

THE PAPUAN VILLAGER

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"Papuan School Reader."

FOUR years ago a school book was written for Papuans. It is called the *Papuan School Reader*. Ever since then the boys and girls in our schools have been reading it; and they have learnt a great deal about their own country, and also about how the white men can help them.

For the Editor says at the beginning that he had two reasons for writing the book. First, he wanted to give the pupils a "Reader," so as to help them learn English; and second, he wanted to open their eyes about their own country. He wants them to "develop" it, and make the most of it.

Making the Most of Papua.

You should "use, and grow more of, the good things you have in your own land of Papua"; and "You have many other things that you can use to help you in your work and play, and you have not far to go to get them.

Your fathers and mothers have taught you the use of many of them. We want you to learn to use them more, to learn better ways of using them, and how to make new things with them.

You can help yourselves and Papua if you learn to use better the things that your own country will give you."

Some of the Lessons.

The book has fifty-eight lessons in it. They tell you about the Earth,

the Sun and the Seasons; about Wind and Water; about the Bush, Trees and Plants, Coconuts, Pandanus, Sago, Cane, and so on; about

Hospitals; and (last but not least) about Cricket and Football.

Using your Eyes and Hands.

If you learn the lessons in the School Reader you will learn to use your eyes and your hands. The Editor does not want you to keep your eyes only on the page. He tells you to go outside and see for yourselves. When he is talking about the Sun and the Earth and the Seasons, he says, "Did you see your shadows on the ground as you came to school this morning? They were very long, were they not?"

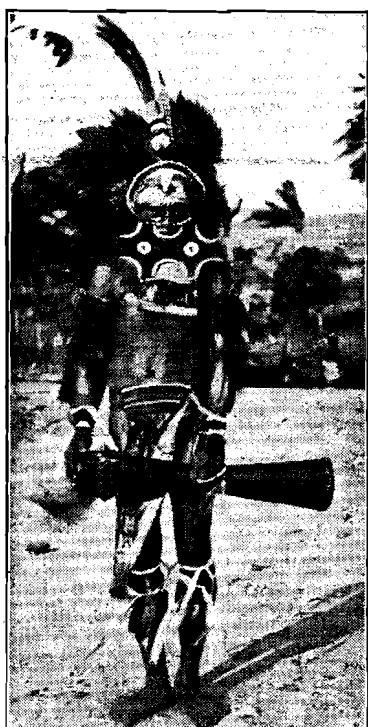
Let us go out into the sunshine now. See, your shadows are shorter. If you stand there long enough, you will see them get shorter and shorter, till they are only round marks at your feet. It is midday then. We call it noon."

When he is talking about Water and Rain, he says, "Come down to the sand beach. The sun is very hot to-day. Look along the beach. Do you see the air tremble just over the sand? That is vapour rising. The heat of the sun is turning the water in the sand into vapour. The air is as hot as the vapour. So you cannot see it yet. You only see it tremble.

Now look up. There is no wind. The air is colder high up. The vapour up there is becoming water-dust. It is making a cloud. The cloud is getting bigger and darker. The water is too heavy up there now. Drops of rain are falling."

Doing Things and Making Things.

You do more than listen to the teacher; you do more than read the



A KOIARI DANCER AT HOHODAE
(GIBSON, PHOTO)

Animals and Fish; and about the things that men do and make, Tools (Papuan and European); Pottery; Buildings; Sewing; Engines, and all sorts of things. And there are lessons about the Government; the

words in the book. You learn to do things and make things.

The old ways are very good; your grandfathers found them out, long ago.

Cane Work.

Here is part of the lesson about Cane:—

The Papuan uses cane for tying things. He has no iron nails. Cane is better than nails for a Papuan house. It does not split the wood. All parts of the house are tied with cane. It will last a long time. Some natives in Papua use this cane for tying their canoes. The rigging of big sailing canoes is made of twisted cane. Some Papuan baskets are made of cane. The Dimuga people on the mountains make cane baskets for carrying their sling stones.

The book tells you some more of the old uses of cane. Then it reads: "We can learn many more uses for our cane: big baskets for lifting coal or cargo out of the steamers, baskets for collecting copra, clothes baskets, paper baskets, letter baskets, and food baskets. Seats for chairs are made of woven cane. Our food basket is made of cane, it was made by Oroko boys. It has partitions for plates and cups and food. Some of our cane chairs came from Aird Hill. Cane chairs are light, and nice to sit on.

