

THE PAPUAN VILLAGER

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Price

SORCERY.

WE have talked about sorcery before in *The Papuan Villager*; and I am afraid we will have to talk about it many times more. The people of Papua still believe in sorcery (or *puripuri*); even many of those who can read and write believe in it. But all the same they are making a big mistake.

The Fear of the Koiari.

A year or so ago Poreporena sent out a number of *lakatoi*. The *lakatoi* met bad weather and were wrecked. Then the people thought that the Koiari in the hills had made *puripuri* to spoil the *lakatoi*. Then we had some very dry weather and a hot sun, so that the gardens did very badly; the people thought that the Koiari had made *puripuri* to spoil the gardens. Next some people caught bad colds, or sore eyes and sore throats; the people thought the Koiari had made the colds and the sore throats and the sore eyes.

A Council Meeting in Poreporena.

Some months ago the Poreporena Village Council had a meeting; and they asked the Governor and the Government Secretary to be there as well as the Magistrate. The talk was about this *puripuri*. All the speakers except one said they believe in it, and they spoke very strong.

The only man who stood up and said he did not believe in *puripuri* was Igo Gabe, Mission teacher at Gaile. Although he was alone, he was right.

Another man who spoke well was Ahuia. He said he believed in *puripuri*, and in that he is wrong. But he said that the people should not put all the blame on the Koiari for their

dens would be all right. And Ahuia was making no mistake. It is a pity that this speaker and all the others think that the Koiari are trying to hurt them.

The "Vada" Men Wish to Show their Powers.

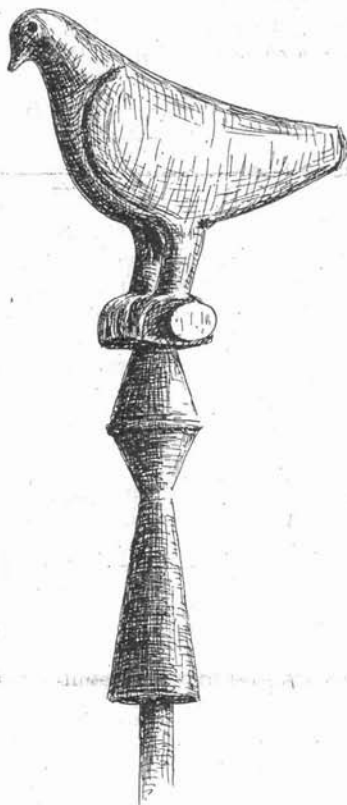
The day after this meeting some men came up to the Governor. They wanted to show him that these hill Koiari really can make *puripuri*. The Motu people on the coast are always talking about *vada* men. These *vada* men are supposed to be able to kill a man and then bring him to life again. After bringing him to life they are supposed to send him off to his village, where he dies a few days later.

Now the men who came Governor said they would how the *vada* men work would get some of them to do in a month or two from the. Then a dog would be killed of the Governor and any of men, and brought to life again. Governor said, "All right, you try to do it."

A Dog Killed by the "Vada"

The *vada* men did come Port Moresby; and they dog before the Governor and the officials of the Government doctors were there; and *vada* men had killed the doctors looked at it very see if it were really dead.

Then the *vada* men They used their medicine tried and tried to bring the dog to life. But after trying for a very long time they gave up. The dog was dead as a stone.



HANDLE OF LIME-STICK.

bad luck. If they worked as hard as they used to; if they prepared the *lakatoi* properly and sailed in good time, the *lakatoi* would be all right; if they work hard in their gardens and make them in good ground the gar-

They Cannot Bring it to Life.

Afterwards the *vada* men said they did not mean to kill the dog altogether. They wanted to leave a bit of life in him so that when they used their medicines he would get up again. But surely there is nothing in that! Anyone could do it. All you need do would be to leave the dog alone and by and by he would get up himself.

A plenty of Papuans still believe that *vada taudia* can kill a man properly, even cut open his stomach, and afterwards make him alive again. It is a very big mistake. We hope that the failure of the *vada* men at Port Moresby will help to open your eyes.

LESSONS IN HYGIENE.

No. 5.

Malaria.

