

THE PAPUAN VILLAGER



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Food and Health on Plantations.

YOU know that when you go to work on a Plantation your white master has to give you food, clothes, and a place to live in. And the Government has made laws, so that you shall always be properly treated.

It is very important that boys who have to work hard should be well fed, and so you have your rations every day. These rations are quite enough to keep you well and strong.

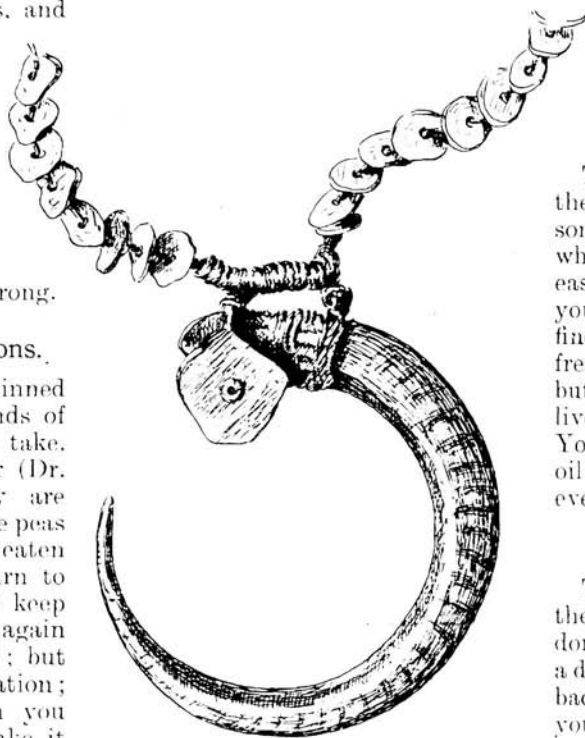
Nice Rations and Nasty Rations.

Now all boys like rice and tinned meat. But there are some kinds of rations that are not so nice to take. Yet the Chief Medical Officer (Dr. Strong) has shown that they are necessary. Some boys don't like peas at first, because they have never eaten them before; yet all should learn to like them, because they help to keep you free from sickness. And again very few boys like cod-liver oil; but that is another very useful ration; and if you can't like it, then you ought to shut your eyes and take it like medicine.

Sore Eyes and Cod-liver Oil.

Mr. O'Malley, the Commissioner for Native Affairs, has told me about some boys on one plantation who got "Xerophthalmia" (that word means "Dry Eyes"). Their eyes became

very sore and they could not see well. The disease was so bad that one boy has lost the sight of one eye, and two others have lost the sight of both eyes for ever. Do you know why? Because these boys refused to drink their cod-liver oil.



A KOIARI ORNAMENT.

Vitamins.

The doctors have found out that it is a bad thing to stick to one kind of food all the time. It may keep you from getting hungry, but perhaps it does not contain the right kind of "vitamins." Now vitamins must be

very small things—for nobody has really seen them. But the doctors know that certain kinds of food have what they call vitamins in them; and if you don't somehow eat enough of those vitamins, then by and by you will fall ill.

The doctors don't know everything about vitamins yet; but they know that there are three kinds of them—A, B and C.

The Fat Vitamin.

The first, Vitamin A, is also called the Fat Vitamin. If you don't eat some of this you don't grow properly when you are a child, and you may easily get some disease or other; also you are likely to get sore eyes. You find this Vitamin A in the meat of fresh coconuts and in some fresh fish; but the best way to get it is in cod-liver oil, which is made from a fish. You should always take your cod-liver oil when your master gives it to you, even though it is not very nice.

The Pea and Bean Vitamin.

The second kind is Vitamin B, or the Pea and Bean Vitamin. If you don't get enough of this you may get a disease called *beriberi*. This is very bad. It makes you feel tired and lazy; your legs grow weak and painful and you cannot walk properly; you grow thin and weak; and your heart does not work properly, so that it may stop beating, and then you die. But if you eat peas or beans as they are given to you on the plantation, then you will not get this dreadful disease. Another way of getting Vitamin B is in "under-milled" rice. Polished

white rice may be nicer to eat, but it has none of this vitamin in it. The rice that does not look so white is really better food.

The Fresh Fruit Vitamin.

The third kind is Vitamin C, or the Fresh Fruit Vitamin. If you don't get this you fall ill with scurvy. You may get a sore mouth; your teeth become loose, and your gums bleed; you may pass blood and think you have got dysentery; and scurvy weakens you so that you may easily get some other disease. But if you eat oranges, lemons, limes (*siporo*), papaws or pineapples you will not get scurvy. The plantation cannot always supply you with this kind of fruit. They may have to give you onions and pumpkins instead. These are alright if they are not over-cooked, and they will stop you from getting scurvy.

