

THE PAPUAN VILLAGER



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A New "Dubu" at Hanuabada.



A GREAT feast was held in Hanuabada on the 24th September, when people were invited to see Oala Dagora's new *dubu*.

Two new *dubus* and a *tabu-dubu* were put up in Hanuabada during September; the first *dubu* by Oala Dagora, the second *dubu* by Garia Vagi, and the *tabu-dubu* by Ika Sere and his wife Kori Taboro.

Hard Work.

This means a great deal of hard work. First there is the cutting of the big gum trees in the bush and bringing them back to the village—though this is easier nowadays because they can be brought in on lorries.

Carving and Painting the Posts.

Then the posts have to be carved. The four trees are cut to a proper length and laid side by side, and the two long cross-beams also; they have a fence built round, so that the women may not see, and then the men set to work to carve them. Everyone gives a hand, and often you may see six or seven men at work on one post. But some are better than others, and these men show by pencil-marks how the carving is to be made. The names of some of these artists are Ova Tau (the carpenter), Leke Boio, Dai Oala, Kora Leke, Eunagi Tau and Boio Koneva. They use rulers and squares and they make the marks very neat and regular.

The carvers work nowadays with hammers and chisels, with saws and augers and planes and spoke-shaves;

do not know that the white man's paint looks better than the old Papuan paint; but at any rate it lasts a lot longer. The posts have been painted in all the colours of the rainbow, and one even has some gold paint on it. Altogether the carved and painted *dubus* look very fine; they are, as we say, "a credit to Hanuabada."

Putting up the New "Dubu."

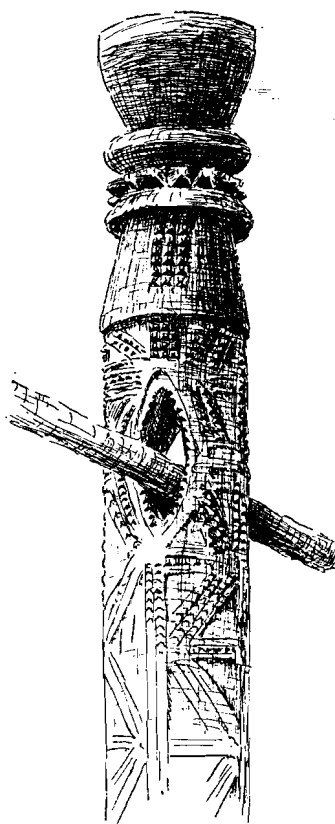
On the 1st of September, Oala's *dubu* was ready to put up, and at 7 in the morning they dug the holes, and shoved up the new posts, and put the cross-beams through the holes and made all square.

Each one of the four big posts and the two beams belongs to one man. The first post to Oala Dagora, the second to Kora Daure, the third to Eure Nou, the fourth to Rohia Leke, the right beam to Kora Leke, and the left beam to Gabe Doura. Each of these six men has given a great quantity of food for the big feast that goes with the *dubu*.

The Great Feast.

There was a feast the day the *dubu* was put up, and there was dancing every day afterwards. But the great feast came on the 24th September, when the Governor and Lady Murray and some of the chief officers of the Government were invited.

The *dubu* had been loaded with food. Oala said that altogether there were one bullock and three pigs (all cut up ready and put on the *dubu* platform), 5,500 yams, 260 bunches of bananas, half a ton of rice, 20 big



OLD *DUBU* POST, WANOARI.

whereas formerly they had only tools of stone, and files of stingaree skin. But it is a good thing to use proper tools; you can work faster and truer and better.

Then, when all the carving is done, the patterns have to be painted. I

bunches of betel-nut, and more sugar-cane and coconuts than he had counted.

The Dances.

People from many villages had been asked to come and make dances. First came the *Koumu* dance at about 9.30 in the morning when people from Hohodae, Kilakila, Kourabada and Akorogo danced with spears up to the *dubu*; and the women met them with presents of yams; and Oala and Kora walked right through them with a long bunch of sugar-cane and knocked their spears down; and the men on the *dubu* platform pelted them with ripe bananas.

Ahuia's Speech.