We can soon learn to make cane things. Our fathers have always used it. We can use it more."

You need not throw away your old fashions. But you can learn a lot from the white man. There are two very good lessons about tools. The first is "Papuan Tools"; the second is about European Tools. Every Papuan should get to know something about these new tools. He should buy them if he can, and use them on his house. And he should use garden tools in his garden. He should buy them if he can, and use them on his house. And he should use garden tools in his garden. He will live more comfortably and have more food to eat.

The Workshop Laws.

Here are the Workshop Laws in Lesson 39:—

1. Keep everything in its proper place.
2. Put a tool back after using it.
3. Be tidy.
4. Keep your tools clean and sharp.
5. Work with your brain, not only with your hands.

6. Do all your work well.
7. Do not let a thing be badly done because it will not be seen.
8. Be honest in your work.
9. Do not waste anything.
10. If a thing is worth doing, it is worth doing well.

These are the sort of laws we teach European boys as well as Papuans.

Competition

THE last competition was won by Mabel Daroa of Hanuabada. Her story about the Beginning of the Coconut was published in *The Papuan Villager* of 15th September, 1932.

The next subject is:—

Depopulation

This means that people are dying out, or getting fewer and fewer

Are there fewer people in your village than there used to be? If so, why?

Or perhaps there are more people than there used to be. If so, why?

The Government is thinking hard about Depopulation; and the Editor wants to hear what the readers of *The Papuan Villager* think about it.

Prize of 10s. for the Best Article

Articles must reach the Editor by 1st December, 1932

Buying at the Store.

There is a lesson on The Store. When you spend your money you should buy something useful. "Last week our village men took their copra to the store. With the money they got for the copra they bought knives and axes and cloth. Tavara bought a good canoe adze. He will make a big canoe. They bought soap and took it home for their wives to wash their clothes. Naniwa is building a new house, so he bought a saw and some nails. And the boys bought a good football. They will come on Saturday and we shall have a game of football with the new ball."

Papuan Ways and European Ways.

Altogether you see that the *Papuan School Reader* praises Papuan things as they deserve. But it also shows you how the white men can help you with lots of new ideas. (*The Papuan Villager*, which began after the School Reader, has tried to teach you the same sort of thing.)

Have Your Own Copy.

This School Reader is used by the pupils of Standard IV and Standard V in the Schools. But it is a good book to keep. When you leave school you should buy a copy for yourself. It is the first Papuan Encyclopædia. (You can look that up in the Dictionary.)

The "Tabu" Feast at Hohodae.

THERE has been another big *Tabu* Feast at Hohodae, Poreporena. An old *Dubu* was used. It was put up by Ahuia Ova a good many years ago.

This time the first man at the feast was Charlie Hedu. He took charge of the front *Dubu* post on the right. He looks after Mr. Goodyear's store on Ela Beach. Ahuia said he was helping him; he was Charlie Hedu's "Secretary," as he said.

The second man was Arua Ganiga. He had the front *Dubu* post on the left. The two back posts were in charge of Maba Mabata and Kori. (Kori is a woman, and a very strong one.)

Two new bearers, well carved, were put up. One was carved by Ova Tau, the other by Leke Boio.

There were thousands of yams at the feast, and bananas, and sugar-cane, and so on; and a lot of pigs were killed.

As usual, some of the big Government officers were invited. Dr. Strong (the Acting Governor) was there; Judge Gore, Mr. O'Malley, Mr. Harris, Mr. Bates (the Acting Government Secretary), and Mr. Wurth the Magistrate. And the givers of the feast gave them presents of bananas and other things.

The dancers came from many villages. The Hohodae women went out to meet them with the biggest yams. They looked very nice with their new *ramis* and ornaments; and with their string bags covered with yellow betel-nuts hanging over their shoulders; and with their wide belts of fresh meat, that had just been cut from the pigs.

When the visitors came close, some big bundles of sugar-cane were carried out to meet them; the bunch is carried by two men right over the dancers, so as to knock down their spears. For the visitors sometimes have their "blood up," and then there might be a fight.

The girls are dancing on the *Dubu*; and the men on the *Dubu* throw ripe bananas at the visitors. They tell me they are for the visitors to eat, but they seemed to be mostly squashed underfoot.