You need not worry your heads about "vitamins." If you remember to eat these kinds of foods you will be likely to keep fit and strong, and you will be ready to work hard.

LESSONS IN HYGIENE.

No. 4.

IN earlier articles I have shown you how dysentery and typhoid fever are caused. They are caused by the very small dysentery or typhoid bacillus, which gets into your body and causes disease. You will therefore see how important it is to keep houses, villages, and water-holes clean.

Worms.

If you let *kukuri* lie near your villages it may lead to dysentery and typhoid fever. It may also give rise to various worms in your inside.

Now a few worms do very little harm. But many worms may make you sick, or make you likely to catch other diseases.

"Kukuri."

If a person has worms inside him, his *kukuri* may have worm eggs in it. These eggs in various ways may cause more worms in other people if they get into them.

It is therefore very important not to leave *kukuri* near the village, on

ground that is often walked over. As I have said before, it is best to leave it in the sea, or below high-water mark. If you have a special ground for *kukuri*, don't let it be where rain will wash any of it down to the village.

Flies.

As I have said before, flies are dangerous if dysentery or typhoid fever is about. For they may bring some of the bacilli and settle on your food, and so spread the disease.

Now flies breed in all sorts of rubbish. They breed in dead bodies. Therefore dead people, dead dogs, dead cats, *kukuri*, and all rubbish is best burnt or thrown away into the sea.

—W. M. Strong.

"Pairama" Boys.

The Boys in the "Ravi."

THE small boys in the picture on page 76 come from Ukiravi in the Delta Division. They have been shut up in the big men's house (or *ravi*) for about six months; and all that time they have been eating well and growing fat. Their mothers' brothers see to it that they are well treated; and the smallest boy has a nurse or attendant called *dolo*, who has to look after him. If this little boy has to walk about, his *dolo* will carry him on his shoulders.

While the boys are shut up in the *ravi* they are called *Pairama* boys. The older men show them a lot of things inside the *ravi* that they did not know about before. These are secret things; and the women never know about them.

They have a Swim and Parade through the Village.

When the time is finished the *Pairama* boys are taken away down the river by the big men. Then they all have a bath and come back. Their mothers are very glad to see them looking so well and fat. They are taken through Ukiravi in canoes. Their friends and relatives crowd into the canoes and dance on them, and the small boys feel very proud.

Their Ornaments.

When that is done they have their ornaments put on them. Their uncles

give them the ornaments; and the boys' fathers and mothers have to give a pig to the uncles. The dog's teeth necklets (*eri*) are very valuable. One little boy's necklet, wound round and round his throat, was 23 ft. long.

THE POLAR BEAR.

Bears' Tails.

THERE are many different kinds of bears—Black Bears, Grizzly Bears, Brown Bears, Polar Bears, and many others. Some of them are very big animals, and some quite small, not as big as a man. They all have fat, strong bodies, and short arms and legs, but very powerful. They have little stumpy tails, something like those of the white man's dogs. But the white man's dog has his tail cut off when he is a puppy, to make him look nice and smart. Nobody tries to cut off a bear's tail. It would probably be a nasty job. Anyway, there is no need, for his tail is so very short.

Bears' Food.

Bears have big claws and some of them are very savage. Some kill and eat other animals; but they also eat fruit and vegetables; and they are nearly all very fond of honey.

The Polar Bear.

The Polar Bear is white. They call him a "polar" bear because he lives up near the North Pole. There it is all white snow and ice; and somehow or other the bear has come to have a coat the same colour as the snow. He is a very big fellow. He may be 9 ft. long, and weigh 1,600 lb.—as much as a dozen Papuans. There is one funny thing about the Polar Bear. The soles of his feet are covered with little hairs. The reason, they say, is to give him a good grip with his feet, so that he won't slip on the ice.

The Polar Bear is a great swimmer and diver. One man once saw one of these bears swimming strongly in the sea, when the nearest land was 40 miles away. They live on fish and seals which they catch in the water.

A Long Sleep.

Most bears go to sleep all through the winter. The Polar Bear builds herself a home under the snow, and

there she sleeps all the winter through, eating nothing. When the spring comes she gets up and walks about again looking for seals and fish.

CATTLE.

ON page 76 you see a picture of some cattle on a European plantation. Cattle are very useful on a plantation. They help to keep it clean by eating the grass and weeds; they can be killed now and again to provide meat; and they give milk.

Uses of Cattle.

In years to come some Papuans may own cattle of their own. They will have to fence their gardens well; but that will be worth doing. And you will have to learn to milk the cows. There are many native people in other parts of the world who keep cattle. They know very little about gardening, but they live very well on milk and beef.