Then came the gifts of food to the guests. But before this began, Ahuia climbed to the top of the *dubu* and made a speech (Oala had asked him to speak for him). He said they were glad to see the Governor and other important officers of the Government there, as well as their Papuan friends. He spoke in praise of Oala, who had started this big feast. Oala had worked for white men and had a lot of money in the bank; but he knew also how to make a big garden. Although he was not a Koitapuan, he had taken the part of the Koitapuans in making this *Tabu* feast. It was good for the people to see such a great show of food; for they might then want to do the same, to make big gardens and kill a bullock and make *Tabu* feasts of their own.

The Gifts of Food.

After that Oala gave out the presents to the Governor, to Mr. Champion, to Judge Gore, and to the other white men. Lohia Gabe, an old servant of the Governor's, rushed up in fine style to take a huge bunch of bananas and a duck for his master. Some of the other white men got chickens as well—though none of them got any of the pig or the bullock meat. When the gift is let down from the *dubu* platform by a rope, those who are to get it come dancing up with their spears; and they did this very well. Ahuia and Kabua were dancing and jumping about like young boys.

Later on, the Koiari people from Taburi and Omani and Derikoe and Vaiaga came into the village with a

very fine dance; and once more Oala and Kora went through the dance with a bunch of sugar-cane, and once more the men on the *dubu* pelted them with ripe bananas.

Then the giving out of the presents went on for a long time. At last, after midday, all the people from the outside villages had their presents; but a great deal was left to be given away to the Poreporena people on the following days.

Keeping up Good Customs.

It is a good thing to see that the Hanuabada people have not forgotten the best of their old customs. They can still work hard to prepare a feast to give away to their friends. And this is not a waste of food. If you work hard for feasts it means that the village will have plenty of food all round. As Ahuia said, some of you may follow Oala's example, and if you do you will have to work as hard as he and his friends have done. Village feasts cannot happen unless there is hard work in the garden.

And it is a fine thing to see that the *dubus* are as well carved and coloured as ever; perhaps they are better carved and coloured than they ever were in the past. We hope that Oala's *dubu* will stand for a long time; and Gari's too; and Ahuia's too, when it goes up next year. And we hope that, when these grow old and begin to fall, that there will be plenty of strong men like Oala and Garia and Ahuia, to build new ones.

The Zoo.

ALL Papuans are fond of animals, and every village has its pigs and dogs, and many have hens as well. The white man too has his domestic pets, though the pig is not one of them. The cat is a very common pet and also the canary—a singing bird that is kept in a cage, whose voice is very sweet and clear.

Besides these animals that are kept in homes, there is in every large city an animal park called a Zoo. This is often a very beautiful place where there is plenty of room for each different kind of creature to have a comfortable

home. The Government makes the park, and pays money to men to bring animals from all parts of the earth, so that the people may see and learn about them, instead of reading of them only in books.

It is a place children love to go to; and they stand and watch the animals in front of their cages and houses. For many of them are like your wild pig and crocodile, and it is better not to get inside the big iron cars that the cages are made of.

The elephant who comes from India is a very big fellow, who in captivity becomes docile and tame—quite a different creature from the wild one who roams the jungle as its King, snorting and trumpeting his authority far and wide.

There too is the lion from Africa (he is called the "King of Beasts" because of his strength and beauty); and the tiger from India, with his striped back and crafty, cunning ways; and many others who belong to the same "family." (Because there is a great resemblance between them they are spoken of as a family.)

Snakes of all kinds are seen in the Zoo, many of the same varieties as you have in Papua. But they are in glass houses, and you look through windows at them, which is the only good way to see a snake.

There are crocodiles who live in a garden of their own and they have a big bath where they cool-off in the water, then walk out and lie basking in the sun on the grass. Their garden is surrounded by a very strong iron fence.

Birds of all sorts are housed in wire-netting cages, and one of the most beautiful of all comes from Papua, and is named the Bird of Paradise. You too think he is very fine, for when you dance and put on all your "fine feathers" you use this lovely bird for your best head-dresses.

There are, besides these, many many other interesting creatures, but I have not space this month to tell you any more about them. Papuans who have been to Sydney with their masters and mistresses have, many of them, no doubt been to a Zoo, and they will tell you what a wonderful place it is.