IN the earlier articles on Hygiene I have told you about dysentery and how it is spread from one man to another. I will now begin to tell you about Malaria (more commonly called "fever"), and how it is spread.

There are many kinds of fever. But in Papua, malarial fever is much commoner than other kinds; so Europeans as well as natives usually say fever when they mean what is properly called malarial fever.

Thermometers.

Many of you will know what a thermometer is. If you do not, ask one of the Travelling Medical Assistants and he will show you one. It is a tube of glass about four inches long. Inside the thermometer is some silver-coloured fluid called mercury.

The narrow tube is "graduated." That means that it has marks on it from top to bottom. The marks go from about 95 to about 110, and they are called degrees. You will see marks for 95 degrees, 96 degrees, 97 degrees and so on to 110.

Taking a Man's Temperature.

The thermometer is used to take a man's "temperature," that is to see how hot his body is.

If the thermometer is placed in the mouth of a healthy man for a short time, the mercury rises to between the 98 and 99 marks (it stays there

until the thermometer is taken out and shaken. Then it sinks to the bottom again).

But if the man is really ill with Malaria or some other fever, the mercury will rise higher. It will usually go over the 100 mark; and it may go to the 105 mark or even higher.

Epsom Salts.

When a man has fever, not only does his temperature rise, but he also feels ill. He may be thirsty; he does not want food; he cannot sleep; and he is "constipated" (i.e., he does not *kukuri*). Any man who is constipated should take a "purgative" medicine. There are many purgative medicines known to Europeans; but the one best known to Papuans is "Salts."

You all know that when you have malarial fever you should take quinine. But before taking quinine you should take a dose of "salts," of the kind which the doctors call "Epsom Salts."

—W. M. Strong.

Flies and Sickness.

DOCTOR Strong has been writing in your paper telling you how dysentery is "carried" from sick people to other people. Dr. Strong told you that flies carry the bacilli of this disease on their legs, and, if the flies settle on the food we are going to eat, we may get dysentery.

Dysentery at Salamo.

Now this is just what happened at the Salamo Hospital. Some boys were sick with dysentery. One boy was very careless and disobedient. There were a great many flies about at that time, and they carried the dysentery bacilli from the infected faeces (*kukuri*) to other people's food.

Several other patients got sick with dysentery; then the two sisters must have eaten food which dirty flies had settled on, and they both got sick with dysentery.

This was very bad, as there was then no sister in the Hospital and the doctor and his wife had a lot of work to do. The native nurses also had a lot more work to do. Beside taking care of the sick sisters they had a lot more to do in the native hospital.

Two days later a native nurse, Olibe D., got sick with dysentery and Penina and Eleno were very busy, so a girl came from the mission station to help them. These native nurses were very good indeed to the sick sisters, also to the native patients.

I must not forget to tell you how good the native hospital boys were too. They remembered the work the sisters and doctor had taught them and though it was very hard they worked well.

The doctor and sisters are very pleased and thankful to all these boys and girls for the way they have helped during all this sickness and trouble.

The boys and girls who read this must try to remember how sickness is carried and be very careful when they are sick themselves or are looking after other sick people.

—H.M.P., Salamo Hospital.

Remembering Dr. Lawes.

TAUNAO Agaru, the London Missionary Society teacher at Poreporena, has sent us an article about a new fashion they are going to start at his village. We cannot publish the letter this month so we will tell you a little about it here.

Fifty-seven years ago, on 21st November, 1874, Dr. Lawes and his wife landed from *John Williams III* at Poreporena. The sailors of the *John Williams* built a house for him close to where the school workshop is now, and he lived there and taught the people of Poreporena for many years. He was the first white missionary to come and live among the Motu people.

The people of the native church at Poreporena think it would be a good idea to keep 21st November of each year as a special day, when they will remember Dr. Lawes. They are going to start this year by putting up a flag-staff at the place where Dr. Lawes's first house stood, and on 21st November they will raise the flag of the L.M.S. (three white doves on a blue flag) on this flag-staff and hold a service there. They think it will be a good thing to do this every year on 21st November so that the people of Poreporena will never forget about Dr. Lawes and the good work that he started.

CATTLE.

