

# BOOK REVIEW

by Joseph Sukiviananb

**Tom Mboya**

**The Man Kenya Wanted to Forget**

The literature on nationalist struggle in the pre-independence era in beginning to emerge in independent African states. In Kenya about a dozen or so books have been published. These have either been written by people themselves about their part in the nationalist struggle or by others about important characters involved in the war of independence commonly known in Kenyan history as Mau Mau. Tom Mboya's story falls under the latter category. He however was not a member of the Mau Mau. His efforts were a clear, open political charisma found in the man who proved a very powerful political force both in Kenya and outside of the country.

Despite the appearance of this literature on events and personalities in Kenya there is also one saddening aspect of it. Because of political reasons some important events or persons are excluded from Kenya's historical biographies. But when attempts are being made of detailed study of important political events, these are made by non-Africans done usually outside the country concerned. To write about assassination is even more a difficult one.

One very important person that Kenya was going to forget is none other than the late Joseph Thomas Mboya who was a force to

reckon with. He was a renowned trade unionist, freedom fighter, Pan-Africanist, politician, author, Kenya's constitutional father and educationist. He travelled far and wide in order to speak for an African cause for freedom. He spoke for the African freedom. He organized educational grants with the United States in securing places of high learning for Kenyans and African students, the famous Airlift to the United States in the 1960s.

When he was alive he visited many places — Ghana, Egypt, Britain, United States, Papua New Guinea and many more. In Papua New Guinea when he came he met and knew such persons as Albert Maori Kiki and Oala Oala Rarua. He made very important contacts during these international tours.

Who killed Mr Mboya and why are very significant questions. David Goldsworth attempted to answer the why question but was unable to say who killed Kenya's the "... major, and indeed brilliant, political figure; a man of extraordinary intelligence, and dynamism: a prolific and protean achiever". The author argues that instead of forgetting this man who did a lot for Kenya in a short space of time Mboya should be remembered and studied in the nation's political history.

According to the author, Tom Mboya had contacts with internationally — known personalities of the time, among others, Kwame Nkuruma, Julius Nyerere and John F. Kennedy. At home he pioneered with others the planning and the inception of the Kenya African National Union (KANU); championed the petition to the British government to free Jomo Kenyatta from detention by the colonial authority, he formed the first trade union in Kenya; he master-minded the construction of the Kenya constitution, East African Federation and organised the first Kenya-USA education scheme for Kenya Africans to study overseas in the United States institutions of high learning.

As to the question of East African Federation Tom Mboya was among the first to have meetings with his equals: Julius Nyerere of Tanzania and Milton Apollo

Obote of Uganda. In the top brains behind defunct East African

However, Tom Mboya was shot on the broad day light. It was Njoroge who was hired by two bullets at Tom. The long list of reasons may become clear by David Goldsworthy's

There are several approaches used in the author. For example, glowing tribute to Ken Tom Mboya who inspired economy (based on property ownership) the role of other socialists like the former Vice President Mr Oginaga C. Bilad Kagia; all were for struggle against authority before, during Emergency which followed Mau Mau National subjectively downplay thinkers and authors concrete socialist and evidently wanted the only mode of development through capitalism of western nations. This is the author's view. The author sees the struggle for this cause. The misrepresentation of Tom

It is also difficult to say what was Kenyatta's spoken



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Obote of Uganda. In fact, Tom was one of the top brains behind the establishment of the defunct East African Community.

However, Tom Mboya short-lived his life. He was shot on the 5th of July, 1969 in the broad day light. It was alleged that a Njenga Njoroge was hired by the Kikuyu tribe to fire two bullets at Tom. The shot killed the man. The long list of reasons for the assassination may become clear by the complete reading of David Goldsworthy's book.

There are several weaknesses to the approach used in the writing of the book by the author. For example while he pays glowing tribute to Kenya's economic policy to Tom Mboya who inspired the policy of mixed economy (based on capitalism and private property ownership) the author downplays the role of other socialist thinkers of that time like the former Vice President in the Kenyatta regime Mr Oginaga Odinga, Fred Kubai and Bilad Kagia; all were leaders in the movement for struggle against the British colonial authority before, during and after the Emergency which followed the outbreak of Mau Mau Nationalist fight. The author subjectively downplays these early socialist thinkers and authors as falling short of concrete socialist models. The author evidently wanted the readers to believe that the only mode of development in Kenya was through capitalism in alliance with the western nations. This is a biased and personal view. The author sees Tom Mboya as having stood for this cause. This appears a complete misrepresentation of Tom Mboya.

It is also difficult to deduce that Mboya was Kenyatta's spokesman and yet the

Kikuyu clique that courted Kenyatta would have allowed Mboya who was the only non-Kikuyu closer to the regime to stay in there long and then finally make it to the office of the President. Because the "Kikuyu royal clique" at one point believed that the president of the republic of Kenya will always be a Kikuyu. If the late Mboya knew this difficulty why did he remain in the inn circle of the Kikuyu dominated regime? The author, I believe should have discussed this question in more detail. These are important areas for further studies into the life of one man that Kenya wanted to forget in history. But Kenyans have in recent times honoured the man by naming places or buildings. In 1982 a new labour college in Kisumu, Tom Mboya's home town was named in his honour.

The book is an important one in bridging the gap in the political biographies of personalities in Kenya's political and historical writing. But it comes at a time that leading Kenya's wanted to forget the past and forge ahead. They would not want to see the old wounds opened. Who killed Tom Mboya and why is one of these old unhealed wounds in Kenya's political history. Revelations in some form may not be in the best national interest. But the truth must be told one day. This is the basic dilemma that Kenya historians face.

For a reader in African nationalist struggle and appearance of nationalist leaderships in pre-independent era Tom Mboya's biography should be added to the list of the reading documentaries.



# RUATOKA A PLAY FOR RADIO

by Adam Delaney

## PREFACE

When I first heard of Ruatoka and Lakani Toi, I really never understood why both people were so popular that even individual rocks were inscribed with memorials. Lakani Toi's memorial rock is placed in the middle of Hanuabada, in front of his particular clan, Kwaradubuna. Ruatoka's is situated in front of the United Church of Hanuabada.

Teenage youth groups performed 15 minutes plays on the actual meeting of Ruatoka and Lakani Toi, and how Lakani Toi saved the lives of the Missionaries, to commemorate the work of these 2 missionaries. After watching these plays I was interested that Ruatoka became a major part of our (Motuans) tradition and went on asking my grandparents to tell me what really happened on the arrival of Ruatoka and the other missionaries had accompanied him. I discovered that everytime I heard of their expedition from different people, things were added on or facts were missed out. Sometimes I tried telling them what I already had learnt from others and disagreements often arose.

After all, my grandparents knew only very little other than those of Lakani Toi's era who actually witnessed the entire chaos that occurred when the missionaries arrived. The plays I previously mentioned, were both far

too brief and very inaccurate and that is why I particularly chose to write a radio play to make it as accurate as possible so that the next generation will understand the truth about Ruatoka's expedition.

Never has a 'script' been written by an actual Motuan from Hanuabada, so I decided to do something in order to preserve this "Historical Mission" that has now become a traditional item of the coastal people of Port Moresby folklore. We must also remember that Ruatoka's history has been written down by Historians, Journalists and also by other Pacific Scholars, who have had as much interest as myself. All these recorded events have been a major aid to my own research, accurate they might be, but not "definitely accurate", for nothing that is said to have happened about Ruatoka I feel can be said to be perfectly true.

I must admit that the events that happened to Tuatoka at his home, Mangaia, South Cook Island, I have deliberately left out including his first ports before actually arriving in Redscar Bay. My field of research, is only on Ruatoka at Manumanu and at Hanuabada, as adding extra characters would make the script more like an historical piece of information rather than a radio play.

