

APPENDIX "D".

Patrol Report Tufi No. 3/52-53.

LAND TENURE CUSTOMS and BOUNDARIES.KUBIRI Group : Kewansasap village.

The village was formed by the uniting, on Administration advice, of the three small inland villages of Moibiri, Woiuan I and Woiuan II which formed the Kubiri group. The people speak a language that varies only slightly from that of the UBIRI group.

The group consists of a number of named, patrilineal clans, each with its distinctive totem and exclusive marks which are placed on tapa garments, canoes and houses. Some clans have ties with others and together they form larger named, segmentary groups which, however, not being exogamous, could not be classed as phratries.

Descent and inheritance are patrilineal and marriage custom patrilocal, although a married couple may visit the wife's village for extended periods.

Each clan claims exclusive cultivation rights to areas of the village's gardening land, and the boundaries of these areas are known and marked by natural features such as streams, rocks and trees. The right to make gardens on land claimed by a particular clan is conferred, patrilineally, by birth into that clan and each member has the right to cultivate the area of his choice within the clan's boundary. Large gardens are cleared and fenced by a clan or part of a clan but individual allotments are then made for planting and tending. Individual family gardens are also made. A man may occasionally cultivate land belonging to his wife's clan but permission to do this must first be obtained from her fellow clansmen.

Each man has the right to erect a house in the village but is obliged to build near the houses of his fellow clansmen.

All members of the group possess equal hunting rights throughout both the claimed and distant unclaimed forest land and may hunt anywhere and at any time.

Each separate tract of grassland however is claimed by a clan and the burning of a section by the members of another clan is forbidden. The burning of the grasslands, for hunting purposes, takes place in the S.E. season and is carried out, by agreement, when all the members of the clan are present. The burning of the clan's grassland during the temporary absence of any of its members would be regarded by them as a serious offence. A number of clans have no rights to grassland and thus their members participate in burn-offs only when invited.

Every member of the group has the right to fish and collect sea-foods on the reefs and in the sea and large rivers within the boundaries of the group's land, but exclusive fishing rights to the small streams flowing across their lands are claimed by the various clans. The gathering of fish in these streams is usually a combined activity undertaken by the clan as a whole.

Trees and palms which have been planted are owned individually and inherited patrilineally. The crops of wild food-bearing trees and palms, and timber for canoes and building, may be taken only by members of the clan on whose land the trees are standing. When growing in the distant forest not claimed by any clan they may be taken by any member of the group.

The boundaries of the land claimed by the KUBIRI group are:-

South: A mark placed midway between the Moibiri and Imkwara Rivers and near the apex of Moibiri Bay, the land south and east of this point being acknowledged as belonging to Baiawa village in the Baniara Sub-District.

North: The vicinity of the Lako River, an indefinite boundary as the Kewansa sap and Lako/Leaga clans have land on both sides of the river.

Inland: A poorly defined boundary between the Kewansasap land and that of the Kwagila villagers in the Baniara Sub-District.

EVARAGA/AWAMBERIA Group : Lako village.

These people were originally settled in the Keppel Pt.-Uwe area of Collingwood Bay, but, because of fighting with the Miniafia and Maisin groups, migrated to the present area where they were allowed to settle by the Kubiri people. They speak a language varying only slightly from that spoken by the Miniafia and Oian groups.

They formed the two villages of Evaraga and Awamberia inland on the Lako River, but moved to the present coastal site on the cessation of local fighting following the establishment of a Government Station at Tufi.

Social organization, descent, inheritance and marriage custom are the same as in the Kubiri group.

Land tenure and hunting and fishing rights are the same as in the Kubiri group, except that the tracts of grassland are not claimed by the various clans and every villager has an equal right to burn and hunt on them at any time.

This village is closely allied to the village of Leaga and the boundaries of the land jointly claimed by the two villages are given hereafter.

OIAN Group : Leaga village.

These people were settled inland from Keppel Pt. but migrated to the present area, where they were given land by a man of the Evaraga group who had migrated earlier, after the eruption of Mt. Victory which killed many of their people.

They initially settled inland but moved to the coast on the cessation of local fighting. In the 1920's they returned to Keppel Pt. and planted the coconut palms which are now there. They remained there until the 1930's when most of the villagers returned to the present Leaga site, three families however remaining at Keppel Pt. until 1950.

Their social organization, descent, inheritance, marriage custom and land tenure customs are the same as in the Evaraga/Awamberia group.

These people have relinquished all claim to the land at Keppel Pt. although they still claim ownership of the planted coconut palms.

The boundaries of the land claimed by the EVARAGA/AWAMBERIA and OIAN groups are:-

East: The vicinity of the Lako River.

West: The Kimota River. Land west of the river is acknowledged as belonging to the Maisin group.

Inland: A stream called TUKWAF, a tributary of the Lako River. Land west of this stream is acknowledged as belonging to the Kwagila villagers of Baniara Sub-District.

MAISIN Group : Kimota, Marua, Ailala, Sinipara, Sinapa, Uiaku, Ganjiga, Uai'iu and Uwe villages.

This group, the largest in Collingwood Bay, migrated to Uiaku from the Kosirawa area of the lower Musa River, where they had been constantly fighting with the Doriri people. The Kosirawa and Maisin languages differ only slightly.

Fighting within the group caused the Marua, Kimota and Ailala people to extend southwards where they won the land which they now occupy from the Kubiri people.

The social organization on a basis of patrilineal clans is the same as in the Kubiri group.