IN last issue we wrote something about cattle and their uses. In this one we give a picture of a rather uncommon way of using them—a man riding a steer, or a bullock.

Bulls, Cows and Bullocks.

Now the old man among cattle is called the bull. His wife, or wives (for he usually has a lot of them) are called cows. Bullocks or steers are bulls that have been castrated, like village pigs, to make them tame.

Bull-Fighting.

The bull may be very fierce and bad tempered. If you make him wild he will put down his head and run at you and toss you in the air on his horns.

Some white people called Spaniards have a game called Bull-Fighting. British people and most other whites think it is very cruel and they do not allow it. But in Spain the bull-fighters use swords and spears, and they prick the bull's sides, and they wave a red cloth in his face, and when he charges they dodge away and all the people clap and cheer. Then at last they run the sharp sword into him and he dies. But sometimes the bull wins and the bull-fighter gets killed.

A Bull and a Lion.

Not long ago in Spain they put a bull and a lion into the ring together. The bull charged and the lion sprang, and the bull was knocked over and had his face badly clawed. Then the man who owned the lion said he had won and wanted to take him away. But the crowd said, "No, you give the bull another chance!" and they made him put the lion in again. This time when the lion sprang he got stuck on one of the bull's horns and was killed. So the bull won.

The Best Way to Fight Bulls.

There are not many bulls in Papua, and there are no lions. I don't suppose we should have this sort of game even if there were.

We don't have any fighting between men and bulls either—at least not if we can help it. If ever you meet a bull and he looks angry, the best way to fight him is to jump over the

fence, or climb a tree and swear at him.

Riding Bullocks.

I don't suppose any Papuan will want to ride a bullock either. Not many people are much good at riding horses; and it is easier to ride a horse than a bullock, because the bullock has never been taught to carry a man. If you want to see what it is like you had better try riding one of your village pigs.

Mule Transport.

IN the country where white men have lived for a long time they make good roads. When they want to carry things from one place to another they take them along the roads. They carry them on mules or horses, or put them into carts on wheels, and make the horses pull them. Nowadays they have got motor-cars and trucks, so they can carry things along the roads much faster.

Carrying in Papua.

But it takes a lot of work and a lot of money to build a good road. And Papua is not a good country for roads. There is too much steep mountain and swamp in it. So far most of our carrying has to be done by men. For men can climb hills, and cross streams on slippery log bridges. They can go along any tracks where a mule or horse would slip or fall.

Carrying by Mules.

But there are a few good roads in Papua and mules are used in some places—on the road up to Sogeri and Javareri, or from Mekeo up into the mountains. In the picture on page 85 you see the Sogeri mules at the "depot" above Rouna. The rubber from Sogeri is carried down in a motor-truck to this point. Then it has to be put on to mules to be carried down the steep rough road to Rouna. Then it is put on to another motor-truck and taken into Port Moresby.

Kingsford Smith.

KINGSFORD Smith, the airman, has been trying to "break the record" from Australia to England and back. That means that he has

been trying to make the journey faster than anyone.

He was going must have flown t When he was pass he got sunstroke a down. The Turks start again, so Kin not break the recor

After a while he start and he has But the doctors ha he ought not to fl months. He still r to break the record

War between Ch

THE Chinese an very wild w

Some Japanese aeroplanes have dropped bombs in China and have killed a number of people. (Probably no Papuan has ever seen a bomb; but it is something like a plug of dynamite and when it goes bang it breaks things up. If Mr. Parer or Capt. Moody dropped some plugs of dynamite on one of your villages you would feel like the Chinamen.)

The League of Nations is trying to stop the fight between China and Japan.

A New Mail

THE *Morinda*, wh Sydney to Po Samarai for many year to do other work. Sh Sydney to Norfolk I Zealand and back ag

Her place was ta months by the *Mat* boat. Now the mail changed. (By the m mean the boats that mail, or letters.)

We used to have c month which came fr Papua and then went I shall have two boats, c weeks. They will go to the Mandated Terr and then come back sail for Sydney.

The two boats will be the *Macdhui* and the *Montoro*.

Death of Captain Hillman.

