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# **PATROL REPORTS**

DISTRICT: East New Britain

STATION: Rabaul

VOLUME No: 12

ACCESSION No: 496.

1970 - 1971

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# Papua New Guinea Patrol Reports

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NUMBER OF REPORTS:

4/4/70 - 1/5/70

101 page



1194-71/72

EAST NEW BRITAIN DISTRICT

PATROL REPORTS

RABAU & POMIO

1970-71

<u>Report no</u>	<u>Officer conducting Patrol</u>	<u>Area Patrolled</u>
2-70-71	A.O.P. Fisher	Mandres
3-70-71	J. Anderson	Gaulim-Kainangunan Non Council
4-70-71	R.E. Dargie	Bainings- wide area

POMIO

3-70-71	J. Ward	Part of the West Mengen C.D.
5-70-71	O. Fisher	East Mengen
6-70-71	R. Frost	West Mengen C.D.

KOKOPO

1-70-71

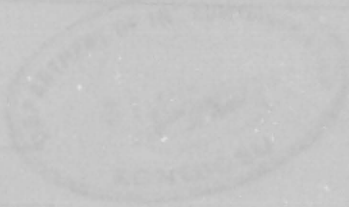
J.K. GAW

Part Central Bainings



67-10-7  
TERRITORY OF RABUA AND NEW GUINEA

DISK  
2308  
67-2-21  
MS/12.



A. B. B.  
67-2-21

Director of the Administration  
J. G. B. 714,  
RABUA.

12th May, 1971.

PATROL REPORT

BY

MR. A. P. O FISHER

RABAU NO 2 1970-71

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(A. P. O. FISHER)  
DISTRICT OFFICER  
RABUA



TERRITORY OF PAPUA AND NEW GUINEA

Telegrams

Telephone

Our Reference

If calling ask for

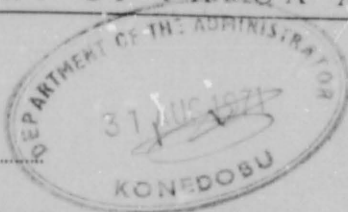
Mr.

DISCOM

2368

67-2-21

AMB/jr.



In Reply

Please Quote

No. 67-2-21

Department of the Administrator,

P.O. Box 714,

RABAU.

13th May, 1971.

The Secretary,  
Department of the Administrator,  
KONEDOBU.

RABAU PATROL REPORT NO. 2 1970/71

Please find enclosed copies of a Report of a short patrol by Mr. A.P.O. Fischer to the Mandres area of the Trans-Vudal Resettlement Scheme. Also attached is a covering memo. from the Assistant District Commissioner, Rabaul.

It is unlikely that settlers on the Mandres area will take up their blocks before road access is provided.

*E. J. Emanuel*  
(E. J. EMANUEL) *AB*  
DISTRICT COMMISSIONER  
EAST NEW BRITAIN DISTRICT

Encs.



DISCOM  
2368  
67-2-21  
AMB/jr.

67-2-21

P.O. Box 714,  
RABAU.

13th May, 1971.

The Secretary,  
Department of the Administrator,  
KONEDOBU.

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It is unlikely that settlers on the Mandres area will take up their blocks before road access is provided.

*E. J. Emanuel*  
(E.J. EMANUEL)  
DISTRICT COMMISSIONER  
EAST NEW BRITAIN DISTRICT

Encs.



DISTROFF  
35-14-14

ADP/eth

Sub-District Office,  
P.O. Box 918,  
RABAU.

10th February, 1971.

The District Commissioner,  
East New Britain District,  
RABAU.

RABAU PATROL REPORT No. 2 OF 1970/71

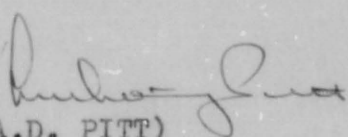
Please find enclosed three copies of a report by Mr. A.P.O. Fischer on his visit to the Mandres area of the Trans-Vudal Resettlement Scheme. Mr. Fischer accompanied a Police Patrol and camped out in the area for three nights. I have listed the report as a patrol although not strictly one in the true sense of the word.

This is the first time Mr. Fischer has been out since his arrival in Rabaul and he has shown that he is observant. The purpose of the visit was to ascertain how many settlers had moved onto Mandres and how much work had been done.

Of all the blocks seen by the Patrol, it appears that only nine blocks are being worked although I believe not all blocks on Mandres were visited.

Apart from our own visits Mandres is regularly visited by the Police and the Department of Agriculture.

For your information, please.

  
(A.D. PITT)

Assistant District Commissioner

16  
DISTROFF

35-14-14

OF/eth

Rabaul Sub District Office,  
P.O. Box 918,  
RABAU.

4th February, 1971.

The Assistant District Commissioner,  
Sub District Office,  
RABAU.

TRANS-VUDAL RESETTLEMENT SCHEME

Further to my 35-14-14 of the 5th and 6th January 1971,  
I accompanied a Police Patrol into the Mandres area on Tuesday 26th  
January, 1971.

The patrol was led by Assistant Police Inspector G. ALLMAN  
and included myself and nine constables.

I left Rabaul at 0800 for the Police camp at Vunapaladig.  
We left the police post at 0955 and arrived at Dankuk village on the  
bank of the Mandres River opposite the Vunapaladig bank at 10.32.

We spoke to the Headman, John Wusina who said everything  
was alright. I asked how far they had to go for medical treatment and  
he informed me that Kerevat was the nearest place and they also went  
to Nonga.

We left Dankuk at 1038 which was comprised of 7 males,  
wife and children.

We proceeded parallel to the Mandres River down to the coast,  
through coconut palms, bananas and cocoa trees. There was plenty of  
undergrowth.

On arriving at the coast at 1052 we observed a group of  
houses in good condition but unoccupied. We then proceeded along the  
coast in a westerly direction leaving at 1056. At 1106 we reached  
another group of houses on the shoreline. There was plenty of copra  
and a lot of undergrowth. There is a notice saying "Prohibited Kulio  
No.5 Plantation". Five minutes due West difficult going due to swamp  
areas, (could be impossible during a real wet season). Copra with heavy  
undergrowth observed.

We continued along the coast passing through gardens and  
a Copra stand and a group of four houses before negotiating another  
swamp area.

We then veered inland cutting through blocks 796, 798, 799,  
and 800 before reaching the crossing at the Tavlu River.

We then proceeded across the Tavalue River thence through  
blocks 835 and 831 to the foreshore where we set up camp at the estuary  
of the Tavalue River. Twenty yards away is a house with a notice on it  
saying "Department of Education 1964".



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We then proceeded through blocks 831, 835, 836, 838, 839, 840, 841, 842, 843 returning along the road marked on the map which is overgrown, to the camp at 1725.

The only blocks marked with numbers were 838 and 839 so the other blocks are educated guesses as to their precise location.

On block 836 we spoke to a Mr. Beni who says he is the caretaker for the owner of the block, Aisolo ToVinauma, but the name given was ToVinavan. I think this could be a case of misunderstanding. There is a malaria mark 28 on the house. Beni says he used to work at the Rabaul Auction House. He claims to originate from Talasea.

We then spoke to Gai Taubag, who I gather is the foreman at the Rabaul Auction House and also his son Jacob Gai who is leading hand in the R.A.N. and was serving on H.M.A.S. Itape. He had two weeks to go before reporting for duty. He was on two months leave. Also present was a Sepik called Masson who has a house on block 839 and has been there for three years. Blocks 838 and 839 belong to Gai Taubag.

The atmosphere was cordial and they were willing to talk.

Block 831 which has been re-located because the former site was too swampy is being cleared and I located one cement. Blocks 798, 799, 800, 835, 836, 838 and 839 were being worked and had bananas which were being affected by a virus or fungus which was making them wither, plenty of kaukau which was having to compete with a creeping type of vine and taro which was doing very well.

I presume that it was block 842 where we came to an old camp site which I am informed, the kiaps used during the emergency at Mandres and was a former logging site. There are two big round cements on the edge of the Tavalua River.

We then proceeded for another three minutes and came to an area which was being cleared and burning off operations had been going on that day. There was nobody in sight. We asked Gai Taubag about the clearing and he stated it was being done by 17 people from Toma Village. It would appear that the clearing is being carried out on either block 842 or 843 or both but I cannot be certain as I am not absolutely positive as to my location at the time.

We then returned to camp at 1725. The following day, Wednesday the 27th of January we proceeded along the shore line in a westerly direction leaving camp at 0800. We arrived at a hut after fifteen minutes walking and then cut inland onto block 832, where a low lying swamp ground was in the process of being cleared and a garden established. We then cut back to the shore and arrived at block 829 at 0833 and met the owner ToNatna and two men called ToMarina and Masak. They were friendly and report no troubles. On the way back they told us to get some coconuts for ourselves. They were well established with plenty of coconuts trees, a copra works a string of houses along the shore, five outriggers observed and a twenty foot outboards, no motor seen.

We then proceeded through a swamp and cut inland onto the Mandres Native Reserve. At 0915 we came to a group of houses in good condition but no-one was there. The Malaria people has been there on the 19th July, 1969.



We then proceeded for another ten minutes and arrived at two houses where one man and two women were residing. They called the location Palmapate Fles and had been there fourteen years. The man's name was ToKikar. About three minutes further on we arrived at another group of houses in good condition but again no one was present.

We then proceeded through thick bush along a track cut like a tunnel through the bush across several more swamp areas and then into Mandres plantation. We arrived there at 1025.

The plantation is owned by Messrs. E. Achok and J. Chow, who bought it from the Catholic Mission in 1967. The Manager who was not present when we were at the plantation is called Leonard Aming. The postal address of the plantation is Mandres Pltn Pty. Ltd., Box 177, Rabaul.

On arrival we went to the wharf and storage shed and talked to the workers. We asked them if everything was alright. They shuffled their feet and mumbled about not getting paid but the boss was going to fix it up at the end of the month. Also that there was a sick man down at the barracks.

We then had a look around the place and A.P.I., Allman gave one man a driving test on a tractor and told him to present a letter he had written to the Traffic Branch in Rabaul, so he could obtain a permit.

We then had lunch and sent a constable ITAI to talk to the men.