Cattle for Papuans.

But the best way is to have both gardens and cattle. Then you can have plenty of good food of all kinds. When you learn to keep cattle you will be able to put them to another use too. You can make them pull a "plough" and dig up the ground for planting. It may be a long way off, but no doubt there will some day be native-owned cattle in Papua.

Wooden Dishes.

THE man making the wooden dishes on page 77 comes from the River Opi, in the Northern Division. He has adzed them out, and now, in the picture, he is rubbing them smooth with sand-paper leaves. It did not take him long to make these dishes. He is a good workman and he seems to be enjoying his work.

Rafting.

THE pictures on page 76 were taken by Mr. Mac Rich. One shows a bridge being built across the head waters of Pongani Creek on a patrol in the North-Eastern Division. The other shows some men on a raft.

It is very dangerous work on a raft amongst the "rapids." Here Mr. Rich's party are going through the "gorges" from the Upper Musa to the Lower Musa River. This was the first Government party to make this journey.

A Long Journey in a Dinghy.

NOT long ago a pearling lugger was lost off the Northern Coast of Australia. Three Japanese were drowned; but three Australian Aborigines managed to get away in the dinghy. They rowed to the nearest lighthouse to report about the lost lugger. The distance was more than 100 miles.

Flood and Famine.

Floods in Australia.

LATELY there have been very bad floods in Australia. The lower Murray River has been in flood. The water has risen over the banks and covered the orchards or fruit gardens. Many hard-working men have lost their homes; and it will cost more than a million pounds to put things right again.

The River Yangtze in China.

We do such things in a small way in Australia. In China it is much worse. The great River Yangtze is in flood there; and water covers a piece of land 50 miles wide and 1,000 miles long. Remember that is more than half the size of the whole Territory of Papua. It is said that 30 millions of people have had their gardens spoiled. Remember that that is 100 times as many people as live in the whole of Papua.

The moving water has come under the houses; many houses have fallen down; and the people who sheltered inside them have been killed. The bodies of those who have been drowned or killed have come floating down the River Yangtze. People fear that there will be a big sickness in the land because of them.

At any rate a great deal of land has been spoilt for next year; and this means that there will be a "famine"—a time when people have nothing to

eat. There have been some bad famines in China. It looks as if they are in for another now.

Sago from Mekeo District.

E. P. Albaniel asks us to say that he has sago to sell. It is packed in rice bags; each bagful weighs 100 lb. If you want to buy it, you should write to E. P. Albaniel, Mekeo District, C/o. Steamships Trading Co.

DISTRICT NEWS.

(From our own Correspondents.)

BANIARA.

(Correspondent — Barton Diritanumo.)

The Breaking of the Station Canoe.

YESTERDAY Corporal Nade and his four A.Cs., Meamu Bavoro, Turedo, Nai Nowana, Gwabma, and a small boy Siopa, Bavoro's son, they crossed over to another side to cut the mangroves for to build warder's house. When they were cutting, about 3 o'clock, the South-East wind a violent burst, and very hard seas. Soon they were ready to cross over to the station; but the sea and the wind hard and strong. They try and try: they went little further. The wave come and filled the canoe by water. The canoe was sinking; they were pulling the canoe back to the shore. They were throwing water out of the canoe.

Encore they start. They come little further. The second wave came again, over-covered the canoe by water and swept Bavoro out of the canoe right away from the canoe. Turedo dived right away into the deep water, but Bavoro was right away; and he called out, demand, to Turedo, "Oh! Turedo look after my dear son. By and by we lose him.

Turedo comes from deep water: asked his friends, "Emit that small boy to me!" They threw the boy from the canoe, Turedo caught the boy. He told the boy, "You sit on my shoulder and hold tight." Turedo right down the sea. When the small boy drinks water, he cried out, "Father, father!" The boy close up dead. At last they come to the reef. He saved the boy. And he put on the shore.

But Gwabma had two sore feet. Water sink him down to the sea. He stand up. Sea come hit him. Fell again and waddle or kick about hither and thither. Poor police he moves clumsily; at last he comes to the shore.

The canoe was bruised on the reef. The third prodigious wave covered the canoe and infract, or breaks off, the canoe at end right to another end. The police lost all their things, working dungarees, spoons, plates, etc.

[Continued on Page 78.]



A POLAR BEAR.

BRIDGING A STREAM.
Mr. Rich's Police on the Pomani Creek.

[MAC RICH, PHOTO]



HALF A DOZEN PAIRAMA BOYS, PURARI DELTA.



KUKUKUKU MEN VISITING KEREMA STATION.