MANY of you boys knew Captain Hillman very well and will be sorry to know that he died in Sydney on the 7th October. He came to Papua for many years as Captain of the s.s. *Morinda*.

He was a kind man. All the people loved him and all the children loved him. The native children at the Mission School in Yule Island had Captain Hillman for their "Father Christmas." Every year the good Captain would think of the native children and send them nice things that would make them happy.

Of course the children were pleased. They wrote him letters to thank him. And the Good Captain carried some of these letters in his cabin on the ship.

It will be a long time before the children will forget their good and kind Father Christmas.

—An Old Mission Boy.

GAMADA.

DAVID Lifu, of Parama, has an article in this issue about Gamada. He tells you how it is used in the Western Division. It is not a good habit, and you will be wise to leave Gamada alone.

In most parts of Papua it is unknown; but in some of the islands of the Pacific Ocean the people are great gamada drinkers. They call it *kava*. The name has nothing to do with the Motu word *kava*—silly or crazy. But, as David says, if you drink much *kava* it will make you *kava*.

Ornaments Held in the Teeth.

THE young man on the page 85 belongs to one of the villages on the mainland near Abau. The ornament is called Donaki; and the people of his district have the fashion of holding ornaments in their teeth when they dance or fight. The same fashion is seen among natives of the North-Eastern and Northern Divisions and among the Koiari.

A Cricket Match in Mekeo.

ST. JOSEPH'S (1ST INNINGS).

| | | | |
|---------------------------------|-----|-----|----|
| Victor, c. Cornelio, b. Kavei | ... | ... | 3 |
| Edmund, h.o.w., b. Kavei | ... | ... | 10 |
| Francis, b. Kavei | ... | ... | 1 |
| Peto, b. Kavei | ... | ... | 1 |
| Henry, b. Kavei | ... | ... | 0 |
| Charles, c. Stephen, b. Kavei | ... | ... | 0 |
| Nicolas, b. Cornelio | ... | ... | 7 |
| Bona Paeke, c. Carolo, b. Kavei | ... | ... | 3 |
| Peter, b. Kavei | ... | ... | 3 |
| Bona Aio, not out | ... | ... | 10 |
| Benedict, b. Cornelio | ... | ... | 3 |
| | | | 41 |

BOWLING: Kavei, 8 for 20; Cornelio, 2 for 10; Stephen, 0 for 11.

INAWAIA VILLAGE BOYS (1ST INNINGS).

| | | | |
|--|-----|-----|----|
| Joseph, b. Benedict | ... | ... | 9 |
| Nicolo, b. Benedict | ... | ... | 7 |
| Kavei, b. Benedict | ... | ... | 1 |
| Cornelio, c. Edmund, b. Benedict | ... | ... | 0 |
| Aite, not out | ... | ... | 15 |
| Oli Napi, b. Benedict | ... | ... | 1 |
| Carolo, c. Henry, b. Benedict | ... | ... | 0 |
| Stephen, b. Benedict | ... | ... | 0 |
| Charles Inapi, c. Charles, b. Benedict | ... | ... | 7 |
| Aii, b. Bona Paeke | ... | ... | 0 |
| Andrea, run out | ... | ... | 0 |
| | | | 40 |

BOWLING: Benedict, 8 for 21; Bona Paeke, 1 for 10; Peter, 0 for 9.

ST. JOSEPH'S (2ND INNINGS).

| | | | |
|----------------------------------|-----|-----|----|
| Victor, c. Kavei, b. Cornelio | ... | ... | 2 |
| Edmund, c. Cornelio, b. Aite | ... | ... | 0 |
| Bona Aio, c. Andrea, b. Cornelio | ... | ... | 1 |
| Francis, h.o.w., b. Cornelio | ... | ... | 3 |
| Peto, run out | ... | ... | 10 |
| Bona Paeke, b. Kavei | ... | ... | 0 |
| Nicolas, h.o.w., b. Cornelio | ... | ... | 11 |
| Peter, b. Kavei | ... | ... | 2 |
| Benedict, b. Kavei | ... | ... | 5 |
| Henry, b. Kavei | ... | ... | 0 |
| Charles, not out | ... | ... | 0 |
| | | | 34 |

BOWLING: Cornelio, 4 for 15; Aite, 1 for 6; Kavei, 4 for 13.

