

# THE PAPUAN VILLAGER



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## The Government and its Laws.

**P**APUANS are always talking about the Government, but probably not many of them know what the word means. The Government of a country is made up of the men who "govern" it; and to govern means to rule or look after. These men have to decide on certain things you must do, and on certain things you must not do; that is to say, they have to make the laws. It is their business to think of what is good for the country and the people who live in it. They make good laws, and it is for the people to obey them.

### The Governor and the Legislative Council.

The head of the Papuan Government is the Governor himself (Sir Hubert Murray). All the men who help him are divided into different Departments. Each department has its own head, and each has to do a different kind of work. There are a great many men in the Government—more than a hundred of them—and they don't all have a say in making the laws. It is only the important men who do this; and these men make up the Legislative Council ("Legislative" only means "Law-making"). Once a year the Governor calls together the Heads of Departments and a few other important men who don't belong to the Government; these are his Legislative Council. Then they all sit down together at a table in Port Moresby, and make new laws or mend old ones.

### The Departments.

But all the year through there is work for the Government. As we said before this work is divided among the different departments.



SISIDARA, A HAIR ORNAMENT.

(1) The Department of the Government Secretary (Mr. Champion), is the most important to you Papuans. All the Magistrates on the out-stations belong to this department; and for most villagers the magistrate is the Government. He has to travel over the country and visit the people in their villages. He does a hundred things to help them; and he has to keep them in order and make them obey the laws and regulations. All the Armed Constables and the Village Constables should remember too that they belong to the Government.

Probably not many of them know that they belong to the Government Secretary's Department.

The Government Secretary is also the Director of Native Taxation, so that he looks after the work of collecting the tax and of spending it for the good of the Papuans who pay it.

(2) The Medical Department is under the Chief Medical Officer (Dr. Strong). He and the doctors and assistants look after the hospitals and travel round the country looking after the sick.

(3) The Department of Native Affairs is under the Commissioner (Mr. O'Malley). His business is to look after all the boys who sign-on as labourers; to think about everything that concerns them—their rations, their quarters, their health and so on; and to see that their employers treat them fair and square. The Inspectors of Native Labour go out to visit the plantations and to see that everything is right.

There are three other departments which are not so directly important to the villagers.

(4) The Lands Department (under Mr. Staniforth Smith) has to do with Lands, Agriculture, Mining, and so on.

(5) The Public Works Department (under Mr. Turnbull, the Acting Director) has to make roads, buildings, bridges, wharves, boats.

(6) The Treasury (under Mr. Harris) has to count up all the money that the Government owns,

and see that it doesn't spend more than it has got.

There is another man in the Government who is very important to the Papuans. He is the Judge of the Central Court (Judge Gore); and when there is a big Case it must either go to him or to the Governor.

#### Native Regulations.

Now for the Papuans who live at home in their villages—that is to say for nearly all Papuans—their own Magistrate is the important man in the Government. Although he does a great deal to help his people, he often makes trouble for them. This is because he has to punish them for not obeying the laws. You may be sure that these laws are made for your good. But sometimes perhaps the villager does not understand them. It may help therefore if they are put down in *The Papuan Villager*. Then those who can read should tell those who cannot.

The laws for Papuans are written down in a book called "Native Regulations." "Regulations" just means "law"; and every month we shall put one or two of these in the paper in language that you can understand.

### The Adventures of Tokosikuna.

**T**OKOSIKUNA lived in Digumenu in the Trobriand Islands. He was an ugly chap, with a bad skin; and worse still, he was lame. Nobody liked him much; and no girl thought of marrying him. In fact when they saw him go hobbling by, they used to laugh and say "Hullo, Hoppety-Kick!"

#### Tokosikuna Goes in Search of the Flute.

Now in a place called Kokopawa there was known to be a very fine flute; and the chief of Digumenu had set his mind on getting it. He sent out a number of people, but they all failed and came home one after another without it. At last Tokosikuna got an idea in his ugly head: he would go and get the flute. So he took his canoe and sailed off. Kokopawa was far away in the North. But Tokosikuna reached the place at last, and sure enough he got the flute. At the same time he got hold of some magic

there, and with it he made his crooked leg straight, and changed his unlucky face, and got a smooth skin.

