Annex 1 | *Cultural Mapping Programme Pilot Project*

Cultural Mapping Programme Pilot Project
in Mailovera area, Malalaua distric, Gulf province
(2008)

1. Introduction

The National Cultural Commission acknowledges that a preliminary visit, as such, the preliminary cultural mapping exercise in Mailovera Area, Malalaua District, Gulf Province, may be fundamental, whereby dialogue is built between the National Cultural Commission and respective local communities.

The preliminary visit's main focus was to put mechanisms in place to implement activities of the cultural mapping programme.

From 24th to 26th January 2008, three officers of the National Cultural Commission conducted a preliminary meeting with the elders and leaders of Mailovera in preparation for the actual Cultural Mapping exercise.

This report intends to highlight some of the issues and challenges that were encountered in the process of the meetings.

2. Brief on Mailovera area

Mailovera area is blessed with rich abundant sago and betelnut that is supplied to Port Moresby markets for cash. Currently, the area is showing positive oil prospects that will be a major income earner to the Province, apart from Kikori.

According to the Mailovera people, the word Mailovera originated from a young man called Maiu Lovera who is believed to first settle in the area, the present site being Heatoare Village. Maiu Lovera had two daughters, the eldest being Heatoare and the second being Heamola. In Toaripi language of East Kerema, *"hea'* literally means a person whilst *"toare"* indicates elder, hence, the word *"heatoare:"* signifies an elder person. Whereas *"mola"* indicates younger, hence, *"heamola"* signifies a younger person.

Therefore, the Mailovera people refer to Heatoare village as the elder village and the Heamola (later changed to Heavala), the younger village.

The Mailovera people further believe that the Toaripis and Moripis originated from these two villages. The Toaripi tribe from the coast migrated from Heatoare while the Moripis migrated east from Heamola.

Traditionally, men are not involved in sago making. Men usually fell the palm with a steel axe, cut off the branches and mark intervals on the trunk. The rest of the task is handed over to the women to complete.

The area is located east, inland of Kerema, along the Taure-Lakekamu River basin, covered by sago stands. Prior to the provincial government reforms, the administrative region for these villages was called Mailovera Constituency, now referred to as Taure-Lakekamu LLG area.

Heatoare village is made up of 12 clans that further form Savaiviri, Tapala, Malakeke and Uto villages. Heamola, later changed to Heavala, has 12 clans and make up Lalafiru, Iosipi, Terapo, Iopoe, Mirikarikara and Osomaisa villages.

The total population of Mailovera area covers approximately 10, 000 people whose daily activity of sago making is particularly common within the Province.

Mailovera is one of the areas that was first to be explored by Christian missionaries, in which 90 percent have abandoned most of their cultures and follow their Christian faith. The two main churches that exist in the Mailovera Heatoare and Mailovera Heamola (Heavala) are the United Church and Catholic.

The traditional governing body of the Mailovera tribe before outside exposure was the *"elavo"* system. Each *elavo* had a *sevese* (clan leader) under the

headship of the *Pukari* (paramount chief). A council of chiefs comprising of the Pukari, deputy pukaris, "ori ovu" (act as executive officers) and all the *"seveses"* form the hierarchy of the *elavo* system. Additionally in each *"elavo", "sevese"* (clan leaders) had their own *"mai karu"*(distributor of food) to ensure that peace and harmony was maintained in the society.

3. Principle Issues for Analysis

In the course of the preliminary cultural mapping programme, pertinent issues emanated from the interactions between the village elders, clan leaders and the officers of the National Cultural Commission.

A. Prior Informed Consent

Traditional Knowledge and Expressions of Culture in Mailovera area is rooted within the clan group system, reflective of a patrilineal society that exists in the Malalaua area of the Gulf Province. During the meetings held in Heatoare and Heavala elavos (men's house), the NCC officers highlighted the importance of the Model Law for the Protection of Traditional Knowledge & Expressions of Culture and further informed the elders and clan leaders of the cultural mapping exercise as an important tool to protect their traditional knowledge and cultural expressions from commercialization and misuse, and erosion.