When the dancing is over, the presents of food are given out; first to the white men and then to the natives. Then there is more dancing, and when it is all over, the visitors go home carrying bagfuls of yams.

They all see that Charlie Hedu and Arua Ganiga and the rest of them are "big men." They can grow a lot of food and are ready to give it away to others.

THE POST.

IN your newspaper you read about things in far-away countries; and the people in those far-away countries read about Papua. For many white people buy and read your paper. It is sent to them by "Post."

Some of you send in articles for *The Papuan Villager*. You post your article or story, and it goes straight to the Editor in Port Moresby.

Have you ever thought what a fine thing the Post is—so quick, so easy, and so cheap? Long ago it cost a lot of money to send a letter; but to-day in Papua you can send one for twopence.

In some countries it still costs only a penny to send a letter. But the war made many countries poor, and the postage has gone up to 2d. or 3d.

A penny on every letter put in the mail bag means a great deal of money. For everyone uses the Post. Governments must talk to one another through the Post; business people must buy and sell; friends wish to send news to one another. So many needs there are for letters. I could

not begin to think of them all. The whole world can talk together through the Post.

Letters travel in many strange ways. Next month I shall tell you of some strange postmen and letter carriers.

—C.W.

Aspirin and Aspro.

I AM told natives buy medicines called "Aspirin" and "Aspro." Aspirin and Aspro are medicines which are useful if properly used, but it is only doctors who know how to use these medicines properly.

These medicines will often cure a headache, or pains in the limbs and joints. But if one has a bad headache it is better to take some Epsom Salts and lie down in the house till the headache goes. Likewise it is better if you have pains in your limbs and joints to take some Quinine.

If Aspirin or Aspro is given to a patient who is very ill it may make the disease worse and kill the sick person. If people keep on taking Aspirin and similar drugs year after year they may become silly and stupid and unable to work properly.

Remember you must never take too many Aspirin within a short time. They are very dangerous if you do.

It is therefore very unwise to spend your money on these medicines. The Government will not give you these medicines but will give you Epsom Salts and Quinine for use when you are sick.

—W.M.S.

Unripe Mangoes.

IT is good to eat fruit, but it is not good to eat fruit when it is hard and unripe and which when eaten causes pains in the stomach.

I am told that natives often eat mangoes long before they are ripe, in fact, when they are hard and green. This is bad for the natives, for they become ill with pains in the stomach.

If there is dysentery in the villages the eating of such mangoes is especially dangerous. More people are

likely to get dysentery than they would if they left the mangoes alone.

When the mangoes are ripe they are nice and, if too many are not eaten, they will do good.

—W.M.S.

Training Papuans for Doctors.

How European Doctors are Trained.

READERS of *The Papuan Villager* know that some Europeans are Doctors. Perhaps some of them have wondered how Europeans become Doctors. Well, when they are about eighteen years old they go to a big hospital, and there they work for several years. They are called medical students while they are so working. They are taught by older Doctors. These older Doctors were themselves taught at hospitals when they were young.

Hospitals.

The hospitals are very large. They have many rooms, and each room has perhaps twenty-eight beds in it. Each bed has a patient who is a sick person in it.

When the young medical students have spent several years at the hospital they get to know all about sick people. Then a number of older Doctors talk to them and ask them questions, both by word of mouth, and in writing. If the older Doctors find that the young students know all they should, they publish their names. Then the students can call themselves Doctors and treat sick people.

Six Years' Study.

Some years ago such medical students had to study, or be taught, for four years. But bit by bit, Doctors found out more and more about sickness, and there was more to learn; so the students had to study for five years. Now there is still more to learn, and they have to study for at least six years.

Teaching Papuans at Port Moresby.

Well, as you know, many Papuan natives have been to the hospital at Port Moresby and have learnt a lot about treating yaws, ulcers, sipoma, dysentery, and other sicknesses. But these Papuan natives have only been

taught for a few months, so they really know very little about sickness.

Fijian Native Doctors.

Now there is a place called Fiji, where the people are very much like Papuan natives. Europeans went to Fiji before they came to New Guinea and Papua. The result is that by now the Fijians have been taught a great deal.

Many Fijians know how to read and write just like Europeans. Some have been taught for four years at a big hospital at Fiji. They are then questioned by European Doctors. If they have learnt enough about sick people and about the inside of the human body, the European Doctors publish their names, and call them Native Doctors.

Papuans May Go to Fiji.