I do hope that, listeners can see, that my message in the script is not to convert people into christians or to preach about the bible. I simply wanted to put down a play describing the hardships that the missionaries found and also to show how the Motuans became a part of the christian world. I do have very few messages to reveal through Ruatoka as speeches coinciding with "being a true christian".

I hope that the play doesn't appear as a Sunday sermon to the Motuans, the play would mean a lot. I wrote it or so others may hear and discover more about why Lakani Toi is the most known hero of the Southern Coast of Papua New Guinea and other Pacific Islands.

## CHARACTERS

RUATOKA

PIRI

ADAMU

ANDEREA

TUNGANE

RAU

LAKANI TOI

MR THONGREN

AVA

KOKO

## CHARACTERS

- RUATOKA** — 1824: Leader of the Missionaries, more commonly known as the "Cook Group". A fairly built body with masculine features. Has great courage.
- Early 200 when he became involved in the expedition.
- He married Tungane and was educated in Mangaia, South Cook Islands.
- PIRI** — Around the same age as Ruatoka. More quiet than the rest and has a pleasant personality. He married Maki and joined the Cook Group, to travel to Papua New Guinea, in Samoa.
- ADAMU** — A Cook Islander who had also joined the Missionaries with his wife from Manihiki.
- Adamu would be around the same age group as Piri.
- He died at Manumanu after being ill for sometime.
- He was a happy man, with great courage and very helpful.
- ANDEREA** — Married a Rarotongan. Although a missionary he seemed to be overlooked and unnoticed. In the play he is involved in very few parts as there is not enough historical documents based on his characteristics.
- TUNGANE** — A charming woman, who looked after Ruatoka. She followed his ways and helped teach Home Science. She died at Hanuabada. Possibly nearly the same age as Piri.
- RAU** — Very well-mannered and is often appreciated by everyone else. Rau's character appears through his work and his speeches. He married Aitukaki and like Adamu very little was known about his background.
- LAKANI TOI** — The Motuan who had saved the lives of the Missionaries. Leader of Kwaradubuna Clan. He had the reputation of a warrior on one hand, and on the other, a calm and well-mannered character. He was prepared to put down his life when the Missionaries were wanted killed. He became great friends with Ruatoka and the other Missionaries.
- MR THONGREN** — He rescued the Missionaries at Manumanu, when their food and water were scarce. His age, late thirties. At Port Moresby, he was prospecting for gold. Later he sent for Captain Moresby, who then took the rest of the sick Missionaries to Somerset.
- AVA** ) Two village (men) leaders. They met Ruatoka when they landed at Manumanu. These two gave the Missionaries
- KOKO** ) shelter and looked after them during their stay.



MURRAY, REV. A.W. —

From the London Missionary Society (L.M.S.) with Rev. S.M. McFarlane. Murray and Gill, joined the "Cook Group" on their expedition to Manumanu. He then left to Cape York and never returned to Manumanu, because he was unable to charter any vessel. He was later joined by the Missionaries to go to Hanubada.

SFX:

RUATOKA:

SFX:

PIRI:

RUATOKA:

PIRI:

RUATOKA:

PIRI:

SFX:

ADAMU:

RUATOKA:

REV. MURRAY:

ADAMU:

RUATOKA:

SFX:

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Cook  
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SFX: BRIDGES, LIGHT SOFT SAILING MUSIC — HOLD UNDER.

RUATOKA: 1982. I had lived most of my life in the South Cook Islands in a place called Mangaia. My parents worked with the London Missionary Society and so I was brought up as a christian. We had just travelled to the Loyalty Islands via Torres Strait where we changed from the ship the "John Williams" to the "Loelia". The change of ships was due to reefs that the John Williams was in danger of hitting due to its greater draft. Our next destination, PORT MORESBY. Our Cook group of missionaries consisted of Adamu, Piri, Rau, Heneri and the wives, my wife Tungane and myself Ruatoka. Rev. Murray and Rev. William Wyatt Gill also accompanied us on this trip.

SFX: MUSIC FADES AND OUT.

PIRI: (YAWN) Good morning Ruatoka. You are up early this morning. The sea is smoother than it was last night.

RUATOKA: Yes, it is a wonderful morning as you say. The sun is just reaching for the sky from above the mountains. In another hour the heat will be on us again. I'm wondering exactly where the bay is. There are a lot of uninhabited islands that make it difficult for us.

PIRI: According to Rev. Murray and Gill there should be villages some place on the shore because the forest's less dense there. They are down with the others having breakfast. When they come up, hopefully I'll be able to sight them.

RUATOKA: Can you stay on deck? I'm going to join them for breakfast. If you do see anything, give us a call. Thanks!

PIRI: Sure, I'll stay up here on deck. I've had my breakfast. It's so cool here with the gulls flying around. The mountains are right across the horizon. No smoke or boats to be seen. If you stay inside the cabin, you'll miss all this beautiful scenery.

SFX: CABIN DOOR CLOSING, FOOTSTEPS.  
NOISY DINING ROOM.  
SHOUTS OF GOOD MORNING ETC.

ADAMU: Anything interesting on deck?

RUATOKA: Nothing so far. Piri's upstairs looking out while we eat. Rev. Murray, Piri will need your aid. You've been here before. You'll know what to look for.

REV. MURRAY: Well, it depends where we are at this point. As soon as we're near the mainland then there's no major problem. Captain Moresby will be on his way towards these parts soon.

ADAMU: Let's eat up! The ladies have work to do. Can't keep them waiting while we talk. Anyway we have to get ready soon.

RUATOKA: That's a good idea. Piri will be waiting for us anyway. Mind passing the coffee please and the sugar. It was cold last night wasn't it? I had to use my spare blanket.

SFX: CUPS RATTLING, KETTLE BOILING (WHISTLE)



KNOCK ON DOOR. PIRI'S VOICE OUTSIDE CABIN LOWER THAN USUAL

PIRI: Ruatoka, Adamu, quick! I see a village, Hurry!

SFX: (RUSHING FOOTSTEPS ON DECK)

RUATOKA: I knew it! Look! Our first station. Splendid, Murray. I knew you wouldn't fail us. Thank God for this.

TUNGANE: Ruatoka, we have to be careful. There could be danger. The villagers have not seen us before. What if they attack us?

RUATOKA: Do not worry, it is a sin do you not know? Have faith in Christ and we'll see it through. Come, prepare to anchor here.

SFX: BACKGROUND CHOIR — FADES

RUATOKA: It was November 22nd, 1872 and the Loelia anchored in Red Scar Bay. For many years I had always wished to come to this part of the Pacific. I was so glad to be here. In the months ahead, our faith in Christ would be tested. The 'Loelia' remained still on the water. The village houses were built on stilts and located above the sea. As for the shore, mangroves entangled their black and naked limbs in a savage stance.

HENREI'S WIFE: Look! Two men on boats paddling here. They're obviously confused at our arrival. The villagers on the shore look as though they're witnessing a miracle.

RUATOKA: Would you ladies mind moving back. Remember we are friends of everyone. Move here so we greet them. Here they come?

SFX: MEN GETTING OFF CANOES TO BOARD BOAT. WATER SPLASHING.

TUNGANE: They're acting rather strangely. It must be our clothes and shoes that amaze them.

RUATOKA: They are still uncivilized because no one has ever talked to them. It is hard to learn about the west. Especially here in the wilderness. They wore tapa loin clothes and their hair smelt like coconut or palm leaves

SFX: TWO MEN TALKING O THEMSELVES IN MOTU.

RUATOKA: They sound as if they're introducing themselves. Yes, they are. See the man mentioned his name and pointed to himself. The last thing he says sounds like Manumanu. It possibly could be the village as he keeps repeating it. Let's introduce ourselves. I am Ruatoka, my wife Tungane and my fellow missionaries.

