected particulars from Native Ex-servicemen interested in the Credit Scheme. Slept NEIPUAS.
- 25.6.60 At NEIPUAS. 1 C.N.A. heard. Slept NEIPUAS.
- 26.6.60 Departed NEIPUAS for UNUSA. Arrived UNUSA and anchored. Slept.
- 27.6.60 Investigated ownership of UNUSA ISLAND. To AUPUNG Plantation. Investigated native claim to small portion of AUPUNG. To MOSUANG Assembled, censused, and collected Personal Tax for 1959. Heard several complaints and investigated P.A.L. application. Departed MOSUANG for METEIAI. Arrived METEIAI. Camped and slept.
- 28.6.60 At METEIAI. Collected Personal Tax for 1959 from METEIAI and VAISA VANVAN. Departed per M.V. Mercy for KONEMATALIK. Arrived KONEMATALIK. Camped and slept. M.V. Mercy returned to TASKUL.
- 29.6.60 At KONEMATALIK. Assembled, censused and collected Personal Tax for 1959. Collected further particulars from Native Ex-servicemen interested in the Credit Scheme. Departed KONEMATALIK for SUNGANPAGIN. Arrived SUNGANPAGIN. Assembled, censused, and collected Personal Tax for 1959. Camped and slept SUNGANPAKAN.
- 30.6.60 To KELPETAU. Assembled, censused, and collected Personal Tax for 1959. To PATIAGAGA. Assembled, censused and collected Personal Tax for 1959. Camped and slept PATIAGAGA.
- 1.7.60 At PATIAGAGA. Heard 1 C.N.A.. Departed for NARIMLAUA. Censused KULINGEI en route. Arrived NARIMLAUA. Assembled, censused and compiled new village book with anthropological innovations. Camped and slept NARIMLAUA.
- 2.7.60 At NARIMLAUA. Collected Personal Tax for 1959 from KULINGEI and NARIMLAUA. Departed NARIMLAUA for MATANIU. Arrived MATANIU. Camped and slept.
- 3.7.60 Observed at MATANIU.

- 5.7.60 At MATANIU Village, assembled censused, and collected Personal Tax for 1959. MARIMLAUA people participated in a whispering ballot to appoint new luluai. To NUSANTAUMATAI. Assembled and censused. Returned to MATANIU. Camped and slept.
- 6.7.60. At MATANIU. Collected Personal Tax from NUSANTAU-MATAI. Departed MATANIU for RAMELEK. Addressed students, and gave exemptions to students of taxable age. Slept RAMELEK.
- 7.7.60 To NEIKAPUTUK. Assembled, censused and collected Personal Tax for 1959. To NEILA. Assembled, censused and collected Personal Tax for 1959. Compiled new village book for NEILA. To BOLPUA. Assembled and censused MAGAM en route. Arrived BOLPUA. Camped and slept.
- 8.7.60 At BOLPUA. Assembled, censused, and collected Personal Tax for 1959. Compiled new village books for BOLPUA, NUSAWONG and MAGAM. Settled dispute over ground "BOLPUA". Departed BOLPUA for LOVONGAI. Arrived LOVONGAI and camped and slept.
- 10.7.60 Observed at LOVONGAI.
- 11.7.60 At LOVONGAI. Attended to adjustment of village books, compilation of census figures, etc., Slept LOVONGAI.
- 12.7.60 To METERANKANG. Assembled, censused and collected Personal Tax for 1959. 1 C.N.A. Heard. Returned to LOVONGAI. Slept.
- 13.7.60 To KULUNGAT, SAULA, and LOVONGAI. Assembled and censused. Slept LOVONGAI.
- 14.7.60 At LOVONGAI. Collected Personal Tax from KULUNGAT, SAULA and LOVONGAI. LOVONGAI Village appointed new tultul by whispering ballot. Slept LOVONGAI.
- 15.7.60 To UNGAT. Arrived UNGAT and camped. 2 C.N.A.'s. Compiled new village book for UNGAT. Slept.
- 16.7.60 To PATERINA and BAIKEB. Assembled, inspected, censused and addressed. BAIKEB people elected new tultul by whispering ballot. Returned to UNGAT. Slept.
- 17.7.60 At UNGAT. Collected Personal Tax for 1959 from UNGAT, PATERINA and BAIKEB. UNGAT people elected new luluai. C.P.O. Jamieson departed for KAVIENG.
- 18.7.60 Observed at UNGAT.
- 19.7.60 To METEWOI and TIOPOTUK. Assembled and censused. Camped and slept METEWOI.
- 20.7.60 At TIOPOTUK. Collected Personal Tax for 1959 from METEWOI Plantation "share farmers", TIOPOTUK and METEWOI. To METERAN. Assembled and censused. To METEMANA. Assembled and censused. Camped and slept METEMANA.
- 21.7.60 At METEMANA. Collected Personal Tax for 1959 from METERAN and METEMANA. To METAKAVIL. Assembled and censused. Camped and slept METAKAVIL.

22.7.60 At METAKAVIL. Collected Personal Tax for 1959.  
To BAUE. Assembled and censused. To PATIVINA,  
assembled and censused. To METEINGE. Slept.

23.7.60 To NEINGANG. Assembled and censused. Collected Per-  
sonal Tax for 1959. To METEINGE. Collected Personal  
Tax from day labourers. To NEIPAU. Commenced col-  
lections of Personal Tax from BAUWE, and PATIVINA.  
Returned to METAKAVIL. Slept METAKAVIL.

24.7.60 To KAVIENG per M.V. Mercy on A.D.'s instructions.  
END OF PATROL.

INTRODUCTION:

This patrol was conducted in three parts:

- (a) 6/11/59 to 22/12/59
- (b) 1/3/60 to 14/4/60
- (c) 20/6/60 to 25/7/60.

Part (a) was accompanied by C.P.O. Ian Spencer. This patrol followed the route of a "community development" patrol, with the exception of a brief visit by Mr. ADO. Collins for the purpose of a Council survey, had not had a routine patrol since December 1958. Part (a) of the patrol covered that area between TASKUL on the south-east coast and PATIVINI on the west coast. The patrol did not revise the 1958 census although vital statistics were recorded. Nor did the patrol collect Personal Tax, for the District Officer was at that time negotiating for a blanket tax exemption for 1959 LOVONGAI Personal Tax, because he feared that Tax collections at this late stage would seriously delay the commencement of the Council. The patrol also carried out extensive council propaganda and for this purpose the writer made a quick circumnavigation of NEW HANOVER and addressed assemblies at NEIPUAS, UNGALIK, and NEOTAV.

Part (b) of the patrol was accompanied by C.P.O. Roland Jamieson. This patrol commenced collections of Personal Tax for 1959 and the revision for the 1958 census. TINGWON was also visited during this period for the purpose of investigating its possible inclusion in the Council. The writer returned to KAVIENG for the Easter Holidays and remained to attend a seminar held to discuss "community development". His anticipated return to NEW HANOVER in early May and the resumption of the Tax/census patrol was delayed by a departmental inquiry being made into his activities. And for this period during and subsequent upon this investigation he was kept occupied with other duties in KAVIENG.

Part (c) of the patrol which was commenced on 20/6/60 was again accompanied by C.P.O. Roland Jamieson. The patrol resumed its collections of Personal Tax and the revision of the 1958 census. TINGWON was also revisited for the purpose of Tax/census.

Mr. C.P.O. Roland Jamieson assiduously applied himself to his duties. He took a keen interest in my investigations into significant social and political groupings, kinship, etc., He also saw the practical application of this knowledge. The writer therefore feels that this has given him a slight anthropological bias towards his field work which should be helpful to him in the area where he is now working, especially in the southern end of NAMATANAI, which like LOVONGAI, has had sufficient culture contact to disturb the traditional society, but an insufficient amount of contact for European culture to have been a progressive force.

It is hard to write a report on LOVONGAI and at the same time avoid repetition for most of the information regarding the topography of the area, the standard of village housing, communications, the subsistence pattern, etc., is stale subject matter and lengthy discussions on these are contained in past patrol reports. The writer has therefore concentrated on previously unemphasised aspects of the traditional society and the culture contact situation. I have therefore in the body of my report pointed out that:

- (a) the political organisation of the LOVONGAI village makes its socially self-sufficient, and its exclusiveness will act as a buffer against "alien" institutions which are calculated to broaden the political loyalty of the village beyond its own territorial limits.



SOCIAL ORGANISATION :-

NEW HANOVER more particularly called LAVONGAI, though the correct name is LOVONGAI, together with the adjacent islands of SOSSON, KUNG, NEITAV, UNGALIK, NUSLIK, LUKUS, and TSOI comprise what the anthropologists call a phyle, which is the term used to describe a group of people who share a common culture and a common language. A phyle in the Administration's "lingua franca" is known as a census division which is an administrative area. Originally LOVONGAI was divided into three sub-divisions but these administrative divisions were discontinued by Mr. B. Hayes in 1956 as the changes in dialect, ritual practices and economic interests within the phyle were so slight that they were unwarranted.

There is no complete correlation between "phyle" and "census division". The latter is composed of native language, native customs, geography and tribal communities while a "phyle" is a descent group.

TUNGAK which means "friend" in the vernacular and which is also a term of greeting is the name of the language which is spoken throughout this area. However, there are two settlements on the TSOI ISLANDS e.g. UNGAKUK and KAUWILIKAU, which speak the vernacular of the neighbouring TIGAK Census Division. TUNGAK is a typically MELANESIAN language in that it has the SINGULAR, DUAL, TRIAD and PLURAL construction.

The ethnological origin of the TUNGAK people is unknown. Some people say that they were forced to migrate from the NEW IRELAND mainland by the war-like TIGAK people and mention of these TIGAK raiding parties occur in the compilation of genealogies. The TIGAK people have some affinity with certain villages along the south east coast of LOVONGAI e.g. KULINGEI, NUSANTAUATAI, MATANIU, and NEIKAFUTUK.

It is conjectured that there was a people of a higher culture on LOVONGAI before the arrival of the present indigenes. This is possible, as the TUNGAK people do show a negroid characteristic (dark skin) that is not so readily apparent elsewhere in this District. There are also certain refinements in the language which are not in keeping with the low level of technology of the present inhabitants. Certain polished stone artefacts such as pestles and mortars have been found; however, the TUNGAK people cannot account for these implements which belong to a neolithic people, nor do they know their uses, and they say that they were on the island when their forefathers first arrived.

Antiquary  
? /

Some samples to be taken

The phyle of LOVONGAI is divided into a number of exogamous phyle-wide clans. (A clan is unilateral, exogamous, land owing descent group whose members inherit usufructuary rights to land through the matrilineal line). There are eleven such clans on LOVONGAI, and they are represented by the following totemic names: SILAU, SUI, KIUKIU (SIAMUN), KOPYOT(KOL), KOKOMC(VENGEVENGE), BALUS, KALANGA(LANGA), MANILAWA(MENINGULAI), TREN, KANAI, and GILAGILA. These clans are phyle wide and the unit of their dispersal is the village.

The population of LOVONGAI is contained within 62 villages. Each village is recognised as having a territory. Villages on LOVONGAI are composed of sectors of several phyle wide clans. Each sector of the clan is associated with a particular tract of land within the village territory. The exact form of these descent groups which comprise a village are not generally significant in the narrower organisation of the village and to avoid describing them incorrectly i.e. as sub-clans; lineages, etc., the anthropologists use the word "carpel". Although the carpels which comprise each descent group or clan claim a common ancestress they are unable to trace their relationship genealogically; however this belief was sufficient to restrain members of the same descent group from engaging each other in combat during times of clan warfare. The clan does not form a corporate unilinear group. The political loyalties of the various descent groups is village-centred and this therefore makes the village the largest local group which can be regarded as having any permanent political loyalty. However at the same time the people in each clan sector have ties with the men and women of the same clan in other villages and villages so related are called linked-villages.