The European Doctors in Fiji are also willing to teach natives of other places to be Doctors. If some natives of Papua wish to become native Doctors, and if they tell the Government so, the Government may perhaps arrange with Fiji for the Papuan natives to go there and be taught.

But, if the Government sends a Papuan native there it will have to pay a lot of money, so the Papuan native must promise to stay and work well there for four years. Afterwards he must work for the Government as he Native Medical Assistants do now. He must go and work where the Chief Medical Officer tells him to. If they work well in Fiji and pass their examinations, and if they work well for the Government, they will get good wages.

They will be Taught in English.

In Fiji neither the natives of Fiji nor the Europeans can speak Motu, therefore any Papuan native who goes there must speak English well, and be able to write it. The teaching in Fiji is done in English, so the Government will not pay for sending any Papuan native to Fiji unless he can both speak and write English.

Dr. Lambert.

Some of the Papuan village people will remember Dr. Lambert. He came to Papua in 1920 and did a lot of medical work in treating and

finding out all about "hookworm." He used to work in the Chief Medical Officer's Office. Dr. Lambert is now in Fiji, so any Papuan native who goes to Fiji will see him again, and I think, will be taught to be a Native Doctor by him and by other European Doctors in Fiji.

—W. M. Strong.

DISTRICT NEWS.

(From our own Correspondents.)

BUNA.

(Correspondent—N. Raho Rakatani.)

The Prize for the Best Garden.

THE village of Garara of Gona Bay district has won the prize for the best garden in the Northern Division this year. The P.O. Champion went out with A.C. Kiope to give the prize money.

Various Carriers.

On the 6th day of September, 1932, 46 carriers arrived from Kokoda for stores. Next morning they loaded up and departed with A.C. Iro.

On 16th, same month, 11 carriers arrived from Higaturu (N.C.P.) for stores. Next morning they loaded and departed with N.P.A. Esamahu.

On 17th, same month, 18 agreement carriers and 4 prisoners arrived from Kokoda, but boat didn't arrive until 23rd instant. Next morning loaded all up and departed with A.Cs. Aikai and Iro.

On the 28th, same month, 20 carriers arrived from Higaturu (N.C.P.). Next morning they loaded and departed.

PORT MORESBY.

(Correspondent—Igo Erua.)

Governor's Journey and Native Cricketers' Visit to Samarai.

YOU have already seen this in the last *Papuan Villager*, but I wish to tell you some more about the wonderful trip we made on the *Laurabada*.

His Excellency the Lieutenant-Governor (Sir Hubert Murray), accompanied by Honourables H. W. Champion and H. L. Murray. Other white passengers were: Mrs. H. L. Murray and Mrs. Corkin to Samarai, Mr. Patrol Officer Healy to Buna, Mr. Inspector O'Malley to Abau, and 16 Native Cricketers from Port Moresby to Samarai, left Port Moresby at 12 noon by the *Laurabada* on 10th ultimo.

We arrived at Wainapuna anchorage at 6 p.m. and three of our boys, Rea Mea, Hitolo and Rima cooked our evening supper; when food was ready cooked, all the boys to bring their plates out to be filled with food, we all then had our supper. At 8 p.m. we had our Evening Pray and all went asleep.

11.10.32. At 6 a.m. we left the passage and went right outside the reef. Heagi

Gavera said that he lost his keys during the evening supper, but I told him that he must go carefully in the matter, he would then recover them. We were then outside the reef and in amongst the big waves which made *Laurabada* roll about, so just in that time, Eno Oala, Toka Gaudi, Rea Mea, Hitolo Hekure and Rima Rakatani were got the seasick, and I was near them and laughed at them. At 8 a.m. our breakfast was ready, and I had my share of seasick, and when I joined them they all laughed at me as a payment; not only cricketer boy who got this, but other passengers on board got the same sickness. As soon as we entered into the passage of Paramata Point, we all got better again—it was about 10 a.m. As we went along the coast, and stopped at Otomata Point for say about 5 minutes to drop Mr. Day's letter and went along coast, just about 2 p.m. we arrived at Abau. Hon. H. L. Murray permitted all the cricketers to go to shore and see all the animals kept on the station. We first came to the cage of Opossum (*Vaura*) we saw four in there; second to the fence, where they kept Cassowaries (*Koko-koko*), we saw two in the fence; third went to the cage where the Parrots were singing, we saw four very nice Parrots, but they can talk all right; at last we all went to fence where they kept Wallabies (*Magani*), but some of our boys went first and one of the wallaby got frightened and jumped over the fence, and when we went after, we only saw a male wallaby in the fence. All the boys came in and said we are in trouble because one of the wallaby just got outside. Gavera and myself went and reported to Mr. Vivian about it jumping over the fence, and Mr. Vivian said the prisoners will look for it afterwards, so all the boys then forgot the trouble, and went down to wharf. I met some of our friends, Leke Koae, his wife and children, and Igo Koae, they looked after the sick people in the Abau district. At 6 p.m. we left Abau and anchored off the passage; we dropped Inspector O'Malley and his Interpreter, Doura Raho, at Abau. Abau is a very small island, but it is a very nice and pretty looking station.