Moveave

The officers further highlighted the role of the database and registry systems further records their respective rights.

The main agenda of the meeting was to seek the elders and clan leaders' consent to allow for the cultural mapping exercise to commence within their respective clans in the area.

In endorsing the Prior Informed Consent Forms, the elders and clan leaders raised questions as to how leaders that are unavailable to sign the forms be notified of the proposed cultural mapping programme.

The first meeting in Mailovera Heatoare was more organized in the sense that they have an existing committee called the HESATA Association (Heatoare, Savaiviri and Tapala), a community development

establishment made up of clan leaders especially, to venture into business activities (oil prospective projects). The presiding chairperson of the meeting was the Deputy Chairman of HESATA Association, Mr. Sarufa Uiva
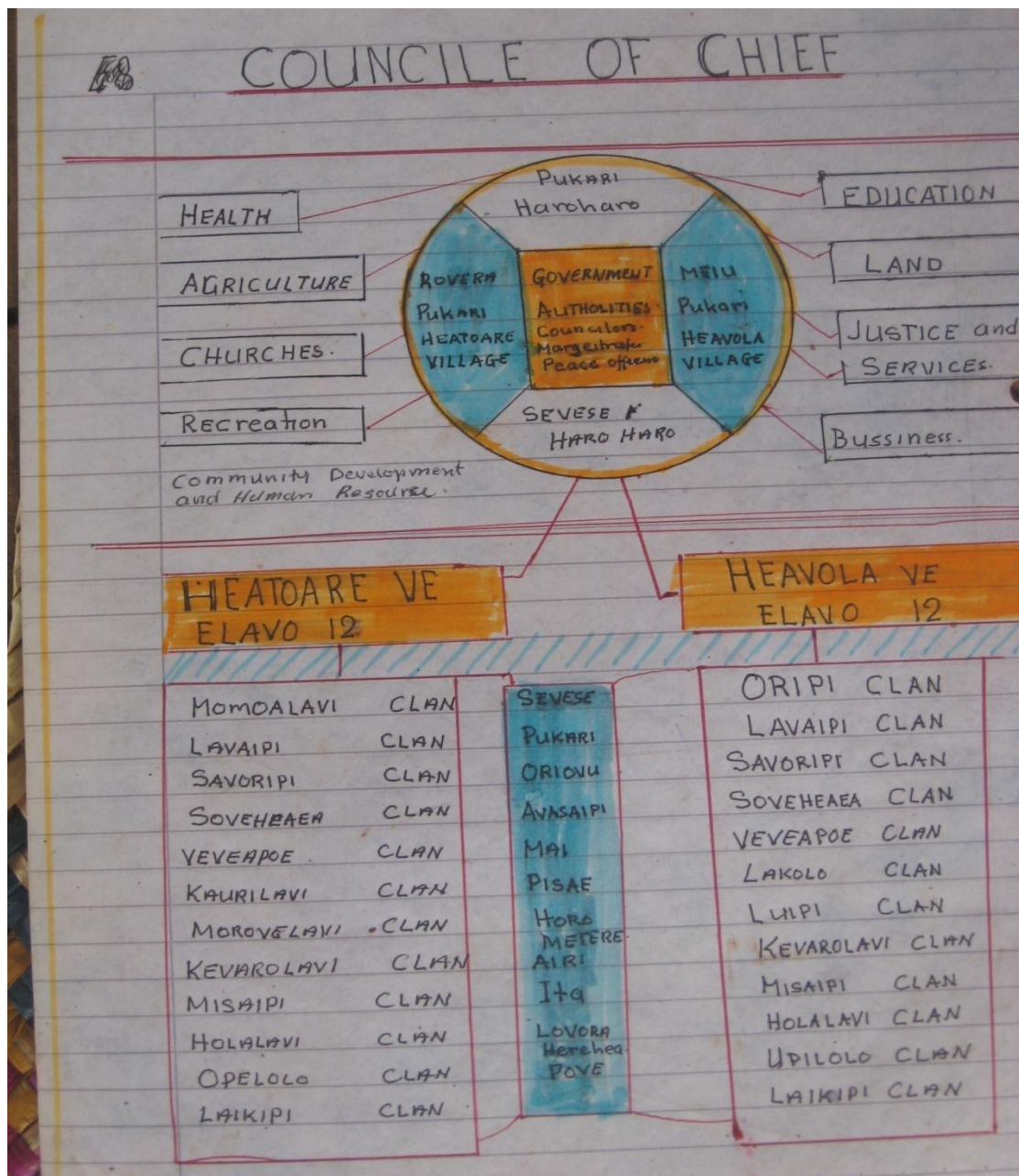
The Mailovera Heatoare group in which 11 of the 12 clan leaders attended, all agreed in principle for the cultural mapping programme to proceed.