?

The AU-UMBUKAL-TINGWIN, SAULA-KULUNGAT-LOVONGAI, BOLPUA-WAISANBAIBAM, PATERINA-BAIKER-UNGAT, METAKAVIL-BAUWE-PATEVINA, electorates are examples of linked villages. These villages participate together in religious, social, and economic life.

Villages on LOVONGAI are multi-carpellary and marriages in villages of this type are predominantly "intra-village". "Intra-village" marriages tend to make the village more closely knit and more self-sufficient, and it has been my experience to find that in the smaller villages every member of the parish village is bound to every other member by ties of kinship either cognatic or affinal which can usually be traced by more than one genealogical route. This is important as it makes for greater village exclusiveness. Village exclusiveness is a characteristic of most multi-carpellary villages and this is expected to resist an "alien" institutions such as the Council the aim of which is to broaden the present low political horizons of the people, (for a schematic representation of the relationship between the phyle, the descent groups, and the villages please see the appendices which also contain a list showing the descent group composition for some villages in LOVONGAI).

At a recent seminar which I attended we discussed community developments, and in my opinion our efforts at community developments in this District have failed because our interpretation of what comprises the community has been too broad. The popular definition of a community is that body of men living in the same area; however a more realistic definition of a native community is that body which is socially organised and which is associated with a particular tract of land. And as the only group possessing the attributes of my definition is the village, the size of the "communities" that can be expected to participate in community development is very small.

*"Community" may be variously defined depending upon the purpose under consideration. A major policy aim is to broaden the base and enlarge the size of the "community" for a number of purposes.*

Unlike most Europeans I do not regard the villages as a geographical locations of native populations, but rather as locations of a sectors of the eleven descent groups which are the sub-divisions of the LOVONGAI phyle. And when time permitted on this patrol I investigated the descent group composition of many settlements. For knowledge of this helps in appreciating the reasons for solidarity in and between settlements and prevents the inclusion of incompatible settlements within an electoral group. Excluding those settlements which include "grace and favour" residents i.e. MOSUANG, METERAN, BAUWE, NEINGANG, NEIPUAS, NEIKONOMON, METERANKASING, METAMIN and PUAS, the remaining settlements although centralised show traditional characteristics in that they comprise several descent groups which are associated with particular tracts of land within the village-territory.

*This is not new but rather a basic approach used by mobile field staff officers.*

A village book should be considered to be more than a register of a settlement's inhabitants. It should be more classificatory as each inhabitant should be officially identified with his descent group and with a particular tract of land over which he has traditional usufruct. And in the books that I have compiled for certain villages on LOVONGAI I have introduced the following innovations that have been well received by the people.

- (a) I first investigate the clan make-up of the village so as to determine whether the settlement is mono-carpellary, bi-carpellary, or multi-carpellary.
- (b) I then arrange these descent groups in order of importance i.e. major land owners and minor land owners.
- (c) These descent groups then form the headings for the various sections of the village book, and under each I enter all clan males together with their wives and children.

In some books I experimented with placing married female members under their respective descent groups and although this is

and though this is anthropologically correct I discontinued the practise as it tended to re-emphasise the relatively unimportant role which native culture has presented for the male by placing him and his children with the mother and relatives of her descent group.

(d) I then designate the leader of each descent group in the village by calling him EGO. I then give the kin relationship to him of each male member in his descent group.

Village books of this type are genealogically very interesting. They also enable succeeding officers to assess at a glance the land owners in a community and the politically significant groups.

As there are no moieties on LOVONGAI the members of the various descent groups may inter marry; however the rule of exogamy prevents marriage between members of the same descent group. Nevertheless the natives do not appear to show the old traditional horror of "incest" for PILOKOS of VOLPUA recognised native leader, has married his uterine niece without any political or social repercussions. In the LOVONGAI phyle I have noticed a bias in favour of marriage between certain groups which we can call preferential inter-clan mating. Inter-clan mating is the mechanism by which allied sectors of two or several clans maintained the unity necessary for their protection in times of warfare. However as parents no longer arrange marriages for their children this pattern of inter-clan mating has been disturbed so that to-day there are almost always individuals resident in the village who have married in from outside parishes. These persons sometimes represent "foreign" descent groups and they are not considered as "belonging" to the village.

There has previously been no true assessment of the LOVONGAI village and I believe that past officers have been more concerned with the appurtenances of village life and that they have failed to realise that the village is a socio-psychological entity. Village housing has been the theme of practically every D.N.A. patrol since the post-war period and although the reports of past patrolling officers contain detailed physical descriptions of the villages they have made no remarks pertaining to the socio-political composition. These officers have been vaguely aware that some sort of organisation exists for they have spoken of "nicely planned housing arrangements" etc., But apparently they have never analysed the reasons for this or alternatively the reasons for the lack of organisation within the settlement.

THE FAMILY.

The family which is an ubiquitous social group in all primitive and modern societies is the elementary kinship unit around which is built the cadres of secondary and tertiary kin who should co-operate with each other to achieve their individual well being. The degree of kin dependency varies from area to area. On LOVONGAI the degree of kin dependency is necessarily much greater owing to the fact that NEW HANOVER is isolated; its inter-communication system is poor; and the people who are not wealthy have been unable to improve on the primitive technologies of their traditional culture. Stable marriages are essential for stable families and as native society is composed of an aggregate of nuclear families it can also be said that stable marriages make for a stable society. Missions especially the Catholic Mission have tried to check this instability which seems to increase with European contact by imposing strict marital laws on their converts.

*Note also that instructions require wives and children to line up. I have recorded with husband/father.*

*Why then with traditional political significance. We are here to bring about change, and the politically significant can now arise from any part of society.*

*Other officers have not devised complex phraseology for the description of the obvious*



The instability of native marriages is causing me concern. I think that the main reasons for this instability lie with the matrilineal system of inheritance and descent. For native culture has prescribed a relatively unimportant role for the father in that it does not make him the medium of descent and inheritance, and although he would like to exert his patriarchy over his children, he has no heritage (land) to give them. His parental discipline over his children is also interfered with by their classificatory parents and also by the fact that when his male children reach maturity they go to live with their uterine uncle. BOSKI TOM and other native leaders have shown their dissatisfaction with this arrangement by saying "Why should we pay a bride price for our wife, for the children she bears us cannot become members of our descent group, nor can they inherit our land?" (the bride price despite mission influence is still considered on LOVONGAI as being the essential contract of marriage.)

*It is not usual that matriliny should lead to instability of marriages. Perhaps the local marriage?*

INDIVIDUALISM.

Some educationalists would probably dismiss the young men's disrespect for traditional authority as being an expression of their individualism i.e. where EGO and not the society is of paramount importance. Economic individualism is fast becoming a feature of contemporary native society and it is leading kin to demand payments for services which in the traditional society were performed out of a sense of duty and with the knowledge that they would be reciprocated at a later date. The fulfillment of basic needs such as housing and subsistence calls for the assistance of an individual's primary and secondary kin. The degree of kin dependency is still considerable; therefore, realising this, we should temper our encouragement of individualism as the over sponsorship of it at this stage could lead to the further disintegration of social groups.

RE-SETTLEMENT OF MISPLACED POPULATIONS.

As earlier administrations sought to centralise native populations so as to bring them more quickly under control there is to-day a certain artificiality about many of the present settlements in that they lack the political and social cohesiveness of the traditional settlement. In some cases inland populations have been encouraged to live on the coast on land over which they had no traditional usufruct, and these inland people have now become "grace and favour" residents. I call them this because the tenability of their residence on the coast and in a settlement depends on the disposition and the charity of the members of the land-owning coastal clan. These people are the settlements poor relations, and frictions between these and the members of the land-owning clan usually first occurs over sagu trees. This initial friction generally leads to more dramatic disturbances and the symptoms of these are increased litigation and a neglect of village housing. Talk then arises among the discontented "grace and favour" residents of returning to their ancestral sites inland, but after more than a generation of coastal life, inland residence does not particularly appeal to them, owing to the lack of contact, and the long distances which have to be travelled to obtain religious and medical benefits; to patronise the coastal trade stores, and to collect salt water and catch fish. The people therefore need an additional incentive to make them return.

Some people think that inland villages are anomalous with the pattern of residence i.e. coastal, which has been adopted elsewhere in this District, and they therefore question the motives of the people when they propose to move. But most of the people that desire re-settlement have genuine motives for doing so and where they have satisfied me with these I have helped and encouraged

them e.g., WAISAMBAMBAM. Re-settlement will interfere with the disposition of aid posts, schools, and mission personnel, but as the Europeans responsible for the provision of these services are satisfied with the people's efforts at resettlement they are taking steps to have these new villages serviced.

WAISAMBAMBAM is a "new" village located approximately 2½ hours walk inland behind METEIAI on the north east coast. This settlement has been made by ~~the people of METEIAI~~ of METEIAI. The groups involved in the move comprise sectors of the KOTKOT and KIUKIU Clans whose continued residence at METEIAI was made untenable by the METEIAI sector of the land owing LANGA Clan. These two break-away sectors have been dissatisfied with life for the past ten years, and it was only their fear they would be told to return to the coast that prevented them from making this move earlier. The re-settlement of these two groups back on their ancestral ground has been successful. (WAISAMBAMBAM is marked in the pre-war maps of NEW HANOVER.) There is a good road of access from METEIAI to WAISAMBAMBAM. The people also intend clearing the old government road which links WAISAMBAMBAM with KITING and BOLPUA, and also LIKDENG which is now deserted. LIKDENG, WAISAMBAMBAM, BOLPUA, and KITING comprised a galaxy which is a group of parishes composed of an original village and a number of its calf-villages. The original village of this galaxy was WAISAMBAMBAM (SAGUL.) LIKDENG, KITING and BOLPUA were calf-villages. The KIUKIU Clan is the dominant land owing kinship group within this galaxy, and the villages of this galaxy look to TENEPILOKOS (KIUKIU) of BOLPUA as their leader. The return of the WAISAMBAMBAM people back to their ancestral ground now places them under his influence. This has led to their wanting to join the Council Movement, and their incorporation in the METERANGKANG-BOLPUA electoral group. Village housing at WAISAMBAMBAM is satisfactory. Here there are two Hamlets which are sited on ancestral land belonging to the KIUKIU and KOTKOT Clans respectively. BANGREMLIS who is the "ainoinuai" of the KIUKIU sector is the provisional Luluai and MATKIUKIU who is the "ainoinuai" of the KOTKOT sector is the provisional TULPUL.

Certain kinship groups at present comprising part METERAN and BAUWE also intend to resettle back on the ancestral ground inland.

#### NATIVE LEADERS AND VILLAGE OFFICIALS.

Native society on LOVONGAI is so organised that leadership does not extend beyond the kinship group centred in the village. However from time to time a man of exceptional personality appears who extends his influence over a number of neighbouring settlements but the unity he creates is artificial and at the time of his death they re-assert their autonomy. The ex-Paramounts IGUA, TOM, and GAPI appear to have been leaders of this type. Of these, IGUA is the one most frequently mentioned, as he, the first German appointed paramount, was responsible for settling the people on the coast. (The Germans favoured coastal residence as it made for easier contact with the people; it also pooled native labour resources by making them more accessible to white settlers who were to follow after the pacification of the area had been completed. IGUA, GAPI and TOM helped the Germans in alienating land suitable for white settlement). When these three Leaders were alive LOVONGAI had some appearance of unity.