12.10.32. At 5.30 a.m. we left again. Eno Oala and Uduru cooked breakfast for us, but instead of having breakfast at 8 a.m. we had it 7.30 a.m., the same hour we passed the Table Point. At 8.45 a.m. we caught one kingfish, 3½ ft. length. We arrived Mailu at 10.15 a.m. Mr. Saville came and met H.E. and others on board, and all went to shore for 11 o'clock tea. Mr. Murray again permitted us to go to shore for few minutes. We found everything on Mailu station were very nice and pretty looking; saw the Church, School House, etc. We left again at 12 noon for Baibara, we arrived there at 1.30 p.m. and only two boys were on the Baibara Island who came and said there is no boys with him, so some of the cricketers and crew-boys went to shore to bring the punt for cargo. After discharging the cargo, we left again at 2.30 p.m. and went along the coast; just before we entered into the Bona Bona Passage, another kingfish was caught by Roni Virobo's line for our evening supper. But when we saw Ava Hill, our hearts were

bitten, because the hill is exactly the hill of Taurama. We passed Lawes College at 6 p.m. and anchored off at Suau Passage at 8 p.m.

13.10.32. At 5.35 a.m. we left again, and arrived Samarai at 8.40 a.m. Tom English, Captain of Samarai team, and Mazeppa Bacca, Hon. Secretary, came on board and met us. Mazeppa then took us round to the Police Barracks and told us this where we stay and put all our gears there, and he took us to his place and said, this where we can get everything we want, food and drink as well. During the lunch hour, we sat around the table. Mazeppa came and read their "Welcome Address" written in English. The address hereunder:—

To the Team and Members of the Poreporena Cricket Club.

On behalf of the Members of the Combined Missions and the Church of England Cricket and Football Clubs, I wish to express our very heartiest welcome and sincerest congratulations to you all. We are very very pleased to see that all our correspondence between your Club and our Club have been fulfilled. And we are greatly pleased of your visit, and hope that it will not be the first, but that in the years to come we shall be able to pay each other regular visits.

In regards to Cricket, we all know that it is a white man's game, and that we should play it with a good heart, and kindred sport, just the same as the white man when he plays his game. Above all, Cricket is one of the greatest games ever brought and introduced into our country, and we are highly indebted to the white men that has taught us this wonderful game.

So let us try our very best to keep this game or any other game clean as much as possible with our good sportsmanship. In concluding we wish that you will all have a good and happy time and thoroughly enjoy yourselves during your stay "In the Garden of the Pacific."

And we hope that our game will be a great success, and may the best team win.

MAZEPPA BACCA,
Hon. Sec., C.M.C. & F.B.C., Samarai.

Our boys have their afternoon practice. We all went to the Barracks after the practice, waiting for our supper. At 8 p.m. we all went to Mazeppa's place for our dinner. When dinner was over we held our Conference Meeting, deciding the matter about the match. It has been decided that match will be commenced to-morrow at 2 o'clock sharp, we all know then, and went to Barrack to sleep.

First Match.

14.10.32. Doing nothing in the morning hour until lunch hour. After lunch we went back to Barrack and get ready for match. Everybody on the ground at 2 p.m. and toss made, but won by Home Team (Samarai) and decided to bat.

SAMARAI (1ST INNINGS).