#### The Return of Tokosikuna.

Now Tokosikuna returned home with a fair wind behind him. He got out of his canoe and sat on his house veranda and played the flute. And when the chief came along and saw this beautiful young man piping on the veranda he was charmed. "My flute, thank you!" he said; and Tokosikuna gave up the flute. But the chief was so pleased that he called all his sisters and daughters and granddaughters, and said, "Here, you girls, you marry Tokosikuna!" So Tokosikuna felt that he had done very well out of his venture.

#### Tokosikuna Escapes Death.

But there was trouble ahead for him. The other men were jealous, because the girls would only look at the beautiful boy. So they make plans to get rid of him.

First they invited him to go fishing for giant clams, because the chief wanted one. (Most people I expect, know what a giant clam looks like; but there is a picture on page 4 for those who don't.) Tokosikuna agreed to dive down and get the clam shell. Just as he was going to dive off the canoe he said, "By the way, how do I get it?" "Oh, you put your head in," they answered. So over the side went Tokosikuna and swam down head-first into the open clam shell. The clam closed with a snap, and any other man would have come floating up again without his head; but Tokosikuna was too strong. He seized the two halves of the giant clam in his hands and broke it across the back like an oyster.

When he came up again the other men were very disappointed. But they determined to try again. They got Tokosikuna to attack a shark alone, and once more he won, killing the shark with his hands. Then a third time they made him fight a wild pig; but he tore its jaws apart as easily as you would tear the husk off a coconut.

#### He is Shipwrecked.

Then last time they tricked him. All the people were lashing their canoes for the long voyage. The other men wrapped the real binding

creeper in pandanus leaf so as to hide it; and they said to Tokosikuna, "This is great stuff, this pandanus leaf, for binding canoes!" Tokosikuna thought they were really using pandanus leaf, so he lashed his canoe with it.

When all was ready they set sail together on the Kula expedition. A storm came up and of course Tokosikuna's canoe, which was bound only with pandanus leaf, fell to pieces. The beautiful Tokosikuna, however, swam away in the stormy water and came at last to safety on an island. And from there he looked after the others and shook his fist at them and cursed them. He said, "May you have bad luck in the Kula!" and they have never had good luck since.

### Pigs.

**T**HE Rossel Island pig on page 5 seems to have something unusual about its face. The Editor has looked at the picture very carefully; but he cannot understand the thing sticking out above the pig's mouth. He suggests it is a tuft of hair, unless the animal is partly rhinoceros.

#### English Pigs.

This is certainly not the true Papuan pig. It looks like an English pig which has been brought to this country. In many of the villages we see these new pigs, or crosses between them and our own pigs of Papua. They are better eating; that is make better "bacon." Some boys have bought these English pigs and taken them home to their villages to breed from. This is introducing "new blood," as we say; and it is probably a good thing. Plenty of big fat pigs are a fine thing in your village.

### Gambling.

#### (Native Regulation 78.)

**A**NY native who plays cards for money or money's worth, or who gambles in any other way may be punished.

### Punishments.

The first time he is caught he may be fined up to £2, or may be put in gaol for four months. Though often, because it is his first offence, the magistrate may let him off more lightly.

If a man is caught gambling a second time he will get a heavier punishment. He will certainly be fined £1 or put in gaol for one month; and he may be fined as much as £5 or put in gaol for six months.

### Why Gambling is Bad.

Gambling means making bets on games like cards or races. It would not be a bad thing if you only did a little of it. For that reason white men are allowed to gamble, because they usually know when to stop. But gambling becomes a very bad thing indeed when you do too much of it. And we have found that Papuans gamble too much if they gamble at all: they don't know when to stop. They lose all their money; and when they have lost their money they bet with their belts and their new *ramis*; and when they have lost those they sometimes go to their *sinabada's* cupboards and gamble with her silver spoons, or with their *taubada's* pocket-knives. They stay awake all night over their cards and their betel-nut, and in the morning they are bad-tempered and lazy. In fact a boy who gambles is of no use to anybody. If he doesn't get caught and put into gaol, then his master will give him the "sack," or give him the "boot," as we sometimes say. That doesn't mean that his master will give him a sack of rice, or a nice boot to wear; it means that he will lose his place, that his master will kick him out.