As we were on our way to inspect the sick man a group of 25 men approached us and a man called NELA IALAI who was their spokesman told us that they hadn't been paid for four months and that wasn't the first time it had happened. They also wanted a rise in pay as the other plantations had received. I personally know nothing of this rise in pay. That they were charged for any lost articles. He said the manager was going to discuss these issues with them at the end of January or February. They seemed very agitated. Constable ITAI said he thought it could get nasty if nothing was done.

I told them that I would contact the appropriate authorities on my return to Rabaul and not to do anything that might make their position worse.

We then went and saw the sick man MANTAMIE TANGUAMEP of MARUMBA Village, District of Angoram who complained of pains in his chest. He claimed to have been sick for two weeks and lying down for one week.

I was told that the manager made sick people walk under their own power to get medical aid outside the plantation.

On my return to Rabaul I contacted the Acting Regional Labour Officer, Mr. A. Gill, who has taken the appropriate action. A.P.I. Allman claimed the barracks were not up to standard and I also observed two shotguns in the barracks.

The plantation had its copra dryer burned down at 1300 hours on Sunday the 24th of January due to inattention so the men claim. There are two new buildings, one three and the other six months old. One new one in the process of being built and the copra dryer which will be started when they have finished the present one they are working on. There are also several items of new equipment in the workshop. We returned to base camp via the same route and stood down 1655.

The next day, Thursday the 28th January, we broke camp at 0800 and returned via the same route to the police camp at Vunapaladig arriving at 1035. I then went and inspected the road blocked by trees previously referred to in 35-14-14 paragraph 5 of 6th January 1971. I spoke to the foreman Mr. P.G. Brown of C.D.W. who informed me that C.D.W. was cutting and clearing the timber off the roads without any help from the settlers. The settlers have been spoken to on two separate occasions first by A.P.I. Allman who said they should remove the timber and their inferred reply was that they hadn't asked for the road, and secondly by Assistant District Commissioner, Mr. Pitt who spoke to one ToDiave who said he would see what he could do.

These trees across the road would seem to be a bit of payback, bad felling and glaziness combined. I understand that just before Christmas two logs were felled across the road and the settlers went and asked the bulldozer driver to come and move them. He said he couldn't because he had no authority to do so and also to walk a bulldozer three miles for two trees was not economical. Just after New Year when I inspected the road there were 36 trees across the road by Mr. Brown's count.

On my return to Rabaul I went and saw Mr. J. Allard, the Regional Engineer at C.D.W. to ascertain what they intended doing in the future if these occurrences continued. He said he would be forced to lay a complaint if it occurred on roads that had been completed.

On my return from the blocked road site I called in at block 706 and talked to Mr. Tenabar who said he had been out for two weeks this time. There was new plantings of bananas and he was clearing and burning off. I gather he first came out two months ago.

On my return to the police camp I think I observed a medical unit in a Toyota Land Cruiser. I refer to this as there had been a request for such a unit to visit the area, in paragraph 8 of 35-14-14 of 6th January, 1971.

I spent the night at the police camp and returned to Rabaul on Friday the 29th of January where I contacted as previously mentioned Mr. Gill, Acting Regional Labour Officer and Mr. Allard, Regional Engineer, C.D.W., Rabaul.

A map is attached with appropriate markings.

For your information, please.

*Ole Fischer*

(O. FISCHER)

Assistant Patrol Officer.



PATROL REPORT

NO 3 1970-71

BY

MR. J. ANDERSON

RABAU



PATROL REPORT

Patrol No: LAANUC No 3 OF 1970-71  
28 August, 1971.

Station: Toma Patrol Post.

Sub-District: Rabaul Sub-District.

District: East New Britain.

Patrol Conducted by: John Anderson.

Designation: Assistant Patrol Officer.

Personnel Accompanying the Patrol: Two Police constables of Toma Patrol Post.  
3570 Peter Ilikis - 3580 Gaegae.

Area Patrolled: Gaulim - Kainangunan Non Council.

Duration of Patrol: Three days.

Last Patrol to the Area:

Objects of Patrol: To register applications for Land.  
To familiarize Patrol Office with local conditions.

Map reference: Milinch Blanche.  
Fourmil Rabaul.

KJH:JB

67-10-2

KONEDOBU. PAPUA

9th August, 1971.

The District Commissioner,  
East New Britain District,  
P.O. Box 714,  
RABAU

RABAU PATROL NO. 3 OF 1970/71

Your reference 67-2-21 of 22nd July, 1971.

I acknowledge with thanks receipt of Special Situation Report by Mr. J. Anderson of Gaulim/Kainangunan area.

The strong demand by the Gaulim people for a Co-operative society, in spite of discouragement from the Department of Trade and Industry, could indicate that the people associate such a society with official Government recognition of their business interests, and therefore of their land claims. To their mind, the people need the society, and the Government, as a buffer to increasing Tolai land encroachments. Was a co-operative society formed as a result of recommendations made to the Assistant Registrar? (see appendix 5 of the report).

I agree that Mr. Anderson has gone to a lot of trouble to follow up work commenced in the field. This attitude is to be commended. I have read the report with interest.

(T.W. ELLIS)  
Secretary.





67. 10-2. (21)  
TERRITORY OF PAPUA AND NEW GUINEA

Telegrams DISCOM  
Telephone 2368  
Our Reference 67-2-21  
If calling ask for EVS/jr.  
Mr.

In Reply  
Please Quote  
No. 67-2-21

Department of the Administrator,  
P.O. Box 714,  
RABAU.

22nd July, 1971.

The Secretary,  
Department of the Administrator,  
KONEDOBU.

RABAU PATROL REPORT NO. 3 OF 1970-71

Attached please find two copies of this Patrol Report submitted by Assistant Patrol Officer Mr. J. Anderson. The patrol was well conducted and the Report has been thoroughly analysed by the Assistant District Commissioner, Rabaul Sub District.

For your records please.

*E. J. Emanuel*

(E.J. EMANUEL) *ME*  
DISTRICT COMMISSIONER  
EAST NEW BRITAIN DISTRICT



DISTROFF

ADP/CAV

67-2-21



Rabaul Sub-District Office,  
MATUPIT,  
East New Britain.

6th July, 1971.

The District Commissioner,  
East New Britain District,  
RABAU.

RABAU PATROL REPORT No. 3 OF 1970-71.

Please find attached three copies of a Patrol Report submitted by Mr. J. Anderson on his patrol to the Gaulim - Kainangunan area.

INTRODUCTION:

The Gaulim, Kainangunan, Ivere group of villages tend to be overlooked during overall planning of the Sub District. The group fall neither into the Bainings Administrative area which is covered by the Bainings Local Government Council, nor the Tolai section of the Sub District, yet inevitably they are influenced by both the Tolais and the Bainings.

Quite serious problems are arising as the Gaulim group block Tolai expansion into the virtually uninhabited Central Bainings area. Over the last few years Tolais and Taulias have been purchasing land from the Gaulim people and frequently these sales, we suspect, have been made by non owners.

With a knowledge of the above it was decided to send Mr. Anderson to carry out an initial concentrated survey of the area and this will be followed by more regular and frequent patrols in the future.

Mr. Anderson's comments on the reception of the patrol, the condition of the villages, water supply, sanitation etc. are of interest.

VILLAGE OFFICIALS:

I feel at this stage that no new Luluais should be appointed. The present position is not good but I very much doubt whether it would improve even if new officials were appointed and in fact could cause some harm. At present I do not think it worth the risk.

POLITICAL:

It is incredible how backward the Bainings people are when compared to their neighbours, the Tolais. To date their main way of coping in the world as they now see it is to retreat from contact or to rely (when it suits them) entirely on the Administration - hence their statement that the Government was the same as God.

COMPLAINTS:

I do not feel it wise for the Officer in Charge of any Patrol Post on the Gazelle to start hearing Courts. The system of Local

25  
Court Magistrates has been introduced and although it appears as not working as well as it might must be continued. There appear to be many short comings with the system as Mr. Anderson has pointed out and I have instructed Mr. Anderson to bring people with complaints about the workings of the Local Court to the appropriate authorities in Rabaul.

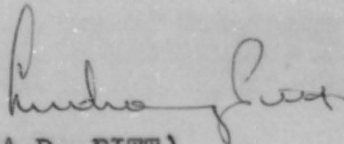
REST HOUSES:

A new rest house has been completed.

CONCLUSION:

This is Mr. Anderson's second Patrol and I feel he has done an excellent job. It is obvious that he is interested in the people and unlike many officers goes to an immense amount of trouble to follow up work commenced in the field. His comments on the Village officials (Appendix One), Melkis Kivung (Appendix Two) and the Co-operative set-up (Appendix Three) are particularly interesting.

I regret that the report has been so long delayed.



(A.D. PITT)

Assistant District Commissioner

c.c. Mr. J. Anderson,  
Patrol Post,  
TOMA.



23

PATROL DIARY

18th January, 1971

- 0700 Left Toma for Caulim. Arrived Caulim by Toyota made camp then sent the vehicle back to the Patrol Post for local Police work.
- 0900 Talked to the Tultul and Lulusai of Caulim.
- 1000 Went to the Community Centre at Kabus near Caulim. Talked to the two Welfare officers holding a course there, see appendix for details.
- 1100 The men of the five villages were holding a meeting to discuss forming a Co-operative Society. Took no part in the meeting but answered questions afterwards and gave advice, see appendix for details.
- 1330 Talked to Ilikas Muka about a court case.
- 1400 Talked to the men about land timber purchase. (Open Bay Timber purchase No. 1).
- 1500 Talked to Joseph Was and the men of Malabunga about land disputes. Told the men of Malabunga about land registration they complained of the delay involved.
- 1600 Inspected the village of Caulim.
- 1800 Meal break.
- 1900 Stayed at the camp, visited by the men wishing to make applications for individual titles to land blocks. The Tultul of Caulim and other older men talked well into the night on Melkis Kivung etcetera.
- 2300 Visit ended. The Caulim one had been destroyed and the people thought the money was burned also. Talked about Co-operatives.

22

19th January, 1971.

0600 Breakfast.

0700 Complaint from Saluarvi of Ramalmal ex Sepik about debt owed him by Takakat.

0800 Registering applications for title.

0900 Went to Kainangunan. Inspection of the village and talked to the people. Listened to stories of troubles, families, tales etcetera. Answered questions on land development and marketing of cocoa.

