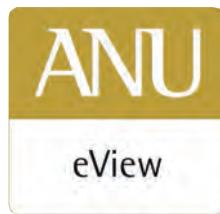


BOUGAINVILLE

before the conflict

EDITED BY
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Cover image: Village in the mountains (unidentified) taken in 1908. Style matches Koromira sleeping houses on piles on the left as recorded by Frizzi in 1911. [Thurnwald 1912, Volume 1: Tableau VII, Figure 126].

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*Seminarians from Papua New Guinea and Bougainville, 1964
[Aerts, 1994. By courtesy of Hugh Laracy, Auckland]*

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*Boy in Upé hat carried aloft by elder during ceremony for the signing
of the Bougainville Peace Agreement in Arawa, 30/08/2001.*

[Papua New Guinea Post Courier Pictorial Archives 31/08/2001.

Photograph by Goretby Kenneth]

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LAND FOR AGRICULTURE — SILENT WOMEN: MENS' VOICES

by Roselyne Kenneth

Entitlement to land constitutes an important base for a person's status in Haku society on Buka Island. Associated with it are political consequences for the individual as well as for the society. This chapter focuses on the part played by both men and women in negotiations and decisions governing access to agricultural land in their communities, especially the part played by 'maternal uncles'¹ and womens' voices in such processes. It also examines to what extent socio-political changes have affected the standing of women and their authority in contemporary society.

On occasions when matters about customary land are discussed, the scene is dominated by men. A first impression is therefore that although the society is matrilineal, it is the men who dominate socio-political life. However, from the perspective of traditional Haku society, absence from public life was not the same as lacking power. The traditional position of women, although rarely exposed in public, included the power to exercise authority, especially in matters concerning land and other inherited rights. Thus, if women remain silent during public meetings, it does not mean that they lack the power to exercise authority in certain matters.

CONTEMPORARY SOCIAL STRUCTURE IN HAKU

Location

The name Haku derives from the dialect spoken by approximately 12,000² people divided between five main villages.³ The Haku dialect is one of the four dialects that make up the Halia language which is spoken by the inhabitants of the north-east and south coasts of Buka and the villages of Selau on the northernmost part of

Bougainville Island. The description, Haku, is a recent name and previously the dialect was called *Ha Lonteis*, (literally, for Lontis).

In matrilineal societies, membership to social groupings is reckoned through the female or mother's line and recruitment is by birth. There are three main social groupings that Haku people identify — clans, sub-clans and matrilineages. Clan members can usually trace their connections about six generations back. However, clans and sub-clans are not corporate groups since their members live over a wide area and are not tied by much internal organisation. Clan members do get together for certain purposes. When a dispute erupts between clans over land, meetings take place to provide solidarity and for discussion on how to protect the interests of one's own group. Also, when a person dies, those related to the deceased at clan level come together to mourn, to bury the dead and to participate in the mortuary feasts. They also cooperate in bridal payments. Clan members do not necessarily share feelings of solidarity — indeed, there are often feelings of rivalry between lineages.

Solidarity and cooperation are confined to the matrilineage which is the most important social and economic unit. It is through membership in a lineage that the individual finds a sense of belonging, by knowing which portion of land he or she owns and is entitled to, who is his or her leader, and with which people he or she is expected to interact and to coorporate.

Haku society is in some senses aristocratic. The lineages making up a clan are ranked. The most senior lineages in a clan not only have a higher status but have liberties in the use of land and other resources. However, the system is not static. Subordinate lineages are expected through sorcery and violence to attempt to take over the rights of more senior lineages. Because of fear of elimination through sorcery, efforts are made to protect the heads of the more senior lineages, and their successors — even if they are children.

Impact of Colonialism and Development

Significant socio-economic changes began to occur in Haku during the colonial days. They influenced the Haku people to depend increasingly on cash income, imported food items, clothing made of cloth and various new forms of transport. Hand in hand went a change in people's attitudes towards the values and norms enshrined in their traditional culture. Nowadays, the Haku depend heavily on foreign imports for luxuries such as radios, guitars and tape recorders, as well as the Western staples of tea, sugar, tobacco, flour, rice, tinned meat and fish to supplement home grown foodstuffs. They have learnt to depend on modern fishing equipment and gardening tools and on Western-style clothing. Money is also required for school fees and to meet the cost of medical treatment and

associated medicines. It is needed for all manner of household requirements, deemed essential nowadays to a greater or lesser degree. Most of the 'modern' staples have been integrated into the ceremonial exchange systems such as bride price and mortuary feasts. The goods and the money either come primarily in the form of remittances sent by relatives who live in the urban centres elsewhere in Papua New Guinea, or through money earned from cash crops and the sale of food items at markets. Today most extended families have some form of 'business' to make money. It may be through ownership or a share in a trade store, a PMV (public motor vehicle) or bus, by the use or the loan of an outboard motor, or by the sale of food at weekly local markets and stalls.