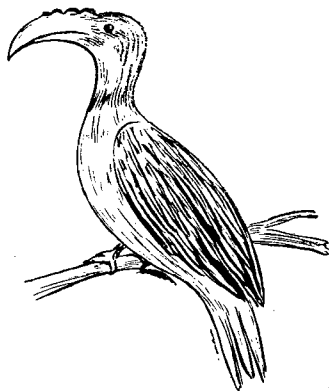
Because of all this the Government has made a law that natives must not gamble at all.

### The Hornbill.

ON page 5 is a picture of a bird feeding its young. The Editor has no idea what bird it is, though no doubt many readers will recognize it.

All birds feed their young as well as men and women feed their children. Though I doubt if any man works

harder to feed his family than does our old friend the hornbill. The female hornbill finds a hole in a tree for her nest. She lays her eggs there, and while she is sitting her husband builds her in with a wall of mud. He leaves a hole for his wife to poke her head out; and all the time he flies back and forth to bring her food. They say that the hornbill sometimes works



A HORNBILL.

so hard in feeding his wife as well as himself that he gets quite thin and miserable. But when the eggs are hatched and the young birds are more or less grown, then the wall is broken. And after a while the whole family can feed itself.

Most Papuans, I think, would be glad to catch and kill a hornbill at any time. But there are some white men, at any rate, who think it is "unsporting" to kill birds when they are nesting; and it would certainly be a cruel thing to kill the male hornbill when he is feeding his mate. For then the poor bird is left shut up in the tree to die with her young.

### A Trobriand Feast.

ON page 4 there is a picture of a "Christmas" in the Trobriand Islands. They were sent by Mr. Rentoul. Mrs. Rentoul's cook-boy sent an article also. But the Editor is sorry that he has not got this article with him at present, so he cannot put it in the paper or give the name of the writer. We hope to put the article in the next issue.

### Stone Circles.

ON page 5 is a picture of a stone sitting-place on Rossel Island. Those who live in the Eastern end of Papua know all about these stone circles, or *gahana* as they are called in Milne Bay. They were used as places for the men to sit and talk, or to eat their food on; and of course they are still used for the same purposes. Some of them have stones set up on the slant so that you can lean back on them. They are not very comfortable chairs, perhaps, compared with a canvas deck chair; but they will certainly last longer.

### Cannibal "Gahana."

In the older days some of the *gahana* were used in cannibal feasts. The bodies of the dead men were cut up on the stones and then the flesh was cooked and eaten there. Those bad days will never come again. The Village Councillors and the other men of the village will still sit on the *gahana*, but we may be sure they won't be cooking their enemies there.

### A Sack Race.

ANOTHER picture on page 4 was taken at Buna a good many years ago. But no doubt there was a sack race in last year's "Christmas" there and possibly some of the same policemen fell over.

### "A Lucky Dog."

"I have often heard it said that natives have no sense of humour. I beg to differ on this point. When handing a medal and chain to a Councillor he jokingly remarked, 'With this chain around my neck, me all same dog.' All within hearing laughed; I did too."

[From Mr. Flint's annual report. See Annual Report, 1927-28, p. 30.]

### "The Papuan Villager."

SUBSCRIPTIONS should be forwarded to the Government Printer and are as follows:—Posted Within the Territory, 2s. a year. Posted Beyond the Territory, 3s. a year.

BOUND VOLUME, 1929, 3s. NOW OBTAINABLE FROM THE GOVERNMENT PRINTER.

## DISTRICT NEWS.

(From our own Correspondents.)

## DARU.

(Correspondent—U. Noga.)

## Some Malays Come.

MANY Malay people came from Dutch New Guinea. In January fourteen walked through our part of the Western Division, and came by canoe down the Fly River and then the Kiwai men brought them to Daru. Mr. Zimmer, A.R.M., took them to Thursday Island.

Some Malay people came on the 24th February; eighteen altogether.

One of the police of this Station—Lance Corporal Meriga of the Central Division, Rigo District, a man on transfer from Port Moresby—is taking them to Thursday Island by the *Vei-mauri*. She came here on Tuesday morning about 8 o'clock.