Whereas in the Mailovera Heavala group that was mainly attended by a few clan leaders in the absence of the two Paramount Chiefs (Pukaris), the Ward Councillor, Fusa Torea chaired the meeting. The group verbally agreed in principle to proceed with the cultural mapping programme, however, the endorsement of the Prior Informed Consent Form was disputed because the two Pukaris unavailability, and the clan leaders could not sign. They advised that this process can be done at a later date.

The Mailovera Heavala is made up of the 12 following clans; Hora Lavi, Mirou Lavi, Meuri Lavi, Sovehaea, Ova Lavi, Ori Lavi, Kevaro Lavi I, Kevaro Lavi II, Misaeipi, Hohoro Lavi, Kauri Lavi, Sarea Lavi/Lavaipi.

The Mailovera Heamola (Heavala) is made up of the 12 following clans; Oripi, Laikipi, Savoripi, Soveheaea, Veveapoe, Lavaipi, Lakolo, Luipi, Keravolavi, Misaipi, Horalavi, Operoro.

(See illustration on following page)

COUNCILE OF CHIEF

HEALTH

AGRICULTURE

CHURCHES.

Recreation

Community Development and Human Resource.

PUKARI Haroharo

ROVERA Pukari HEATOARE VILLAGE

GOVERNMENT AUTHOLITIES Councilors. Margestrate Peace officers

MEIU Pukari HEAVOLA VILLAGE

SEVESE HARO HARO

EDUCATION

LAND

JUSTICE and SERVICES.

Bussiness.

HEATOARE VE ELAVO 12

		SEVESE
MOMOALAVI	CLAN	PUKARI
LAVAIPI	CLAN	ORIOVU
SAVORIPI	CLAN	AVASAIPI
SOVEHEAEA	CLAN	MAI
VEVEAPOE	CLAN	PISAE
KAURILAVI	CLAN	HORO METERE AIRI
MOROVELAVI	.CLAN	
KEVAROLAVI	CLAN	Ita
MISAIPI	CLAN	LOVORA
HOLALAVI	CLAN	Herehea
OPELOLO	CLAN	DOVE
LAIKIPI	CLAN	

HEAVOLA VE ELAVO 12

ORIPI CLAN
LAVAIPI CLAN
SAVORIPI CLAN
SOVEHEAEA CLAN
VEVEAPOE CLAN
LAKOLO CLAN
LUIPI CLAN
KEVAROLAVI CLAN
MISAIPI CLAN
HOLALAVI CLAN
UPILOLO CLAN
LAIKIPI CLAN

Council of Chief structure

In the process of the meetings conducted, apparently the cultural mapping programme is a critical determinant of the production of traditional knowledge owners and their social relations.

The manner of approaching existing structures from respective clan/tribal groups should form the basis of the data collection exercise to minimize disputes and disagreements amongst themselves.