SFX: MUTTERING IN BACKGROUND.

RUATOKA: I don't think they understood what I said. It's the best we can do.

SFX: BOTH MEN CONTINUE TALKING BETWEEN THEMSELVES, (SOUNDING CONFUSED).

RUATOKA: We want to come to your village. We bring good news to your people. This book opens your heart to the true God. Adamu show them the Bible.

ADAMU:

SFX:

RUATOKA:

SFX:

RUATOKA:

PIRI:

SFX:

RUATOKA:

SFX:

RUATOKA:

PIRI'S WIFE: (MAKI)

PIRI:

PIRI'S WIFE: (MAKI)

SFX:

RUATOKA:

PIRI'S WIFE: (MAKI)

RUATOKA:

PIRI:

SFX:

ADAMU: They look afraid of us. Both keep touching our hats and clothes. They must think we're gods or evil spirits from another world.

SFX: MEN AGREEING TO TAKE THEM TO THE VILLAGE

RUATOKA: They have made up their minds. We shall travel by boat and then the rest of the way by foot. The guide calls himself Biru. Don't forget his name or else we've lost him.

SFX: LOTS OF TYPICAL VILLAGE NOISE. PIGS GRUNTING, CHILDREN PLAYING.

RUATOKA: They use bamboo for the houses. Ten feet in height I'd say. Roof covered with leaves. Most are quite well made and neatly kept.

PIRI: The pikininis like staring at us. Hello, what's your name?

SFX: CHILDREN GIGGLING.

RUATOKA: Educating this village is going to be hard. The man on board is telling the people something. He is most likely the leader.

SFX: LEADER TALKING TO VILLAGERS ABOUT LOOKING AFTER THE MISSIONARIES. TO KEEP A WATCH ON THEM IN CASE OF DANGER.

RUATOKA: The guide is going to show us some sort of Council house. We are to sleep there I suppose. Let's follow him. I really need a rest now.

PIRI'S WIFE: (MAKI) What about the ship and the things on board? Don't you think we should go back? I'm worried, the way these people are following us.

PIRI: You worry too much. Have you forgotten Christ? These people have never met any outsiders. They live in isolation, learning nothing, except their traditions. Why go back? If they wanted to kill us, they would have by now.

PIRI'S WIFE: (MAKI) Yes, I should have known better. But I've heard of their witchcraft. They place things under your bed to kill you. Some stories say they appear as different things. It worries me so much. I do think someone should watch the cargo on board the ship.

SFX: WIND BLOWING THROUGH TREES, INCREASE IN VOLUME AND THEN SLOWLY FADING.

RUATOKA: The men who met us on the ship are Aua and Koko. Koko is going to sleep on the boat to look after it. Aua was talking to me in Motu. It was from his hand signals I could pick up what he was saying.

PIRI'S WIFE: (MAKI) Both look trustworthy. I feel much better now. Ruatoka, do you have the malaria tablets?

RUATOKA: Yes. We have to take these. During the night the mosquitoes will be out. I cannot see how the villagers sleep with them.

PIRI: They build fires outside the huts. The smoke acts as a protection. Anyway, we should have some rest now. We will start by learning the life of the people.

SFX: DRUMS, TRADITIONAL SING SING IS HEARD, RISES AND THEN FADES.



RUATOKA: Our first night was quite an experience. Children ran around the village and drums boomed as the people sing. There was no electricity. The moon supplied our light. The tropical conditions were so different. We had always lived in comfort and cleanliness, at least we tried to. Somehow we had to get used to it. The cold, noise and the strong scent around us.

SFX: ROOSTER CALL. BIRD CRIES UNDER THE FADE.

RUATOKA: Have you got the time? We must be up early.

ADAMU: Yes, it's 6.30 am. Look at the horizon as the sun slowly comes up. The waves rippling and the sun's reflection spreads across the water. It reminds me of home. The Cook Islands. At this time, I would get up and jog on the beach. As the cool breeze blew into my face, I'd drink coconut juice. It is beautiful, the smell of the sand. The sound of the eukalele on the verandahs. I love our home. I think all men love their homes no matter what others say.

RUATOKA: The Cook Islands are lovely because we see it that way. Others might not think so. We do have our own tastes. Our creator has given many pleasures. As long as we keep them they become pleasures. Come, let's have breakfast inside.

SFX: CUPS, EATING. BACKGROUND, GOOD MORNING.

ADAMU: Rev. Murray, are you leaving today?

MURRAY: Yes. I'm sorry it is so soon. Gill will be coming with me to Cape York. We should return in two week's time. If we do set up a station we'll send more food here. We will take the 'Loelia' to Cape York. Captain Moresby should arrive here at the end of the month. We shall leave after breakfast.

RUATOKA: We shall see you again.

GILL/MURRAY: Goodbye and good luck  
SHIP SAILING AWAY, SHOUTS OF BYE, MORE NOISE FROM VILLAGERS.

RUATOKA: That was the last time we saw both men. Whether they arrived in Cape York or not we never knew. Life became a battle for survival. Our food was scarce and the missionaries were stricken with malaria and their diseases that emanated from the swampy areas. We learnt that these people traded with other villages. The trades they called Hiri. Sago, betel nut and bananas were the main exchanges for other goods. These trading posts opened up other spheres for us to work on. Our communication built up slowly with the people. At first it was ridiculous preaching the bible. But words such as noho to stay or remain and manuri, life soul or emotion sounded like our own words. Other words durua and Raratongan tautura both meaning to help has similar roots. With these we used them whenever necessary.

SFX: AS RUATOKA NARRATES: BACKGROUND WE HEAR HIM PREACHING THE BIBLE TO VILLAGERS REFERRING TO PAST EVENTS (FADE).  
KUNDU DRUMS: VILLAGE SING SING.

PIRI:

SFX:

PIRI:

RUATOKA:

SFX:

HENERI:

RUATOKA:

SFX:

RUATOKA:

RAU:

RUATOKA:

PIRI:

RUATOKA:

PIRI: We realised our mission would fail due to the poor response we had from the Motuans, the shortage of food and the lack of support from the London Missionary Society. As our hopes dropped tremendously the others tended to relax during teachings. Some homes were never completed as Adamu and I felt weaker every day. Then a tragic thing happened. Adamu injured his foot and was unable to work. Then his wife died of malaria.

SFX: SONG OF MOURNING. HOLD UNDER AND OUT.

PIRI: Soon the wives of Rau and Heneri died during childbirth. The nights drifted slowly by. Our beloved friends had left us to be in peace. Sorrow grew more immense in our hearts. Were we to go the same way? I could feel the blackness overshadowing the mission. One night Ruatoka and I sat outside reading the Bible. Heneri was inside the Council house.

RUATOKA: Open your books to Luke 18. I shall read from Chapters 18 to 24. And a ruler asked him, Good teacher, what shall I do to inherit eternal life?

SFX: NOISY VILLAGERS AS IF SOMETHING DREADFUL HAS HAPPENED

HENERI: Ruatoka, Ruatoka, bad news again. Its Adamu. He's dead. The villagers are carrying him over here. Last night he was trembling and his face! Oh its deathly pale. It grew worse. He was mumbling about Christ and then . . . . .

RUATOKA: Another comrade gone. Do not feel bad, they are going to be rewarded. All those that die, through Christ's work will have an endless hope. It is only those who do not know our Lord who will face a hopeless end.

I'm sorry friends. We have to abandon this mission. We have no medicine and little food. It would be absurd if we all died here without establishing the Word of Christ. Come let us go to bury our friend.