## Some Prisoners Run Away.

About two months ago ten prisoners ran away at night and they took one canoe. In the morning we did not find them, so the Resident Magistrate sent Sergeant Maifai and four police to find them, and they have not come back yet.

## KAIRUKU.

(Correspondent—Leo Aitai Parau.)

## Floods in Mekeo District.

DURING the month of February there have been many heavy rain falls in the District which has caused big floods in the Mekeo villages. Beipa'a Village was under water, half of the village of Oriropetana was also under water, and the little village of Inawai was under water too, the roads were awful all under water, bridges carried away, this won't be well till the rainy season is over. It is very difficult for one to walk about now in the Mekeo District at this time of the year.

## Mountain Roads.

The mountain roads, Arapokina Mondo roads are also very bad and muddy and land-slides make it very difficult for horse and mule transport sometimes.

## Coastal Villages.

The Kivori and Waima villagers are hard up this time with their Taxes, they said they hadn't enough

dry coconuts to make copra to sell, a few paid their taxes, and a great number of them haven't paid yet.

## Government Station.

On the station the police are putting up new buildings (married quarters). Acting warder is making station gardens, with prisoners weeding and planting, we have corn (maize), bananas of all sorts, potatoes (sweet), pumpkins, tomatoes, manioc growing now in our garden, of which some are ready for consumption.

The Station provides Armed Constables and a gang of prisoners for repairing and widening the mountain roads. At present there are two Armed Constables and ten prisoners on the roads.

On the Station there is one Assistant Resident Magistrate and one Patrol Officer. The A.R.M. is Mr. W. H. Thompson, and P.O. Mr. J. Hides, *vice* P.O. Mr. R. G. Speedie, the latter is now on leave. There is a police camp in the mountain (Kambisi) with an Acting A.R.M. and a P.O., so there are four Government officers in this district.

## MISIMA.

(Correspondent—Peter John.)

ON the night of the 1st February, 1930, a motor-lorry capsized on the road from Bwagaioia to the Misima Mines, and a white man, Mr. Borzell (Manager, Mount Sisa G.M. Co.) and a native named Koidua (Jack) of Sewa Is., E.D. (boss-boy) were badly hurt. Both of these poor men were sent to the Samarai Hospital. It is feared the white man will not get better, but the native will.

## RIGO.

(Correspondent—Nansen Kaiser.)

THE Assistant Resident Magistrate here is having a lot of trouble with the Gulf Division boys hanging about the villages doing nothing.

Please tell all Gulf boys that there is very little work in the Rigo District and to stop away as if they come here not "signed on" they will only get into trouble.

All the coastal boys of the district are now busy making copra to get their tax-money.

There are two nice new bridges on the Kokibagu-Kapa Kapa Road.

Mr. Williams (Engineer, P.W.D.) is here getting timber for the wharf. We have fine timber, *Gea* and *Mur-uma*, in the Rigo District.

A sick native labourer was paid 5s. and he said to the Assistant Resident Magistrate, "That is not much pay, is it?" He did not mean to be cheeky—of course. He came from the Mt. Brown way. The people of that part don't know much about money.

Last month the prisoners of the Rigo Gaol made a big yam garden on a small hillside near the Station. They did it with mattocks and hoes. Then we sent one policeman to the villages. The villagers brought in some seed yams for the garden. The prisoners planted the seed yams in the garden and made a fence round it, so that the pigs cannot spoil the garden.

We hope that the garden will bear a big crop of yams.

## Cricket.

## Poreporena C.C. v. East C.C.

THE Annual Match between the Poreporena Cricket Club and the East Cricket Club, was played at the Kavari Ground on Saturday, the 1st February, 1930, and was won by the P.C.C. by one hundred and thirty-five runs.