1100 Went to Wungi and inspected the village and talked to the men. They asked questions about Banks. I explained how Banks worked, how money was produced, why you just couldn't make more money. Explained the use of money, interest, loans and banking generally. Talked about Melkis Kivung and answered questions on how goods were produced.

1500 Returned to Kainangunan.

1530 Returned to camp for lunch.

1600 Went to talk to Joserhat Ngemis.

1800 Returned to camp.

1900 Land applications, land talks, social talks with people from Kainangunan, Gaulim and Ivere.

2200 Talked to men about Bank books particularly the Bank books held by the Luluais of Gaulim and Kainangunan. The Gaulim one had been destroyed and the people thought the money was burned also. Talked about Co-operatives.

2300 Supper.



21  
20th January, 1971.

- The main purpose of this patrol was to familiarise myself with the area and to establish friendly relations with the people.
- 0730 Visit from Luluai of Kainangunan who brought the village Bank book for me to look at. Secondary school children of the village were also present.
- 0800 Applications for registration of land. Both of the villages in the area.
- 0830 Complaint from Hakis Muki about a debt. Respective villages, Toma and Baka.
- 0900 Went to Gaulim to look at the trade store. Full use is made of the store. Then went to the hospital to talk to the Sister and query about adoption.
- 1000 Went to the village of Ivere. Inspected the village. Noticed preparations for fire dance of the village on Friday and a party on Thursday. These two groups are distributed in the area.
- 1200 Returned to camp. Village of Baka and Toma are the main villages in the area.
- 1400 Visited the copra drier of Josephat Ngemis. Road and village are well maintained.
- 1430 Returned to camp site. Talked to the Tultul and Iuluai about the house kiap. Languages are spoken in these villages.
- 1600 Broke camp to return to Toma. Sufficiently difficult to walk in the bush.
- 1700 Visited Vunakau and Takubar on route. Village of Toma.
- 1745 Arrived back at Toma Patrol post. Some differences between the two villages as to the coming of social activities (as the fire dance) singing, parties and business and hunting trips without any ceremony. The villages are a univocal society, but there are some differences. Secondary is founded upon the fact that it exists despite social pressures at Kainangunan. Social control is loose and flexible and there are apparently no rules of decency or endogamy, no taboos and no trade myths, prohibitions or sanctions of tribal religion.

#### REMARKS ON THE PATROL

The people in all the villages were happy to see the patrol arrive. The Tultul of Gaulim, Kikap, Takubat, met us on our arrival and showed us a camp site close to his house but away from the village. He told some men to work clearing the bush for us to erect our two tents and make a camp. He accompanied us each day when I went to visit the villages. He was extremely pleased that the Government had come to stay in the area for three days.

The Tultul of Gaulim and Kainangunan and the Iuluai of Ivere and Pungl asked if I was going to stay permanently in the area. They said it was too far for them to go with their complaints to Pungl and they said that even Toma Patrol Post was too far away. The Tultul of Gaulim said that the Government did not look after the people properly. He said that the Government must look after the people as the same as the Father of all, and ought to look after the people better. This statement reiterated on each occasion that we arrived at a village or set down our camp with a group of people.

#### REMARKS

All the buildings houses with the exception of the local Factor's house at Gaulim, are constructed of palm material. The standard house is one room measuring approximately 15 feet by 8 feet. The houses of the Iuluai and Tultul and other richer men are often larger.

## INTRODUCTION

The main purpose of this Patrol was to familiarise myself with the conditions in the area, to meet the local leaders and to give them an opportunity to meet and talk to me. The secondary object of the patrol was to get the people to apply for individual titles to their traditional gardens and blocks of land. Both these objects were achieved. I visited seven villages in the area on foot, accompanied by the luluais and tultuls of the respective villages, looked over their gardens, commercial blocks and inspected each village in turn. I talked to nearly all of the adult men in the area, answered all the questions they asked, and filled out 76 applications for individual titles to land.

For practically every purpose the villagers can be divided into two groups. The progressive group and the followers of the almost extinct cargo cult known as MELKIS KIVUNG. These two groups are distrustful of each other and friction between them hinders any progress being made in social welfare or in the community generally. The villages, IVERE, KAINANGUNAN, RANGNAGI, WUNGI and GAULIM are clustered around the junction of the New Powell Harbour road and the circuit road from Rapitok/Vunadidir to TagiTagi No. 1. These villages are part of the non-council Bainings and still have luluais and tultuls resident in them. Two languages are spoken in these villages called by the local people - Baining 1 and Baining 2. These languages are apparently similar but sufficiently different to make it difficult for Tolais or Europeans to be fully conversant with all of the Bainings in their local patios.

Socially or ethnically there is no apparent difference between the two language groups they combine for social activities (as the fire dance) singsings, parties and business and hunting trips without any disharmony. The Bainings are a uxori-local patrilineal society, polygyny is allowed and five cases exist. Polyandry is frowned upon but one case of it exists despite social pressures at Kainangunan. Social control is loose and flexible and there are apparently no rules of exogamy or endogamy, no moieties and no race myths, prohibitions or memories of tribal religion.

## RECEPTION OF THE PATROL

The people in all the villages were happy to see the patrol arrive. The tultul of Gaulim, Eliap Tokakat, met us on our arrival and showed us a camp site close to his house but away from the village. He set some men to work clearing the bush for us to erect our two sails and make a camp. He accompanied me each day when I went to visit the villages. He was extremely pleased that the Government had come to stay in the area for three days.

The tultuls of Gaulim and Kainangunan and the luluais of Ivere and Wungi asked if I was going to stay permanently in the area. They said it was too far for them to go with their complaints to Rabaul and they said that even Toma Patrol Post was too far away. The tultul of Gaulim said that the Government did not look after the Baining people properly. He said that the Government along with the Mission was the same as God, the Father of all, and ought to look after the people better. This statement reiterated on each occasion that we arrived at a village or sat down to talk with a group of people.

## VILLAGES

All the Bainings houses with the exception of the local Paster's house at Gaulim, are constructed of bush materials. The standard house is two roomed measuring approximately 18 feet by 8 feet. The houses of the luluais and tultuls and other richer men are often larger.



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The houses are raised up on piles three to four feet above the ground. They are pole framed with woven bamboo walls, bamboo slatted floors and are thatched with kunai. One or two small square apertures let into the outer walls serve as windows. The main door is usually constructed from packing case wood fastened with a mild steel hasp and padlock and hinged with steel hinges. The floors, wall joists, lintels, purlins etcetera are fastened with drawn steel wire, nails, where the head of these nails would slip through the material they were first driven through beer bottle caps or small sections of tin plates. The thatch and roofing laths are tied with vines or strips of bark. Five houses are roofed with galvanised corrugated iron sheeting.

The villages are compact and the houses arranged in straight lines. Next to each house is a separate kitchen walled to the ground and having a beaten earth floor. Odd hamlets exist some distance from the main villages and more rarely are isolated single family houses to be seen.

All the villages except Rangagi are at the edge of the main road or on a vehicular spur road. This has the advantage of giving easy access to vehicles with the minor disadvantage (because the roads are unmetalled) of allowing clouds of dust to swirl about the villages occasionally.

The orderly compact arrangement of the houses has the advantage of everyone being close at hand with the corresponding disadvantages of noise and relative lack of privacy. The ground in and around each village is beaten flat and devoid of herbage. It is kept that way by the dint of pedestrian traffic, brushing and raking, the putting of swine and the scavenging of dogs. Because the houses are built upon piles with slated floors and the kitchens built without floors, the pigs remove all of the decomposable detritus left by the people. The untrammelled activities of the livestock are in this respect useful and do not appear to create a health hazard. In the village of Ivere and the hamlet of Miniharot a certain amount of pigs excrement was observed.

In general the villages are clean considering the circumstances, although drab unadorned and unattractive.

#### WATER SUPPLIES

The village of Gaulim has a sealed well and water is also from a spring over the Marugo brook and from the streamlets of Langi and Kunbki. The Pastor's house has a water tank and a couple of sheets of corrugated iron are suspended above 50 gallon drums at other points in the village.

The Community Centre at Kalabus has a tank fed from a corrugated iron roof above it. This tank is normally kept locked and its water used by women attending Welfare courses there. This tank was supplied and paid for by the Welfare Department at Rabaul. The villages generally draw their water from springs or streamlets at a distance from the village. The area abounds with such streams. Those few houses that do have iron roofs have constructed bamboo gutterings to feed the rain water into 50 gallon drums.

#### SANITATION

The hamlet of Miniharot which I had occasion to visit a few weeks ago, was without toilets at that time and noticing some human excrement or a footpath there, told the tultul of Kainangunan to make sure that toilets were constructed before I visited the place again. On this visit I found that two large latrines were being dug

but were not yet completed and a smaller old latrine had been pressed into service as an interim measure.

The village of Ivere had no serviceable latrines. The old ones had fallen in, stank and were buzzing with flies. The luluai said the people did not use the toilets because they stank. (This was a classic understatement, they reeked to high heaven. I would not use them either). I was told that a large pig had recently been rutting around one of the latrines and fallen into it. He said that rescuing the pig had been a difficult job. (Looking at the latrine I thought that it must have been very unsavoury work too).

I marked the sites of new latrines, instructed the luluai on how to construct them and told him that this was a priority task and was to be commenced immediately. I also told him to fill in the old latrines and to burn the remnants of the shelters. The latrines in the other villages were in a reasonable state of repair.

#### VILLAGE OFFICIALS (see Appendix one).

Certain of the village officials ought to be changed for reasons of age, incompetence or indolence. However, due to the influence that these people have, it is doubtful if their replacements would have the full support of the rest of the villagers. The officials of the villages, with the exception of the luluais of Gaulim, are members of Melkis Kivung and to replace them might be politically inapt. Besides, as these officials are going out of fashion and their hats, the symbols of their authority, unobtainable, it would seem that we have no alternative but to retain the status quo. I am not very happy about this, but at the present time I cannot think of a logical alternative. Were it possible to obtain a new luluai hat we could probably find an influential man to appoint as Paramount luluai over all the villages. This might appear to be a reactionary and retrogressive move but actually, in my opinion the only way these people will improve politically would be if they had a strong progressive leader with some external symbol of authority.