INAWAIA VILLAGE BOYS (2ND INNINGS).

| | | | |
|-----------------------------------|-----|-----|----|
| Joseph, b. Edmund | ... | ... | 0 |
| Nicolo, b. Edmund | ... | ... | 3 |
| Kavei, run out | ... | ... | 10 |
| Cornelio, c. Bona Aio, b. Peter | ... | ... | 1 |
| Aite, b. Peter | ... | ... | 3 |
| Oli Napi, c. Peter, b. Bona Paeke | ... | ... | 6 |
| Carolo, c. & b. Benedict | ... | ... | 3 |
| Stephen, b. Bona Paeke | ... | ... | 2 |
| Charles Inapi, b. Bona Paeke | ... | ... | 0 |
| Aii, b. Benedict | ... | ... | 0 |
| Andrea, not out | ... | ... | 1 |
| | | | 29 |

BOWLING: Edmund, 2 for 9; Peter, 2 for 12; Bona Paeke, 3 for 6; Benedict, 2 for 2.

DISTRICT NEWS.

(From our own Correspondents.)

KAIRUKU.

(Correspondent—Leo Aitsi Parau.)

Holy Orders.

ON the 28th September the *Laurabada* arrived here from Port Moresby, with H.E. the Lieutenant-Governor, the Official Secretary (Hon. L. Murray), Hon. J. T. O'Malley,

the Fathers, Sisters, and the Koki School Children, for a big ceremony which was to take place on the following day at the Mission, Yule Island.

29th September, the Ceremonies of Holy Orders were witnessed by many who came to assist at Holy Mass that day. The Holy Service commenced at 7 a.m. up to 8.30 a.m. The Ceremonies of Holy Orders were performed by the Bishop, Alan de Boismenu, Vicar Apostolic of British New Guinea, in the Church of Our Lady of the Sacred Heart at Yule Island Mission.

His Excellency the Lieutenant-Governor, the Official Secretary, the Hon. J. T. O'Malley, the A.R.M. (W. H. H. Thompson), and the Engineer of *Laurabada* were present and many many a native came from the districts round, to see the newly-ordained Priest (Father Flynn). The Church was full right to the Sanctuary with people so that some could hardly see anything that was going on when the Holy Rites were administered to the newly-ordained Priest. The Ceremonies were beautiful.

Cricket Match.

29th September, that afternoon, Rev. Father MacEncroe and his Koki schoolboys came over to our Station, and played Cricket against station police and our Taubada. The School played well, but could not beat us, but they will be good players by and by.

Station, 1st innings, 51; School, 1st innings, 42.

Not too bad! Had they made 10 runs more they would have won the game.

A.N.C.—New Recruits.

30th September, *Laurabada* left for Port Moresby with all that came on the 28th, and the new Priest (Father Flynn) and taking with their number three new Recruits to the Native Armed Constabulary Force. They were recruited by the Sergeant-Major Simoi, from Chiria, Yule Island village. Hope they'll make good constables.

Deaths and Fears.

Deaths are occurring here in the villages, round the district everywhere that the people are fearing that a man (supposed sorcerer) is the main point of such deaths, but now that the Government Medical Patrol Officer is rounding the district, hope he will put that supposed sorcerer to flight out of their minds with his good *muramura*.

Medical Patrolling.

The Medical Patrol Officer (Mr. H. O. C. Littlechild) during the month of October, has visited all Mekeo and Roro villages. He is now at Kubuna and will visit Hisiu and Kanosia during November.

Weather.

The weather is very hot, dry and windy, and no rain, till on the night of the 31st October it rained to 73 points, and hope for more in November.

The plants and grass are very dry, for want of rain, and the Island looks so dry without it.

The Chiria (Yule Island) village women come as far as the Station to draw water from

the water-spring, as their water-wells are dried up this weather.

Native Markets.

The coastal and Nara people are continually hunting or fishing and bartering kangaroo meat and fish with pots, for foodstuff from the Mekeos, Biotos, Rapas and Mou.