## P.C.C. (FIRST INNINGS).

Heni-Hila, run out ...	...	9
Agalu-Tutahi, c. Karoho-Garia, b. Guba-Tau ...	...	1
Boo-Gavera, c. Ganu-Boge, b. Guba-Tau ...	...	13
Gavera-Arua, b. Rei-Eure ...	...	19
Igo-Erua, b. Bogo-Vai ...	...	37
Ovia-Ikupu, c. and b. Rei-Eure ...	...	4
Heagi-Gavera, b. Rei-Eure ...	...	0
Heni-Puka, not out ...	...	32
Rea-Mea, c. Guba-Tau, b. Vai-Lohia ...	...	11
Eno-Oala, l.b.w. b. Rei-Eure ...	...	2
Gavera-Lohia, c. Arua-Dai, b. Rei-Eure ...	...	18
Hila-Tutahi, b. Rei-Eure ...	...	2
Sundries ...	...	13
Total ...	...	161

## E.C.C. (FIRST INNINGS).

Vai-Lohia, l.b.w. b. Igo-Erua ...	...	9
Arua-Dai, b. Heni-Hila ...	...	0
Pune-Douna, b. Gavera-Arua ...	...	9
Haroro-Nou, b. Gavera-Arua ...	...	0
Garia-Boge, c. Ovia-Ikupu, b. Igo-Erua ...	...	4
Guba-Tau, b. Gavera-Arua ...	...	0
Gaba-Madai, not out ...	...	1
Karoho-Garia, b. Gavera-Arua ...	...	1
Sundries ...	...	2
Total for 7 wickets ...	...	26

Play then closed on account of sun was over.

### How We Spent Our Christmas Holidays.

**A**FTER Christmas the school at Yule Island started to have its holiday. A good many children went to their homes to see their parents. Some of them stayed in Yule Island and had their holidays here. Let me now tell you how we, the Yule Island printers, enjoyed our vacation.

On the 9th January the launch *Theresita* shortly after 7 o'clock left the Mission jetty for Arapokina, which is the landing-place for the mountains, and where the Mission has also a saw-mill.

Besides we, the two printers, there were also one Father, one Brother and one of the government officers with half a dozen police. The Father was going up to Kubuna, and the government officer was going higher up in the mountains. The launch was towing a heavy punt loaded with all sorts of goods for the mountain stations. About 3.30 we arrived at the saw-mill. There are two Brothers, one of them was repairing and cleaning the engines. The other Brother is in charge of the place.

The next day we stayed at Arapokina. Firstly we had a walk round looking at the place. Then we rowed up the creek; the gun boy shot many wild ducks and we caught a good number of ducklings.

On the following day the 11th January it started to rain at 3 o'clock in the morning till 8 o'clock, so we left at 9 5/8 o'clock. The road to Inawabui (about 6 miles) was very slippery on account of the rain. We arrived there at 11 o'clock. There is at Inawabui a Manila teacher named Emmanuel Natera who is one of the oldest residents in Papua. He came here with Bishop Verius, who brought him from Thursday Island, where he was cook of the Governor, called Mr. Chester. We stayed at his place a 1/2-hour; we had some lime juice and orange. In the afternoon we started again, the road to Inawaia was not too bad, and we arrived at the Station nearly at 2 o'clock. Next day was Sunday and a good many natives came to assist at Mass. In the evening a good number came to Benediction there was a nice little procession of three Kings, bringing their presents to the crib.

We read in the Gospel how the three Kings came from the Orient to adore the new-born King, and on this day being Sunday after Epiphany the feast was celebrated. We stayed at Inawaia two days. There is a Father, a Brother and four Sisters. Two Sisters are teaching, they have a good number of boys in schools, and about 34 are staying at the Station; they can speak English very well. The third day at 1 o'clock we started for Oriropetana. We had about 2 hours walking and we arrived there after 3 o'clock. Here we met again a Manila teacher named Marcello Fabila who is about 30 years in the Mission, and who before was on the *Alice May*, a B.P. schooner running from Cooktown to Port Moresby and Thursday Island. He told me that he was also in Dutch New Guinea with an expedition, in which several were killed, and that he came there from

Singapore where he was boatswain on a Government steamer. We stayed half an hour there, and had some tea, afterwards we crossed the St. Joseph's River with a canoe, and we were soon on the other side. After about half an hour's walk we came to a village called Aipeana we had a walk through and then we went to Beipa'a, where we arrived after 5 o'clock. At Beipa'a, there are stationed the oldest Father and the oldest Brother on the Mission. The Father arrived here in 1887 and has never left our country; the Brother came here in 1885, but went once back home. There are also three Sisters.