SFX: BURIAL RITES, HYMN — FADING

RUATOKA: After burying Adamu we set off back to the hut for some rest. Rau and Piri looked very sick and weary. I too was tired but couldn't sleep. All night we sat up beside the fire talking about survival in this remote place.

RAU: What about the villagers? How do they live if food is scarce?

RUATOKA: They trade pots and sago with the other villages. The wind is strong during this time, Laurabada they call it, or big wind. That is why no boats are out at sea. Also this season, the yams get rotten and bananas are scarce. The famine continues for a few months.

PIRI: We have little food. Our wives are weak and barely move. If the malaria gets worse, I fear for our lives.

RUATOKA: It's getting late. Tomorrow we'll ask around for food. Usually the people have food stored in their huts. When Murray arrives he should bring some too. Anyway let's go inside. Goodnight and sleep well.



SFX: ROOSTER CRY

RUATOKA: (YAWN) Rua, coming for a walk? We've had breakfast. Just leave the biscuit tin on the floor. The others can finish them off.

RAU: Sounds like a good idea. Wait till I put on my coat. Where are we going?

RUATOKA: Just along the beach to look at the water.

SFX: VILLAGE SOUNDS. BIRD CRIES. (NOISY PEOPLE (LOW)).

RAU: Ruatoka, there seems to be a meeting over there.

RUATOKA: Let's go over to see what's happening.

SFX: NOISE GETS LOUDER AND THEN SILENCE.

RUATOKA: The man in the middle is from somewhere else.

RAU: He seems to be another leader. There are others that have come with him. Oh! he's pointing at us now.

RUATOKA: Don't be alarmed. He is behaving like the others have been. Let's go closer to them.

RUATOKA: He introduces himself. Lakani Toi that's his name. The other man beside him is Vagi Tau.

RAU: I'm Rau.

RUATOKA: I'm Ruatoka. We come from Cook Islands. They don't understand.

RAU: Look he's pointing towards the boat. Maybe he's asking if it is ours. Yes he is. Look the others are afraid.

RUATOKA: Yes that is ours. "Loelia" is her name. You like it? Oh, here comes Aua and the others.

PIRI: Rau, Ruatoka, who are they?

RAU: That's the same question they're asking the villagers about us.

RUATOKA: He calls himself Lakani Toi. The others are here with him. Those three men beside him.

HENERI: Could they be here for war?

RUATOKA: I do not think so. I feel they are here in search of food.

Look near the hut, shells and yams. It is rare that they trade during this season. The famine must be dreadful.

SFX: NOISE FROM CROWD

RAU: Aua, is telling them about us. The man we just met. He keeps asking questions. The look on his face reveals it. Look, the others are staring at our clothes. It seems they too, wherever they're from, have not seen people in clothes.

RUATOKA: He wants to come over, but the others are afraid. They must think we're spirits from the sea. I think he's decided to come over. The others look worried. No matter what we do to be nice; they distrust us.

SFX: (MOTU) (NAME, NAMO. BAOMA AIEMAI HANUA)  
(Hello. GOOD, COME TO OUR VILLAGE). (TRANS.)

RUATOKA:

SFX:

LAKANI TOI:  
(IN MOTU)

RUATOKA:

RUATOKA:

RAU:

HENERI:

RUATOKA:

SFX:

PIRI:

SFX:

RUATOKA:

SFX:

RUATOKA:

RAU:

RUATOKA:

SFX:

RUATOKA (Narrative)

RUATOKA: He seems pleased. Well how about that. Piri, all of you, come greet our friend. He really enjoys shaking hands. I shall put my necklace over your neck. God be with you.

SFX: (CROWD ASTONISHED) MORE NOISE.

LAKANI TOI:  
(IN MOTU) This is a rope with fourteen knots. Every knot represents a land mark. The first Lagava, Vaivara, Iduata, Near Borea. Then Haidana follow eastwards passed Roku, until you sight two small islands. Gemo and Lolorua. From here you will see our village Hanuabada. When you come call my name.

RUATOKA: Thank you.

RUATOKA: The rope he is giving me is a guide. As he said, every knot is a land mark. I got most names written down. He mentioned Hanuabada. That is his village. He talked as though he was to be called on our arrival

RAU: He did point to himself on the last knot. I think they are going home now. If they came here by canoes then we can get to their village in less time.

HENERI: What do they use for navigation and to locate the tides and reefs?

RUATOKA: These people live with the sea. Without the sea they would live in sorrow. Every moon they know what wind will blow and how high the tide will rise. It takes experience. When they are five years old, they are taken out to learn about life at sea. At home it is the same. Dad knows the reefs and the islands inside out.

SFX: SPLASHES

PIRI: There they go, it will be dark before they arrive at home. The canoes have names like ours did. Lakani Toi and the other man are on Rikugai. The other is Manugai. They look like war canoes.

SFX: BAMAHUTA (GOODBYE)

RUATOKA: So much for that.  
We must return to the council house. I do hope someone finds us quickly.

SFX: PIGS GRUNTING: TYPICAL VILLAGE NOISE

RUATOKA: The man, Lakani looked very friendly. He has been the very first Motuan to act like that. He feared very little and was confident enough to talk to us.

RAU: He did not seem to worry about us being strangers. It will be a pleasure meeting him again.

RUATOKA: He could be our guide for our next mission. But we have to straighten this one first.

SFX: DRUMS SLOWLY BEATING. UNDER AND OUT.

RUATOKA (Narrative): The question remained: Were we going to be saved? The missionaries were in a bad condition and their piteous plight affected me deeply. All week we could not work. Most of the day we went for a walk on the beach. As mosquitoes got into the huts, we moved to the ship to sleep there. We consumed little food. We slept and prayed.



It was on January 25th that our prayers were answered. Our Lord never fails. Piri had spotted the "Viking" coming towards us. We rejoiced in the name of Christ as the ship sailed closer to the "Loelia."

SFX: MUSIC (REJOICE!)

RUATOKA: Welcome Mr Thongren.

MR THONGREN: Hello, how are things going? Looks bad judging by your health.

RUATOKA: Our food has finished. We have already lost three lives. We need your help please.

MR THONGREN: I have fresh water and bread.

SFX: (WATER IN BARREL).

MISSIONARIES: Thank you! Thank you. We are starved. For days we have been living on sago and biscuits.

MR THONGREN: Eat up, I am glad to be with you all. I am here to prospect for gold.

RUATOKA: Gold! Are you positive about your search? This place is a jungle. You will not go more than mile through the bushes.

MR THONGREN: I have others with me. Those on the boat. I see that you need immediate medical treatment. I will send word to Captain Moresby. He will be visiting these ports soon. When he arrives, he will pick you up. I have to leave to send your message.

Goodbye. Keep the food and water for your use.

SFX: NOISE IN CABIN

MISSIONARIES: Thank you so much. Goodbye and God be with you.

RUATOKA: Mr Thongren, out prospecting for gold? I have never heard of gold in these places before.

PIRI: Well they do think there is valuable metal around here. No one has ever looked. We are very lucky to be found by him.

RUATOKA: Yes, any longer we would have all been crying for food. Now we have fresh water and bread.

PIRI: All we can hope for now is for him to give the message.

HENERI: He will, don't you worry. He doesn't want us to die here. I pray that he has a safe voyage.

RUATOKA: Come friends, let us eat.

SFX: KITCHENWARE — MUSIC BRIDGE

RUATOKA: We waited patiently for our rescue boat. On the third day, Captain Moresby called in to Manumanu. Because of the extra cargo he was carrying he could only carry Heneri and my wife, Mangaia.

On his way back to Cape York, Captain Moresby called again at Manumanu to pick up Rau and Anderea. After three months on 25th May, 1873, Piri's wife and I were rescued by Mr Orkney of the "Loelia".