[LAMBDEN, PHOTO]



COMING DOWN THE RAPIDS OF THE MUSA.

[MAC RICH, PHOTO]



CATTLE ON A PLANTATION.

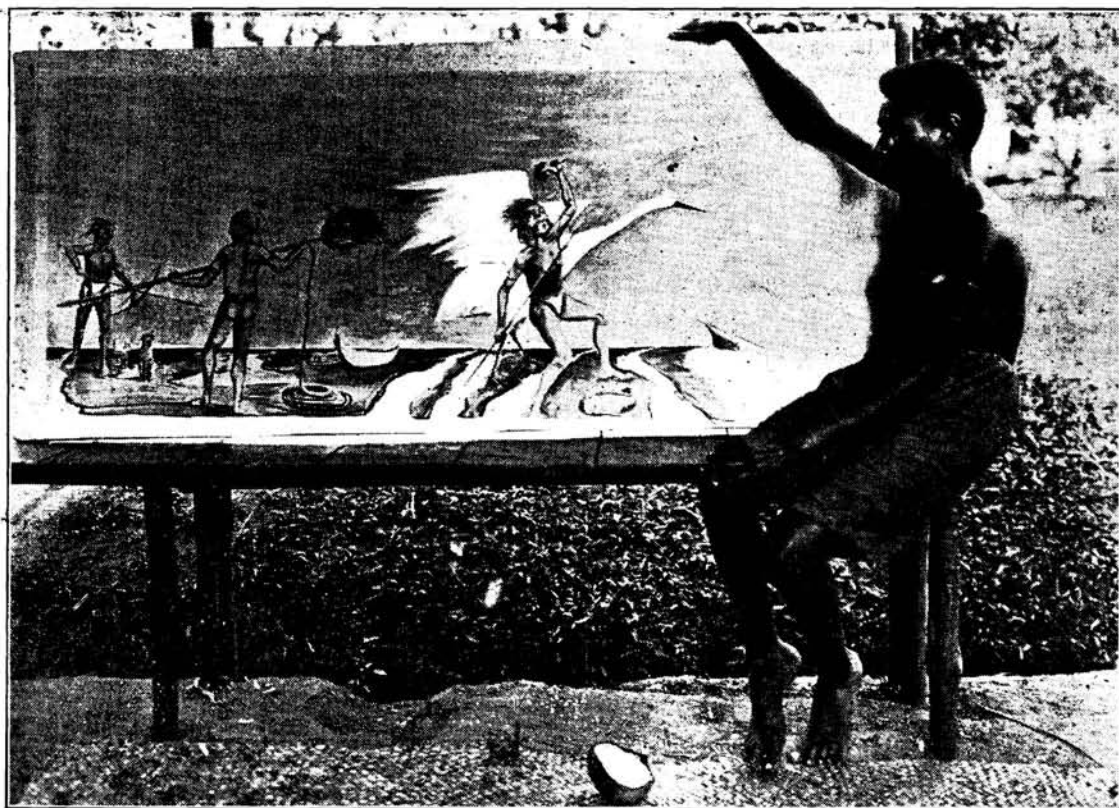


NANSEN KAISER

A "Papuan Villager" Correspondent.



A MAN MAKING WOODEN DISHES, OPI RIVER, N.D.



A PAINTING BY WILLIAM, OF DARU
Showing the adventures of Daue, Kanu and Asai.

[DR. PAUL WIRZ. PHOTO]

[Continued from Page 75.]

Now it was dark; the sun goes down. They pulled the canoes to the seaside, they left the canoe and mangroves where they put the canoe; and left it there. They took village canoe. They returned to the station, about 7 o'clock, night. This happened on the 16th July, 1931. The end. (My Taubada works on the typewriter therefore I print these letters with my hand.)

CAPE NELSON.

(Correspondent — Nansen Kaiser.)

Village Council Conference.

ON the 7th instant, several Village Councillors, including V.Cs. from Bawami to Koruwe Villages, attended at the village council conference held at the R.M.'s residency.

About 15 Village Councillors and 7 V.Cs. attended. The meeting was opened by the Resident Magistrate, Mr. Humphries, at 8 p.m. The Resident Magistrate addressed the Councillors on the object of the meeting and explained to them again about the new laws, native tax, import and export taxes and the duties of Councillors. He told them to retain their good native customs but to discard those that were bad.

Then they all spoke about chain gardening and planting of bread-fruits; shutting up the widows; how laws were made; activities of sorcerers; how Government moneys are spent; how native tax money is spent.

One Councillor remembered all about the import and export taxes and how Government moneys were spent. The Resident Magistrate also examined them on subject of last conference; but a few answered well, some did not answer at all. The meeting was over at 10 p.m.