—“C. W.”

The Old Woman and the Moon.

AT Boroai, which is near Mullens Harbour, an old woman used to work in her garden at night-time. All the other villagers worked by day, and they did not know how this old woman could see in the dark. But every night she went off alone to her garden and dug taro.

One day they sent a boy to hide near the garden. "You watch," they said to him, "and tell us how she does it."

So the boy hid in the bush near her garden, and he saw the old woman come along. She had a bag hanging over her back and she took a bright thing out of it. She tied it to her head like a lamp; and when she walked about she could see everything.

After her work she went home along the track. And the bright thing on her head was like an electric torch. But before she came to the village she took it off and put it into her bag.

The boy told the people everything, and they looked sideways at the old woman. And some said, "She is another kind"; and some said, "She is a bad lot." They asked her if she had a bright thing in her bag, but she said, "What are you talking about? Go away!"

But the people looked sideways at her all the time. At last the old woman got angry; and she felt ashamed too, because the village people talked about her. So she said to her little granddaughter, "I shall go away now. In three days you will see me in the sky."

The old woman went away. Nobody knew where she went. But three days after the people saw a new light in the sky. It was the moon, and they had not seen it before. They all cried out, "Ah! Ah! Ah! Ah!" because they were surprised. But the little girl said, "Why, there's old grandmother!"

Visit of the Australian Fleet.

THE cruiser *Australia*, flagship of the Australian fleet, visited Port Moresby last month, together with the destroyer *Anzac*. Sailoh! was heard at about 8.30 in the morning,

and by 10 o'clock both boats were anchored in the harbour. They looked fine when they came in. The *Australia* is a very big ship, in fact one boy said she looked like a "store."

"The Australia."

She is called a "cruiser" because she can cruise very fast. Warboats must be able to go much faster than ordinary boats like the *Morinda*. Her speed is 32 knots (or sea-miles) an hour—and that is faster than most motor-cars go and faster than any of them need to go.

You know how long the *Morinda* or the *Papuan Chief* takes to go from Port Moresby to Samarai. Well, the *Australia* could leave Port at 6 in the morning and be in Samarai at 2 in the afternoon. She has four propellers to send her through the water.

The *Australia* weighs 10,000 tons. She has 8 guns that fire "shells" or cartridges 8 inches in diameter. They are full of "explosive," and when they hit anything they burst and make a terrible mess. She has other guns also, smaller than this.

There are some very wonderful things on board. On the bridge there is an instrument for training all the big guns and the searchlights onto one object at the same moment. By turning this round the officer can make all these guns point at this one thing, and the searchlights are turned onto it also. So that if a ship turns up in the darkness, it can be seen and under fire in an instant.

They don't have to use the lead-line on the *Australia*. There is an instrument that tells you the depth of the water by itself. There are lots of telephone lines from one part of the ship to another; and they bake the bread for more than 700 men in electric ovens.

The *Australia* is the flagship. This means that the Admiral, the officer in command of the whole Australian navy, is on the ship, and flies his flag on it.

The Fleet in Port Moresby.

The two ships were at Port Moresby for two days. The Governor paid a visit to the flagship at midday; and when he left he was given a salute of 15 guns. In the afternoon a cricket team played the Port Moresby men and gave them a bad beating. In the

evening the Admiral and some of his officers had dinner at Government House, and then the Poreporena people and some Kiwais made a dance for them to see. The Admiral was so pleased with the dance that he asked the men to come and see the flagship at 12 o'clock next day, and a great number went across.

In the evening there was a dance at the Institute for the officers, and 250 men were invited to the moving pictures

The two ships left at 9 on Saturday morning to go to Samarai and Rabaul.

Another Baby in the Royal Family.

THE Duchess of York has another child—a second little girl. She was born on Thursday, 21st August, and is to be named Margaret Rose.

You probably know that the Duke of York is the second son of King George. The first son, our Prince of Wales, is not married.

In the picture on page 5 you see the Duke and Duchess of York and their first daughter Elizabeth (Betty). It is possible that this little girl Elizabeth may some day be Queen of England.