Leadership is not inherited; however membership of a widely distributed descent group is an asset to a native with political aspirations. Personality, wealth, and prestige are the main prerequisites for leadership and all present native leaders on LOVONGAI are engaged in some form of economic activity.

Some native leaders i.e. POSIKE, SINGERAU, and TEMEI-PILOKOS are polygamists. I have never interfered with their plurality of wives as I realize that this (the plurality) is important to their continued prestige. However I have discouraged polygamy among the younger men who are practising it without licence and for motives unacceptable by native custom.

*Very fortunate for him he didn't interfere. Very firm instructions that they be left alone.*

Deliberate sponsorship of native leaders by the Central Government is sometimes necessary for the promotion of new ideas; however the person who receives the sponsorship may become the "usurer".

The village Officials on LOVONGAI are practically ineffective as agents of native administration. They are unable to keep up with the tempo of post war developments, and the present incumbents readily admit that they count for little in village matters. Not even their decisions as ex officio arbiters in village disputes are being respected. The luluai has become the village "scapegoat". For the villager when queried about the non-maintenance of village roads etc., says: "askim luluai?" or "rong bilong luluai." He implies therefore that the luluai has been neglecting his duties. This is sometimes true but more generally village responsibilities are not being fulfilled because of disobedience.

Village Officials are showing a reluctance to report villagers for disobedience of lawful instructions or for other breaches of the Native Administration Regulations, and such information if forthcoming at all is reported through indirect channels. For each village has its larrikin element and this I believe intimidates the luluai.

It is interesting to note that the luluai/tultul system has some vestiges of political representation, although I do not know whether this would have been readily apparent to an officer who was ignorant of the politically significant groups in a village.

*Lucky he was clever enough to spot it.*

In a multi-carpellary village the luluai represents the major land-owning kinship group, however the luluai is not always the leading figure of the kinship group. The other remaining minor land owning kinship group or groups is/are represented by a tultul or tultuls, although the task of the latter official was initially conceived as being "a go between" for the European officer and the unsophisticated luluai. This improvisation by the natives is interesting, for the sophistication of the luluai has made the position of tultul redundant, and native society has found a new use for him which was not originally intended by the Germans.

*Handwritten notes in left margin, partially illegible.*

Another addition to the cadre of well known native leaders which still comprises BOSKI-TOM of UMBUKUL, POSIKE of REIPUAS, MAUL of UNGALIK, ANGELEI of PATIAGAGA, LEVI of MATANTU, PILOKOS of BOLPUA, SINGERAU of BAIKEB, and MANGMANG of BAUWE, is IGUARAVIS of UNGAT.

IGUARAVIS of UNGAT is a member of the KOL Clan, and members of this descent group are among those predominant at LOVONGAI, SAULA, KULUNGAT, UNGAT, PATERINA and BAIKEB. IGUARAVIS' father was previously the "ainonuai" (leader) of the subdivision of the KOKOMO Clan which is the main land owning clan at UNGAT. The KOKOMO Clan is also a predominant descent group at BAIKEB, and as there is preferential inter-clan mating between the KOKOMO and KOL Clans, IGUARAVIS has biological and affinal kinship connections with these two descent groups. IGUARAVIS was the luluai of UNGAT for the period 1949 to 1950 when he resigned his position. Since then he has been reluctant to accept the "hat" even though it was offered to him in 1958 after the death of his successor ROSAPNAUDI. His interest in the Council Movement has however determined him to re-enter the political field so that SINGERAU is now forced to consider him as a rival in an area (BAIKEB, UNGAT, PATERINA) which he, SING-

SINGERAU, has hitherto regarded as his "sphere of influence". And as a result of the political duel that is going on between them, seventeen of IGUARAVIS' sympathisers migrated to UNGAT from BAIKEB while the tultul of UNGAT who is <sup>now</sup> to SINGERAU migrated from UNGAT to BAIKEB. IGUARAVIS is a protege of neither the Administration nor the Catholic Mission; he is a native leader in his own right. And it is to be expected that the Council Movement will sponsor the emergence of other leaders and this should be encouraged as one party politics.

Within the TIKANA Council, each settlement has its "committee" i.e. a native who acts as an unofficial village official, and who occupies a place in village matters that was previously held by the luluais. We can anticipate the inception of this idea on LOVONGAI as these un-official positions within the Council will provide convenient vehicles of expression for the lesser native leaders.

LAW AND ORDER.

Most of the patrol officer's time on LOVONGAI is occupied with litigation which I think is indicative of the LOVONGAI's inability to co-exist harmoniously under present conditions of residence i.e., in villages which comprise a centralised collection of separate homesteads. I do not think that several gaol sentences are a deterrent to miscreants as this apparent contempt for traditional and government authority has been brought about by social problems; however, the situation would be kept in check by the presence of a resident patrol officer. For "pay back" is essential to the LOVONGAI's idea of Justice, and unless a legal way of obtaining redress is accessible to him he and his kin will take the law into their own hands. It is mostly the young men who are not following accepted standards of behaviour and a feeling of guilt which has been brought about by their rejection of traditional values is welding them into a determined minority. Sending them to a Corrective Institution does not seem to have the desired effect. In fact I believe it adds to their prestige and gives them entree into delinquent society. Therefore for minor breaches of the law I favour the imposition of a fine in lieu of imprisonment. For the LOVONGAI is extremely mercenary and the best way of punishment is through his pocket. His kin too, if they have to help meet his fine will doubtlessly bring pressure to bear on him. For the fear of public disapproval did and still does influence native thought and actions.

*Litigation just as common in other parts of the Territory and in other colonies.*

The three basic needs of an individual are food, shelter, and sex, and the inability to satisfy these equitably leads to an over indulgence in one of them. This probably accounts for the LOVONGAI's preoccupation with sex.

Both sexes are equally promiscuous, and "monied" natives especially, are targets for female solicitation. For the LOVONGAI women, single and married, have taken up harlotry as the easiest way of obtaining money, and if a husband cannot supply his wife with trade store "luxuries" he cannot expect her to remain faithful to him. Adultery is not viewed with any moral turpitude, although in the traditional society it was punished, either death or blood letting, and Adultery is not usually presented as being grounds for divorce, and an aggrieved husband or wife will take no legal action if he or she is adequately compensated. However adultery does provide a convenient excuse for litigation and "pay back" in a settlement where relationships between various factions are strained.

*This is rather a strange / good in relation to dwelling the size of the house is small but has a porch for sun. The walls are mud / this is a P.S. 25/11/40*

ECONOMIC DEVELOPMENT.

The Co-operative Movement on LOVONGAI commenced in 1950 with the formation of the NEW HANOVER N.S.Ltd. This became the peoples' first post-war fetish, and the patrol officers in this area had a difficult time in getting the people to maintain a sane balance between cash and subsistence cropping. This original society was later sub-divided into the four existing societies.

PELAMTIAS N.S.Ltd.	(577 " )
TINGWON N.S.Ltd.	( 93 " )
MATBUNG N.S.Ltd.	(185 " )
MATAS N.S.Ltd.	(479 " )

The rate of economic development of these societies has been slow and for one society the advancement has been negligible. The main cause of this is the lack of frequent and concentrated attention which the Co-operative Section has been unable to provide because of staff shortages. However over the past nine months the activities of the Co-operative Section has been increased to monthly visits by the Co-operative Officer and this has resulted in a revival of loyalties among members of the MATBUNG and MATAS Societies. The MATBUNG now has three consumer stores operating at a profit. The average monthly turnover varies between £150 - £250.

The MATAS and MATBUNG Societies have the disadvantage of having to compete with Chinese traders who enjoy a virtual monopoly of trade in that area between UNGALABU on the north coast and TASKUL on the south east coast. The legality of Chinese trading activities in this area is under suspicion. I suspect that they give credit freely and this accounts for most of the native patronage, I believe too, that they operate through native "dummies" whom they bribe to take out trading licences. The Co-operative section also believes that NATALUAI ex-Chairman of the MATAS Society which includes the wealthy TSOI Islands was in the pay of certain Chinese traders. The veniality of this executive and his liegemen caused the society heavy financial losses. The prospect of getting the lease to MATANALAUUA has rekindled interest among the members of the MATBUNG Society, and whilst the matter of the lease is still "sub-judice" the UNGALIK natives are busily harvesting produce from the property and are selling the copra to the Society. This is not in keeping with past practice. For when the UNGALIK natives were enjoying the undisputed rights to MATANALAUUA most of the profits from MATANALAUUA went to Harry Fong who leases a free-hold site to UNGALIK. Unfortunately too at that time NAUL who is the leader of the UNGALIK people was in the pay of the Chinese.

*It has been accepted but a claim has been lodged by the natives to the effect that this claim is present every minute of the day.*

The Co-operative Section and the District Officer are correct in anticipating that there will be real trouble if a non-native's tender is accepted, trouble with the UNGALIK people.

Societies in the NEW HANOVER area have all received rebates this year:

February 1960	PELAMTIAS	£373-10-0
May 1960	MATBUNG	£650-0-0
MAY 1960	TINGWON	£898-10-0
August 1960	MATAS	£593 + £624 copra adjustment.

PELAMTIAS Society has been given approval to pay a further rebate of £1100 on the profits at the March 1960 Balance sheet. PALMATIAS Society under the supervision of SINGERAU has always been a strong society. However there has been dissention among the members, and a move to divide the UNBUKUL group away was suggested at a recent society meeting. This dissention could well result from the fact that SINGERAU's sphere of influence has narrowed considerably; nevertheless I believe that he still has considerable say in co-operative matters.

*Handwritten notes on the right margin, partially illegible.*

TINGWON Society a former break-away from the PEIMAT-  
AIAS Society is a small group of 93 members who made £548 net  
surplus on turnover for six months up to March 1960. The  
activities of Chairman ANGELE will bear watching as I believe  
that he engineered the recent dismissal of TURAGAI an efficient  
clerk from UNBUKUL so that his son could hold the position.

The TINGWON people's 20ft. Cabin Launch is now beyond  
minor repairs. The Association initially intended to have  
overhaul of this pinnace, but its other responsibilities pre-  
vented it from completing the task and the pinnace was even-  
tually returned to the owners. The state in which the pinnace  
was returned is not to the Association's credit. For whilst  
it was under its care, the Association had stripped the launch  
of its cabin and decking, it had dismantled the engine and it  
gave the pinnace no protection from the elements. The owners  
have now "dry-docked" the hull at the RAMELEK Methodist Mission  
where Mr. Robbys is helping the native with the repairs in an  
advisory capacity. The Association's disinterest in the pinnace  
is unfortunate for the people need and want a pinnace, and if  
the Association does not help the people realise this need it  
might alienate itself from the TINGWON Society. Harry Fong has  
recently purchased the freehold to METEWOLU on the West Coast.  
Until now he has taken little interest in this property which does  
approximately 2 tons a month; however if, as I anticipate, the  
Societies of MATAS and MATBUNG become too competitive for him,  
he will concentrate his trading activities along the west coast.  
TINGWON Island is approximately 5 hours sailing time from METEWOLU  
and he will doubtless try and play on the people's desire for a  
pinnace if it gives him access to TINGWON's rich shell and copra  
trade.