#### POLITICAL

I have the feeling but I cannot find sensible facts to support it, that there is a strong political division among the people. The luluais and tultuls of the villages are very pro Administration. A week ago I found them all sitting down under a tree next to the District Office in Rabaul. I asked them what they were doing there. They replied that they were having a meeting. I asked what the meeting was about and why they were holding it there. They replied that it was just a meeting. "The Mataungans have meetings, the Wabete and the Council have meetings, so we are having a meeting too." They said that the Council and the Mataungans etcetera wanted the Government to leave (Verbatim:- oli laik daunim gavman) but they were behind the Government, that is why they were holding their meeting outside the Government Office. Government to the Baining people means, Kiaps, Banks, Welfare, The Administration or any and all the Administration Departments. It is not a specific term. In certain contexts it could be equated with the term The Establishment. Further questions elicited the reply, "sindaun bilong mipela" and that I already knew all about it. I had to be satisfied with this answer because they then changed the subject. They then asked about a previous query to which I had already given them the answer the previous week. They wanted to know if they could withdraw the capital held in their Trust Account for the trans-Kerevat timber purchase. On a national scale the people have no knowledge of the machinery of Government. On a local level they consider the Gazelle



Local Government Council to be a purely Tolai affair and equate it with the Mataungan Association and the social Warbete calling them organisations intent on overthrowing the Gavman. Internally the vestiges of cargo cult, which they refer to as their society and is more generally known as Melkis Kivung, is the dominant force in politics at village level. It had been, until recent weeks, the custom of Melki to hold meetings after the church services where he explained the real meaning behind what the Pastor had said. Bible stories are nearly all taken as allegorical tales called by the people, "Picture Stories". The story of Jonah and the Whale was told to me in this fashion. The big "sak" - shark, represents the Gazelle Council and Jonah the Bainings people. The shark is waiting at the mouth of the big river to swallow up the Bainings and take their land. There are numerous other such stories. Comments on the cult will be found in Appendix No. 2. The Bainings are afraid and jealous of the Tolais and their attitude to them is basically a negative one. They are afraid of Taulil people and are hostile to them because of the Taulil/Baining land dispute. The Taulils are steadily encroaching upon land that the Bainings consider theirs, land upon which the Bainings have in some instances planted cash crops. The Taulils have sold tracks of this land to the Tolais. The Bainings are naturally very upset about this. There is little chance of any co-operation between the Bainings and the Tolais and Taulils until this land dispute is solved. The Taulils do not really have any need for more land but the land hunger of the Tolais is too well known for me to comment on. The "Society" is intent on forming a co-operative, details of which are on file in Room 20, District Office. Co-operative Officer, Mr. Graham has full knowledge of this. I myself had no prior knowledge of this but having picked up some mention of it in the villages saw Mr. Graham on Thursday, 21st January after returning from patrol. Mr. Graham has promised to liase with me on this matter. A copy of Mr. Graham's file entries on this proposed co-operative would be a useful addition to this report. My comments are in Appendix No. 3.

#### AGRICULTURE: Gardens.

The majority of the village gardens are situated at the distance from the villages. In some cases as far as ten miles away. The people follow the bush fallow system and they have ample land to garden over a wide area. The reason for having those gardens so far away, may be in part to prevent the ravages of domestic livestock, in part to allow natural regeneration, and in part because they can combine hunting and fishing trips with gardening. The Bainings can range freely over large areas and though they may at times appear to be living off the bush are actually getting their food supplies from old or existent garden sites whose location is known to them alone. Some fenced gardens surround the villages and those that I viewed had beans, peanuts, capsicums, chilli peppers and occasionally one finds manioc. Yams, taro, sugar cane, bananas, apila, (a vague term for various leafy vegetables unfamiliar to me) and pawpaws are grown in the main gardens. A surplus of taro is grown and either sold to Tolais or in the local Rabaul market at \$2 a stick. A stick consists of a bunch of six taro. A half car arrived from Rabagi at Wungi accompanied by the Minister from Kainangunan while I was present in the village and loaded aboard some \$40 worth of taro. This was to supply a singsing at Rabagi to mark the end of a week long Tubuan there. Beans and peanuts seem to be the only major garden crops that have been introduced into subsistence farming.

#### Cash Cropping.

Coconuts are grown in fairly large quantities at Gaulim. At Ivere coconuts, Kainangunan cash cropping. There are two commercial crops, copra and cocoa. In Gaulim both are grown in about equal

quantities. In the other villages, cocoa predominates while at Wungi only cocoa is grown. The cash cropping system has not conflicted with the traditional land tenural system as the people are traditionally patrilineal and individual ownership of ground was normal. Originally, when cocoa was first introduced to the village of Gaulim, the Diddyman marked the area to be planted and had the whole village plant the cocoa underneath existing coconut palms. This was a community venture and the cocoa was consequently communally owned. Profits from the sale of the cocoa were put into a Bank account administered by the luluai. The old luluai died, his house was burned and the pass book with it. Since then the cocoa has been picked by individuals and sold for their own profit. The villagers call this stealing but are unable to cope with the problem. The main reason for this failure of the community venture was that the land upon which the cocoa was planted was originally privately owned ground and so were the coconut trees. Each man harvested the coconuts from his own trees on his own ground and still does. The cocoa is a different matter again as the Diddyman made it a community venture and ignored the traditional individual ownership of the coconut trees and ground. As the community venture had already collapsed I asked the luluais and older men of the village why they hadn't divided the cocoa according to whose ground it was growing upon. They said they had already talked about this but some people were opposed to the idea because the Government had made the project communal. I told them to discuss the idea again and if the majority were in favour of the cocoa trees going to the individual owners of the ground then they should divide accordingly. In the rest of the area, cocoa and coconut trees are individually owned. As I was only in the area for three days and the area surrounding the villages is fairly intensively planted with cash crops, I couldn't make a tree count and any estimation I were to make would be pure guess work and hopelessly inaccurate. The Diddymen make fairly frequent trips to the area and the Agricultural Department would obviously be more competent than I to estimate the extent and value of the cash crops.

There are some incidents of insect depredation among the cocoa but it's nature and extent I am not competent to remark upon. I saw no signs of black pod. There is one copra drier in Gaulim owned by Josephat Ngemgnis. This was built with the assistance of the Diddyman and financed by a loan from the Development Bank. The copra bagged and sold to the Copra Marketing Board at between \$8 and \$10 a bag. Hessian bags are bought from the C.M.B. at 25 to 45 cents each. This copra drier has a turnover of between 150 to 200 dollars a month at present. Josephat processes only his own copra. Other copra is dried locally over platforms erected over fires. Wet cocoa beans are sold to wherever the price is highest, Chinese trade or the Tolai Cocoa Project fermenteries. The people would prefer to sell all their cocoa to the nearby fermentery at Rapirok but do not do so because of the price fluctuations. The people understand the reasons for price fluctuations locally but cannot understand why the Government doesn't stabilise the price of the wet beans by an ordinance. I couldn't give a satisfactory answer to this. No doubt there are problems associated with the stabilising cocoa prices on a national level and no doubt some steps are being taken to overcome this but I have no information on the subject. The peoples dependence on two main crops, in some villages cocoa alone, is not a terribly healthy situation. Possibly another simply harvested crop, for example black pepper, could be introduced and marketed. In general, the state of the commercial blocks is poor, nothing is done to keep back the undergrowth and plantings appear to be haphazard. One block owned by Palangat Pamel (brother of Melki) planted with Leucaena and had once been planted with cocoa plants. The cocoa has now died off and the block is reverting to bush. When I asked the reason for this I was told that he hadn't the time to work on the block because of his work for the "Society".



### Livestock.

The only livestock are swine. These are kept for domestic consumption only and generally are not fenced. There is one pen in a hamlet to the south of Gaulim but this is the only pig pen that I saw. I also saw a chicken coop but it did not contain fowls. I did hear roosters crowing in the early morning at some distance from the village but there doesn't seem to be any kept by the Bainings. The local Mission has a scheme to operate a pig farm in the area, but it is in the planning stages only.

### COMMERCE AND INDUSTRY: Trade stores.

There are three trade stores in the area. Two built of permanent materials and individually owned and one built of native materials, communally owned. One trade store is owned by Paulis Viavi of Gaulim. This store is very poorly stocked - the total value of stock would not exceed \$20. The main item offered for sale was tinned Mackerel. This store is situated some 20 yards away from a trade store owned by a Tolai - Esli ToBulmara of Rapirok. Viavi's store has no chance in competing with ToBulmara's and Viavi is bitter about this because he originally sold the ground for the store to ToBulmara. ToBulmara's store is well stocked and appears to be a viable enterprise. A further trade store has been opened in the village of Gaulim and is closer to the bulk of the population than the other two. As this new store prospers it will deal the death blow to Viavi's enterprise. This is to a large extent the fault of Viavi for had he offered a service to the village people in opposition to ToBulmara the villagers would probably not have opened the new store. The new store is opened under the auspices of the Mission. It is intended that the profits from this store will go to the local village church. The cash for the opening of this store and the purchase of stock came from a party in the village. The store is being run by Isimel Sore. The previous Minister of the Kainangunan/Gaulim circuit poured cold water on the idea of building this store but the village church committee went ahead and built it anyway. The Mission had said that the people were not to use the Mission's name in association with this store and it will be registered in the names of three of the church committee members. The store is constructed of native materials and as far as I can see does not contravene any of the trade store regulations. The store is not licenced and I told Isimel Sore that this must be done.

There are four half cars in the village. They are privately owned and deliver the local produce to the Rabaul Market, and stores. The rates are constant. The carriage of passengers not engaged on business 60 cents, the transport of goods and merchants \$1.50, both prices return trip. One is owned by Waisitor of Gaulim and one by Peni Nasnat of Kainangunan but normally parked in Gaulim. One by Leason of Kainangunan but driven by Simbali of Gaulim. The fourth car was purchased this month by Josephat Ngemgnis and as far as I can judge, is being used exclusively for his own business. Josephat has bought this half car on hire purchase and has repayments of \$80 per month on the car with \$20 per month to pay to the Development Bank for the copra drier. This seems to me to be a heavy commitment but Josephat seems to think that he can handle the repayment easily enough.