The Haku perceive development as activity that will bring in money or that utilises material not locally made. Trade stores are valued highly by both men and women, especially in times of feasting because goods obtained from the store are integrated into the ceremonial system.

LAND

Land Tenure

Haku land symbolises the historical and cultural distinctiveness of the clan. Each clan is identified by reference to its land, where its ancestors first settled and were buried, and where its sacred sites have been established. These sites contain rocks, pools of water and animals that serve as guardians of the land. Official ownership of land, like succession and inheritance, is traced through the mother's line. Rights to land include access for subsistence agriculture, for the cultivation of cash crops and for residential purposes.

In Haku tradition, maternal land provides material and social security for the women. Once a woman has inherited land she becomes the sole owner of it. Even if, after marriage, she went to live with her husband and his people, her birthright to her land and that of her children can never be taken away from them. Male relatives, such as brothers and uncles, have access to maternal land for subsistence and cash crop purposes, but at their death the ownership of even the cash crops that they plant on such land reverts to their maternal relatives.

The traditional land tenure system also enshrines the aristocratic arrangements of the Haku. Because the chief's lineage⁴ is the highest in rank of the three lineages making up a clan, it occupies the central position on the land. Traditionally the male chief and his eldest sister's houses would be in the centre of the hamlet so that they could be protected at all times. The chief's lineage's access and dealings with land should never be questioned.

Once, according to tradition, land tenure was more flexible than it is now, and usufructory rights to land were passed beyond the clan and matrilineage to affinal and other distant relatives. The male head of the clan had the right to sell land either to other people from Buka, or to expatriates, although rarely would he do so without consulting other clan elders first. Moreover, every firstborn son of a chief was allowed the same rights on his father's land as his father. Children of male lineage members thus were allowed to live on their father's land, and had access to property owned by their father. When the father died, these rights were forfeited however and reverted to the father's sisters. The widow and her children were never asked to move out immediately, and the shift only happened when the mother and children voluntarily decided to move to their natal land. A newly married couple could choose where to live. As the husbands' family would still reside patrivirilocally, this was the more common residential pattern.

Migrants would initially be allowed a temporary settlement site. They owned no land and could not plant cash crops since this inferred permanent ownership; still they were able to make gardens. Rights to own land were only accorded to migrants who were distant relatives and if they had also contributed generously and sufficiently in ceremonial feasts and bride price transactions.

Land Use

The Haku are particularistic about land and each area is named according to what it is used for and according to its location. The settlement site is called a *han*. The unoccupied area close to a village or houses is referred to as the *oping* which, when translated into English, means uninhabited. A newly cleared forested area is called *a lopo* (literally, newly chopped). Sometimes people conserve an area because it contains special plants like canes for house building and food preparation, herbs for ritual and medicinal purposes, or it might be a breeding spot for an endangered bird, or a dancing ground. When a section of forest is cleared, small islands (*tolo*) of vegetation are left standing here and there. The original forest is called *ioruhu*, a place faraway, while secondary regrowth is called *kobkobul* (literally meaning 'no longer fertile').

Land Use — Subsistence and Agriculture

The sweet potato, introduced in relatively recent history, became a substitute for taro after World War II when taro blight almost wiped it out [see Kenneth 1994]. This resulted in major changes in diet, in gardening practice and in land use. Taro makes heavy demands on the soil, and a patch that has produced a crop cannot be used immediately as the soil needs time to recover. In order to avoid frequent famine, gardening practices were altered. Taro land is now either left fallow in

order to become regenerated or used right away to plant sweet potatoes, tapioca, yams and other vegetables. These crops do not necessarily require newly cleared land. They can be planted continuously in the same plot of ground to produce successive harvests. Apart from the famine caused by taro blight after World War II, the subsistence economy has probably changed little since pre-colonial times. Vegetable staples and gardening techniques have also persisted. However, new crops such as maize, tomatoes, beans and pawpaws were introduced, although initially these were grown on a small scale mainly to satisfy the needs of a small expatriate community.