Good Mosquitoes.

IT is said that a very clever man in France has discovered a kind of mosquito that won't bite anyone. Better still, the good-natured mosquitoes will drive out the bad ones. This clever Frenchman has cleared some swamps of biting mosquitoes in this way. He has bred lots of non-biting ones and set them free; and in some way they take possession of the swamps, and send the others away. Another thing—they like the open air and won't come into your house.

I don't know if this is true. But if it is I hope this good mosquito will find its way to Lese and the Mambare River.

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Conduct of Villagers.

(Native Regulation No. 85A.)

WHEN Europeans come into your village you must treat them with respect; and the Government has made a law about it

(a) You must not laugh at a European, or threaten or insult him (that is you must not use "strong talk" to him).

(b) You must not behave in any other threatening or insulting way to annoy him.

(c) You must not beg for money or tobacco or anything else.

(d) You must not throw stones or sticks at him.

(e) You must not get in the way of his motor-car or hang on to it unless he says you may do so.

If you break these rules you will be punished. A boy over 14 years of age may even be sent to gaol. One under 14 years may be whipped with a strap—up to 10 strokes. These punishments are to teach good manners to bad boys.

The Races.

EVERY year the Port Moresby Race Club holds a meeting. The racecourse is out at the "7 mile," i.e., 7 mile away from town on the Rouna Road; and a great many people come a long way to see the horses run.

In each race the horses start together and run round a very large field called the racecourse. The people who watch get very excited, wondering which horse is going to pass the winning-post first. The reason for their excitement is that they have some money on one horse or the other; that is to say they have made a bet, and they hope to win a great deal.

Betting.

You may ask why the white men are allowed to make bets while the Papuans are forbidden to do so. The reason is that white people usually have more sense in betting than Papuans have. They know when to stop, and don't throw away all their money. It is the same with strong drink.

White men usually know when to stop; but Papuans might not know, and they might get up to mischief or cause trouble. That is why white men are allowed to bet and drink whisky, while Papuans are not.

Racing in England and Australia.

Horse racing is a very popular sport among white people. In England and Australia hundreds of thousands go on Saturday afternoons to see the horses. There are great meetings that happen once every year in one place or another, like "Ascot" or the "Derby" or the "Melbourne Cup." They call it the "Melbourne Cup," because the man who owns the winning horse gets a very large and valuable cup or pannikin with his name carved on it.

The King of England himself goes to Ascot. In fact they sometimes call racing the "Sport of Kings." This is because Kings are often fond of it, and usually have a good deal of money to spare for betting. It is not, as you might think, that the Kings ride the horses.

Cricket.

IN last issue we said that the Port Moresby team, which won the match against Samarai, would keep the Staniforth Smith Shield for the year. That was a mistake. It is the "Governor's Shield," which Sir Hubert Murray presented to be played for by Port Moresby and Samarai.

The Staniforth Smith Shield is given for Tennis.

Samarai Cricket Team v. Poreporena Cricket Club.

The Annual Match between the team of the Samarai Natives from Port Moresby, and Poreporena Cricket Team, was played at the Poreporena Cricket Ground on Saturday, 27th September, 1930, and was won by Poreporena by 7 wickets. Araid, the Captain of Samarai, won the toss and they batted first. The results at drawing the stumps were:—

SAMARAI: Adope, 28; Isako, 25; Keramu, 20; Isuleilei, 15; Araid (Captain), 14; Hanikapu, 11; Kivivi, 8; Tedi, 4; Dieko, 3; Laelae, 3; Duauhi, 2. Sundries, 16; no-balls, leg-byes, wides, 6. Total 155.

POREPORENA: Rea Mea, n.o. 109; Ovia Ikupu, n.o. 60; Heni Puka, 22; Heni Hila,

13; Heagi Gavera, 0. Sundries, 24; leg-byes, 1; no-balls, 1. Total, 3 wickets for 230.

The game was completed, and the sun has set.

—"Hen Heni."

DISTRICT NEWS.

(From our own Correspondents.)

KAIRUKU.

(Correspondent—Leo Aitsi Parau.)

Village Dancing and Feasting.