*Reg. Co-ops*

Sustained interest in the Co-operative Movement and  
increased share capital contributions are concomitant with the  
speedy paying of rebates and personal attention by the Co-oper-  
ative Section.

Co-operatives provide a marketing organisation for  
small producers; however the bigger native producers prefer to  
deal directly with C.M.B. Kavieng. These include those natives  
on the TSOI Island with large holdings, who are chartering pinnaces  
from the Chinese to take their copra to Kavieng. The charter rate  
is £10 for 15 bags. (a ton)

THE LOVONGAI COFFEE PROJECT.

The LOVONGAI Coffee project has certain cultish aspects  
which follows from the people's expectations that coffee will  
give them wealth. The introduction of coffee into LOVONGAI has  
led to a falling off of native interest in the work of the other  
Departments. Mr. D. Carey who originated the coffee is partly  
responsible for this. For he exploited the natives desire for  
wealth by allowing them to believe that coffee would give them  
almost immediate "cash-in-the hand" returns. By garnering  
native interest in the way he did Mr. Carey has made the represen-  
tatives of other Departments bitter towards the project, and it  
has led to a more deliberate sponsorship of their own interests.  
There is now a real need for a Co-ordinating body such as a  
Council on LOVONGAI if advancement is to proceed along a single  
front.

*Native Affairs  
should have  
been associated  
with the project  
from the  
start.*

That the natives have adopted a short term approach to  
the coffee project is manifested by their haste to plant coffee  
seedlings before the shade (Leucena) is established. There has  
also been a general failure in the establishment of the shade  
(Leucena) and this has led to a falling off of the initial  
enthusiasm. I anticipate that the coffee project will follow  
the general territory pattern i.e., that the initial enthusiasm  
for the project will decline, and that the project will eventually

be carried on by a few, and that there will be a revival of the initial interest when the labours of these few bear fruit. Unfortunately Mr. Carey who was responsible for the initial interest in the project has left the more difficult stage i.e. the sustaining of interest to his successors who do not possess those attributes of Mr. Carey's personality which made him so popular with the LOVONGAI people.

*Native Affairs should be in this.*

*DASF*

As coconut is a coastal crop and the pattern of residence is coastal there is no over-neglect of coconut groves; however coffee is an inland crop and if coffee gardens are established at long distance from the village they will not receive adequate attention, the same is true of subsistence gardens that are planted long distances from the village.

Coffee could therefore possibly change the present pattern of residence, and also the village type. At present, the LOVONGAI people live in villages which are a centralised collection of separate homesteads. However the traditional village type was the hamlet which is to be expected in an area where villages are multicarpellary i.e. where they are composed of several descent groups.

These hamlets would have then been dispersed on tracts of land within the territorial limits of the village. As it is axiomatic that the people plant coffee on land over which they have a usufruct and because living apart from the coffee garden contributes to its neglect, it is anticipated that the people will return to the hamlet type of village, and as individual titles to land become available, we can anticipate a breaking up of the hamlets into separate homesteads.

The goal of the coffee project is primarily the improvement of the people's economy, however the resettlement of misplaced populations must be realised as its secondary objective, for although these people who have alienated themselves from their land desire to move, they need some incentive to do this and it is hoped that coffee will provide this incentive.

LAND TENURE.

The system of land tenure and inheritance on LOVONGAI is matrilineal. There is no individual ownership of land. Land is owned by the Clan, and the clan leader (ainonuai) disposes of usufructuary rights to the clan members who gain membership to the clan through the mother. The matrilineal system of land tenure and inheritance is incompatible with the Administration's programme of economic development which is encouraging the emergence of individual producers, as there is no provision in the traditional system for the granting of individual titles. This idea of individual ownership is essential to our concept of land tenure, and without it, land cannot be called "wealth".

On LOVONGAI the Department of Agriculture has had to promote group plantings until the Administration can introduce a system of titles which will be acceptable to the native people. Group planting is not synonymous with communal planting. For these groups are kinship groups which are associated with the particular tract of land in the village.

*Why does this stop them being communal? Need some definition of groups here.*

Section 6 of the Land Ordinance renders land transactions between natives and natives invalid; however such transactions are being negotiated among natives especially in those areas of greatest economic development. And if it came to a test case I think that the Administration would have to recognise a land transaction between clans or between a clan and an individual that is in accordance with native custom. As the Native Land Registration Ordinance provides for the registration of native land to a land owning body who can prove native customary rights, there is in my opinion nothing to prevent an individual who has acquired land through native custom from applying for the registration of his bloc which

*No need for a test case. We do recognise transactions which are in accordance with native custom.*





I have likened the Council to a new pinnace which will be manned by tax payers and their elected representatives. However as this pinnace (Council) will be embarking on voyages through new waters (elections, tax collections, the provision of social services, the maintenance of law and order, etc.,) I have stressed the need for a trained steers-man if their pinnace is to avoid the reefs and "nigger-heads" that it will occasionally meet. This steersman then is the Supervising Officer whose job it is to guide and not to drive. The LOVONGAI people are sea-farers and they have a particular apt.

*The people are incompetent to express opinion unless their own li. of Council makes the analogy unnecessary.*

The people, especially the women, have been advised of their enfranchisement under the Council. However I feel that the people will be influenced in their voting by advice and pressure from the more influential natives, for the LOVONGAI, and I speak of the politically unconscious villager, is very easily dominated. In an attempt to familiarise the people with the voting procedure to be adopted by the Council in the election of Representatives I introduced them to the "whispering Ballot". Two deaths, a resignation, and a migration out, had left vacancies for two luluais and two tultuls at NARINLAUA, NUSAWONG, LOVONGAI and BAIKEB. I thought it wise to have these positions filled owing to the unscheduled commencement of the Council. Whispering ballots were held to fill these. When these elections were called without prior warning e.g. at NARINLAUA, NUSAWONG and BAIKEB, they become quite competitive as more than one candidate was nominated; however where prior warning was given of the election e.g. at LOVONGAI one only candidate was nominated and he was unanimously voted in. The LOVONGAI whispering ballot therefore gave me the opportunity of readvising the people without fear or favour for the candidate of their choice. This now brings me to the danger that can be caused when overt favouritism is shown to native leaders by government officials or by missionaries during this time of pre-Council fever, as it is possible that a native leader could be voted in as a result of this.

/ to vote

Owing to the low per capita income of the island the finances of the Council will be limited, and it is hoped that the people realise that the ability of the Council to provide them with social services etc., depends on their ability to pay tax. Initially the Council will have to content itself with the provision of minor works. These are important, as the people are expecting to see immediate return for their taxes. I can see no immediate improvement in the Council's financial position which is an adjunct of the people's ability to pay a higher tax, nor can immediate returns be expected from the coffee project, as no conscientious thought has been given by the Department responsible for the marketing and processing of the coffee at the fruition of the project which is still a long way off.

*It would be better to happen now*

*No blame or buck-passing. D.A. must also think - 2 act - about this.*

Some people are frightened of the Council because (in their opinion) of the high rates of taxation imposed by the TIKANA Council and five RABAUL Councils. I therefore explained to the people that the tax rate for their Council will be fixed by their elected representatives at the inaugural meeting of the Council, and that if they wanted to pay more than the minimum allowable rate of £2, it was up to them to inform their representatives. It will be interesting to know whether the native women after receiving a progratis vote at the first election can pay for their vote twelve months later. I ask this because the LOVONGAI male has tried to delay the sophistication and emancipation of the female.

*how?*

*E/O/S/D*

MISSIONS.

Occasionally missions are the vehicles for the expression of traditional feuds. It is also noteworthy that where there are two or more missions evangelising within a settlement, residence within the settlement, is determined by religious beliefs and not by membership to one or other of the composite kinship groups.

As reported previously there are three Missions evangelising in NEW HANOVER. They are: The Methodist Mission (Kongkavul), The Catholic Mission (Lovongai) and The Seventh Day Adventist Mission (Kongkavul).

Relationships between the two major missions i.e. the M.O.M. and the Catholic Mission are satisfactory. Both are allied in their stand against the aggressive proselytisation by the Seventh Day Adventists, as this Mission refuses to acknowledge the "gentlemen's agreement" over spheres of influence. Adventism was originally introduced into NEW HANOVER because two native leaders SINGERAU of BAIKEB (ex-Catholic Mission) and PITA of NARIMLAUA (ex M.O.M.) fell out with their respective Missions. The Clansmen of these two men adopted Adventism out of loyalty to them. Adventism in this area received a blow when PITA of NARIMLAUA suicided in 1958, and I think that the falling off in the number of adherent which has been noted by the other two Missions will continue.

Of the three Missions, the Catholic Mission is the most active and the Father visits his out-stations at least four times a year. The Catholic Mission representative (Fr.W.Jones M.S.C.) and the Methodist representative (Rev.J.Robbins) are both good men who are interested in the welfare of the native, and to achieve this, they have shown a willingness to co-operate with each other. "Incidents" between indigenous Catholic and Methodists do arise and these are smoothed over by the respective European representatives. The Catholic Mission has shown its desire to limit religious bigotry by lifting the restrictions placed by the German Fathers on Catholics attending the Methodist Mission's annual "Waratabas".

"Waratabas" originally intended to resemble "cornucopia" festivals occur annually, and all Methodists, and these include unbaptised adherents, participate. I can see nothing wrong with the people supporting their Mission through donations, as it teaches them responsibility. However I do disapprove of the competitiveness that exists between villages at "warataba" time. For as the Mission advertises the amounts contributed by each village, the fear of losing face encourages the natives to a largesse that they can ill afford, especially now that they have other financial commitments to meet. The Catholic Mission makes few monetary demands on its people, as it is able to meet its Catechists' stipends from other sources of income.

*It would continue to happen even if he did see something wrong*

Until now the Missions in this area have concentrated on education, but in the near future they will also be supplying medical services. The Methodist Mission has been allocated an Infant Welfare Sister who will be posted at RAMELEK. She will conduct regular patrols. The Catholic Mission is planning the erection of a base hospital at LOVONGAI. This hospital will be staffed by a colony of Sisters who will relieve the Government Medical Assistant of some of his responsibilities.

Neither Mission is opposed to the Council Movement and the Catholic Mission intends to increase stipends of its catechists so as to enable them to pay Council Tax.

*11 E/O (G)*

where supplementary food is needed this should be contributed by the villages whose children comprise the enrolment of the school. The main responsibility of this nature should be placed on the village which is being assisted by the school.

EDUCATION.

Education which has only recently been approached with earnestness on NEW HANOVER is causing a rift in native society and a shift in the balance of traditional authority. Education has created a gulf between the illiterate parent generation and the semi-literate adolescent generation, and these adolescents especially those who have been retrenched from school are rejecting traditional authority and traditional values, as they think that their literacy places them out of the peasant farmer class and that it exempts them from village responsibility. This unfortunate but inevitable situation will continue until the present adolescent generation becomes the parent generation or until some evenness in the advancement of the present superior/subordinate generations is attained. In addressing the schools on LOVONGAI the students were told that land rights were an attribute of their society, that the land was their greatest asset, and that their individual well-being and the future development of the Territory depended upon its cultivation.