### COMPLAINTS

YALUNGI a labourer from the Rabaul District complained that ToKakat the tultul of Gaulim received \$110 from him to buy a wife. The tultul has not bought a wife for Yalungi (there are no eligible single girls living in the village) and the tultul has not returned the money. The tultul said that someone had stolen the money. I

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investigated the matter and decided that the tultul has appropriated the money for his own use. I told Yalungi that if the tultul did not return the money within the month he was to go to the local court and make a formal complaint.

ILIKIS MUKA complained about a loan made by him to NERIUS TOBILIGWAN of Rabagi. I asked Ilikis why he had not taken the matter up with the local court. He said he had done so but the local court was unable to enforce its judgements.

The local court visits Gaulim as part of its circuit. When I get time I will check this matter in the local court records. I do not think that the local courts are used by the local people to the extent that they could be. The centralization of the local system in Rabaul is a matter of some inconvenience to the Officer in Charge at Toma. It would be better if a local court were permanently established at the Toma Patrol Post. This of course, would necessitate the Officer in Charge having court powers and would add extra duties to that Officer. It might be found convenient to replace me as O.I.C., Toma with a more experienced Officer or attach a local court magistrate to the Patrol Post and keep the court records at the Patrol Post.

#### REST HOUSES

There was a rest house at Gaulim but it had fallen in and had been destroyed by the children. The tultul of Gaulim asked me, on the day that I arrived, if he should get the people to build a new rest house. I said no, as we would only be visiting the villages occasionally and we could use tent flys. Later when I talked with the Lands surveyors assistant from Sub-District Office and realised the extent of the work required to make chain and compass surveys of the land, we decided that the work would be more efficiently done if the surveyor were to camp in the village for a week or so until the surveys are completed. So I asked the tultul to make a new rest house. The tultul asked for some wood to make a door and some tools and nails. I promised to supply the wood for a door and some nails, and to see what I could do about tools.

#### HEALTH

There is a mission staffed by an Australian nursing sister. I believe she said that she dealt with 200 out-patients a day. The hospital has a staff of several local girls and nurses. A female doctor visits the area regularly and has the confidence of the local people. In general the people, though small in stature seems healthy and well nourished. The hospital seems perfectly capable of tending to the needs of the local people and in an emergency can always call on Nonga Hospital. I am not expert in judging hospitals but the one at Gaulim seems to be everything a hospital should be. The staff are courteous, efficient and helpful and the place is clean, efficient and businesslike.

The sister tells me that instructing the people in basic hygiene is an uphill battle. They listen to what is told to them but don't ask questions or practice what they have been taught.

While talking to one of the men, I remarked on the spacing of his childrens births. He said that it wasn't good to have children one after the other and then laughed embarrassedly and turned away. I agreed with him but didn't pursue the topic. Later when asking the sister if Bainings practised any form of contraception, she informed me that 34 women in the village were using the loop method of contraception under the supervision of the lady doctor from Nonga. Family planning at least, has been accepted by the Bainings.



### EDUCATION

Six children are currently attending the High School at Malabunga. Only two of these are boys, one from Malabunga (outside the area of patrol) and one from Gaulim. No Bainings have ever gone to High School before. The villages served by a mission run primary school are very lax in their attendance. Only the local pastor Sloney August can read and write and he does not appear to me to be particularly intelligent. I asked the tultul of Gaulim if his son went to school. He replied that the boy was more often absent from school than in attendance there. I asked the tultul why he didn't ensure that his son attended school regularly and he replied that his son was bigheaded.

### MISSIONS

The area is served by the United Mission which runs the Vocational Training School. There is a Teachers Training College (for the Mission), a "Primary School" and a Hospital for the Bainings. The Primary School is known as a demonstration school and its prime object is to give trainee teachers practical instruction in teaching.

The Minister in charge of the Gaulim/Kainangunan circuit is the Reverend Epineri Kapman a Tolai Minister. He has just arrived at Gaulim replacing the Reverend Tallent, a European now serving at the George Brown High School.

There are three local kunai churches each run by a local Pastor. Only the Pastor at Gaulim is a Baining, the others are Tolais. The people actively support the Mission and their churches. In the Education, Welfare and Medical fields the Mission has done some useful work. But in the religious and social fields its record has been poor to judge by the results. It seems to have only succeeded in replacing one set of myths with another.

The Bainings have no stories of their own to account for the creation of the world and no race history or myths. They have adopted the Judeo-Christian account of creation and the stories from the Bible as their own. These stories only partially understood by the people are changed to suit local requirements. On hearing some of the Bible stories explained to me by the people I at first thought they were the peoples own myths as they were difficult to equate with the Bible stories.

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GENERAL COMMENTS.

A training course in needlework and sewing was being held for a three week period and had commenced on the same day as the Patrol had. A copy of the Welfare Officer's report is attached to this report as Appendix four.

The Social Welfare worker, Mrs. Murray asked me to help to arrange attendance for a fire dance to be held at the Kalabus Women's Club to raise funds for buying a sewing machine for the club. This I did.

I suggested to the Welfare Worker that it was quite pointless teaching the people crafts if afterwards, they were unable to make use of what they had learned. The social worker agreed and was of course well aware of the problem. The idea of buying a sewing machine for the women was to help to overcome this problem of the women having no opportunity to put to use what they had learned.

The delay in writing this report is due to the pressure of other work. I apologise for this but I just don't seem able to get myself organised.

FOLLOW UP WORK.

I went to the Local Court at Rabaul to enquire about Court records but did not get any help there.

I saw the Local Court Magistrate who said he was familiar with the case of ILIKAS MUKA v NERAIUS TUBILIGWAN. I asked him if he would look into the matter and also into another similar case between JOHN BEBENALON of BITAKAPUK and BOLA of the WARANGOI. He said that if I sent the two men to see him he would look into the matter. I told the two men to go and see the Magistrate on the appointed day. Ilikis Muka went to see the Magistrate and the Magistrate, (according to ILIKIS), said that as Ilikis had now seen the Kiap about the matter, the Kiap could straighten the affair for him. I again visited the Local Court and asked about the \$1-90 that the complainant said he paid the court. This money is apparently \$1-00 for the serving of the summons and the other 90 cents goes for some other Administration cost, stamp duty or something, (the explanation was not very clear). I was under the impression that there were no charges made for work done by the Local Courts, and that the fee for the Police to serve a Civil Summons was \$2-00.

There were no records of complaints made or summonses served at the Local Court for me to peruse. The clerk said that he was trying to sort this out but at the moment the paperwork was in a mess. He suggested that I went to the Police station at Tomaringa and enquire there about summonses that had been served. I went to the Police Station at Tomaringa and looked at the records of summonses served but couldn't find the two I was looking for. The Police Officer in charge of Tomaringa said that he had just taken over the station and that previously the records were badly kept and that he himself had had to write up some of the records that had not been done before he took over the station. He has now sorted out the system and in future records of all summonses received will be kept. However, this does not help solve what happened to those issued before the Officer in Charge now took over the station. I saw the A.D.C. about this business of the Local Courts and he told me to see another Magistrate. Also to be tactful in making enquiries as the Local Courts were sensitive to criticism and that the Magistrates were men of integrity. I have been three times to the local court but have

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not made any progress with the matter to date. I have not been able to contact the Magistrate that the A.D.C. recommended that I talk to but I will pursue the matter in due course.

In the case of Galungi, I had given him a slip of paper which I told him to present to the local court or Police Station if Tokakat had not returned the money. Galungi presented this paper to the Police Officer in Charge of the Tomaringa Police Station on the 16th February 1971 and the Police Officer went to Gaulim and brought the Tultul to the Patrol Post at Toma where the Tultul handed over the money to Galungi.

Timber, nails, tools, hinges and a lock for the Kiap's house at Gaulim were supplied and this house is now completed except for shutters for the windows.

I went to the Rabaul Tourists Association and arranged for a bus to bring tourists to the fire dance on the Friday and attended the fire dance myself.

A visit was paid to the Co-operative Office and enquiries were made into the Co-operative scheme. Copies of the file report are attached as Appendix five.

Dick Gault was approached about the possibility of his Company buying timber from individually owned blocks (some that are owned by Tolais) and also the Bainings of the area. Mr. Gault says that his Company is prepared to buy timber and put in access roads into areas of bush owned by the Bainings. This line of inquiry is still progressing as it is difficult to decide who owns what area of land.

It is hoped to proceed with the surveying of individual blocks for the registration of individual title in the near future.

For your information, please.

(J. ANDERSON)  
Officer in Charge.  
Toma Patrol Post.

## 10

100-100000  
100-100000

10. **ROCK**  
 11. **WIND**  
 12. **WIND**  
 13. **WIND**

blocks

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100

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APPENDIX TWO  
MELKI'S LIVING OR CARGO CULT

List of Members:

Melki  
Palangat Pamel (brother of Melki)  
Peniel Nambel (Luluai of Ivere)  
Peni Nasnaut (Luluai of Kainangunan)  
Aisak Touramut (Tultul of Kainangunan)  
Eliap Tokakat (Tultul of Gaulim)  
Viagi Iliang  
Gakure  
Maiba  
Bromas  
Tomaruar  
Ainui  
Lesli  
Usie  
Benjamin  
Ivka  
Wuluk

These are the main active supporters of the cult although the Tultul of Gaulim had a list of fifty people from whom he was intending to collect 50 cents each for funds for the cult. I saw this list but was unable to obtain a list from it. I suggested to the Tultul that it was not a good idea to collect money from the people for vague schemes and that it would be better if he didn't collect any more money from the people. A sum of fifty dollars had already been collected in the last month. This was taken to the Co-operative Officer, Mr. Graham to act as funds for the formation of a Co-operative Society. Mr. Graham refused to accept the money and gave it back to the people. I was unable to ascertain what had become of the \$50. The Luluai of Kainangunan is a co-signatory with Melki in the village pass book from Kainangunan. The amount held in credit in this pass book is \$1438-20. There is only one entry in the book dated 3rd February 1970, a transfer from a previous account. Any money collected since that time has been appropriated by the leaders of the cult for their own purposes.