Football Match at Cape Nelson Tufi v. Kabuni.

A football match was played at Cape Nelson on Saturday, the 15th ultimo, by Tufi against Kabuni team. Tufi team won by 3 to nil. The presentation flag is now held by Tufi team.

DARU.

(Correspondent — William Tabua.)

Scouts.

THE Rev. D. E. Ure has started to train some of his boys to be Scouts.

They are improving very well. They have their drill in the school every Wednesday night. We hope there will be plenty more soon who will be wanting to join in.

Taxes.

There are twenty-seven men from Mabu-dawane coming in next week to gaol, because they had been refusing to pay their taxes.

PORT MORESBY.

(Correspondent — Igo Rua.)

Lost Property.

ON Saturday afternoon, the 19th ultimo, a fire occurred at Gavera Arua's place, Aguretabu, on the Laloki River. His house

was burnt down, and all the yam seeds which he stored there to be planted in his gardens for next year were all burnt up, and a few clothes, etc. I was personally there at the time, but I could only save 4 x 100 sacks of yam seeds.

There was no one who knew what caused this fire; but I saw that their cooking place was just close to the house, about 5 yards away from it, and also there was a strong wind blowing on that afternoon, and probably some sparks of that fire were blown up to the house, because they were cooking some food at the time.

But all you readers will be sorry for the loss of Gavera Arua's property. He has nothing to plant in his present gardens for next year.

Natives on the Air.

Captain Moody's plane was very busy by flying around Port Moresby harbour recently. A good number of Poreporena boys were up on the air flying about. Everybody was very interested with the plane.

Elevala "Lakatoi."

This year there is only one *lakatoi* for Elevala. The masters of this *lakatoi* are Dogodo Naime (Baditauna); Raho Doura (Doritauna). This *lakatoi* will be double-masted.

Rainfalls.

We have had some very good rainfalls on Sunday morning. The rain lasted from 5.30 a.m. to 9.30 a.m. Some of the tanks in the Port Moresby residences were quite empty, but now are full again on this morning. And I understand all the plants are very happy and joyful. Everyone is planting and gardening on the banks of Laloki River, and they all waited for some rain to fall to help their gardens. So their patience was rewarded on Sunday morning.

Presentation to Mr. A. Furler.

On Monday night, the 5th instant, the Poreporena Cricket Club invited Mr. and Mrs. Furler to go to the Mission House to receive the presentation from the Members. They arrived at 7.30 p.m. at the Mission House, and all the boys went up with their gifts.

The address was prepared by me as Secretary of Cricket Club, and it was handed to Rea Mea to read out to Mr. and Mrs. Furler on behalf of the Club. After reading the address, we all put our gifts at the front of them, for which they were very pleased.

Address as follows:—

Sir,

We the Members of the Poreporena Cricket Club wish to thank you, and to express to you, that we esteem and have been greatly indebted to you for our proficiency in the manly game of Cricket; also on several occasions that you captained our team, to play matches against a European one. We greatly appreciate your patience and forbearance when you first undertook to teach us the rules and different ways of playing Cricket. So as we think that we have

made vast improvements in our play; for which please receive our thanks and also our farewell to you, on your departure from Papua.

We have nothing in our possession to bestow on you, except these small baskets, fans, bows and arrows, etc.

We wish you good-bye and the best of luck to yourself and family.

God be with you, and may you have a pleasant and safe voyage.

"Parted, but not forgotten."

Mr. Furler replied to us: "That he was very pleased to see all the boys present and their gifts. But he was very sorry because he was not long enough in Papua to teach the boys in Cricket. But he hoped that the boys would do plenty of practising; then they will be improved, and will be able to beat the Kwato Cricketers. But not only be good cricketers, but be good boys too. And he would not forget all his fellow boys." He will give his address to Mr. Hamilton: whenever the boys want to write to him, they can obtain the address from Mr. Hamilton or me.

RIGO.

(Correspondent — Lohia Toua.)

BEFORE Mr. S. H. Chance, the Asst. Resident Magistrate, went away from Rigo and transfer to Ioma, N. Division, he went on Patrol in Rigo district for the tax-collector and returned to Station, arriving about the 24.7.31. So when he arrived at the Station a lot of bush Village Councillors and Village Constables they came for get their pay and get their salt. Also Mr. A. E. Cridland the Asst. Resident Magistrate from Port Moresby, by the *Papuan Chief* on the 4.8.31, arrived in Station before 12 o'clock. After that just few days and then Mr. S. H. Chance and Mr. A. E. Cridland, the Asst. Resident Magistrates, both they call up the tax boys of Kapa Kapa about pay their tax, but the lot of boys they having got no money to pay for their tax and they all said they had money but they spent in the store because hard time that's way, then buy rice and flour in the store for their food, so Mr. S. H. Chance and Mr. A. E. Cridland they gave them time (about three weeks) to looking money for pay their tax.