Seibai, c. Boe, b. Toka	...	...	23
Hiwauri, b. Toka	...	...	5
Paul Sigamata, l.b.w., b. Igo	...	...	10
Aieki, stpd., b. Igo	...	...	7
Mazeppa, c. Roni, b. Toka	...	...	3
Popoka, not out	...	...	38
Tom English, c. & b. Kohu	...	...	9
Situ Solomon, c. Hitolo, b. Kohu	...	...	9
John Guise, c. Hitolo, b. Kohu	...	...	28
Mearuba, c. Hitolo, b. Heni Puka	...	...	42
Harry Bacca, b. Kohu	...	...	2
Sundries	...	...	13
			189

BOWLING: Igo Erua, 2 for 63; Toka Gaudi, 3 for 46; Kohu Dogodo, 4 for 44; Heni Puka, 1 for 16; Hitolo Hekure, 0 for 6; Gavera Arua, 0 for 11.

At 5.30 p.m. Poreporena opened their 1st innings; opened out by Rea and Rima, but Rima was out at 5.45, and score 1 for 36; Igo Erua went for bat for 10 minutes, and play closed for to-morrow 10 o'clock.

15.10.32. Poreporena continued their innings at 10 a.m.

POREPORENA (1ST INNINGS).

Rea Mea, b. Popoka	...	...	49
Rima Rakatani, b. Aieki	...	...	7
Igo Erua, c. Paul, b. Aieki	...	...	105
Boe Gavera, c. Aieki, b. Tom	...	...	27
Kohu Dogodo, b. Popoka	...	...	52
Heni Puka, l.b.w., b. Situ	...	...	4
Hitolo Hekure, b. Paul	...	...	19
Heagi Gavera, c. Hiwauri, b. Aieki	...	...	1
Toka Gaudi, not out	...	...	12
Gavera Arua, stpd., b. Aieki	...	...	2
Roni Virobo, b. Aieki	...	...	0
Sundries	...	...	39
			317

BOWLING: Aieki, 5 for 64; Mazeppa, 0 for 16; Seibai, 0 for 16; Situ, 1 for 62; Popoka, 2 for 35; John Guise, 0 for 36; Tom English, 1 for 31; Hiwauri, 0 for 13.

At 4.30 p.m. Poreporena all out. Samarai then opened their 2nd innings at about 4.45 p.m. but all out for 99 runs.

SAMARAI (2ND INNINGS).

Popoka, b. Kohu Dogodo	...	...	0
John Guise, l.b.w., b. Rea Mea	...	...	10
Mazeppa Bacca, c. Roni, b. Rea Mea	...	...	5
Aieki, run out	...	...	22
Mearuba, c. & b. Rea Mea	...	...	0
Paul, b. Rea Mea	...	...	8
Tom English, b. Uduru Noga	...	...	9
Seibai, b. Uduru Noga	...	...	26
Situ Solomon, c. Roni, b. Uduru Noga	...	...	0
Hiwauri, c. Roni, b. Uduru Noga	...	...	10
Harry Bacca, not out	...	...	1
Sundries	...	...	8
			99

BOWLING: Kohu Dogodo, 1 for 25; Rea Mea, 4 for 43; Uduru Noga, 4 for 22.

Poreporena won the match by an inning and 29 runs.

At Kwato.

16.10.32. We all went over Kwato for our Service, spent all day at Kwato, and came over again at 10 p.m. to Samarai.

17.10.32. No match arranged, but our boys have their practice in the afternoon. Notices have issued around the town about the match between Samarai and Port Moresby Native Cricketers, commences at 2 p.m. to-morrow.

Samarai Whites v. Poreporena.

18.10.32. Doing nothing in the morning hour. Match commenced at 2 p.m. Samarai v. Port Moresby Native Cricketers. No toss made, but sent us out to the field for Samarai's first innings. All out for 450; Bayer 152, Bunting, 133 and Campbell, 61. Toka Gaudi took 6 for 64; Kohu Dogodo, 2 for 79 and Heni Puka, 2 for 53.

19.10.32. Poreporena opened their 1st innings at 2 p.m. and all out for 216. Willie Gavera, 47; Hitolo Hekure, 38; Igo Erua, 22; Toka Gaudi, 21. Bayer, 5 for 66; Oldham, 2 for 51; Turner, 1 for 7 and Langford, 1 for 8. Samarai won the match by 234 runs.

This will be continued in next month's Villager.

SAMARAI.

(Correspondent—Roy Namuri.)

Visit of Dogura Team.

THE Dogura team arrived here on the 6th ultimo; they were to visit Isuleilei, Fife Bay, for cricket and football matches.