The Manumanu mission was abandoned.

SFX: PAUSE — FADE IN RUATOKA.

RUATOKA: After five months of recuperation at Somerset, Rau, Heneri, my wife,

SFX:  
ANDEREA:

AUA:  
RAU:  
RUATOKA:

AUA:  
RAU:

RUATOKA:  
RAU:

VILLAGERS:  
SFX:  
RUATOKA:

RAU:

TUNGANE:

RUATOKA:

SFX:

RAU:

HENERI:

SFX:

PIRI'S WIFE:  
(MAKI)  
RUATOKA:

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my wife,

Piri and his wife were together sailing onwards for Moresby.

As we sailed on I recalled a favourite verse from the Bible. "He will give me strength in every situation through him who empowers me". We had arrived at Manumanu after days of sailing.

SFX:

(CROWNED ON THE BEACH)

ANDEREA:

The houses have been destroyed. It could have been other tribes. Well, we can't remain here long seeing our shelters have been burnt down.

AUA:

*'Ruatoka oi namo'*

RAU:

He asks if you're well.

RUATOKA:

I am feeling better; but where are our huts? I don't understand why you did it.

AUA:

*Dia ai, haida ese. Ai ala Hiri lalonai, haida ese eme gabudia. Hahine sibodia mo nonoho.*

RAU:

He explains that it was not them. Whilst the men were on trade expedition other villagers burnt them. Only the women remained in the village.

RUATOKA:

Tell him we shall go to Hanuabada to establish anew station.

RAU:

*Ai na Hanuabada baiala. Unukahai emai gaukara baiahakaraiaimu. Bamahuta.*

VILLAGERS:

*Bamahauta!*

SFX:

(MUSIC), DRUMS — FADE UNDER.

RUATOKA:

I felt sorry for those people. They stood on the beach waving. The *Retrieve* sailed away from the bay. By afternoon on the 26th November, 1873, Rau had spotted a few huts.

RAU:

We are nearly there. I can see the huts clearly. People roaming around from one side to the other.

TUNGANE:

Ruatoka! Look, the villagers have seen us now. It seems they are moving everywhere. The men have got into their canoes. Many more are coming out.

RUATOKA:

The man on the canoe called Rikugai. It's Lakani Toi, he said we had to call his name.

SFX:

(MOTU) LAKANI TOI AND OTHERS GREETING THE MISSIONARIES.

RAU:

He wants us to go into the village. He said he will protect us from the people.

HENERI:

We must go and fight fear. It will do us no good remaining here. Come let us follow. Rau, tell him we shall go into the village.

SFX:

NOISE OF CHAOS AND DISORDER, VILLAGE MEN GETTING FURIOUS.

PIRI'S WIFE:  
(MAKI)

The men are vicious looking. I do not like their looks. Even the women stare at me. They don't want us around, I can feel it.

RUATOKA:

Put down your spears. I hold the Bible, the book of life. Jesus Christ died on the cross for you. Rejoice and sing Hallelujah.



SFX: BACKGROUND — NOISE AND MORE NOISE.

RAU: *Lakani Toi, ai na buka helaga amailaia. Aha maorodia. Aina dia dirava dikadia.*

LAKANI TOI: *Oibe. Lau vairai baina gini. Iboudia vada helogo helogo beha dokoamu.*

RAU: I told him about the Bible. He will go up to tell them that we are not evil spirits.

RUATOKA: He is their leader. If he fails so do we.

SFX: PAUSE

LAKANI TOI: *Basio aladia. Ini taunimanimi na namo emailaia. Ouramu, lau hari bavalagu guna bena gabeamo idia bavaladia.*

RUATOKA: What is he saying, Rau?

RAU: He says that they must not kill us and that we have brought new life. He said that if we are to die, he must die first.

RUATOKA: That's a very courageous statement. He seems to have made them think for a while.

SFX: VILLAGERS TALKING TO THEMSELVES.

PIRI: The people are desperate to kill us. They just don't believe us.

RUATOKA: We cannot perform miracles. But we shall wait. I know our Lord, through Lakani, shall soften their hearts.

RAU: Lakani Toi is explaining how we met and how we were so kind to them. Still the others cannot believe a minority.

He keeps repeating that he must die first before we do. Maybe we should distribute some food.

HENERI: They are repelled by us. They mistrust these biscuits we're offering them.

RAU: The women think it's bark and they say the beads are worms. After I tried some biscuits and passed it around they became more interested.

SFX: VILLAGERS TALK INCREASES AGAIN.

RAU: They think we are poisoning them. Others who have tried it seem to enjoy it. After a time they will realise the purpose of our visit.

LAKANI TOI: *Iboumuiai vada ome abidia dae ita ida baita noho. Basio gari idia na Dirava helaga ese esiaidia inikaha ema.*

RAU: He tells them that now we are accepted they must not fear. We are sent to them by the Holy God.

RUATOKA: The sun's heat, the discontent of the people and the poor communication had eased. Lakani Toi had saved our lives. Soon we were moved into one of the huts to stay there until further shelter was provided. I am grateful, May God bless you.

RAU: *Ia ese eha namomu badina ai omea hamaurimai.*

LAKANI TOI: *Namo, emui gaukara hari bakaraia.*

RAU: He says it is fine. As long as we continue our work.

LAKANI TOI:

RAU:

SFX:

PIRI:

RUATOKA:

HENERI:

RUATOKA:

RUATOKA:

SFX:

RUATOKA:

SFX:

RUATOKA:

TUNGANE:

RUATOKA:

LAKANI TOI:

RAU:

RUATOKA:

SFX:

LAKANI TOI:

SFX:

RAU:

SFX:

RUATOKA:

RAU:

LAKANI TOI: *Lau bainala gabe ai bainama aniani baina mialai umui amui.*

RAU: He is going to his hut. He will bring back food for us.

SFX: TYPICAL VILLAGE NOISE!

PIRI: I thought we were gone then. When they saw the ship coming they thought we were spirits. It was because we were looking down on them.

RUATOKA: We'd better relax for a while. I'm just too tired from all that hassle. The warriors were running around waiting to strike us down. I didn't know what to do for a while.

HENERI: They can't believe us, that's why. We had Lakani Toi to help us out of it.

RUATOKA: Didn't he say he was building a new hut tomorrow?

RUATOKA: The weather is fine. No rain or big wind to worry about.

SFX: NOISE OF THE SEA — SEAGULLS — UNDER AND OUT.

RUATOKA: Hanuabada and Elevala, the left side of the land, were more populated than Manumanu. The reactions of the people were the same as those in Manumanu. They feared that we were there to destroy rather than establish a new spiritualism in their lives. The place was shoddy, swampy, with mangroves growing intensively on the seashore. Most houses were weak and a strong wind would have easily flattened the entire village.

In this village, the smell of the shrubs, betelnut and day was the same. They saw the same horizon and wondered what lay beyond. They tasted the same food day after day and their tradition lived with them.

SFX: ROOSTER CROW — HOME-MADE BELL.

RUATOKA: Remember to keep this day holy. Make sure that the people understand no work is to be done. Piri and Rau, organise that area over there for a service.

TUNGANE: Lakani is coming over, Ruatoka.

RUATOKA: *Daba namona.* (Trans — Good morning)

LAKANI TOI: *Daba namona, oi danu.*

RAU: *The place is prepared for the service.*

RUATOKA: *Tell Lakani Toi to regroup the people. Tell them I have a message to give them.*

SFX: NOISY GROUP OF VILLAGERS.

LAKANI TOI: *Hereva ahadokoa. Akamonai* — (Listen)

*Ane ta do avabia* (Sing a song).

SFX: (SONG IN MOTU) STOP

RAU: *Hari dina na dina helagana.*

SFX: RUATOKA TRANSLATING IN BACKGROUND.