NATIVE CONTRIBUTIONS.

Banana and Coconut.

ONCE upon a time Banana and Coconut were persons, they came from Mekeo and were going here and there from village to village for dances.

Banana and Coconut Invited to the Gulf Division.

This time the people of the Gulf Division were feasting and they send words, inviting Banana and Coconut to their feast. One day they both set out on their journey. They had to sleep several nights on the way before they came to the village where they were invited.

As they went along night overtook them, about 2 or 2½ miles from the feasting village. Banana got up before dawn, at the second (2nd) cock-crow and dressed herself up with all the ornaments—dogs' teeth, arm-shells, *mairi* (pearl-shell), etc., and then woke up Coconut. "Coconut! Get up and dress! We must go now and dance. It's nearly morning." Coconut got up and saw that it wasn't true, and said, "Plenty time; take off those ornaments and let's sleep a while." So the two went off to sleep.

Now it was the Coconut's turn to awake first. It was nearly dawn now, and he dressed himself up with arm-shells, *mairi* (pearl-shell), native neck beads (*morio* or *dodoma*), etc., and then awoke Banana. "Banana, Banana!" he said, "Get up and let's go to the feast and dancing. It is morning now." When Banana got up, she saw that all the ornaments were worn by Coconut. She looked around and saw a line of dogs' teeth, picked it up and wore it round her neck and they both went off to the feast.

At the Feast and Dancing.

When Coconut and Banana came up to the feast and dancing they were welcomed by the chiefs of the village, and were presented with betel-nuts, a whole pig, and several bundles of sago. They stayed with the Gulf people for nearly a month.

The Gulf People Kept Coconut and Send away Banana.

One day Coconut and Banana had a row and plucked each one's hair; and then Coconut got up and flogged Banana with a big stick. Banana fell to the ground and got up again and ran to Coconut and caught him by the hair, and blinded poor Coconut with a kangaroo bone which she had in her hand at the time of the row.

Now you see the coconuts with two eyes and mouth the two (2) eyes are shut, and the mouth also; it has an image of a man's head, with eyes and mouth.

Coconut Curses Banana.

After the row was over Banana got up all her somethings, and told Coconut that she was leaving for her home Mekeo. Then Coconut said, "You *kava mase* (or fool) get away from here! You have blinded me, so I cannot come home with you. But from henceforth you shall bear fruit once and when that fruit is taken of you, you shall die, and all your children in like manner. And you shall see me bear fruit (nuts). I shall bring forth on each side, and shall not die till I am an old man, or when I am cut down by someone."

Examples—Coconut.

You may take off the husk of a coconut and see for yourself. You will see the image of a man's face, with two eyes blind, and mouth; and why coconut bears plenty of fruits, because he wore plenty of ornaments.

Examples—Banana.

For the Banana you can also see when it bears, they are very small and seem like dogs' teeth. Well, it's the only ornament she wore when they went to dance, so she bears only

once according to the curses of Coconut, and dies after the fruit is taken of her; and so the little one that come after, in same way. End.

[By Leo A. Parau, native clerk, Kairuku. This story wins the 5s. prize this month.]

The Fairy Story.

ONCE upon a time, there lived a certain man with his two sons. They went and laid the pig-traps in the bush. When they have finished laying, then they wished to hunt, and to catch some cuscus for their father. But they have not gone together on one way. The youngest one went another way; do also his brother. When they set out hunting they decided to meet again little further.

The Fairy's Cave.

Alas! anyhow the little brother had lost his way, and entered into the fairy's cave. The entrance was wide open with these words saying, *Mawanatawanem* (it means Open sesame or "Open it"), and *Mariaipotai*, Shut sesame (it means "Shut it").

The certain man's son repeated these words again and again that he had never heard. In a meantime he look here and thither; and Oh! he heard what a merry concert they were doing. He stand in the midst of them with fear, and he quite tremble too, and forgot all those words. Then they seized him.

Captured by the Fairies.

Any of us we remember that the fairies have not to walk about or appear at the daytime. When it got dark the fairies tied him up and carried him to their biggest town. And they walked down the winding river, the Wamira River, till they got to a small village, its name is Maigeru, about six miles to Dogura and Wedau. It was the daybreak, and they laid him down in the midst of a kind of papyrus *gonu*; and they were all lying about, each on top of the others, and on top of them the General Fairy or their Chief.