*Normal*

There has been dissatisfaction among the people with the previous standard of education that was being offered by the village schools with their unqualified teachers. Village schools were a part of the Missions' educational system but it was impossible for these schools to attain even a mediocre level of academic attainment because of the native teachers' inability to handle singly a wide range of grades. The past few years have seen the evolution of the area village school which is the amalgamation of several village schools into one primary school. In the past the Missions have made education secondary to evangelisation. However the Missions have now been forced to take a greater interest in secular education if they want to retain their "status quo" as champions of native education. Mission schools are now producing a large number of children at the Standard I level and this will cause the Dept. of Education to gear its organisation on LOVONGAI so that it can absorb the surplus of children at this standard which cannot be accommodated at Mission secondary schools.

*Perhaps too much to expect as a regular feature. Schools will have to follow any large formal school. Can't be brought without quality. Large by comparison.*

The success of the Administration schools on LOVONGAI has been limited by a lack of European supervision; however the posting of Mr. G. Brown as area education officer earlier this year is already producing good results. There has been a significant revival of native interest in education. Credit for the revival of interest in the Catholic area must however be given to Fr. Jones M.S.C. as Mr. Brown has limited his activities to the METERAN-UNBUKUL area as lack of sea transport has handicapped his movements to the south east and north west coasts.

Mr. Brown anticipates commencing a school at NEIPUAS in 1961 which will provide education for NEIPUAS, NEIKONOMON, SOSSON, UNGALABU, KUNG, and TABUT, and for this purpose he will be sending a teacher to NEIPUAS later this year, and he, together with the school children from NEIPUAS and NEIKONOMON, will devote their attention to the cultivation of school gardens. Those adjacent villages which intend patronising the NEIPUAS school will be asked to plant school gardens in their own villages so as to provide subsistence for their children attending the NEIPUAS school in 1961.

It is preferable that schools be self-sufficient and where supplementary food is needed this should be contributed by the villages whose children comprise the enrolment of the school. Too much responsibility of this nature should not be placed on the village which is acting as parent to the school.

Native leaders on LOVONGAI are always anxious to surround themselves with the appurtenances of government i.e., aid posts, co-operative stores, and schools, for apart from their genuine interest, the siting of these in their village gives them prestige. However the maintenance on these buildings is sometimes carried out to the detriment of the parent village's other activities.

...any inland villages makes education arrangements insecure and the position will be aggravated if the secondary aim of the coffee project is realised. For the resettlement of misplaced persons back on their ancestral land with a concomitant break up of the centralised village into hamlets and homesteads scattered around the territory of the village, will face the Area Education Officer with the task of providing education to a decentralised population.

I believe that neither the Area Education Officer nor the Missions are anxious to see the children of school age return with their parents inland. For there is a certain exclusiveness about inland villages as is manifested by the falling off of social intercourse between the inland and coastal villages, and this could lead to a falling off of school attendance.

Mr. Brown is therefore anxious to establish a pattern of regular school attendance for children within the age group of 6 to 12 and if the coffee project realises the resettlement of misplaced populations, he shall encourage these inland villages to establish housing for their school age children in close proximity to the coastal schools. Mr. Brown realises that feeding these children will present a problem, for although school gardens will supply most of the school's subsistence requirements, reliance will have to be placed on supplementary food supplies being brought down to the coast. This will present Mr. Brown with some difficulty.

*Perhaps too much to demand as a regular feature. Schools will have to follow any large groups. Others can be brought within daily range by better roads.*

For the purposes of this report Mr. Geoff. Brown has given a brief resume of his activities as Area Education Officer.

"At the beginning of the 1960 Academic year, I arrived at METERAN with a chosen staff of native teachers. Two of these teachers are NEW HANOVER natives and are among the most outstanding in this district. When I arrived at the school class rooms, dormitories, and teachers' houses were all in a depressing state of disrepair.

I held a meeting with the METERAN and METEMANA people and told them that I intended to settle at METERAN and that my prior concern would be with the METERAN school but that, I also had responsibilities in other parts of the island. I requested them to build my house and three new class rooms as soon as possible.

Unfortunately, after my arrival I was called back to Kavieng to carry out duties as the relieving teacher at the NAMATANAI Primary A. School and I did not return to METERAN until early April 1960. Before I returned, another native teacher had been sent to temporarily relieve the teacher-in-charge who had been selected to participate in a tour of Australia.

On my return to METERAN I came to the conclusion that I had not been taken seriously and that the people had regarded me as "just another transient Officer" who would probably never return to see if his instructions had been carried out. After carefully surveying school buildings and school age population, and the Agricultural potential of the area I held another meeting of the people.

At this meeting I told them that the new class rooms were a disappointing beginning for the school programme which I had envisaged, and that I could not take their extremely poor attempt at building my house seriously. I also showed them that I was very determined that this school would be a success and that as far as I was concerned nothing but the best was good enough. Since then the teachers have divided the school building programme among the nearby villages, contributing children to the school. In the subsequent three months two more class rooms with good seats and desks, a large dormitory, three new teachers' houses together with my own house were completed. The school area has been further cleared and drained. The organisation of the building programme has been assisted by the formation of a "Parents and Citizen's Committee". This Committee is composed of villagers sending their children to the school and government and mission teachers in the area. Some of the functions of this committee are :

- (a) To develop and maintain the interest of the people in their schools.
- (b) To develop a more sympathetic relationship between teachers and village people, through an increased understanding of school activities.
- (c) To raise and control school funds.

During my absence the meetings are conducted by a Government teacher. The committee has raised £17-0-0 and an account has been opened with the Commonwealth Bank, Kavieng. At the beginning of the year, the only school gardens of any significance were a few scattered individual plots, great effort has been directed towards the building up of school gardens. There is now sufficient supplies of a variety of foods. During the year there has been a steady improvement in Academic standards and in the cleanliness and neatness of the pupils. Attendance at the school is very good and both pupils and teachers participate in all school activities with great enthusiasm."

The following is a break up of Education activities on LOVONGAI:-

**ADMINISTRATION.**

The Department of Villagers Legally Responsible for the Road has been set up. Villagers responsible for the road working implements have been distributed. The paucity of "extra" and "inter" machinery threatens to handicap the future development of this Administration. It has certainly made the Administration more cumbersome, and all of those who are N.A. have unanimously agreed that

Name of School.	Boys.	Girls.	Total.
UMBUKUL	39	20	59
METERAN	59	22	81
MATANIU	33	5	38
TISOI	N.A.	N.A.	20
			<u>198.</u>

**MISSION.**

The collection of the 1959 Personal Tax was commenced (a) Catholic.

St. PAUL'S LOVONGAI	103
St. PETER'S UNGALIK	55
St. THERESA'S NEITAV	62
	<u>220</u>

N.B. Figures for the Catholic Mission schools at METERANGKANG, UNGAT, and METEWOI are unavailable.

METHODIST

KAMELEK	95
21 Area Village Schools.	591
	<hr/>
	686
	<hr/>

SEVENTH DAY ADVENTISTS.

KONKAVUL	19
6 Village schools.	44
	<hr/>
	63
	<hr/>

Total enrolment for NEW HANOVER equals 1172.

HEALTH.

Native health is good in this area. This probably accounts for the natural increase of 222 which was revealed at the revision of the 1958 census. Native health on LOVONGAI is the sole responsibility of Mr.V.Kohout who is the Medical Assistant stationed at TASKUL. Mr. Kohout operates a base hospital at TASKUL; he also supervises the running of ten aid posts dispersed around the island, as well as conducting regular medical patrols. Mr.Kohout' interest in LOVONGAI is purely professional. This is unfortunate as the introduction of western concepts of pathological medicine into native society is made easier by having a good personal contact with the people.

The third spraying of LOVONGAI by the Anti-Malarial Campaign Team has been successfully completed. The co-operation that the spraying teams received from the native people was generally satisfactory.

*Handwritten note:* Cases of malaria were not reported as determined ethnologically.

I have noted a decrease in the incidence of malaria among the native people.

COMMUNICATIONS.

LOVONGAI is only accessible from KAVIENG by pinnace. Inter-village communications are also poor. A non-vehicular road encompasses the island. This has been gazetted by the District Commissioner as a "native track" under the R.M.T.O. This has made villagers legally responsible for the maintenance and for which purpose road working implements have been distributed. The paucity of "extra" and "intra" communications threatens to handicap the future development of LOVONGAI. It has certainly made the Administration of this island most cumbersome, and all officers who are working on LOVONGAI unanimously agree that they need their own sea transport.

PERSONAL TAX.

The collection of the 1959 Personal Tax was commenced during March 1960. The delay was caused by:

- (a) shortage of authorised collectors during early 1959.
- (b) efforts by the District Officer (October 1959 to February 1960) to have LOVONGAI exempted from Personal Tax as a late collection would delay the initiation of the Council Movement.

£1137-15-0 from LOVONGAI was the total amount of Personal Tax collected for 1959. My collection of this 1959 tax was tempered by the knowledge that tax for 1960 was still outstanding.

All defaulters of Personal Tax for 1959 will be proceeded against in the manner prescribed.

CENSUS.

Births for period 12/58-7/60 - 213 M + 185 F = 398  
Deaths for period 12/58-7/60 - 90 M + 87 F = 177.

Therefore Natural Increase (398-177)..... = 222.

Migrations in for period 12/58-7/60 - 301 + 326 = 627  
Migrations out for period 12/58-7/60 - 279 + 319 = 598.

Therefore excess Migrations in .... = 29.

Therefore total increase... = 251.

Population last census (amended).... 6908.  
Population this census.... 7159.

Population statistics for TINGWON have not been included in the above total as TINGWON still remains a separate census division.

Average natural increase for LOVONGAI for the period 12/57 to 7/60 = 2.08%.

TINGWON.

In the past, TINGWON has always been considered as a separate census division. This is ethnologically incorrect as TINGWON has the same culture and the same language as the Mainland. The TINGWON people account for their cultural link with NEW HANOVER by the following myth:

*Census divisions were never supposed to be determined ethnologically.*

"Many years ago a man TOKOLIT (KIUKIU) from VASSANGA set out on a raiding party to METESILIN; however his canoe was blown to TINGWON. Only spirits inhabited this island and these gave him food. Later a woman arrived on the island. This woman a member of GIL-AGILA Clan from KULINGFI had been swallowed by a groper (KOROL) whilst she was swimming. This groper brought the woman to TINGWON, and she, sensing that land was near used a shell armband (TILILE) to cut her way out of the fish. This woman then waded ashore where she met TOKOLIT whom she later married. Later TOKOLIT returned to VASSANGA to select brides and bridegrooms from among members of the KIUKIU Clan. These returned with him to TINGWON and they....."

The TINGWON people have biological and affinal kinship ties with AU and UMBUKUL on the West Coast of New HANOVER. It also shares in the economic, cultural and political activities of these two villages.

The clan composition of AU, UMBUKUL, and TINGWON is as follows:

AU	KIUKIU	GILAGILA	MANILAWA	-----
UMBUKUL	KIUKIU	-----	MANILAWA	IANGA
TINGWON	KIUKIU	GILAGILA	-----	-----

Having realised the reasons for the cohesiveness of these three villages I approached the TINGWON people regarding their possible inclusion in the proposed Council. They were completely in favour of the idea. I have therefore recommended to the A.D.O. (L.G.) that TINGWON be included in the AU/UMBUKUL electorate; and that TINGWON, henceforth be considered as belonging to the LAVONGAI (LOVONGAI) Census Division or Phyle (the anthropological term used to describe a group of people

TINGWON Island is located approximately 20 miles west of UMBUKUL; however despite this distance there is much canoe movement and social intercourse between this island the mainland. Census figures for TINGWON are contained in the appendices.