Land Use — Cash Crops

Cash crops of copra and cocoa constitute a major source of financial income for people in Haku. Most commercial coconut plantations were established in the 19th century and coconuts have since constituted the principal commercial activity on the islands of Bougainville and Buka [Kenneth 1994]. The plantations were controlled by Europeans and were established on land confiscated from the local population before World War II. Haku men gained experience as labourers on plantations and when they returned home they started to grow their own cash crops. This new form of enterprise was encouraged partly through the availability of traders who purchased small quantities of processed copra. Since the 1950s copra production has increased due to high prices, the upgrading of the east and north coast road in the early 1960s and the establishment of the Copra Marketing Board Buka Sub-Depot in the 1970s [Kenneth 1994]. The trend has not changed so that in the 1990s much attention was still given to cash cropping. The production of copra depends on the availability of coconuts, and only those who own many trees can produce copra regularly.

Cash cropping is considered male work, and thus it is mainly men who are engaged in the production of copra and cocoa, while women control the subsistence sector. This 'modern' separation between cash cropping and subsistence has led to inequality and competition, so that while women play an important role in agricultural activities which take up most of their time, they find it hard to generate cash income on a daily basis. The development of the plantation economy has therefore, as a rule, had a negative effect on women's productive activities.

Land Use — Business Activities

Land in Haku is also used to build trade stores, fermentaries and workshops that aim to make a profit. They are owned either individually or at family level. Some of these activities are the major causes for land disputes.

WOMEN'S ABSENCE FROM LAND DISCUSSION IN PUBLIC

Despite the fact that women are the owners of the land, there are many factors that keep them from involvement in negotiations and public discussions over land. They can be classified under the headings of cultural, social and geographic constraints.

Cultural Constraints — Protection (Status, Safety and Secrecy)

On a superficial level, it might seem as if women do not have the power to make or influence decisions about land. However, closer scrutiny reveals that women are never alienated from the political and economic sphere. The continuity of the clan is secured only through its female members and their biological capacity to give birth to new members. Equally the political authority of the senior lineages is secured only through its female members. The line of power is constantly challenged, however, by the lower-ranked lineages of the clan who try to harm the members of the senior lineage through sorcery. Thus, women's physical absence from public roles is seen by other members of the high-ranked families as a necessary measure to protect the continuity of the line of power from outside forces and from competitors. If a woman with a high rank is publicly seen by an 'enemy' group to be discussing land issues, it could endanger not only herself but all those present on that occasion. Women's absence from public life, thus, is a measure taken to protect them from physical injuries or sorcery that might endanger not only their lives but the continuity of the clan.

Where instantaneous reaction takes place, disputing groups can pick on any of the male or female members present to harm them or to destroy property belonging to the opposite party. The aim, the Haku say of their enemy, is to get rid of the assertive and knowledgeable members as a way of crippling the opponent.

Hence women's absence from public life is not due to the ambitions of men promoting their own interests. More importantly, exclusion from the public sphere does not mean that women cannot exercise influence.

Thus the Haku live in constant fear that those who hold important knowledge pertinent to land and other clan affairs, become targets for enemy groups. Knowledge about the clan and its history has to be treated secretly and younger women, the future generation of mature women, are being educated privately by their mothers or the seniors of the clan. Women who attend meetings where land and clan issues are discussed, thus, transmit the knowledge to their children, especially daughters, in private.

Cultural Constraints — Family and Affinal Ties and Commitments

As land disputes can be traumatic and divisive, some men and women choose not to take part, even when their families are directly involved. This is especially problematic for those who settle on their spouse's land, and then find that a dispute arises between their respective kin.

The relationship between affines forms one of the main taboo situations for the Haku, to the extent that they cannot even mention each other's name. The kinship system with its prescribed rules of behaviour restricts the individual's behaviour in meetings where in-laws are present. Respectful behaviour is very important and fear of breaking any rule is enough to make people conform.