The two meetings resolved that the requirements of the database and registry collection activity be arranged by their Pukaris (Chiefs) and further disseminated to the clan leaders and the people within each clan.

This arrangement is a very logic way of data collection because vernacular classification may demonstrate the cultural integrity of traditional knowledge and cultural expressions. The traditional owners of traditional knowledge and expressions of culture are customarily embedded with village elders and clan leaders who may exceed the ages of 50 and may have difficulty in the English and Tok Pisin languages.

Therefore, an arrangement should be put in place for collaborative work between these traditional owners of traditional knowledge and expressions of cultures and the existing establishments such as the schools within the area to assist in the translation of the information.

B. **Sacred/Secret Issue**

The issue of sacred and secret traditional knowledge and expressions of culture was specifically mentioned in the course of the meeting in both Mailovera Heatoare and Mailovera Heavala.

The two terminologies, database and registry should be clearly defined to ensure that information for public or private use should be considered. In the database and registry collection exercise, whereby a list of information will be systematic manner collected and developed for either public or private use whether related to legal rights or not, should be clearly articulated in the development of the database and registry system of the cultural mapping programme.

The sacred/secret traditional knowledge and cultural expressions may differ within each societal structure. Provocative questions were raised as to what extent people may wish to restrict access to their traditional knowledge and cultural expressions and to what extent do people wish to make their traditional knowledge and cultural expressions readily available for use.

One of the clan leaders suggested that the sacred and secret information may be entered into the system by the owners of the traditional knowledge and expressions of culture and a password to protect it. Only

the owner of the information gains access to the information through the password.

On the whole, the clan leaders and elders of Mailovera Heatoare and Mailovera Heavala were quite reluctant to discuss the sacred/secret issue. They believe that exposing sacred and secret traditional knowledge and expressions of culture may cause calamities within the family and respective clan. They resolved that the sacred and secret information should be kept and not exposed to the registry and database system.

4. Awareness of Cultural Mapping Programme

In the deliberation of the Mailovera Heatoare and Mailovera Heavala meetings, the clan leaders and elders were rather amazed with the Model Law for the Protection of Traditional Knowledge & Expressions of Culture and commended the National Cultural Commission for undertaking such initiative. They expressed their disappointments with the young people especially who do not respect the traditional laws that exist within societies. One of the clan leaders advised that in the traditional past, the Pukari (Paramount Chief) had his own assistants who executed specific tasks. For example, the Pukari had his own "sevese miai" (sorcerer) who would penalize those that did not adhere to the traditional laws of the society.

According to the Mailovera elders and clan leaders, this preliminary visit has made them re-visit their cultures and traditions and further stirred up discussions on the chieftainship system within their area.

They were made aware of the importance and the extent of ownership associated with the traditional knowledge and expressions of culture and further to transfer to the next generation for continuity and sustainability.

5. Cultural Data

With regards to Fiji's Cultural Mapping approach, a whole list of subject matters was noted to be deliberated on in the inventory exercise.

The following list of topics;

(1) Geneological / Kinship Information – should include totems, ranks, number of extended families, clans, tribes
(2) Heritage Sites specific to a particular clan, tribe, village or province.

(3) Emigrational information – movement through intermarriage, natural disasters, population increase,
(4) Traditional forms for award for bravery during war
(5) Traditional ceremonies, rituals and practices
(6) Traditional beliefs/religious systems
(7) Dialects
(8) Names of persons, places and sites having cultural significance
(9) Traditional medicine
(10) Traditional Healing Practices
(11) Traditional Fishing Methods
(12) Traditional Agriculture – e.g. sago making
(13) Traditional Crafts and Designs
(14) Traditional Forms of Performing Art
(15) Traditional Food Preparation methods and culinary practices
(16) Traditional Midwifery
(17) Traditional rites of passage – Circumcision/Initiation
(18) Traditional Games
(19) Tales, Legends, Stories
(20) Traditional Costumes
(21) Traditional way of Grooming – hairstyle, beard, etc…
(22) Traditional forms of Exchange
(23) Navigational Skills

Apart from the list above, the following new topics were added;

(24) Elavo system
(25) Masks
(26) Pukari
(27) Traditional way of salutation/greeting

During the meetings in the Mailovera Heatoare and Mailovera Heavala elavos, the NCC officers explained the above list and provided examples from within the area as much as possible to simplify the data inventory programme.