\* As noted throughout, census divisions are based on far more than anthropology. TINGWON will not be incorporated in Lavongai without specific recommendation from D.O. with supporting data which will, inter alia, show that it is convenient to patrol the whole division as varied, in one patrol. Patrols of parts of divisions are needless statistically.

② Lavongai will continue to be spelled. Use of (Lavongai) will be discontinued.

Query usage of "phyle" "carpet" "parish" and a number of other words and sentences. Evidence of hard work both in observation and reporting, but a bit out of his depth in the style he tried to adopt. There is also an unfortunate tendency to set himself up as the 1st competent officer to visit the area.

I agree. One can reduce all human behaviour to either sociological or anthropological terms and read into the most superficial behaviour dark & mysterious meanings. What behaviour is complex and but easily understood at home by a large or do junction of a family important level. In Bloomfield's comments on the effluence, commonly developed at the village level are accurate but marked the red words on at the village level are accurate but a little too narrow.

R.D.  
25/10/60



A COMPARISON BETWEEN THE "TUNGAK" VENACULAR AND ENGLISH KINSHIP TERMS.

I In native society there are two main categories of kin:

- (a) Biological kin.
- (b) Affinal kin.

(a) Biological or Consanguineous kin.

The venacular word "matanwap" means biological kin i.e., those kin whose relationship to EGO can be traced genealogically by descent. Native kinship terms differ from our own in that there is a predominance of classificatory kinship terms as opposed to descriptive kinship terms. Classificatory kinship terms are those which refer to more than one type of relationship. Descriptive terms are those which refer to only one type of relationship.

"The Mother."

The terms for "mother" is ring. It can also mean either "the home" or "the village". This would lead one to expect that the female enjoys a privileged place in the village. In actual fact the female has an inferior status with little or no say in village affairs. Nevertheless native culture has prescribed for her the role of being the medium of descent and inheritance, for a native on birth automatically becomes a member of his mother's descent group which also automatically entitles him to usufructuary rights to the particular tract of land belonging to that descent group within the village.

"The Father."

The term for "father" is mamai. The personal name is rarely used.

"The Siblings."

In the venacular EGO's male sibling is referred to as tasig. EGO's female sibling is referred to as taug. In the venacular siblings of the same sex call each other "brother" and siblings of the opposite sex call each other "sister".

	Venacular.	English.
Brother (man speaking)	tasig	brother.
Brother (woman speaking)	taug	brother.
Sister (man speaking)	taug	sister.
Sister (woman speaking)	tasig	sister.

The venacular usage has been adopted by the Neo-Melanesian kinship terminology in which brata means siblings of the same sex and sisia means siblings of the opposite sex.

// over 40 years ago.

"The Son."

The term in the venacular is nat which is usually used with the possessive kag. Therefore "my son" is kag-natlik. If EGO's son is still a child the diminutive lik is used. Therefore my small child is kag-nat-lik.

"The Daughter."

The term in the venacular is kavulik. The possessive kag and the diminutive lik are also used. Therefore "my little daughter" is kag-kavulik-lik.

"Aunt and Uncle."

In the English terminology EGO's mother's sister or EGO's father's sister are called "aunt". However in TUNGAK terminology EGO's mother's sister is equated as a classificatory "mother" and is referred to as rina; however if EGO wants to be specific he shall refer to his classificatory "mother" as either rina-ka or rina-lik, these mean "half-mother" and "little-mother" respectively. In the venacular EGO's father's sister is referred to as tamanaig.

In the English terminology EGO's mother's brother and EGO's father's brother are called "uncle". However in the TUNGAK terminology EGO's father's brother is equated as a classificatory father and is referred to as mamai; however if EGO wants to distinguish his real father from his classificatory father he shall refer to the latter as either mamai-ka or mamai-lik. In the venacular EGO's mother's brother is referred to as lavag.

"Nephew and Niece."

In the English terminology all children of EGO's brother or sister are equated as "niece" or "nephew" according to sex. However in the TUNGAK terminology EGO would refer to his brother's son as a classificatory son i.e., as kag-nat-lik-ka and to his brother's daughter as a classificatory daughter i.e., kag-kavulik-lik-ka. EGO refers to his sister's sons and daughters by the one term tipasig.

"Cousins."

In the English terminology we equate all children of father's brother, father's sister, mother's brother, and mother's sister as "cousins". However, in the TUNGAK terminology children of father's brother (mami-ka) and children of mother's sister (rina-ka) are equated as classificatory siblings i.e., as tasig or taug. The children of father's sister (tamanaig) and the children of mother's brother (lavag) are equated by the one term (maganag). This type of nomenclature which groups parallel cousins with the siblings and which provides a separate term for cross cousins is known as the "Iroquois type" of kinship nomenclature. The most note-worthy distinction between parallel and cross cousins is that irrespective of whether the society is matrilineal or patrilineal cross cousins are never of the same descent group. Therefore the rule of exogamy does not apply to them.

"Grand-parents, Grand-children, etc.,"

In the English we differentiate between grand-father and grand-mother, great-uncle and great-aunt, grandson and granddaughter. In the venacular however we equate all these by the one term buwui. Therefore all persons of the second ascending generation and the second descending generation from EGO are equated by the one term buwui.

(b) Affinal Kin.

The venacular word waltamai means affinal kin. If translated literally waltamai means "kin which occasion deference and avoidance". The Neo-Melanesian word for affinal kin is Ta(m)bu which is derived from the tam which restrict social intercourse between certain affinal kin.

It is note-worthy that in venacular terminology certain affinal kin i.e., EGO's wife, father's sister's husband, father's brother's wife, mother's brother's wife and mother's sister's husband are equated as biological kin. Therefore EGO's father's sister's husband, EGO's father's brother's wife, EGO's mother's brother's wife and EGO's mother's sister's husband are referred to as lavag, rina-ka, waug, and mamai-ka respectively.



CLAN COMPOSITION FOR SOME SETTLEMENTS ON LAVONG.

Village	Clan	Clan	Clan	Clan	Clan	Clan	Clan	Clan	Clan	Clan	Clan
Umbukul Tingwon Au	Kiukiu Kiukiu Kiukiu	Ianger	Manilau Manilau	Gilagila Gilagila	Electoral Group						
Neipuas Narimlaua	Kiukiu	Ianger			Silau					Kol	
Neila Magam Nusawong	Kiukiu Kiukiu Kiukiu				Silau	Kokomo	Tien Tien	Sui	Electoral Group		
Volpua Waisambambam	Kiukiu Kiukiu						Tien	Sui		Kol	Electoral Gp.
Lovongai Kulangat Saula	Kiukiu				Silau	Kokomo Kokomo				Kol Kol Kol	Electoral Balus) oral ) Grp.
Ungat Paterina Baikab			Manilaua		Silau	Kokomo				Kol Kol Kol	Electoral ) oral ) Grp.
Metevoi Tioputuk					Silau						Balus) Balus) do.
Meteran Metamana					Silau	Kokomo		Sui Sui		Kol	Balus) ) do.
Metakabil Bauwe Pativini			Manilaua Manilaua Manilaua		Silau			Sui		Kol	Balus) Balus) do. Balus)
Belawaia	Kiukiu		Manilaua	Gilagila	Silau	Kokomo		Sui			



# VILLAGE POPULATION REGISTER

YEAR.....

LOVONGAI CENSUS DIVISION (CONTINUED).

Govt. Print.—513/10.57.—10,000.

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS												MIGRATIONS				ABSENT FROM VILLAGE				LABOUR POTENTIAL				FEMALES		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		Pregnant		Average	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				
		0-16		16-45		10-15		16-45		Pregnant		Average		M		F		M		F		M		F		M		F		M		F		M		F				
Metakavil	7/60	2	3					1					1	1			1	1	6	4	16	5			2	1	1	2	6	25	5	32	1	1	4	29	16	15	32	119
Bauve	7/60	4	4					1	1				4	5	3	3	7		8	4	7			4	2		4	8	4	26	2	2	21	18	40	32	124			
Patnini	7/60	5	1		1								6	8	1	3	3	1	1	21	5	22			2	2	1	21	5	22	2	2	15	17	19	26	83			
Neingang	7/60	2	2							1			1	1	6	4	11	2	8	1	1			8	1	1	5	16	5	15	4	4	10	2	6	16	6	68		
Umbukul	3/60	5	3										1	1	2	1	6	2	1	1	2			2	2	2	8	35	7	40	4	3	33	22	37	46	154			
Tutula	3/60	1											8	7	5	8	4	3	1	2			1			4	21	9	16	1	1	13	5	12	15	19	19	74		
Buteilung	3/60	2	2										4	5		2	6	1	1	5						6	20	7	20	1	1	10	5	10	18	22	23	86		
Tugiliotonga	3/60	4	2		1								3	2		1		1	3							1	4	21	5	16	1	1	5	4	13	12	21	16	69	
Beliwaia	3/60												2		4	1				1	1					1	4	14	3	9		7	3	9	6	16	12	45		
Metamoli	3/60	1	3		1		1						2	2	4	2	4	1	2	10	1	2			10	1	2	5	28	19	1	1	10	3	10	2	19	18	70	
Unbukul	3/60	5	5										2	1	1	1	9	3	8	20	14	4			20	14	4	31	4	70	13	64	3	45	38	29	50	65	243	
Au:	3/60	1	2										1	1	1	2	6	2	2	8	1	1			8	1	1	7	28	2	24	1	1	12	4	12	11	22	23	89
Sosson	3/60	1	3				1						3	1	2	3	2	4	3	2	1				5	1	3	4	8	32	7	35	1	2	15	18	29	33	118	
Ungalabu	3/60	1					1						1	1	4	4	4	3	2	2					2	2	4	4	14	2	14	2	2	10	5	9	3	19	13	49
Neipuas	3/60	7	4		1			1					4	1	5	1	13	6	4	3	6	4			3	2	4	10	48	9	45	2	2	27	29	23	36	49	173	
Neikonomon	3/60	3	4		1		1						3	3	5	14	12	10	3	1	9				6	7	12	45	16	50	5	4	7	8	37	51	61	61	222	
Kung	3/60	1	1				1						3	3	2	2	3	6	4	3					3		4	6	27	5	18	1	1	10	7	13	27	23	85	
Tabut	3/60	4					1						6	3	3	3	4	4									3	20	4	13	1	1	8	12	10	18	16	61		
Neitan	3/60		4				1						0				5	3							19	16	8	39	14	27		1	10	6	9	15	37	28	127	
Meterankasing	3/60		1										8	5		2	4	1							5	7	5	19	10	13	1	1	12	9	4	12	24	18	75	
Ungalik	3/60	9	5		1								0		1	2	5	3	1						23	16	14	53	17	42	3	3	30	8	24	25	41	45	183	
Puas	3/60	6				2							1	1			1	2							5	6	5	25	5	23	2	2	1	7	13	7	26	26	86	
Metamin.	7/60	1											3	3			1										2	8	1	8		2	7	7	8	7	8	31		







# VILLAGE POPULATION REGISTER

TINGWON ISLAND

YEAR.....

Govt. Print.—513/10.57.—10,000.