The Brother made a very big garden about 20 acres, one day we went to see this garden, he had planted about 200 banana plants on two rows, and taros, yams, potatoes, etc. He was going to plant also plenty rice.

After spending a couple of days in Beipa'a, we went back to Oriropetana to stay with some of our mates and on Sunday evening we came to Inawi to wait there for the Brother. So that we could go next day to Waima.

There was at Inawi the Kairuku magistrate who came from Waima to gather the tax. A lot of police and carriers were with him. After our tea we spent our time in singing and talking and had a lot of fun. Next day we said good-bye to the teacher Joseph Albaniel a half-caste Manila with his wife, who is a girl from Thursday Island, and we left at 7.30 Inawi. About 9 o'clock we arrived at Mr. Ducker's place, where we stayed one hour. We continued our walk and arrived in Bereina before noon, here we had some oranges and coconut to drink, and going on we arrived a little before 2 o'clock at Waima.

At Waima there is one Father, two Sisters and also a native Sister of Kubuna Convent which His Lordship the Bishop of Papua has founded.

It was my own Sister, her name is Sister Matia and we were very pleased to see her. We spent one week at Waima. We went with our Sister to Tou-Ovia (Kivori) and there we had a very nice picnic. The Brother remained with the Father in Tou-Oira till next day.

On Monday we came to Maiva Era the Mission plantation, here we stayed four days and afterwards we came to Pinupaka where we met a Father; he took us in the launch to Yule Island on the Friday, and at 6 o'clock in the evening we were back from our round trip in Yule Island, once more to begin our work. After spending a nice three weeks' holiday.

[By Prudence Peter Toricheba, C.M. Printer, Yule Island. This story wins the 5s. prize this month.]

### How We Began to Mend Our Old Church at Katatai.

**W**ELL, this year in 1930 we start to mend an old church of ours at Katatai, to put new planks in, and to throw the rotten pieces away, and also the bottom plates too. We didn't only mend the church but the

people of Katatai were little bit good, so they made a little collection for the church to join a new part from the old one, to make it little bit longer because the old one was too small for them. I'll tell you why they made a small church at first. Because there weren't much people at Katatai, but this time there are little more people than before, there are young men and women and also boys and girls too.

Then the people wanted to build up a new part to be joined on so they asked for Amos Tabau who is one of the teachers at Daru and also he is a carpenter too, they went in the canoe to fetch him, so he came in with them to Katatai. I, Samson Maia, am teacher for the village in Katatai, and Amos T. lived with me. I had to help Amos T. and the people to build the church. My wife used to make school every morning and afternoon for the children, while I helped to build the church. The Katatai people bought nice new glasses for the church, and some new planks and rafters, and also other things what they need for the church, every day the people and myself use to go and help at the building. Amos T. is one of the best carpenter in our side, he finished the building nearly a month so he went back to Daru, before he went away the village people were very kind to him; they made him a present of food and water-melons, and thanked him very much for building it, and also Amos T. thanked them for their present. Amos T. learnt his carpenter at Daru only by our greatest loving father Rev. E. B. Riley, Missionary at L.M.S., Daru, Western Division, Papua.

#### How the People of Bampton Island helped me.

I've told you all about the building at the first chapter. After we had finished the church, Amos T. told me to go up and nail up the window; the church window was something like this  the small part was on the top and the  long one at the bottom, so I put up a bamboo ladder, but it wasn't safe for me to climb on it, so I tried my best, I went up on it and got to the top of the little glass. I was just going to nail it when the ladder began to fall. I had hammer in my hand, and I tried to hold on the window-sill, but I missed it and so I cracked the little glass which was on the top with the handle of my hammer, then some of the village people got very angry with me. They gathered themselves in the evening and talked about the glass, some said the teacher must pay for this glass now. Well I didn't know when they talked about it. I was in my house in the evening two of my own countrymen came and told me of it, what some of the people were saying to pay for the glass, so I asked the people was it true, some said "yes" and some said "no."

"Well you all know too, the work we do is not for ours, but for God, and of course I hadn't any money to pay the glass, how can I get money while I am doing God's work, we don't get money like the sign-on boys do."

I thought in my own house where I am going to get money from to pay the glass, so I said to myself, I better ask my brothers to give a hand, then I sent my letter to Parama what you white people call it Bampton Island.