THE Koae Kupuna clan of the Chiria people are going to make a big feast and dance in about a month's time. They will kill five (5) big fat pigs and they'll invite Delena, Pokama, and Pinupaka to their feast and dancing.

A Boy Lost at Pinupaka.

During September the Pinupakas lost a boy of about 15 years age. This boy with his father and uncle went out to get Nipa (*Biri*) in a little creek called Iyiau-riri near St. Joseph's River (Paimumu). After getting Nipa they come out and were hooking (*fishing*) they had no more bait left, so the uncle sent the unfortunate little boy to get bait. The tide was just coming in; it was late in afternoon at about 5.30 p.m. The boy went and never returned. It is believed that he was caught by a crocodile. The poor father went into the creek, and swam here and there but could not trace anything.

Station Gardens.

Our Station Kairuku prisoners are making new gardens, our first gardens are bearing, and some are used for food. It is too dry to plant anything now, but the prisoners are only getting the ground hoed out ready for the rainy season, when it will be planted with sweet potatoes, bananas, pumpkins, etc. From our Station garden we make copra also.

Private Gardens.

Our Station Warden is Herari, a Moviave, G.D., man; he has a bush garden made for himself by the Chiria people on Government land Roro. Mr. W. H. Thompson's cook and myself (the writer) have one also made by village natives, just over the hill behind our quarters on Government Station area.

General.

During September, Mr. W. H. Thompson, A.R.M., has been round the Mekeo and Roro Districts patrolling; and Mr. B. W. Faithorn, A.R.M., of Kambisi, came down from the mountains, on his way to Port Moresby for leave. He brought with him a few Sopa (Goilala) prisoners, who were offered blankets and sulus, but who would not take either and were crying. But after a day or two, with some one telling them that they had to take what was offered as any other prisoners, they put their sulus on and are using the blankets.

KEREMA.

(Correspondent—Nansen Kaiser.)

Copra Making in the Gulf Division.

MOST people know that the people of the Gulf Division have plenty of coconuts. Last year the Government tried to get the

people to make copra from their own coconuts so that they might have more money. So the people have started to make copra from their own coconuts.

Copra Produced from Native-owned Coconuts in the Gulf Division.

For one year (from 1st July, 1929, to 30th June, 1930), the total number of bags and gross weight of copra produced from native-owned coconuts is as mentioned below:—

People.	No. of Bags.	Weight.			
		tons	cwt.	qr.	lb.
Silo—Wamai	70	5	10	2	6
Karama—Kuaru... ..	494	33	9	1	7
Moviavi—Savaiviri and Tapala	573	43	19	1	5
Lilifru—Kukipi	1,142	86	13	1	12
Motumotu—Popo Habuhabu and Kapuri					
Lese—Biaru	89	6	12	0	4
Tokea	414	29	12	0	12
Oiapu	311	24	9	1	16
Kerema Bay	1,451	106	15	2	6
Keuru	1,111	76	6	3	8
Vajjala River	1,129	83	9	0	25
Kiri	342	22	12	3	18
Orokolo Bay	3,042	194	0	1	9
Total... ..	10,170	713	10	2	16
Copra produced by people from their own coconuts	5,632	409	1	1	22
Copra produced by white men from coconuts bought from village people	4,538	304	9	0	22
Total... ..	10,170	713	10	2	16

Native Contributions.

**The Two Friends.
A Turtle and Maniki.**

LONG ago, as it says in this story, the Turtle came from the Gulf Division, and Maniki from Mekeo. Maniki is the name of a bird.

They both met each other on the road, and made friends. So the Turtle said "Friend Maniki, when coming along the road, haven't you seen any good gardens with ripe bananas?" "O yes! Turtle, I saw a garden with bananas." "Let us go and steal in that garden friend," said the Turtle.

They both went to the garden. Near a stem of a banana-tree, looking up they saw the fruit ripe. Then, Maniki said to his friend, "Wait here, I'll go and look for the ladder." And he brought it, and climbed up the ladder. When he was on top he started to eat away. His friend called out to him, "Please friend, throw me some to eat." But the mean fellow threw only skins to him.