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS										MIGRATIONS				ABSENT FROM VILLAGE AT WORK				STUDENTS				LABOUR POTENTIAL				FEMALES		Average Size of Family	TOTALS (excluding absentee)				GRAND TOTAL					
				0-1 Mth.		2-1 Year		1-4		5-8		9-13		Over 13		Females in Child in Birth	IN		OUT		Inside District		Outside District		Govt.		Mission		MALES		FEMALES		Percentage	Age (in years)	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			
Tingwon	3/60	3	6												3			3	1	1	1							5	2	2	5	33	6	25	1	7	4.0	18	19	34	29	110



# VILLAGE POPULATION REGISTER

## LOVONGAI CENSUS DIVISION (CONTINUED).

YEAR.....

Govt. Print.—517/16.57.—16 000.

VILLAGE	DATE OF CENSUS	DEATHS														MIGRATIONS				ABSENT FROM VILLAGE				LABOUR POTENTIAL				FEMAL Prevalence Number of Inhabitants	Average Size of Family	TOTALS (excluding absentee)				GRAND TOTAL M+F										
		BIRTHS		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											
		0-16	16-45	10-16	16-45	0-16	16-45	10-16	16-45	Inside District	Outside District	Govt.	Mission	0-16	16-45	10-16	16-45																											
Metakavil	7/60	2	3					1						1	1			1	6	4	16	5			2	1	1	2	6	25	5	32	1	1	4	129	16	15	32	119				
Bauw	7/60	4	4					1		1				1	1			1	3	3	1	1			4	2	1	2	8	8	4	26	2	2	3	25	21	18	40	32	124			
Patnini	7/60	5	5			1					1			1	1			2	2	3	1			2	2	1	1	1	21	5	22	2	2	1	17	3	6	15	17	19	26	83		
Neirgang	7/60	2	2								1				1				1	6	4	1			8	1	1	1	5	16	15	13	4	1	1	2	2	6	16	6	16	68		
Jnbukul	3/60	2	3											1	1				1	2	2				2	1	1	2	8	35	7	40	1	1	2	2	3	3	22	37	46	154		
Futuila	3/60	1	1											1	1				1	2	2				2	2	2	8	35	7	40	1	1	2	2	3	3	22	37	46	154			
Buteilung	3/60	2	2											1	1				1	5	8				5	1	1	4	21	19	16	1	1	1	2	3	12	15	19	18	74			
Fugiliotonga	3/60	4	2			1								2	2				2	2	2				5	1	1	1	4	21	16	16	1	1	1	3	4	10	18	22	23	86		
Beliwaia	3/60	1	1																4	1	1				1	1	1	4	14	9	9	1	1	1	5	4	13	13	12	21	16	69		
Metamoli	3/60	1	1			1		1						2	2				2	4	2				10	1	1	1	5	28	19	1	1	1	1	3	3	10	2	19	18	70		
Jnbukul	3/60	5	5					1						1	1				1	1	1				20	14	1	1	14	70	1	64	3	3	3	5	3	38	29	50	65	243		
Au	3/60	1	1																1	1	2				8	1	1	1	7	28	24	1	1	1	1	2	2	12	11	22	28	89		
Sosson	3/60	1	1					1						3	3				1	2	2				5	1	1	4	8	32	24	1	1	1	1	3	3	15	18	29	33	118		
Jngalabu	3/60	1	1					1		1									1	2	2				2	2	2	4	14	14	14	2	2	2	2	1	1	3	9	3	19	13	49	
Neipuas	3/60	7	4			1		1						4	1				1	1	1				2	2	4	4	10	48	45	2	2	2	5	5	7	29	23	36	49	173		
Neikonomon	3/60	3	4			1		1						1	1				1	5	5				10	1	1	6	4	1	12	45	16	50	5	5	4	4	3	37	37	51	61	222
Kung	3/60	1	1					1						1	1				1	2	2				3	3	3	4	6	27	18	1	1	1	1	1	2	4	13	25	23	85		
Tabut	3/60	4	4					1		1				1	1				1	2	2				3	3	3	4	6	3	20	13	1	1	1	1	2	2	4	10	18	16	61	
Neitar	3/60	4	4					1						1	1				1	3	3				19	16	8	39	14	14	14	1	1	1	1	2	5	12	10	18	16	61		
Meterankasing	3/60	4	4					1						1	1				1	3	3				19	16	8	39	14	14	14	1	1	1	1	2	5	12	10	18	16	61		
Jngalik	3/60	9	5			1								2	3				1	1	2				23	16	14	53	17	17	42	23	2	2	3	3	4	8	24	25	41	45	183	
Puas	3/60	6	6			2								1	1				1	1	2				6	6	5	25	5	5	23	8	2	2	3	3	7	13	7	8	26	26	86	
Metamin.	7/60	1	1																1	1	1				3	3	1	2	8	8	1	1	1	1	1	3	3	7	7	8	8	31		



# VILLAGE POPULATION REGISTER

LOVONGAI CENSUS DIVISION : TSOI ISLAND GROUP.

YEAR.....

Govt. Print.—513/10.57.—10,000.

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					
		0-16		16-45		10-16		16-45		Present	Number of hearing deaf	Average of Family		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F							
Tsoilik	4/60	4	1												2		2	7	4			5	1		2	8	19	4	18			9	10	19	20	77
Mamion	4/60	1	2													1	2	1			2	6	3	1		3	25	3	22			7	11	25	22	78
Kulivang	4/60	2	2				1							6	6	2	3	3			2	7	2	3		7	28	5	23	1		24	14	24	31	110
Ungakum	8/60	1	2													1	4			1						5	14	7	14			13	20	15	17	66
Kauwilikau	8/60	2	1			2								1	1	3	2	1		1	1	2	2			5	23	13	21	2	19	22	22	23	26	100
<b>Total</b>		23	185	1	4	9	4	16	10	5	3			59	66			30	19	61	11	152	58	233	192	19	42	44	16	57	11	67	14	10	01	7159

# VILLAGE POPULATION REGISTER

YEAR.....

**TINGWON ISLAND**

Govt. Print.—513/10.57.—10,000.

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS										MIGRATIONS				ABSENT FROM VILLAGE AT WORK				STUDENTS				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		Inside District		Outside District		Govt.		Mission		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			
		0-16	16-45	10-16	16-45	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male		Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female				Male	Female		
<b>Tingwon</b>	<b>3/60</b>	<b>3</b>	<b>6</b>												<b>3</b>	<b>3</b>	<b>1</b>	<b>1</b>	<b>1</b>					<b>5</b>	<b>2</b>	<b>2</b>	<b>5</b>	<b>33</b>	<b>6</b>	<b>25</b>	<b>1</b>	<b>1</b>	<b>4.0</b>	<b>18</b>	<b>19</b>	<b>34</b>	<b>29</b>	<b>110</b>

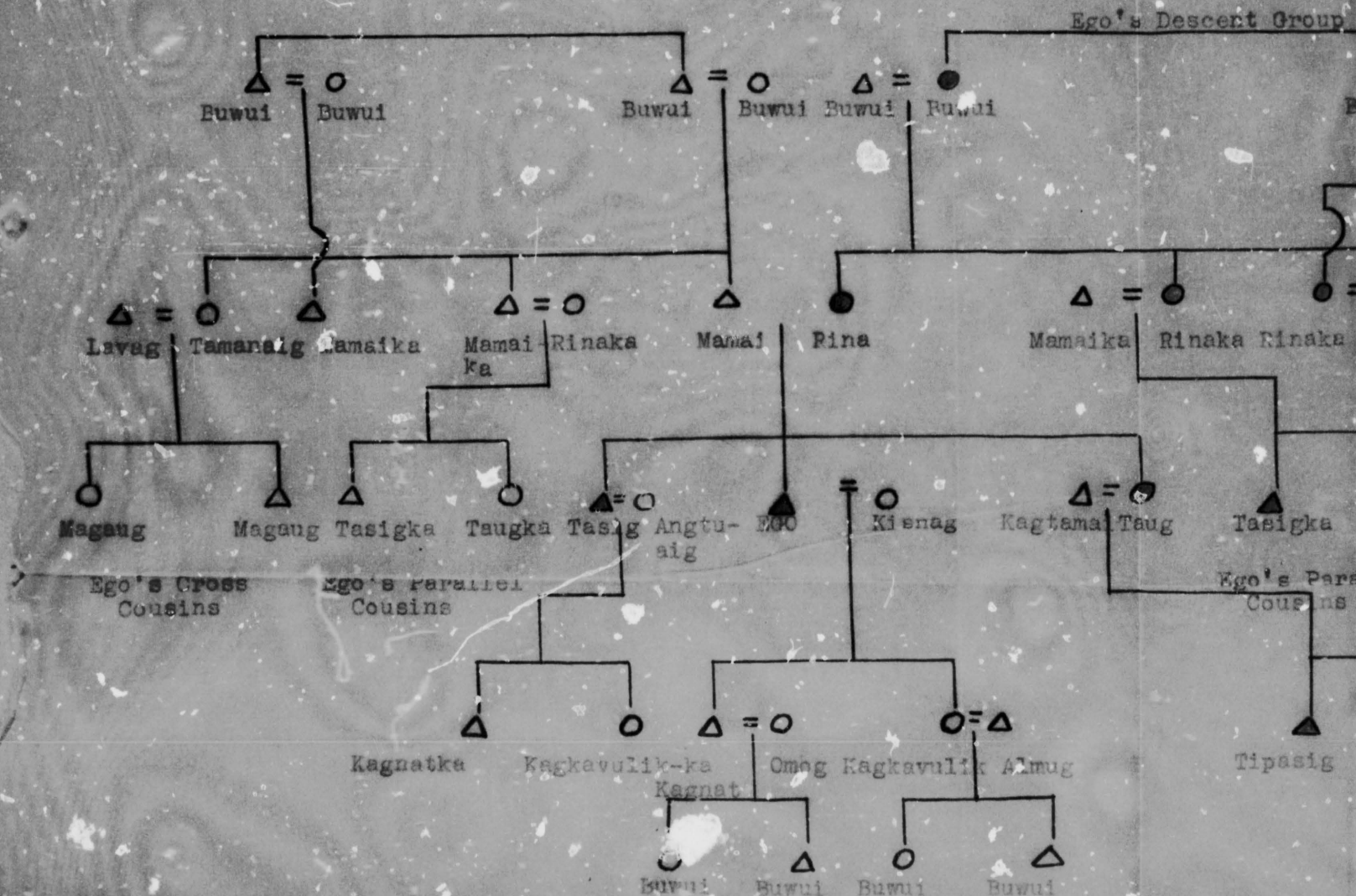
COMPARATIVE KINSHIP TERMINOLOGY : BIOLOGICAL KIN

ENGLISH TERMS

Son			
Daughter			
Father			
Mother			
Brother	(Ego's male sibling)		
Sister	(Ego's female sibling)		
Aunt	(Ego's mother's sister)		
Aunt	(Ego's father's sister)		
Uncle	(Ego's father's brother)		
Uncle	(Ego's mother's brother)		
Nephew	(Ego's brother's son)		
Niece	(Ego's brother's daughter)		
Nephew	(Ego's sister's son)		
Niece	(Ego's sister's daughter)		
Cousin	(Ego's father's brother's son; Ego's mother's sister's son)		
Cousin	(Ego's father's brother's daughter; Ego's mother's sister's daughter)		
Cousin	(Ego's mother's brother's son; Ego's father's sister's son)		
Cousin	(Ego's mother's brother's daughter; Ego's father's sister's daughter)		

Grand-father: Grand-mother: Great-aunt: Great-uncle: Grand-son: Grand-daughter: Buwui

Biological Kin : Matan-wap  
 Nuclear Family : Kag-inatus  
 The Aggregate of those Nuclear Families within Ego's Descent Group : Matan-tus