They live there, so they read the letter and told to other people, and whole of my country people knew about it and they helped my brothers, so they made £2 Saturday morning. They all came in the canoes, men only, then they came to see me with that money and said to me, "We are going to do it for you; don't get troubled with yourself, we are very countrymen, we will help you." It was very kind of them to help my brothers, so I thanked them very very much for their kindness to me. Then they gathered all the Katatai people and gave them the money, then they said to them we are paying the glass which Samson had cracked it. I don't know what the Katatai people think. They got shame but I don't know, because when the people of Banupton Island (Parama) went away, the people came to me and said, "We are sorry because we have done wrong in thy sight," and I forgave them and said, "Don't think about it any more, it is all finished."

They went from my house and began to quarrel each other and said it is not fair for us to say the teacher must pay it, because he is our teacher and we ought to have got new one.

[By Samson, L.M.S. teacher, Katatai.]

### The Story of the Man with his Son.

THE man with his Son, their village named Boneava, behind the Lavas Bay. One day the man told his son to go to their garden, to plant the taro, so they went in the morning to their garden, and they began plant the taro and they finished ten lines.

Then boy began to tired and thirst, and he told his father, "May we will go our boime?" The father said, "No, I try to planted your mother, brother, sister, grandmother, grandfather, and your friend line too." So the father went on plant, and the body lay down under the tree and begun to dead, and then father finished all lines. Then he come to his son and told him let us go now, but boy never heard because he was dead. The father said again and again until six times, and he said, "I know my boy you thought my father going to carry me, but I cannot carry you," so he said that, then afterward he carry his boy until near the village, and he saw the coconut tree, and he put his son down under the coconut tree, then he told his boy, "Please

my son climb up young coconut for us," but boy never heard what his father said and the father try to climb up the coconut and cut five young coconuts, but one of the nut fall on the boy's face and broken his teeth and then blood running down on his chest, so the father look down from the top blood on boy's chest, and talk against the boy, because he thought he eat his betel-nut, so he came down from the top, and cut one coconut and gave his boy, but his boy never drink, so the father eat all coconut.

Then he carried his son again to their house, then he look down the sea the water is calm, so he told his son let us go to fishing, and he pull the canoe down and he carry down his son too, so he paddle until on the reef, and look down the bottom of the reef and saw one of the crayfish and said to his son diving down, "Spear our crayfish," but boy never heard what his father said, the father was angry and throw him down his son in the water, so the boy sink down the bottom, the man look down and saw the boy feet was moving by the wave, the father said that one spear it, he said that five times, then he take spear and diving down when he get bottom then he saw the boy feet white and yellow so he fear him and he kick the hard bottom of the reef, and went up and broken the bottom of the canoe on his head, and his head inside canoe, his body in the water, then canoe and man was floating on the shore. But one man carried one big bunch of banana, and walked on the beach, and he saw the canoe, then his heart was joy, because he wanted to put his banana on that canoe, and he came near the canoe, and saw man's eyes very bright and he was afraid, then he was running back under the tree, that tree we called *Kokoiro*, but one of the branch of *Kokoiro* somebody cut like spear, and poor man he never saw that branch of tree, and he was running back, and he spear himself on his neck, and he dead, but bunch of hanana still on man's shoulder.

Same day one of the woman with her little baby they sat on their veranda, and her baby saw the ripe banana on the man shoulder, and then he cried, so the woman asked to the man, "Please my you gave me some ripe banana for my baby?" but the man did not hear. Then woman she asked five times, and she began to angry, then she called her husband and she told him to kill that man, the man was standing on the ground and he told his wife bring my spear, then woman took spear

in her hand, and she said to her husband, "Run away and I throw it down on the ground," and man said, "Throw it down, I am not stone, but I am the man." Then woman she throw spear down and she spear her husband, and he fall down on the ground, and he dead, so the woman saw her husband dead and she took her baby and went inside the house, then she began to cried for her husband and then she kick the firestick and fall on floor and burnt the house, but woman with her baby are dead by the fire. Bou (?) One day three men, one boy, one woman and one baby, are dead.

[By Benoma Dagoela, Fife Bay teacher.]

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