He got angry, and told Maniki that if he wouldn't throw some ripe bananas to him to eat, he would sing out to the people. He asked again, but his mean friend did the same as he did the first time; and so for the third time.

This made the Turtle angry. He sang out to the people. All at once they heard his

voice. Running here, and there, they saw no one. The thief's run away already.

Maniki went first, Turtle following his friend along the road. They both saw an hornets' nest. Turtle was thinking, and telling his friend Maniki that they had found plenty of drums. The Turtle wanted to take one for him, so his tricky friend said to him, "Those drums, may be belong to those people over there. I'll try to go and ask for them." So he went half-way, and, not asking the people, came back, and sang out to his friend, "I have asked the people, and they tell me that we could get them."

Silly Turtle, not knowing that it was a trick, ran in to take one. Moving the rest, the hornets flew out, and sting him all over his body.

His friend saw that, and ran in the hole of a tree. When hornets finished stinging his friend they went to their nest again. Poor Turtle had many pains, and was crying along the road, at the back of his tricky friend.

His friend going first hid behind a log that was lying at the side of the road, Turtle coming behind sat on the log, and started to call out his friend. Calling out, he heard a voice under him. He thought that his right foot was answering him; got wild; smatched (smacked or snatched?) his right foot. So he called out again, "Maniki, friend, where art thou?" and heard voice under him again, and thought that his other foot was answering him. Silly creature, got more wild so that he smatched his other foot, and was crying singing this song.

Maniki, Maniki, you didn't made good friends with me.

Maniki, Maniki, you were too tricky for me. And now Maniki I am leaving you for ever.

While singing this song he died. But Maniki hearing him singing, flew back to where he came from. Thus came end of the two friends.

[By Eugene Beata Aitsi, interpreter, A.R.M., Kairuku. This story wins the 5s. prize this month.]

New School Building at Lawes College.

ON February, 1929, our school-site was started. All the men and boys dug the ground ready before the s.s. *John Williams* came. But it was not quite finished, because there's lots of work to do. So they leave the site; and in March all the Students went away on holiday, because March is the time for Students' holiday.

After their good holiday they came back on the *Papuan Chief*. They wanted to get the site finished, so they worked very hard. As soon as the site was finished, in January, 1930, they laid the foundation on the ground. And it was finished in February; it was ready then in March. *John Williams* came and brought timbers, corrugates, and other things for the building.

The committee was held at Port Moresby. After committee they came back in May; they started to build it. When the roof was finished some of us carried up sand and picked

stones, because it is a concrete floor. We worked very hard; we wanted to get it finished before Governor came. But it was finished when Governor came.

His Excellency Visits at Lawes College.

On Tuesday, 12th of August, Governor arrived here at 10 a.m. Mr. Turner and Mr. Searle went in the *Daba* to meet Governor and Lady Murray on the *Laurabada*. But when they came from *Laurabada* they told us Lady Murray stayed at Port Moresby; and Governor said that he will open the school about 12 o'clock, and get off about 1 o'clock.

When Governor open the school we all went in and sang a hymn and prayer. Then Mr. Turner told Governor all about how the building was done. Then after, Governor talked to us, and he said he would send cricket things for men and boys at Lawes College.

When he finished his speech, Lekei gave him little present for Lady Murray and gave him three cheers. Then we sang "God save our gracious King." We were very sorry for Governor missed the play. Our Schoolroom is 60 feet long and 25 feet wide. The end.

[By Kedeia Tom, Lawes College girl.]

The New School Building in Lawes College.

THE L.M.S. Training College in Papua had no school. But they had schools or classes in our Church and in Taubada's house Taubada had his classes (the men and big boys) in the Church, but Sinabada had hers in the big house (the women and girls and lower classes of boys).

**The L.M.S. Missionaries' Meeting in Papua.—
The White Men.**

In every year in March the Missionaries in Papua have their Meeting or Committee at Port Moresby, or at Vatorata, and sometimes at Isuleilei, or at Daru. So they talked about the New School Church that was going to be built. They talked about it long ago, since Vatorata was taken away, to build it at new place, Fife Bay.