Escape.

The boy got up and break the string, and went free to his father and brother. And told them all about it. Then his brother made a good breakfast for him and both of them took the fire and the lights, and they lighted up the grass where the fairies were.

The Fairies Jump into the Water.

Then they stood and watched them, and in a moment a great many heaps of fairies jumped down into the water as in their position. At last the Fairy General jumped and break down the steep of the hill into the water. And they all disappeared, and their mark looks like a drain or a hole.

Now if any of you boys go there, you will see a mark of it. This story is renewed to all the children in the villages near by; and they go there and see the mark of it. And some people believed it as a true story because the fishes were gathered together; and when people dam the river they catch more than at the other places.

[By Reuben Masiarasi, of Govt. Printing Office.]

The Story of Marasi.

THE stone was called Marasi. Sometime the Chief man went to his garden, and his wife was sick, and Marasi stayed in the end of the ashes. The Marasi saw the Chief man go to garden; and Marasi woke up Chief man's wife from sleep; and Marasi went to tie up the canoe and came back and took the fire-sticks, mats, food, and water all ready; and Marasi came back to the house and carried the Chief man's wife and put her on the top of the canoe and paddled to go to Goodenough Island.

The Chief man came back to the village; and he did not find his wife; and he looked in the ashes and the stone was not there; and he say, "Marasi take my wife."

And Chief man send all strings. They go to take the wife for the Chief man; but they could not find her. And at the same time the Chief man tell the coconut tree, "You go to take my wife, and I give to you a pig to eat."

And the coconut tree go to Goodenough Island and take the Chief man's wife and brought her to him. And the Chief man he was very happy for his wife. And the Chief man's wife left her tappa cloth in the top of coconut tree; and the woman say to the coconut tree, "Coconut, give me my tappa cloth." And the Chief man said, "Oh!" and said to his wife, "You sleep with the coconut tree!" And the Chief man cut down the coconut tree and they stayed in the own village.

[By Randolph Namuri, Kewansasa teacher.]

A Papuan Painting.

SOME few weeks ago, I was present at a festival in Daru in which many villages partook, from the far reaches of Mabudawane, Turituri, Mawatta, Katedai to the island of Parama, on the mouth of the Fly River.

Each village performed its own dance, but it was easily seen that the Parama dancers showed the most spirit.

The L.M.S. teacher, William, of Daru, had previous to this painted a big picture from information gathered from the old men of Parama of this supposed first settlement of that island.

With this picture before them, they entered the dance with renewed spirit.

Thus runs the story that roused the interest of the artist. Many years ago the island Parama was uninhabited. Coconut palms and fruit trees were unknown. It was a land shunned by all.

The only inhabitants were a white heron (*karabai*), Havia by name (which being in reality a spirit, sometimes took the form of man) and his wife Genoa.

On the reef beyond the island dwelt another being, in the form of a stonefish (*yoda*). Neither knew of the other.

Havia visited the reef daily in search of fish. One day whilst walking on the reef, he unknowingly stepped on the back of the stonefish, the spines of which injured his foot. Thus it is from that time, the stonefish's back is curved from the weight of the bird.

Some time later two men from the mainland, Daue and Kanu, passing close to the island noticing for the first time the beautiful sandy beach, desired to remain there. Thus the coming of Daue and Kanu, who leaving their home village of Navegi, and planting coconut and other fruit trees, first started the colonization of Parama.

Later, Asai, a native from Katedai, passing by the island saw Havia fishing on the reef. Seizing his bow and arrow he attempted to kill the heron, but Havia, seeing his intention, flew back to the island. Asai, calling the others to assist him, made all attempts to capture the bird, which however escaped in safety. But Genoa, one day falling into their hands, was killed. Thus it came about that Havia on losing his wife hid himself in a big tree on the island where he remains to this day. Into this secluded dwelling place of *Karabai* the spirit it is wrong to go. And (so the story runs) should anyone see it, they wander aimlessly about without memory or sense of direction, until at last reaching the outer world and regaining their senses, they remember nothing of the sacred place they had visited.

This was the story the artist wished to convey when he painted the picture. On the left of the picture we see Daue and Kanu with harpoon, bow and arrow in their hands, and their dogs, and on the right we see Asai with the heron which he thought to kill and the stonefish in the foreground.

In the left background we see further the wreck of the three-masted Dutch ship *Zwaan van de meer*, which ran aground in 1902 on her way from Newcastle with coal. The ship has nothing to do with the story, but the artist put it in as it is well-known to this day, as it was the lot of these natives to remove all provisions from the wreck.

[By Pawi, of Daru.]