In pre-colonial days, marriages were often arranged between clans that were potential enemies and who competed for the same land areas. Land border disputes were a main reason for hostility between groups. Women who lived on their husband's land would choose not to take part if the husband was from the disputing party. If a wife chose to participate, custom would oblige her to side with members of her own kin, and thus unsettle her relationship with her in-laws, or the people she was living with. Participation in meetings, thus, would also be discouraged by the fact that it was more important to foster good and lasting relationships throughout married life. Nowadays marriage no longer serves the same purpose of being a peace mechanism. This change is contributing to a steady increase in the number of land disputes, not least between couples who may share a land boundary through their respective kin groups.

Social Constraints — Age

A woman's age determines whether she is allowed to participate in discussions on land. Haku women receive knowledge through a long process that starts when they are children, and continues throughout their lives. Thus the individual's level of knowledge follows her physical age. By the age of 18 they have not received enough knowledge to participate in decision-making processes. Those who have reached the age of about 35 are regarded as having advanced in their knowledge, but still do not have enough to participate in decision-making regarding land. Responsibilities therefore rest on the older, mature and knowledgeable members of society seen as best suited to argue in disputes. Through their experience, old and mature women have the capacity to infer from previous events. They are not as emotional as the young women, and are thus able to reach the 'right' conclusions. The most aggressive and assertive women are those in the age group between 30 to 50 years, while younger women form a silent group of passive participants absorbing knowledge of issues concerning land.

Men also, particularly maternal uncles, must reach a certain stage of maturity before they can participate in public meetings. Men and women of high-ranking lineages are equally exposed to the dangers that might occur during public encounters, but while women choose to stay away as a precaution the men still perform their public roles as leaders, observers and supporters.

Social Constraints — Fear of Formal Settings

As mentioned above, Haku women are often restricted in their performances through prescribed rules of behaviour. The women fear that if they perform in public, they might be forced to break some of these rules. Land disputes particularly could be life threatening. At times the police are sent for. In such instances, any participant could be arrested and taken in for questioning. A woman, if arrested, would have to confront the authorities who might be men who, according to the rules of custom, she is obliged to avoid. Women therefore fear exposing themselves to embarrassment in public dealings. From past experiences of what has happened to other members of the community, the women are well aware of the implications for their reputations if they are charged with offences by the police. Some women therefore claim that the best way to avoid trouble is to refrain from attending all land disputes.

Social Constraints — Christian Beliefs

Another reason why some women may choose to refrain from participation in land disputes is that the possible outbreak of violence on such occasions contravenes the Christian ideals of peace and love. Even though their land rights are at stake, they might refuse to take part in disputes in order to maintain peace in the village. To avoid conflicts they may even share land with people who are not members of their lineage or clans. Some women's eagerness for peace and harmony has resulted in their becoming more resilient, sympathetic and kind to others. Also the conviction of some women that land belongs to God leads them to hold firmly that it is not a resource over which people ought to argue and fight.

Geographic Constraints — Lack of Access

Some women are physically alienated from participating in matters that concern their maternal and clan lands because they live on their husband's property situated some distance from their natal villages. Distance may also prevent them receiving continuous information on what is happening with their maternal land. Often they are informed about such matters well after important developments have occurred, either when relatives visit or when they go home for a visit. Women who have migrated to urban centres experience a similar situation, and it

is only when they come home for holidays, and after they have been informed about past and present matters, that they can participate in meetings that take place while they are in the village.

Cultural Conformity and Social Change — Women's Gradual Exposure

Buka's coastal society is not static. As well as experiencing change through the normal development processes, Buka has been exposed and open to outside contacts and influences since at least the late 18th century [Blackwood 1935]. One should not take for granted, however, that such changes necessarily have been seen by Haku as wholly negative. The Haku have adapted to contemporary society through structural changes in their political economy and social institutions. The impression I have gained, both through field studies and as a member of that society, is that the Haku have been open to change and are eager to test influences from outside as well as to incorporate aspects of these with their own customs.

LAND ISSUES AND DISPUTES

Land disputes arise because of problems with ownership, usage rights, undefined boundaries and economic development leading to unequal distribution of wealth. Since land does not increase correspondingly with people's demands and desires, they have to find alternative ways of acquiring and conserving land.

Land Shortage

Two important factors contributing to land disputes are population growth and the increasing monetary value of land. The population of Haku has been constantly increasing in the last 50 years [Kenneth 1994]. When the Bougainville 'crisis' struck and then intensified, many people sought refuge at home. For an area already experiencing population pressure, a sudden further population increase brought still more pressure on, and competition for, available land and resources. As well, by the 1980s, Haku land was increasingly being valued in monetary terms. It thus became not only a scarce, but also a valuable resource. People, therefore, were forced to find new strategies to use and distribute already limited resources. This, in turn, resulted in certain traditions being undermined, modified and abandoned.