While they were waiting here for the Fife Bay launch, they played a football and cricket match against the Samarai White Men. They had played football on the day they arrived.

Football.

The players came out early—about 4.30 p.m. Samarai made 1 goal; Dogura made 2

Cricket.

The cricket match was played on the 7th ultimo. Dogura team batted first—11 wickets down for 82 runs; Samarai, 11 wickets down for 169 runs.

Leaving for Fife Bay.

The launch *Ainania* arrived from Fife Bay about 7.30 p.m. to pick up the boys and Father Bodger; they slept here for the night, and left for Fife Bay about 9.45 a.m.

Cricket.

P.M. Kavari Team v. Samarai Combined Missions.

The P.M. Kavari team arrived here on the 13th ultimo, and played a cricket match against Samarai Combined Missions.

They started the game about 2 p.m. on the 14th ultimo. Samarai batted first.

SAMARAI (1ST INNINGS).

Seibai, c. Boe, b. Toka	23
Hiwauri, b. Toka	5
Paul, l.b.w., b. Igo Erua	10
Aieki, stpd., b. Rea	7
Mazeppa, c. Roni, b. Toka	3
Popoka, not out	38
Tom English, c. & b. Kohu	9
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11 wickets for 189

KAVARI (1ST INNINGS).

Rea, b. Popoka	49
Rima, b. Aieki	7
Igo Erua, c. Paul, b. Aieki	105
Boe, c. Aieki, b. Tom English	...	...	27
Kohu, b. Popoka	...	...	52
Heni, l.b.w., b. Situ	...	...	4
Hitolo, b. Paul	...	...	19
Heagi, c. and b. Hiwauri	...	...	1
Toka, not out	...	...	12
Gavera, stpd., b. Aieki	...	...	2
Roni, b. Aieki	...	...	0
Sundries	...	...	39

11 wickets for 317

Samarai in second innings made 99. P.M. didn't play their 2nd innings.

Samarai White Men v. Kavari Team.

The White men saw the P.M. boys playing very well, so they asked them if they could play against them. So they played with the white people on the 18th ultimo. The White men batted first; 11 wickets down for 450 runs. Kavari opened their innings on the 19th ult. Their wickets fell very easily; but they made a very good score; 11 for 216 runs.

The P.M. boys seemed to have a very good time up here; they played very good matches too.

ACTIVE CONTRIBUTIONS.

A Holiday at Dogura.

Another Boy's Holiday at Dogura. In last issue gave Reuben Masiare's Story of his holiday at Angkan Mission Head Station.)

Half past three my Taubada went to Boianai. They left me there, for I am going for holiday. Am going with my father, brother and Tinedau and his wife Warren. I left Vidia, arrived Konakonai; too dark, I slept there. Wednesday early in the evening we walked, and arrived at Wedau 10 a.m.

Thursday 14th, I stay at the village. Friday, garden; we plough the ground. Saturday, garden.

A New Building at Dogura.

Sunday 17th, we go up to Dogura for church. When Church was finished I saw around the new house. Am very, very won-derful; because before Dogura was another kind; now another kind still. There were very big houses, and a motor-lorry. A very big house built by Mr. Jones.

He built one big house. Oh it is very nice house. One of you saw this big house, oh, the house now at Dogura. In the centre of the big house, there is a nice big library, I did my friend Barnabas and Andrew. We went and we asked Miss Slade, "Please we don't look at the library." She opened the door and when we went inside the room, Oh, we saw many many nice pictures. There were nice coloured-glass windows and doors. The posts made of cement.

He built five new houses. When you see inside the library, you see the timbers like bamboo. How does he make the timber? He bends big timbers like a small wire. It is very very nice library. Mr Jones is a mission carpenter; he was a clever man, and was good builder; he was a good carpenter; was good worker, and he was gentleman. Now he is at Dogura. All Dogura uses have electric light now.

Some more Gardening.

Monday, garden, we plough; Tuesday, garden work; Thursday, we are breaking the ploughing ground ready to put the young taro. Friday, I help my brother to plant the young taro; also big rain falls till night; the water overflows.

Football Matches.

Saturday we play football at Dogura. Mr. Jones's boys and Mr. Bodger's boys.

Sunday 24th, 10 a.m. Dogura and Wedau boys go up Wamira to play soccer football. We play at small village called Ruma-ruma. We play and play. In the middle a Wamira boy, named William, he started a row. We then row. We row not with stick, not with our hands; we rowed only talk. Then football was finished. We took our football and we go down to our village. During the noon there was a big rain. We were tilling in ourillage.