But I heard little bit of it. The L.M.S. money is too small, so there is not enough money for the New School building. So all the Missionaries and Christian people in Australia and in England have to collect the money, until the money was enough to pay for New School building. So they sent up the New School building.

The New School Building was Sent Up.

The L.M.S. has faithful friend; it was a steamer. The *John Williams* who has worked for the L.M.S. for 36 years has brought the timbers and cement for New School building. So we were very glad.

The Work of the New School Building.

In the year 1929 we have started to clear the place for the New School building, and we dug the place for it. And we put the foundation of the New School building on ready. So when *John Williams* came we just make the building very quickly, because we have ready.

We worked on the building from May till August and we had very hard work in those three and half months. We gathered the stones and carried up from the beach. Boys and girls and women we carry stones and sand up from the beach. But Tom, the carpenter and student, mixed the cement inside the house. And we were very hurried, because our Taubada told us to make it quick and finish before the Governor comes. So we work very hard; and Taubadas and Sinabadas helped too. Our two Taubadas helped with the building. But Sinabadas help with collecting stones. They worked very hard too with us. So it was finished before the Governor came, but not quite, in those few months.

The Governor's Visit to Lawes College.

On 12th of August on the morning about 9 o'clock we sail on *Laurabada*; so we were very glad. And we get ready to welcome Governor. So our Taubadas and Sinabadas went to welcome Governor there. They go on our little L.M.S. vessel called *Daba*.

First Governor went to Isuleilei. Then about 12 o'clock they came to Lawes College. So Taubada told us to get ready before he comes, because that Governor is going to open the Church.

So Taubada rung the bell about $\frac{1}{4}$ past 12. All of us gathered together near the Church, at front. Then we fall in in lines, so the Governor came between us. And he walk through lines and open the New School Church. He went in first, then after we marched in. Then we sung a hymn which Sinabada has teach us for the opening of the New School Church.

After we sung this song then our Taubada Mr. Turner stood up, and he talk about the School Church. Then he says to Governor, "We were very sorry because we have not uite finished the building." Also we were all very sorry too, and we have nothing to give the Governor something. But our Girl Guide has presented the Governor the little basket for his wife, and in it was some lace. So the Governor was very glad and he thank her very much. So he said he going give to his wife when goes back to Port Moresby. The girl's name is Lekei Tom.

[By Douvere Nouairi, Lawes College.]

More about Ondagimata.

ONCE Ondagimata, going to the garden, cut his foot. He got the blood and put it into the water-tank. Three days asleep in the water-tank, and it made two little eggs. Ten days asleep in the water-tank and it made two small babies, one boy, one girl.

The boy's name was Gareia, the girl's name Simonon.

The father was very glad. The wife did not know about the two small babies, and said, "Where you get these small babies?" And the old man said, "Because I cut my foot and get my blood."

And the old woman said, "Old man, you give one for me, please." And old man said, "Oh no. I can't give one." And the old woman was very angry; she wanted to kill the two little children.

And the old man went to dance to another village; and his wife killed two of her own children, and cooked.

When her husband got home she gave to eat. And the old man thought it was meat. So he ate it all, except he found a ring at the finger. And he said, "Where are my children?" The old woman said, "They have gone to wash in the river."

The old man answered and said, "Surely you have killed my children and cooked them as meat. Here is the ring which I found on my poor children's finger." And he got up and killed the woman as soon as he spoke.

[By Herbert, Ambasi, Northern Division.]

Story of Suau Man Make Garden.

A SUAU man, name Magani, he married at Hula. He used to make big garden. We make garden about one week, we finish one garden. But this man did garden in two days; because he always worked in garden. Magani before he worked on Mr. Clay's cutter, *Mogubu*. He was captain there. But he stayed here 5 years.

We write the story because he is dead.

Story of his Die (Death).

On 10th June, 1930, the people in Hula they were all fishing on the day. But this man and three men they were fishing with

line and hook behind the three passage-marks. By and by the big wind with squall came from the west by south; and their canoes are capsized. Then they all swim down to land. Then two man reached land. Magani and Akaru they sank down in sea. But we are sorry and sorry because a poor Suau man was lost.

[By Kilaraimo, of Hula.]

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