Inheritance Patterns

One common source of argument concerns access to property on the father's land. When disputes emerge, the father's sister's children may actively try to stop their maternal uncles from giving their own children access to resources. Women are

afraid that some of their male relatives may abuse their caretaker roles and use cash crops that the women regard as planted for the lineage to benefit only the children of those relatives. Some complain that men engage in business activities on their maternal land for the benefit only of their own children and wives, while the traditional landowners receive little. In such instances, women often exert pressure on their male relatives to move to their wives' land so that they can invest for their own children (who, of course, belong to the mother's lineage). Also the tradition of allowing each firstborn son the same rights on the father's land (prior to the father's death) has been done away with.

Land Boundaries

Land boundaries are unseen and usually are marked only by natural features such as rocks, or by planted trees, or roads leading to the bush, or inland. These boundaries are not surveyed and knowledge of them is merely passed on orally from one generation to another. This form of identification has become very unreliable because the natural features that have been used as markers may have disappeared, or changed their character over time, and may be easily contested. As a result, encroaching on other's boundaries is an increasingly common strategy to acquire land and to extend boundaries.

Uncertainties resulting from unclear boundaries cause most disputes nowadays. They become complicated where land for houses or for cash crops is concerned. Women increasingly feel it is their duty to back up their kinsmen in disputes and in attempts to ward off 'outsiders' who, by force, try to encroach beyond the borders of their own land in order to build houses and to plant cash crops. Such disputes tend to be aggressive, and women have ended up removing and chopping house posts to stop settlement, or uprooting coconut plants and splitting the nuts open to stop further planting. In a number of cases, women have participated directly in the arguments, while men participated as backups. Such a role would have been impossible in the old days where women's safety was paramount.

Disintegration of Affinal Behaviour

While some women place priority on their relationships with their in-laws and their nuclear families, others consider these relationships as subsidiary to their concerns for their matrilineages in relation to issues regarding land. Due to land shortages, traditions that once regulated relationships between people are now being defied. Consequently, women who are nevertheless expected to follow proper customary behaviour can no longer afford to keep quiet, since they feel obliged to argue even in disputes with affines, often including their husbands' relatives.

Freedom from Danger

The most aggressive group of women is that between 35 and 50 years old most of whom are married and have children. Female children and women who belong to the chieftain's line are especially valued and are therefore seen as vulnerable to danger from other groups, especially lower-ranked families of the clan. They are thus in need of constant protection. It is only when the girl has grown up, and has given birth to a female child, that a dangerous focus is no longer on her. She is no longer the youngest, or last born in the line, and the attention, and risk of attacks from outside, is transferred to her child. Mothers are freer therefore to perform in public and to participate openly in issues regarding land.

Changes in Residential Patterns

The freedom that married people once had in their preferences to set up their residence is now limited. Once, if a family settled on the husband's maternal land, it could remain there and grow gardens with ease, but only for as long as the husband was alive. Upon his death, the widow and her children were expected to take up residence on the woman's maternal land. They still had access to food gardens and cash crops on the husband's land. Today couples are more restricted in their choices. They can either settle on their husbands' land for a while, or can settle uxorilocally (in the locality of their wife's maternal group) right away. Apparently, uxorilocality has increased. The reasons are varied. Many women now allow their brothers to settle with them on their natal land. When such a brother is ready to move to his wife's land, whatever he has invested in his maternal land, such as cash crops, tend to remain with his sisters. Increasing uxorilocality has also empowered women who are members of the same lineage to meet on a daily basis, to tackle together matters of common interest and to voice issues of mutual concern.

Women also prefer to live on their maternal land since they have more freedom to establish economic enterprises with less risk of interruptions. Cash crops involve a great deal of work and money. Investments are made many years before income from crops begins to pay them off. For this reason the majority of women find it safer to establish themselves on their own land so that they will not, at some future time, be asked to move away (as when the husband dies).

Education and Exposure

The modernisation process has opened many doors for women, enhancing their mobility. Women are achieving higher levels of education and are being much more exposed to the outside world. Consequently they begin to question what it means to lose land to government bodies and to other forms of development projects. Absence from maternal land does not alienate women from their land.