RUATOKA: Today is a holy day. The Sabbath.

RAU: *Dirava lehova ese ina tanobada ekaraia. Ina dina na la ese eha helagaia. Ia na ina dinai elaga ani.*



RUATOKA: Lord Jehovah created this world. This day he made holy and rested.

RAU: *Ita na kara dikadia momo takaramu. Henao henao, heatu bona mama. Umui na ini kara na bahadokodia. Guba basileia baola.*

RUATOKA: We sin too much. Stealing, fighting and jealousy. You must stop these sins if you want to go to heaven.

RAU: *Ina Buka ese revareva etorea. Abidadama tauna na mauri hanaihanai baine abia.*

RUATOKA: This book has the written documents. Those who have faith shall receive eternal life.

RAU: *Iboudai aita guriguri.*

RUATOKA: Let us pray.

SFX: SHORT PRAYER — AMEN — NOISE FROM THE PEOPLE.

RUATOKA: The service had run more smoothly than I thought it would. The people were more patient and seemed to listen to Rau's talk. After we shook hands with the elders we moved to the hut we were presently occupying.

RUATOKA: That went perfectly. The people were amazed at the things you said.

RAU: I was a bit nervous at first. I really thought they would give me a hard time. But it seems the Holy Spirit is working among them.

RUATOKA: The other man with Lakani Toi?

RAU: You mean the one with the beautiful feathers?

RUATOKA: Yes, that's him. He offered me a piece of land in exchange for some red calico and handkerchiefs. Soon we shall have our own garden up at Laora. What is the name of the land he offered me?

PIRI: I feel happier now that we've settled down. Things should go more smoothly than at Manumanu. Has anyone heard from Murray?

RAU: Not a word. They tend to forget about us. As soon as we've settled were totally alone.

RUATOKA: When he arrives, both of us will travel inland. If there isn't much wilderness we should establish a station. Otherwise here is better than nowhere. We will wait. Just as it is written: "ask and you shall receive, knock and the door will be open, seek and you shall find".

SFX: MUSIC

SFX: WAVES: BIRDS CRYING OUT.

RUATOKA: As the days passed by there was no sign of Murray. The attendance at church was large but the people began demanding goods as payment for attendance.

PIRI: Every Sunday fewer people are falling for our line. They want food before they attend.

RUATOKA: We refuse to give them anything. When we start opposing them they should soon realise why we want them to attend the services.

PIRI: It's impossible to make them realise the truth. Today I told them that our God Jehovah caused the rain to fall, storms to occur and trees to grow. Some of the villagers wanted me to tell God to make it rain. It

RUATOKA:

HENERI:

RUATOKA:

RAU:

RUATOKA:

SFX:

RUATOKA:

PIRI:

RUATOKA:

ANDEREA:

- didn't rain. The people looked at each other and began proclaiming our God was useless.
- RUATOKA: It is difficult to teach them. They have little knowledge about the world we live in. Even Tungane finds it hard teaching the alphabet. The people refused to learn without payment.
- HENERI: Discipline, that is our main weakness. The Motuans lack belief in our work. Their confidence has been shattered into darkness. We have to write a Bible in Motu so they too may read the word for themselves.
- RUATOKA: The nature of their culture dampen their incentive to go to school. The children have always been free to wander around anytime. So in class they cannot stay seated, listening to someone. They cannot understand.
- RAU: Lunch is ready and so we should be on our way. The ladies (FADE) are waiting for us.
- RUATOKA: Life at Hanuabada had changed so rapidly. We began to get used to the tropical weather. The incessant mosquitoes at night and the pigs which trotted around the village all night. Our house had been completed months ago by the men. We planted our own vegetables and fruits on the land provided.
- We taught the gospel everyday. We kept our faith and trust in Christ's word. Our Motu improved rapidly and communication became more meaningful.
- SFX: BELLS — GROUP GATHERING.
- RUATOKA: Many weeks passed by and our first church was set up. In March 1874, Murray returned to Port Moresby and remained with us to help with finance and supply.
- Arua Daera became the first Motuan to be baptized and then became a deacon of the church.
- The teachings on keeping the Sabbath holy was taken by the people. I remember this incident in particular after a service.
- A man had been standing near the water pipe. I asked him what he was doing and he answered me in Motu.
- I am looking out for women who come to fetch water. They must remember, no working today. I shall chase them away and make sure they don't do it again — I was a happy man. The message was much clearer than it had been on our arrival.
- With the aid from the London Missionary Society we constructed a store for trading purposes. But the store brought more trouble each day.
- PIRI: The stores been broken into again. Everything was taken, axes, beads, material.
- RUATOKA: I'll have to see Lakani about this. He isn't going to be pleased.
- Do you suspect who the thief could be?
- ANDEREA: We really don't know. But it could be a man, because the shoes and knives and axes would not be a woman's choice.



RUATOKA: Let's go to the centre of the village. When we arrive there, Rau could you get Lakani?

RAU: I shall tell him to gather the people for an important announcement.

SFX: NOISE OF FOOTSTEPS — CROWD

RUATOKA: Ah! there's Lakani coming with Rau.

PIRI: He doesn't look too pleased. Rau has told him what the meeting is about

RUATOKA: Oi Namo?

LAKANI TOI: Namo. Idia na oi enarimumu.

RAU: He says they are waiting for you.

RUATOKA: No, I cannot tell them with feeling. Let Lakani. He is their leader and they respect him more.

RUA: *Ia na etomu oi bahereva.*

LAKANI TOI: *Vada ogwaumu dainai. Lau ese baina hamaorodia.*

RUATOKA: Has he agreed?

RAU: He will tell the people what you had to say.

SFX: CROWD — LOTS OF TALKING AMONG PEOPLE.

LAKANI TOI: (IN MOTU)  
Silence. The meeting today is about that store. For the past days, the shop has been broken into at least four times. Do you know that stealing is breaking one of God's commandments! The punishment is severe. Let the person or persons confess to the Lord. We shall pray for his forgiveness. Come be on the narrow path to heaven.

SFX: CROWD RESTLESS.

LAKANI: We cannot wait any longer. There is work to be done. It is best to confess now rather than be in hell.

SFX: CROWD ASTONISHED, NOISE.

TAUA KONENA (MOTU)  
It was me that did it. I stole everything.

RAU: That is him Ruatoka. He has given himself up.

RUATOKA: Tell Lakani to tell him he shall be punished for his stupidity.

LAKANI TOI: (Motu)  
Tuaa Konena, you will be punished.

RUATOKA: Rau, tell the elders to get some vines. No weapons.

SFX: RAU TELLING ELDERS TO PROVIDE VINES.

RUATOKA: The men tied the vines to the posts of Tauga's house. They pulled it down onto the sea and the timbers floated out to sea.

SFX: HOUSE CRASHING DOWN.

RUATOKA: We then bound his feet and took him over to and hill where we laid him to be bitten as a punishment.

RUATOKA: The people were only too happy to see the man cry for help.

SFX:

RUATOKA:

SFX:

RUATOKO:

RUATOKA'S  
2ND WIFE:

RUATOKA:

PIRI:

RUATOKA:

SFX:

HENERI:

RUATOKA:

RUATOKA'S  
2ND WIFE:

SFX:

RUATOKA:

A MINER:

au could      SFX:      MAN WHIMPERING AND CRYING!  
 placement.      RUATOKA:      VILLAGERS SHOUTING AT THE MAN TO SUFFER.

reeting is      After the man had suffered enough, the men untied his leg and hands  
 and took him for a wash in the sea. That punishment taught him  
 something. Throughout the months he became more loyal to the  
 church and later visited myself and the other missionaries. Tungane  
 who was teaching domestic science was more successful. Gradually  
 the Motuan girls picked up ironing and sewing.

nder and      When I was away on visits to other stations, she replaced me and  
 conducted the schools and the services alone. In 1885 a short illness  
 led to her death. From then on life was never the same again. We had  
 come a long way together and it had to end this way. She was buried  
 at Badihagwa by the village men.