One of the main tenets of the cult is that a large snake will come up out of the ground and give the people all the knowledge that the white men possess. This snake may actually be some man in disguise. The people are fond of "picture stories" where animals, objects and men are given different symbolic meanings. The snake figures in the story of the Biblical fall of man and this story is familiar to the people from the Mission and was interpreted by Melki at one of his Sunday "after church" meetings. A snake also figures in the peoples "fire dance". I am unable to ascertain what symbolic significance the snake has in any of the peoples stories but it is obviously a thing with unusual connotation for the Baining people.

A feature of the cult is Melki's interpretation of Biblical stories. Many of the stories from the Bible have been interpreted and have been given different meanings to those often ascribed to them by the various Christian bodies.

The essence of the peoples belief is that Eden is a place that still exists. It is an island somewhere abroad where all the cargo is stored. Years ago there were two men who lived in the Garden of Eden. One of these men followed the law and commandments of God and stayed in his primeval innocence, from this man the Bainings are descended. The other man with the assistance of the snake found out the secrets of God and chased the other man away. From this second man the "white men" are descended and they hold this island across the sea and won't let anyone else have the cargo

or the knowledge that the snake helped them to get. God is considered as a real person in human form that lives on another island. All the dead people live on yet another island, the dead help to make the cargo for everyone but the white men steal it all because they understand how to get it.

Melki can talk to the dead people and he also dreams God tells him what to do and what the people must do.

The cult is on the wane at the present time because the leader ran away with an other man's wife from Malabonga and has not returned to the village.

The people are trying to form a Co-operative and have approached the Co-operatives Department to further the scheme. The cult leaders are the main instigators of this idea of a co-operative but in my opinion the people do not have the slightest idea of what a co-operative is or what it is for. They have just heard that it is a good thing to have and that it makes money for those that are members of it. They consider the idea as an extension of the cult movement.

The cult possibly originated to fulfill a need for a relevant moral code for the people and to give them some spiritual values and some emotional outlet to express the non-material things of life. It is likely that the material poverty of the people and their lack of education dictated the form that this cult followed. The people still live in abject material and spiritual poverty despite the Mission and Administrations efforts. The cult now is on the wane but the conditions that gave it its original impetus still exist. It is likely that should this one die another will come up to take its place.



1

APPENDIX THREE  
THE CO-OPERATIVES IDEA

Melki proposed to the people of the villages that they should form a Society. Fifty dollars was collected by the villagers and this was taken to Mr. Graham at District Office to finance the start of a Co-operative Society. Mr. Graham, naturally, was not enthusiastic and has tried to discourage this idea. He pointed out some of the difficulties in running a Co-operative and the basic requirements to form such a Society. The people were disappointed but not disheartened by the information given to them and held a meeting on the 19th January to try to remedy their shortcomings. This meeting was not a success. The majority of the people realise that a Co-operative Society has no chance of success in their area. But there are some who regard a Co-operative as a panacea without having any idea of what a Co-operative is, what it is for, how it runs and what it is meant to do.

Co-operatives can be classed in two classes. A consumers Co-operative or a producers Co-operative.

A consumers Co-operative might have had some success if it could have been properly run and administered. Even then there is little need for such a Co-operative as the needs of the would be consumers are minimal and adequately met by the three trade stores. There is insufficient potential trade to warrant the opening of a consumers Co-operative and there would be no economic advantages from it as it is doubtful that the goods required by the people can be sold to them cheaper than are already being sold. The running costs of such a Co-operative would take all of its profits assuming that the operators were honest and competent and there were any profits.

A producers Co-operative requires some advantage in collective marketing. The only scope in this regard is a communally owned copra dryer but then again the profits that could be made from this would hardly be any larger than those already obtained by individual efforts. There is no scope for improved marketing in cocoa beans or in garden produce. Local conditions in marketing either in production or consumption in the Gazelle peninsular, do not favour sufficiently large enough profits to overcome the cost of administering the Co-operative.

Co-operative farming would have a chance of success if the farming were intensive and mechanized and the high cost of machinery could be shared by the Co-operative members. At present the only commercial crops grown do not lend themselves to improvements by mechanization, and the capital costs involved in farming a viable farm with the present preponderance of tree crops is minimal. Co-operative farming requires a degree of industry and sustained effort and the people are not prepared to make this effort.

Even if, despite the disadvantages and difficulties, a Co-operative were formed, the short term benefits would be very very slight and the long term advantages not very promising.

Welfare Office,  
P.O. Box 713,

RABAU.

5th February, 1971.

Departmental Head,  
Dept. of Social Development  
and Homes Affairs,  
KONEDORU, Papua.

# Woken's Training Course Report

Please find attached the report submitted by Mrs. T. Murray, Community Development Assistant, on the course she conducted at the Gaulin Community Centre last month.

Mrs. Murray has included her thoughtful comments in the report and these will be heeded when the next Caulin course is being planned.

As a post-script I might add that the sum of \$52-00 was raised at the Fire Dance and a hand-machine, materials and other sewing requisites have already been purchased by the women. A request has been submitted by the Gaultim people for another longer course and "as soon as possible". It is real grass roots work and the response is so encouraging they are being kept high among our priorities for future training courses.

For your information, please.

Judith Peters, (sgnd)  
Community Development Officer

c.c. Patrol Officer in Charge,  
Patrol Post,  
TOMA,  
c/- Sub-District Office,  
KABAU.



## TWO WEEKS WOMEN'S COURSE ON SEWING - GAULIM

### 1. Dates

The first course for 1971 at Gaulim Community Centre commenced on January 18th and finished on January 29th 1971.

### 2. Accommodation and Rations

The course was conducted on week days only as there was no accommodation for the women to live in. The women travelled in and out every day. All the women had their lunch together at the centre. They also brought food from him which helped the rations from the Government.

### 3. Fees

The fee for the women who attended the course was only 50 cents as it is still very hard for these Baining people to obtain money.

### 4. Participant

There were 23 women altogether and all came from the Baining area, from Ivere, Kainangunan and Gaulim villages. There were 13 married women and 10 single girls.

### 5. Organisers and Welfare Staff

The course was organised by Miss. J. Peters (Community Development Officer) and the two Welfare Staff:-

Miss. Freda Joseph  
Mrs. Takie Murray

### 6. Transport

An Administration car was used only to bring the staff to the Centre. The women themselves find their own way to the centre as none of them lived far away. Whenever we needed anything for the course we did not have difficulties because the Administration car was always sent up to the centre.

### 7. Subjects taught at the course

<u>Sewing</u>	Little Pants for small girls Small dress Baby dress Boy's shirt Meri blouse Laplap.
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<u>Sport</u>	Volley ball Softball Outdoor games.
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### 8. Comments

This was one of the hardest courses I ever come to. The women were very slow in learning. The big problem was that they had never learnt to sew or use the machine before. Among them only 4 had been to previous courses that have been held at Gaulim Centre and the rest of them have never been to one. My suggestion is that two weeks is not enough for Baining women as they are quite different from the Tolai area. In the first week we demonstrated how to use the machine and of course the right way of holding the scissors and cut materials.

Hand-sewing was done in the first week too. Second week came and only 10 were able to use the machine and the rest had to go on hand-sewing. We could see their interest and willingness to learn, but it was a pity that the course was only for two weeks. Although we managed to give them a little bit of an idea about sewing and sport.

Sunday afternoon a big meeting was held for three villages where all the women came from. Men and women came to this meeting. They talked about a lot of things that they should do to help their own women and their area. One of the things they talked about to put on a Fire dance to raise money to buy a sewing machine and materials so that they have their club meetings. I was very pleased with the way the people wanted to help themselves. The staff and village people co-operated together and this was good. There were no problems occurring during the two weeks course, everyone was happy. The women's attendance was good even though they were living at home they always got to the centre before 7.30 a.m. so that they could do some cleaning around the centre still we started the lessons at 8.00.

#### Graduation

The Graduation was held at 3.00 p.m. on Friday 29th January. After the graduation a small display of sewing was put out and then the trainees work was on sale. The headman from Kainangunan village gave the Certificates to the trainees.

Takie Murray,  
Community Development Assistant.



APPENDIX FIVE

CR.21-12-1  
CR.21-12-14

Co-operatives Officer,  
Department of Trade & Industry,  
P.O. Box 385,  
RABAU.

7th October, 1970.

Assistant Registrar of Co-operatives,  
(New Guinea Islands Region),  
P.O. Box 385,  
RABAU.

CO-OPERATIVE POTENTIAL - GAULIM AREA

Further to CR.21-12-1 of 4/11/66 from your Office to the Co-operatives Officer, Rabaul and CR.21-12-1 of 13/1/67 from the Co-operatives Officer, Rabaul to your Office, please be advised that I have been approached on several occasions since I have been here by MELKE - BANGAT (spelt MELKIO in prior correspondence) of GAULIM Village, with the request that his people be given assistance to form a Co-operative Society in his area.

2. Certain persons from the Gaulim area are members of the VIVIREN Co-operative Ltd. and I was under the impression from discussions with MELKE that these persons only wished to withdraw their share capital and form a Society.

3. As there are only about 40 persons involved in the VIVIREN Society, up until recently I had not bothered to institute full investigations into the possibility of forming another Co-operative by withdrawal of their capital holdings from the VIVIREN Co-operative for obvious reasons.

4. I did discuss the matter of a capital reduction of the VIVIREN Co-operative with Society officials, with the aim of effecting a repayment of capital to those persons who resided outside the area being serviced by the Co-operative. However, the idea was not favourably received, due to MELKE's affiliations with the 1964 cargo cult movement and the feeling of the Directors that the money if withdrawn would not be put to any good use.

5. Upon the invitation of MELKE, I attended a meeting at KALABUS near Gaulim Village on 29th September, 1970 expecting to find only a handful of persons there wishing to discuss the withdrawal of share capital from VIVIREN Society, however, to my surprise there were 641 adult persons in attendance, who had turned up not in any connection with VIVIREN Co-operatives, but to discuss the possibility of forming their own Co-operative to market copra and operate a trade store.

6. IERNUT was elected as Chairman of the meeting, but MELKE acted as spokesman for all those present and was obviously the main force behind the movement.

7. The meeting put forth the idea that a Society be formed to operate a trade store in the first place and if this venture should prove to be successful, incorporate copra trading activities, as all the copra being produced at the moment was being sold to Chinese Traders.

...../2.