A migrant's attachments and commitments to the customary land to which she has entitlements does not diminish. On the contrary, education has encouraged women to fight for their land. Thus women are tending to become both more assertive and more aggressive when there are threats that land may be taken away from them and they are not being properly compensated.

Both formal education and a flow of information through the mass media have not only stimulated more wide-spread awareness, but have also brought a new rhetoric concerning land and the natural environment. Lessons and experiences from the Bougainville crisis have now given many Bougainvilleans insights into what it means to protect and safeguard land. Nowadays in Haku the words 'landowner' and 'compensation' are frequently used even by men and women who have never gone to school and by those too young to understand the meaning of these terms.

Loss of Trust

For as long as the Haku followed 'tradition', the power that women enjoyed was never directly challenged and their birth rights to land were respected. Today, however, women feel that they have to fight for these and that as a result there are times when they can no longer remain silent. It is not outsiders only who cause the tensions that lead to conflict. The growing inequality in the distribution of resources from maternal land is also an important source of trouble. The primary reason for inequality is that the ever-increasing demand for cash cannot be met because the resources which the land can supply are limited. In order to give equal opportunities to all those who have rights to land, there is pressure on the male leaders to rescind past decisions on allocation of land for cash cropping and business activities. There is also growing dissatisfaction with male leaders who sometimes do not consult the clan (and women especially) before allowing business projects to be associated with their land. Such male leaders might receive money that they do not account for. Together with other influential individuals, they may exploit their lineage members and benefit personally from opportunities which, according to traditional rules, ought to be benefiting the whole group. Women especially are concerned about fairness in the distribution of benefits from economic development projects within their groups. Some are now trying actively to intervene, interrupt or disrupt such activities.

It is not only women who complain that increasingly there is a lack of proper accountability of monetary compensation for land. It is also younger men who have not as yet achieved any prestigious positions who tend to be concerned. Some development projects initiated without the consent of all the lineage members have been stopped, disrupted or even burnt down, when clan members

have felt that their leading men and the developers have been inconsiderate and dishonest. In such conflicts the younger male members of the affected lineage or clan usually join their female counterparts to question their leaders. Similar defiance may follow the tensions created by the unequal distribution of the resources of maternal land. For instance, male leaders may secretly receive money as compensation for resources they do not personally own. Women particularly are concerned about unjust practices associated with economic development projects within their groups.

CONCLUSION

Women's absence from public life cannot be regarded as an indicator that women lack the means to be influential in their society. Haku political and economic power was in the past more or less confined to the women. Men functioned mainly as their spokesmen in public. Although it may seem that even in present day Haku society men continue to dominate, in practice, in much that is important in public life and decisions regarding land, it is in fact the women who have become more influential due to the increasing value of land.

It may be the case that in matrilineal societies there is a constant challenge to women's roles in the ambitions of men to dominate them and to put patrilineal interests first. As a result it is hard to avoid conflicts over land use and issues of compensation. Central Bougainville provides an extreme example of the problems that can occur. During the pre-Independence period when arrangements were made to obtain access to customarily owned land for a giant international mining company (see Davies, Vernon, and Togolo, all in this volume), the authorities ignored the true landowners and those who are really in control in their society because compensation tended to be paid to the male spokesmen.

To understand the relationship between the men performing their public roles and the 'silent women' in Melanesian communities such as Haku, it is important to describe and analyse the active workings of the matrilineal social structures. In Haku a maternal uncle certainly tends to play an important role. At the same time it is necessary to recognise and acknowledge that in matrilineal societies such as Haku, the authority traditionally accorded to women continues to be of critical importance. In many respects that authority is at least of equal weight to that displayed by men, and it outweighs the more visible authority of men regarding decisions governing the ownership, access to and uses made of land and its resources.

Endnotes

1. Maternal uncle is emphasised here as the society is matrilineal and rights to land are reckoned through the mother's line.
2. A Haku chief's estimate.
3. These villages are Lontis, Lemankoa, Lemanmanu , Hanpan and Eltupan. As to the origins of, and alternative spellings for, the names of Lemankoa and Lemanmanu, see Sagir (endnotes 1 and 2), this volume.
4. Lineages comprise female relatives such as his sisters, maternal aunts and their children (and male children of female members as well).