SFX:      MUSIC REFERRING TO DEATH.

RUATOKO:      I remarried. My second wife was from Hula village just about 30  
 miles from Hanuabada. She helped in sewing, teaching and  
 preaching. With her help the distinctive style of prophet singing was  
 introduced among the people. Most of the songs contained words of  
 worship and had a link with our religion. After I felt very ill, my wife  
 would be around to do whatever I told her. My Motu had improved  
 greatly over the many years of living here.

ays, the      Dear, I am gettin ill. There are many miners at Laloki. Many are  
 ow that      sick from malaria and other disease. Nurse them please.

ment is      RUATOKA'S      I will do as you say Ruatoka. You look very sick. It is best that you  
 all pray      2ND WIFE:      stay in bed all day. Bye.

best to      RUATOKA:      Everyday more and more miners were coming in from Australia to  
 search for gold at Laloki. More and more got sick and we had to  
 nurse the sick alone. Although being ill myself I forced myself to  
 carry the miners back to the village.

PIRI:      Ruatoka, you cannot force yourself to work. Leave the sick for us to  
 handle. You should rest your body.

RUATOKA:      I must work to keep strong Piri. I would hate to die in bed.

SFX:      FOOTSTEPS RUSHING INTO HOUSE.

HENERI:      (PANTING)  
 Ruatoka, the people from Moumiri near Laloki are attacking the  
 miners. They will not listen to us. You have to come.

RUATOKA:      Come let us go. We would be too late. Look after the sick please.

RUATOKA'S      Look after yourself, Ruatoka.

2ND WIFE:      DOOR CLOSING.

SFX:      FIGHTING. HOLD, THEN UNDER.

RUATOKA:      When we arrived at the scene of fighting the warriors were hiding in  
 the huts.  
 Put down your weapons. That is no way to make peace.

A MINER:      Ruatoka, they will not understand. We tried to talk but they keep  
 attacking our camps and destroy the equipment.



RUATOKA: I will go among them and see what I can do to help. Meanwhile I ask for peace and no bloodshed.

SFX: MUSIC BRIDGE.

RUATOKA: I slept the night among the people of Moumiri and prayed with them. They seemed to understand my message. The Holy Spirit was indeed flowing through everyone. All night they sat up listening to me. They chewed betelnut and ate cooked bananas and pig.

After my visit the area became peaceful once more. The miners became more confident to continue their work. The other sick miners were left to die in the bush because the Papuans who found them were afraid to touch them in case their spirits haunted them.

On November 6th, 1884, Commodore Erskine, Commander

SFX: (TRUMPETS)

RUATOKA: in Chief of the Australian Station arrived, accompanied by four ships of the Australian fleet. The British flag was hoisted on this day and Britain had annexed New Guinea. I became more ill each day. Sometimes I never saw the sun the whole day. I ate little and rested most of the time.

SFX: MUSIC BRIDGE.

RUATOKA: Rau, call Lakani I want to speak to him.

RAU: He is outside. He came to visit you and to check up on your health.

RUATOKA: Call him in.

SFX: DOOR OPENING AND SHUTTING.

LAKANI TOI: How are you feeling? (In Motu)

RUATOKA: The same as yesterday. I will not work for days. I want to thank you, Lakani, for your friendship and help. I am so grateful, that you led us into your village. I have never been happier in my life. I look into the future. Masses of people preaching and singing about Christ. This is my home and shall remain here till I die. Let them spread and let me remain here till I die. Let them spread the Word to everyone. Do not be ashamed to preach the Bible. I have completed my mission now. Many thanks again.

LAKANI TOI: (IN MOTU)

That is all right Ruatoka. Let God reward you in heaven. I am sure your room has been prepared for you.

RUATOKA: Will you join us for tea?

LAKANI TOI: As you say. Maybe we can talk about the Cook Islands.

RUATOKA: It's been a long time since I saw the Cook Islands. I can vaguely remember where I met Tungane (laughs).

SFX: LAUGH ALL TOGETHER.

NARRATOR: On September 12th, 1903, Ruatoka died having spent 31 years in New Guinea. In the Port Moresby cemetery Ruatoka has a permanent memorial in an honoured place.

Ruatoka and Lakani Toi shall remain as the most known names of

SFX:

the Pacific. There are many stones and buildings that are named after him in remembrance of his good deeds. Some of these are Ruatoka College, Ruatoka Road and also the Memorial Stone of Ruatoka and Lakani Toi that stands in the middle of Hanuabada.

(Ruatoka's voice speaking in church where the words echo).

Here is my servant whom I have selected  
My beloved in whom my soul delights  
I will invest him with my spirit  
And he will proclaim religion to the gentiles  
He will not wrangle or shout  
No one will hear his voice in the streets  
He will not break the bruised reed  
He will not put out the smouldering flax  
Till he carries religion to victory  
And the Gentiles will hope in his name.

SONG OF RUATOKA  
AND LAKANI TOI.

SFX:



## SONG LYRICS

in Motu with English translation, Oina, Lau Egu Lalokau Korikori Na, you are my dearest sweet-heart"

by Dadiv Madaha

Oina lau egu lalokau korikorina mo  
Emu reva-reva baina naria ilalo-laimu  
Basina he-lalo boio idau tano ai  
Baita hedavari neganai  
Oi na lau egu  
Oh my dearest sweet heart  
Oh my loving friend  
I shall keep your letter  
As a memory  
I shall not forget you till I'm away  
Since the day I meet you  
Oh my dear sweet heart.

## MODERN

by Isak Tale

1. Koo ka  
kanawe

English

It is the  
somewh  
to wand  
Wabag,

2. Wapali  
balu up  
ongome  
pupi.

English

"Wapali  
sign for  
balu", th

3. Wapali  
Wapali  
mendan

English

When th  
was goin

## MODERN ENGAN LOVE SONGS

my dearest

by Isak Tale

1. Koo kan palipum Wapali maip do lelyamo, lelyape yaka pupu latona do lelyape. Koo kanawee palipuma Wapali maip doo lelyamoo, lelyape yaka pupu latona loo lelyape.

English

It is through the bad times and the beautiful girl of "wapali" is getting ready to go somewhere, half conscious, like a bird who has just got out of bed half asleep and trying to wander off into the open air. It is asked whether the "Wapali maip" the beautiful girl of Wabag, who wanders of half conscious will afford to survive in these bad times.

2. Wapali wanaku wamba kimbu selence ongome bua lo kiango pu kandeno pupi, Pauli balu upu lo naia pito pyetae katena pupi. Wapali wanaku loo wee, Wamba kimbu seleno ongome bua lo kiango pii kandeno pupiaw yu Pauli balu upu lo Naia pita pyetae katera pupi.

English

"Wapali wanaku", the beautiful girl of Wabag, if a lover of your olden times, makes a sign for you to follow him, just follow him and forget the love you have for the "Pauli balu", the young man of Pauli.

3. Wapali wanaku male piamo nambanape loo sekeo puio, akai palya tuki mendena pui. Wapali wanaku loo wee, male piamo nambanape loo sekeo loo, puio akali palya tuki mendana pui.

English

When the "Wapali wanaku", beautiful girl of Wabag, displayed her beauty I thought she was going to be mine, but she has disappeared into the horizons of man.