The above list will be transferred individually to the Microsoft Access Program to be systematically categorized and stored.

Cultural Mapping in Mailovera Area, Malalaua Dist., Gulf Province

ID	ELEMENTS OF ART	NAME IN LOCAL VERNACULAR	NAME IN ENGLISH	NAME OF LANGUAGE	BRIEF HISTORY	NAME OF TRADITIONAL OWNER	CLAN/TRIBE	VILLAGE	DISTRICT	PROVINCE	EMIGRATIONAL INFORMATION	VISUAL DOCUMENTATION	DATA PROVIDER	DATE OF INTERVIEW
3														
4														
5														

Example of the database to store cultural data

The following information will be in the database as shown above;

(1) Numbering (automatic)
(2) Element of Art (Specify it's name and describe briefly)
(3) Vernacular Name
(4) Name in English
(5) Brief History
(6) Name of TK Owner
(7) Status in the Village/Address
(8) Geneological Information
(9) Clan/Tribe/Ethnic group
(10) Village
(11) District
(12) Province
(13) Name of Language spoken in the area
(14) Emigrational Information
(15) Visual Documentation
(16) Data Provider
(17) Date of Interview

The Microsoft Access is accessible and systematic, whereby records from the 27 topics above will be entered with associated images and audio video, if necessary.

6.OTHER INVENTORY REQUIREMENTS

A. NLGPS

In the process of the meetings held, it was noted that an NLGPS with a USB connection attached should be purchased to record the geographical location of the area to be mapped. Due to the rise in water level, natural disasters and population increase, people move and create new hamlets. Therefore, it is important to have a NLGPS to record the position of the locations of the areas where the data will be collected.

B. MAPINFO

This mapping software is very vital for the cultural mapping programme. This software is a decision-making programme that allows all data collected and its associated coordinates to be stored and displayed. It has Graphics and Attributes, therefore, the NCC should purchase a higher version of this software for better quality and quantity.

C. **Conclusion/ Recommendation**

Considering the diversity of Papua New Guinea having 800 plus languages, different ethinic groups, tribes and clans, the Cultural Mapping Programme is envisaged to be a huge task that may take a period of 5 to 10 years to complete, depending on manpower.

The manner of approach to cover the entire country will be through the existing structures in their respective communities. Emphasis on the cultural on social organizations in respective communities is a vital tool to collect data. That is, certain cultural protocols and code of ethics are some of the main issues to be considered in undertaking the inventory exercise.

The two meetings held in the Mailovera Heatoare and Mailovera Heavala elavos resolved that they will make their own inventories in their respective 12 clans and have them available for entry into the database system.

The clan leaders and elders advised that this approach is appropriate and fair in the sense that they a fully aware of their own traditional knowledge and expressions of culture than those from outside their communities.

Accordingly, the National Cultural Commission should proceed on with effective awareness programmes for the entire country, down to the local

level for the cultural mapping information to be clearly expressed and translated into respective languages.

As mentioned earlier, the respective clans/tribes take ownership of the inventory exercise in their own language and further translated into English by educational institutions from those particular areas.

The NLGPS is an important tool to locate the coordinates of a particular area where data can be collected. NCC should purchase this instrument as a basis for the actual cultural mapping programme, and can be purchased from Theodist Stationeries.

The Mapinfo is a mapping software that will lay out all the attributes and associated graphics of the data collected on the map of the country. Once a person clicks on any of the areas on the map, it will automatically show all the data collected from that particular area.