Last Saturday, 31st October, a big market took place at the mouth of St. Joseph's River on the banks, where the Delenas and Pokamas bartered their kangaroo meat for bananas, sweet potatoes, etc., with the Rapas and Biotos. The Rapas and Biotos brought too much stuff that day and they had to bring back what was left over after the *hoihoi*.

In another fortnight's time another market will take place between Biotos, Keabada and Oroï, the latter two will bring kangaroo meat, fish and pots, and barter them for bananas, etc., with the said Biotos.

"Lakatoi."

Saw several Motuan *lakatoi* pass during the last week of the month, on their trading expeditions to the Gulf for sago.

Patrol.

P.O. Mr. Middleton, of Kambisi Police Camp, and his Police are now on their way to Mt. Yule District, on Patrol, to visit the country, and arrest certain murderers of that district.

PORT MORESBY.

(Correspondent—Igo Erua.)

"Lakatoi."

IN my last month's correspondence, I stated that only one *lakatoi* went from Elevala for their annual voyage to Delta and Gulf Divisions. But three from Hanuabada and two from Tanobada followed Elevala *lakatoi*, the last *lakatoi* sailed away on Saturday morning last. Also all the villages from Kapa Kapa to Manumanu, sent their *lakatoi* this year.

Cricket.

A cricket match was played on Saturday afternoon of 7th inst., and teams were selected among the cricketers of 12 each side. The game was a very nice one; one side made 319 for 6 wickets; Toka-Gaudi, 144 not out. The boys are now improving.

Mission Weddings.

Parry—Morley.

A very quiet wedding took place at the Mission House at Metoreia on the 14th ultimo, when the Rev. O. G. Parry was married to Miss Morley.

The marriage was officiated by Rev. S. J. Searle, B.A., at 4 o'clock. Only the mission staffs attended this wedding.

The bride was given away by the Rev. C. F. Rich. She was attended by Miss Milne, bridesmaid; and Mr. R. S. Willis was best man.

Mr. and Mrs. Parry left for Rouna Falls for their honeymoon on that night.

Ure—Milne.

On the 31st ultimo, a beautiful wedding took place in the Poreporena Church. Our Schoolmistress, Miss G. M. Milne, eldest daughter of Rev. and Mrs. Milne, of Dover, Tasmania, to Rev. D. Ure, eldest son of late Mr. D. Ure and Mrs. Ure, of Claremont, Western Australia.

The marriage was officiated by the Rev. W. J. V. Saville, of Mailu. Miss S. Ellis attended as bridesmaid, and the groom was supported by Mr. R. Rankin as best man. Miss Milne was given to Mr. Ure by Mr. P. Chatterton.

The Church was well decorated with beautiful flowers, and the couple knelt beneath a floral arch, with festoons of flowers in front of them and massed flowers on either side. Mr. Walter Bock, Ela Church organist, took charge of the music on that afternoon.

A large number of Europeans from Port Moresby, and natives from our village, attended this wedding.

At five o'clock Mr. and Mrs. Ure left for Rouna Falls for their honeymoon.

NATIVE CONTRIBUTIONS.

A Holiday Trip.

IN the beginning of this year I was not quite well; so Br. Al. asked me to go with him for a walk right around Mekeo. He said it will do me a lot of good. So I accompanied him with two other boys.

At Maea Era.

We left at 1 o'clock with the *Adi* and arrived at Maea Era at half past 2. The Br. stayed with the two brothers of the plantation, and we went over to Telesphoro's house; Telesphoro is a Manila man, he works for the Mission. He has spent already a long time on the plantation as a carpenter; he has built the new Father's house, the new chapel, and also a copra shed. He is married and stays here with his wife Ida.

An Aeroplane.

Next morning at 6.30 an aeroplane passed over the plantation. It passed very high, then returned descending very low just passing a little above the coconuts and right over the houses. We saw clearly two persons moving, it then passed very low over the beach, so we thought they were coming down; instead of that it went higher, passed again over the plantation and then it took the direction to the north and the Brother said that perhaps it was going to the gold mines of Bulolo. After 10 o'clock it returned going towards Yule Is. and Port Moresby.

To Kivori.