COMPARATIVE KINSHIP TERMINOLOGY : BIOLOGICAL KIN

TUNGAK TERMS

"PIDGIN" TERMS

(sibling)  
 (sibling)  
 (er's sister)  
 (er's sister)  
 (er's brother)  
 (er's brother)  
 (er's son)  
 (er's daughter)  
 (er's son)  
 (er's daughter)

Kag-nat (lik)  
 Kag-kavulik (lik)

Pikannini-man  
 Pikannini-meri

Rina  
 Mamai

Mame-tru  
 Papa-tru

Tasig  
 Taug

Brata-tru  
 Sisia-tru

Rina (lik)/(ka)  
 Tamanaig

Hap Mama  
 Kantri

Mamai (lik)/(ka)  
 Lavag

Hap Papa  
 Kantri

Kag-nat (ka)  
 Kag-kavulik (ka)

Hap Pikannini  
 Hap Pikannini

Tipasig  
 Tipasig

Kantri  
 Kantri

Tasig (ka)  
 Taug (ka)

Hap Brate  
 Hap Sisia

Magaug  
 Magaug

Kantri  
 Kantri

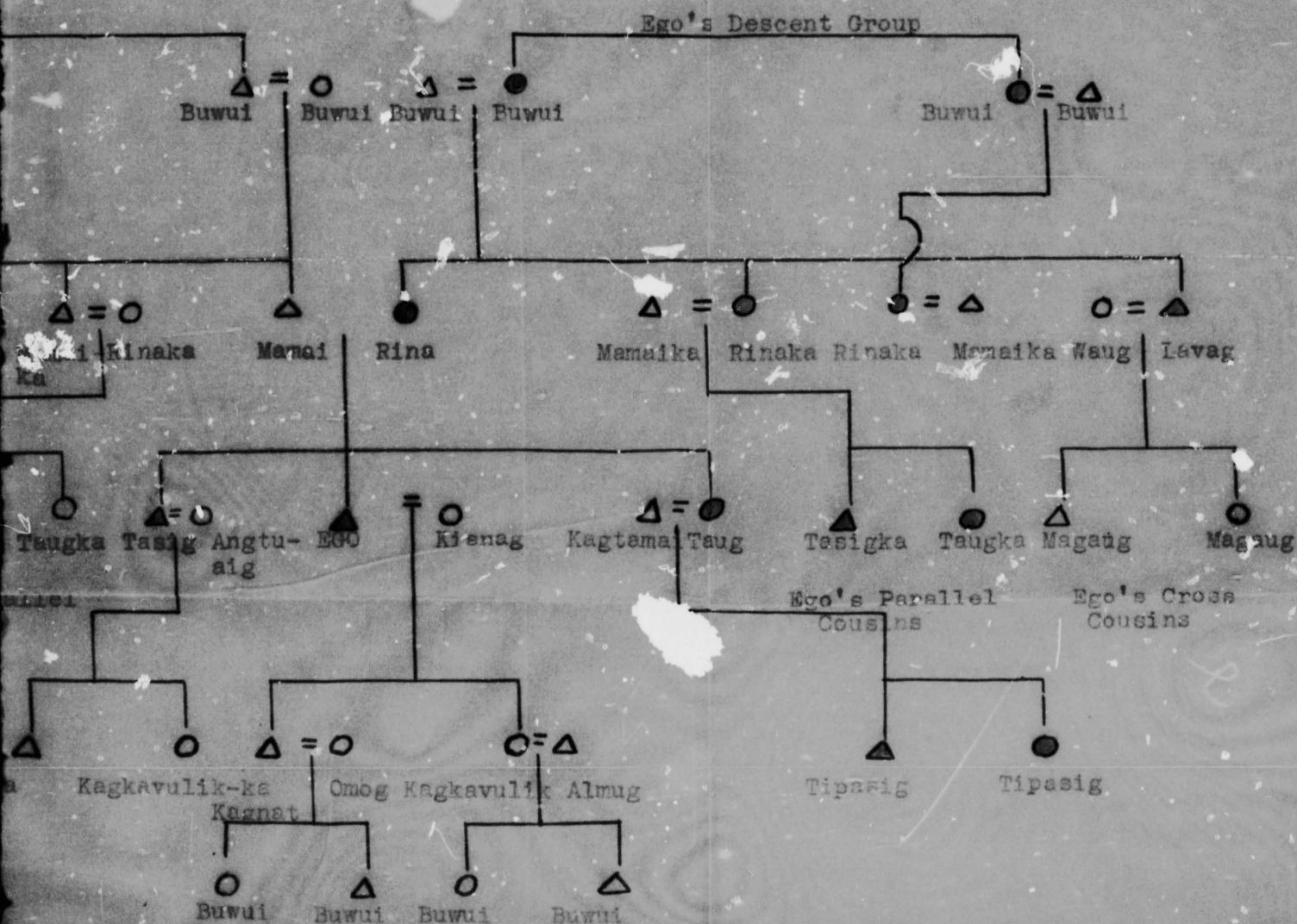
mother: Great-sunt: Great-uncle: Grand-son: Grand-daughter: Buwui

Pupu, fubuna

Biological Kin : Matan-wap

Nuclear Family : Kag-inatus

The Aggregate of  
 those Nuclear  
 Families within  
 Ego's Descent  
 Group : Matan-tus





COMPARATIVE KINSHIP TERMINOLOGY FOR AFFINAL KIN

ENGLISH TERMS

Affinal Aunt (Ego's father's brother's wife)  
 Affinal Uncle (Ego's father's sister's husband)  
 Affinal Aunt (Ego's mother's brother's wife)  
 Affinal Uncle (Ego's mother's sister's husband)  
 Brother-in-law (Ego's sister's husband) (Ego's wife's brother)  
 Sister-in-law (Ego's wife's sister)  
 Son-in-law (Ego's daughter's husband)  
 Daughter-in-law (Ego's son's wife)

TUNJAK TERMS

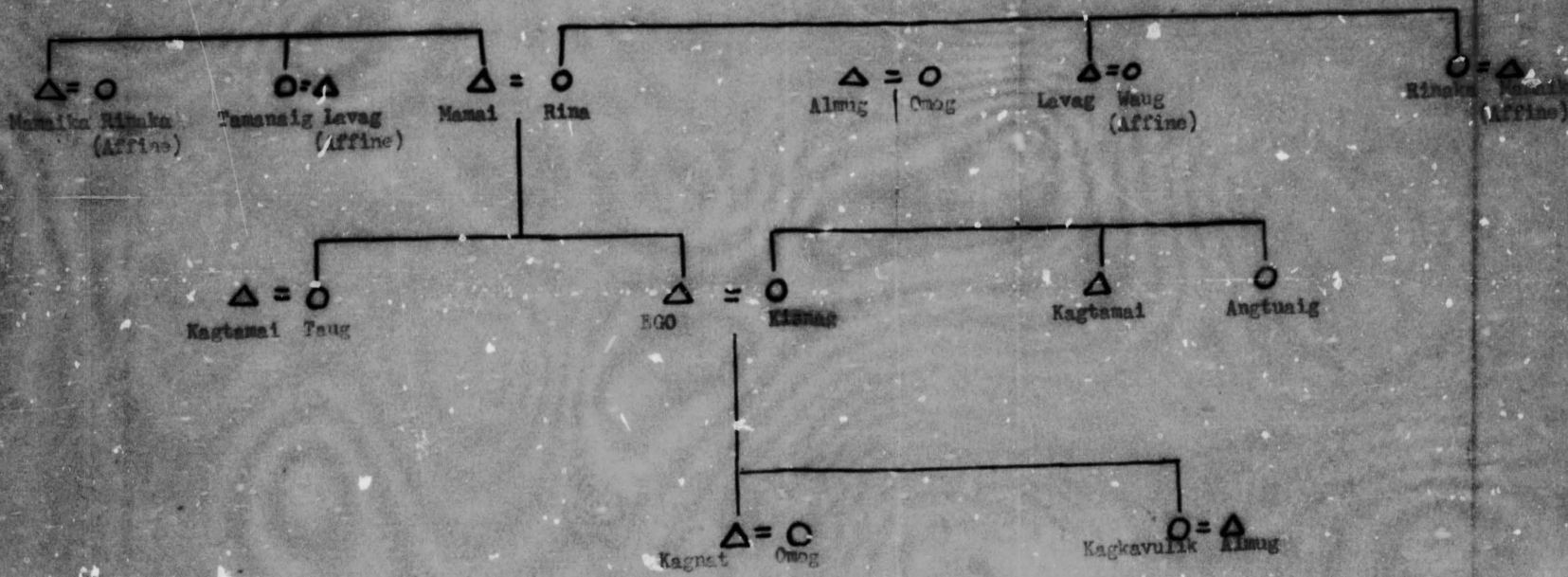
Rinaka  
 Lavag  
 Waug  
 Mamaika  
 Kagtama  
 Angtuaig  
 Almag  
 Omog

NEOMELANESIAN TERMS

Hap Mama  
 Kantri  
 Kantri  
 Hap Papa  
 Tanbu  
 Tanbu  
 Tanbu  
 Tanbu

Please Note:

Ego equates his affinal aunts and uncles with his biological kin.





PRESENTATION OF THE RELATIONSHIP BETWEEN THE PHYLE, THE DESCENDANT GROUPS, THE DESCENT GROUPS, AND THE VILLAGE

The LOVONGAI phyle is composed of eleven (11) exogamous, and matrilineal descent groups. The male and female members of a descent group claim but cannot prove descent from a common ancestress.

Diagram 1 represents the Matriclean Z which consists of nine matrilineages (A,B,C,D,E,F,G,H, I) given in attenuated form. Genealogical links within lineage A, within B, within C, etc., are known and proved. But genealogical links between these lineages and hence common genealogical descent of these lineages from Z are not known and proved but only assumed and putative. The dotted lines signify this. Thus matriclean consists of nine matrilineages claiming common matrilineal descent from Z. In actual fact there can be any number of matrilineages within a matriclean.

The eleven matricleans which comprise the LOVONGAI phyle are known by the following totemic names: KIUKTU, MANILAWA, TIEN, SUI, SILAU, KOTKOT, KALANCA, GILA, KANAI, BALUS, and KOKOMO.

These eleven matricleans are phyle-wide i.e., the matrilineages or sectors of these eleven matricleans are dispersed among the villages.

Diagram II illustrates the composition of a matrilineage which is a group of women who actually trace descent exclusively in the matriline from a known and remembered common ancestress. The following individuals are members of the matrilineage: Females - A, A1, A2, A3, A4, A5, A6; Males - a1, a2, a3, a4, a5, a6. All these persons trace their descent from A, the lineage foundress, through known genealogical links.

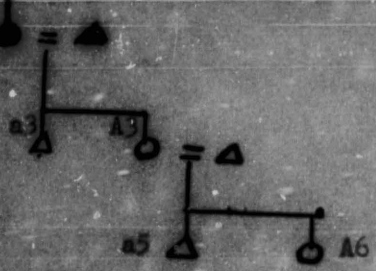


Diagram III represents a LOVONGAI village. On LOVONGAI the villages are multicarpellary i.e., they are composed of sectors or matrilineages of several of the eleven phyle-wide descent groups. Each matrilineage is associated with a particular tract of land, and owing to the law of exogamy, members find nuptial partners outside their own descent group. Therefore the different descent groups of the village are cross-linked by ties of marriage and kinship.