C. I advised those present that a Society formed to operate a trade store only would have a very limited chance of success and should a Society be formed at all, they would be best advised to form a consumer/producer Co-operative.

9. I suggested that they should carefully consider the fate of most of the Co-operative Societies in the Babaul/Kokope area and the reasons behind their demise (expectations of large unrealized profits, poor management, lack of support from members, conflict between applied business and sociological factors etc.) before venturing into business as Co-operators themselves. I stressed that any mooted co-operative venture should be "service" rather than "profit" motivated.

10. It was decided to further discuss all I had told them before going ahead with any proposed project and that they would contact me when they had made a decision.

11. On the 2nd October, 1970 I was again approached by MELKE. He said that the people had further discussed what I had told them at the meeting on the 29th and notwithstanding the high mortality rate of Co-operatives in the area, still wished to go ahead with the venture.

12. It was further stated by MELKE that if I had any other suggestions in respect to the nature of the business that should be formed (i.e. any alternative to the retail store, copra marketing concept) then the people would be only too willing to consider them, but failing this, the people wanted to form a Co-operative along conventional lines. The crux of the matter being that the people wanted to form a business, as at present they had nothing.

13. MELKE stated that subsequent to my visit, many more persons apart from the 641 present at the meeting on the 29th, had intimated that they would take out shares in any Co-operative that was formed.

14. The aims of the Co-operative would be:

- (a) To erect a trade store at KALABUS, as a focal point to serve members resident in BABATA, GAULI, PAINANCUNAN and IVARE villages. There are only two native owned trade stores at present providing a source of consumer goods to the above villages and it is claimed that the service is far from adequate.
- (b) To provide a combined marketing outlet for copra from the same villages, as nearly all copra is at present being sold through Chinese traders.
- (c) To erect an efficient hot air copra drier for use of Society members.

15. There would appear to be no logical reason as to why the Co-operative should not be able to achieve its objects, but then on the other hand, it is most likely that it would only be a matter of time before the Co-operative went the way of other Societies in the area, however, the fact that future forces may bring about the demise of the Society, is no reason for not allowing these people to risk their capital in the first instance, should they desire to do so.

16. All villages are accessible by road and within easy reach of the proposed central store site at KALABUS and sufficient turnover to cover expenses should present no problems, should adequate supervision be available.

...../3.



17. With the road from VIVIRAN to GAULIN now open to traffic, supply of goods could be incorporated with deliveries to VIVIRAN or MAIRIKI Societies and copra could be back-loaded to Rabaul.

18. I questioned MELKE about his former affiliations with the cargo cult movement in his area, he claimed that the move to form a Society, is a complete breakaway from the former thinking of the people, and the move to form the Society did not have cultist undertones.

19. I have discussed the possible formation of a Society in the area with the Assistant District Commissioner, Mr. Discoe and it seems the people involved are Bainings people occupying Tolai land who were by and large pro-Administration and very concerned that they were likely to be overrun by the Tolai people.

20. I was further informed that about \$6,000 had recently been paid out in the area for land purchases and it was possibly this money which the people wished to invest in a Co-operative. It would appear that there is a definite need in the area for some sort of economic enterprise and it would appear on the surface that this need may be best satisfied by a Co-operative Organisation.

21. MELKE intimated that should our assistance be forthcoming for the proposed project, then capital collections would commence in December, with MELKE - BANGAT and NISAN - YATKANAT both of Gaulin Village as Trustees.

22. Qualification for membership was tentatively set at ten \$1-00 shares which should realise about \$6,300 in initial capital contributions. This would be enough for the erection of a store and copra shed and allow the Society to commence trading operations.

23. Before proceeding further with this project with meetings at village level, your comments would be appreciated, in view of the recent general instruction from the Registrar that extension of Co-operative activity into new areas was to be discouraged.

24. I would say that on the balance the move to form a Co-operative in the GAULIN area should be given our assistance, considering the factors involved, providing it can be given adequate supervision and assistance by Registry staff.

.....  
(P.B. WELLS)  
Co-operatives Officer  
Rabaul/Kokopo Area.

The District Commissioner,  
New Britain District,  
P.O. Box 714,  
RABAUL.

PATROL REPORT

BY

MR. R.E. DARGIE

For reference to: RABAU 4 1970-71

I acknowledge with thanks receipt of Special Report by Mr. A.  
Dargie of this day concerning the above.

Mr. A. Dargie has compiled valuable background material on the  
people of the above day area and his effort is appreciated.

(S. N. DARGIE)  
District Officer.

With the completion of the above, I will forward  
this and the acquisition of land belonging to the  
as to the latter acquisition, I can forward nothing  
at present but the better speed will be made  
as soon as it becomes the property of the State.

SIGNED:

Mr. Dargie has submitted another report.



SA:JB

P.O. Box 2396, KONE DOBU.

67-10-6

29th November, 1971.

The District Commissioner,  
East New Britain District,  
P.O. Box 714,  
RABUL

RABUL PATROL NO. 4 OF 1970/71.

Your reference is 67-2-21 of 12th August, 1971.

I acknowledge with thanks receipt of Special Report by Mr. R. Dargie of Wide Bay Census Division.

Mr. R. Dargie has compiled valuable background material on the people of the Wide Bay area and his effort is commended.

(T.W. ELLIS)  
Secretary.

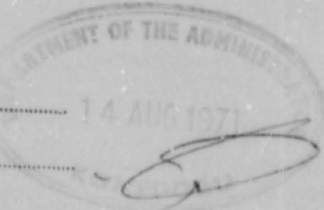


TERRITORY OF PAPUA AND NEW GUINEA

67-10-6

(9)

Telegrams DISCOM  
Telephone 2368  
Our Reference 67-2-21  
If calling ask for EVS/jr.  
Mr.



In Reply  
Please Quote

No. 67-2-21

Department of the Administrator,  
P.O. Box 714,  
RABAU.

12th August, 1971.

The Secretary,  
Department of the Administrator,  
Division of District Administration,  
KONEDOBU.

RABAU PATROL REPORT NO. 4 OF 1970/71

Attached please find one copy of the Patrol  
Report for your records.

The summary of the work of the patrol has been  
well covered by the Assistant District Commissioner's  
comments. A copy has been forwarded to the Assistant  
District Commissioner at Pomio.

*E. J. Emanuel*

(E.J. EMANUEL)  
DISTRICT COMMISSIONER  
EAST NEW BRITAIN DISTRICT

Enc.





TERRITORY OF PAPUA AND NEW GUINEA

Telegrams

Telephone

Our Reference

If calling ask for

Mr.

DISTRICT

67-2-21

ADP/gr

In Reply  
Please Quote

No.

Department of the Administrator,  
Sub-District Office,  
P.O. Box 918,  
RABAU.

6th August, 1971.

The District Commissioner,  
East New Britain District,  
RABAU.

RABAU PATROL REPORT No. 4 of 1970/71

Please find attached two copies of a Patrol Report submitted by Mr. R. Dargie on his patrol to the Wide Bay area of the Pomio Sub-District.

INTRODUCTION:

Mr. Dargie was sent to Kavudemki to compile genealogies of the people to assist a Lands Titles Commissioner to determine ownership of land in the Open Bay area which the Administration is interested in acquiring. Due to the lack of staff in the Pomio Sub-District, the task was undertaken by a Rabau-based officer.

POLITICAL:

The Simbali people, as Mr. Dargie has stated, move over a large area and are at various times resident in the Pomio and Rabau Sub-Districts. I doubt whether they will ever again become one group and all live together in one village, or indeed one area.

ECONOMIC:

It is pleasing to note that the Kavudemkis have established permanent cash crops and have used in some practical way their timber payments.

GENERAL:

Mr. Dargie's notes on the peoples' traditional background is interesting and his notes on land inheritance will be of particular value.

With the completion of the Gaulim - Powell Harbour Road and the acquisition of land bordering it by the Tolais, as is presently happening, I can foresee endless land disputes arising. At present land is not a short commodity to the Bainings people but the better areas will become increasingly valuable as more of it becomes the property of the Tolais.

CONCLUSION:

Mr. Dargie has submitted another good report.

For your information and onforwarding, please.

*A.D. Pitt*

(A.D. PITT)  
Assistant District Commissioner

encl.

c.c.'s

Mr. R. Dargie,  
Sub-District Office,  
RABAUL.

The Assistant District Commissioner,  
Sub-District Office,  
POMIO.

The Officer-in-Charge,  
Patrol Post,  
LASSUL BAY.



DISTROFF

67-2-1

RED/an

Sub-District Office,  
P.O. Box 918,  
RABAU.

25th June, 1971.

The Assistant District Commissioner,  
Sub-District Office,  
RABAU.

PATROL REPORT 3/70-71.

PATROL REPORT NUMBER :

Rabaul 3/70-71.

SUB-DISTRICT :

Pomio.

DISTRICT :

East New Britain.

COUNCIL AREA :

Nil.

PATROL CONDUCTED BY:

R. E. DARGIE.

DESIGNATION :

Assistant District Officer.

AREA PATROLLED :

Bainings - Wide Bay.

PERSONNEL ACCOMPANYING :

Nil.

DURATION :

5/6/71 to 9/6/71.

DATE LAST D.D.A. PATROL :

August 1970.

OBJECT OF PATROL :

Land.

POPULATION :

Kavudemki - 105

MAP REFERENCE :

Fourmil - Rabaul.

VILLAGE POPULATION REGISTER :

Not enclosed.

PATROL DIARY.

Saturday June 5th.

0830 departed Rabaul by TAA Twin Otter to TOL. Arrived TOL 0900. Arranged carriers and walked up to KAVUDEMKI  $1\frac{1}{2}$  hours. Worked on genealogies from 2 p.m. until 4.30 p.m. Heavy rain.

Slept KAVUDEMKI.

Sunday June 6th.

Discussions with villagers. Spent about  $1\frac{1}{2}$  hours in afternoon on genealogies.

Slept KAVUDEMKI.

Monday June 7th.

Worked on genealogies from 8.00 until 11.00. 1400 departed KAVUDEMKI for TOL Plantation. Discussions with Simbalis from Marunga village at TOL.

Overnight TOL.

Tuesday June 8th.

Further discussions with Simbalis from Marunga at TOL. Awaited TAA Twin Otter at airstrip - did not arrive.