St. Paul's School Day.

Monday 25th is the day of St. Paul's school day at Dogura. In the morning at 7 a.m. Father Lambton made a Holy Communion. 10 o'clock we start to play football, races, running, grease pole, and pulling the string.

"Father Christmas."

At 7 p.m. all the school children are inside the room. They sit in their places. All the people are round the veranda. "Father Christmas" was the Father Bodger. First he play; all we are shouting and laughing. When he has finished his play, he and Mr. Lambton, and Miss Slade give out the children's gifts.

Six Fairies.

When it's finished, Father Bodger went down to his house and he brings up 6 boys. He makes them like proper fairies, or witches, with their long noses, some short noses, their faces black, and some red. They play; we shouting and laughing; they running anyhow, walking anyhow, they falling down anyhow, they fighting and they dancing.

In the school there were Mission Staff, Rev. S. Tomlinson and Mrs. Tomlinson, Mrs. Lambton, Miss Slade, Mr. Jones, Nurse Miss Willoughby, and Mr. Lambton's child.

They play very well and it is very nice Christmas. All the people were laughing and shouting for their school's day. Christmas is the happiest day in the world.

The New Lorry.

Sometimes I'm riding on the motor-lorry with the children and some working boys too. We run down to our village, and we run up to Dogura. Lorry's path it is very big, very good, about ten feet wide; cuts the road from Wedau up to Dogura. Only Wedau big boys cut this road for the motor-lorry. The cutters names were Mark, Gabriel, Dunstan, Japhet, Cornelius, Ezekiel and Edmund.

Tuesday 26th, my brother Noel died (not same blood, but my brother's father was born first, and Noel's mother's father was born after; we have the same grandfather).

The Journey Home.

Wednesday 27th, we left for Baniara, about 5 o'clock early in the morning with my three brothers, Desmond, Gideon and Wilson, by canoe. We arrived at Baiwapa and had dinner there. We moved again for Boianai; arrived at Boianai 4 o'clock. At 5 o'clock there was raining, and thundering with flashlight too. We had one night there.

Thursday 28th, left Boianai and arrived at Uga 10 o'clock. We stayed there for a while. We meet 14 Menapi boys with their big canoe, came from their village to tell Uga people to come over for feast at Menapi. Uga people killed 4 big pigs and 3 dogs, they cooked them. When the moon rose we left Uga with Menapi canoe, and we arrived at Baniara at 3 o'clock in the moonlight.

The end of my holiday.

[By M. D. Barton, N.C., Baniara, N.E.D. This story wins 5s. prize.]

A Short Man.

A SHORT man lives in Suau district, his home is at Tanosina. We never knew about him or saw him, but in our free time at Lawes College on Saturdays all students went fishing at Isudau. They first saw him at Isudau Beach. They came and told us all about him. "We saw one short man at Isudau. He looks like little boy."

"But we do not believe your words until we will see with our eyes; then we will be sure that there is a short man in Suau district."

And also Tom, our College carpenter, went and told Mr. Searle about what they had seen at Isudau; and also our Taubada wanted to see him too. In the Sunday morning two of our students were sent to Isudau to fetch him. But when they went to Isudau the people were gone.

They came back and said, "They left Isudau last night and are gone to Tanosina. They is their own home."

He Visits Lawes College.

Afterwards on the New Year's Day, that is January 1, one of our Suau students went to Bonarua to fetch Mr. Searle's boy (he was away for his holiday). And also he brought the short man with him too. They came on the launch called *Sagu*. They arrived on the New Year's Day.

He stayed in Lawes College for two weeks. He helped us in our work. After two weeks finished he went back to his home again. We gave him our presents. We were very sorry when he left us.

He is a Strong Man.

Tom, our College carpenter, measured him; the short man is 3 feet 8 inches long. He is very strong; he can carry things and swim about in the deep water; and he can catch fish with his net and with his spear. He also dives in the deep sea to get trochus-shells.

His name is Miremirere; but he has another name too. He is called Gaeovata. This "Gaeovata" means "swim after the man" (in Motu they say *Nahu heluhu*). This name is given him because when his father swims he also swims after his father. That is why they called Gaeovata. The End.

[By Gae, Lawes College, Fife Bay.]

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