## SAITIM BUMBU

by San Paulus

1. Saitim Two kina bus.  
Saitim Two kina bus.  
Saitim Two kina bus istap long Bumbu bris.  
Tromoi lek igo daun long Butibam maket.  
Lukim sotpela siket i sanap.  
Maus ired waintem eye, han na gras.
2. Olo boi! i luk narakain tru ya  
Het i Paul na raun olsem masin  
Hey! wantok hamas long yu?  
Askim yu yet yu save!  
Na olsem wanem bai yumi go o?  
Ah ah ah ah .....
3. Sotim rot i go pundaun CHAINA TAUN  
Baim bia, spak longlong na singaut!  
Angra Angra Suo! Suo!  
Kalapim banis wayai na singaut.  
Blary two kina bus  
Blary Two kina bus.
4. Tarasis na pense i bruk waintem sot  
Igo long haus, meri itok  
Painim yet, Painim yet, sigrap blong yu.
1. Bump into a Two Kina bush.  
Bump into a Two Kina bush.  
Bump into a Two Kina bush that lives at Bumbu bridge.  
Took a short cut down to Butibam market  
Saw a girl with a short skirt standing  
Mouth painted red with eyes, hands and hair.
2. My word! she really looks different.  
Head spinning and went around like a Machine  
Hey! wantok whats the fee like?  
Ask yourself you know it!  
And what's the matter, Are we going or?  
ah ah ah ah .....
3. Took a short cut down to CHINA TOWN  
Bought beer, got drunk and went mad and shouted.  
angra Angra Suo! Suo!  
Jump over a wire Fence and shout  
Blary Two Kina bus,  
Blary Two kina bus.
4. Shorts and panties were torn with shirt  
Went to the house, wife said  
Still looking for it, still looking for it? Your own worries!

## APEPE

In Mekeo

by Mathew Efi

Apepe, kiekie, ula  
Angofa'ai afaefua  
Kina eangau, elao  
Ma'amu afunga a  
A'apepe, akiekie,  
Ufa eau pinapina  
Kimange eafi aisa  
Aopolanio — aka  
Alofufu a'afia  
A'apepe, akiekie,

### Chorus

Apepe e kiekie  
Ulalu afaefua  
Angelao  
Mae 'aimo — ma  
Kiekie, emai along  
Oi, afala' angenge  
Lai paracotts imo  
Emai ivi fuangai a  
Koma ngapi velo

NB: This song comes from  
our elder sister who

## CRYING

Crying, suffering,  
In this world will  
From sunrise to sunset  
We long for your  
We cry, we suffer

When the clouds  
and the lightning  
we think of you, we  
We get the sadden  
We cry, we suffer

### Chorus

Crying, suffering  
feeling of emptiness  
until death — until  
Sorrow is present  
You, we will never  
We, the boys of this  
ending this song with  
good night, most

## APEPE

In Mekeo

by Mathew Efi

Apepe, kiekie, ulalu

Angofa'ai afaefua — angelao

Kina cangau, elao eake

Ma'amu afunga akapunga

Aapepe, akiekie, aulalu

Ufa eau pinapina mo

Kimange eafi aisama

Aopolanio — akapunio

Alofufu a'afia

Aapepe, akiekie, aulalu.

### Chorus

Apepe e kiekie

Ulalu afaefua

Angelao

Mae'aimo — mae'aimo angefua.

Kiekie, emai alongama kina'ai

Oi, afala' angenge ainio

Lai paracotts imoi'mai

Emai ivi fuangai apamengo

Koma ngapi velo apenio.

NB: This song composed by the Paracotts String Band of which I am a member, is dedicated to our elder sister who passed away. The English Translation follows:

## CRYING

Crying, suffering, feeling of emptiness

In this world will never end — will go on

From sunrise to sunset

We long for your presence

We cry, we suffer in the pain, we are poor with that empty feeling.

When the clouds thunder so mournfully

and the lightning strikes

we think of you, we long for your presence

We get the saddest feeling

We cry, we suffer in the pain, we are poor with that empty feeling.

### Chorus

Crying, suffering

feeling of emptiness will never end will go on

until death — until death will end.

Sorrow is present in our happier days

You, we will never forget

We, the boys of the paracotts band

ending this song with a greeting

good night, most beloved.



## Karim, lek songs of the Mid-wangi people

by Anna Jinben

Yii kamb-a mins maket wa nint nawonen-pe  
Yii kamba mins maket wa nint nawon en-pe  
Yii kamba  
Yii kamba, kamba.

Yii kamb-a kangep to sent nawon en pe  
Leta poto wal kes pa-ah  
Le-ngomba ngomba  
Le pamba, pamba.

Meaning: a girl singing about her boyfriend:

I told you to meet me at the market  
but you never came.

I told you to meet me at the road  
but you never came.

I asked you to come to my house  
but you never came.

Things that you gave me don't even  
seem to comfort me.

I want you.

Kungsmung ku pera pera  
Kungsmung ku pera, kungsmung kopi ku pera  
Pi na na wo nind ken ya-ya  
Kungsmung kupe to pere sim na ya-ya

Kiu ya bor sem bar mi wa  
Se bor punal mol paia  
Yii kerma mungi ni wa  
mungi ni wa-o

Meaning: The cloud is so thick  
And it's covering the whole valley of Kungsmung  
So if I don't come then it's the cloud  
that is preventing me.

But I tried and I'm at the point of falling.  
Please come and get me.  
Please run, run and get me.

"Komb kerma to sonum pa  
Wo yu ni  
Wo toul na er-a-o  
Kan siken amb ya mi pe  
Wo toul nar a-o

Komb kerma to wonum pa ngomba-pamba  
Nol bi n, jim bi nol nond-ae  
Ngomba-pamba"

Meaning:

"You've neglected me.  
So when it rains don't try to come under

my shelter by talking  
Because you neglected me  
Then we'll make it

## Binandere Songs

by John waiko

During the Second World War, Binandere clan from

RODEMBU TER  
BAU BEDERO  
WATAI MOTE  
IBA TARATE

RO TETERO  
BAU BEDERO  
GITOPPO MOTE  
NAKA TARATE

ENGARI AI  
ERO TENI DA  
ERO BENUNU  
ERO TENI DA

DODARI AI  
ERO BENUNU  
KUMBARI AI  
ERO BENUNU

Here Gavide m...  
laments that this v...  
saviour and those  
grieving mother w...  
the villagers knew  
for the violence, th...

my shelter by talking or laughing at me,  
Because you neglected me at first.  
Then we'll make it as you please"

## Binandere Songs

by John waiko

During the Second World War many mothers expressed their heartaches when husbands or sons were recruited to be labourers, soldiers and policemen. For instance, Gavide, a woman of the Binandere clan from Kotaure village on the Gira River, wept when her son was taken away:

RODEMBU TERO

BAU BEDERO

WATAI MOTE MI

IBA TARATE

RO TETERO

BAU BEDERO

GITOPO MOTE MI

NAKA TARATE

ENGARI AI

ERO TENI DA

ERO BENUNU

ERO TENI DA

DODARI AI

ERO BENUNU

KUMBARI AI

ERO BENUNU

War has come

The young men are leaving

To defend alien land

The foreigners will be saved

What has called

The young men away

To become enemy victims?

The conquerors will be happy

The mother is deserted

Lonely without her son

A barren beggar

Abandoned to heartache

The mother who lost blood

Has become a barren beggar

The one who bore him

I am a lonely beggar

Here Gavide makes telling and subtle points about the war. She sees her son going to fight, and laments that this will only be to the advantage to both lots of foreigners: those who see him as a saviour and those who will count him as a victim. The last two verses are strong statements of the grieving mother who feels deserted and impoverished. The poem is a clear indication that while the villagers knew little of the broad strategic flow of the war, or the reasons that either side gave for the violence, they made perceptive statements about their own actions and attitudes.



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