Next morning, which was a Friday, the boys of St. Patrick's School arrived in Maea Era with the launch. We had a good walk through the plantation and enjoyed ourselves very much. One of the Fathers arrived also to say Mass for us on Sunday, so on that day we left the plantation in the forenoon to go

to Waima. Here we rested for a while, and in the evening we went to Tou-Ovia (Kivori), only one hour's walk from Waima. We stayed a couple of days at Tou-Ovia plantation and went through the Kivori Village.

Pigs at Waima.

On Wednesday we returned to Waima. In the afternoon we went to see a dance, there were twelve pigs lying ready to be killed and eaten for the feast the next day. We left Waima on Friday morning early; at Beru we had a few minutes rest, then we went to Angabunga plantation. Here we had of tea and continued our trip to Inawi where we arrived just at noon. The Father, who came from Beipa'a, was in Inawi; he came here for the Sunday.

Fresh Meat.

As the Brother was going to Beipa'a in the afternoon, we stayed here with the teacher, who is one of our old schoolmates. I with another boy went to Oriropetana but returned in the evening. Next day the teacher killed a cow so we had fresh meat for dinner. We stayed three days in Inawi and on Tuesday we went to Beipa'a. After a couple of days in Beipa'a we went to Oriropetana.

Heavy Rain.

Our intention was to go the same day to Inawaia but on account of the heavy rain which we had during the night and in the morning at Beipa'a, it was impossible for us to leave Beipa'a early, so we only left after 10 o'clock. The St. Joseph River was very high but we got well across.

An Attack of Fever.

Here in Oriropetana we had bad luck, because the Brother got the fever, and therefore we had to stay and could not go any farther. In Oriropetana, Marcello, a Manila man is the teacher, and after a good night's rest, the Brother was better and in the morning after breakfast we went to Inawaia.

Wading in Water.

About an hour from Oriropetana, the river was overflowing and during one hour we had to walk through the water; it reached to our knees, and at the same time the rain started, so we were wet everywhere. Our singlets were sticking to our skins, and we were shivering with cold. At last about 10 o'clock we arrived at Inawaia. Here we stayed days; during this time, we walked about we visited also a village called Eboa.

End of a Good Holiday.

We left Inawaia on the following Tuesday, had our dinner at Inawabui where is stationed Emmanuel, a Manila man, who came already to Papua 44 years ago. We left Inawabui about 2 o'clock, and after nearly three hours walking we arrived very tired at Arapokina, where the Mission has a big saw-mill. Two days later the Mission launch came and we returned again to Yule Island after a very good and happy holiday.

[By Prudentio Peter Toricheba, Yule Island. This wins the 5s. prize this month.]

About Gamada Drinking.

IN Western Division there are so many drinking Gamada, which we think also it is very unclean. And Government should stop this and put up very strict laws da.

Reason is this.

it in their mouths, mix it in a little drop of water too; spit all this into a kind of they take from the coconut. it to a coconut-shell; and then will take it and drink the (kanudi in Motu). And as they pass sickness or diseases another.

drink Gamada, you can tell m.

ve red eyes; (b) They are dirty; (c) They are too lazy; (d) They waste good time for earning money; (e) Their bodies get thinner and weaker all the time; (f) And they pass sickness in this way.

Boys Coming Back from Diving Boats.

The R.M. can approve my letter, because he knows it, when he pays off the boys. When the boys come back they have very healthy bodies, and very fat; and I think if he is weighed he gets nearly 200 lb. I should think. But when he gets back to his own village, in three or two weeks time you could hardly tell the man's a man. It is because he spoils himself by drinking Gamada; and that spoils the poor man's healthy body and he gets weaker all the time. You who know the cleanness, could you drink another man's spit? I know myself you couldn't do it, because it is a very dirty thing. No European man can do this, because it is very horrible thing, to drink another man's spit. And I hope the Government will try to stop this drinking as much as it can in the

fu, of Parama, W.D.]

Work in Hospital.

and girls are in hospital. We are glad just now. The doctor few things in school, how to do sick people. He teaches the treatment and how hearts work, all bones in our bodies. And the doctor has spoken to us.