Descent, inheritance, land tenure custom, ownership of trees, and hunting and fishing rights are the same as in the Kubiri group with the following two exceptions.

The Maisin people have very little grassland and exclusive rights to this are claimed by a segmentary group of clans, named Korereke, from Kimota, Marua and Sinapa. Other clans participate in burnoffs only by invitation, although it is the accepted practice to invite clans from all the Maisin villages.

At Uiaku, Ganjiga, Uai'iu and Uwe the clans which previously had exclusive fishing rights to the various streams have relinquished these rights, and now all villagers have equal fishing and collecting rights in both the sea and streams at these villages.

The boundaries of the land claimed by the Maisin group are:-

East: The Kimota River. All land east of this river is acknowledged as belonging to the Leaga and Lako villagers.

Inland: South: Two small mountains called BENDOGO and GIFUGIFU, the boundary of the land of the Biniguni and Kwagila villagers of Baniara Sub-District.

West: The coastal fall of the Goropu Mountains.

North: The Uai'iu River. This conflicts with the claim of the Ubiri group (q.v.).

Uwe locality : This section of the Maisin group migrated from the Kosirawa area via Cape Nelson, intermarrying with the Korafe group of that area. Both the Maisin and Korafe languages are spoken in Uwe village.

They claim that they made payment to the LAUEVE clan of Lako village (q.v.) for the land they at present occupy, the boundaries of which are:-

South: Keppel Pt.

North: Sisimotu Creek. The Gigori villagers (Miniafia group) made payment to the Uwe people in recent times for their present village site.

Inland: The boundary of the Uwe Crown Land in the south, thence by a line marked by natural features, trees, etc., the eastern boundary of the Miniafia land.

UBIRI Group : Rainu and Komabun villages.

These people claim that the Ubiri group have always lived in the area that they at present occupy.

Their social organization on a basis of patrilineal clans is the same as in the Kubiri group, as also are their customs governing descent, inheritance, marriage, and ownership of trees and palms.

Land tenure custom varies slightly from that of the Kubiri group in that all land, both forest and grassland, is divided into named sections and exclusive collecting and hunting as well as cultivation rights to each of these sections is claimed by a clan. Some sections do not include grassland and thus the members of these clans participate in burnoffs only by invitation.

Exclusive fishing and collecting rights in the rivers, streams and swamps situated on their land are claimed by the various clans, but all members of the group have equal fishing rights in the sea.

These people have ties with the OIAN people of Oreresan village and the land claimed by the various clans from the two groups is mixed, with no distinct boundaries between the groups. The boundaries of the land jointly claimed by the two groups is given hereafter.

OIAN Group : Oreresan village.

These people are of the same group as the Leaga villagers (q.v.) but were not affected by the eruption of Mt. Victory.

According to legend, their ancestors migrated to the Keppel Pt. - Uai'iu River area from the mountains to the south. The first man to reach the present area was "KANAMARA" and his patrilineal descendant ABEREGAU of Oreresan is recognised as the hereditary leader of this section of the group who has the final word regarding dances, feasts, hunts and, although this has long ceased, fighting.

The social organization and customs are the same as those of the Ubiri group.

The boundaries of the land claimed by the combined Ubiri and Oian clans in this area are :-

South: The Bonando River. They claim that the Uai'iu Maisin people are living, with their permission, on land owned by Ubiri and Oian clans, but are not permitted, and in fact do not, take the sago growing in that area.

North: The Goia River. Keppel Pt. is claimed by a clan from Oreresan village who, however, acknowledge that the coconut palms there are owned individually, mainly by Leaga villagers. This claim conflicts with the opinion, general throughout this area, that the Keppel Pt. locality was occupied by the Evaraga/Awamberia group prior to their comparatively recent migration to Lako.

Inland: An irregular boundary where their land adjoins that of the ONJO group, an important point being ENARA, a section of bush dividing two areas of grassland, KAION and IAIEB, the former claimed by an Onjo clan and the latter by an Oian clan.

ONTO Group : Koreai and Naukwate Villages.

This group migrated to the present area from the Kwai locality, further to the west, prior to the advent of Europeans.

Their social organization and customs are the same as those of the Ublri Group.

The boundaries of the land claimed by this group are :-

South: A line between the Uai'iu and Bonando Rivers, land south of this being acknowledged as belonging to the Wai'sin group.

North: The southern fall of Mt. Victory.

East: The boundary of the Olan/Ublri land (q.v.).

West: A stream called MO'IU, a tributary of the Musa River. Land west of this stream is claimed by the people of Kumuwara village in the Musa area.

MINIARIA Group : Itoto and Gigorl Villages.

These villages are a section of the large Minaria group which extends north along Cape Nelson to Utukwai Bay.

The social organization, marriage custom, descent, inheritance, land tenure and customs governing ownership of trees and palms are the same as in the Kublri Group.

All villagers have equal rights to hunt throughout the forest land, whether it is claimed by a particular clan for cultivation or is the distant unclaimed forest, and throughout the few small tracts of grassland in this area. They also have equal rights to fish anywhere and at any time in the various rivers and streams in the area.

The boundaries of the land claimed by the Minaria people in this area are :-

South: The Ajoia River.

East: The inland boundary of the large swamp formed by the Ajoia River from that river north to the inland boundary of the Uwe Crown Land and along this boundary to Uwe Creek, thence along the boundary of the Uwe Land (q.v.).

West: The eastern fall of Mt. Victory and the Nelson Range.

North: No defined village boundary, land claimed by the Minaria group extending north along Cape Nelson to Utukwai Bay.

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