Overnight TOL.

Wednesday June 9th.

TAA Twin Otter arrived 1530. Returned Rabaul.

END PATROL.



## PATROL REPORT.

### INTRODUCTION.

The purpose of the patrol was to complete the genealogies of the SIMBALI group of the Bainings people at KAVUDEMKI village in the Wide Bay area of the POMIO Sub-District. These genealogies are required by the Land Titles Commission to make a decision over the ownership of land known as "ALIENANDE" or "POWAL-ABA" which is situated to the East of Powell Harbour in Open Bay. "ALIENANDE" or "POWAL-ABA" comprises 8380 hectares or about 21,700 acres and is required by the Administration for purchase for the development of the Wide Bay - Open Bay timber purchase area.

"ALIENANDE" or "POWAL-ABA" has been regarded as being communally owned by four separate groups, namely the Bainings groups of SIMBALI, MAKOLKOL, and DENGANGI, and the KABOKU group who are of a NAKAMAI origin. "ALIENANDE" or as I prefer it, "ALIENANCE", is the SIMBALI name of the LOI Creek which forms the Northern and Eastern boundary of the intended purchase area.

The genealogies of the SIMBALI group were obtained at KAVUDEMKI, which now completes the compilation of genealogies of all interested groups to the land intended for purchase.

### SITUATION REPORT.

#### POLITICAL.

The SIMBALI group has been split for about seven or eight years. The Methodist faction of KAVUDEMKI moved to KAINAGUNAN village which is near Rabaul to develop cash cropping with easy access to a market. The cargo cult group at GAULIM is also attributed to have influenced their migration to that area. (See my patrol reports 15 of 68/69 and 10 of 69/70). Whilst at KAVUDEMKI, the Luluai MASAVAO asked me to convey a letter to MANAS who is the Luluai of the SIMBALI group at KAINAGUNAN. In this letter MASAVAO asks MANAS what are the intentions of MANAS - does he intend remaining at KAINAGUNAN, or does he intend returning to KAVUDEMKI. MASAVAO points out to MANAS that they are in need of assistance to help them develop their plantings of coconuts on the coast at Wide Bay. A number of appeals have been made by the KAVUDEMKI people to MANAS for him and his group to return from KAINAGUNAN and AWUNGI. AWUNGI village is situated about 2 days walking West of KAVUDEMKI on the top of the divide between Wide Bay and Open Bay. To date the Methodist faction at KAINAGUNAN and AWUNGI have given no indication of their intentions regarding a return to KAVUDEMKI. The approximate population of the SIMBALI group is as follows - AWUNGI (April 1970) 42, KAINAGUNAN (February 1969) 107 and KAVUDEMKI (August 1970) 105, but the AWUNGI and KAINAGUNAN figures are merely head counts that I made during two previous patrols and some people may have been counted twice in the process of migration. The SIMBALI as a group have not been censused by D.D.A. since October 1964 when there were 198 at KAVUDEMKI. In November 1965 the number of SIMBALI remaining at KAVUDEMKI was 87, this has now grown to 105. The population of the SIMBALI seems to be making a slight come back after many years of gradual depletion. Figures extracted from the KAVUDEMKI Village Book are as follows :-

November	1947	-	247
October	1964	-	198
November	1965	-	87
August	1967	-	95
August	1968	-	102
December	1969	-	98
August	1970	-	105.

3

This indicates a migration of approx 111 from KAVUDEMKI in 1965. A number returned in 1967 and 1968, and the situation now seems to have stabilised now that people have permanent subsistence gardens at KAINAGUNAN and AWUNGI. The traditional family alliances flowing from the original six SIMBALI pre war villages still exists to a small extent amongst the older people; this plus the division on religious grounds seems to indicate a fairly permanent split in the SIMBALI group. KAVUDEMKI is a post war innovation which was brought about for mutual protection amongst a gradually depleting SIMBALI population. Constant fighting with the MAKOLKOL group plus ill health is attributed to the drop in population. The fighting is thought to have ended in about 1946 when a group of SIMBALIS obtained some hand grenades from an Australian Army Officer and raided the MAKOLKOL village. Three Makolkol were killed by the grenades. MASAVAO went on the raiding party and recalls the incident most vividly.

The KAVUDEMKI people, like the rest of the SIMBALI group are in no local government council. I did not delve into the reasons as to why the KAVUDEMKI's are not as this was a special land patrol. The reasons as to why the remainder of the SIMBALI group at KAINAGUNAN and AWUNGI are not associated with any Council has been covered in my Patrol Report 10 of 69/70.

#### SOCIAL.

The people at KAVUDEMKI have developed very good food gardens near the village. Main foods are taro, yams, kau kau, tapioka, and bananas. The village abounds in packs of hunting dogs which are used for hunting pigs, cassowary, and tree kangaroos in the forest. No pigs or poultry are kept in the village, the dogs put paid to any attempts to keep any domestic poultry and pigs. The houses are built on ground level which they claim are much warmer at night. Cooking of food is done in the house - the smoke fumes and soot tend to keep away mosquitoes and other insect pests. All of the houses are rectangular with a small verandah in front, as against some of the houses at AWUNGI which are built in the same style as their ancestors built, being a conical roof of thatch about 10 feet high and ending about 3' 6" above the ground with a circular wall of posts driven into the ground. The AWUNGI people seem to be living more like their ancestors than the KAVUDEMKI people who are developing cash crops on the coast at Wide Bay. Except on Sundays and when an Administration patrol is in the area the people prefer to wear their own traditional attire, especially when hunting for pigs etc. in the bush.

School is attended at the Catholic Mission at MARUNGA about 2½ hours easy walking from KAVUDEMKI. Attendance from this village appeared to be good.

The Catholic Mission at MARUNGA has an aid post however I understand that at the present time it is not staffed. The KAVUDEMKI people expressed concern at this, a baby died a week before my arrival its mother had carried it to MARUNGA in vain.

#### ECONOMIC.

The KAVUDEMKI people have planted up coconuts along the coast near the mouth of the MEVELO River. From the \$4000-00 they received a few years ago for part payment of the timber purchase they have built two permanent material copra driers and one copra shed on the beach. It appears that they have put to use in a practical way their timber payment money compared to the recipients being the SIMBALIS at AWUNGI and KAINAGUNAN, the KABOKUS, MAKOLKOLS and DENGANGI's who seem to have squandered the money on speed boats and P.M.V. trucks which are now worn out and quite valueless.

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GENERAL .

During my stay at KAVUDEMKI I made some notes on SIMBALI land customs. I do not think that anything has been recorded before but their customs are very similar to those of the whole of the Bainings area.

Traditionally land is communally owned, even minors have rights. Being so much land available to the group an individual may clear land for gardens almost wherever he likes. Land does not belong to clans - in fact clans do not exist. The SIMBALI have two moieties, namely KAUWIL'GGA (SIKAU or trees kangroo) and KAU (a small bird which I am unable to identify, but which the SIMBALI say is the first bird to sing in the early mornings).

Land can pass from father to son if there are any economic improvements on it such as coconuts or cocoa. If a man has no children then the children of his brother shall inherit. Both men and women can inherit land with economic improvements, but if a married woman inherits her husband is obliged to assist her in gathering coconuts etc.

Land used for subsistence gardens is not inheritable, once the crop has been harvested and the land is in fallow it becomes communal property. Once in use subsistence garden land is not recognised as belonging to the person who has cleared and planted it, it is referred to merely as a particular person's garden, but not his property.

Through the Bainings land rights appear to be reciprocal. The SIMBALI claim they can cut bush and plant gardens on land belonging to other Bainings groups, especially land belonging to the Bainings groups of MALI (adjoining neighbours to the North) RHANGHACI, MAKOLKOL, and MANDARAMBIT. This is seen in practice today with the SIMBALI's at KAINAGUNAN on traditional URAMAI land. So far none of the abovementioned Bainings groups have used SIMBALI land, but the SIMBALI claim they have a right to if circumstances created a need to do so. They say they are all Bainings, even though there are different dialects for each group, and their dances vary slightly.

Bride payments do not exist. When a man marries it is traditional for his brother-in-law (wife's brother) to then marry his sister. This keeps the family unit close and compensates for loss of number in the family. A man must marry a woman from a different moiety, in such small communities a person would be virtually pre-destined to marry a particular person by the people his elder brothers and sisters marry. This rule is not strictly adhered to but is tradition and does have a reckoning in marriage partners. Moety flows from father to his children. Cousins can not marry.

No traditional trade links exist between adjoining groups however the SIMBALI do have a form of traditional money made from the same small cowrie shell that the Tolai use for tambu. The shells are threaded on a string in a double row and worn around the arm above the elbow. The money was used for purchase of stones, axe heads, pigs and other food. The shells were collected from the mouth of a small stream which flows into Powell Harbour. Two types of axe head were made by their ancestors, one for felling bush and the other for fighting. Round stone clubs were also made.

I recommend that in future the land intended for purchase at Powell Harbour be no longer referred to as "ALIENANDE." This is the SIMBALI name of the LOI creek which flows into the TORIU River. The MAKOLKOL, KABOKU, and DEI GANJI no doubt have their own names for this area and this should be respected. As it is the DENGANGI people have stated that the SIMBALI claim over this area is extravagant,

and that the SIMBALI (pre war in any case) were dwellers to the South East of the Wide Bay - Open Bay divide. The name "POWAL-ABA" as used by the Land Titles Commission should be adopted when preparations are being made for purchase.

At the village of MARUNGA a number of SIMBALI were found to be living with the MALI Bainings. These SIMBALI originate from the two hamlets of ARINGIA and TUKAS which were located to the North of the Henry Reid River (MUNGULAT - SIMBALI name). The majority of these SIMBALI are now intermarried with the MALI and hold rights to land at MARUNGA. None of this group of SIMBALI were paid for the timber purchase as the Wide Bay - Open Bay timber purchase area does not extend North of the Henry Reid River. If any of the SIMBALI were to move or marry back into the KAVUDEMKI area they would be able to enjoy full rights to land useage in that area. I spoke with a number of SIMBALI from MARUNGA at TOL Plantation and they agreed that they had no rights to land at Open Bay as long as they remained at MARUNGA and utilised MALI land.



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