[This story goes with the picture on page 77. The photo was taken by Dr. Wirz when he was in the Western Division studying the life of the natives there. He gave it to the Editor many months ago. The photo was sent down to Sydney to have a "block" made so that it could be used in the *Villager*. But the block-maker's store was burnt and the photo burnt with it. Now Dr. Wirz has sent another print, and at last it appears in the paper. E.D.]

Story of Frank Bau of Elevala, C.D.

ON the morning of Wednesday or Thursday, the vessel *Royal Endeavour* arrived here from western portions. All the women from our Poreporena Villages were for buying some sago or betel-nut, etc., but when they

got at the wharf of Burns, Philp & Company, the crew of the vessel told all the women that they never bring any sago or betel-nut; but they will try to bring some in next trip. They only been away from the Port Moresby for a long time for nothing, because they arrived here without bringing anything. At the same time, the crew were talked about the accident of Frank Bau in the sea.

How poor Frank Bau was Burnt.

The crew said, on their way back to Port Moresby, they caught one fish; and it has been cooked; and when the poor Frank Bau came up from the engine-room, and walked about the deck, and saw that the fish was already cooked, he took the saucepan out of the fireplace, and placed it on the rail. And water (sea) was very rough and the waves were so great, and the vessel cannot be kept steadily; she always declined about. And just in time, the saucepan was fallen off the rail, and the hot water spilled on him, but the lucky thing was that he only burnt his right arm. When the crew talked about him, the Master of the vessel called out to Frank, to have his wound dressed.

This news was told me by one of our Poreporena Girl Guides, by the name of Dairi Vai. When I heard the news, I was very surprised, and told her, "This news will be sent to the Editor of *Papuan Villager*, and it will come out some months, and let everybody read about the Frank Bau's accident." I have also told her, if she hear any more news, better for her to go and tell the Igo Erua, who is acting as a Correspondent of Central Division. But she said, better not to send this news to *The Papuan Villager*. I had explained to her, every news must send to *Papuan Villager*, and I am going to send this to the Editor.

Well my dear readers, I must not go too far with my article, so I am ending it.

[By Nou Gori, N.C., D.N.A. and 1st Papuan Native Rovers, Poreporena.]

The L.M.S. Station at Saroa.

I JUST want to tell you little bit about our faithful principal, the Rev. S. J. Ellis. Before I relate my news, most of you know that our *sinabada* Miss Ellis is in charge, just like men with their wives who come from England and Australia. So she is at Saroa now.

Saroa is about 5 miles from the coast. But Miss Ellis's work is very great indeed. She starts from the coast (Kapa Kapa) to far inland, to Boku, visiting the little places, looking at the schools and Christians. For her work is harder than the other heads of these L.M.S. Stations, because walk up and down, climbing these big hills: nearly she gets Main Range. If she is a man, that may be right; but she is only girl. So I think she is faithful servant of God. She does her work very good.

Bit Hard Work at Saroa.

Now Miss Ellis had bit of hard work with her Papuan teachers, and we too trying to help her to build her house, because she is starting new place at Saroa. She wanted house for herself and house for her boys and girls and students, and other sorts to be done. You know that the new places are very hard works to do.

The Workers.

Now the work is being done by ourselves—no sign-boys, or no sign-carpenters—just help with teachers and villagers. All the house timbers are from ourselves, Papuan timber, except flooring boards and bottom and top plates and rafters, which are from white men. We get this timber with pit-saw. We get very good timbers.

This pit-saw done by Nouairi of Kapa Kapa. He built pit-saw at Kapa Kapa, and one at Kalaigolo and at Quiekila; and he taught all this people to saw nice and good. And he knows a lot about pit-saw and all his boys know quite a lot. He is going to this Miss Ellis's house. He is not a carpenter and he did not learn carpentering. But he is using his head; also he knows a bit about carpentering. So all the teachers say that he may build the house. So he is now at Saroa.

All teachers say that no sign-carpenters have to come or no white man carpenter, because L.M.S. have to pay for that. That is no good, because L.M.S. money is getting bit worse. So we can do it ourselves. That is why now they are building it themselves.

Helping to Build it.

Now I'll tell you something about Tom. Tom is the carpenter at L.M.S. training college. He is a best carpenter and very good carpenter too. Most of us know him, Tom Nau of Kapa Kapa. He has heard about Miss Ellis's house, and now he is coming on this "P.C." to help us to build our *sinabada's* house. The End. "Three Cheers." Work hard at work time; play best at play time. All readers of this, kiss all your children and all your sisters for sake fill your hearts with joy. Blue bells of Sel.

[By Douvere Nouairi, of Kapa Kapa, 14.4.31.]

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