Medical Patrols.

we go away to Normanby Island, and, and also Goodenough Island, doctor. We give the injections and hookworm treatment. But they do not want injection because it make them hurt; that's why they refused. We go to doctor quickly if something happens to us; the doctor can make better again. We are never afraid of the doctor.

Our Friend, Miss Woodings.

She has been nurse in here about three years. She left South Australia for Papua in June, 1928. But now she has returned to South Australia. Miss Woodings is very strong sister. She does a lot of things in hospital. She is clever at nursing the sick people. We call her "helper," because she helps us much. That's why we call her. Just now she completed her works in Mission Hospital, Salamo. Now she returned to her place. Perhaps she come back, or not. Just here only three physicians in Salamo Hospital—two nurses and doctor, that is all.

[By Vodo Veveloga, Salamo.]

The Story about Digging a Water-Well.

SOME months ago in April, we dug a water-well. This is the story. Teacher commanded all the students; "Better we dig a water-well for us all." So he told a man named Ori: he told him, "Better you get a crowbar with you now, and go down to find out a good ground where is the waterstream; you make a hole in the ground with a pointed crowbar. When you get stone, leave it. Then you find another place till you have found good place."

So Ori started to begin. One day he took a crowbar with him, and searched for a good place, where the place had waterstreams. He saw a good land and made a hole with crowbar; but he could get stone, same as teacher told him. That Ori said to himself, "O, this be good I think. So all right, leave it for next day!" Then in the other day he started that water-place in the place he found.

Starting Work.

Ori and another man, they started to begin to dig. So they digging and digging; nearly got 6 feet deep. But Ori finished, he did another job. Then the others went to digging and digging about 10 feet; but they could not find water. This hole about 10 feet deep down, and could not get it. Therefore, the teacher told us, "All right, better we dig no more; we leave now." But he told us, "I thought this water-well; if we dig 5 feet more, it make 15 feet. We have a water? I think so." So this be true words he told us. But, we can't. Because inside the stone very hard to dig.

The Second One.

Just the same day our master told me again, "Now, better you have try again soon as you can. Get a crowbar with you, and go seek another place." Same as I wrote last paragraph, Sami Ori did.

So I search for a good place for a water-well. Then I saw a good land for a well, and stood up there, think of it. "Oh! what shall I do?" But I stood there, and look round all the places. Where the place I will choose? This one, or that? So few minutes I make mind, "O, this be good for a well; I dig here; this be better." Then I took a crowbar, and

made a hole in the ground with a pointed crowbar; but I would find stone.

Then in some days I started on, with my own friend Kaimo. We start on to work our water-well, the time we had examinations in April.

This time I and Kaimo, start to get on. With mattocks, spade and crowbar we began to start; but so long about a week. The same week on Saturday, 4th May, the boys find a good place. There is the place—waterstreams right through down to the valley. So they say, "Oh! this be better, we dig water-well here." On Saturday morning they started on; they cleanse all the places, so that they will be ready for Monday. We were very sad for the second hole which I and Kaimo dug.

The Third One.

On Monday, 6th May, I and my own friend, we both started that third one.

So this third one found water. Very happy and happy at what happened in our minds, because we both obtained the water. So we both had begun to dig, about 4½ feet deep. Some of our friends talk to us, "Oh! we can't drink of this water, because very bitter; we can't drink it." I told them, "Our friends, never mind, no matter: good and bad just the same; we have tried."

Putting in the Pipe.

During the day Taubada told me, "What's matter Posu? We put pipe on. What you thinking out? We dig more or not?" I reply, say to him, "No Sir, I want digging more." So we have both start to dig again. We got half-foot, so it made 5 feet deep. So both very glad to put pipe on. And Mr. Fisher helped us, because he was leader of our work in some days. He was good leader. We all like him because he can teach, and tells the story very softly in English—rules, and all different kind things too; and good leader on Technical Schools. The water-well we enclose by a hard-wood (called *Melila*). On top of the *Melila*, we put some tins, and put the timber upon the sheets, then drove nails in it.

I am very glad to tell you story of this water-well. Because some months in very bad season in November, December and January, those three months, no rains at all. Just so we dug a well. But now, I look after the water-well.

[By Posu, Lawes College, Fife Bay.]

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