

# THE PAPUAN VILLAGER

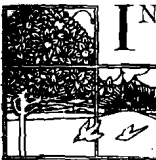


Vol. 4, No. 6.

Port Moresby, Wednesday, 15th June, 1932.

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## Feasts and Dancing.



IN this issue the 5s. prize goes to Taunao Agaru, the Mission Teacher at Poreporena. His article was written just over a year ago, and it has had to wait a long time before coming out. Many of your articles have to wait a long time, because they have to take their turn.

But Taunao Agaru's is rather a hard one to deal with. It is a very thoughtful article; and the writer is saying what he thinks about a very important thing. The trouble is that he thinks so differently from *The Papuan Villager*.

But in the White man's papers people often write letters; and the Editor publishes them, though he may think very differently himself. So we have put in Taunao's article about the *Tabu* Feast and Dancing. You can see what you think about it.

### The "Tabu" Feast.

He says that the *Tabu* Feast and the Dancing are very bad things. Now, we think that there may be some bad things in the feast and dance; but they are in themselves not bad, but good. We should be very sorry to see them go.

Those who have been lucky enough to see a *Tabu* feast will remember that it was a fine sight. There is the new *dubu* with its carved and painted posts; there are all the piles of food, and all the people dancing or looking on. Everyone seems to be enjoying himself.

## The Wasting of Food.

I do not think there is so much food wasted as Taunao says. All

given away to the guests; but the guests don't try to eat them on the spot. They carry them home and eat them later on. And by and by they have to make a return present.

Of course the people eat a good deal at the feast. But then, you can't give a party without giving your guests something to eat; and I don't remember seeing Papuans over-eat themselves a great deal.

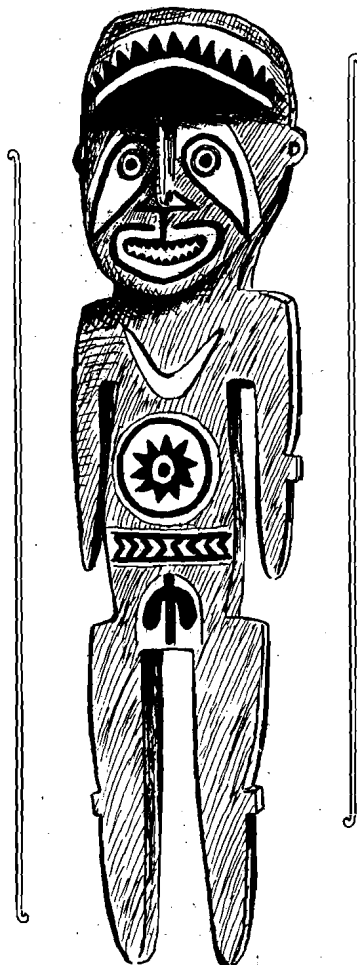
It would be a pity if any food is really wasted or thrown away. In some parts of Papua they have so much food that they can leave some of it to rot on the ground after a feast. But I don't think that happens in the district where they make the *Tabu* feast.

It would be silly, too, to give away all your food to your guests. You would make a fine fellow of yourself while you were doing it, but you would be hungry afterwards. Some men may be silly enough to do this; but it cannot be the cause of famine for all the people.

If you do not eat too much all at once then; and if you do not give away all your own food to other people, there is no harm in making feasts. And I am sure that most Papuans like making feasts too well to think of giving them up.

### Storing Food.

Taunao Agaru writes something very good about storing food. He speaks of the Trobriand Islands. The people have plenty of food there and they can afford to waste it if they want to. But they know how to store as well. Their yam houses are filled with yams, and they last a long time.



CARVED FIGURE AT KOIALAHU.

those bunches of bananas and *koda* of yams, and lumps of pig meat are

The Motu people know how to store yams; but they don't do it as well as the Trobrianders and some other people in Papua.

Someday you may know how to store other kinds of food. Maize grows well in the Motu districts, and you can keep it a very long time; you can grind it into flour and make a very good bread of it. In other parts rice will grow well; and that also you can store.

When you learn to store food you will not need to fear the weather so much. In the meantime you want to work hard in your gardens, and be careful to store as far you can.

### Behaviour at Dances.

Taunao Agaru also writes about behaviour at dances and feasts. He says they are bad because you may get the idea of running off with somebody else's wife; also there are fights and quarrels. But it would be a pity to stop dancing and feasting altogether because of these things. The proper way is to leave other people's wives alone and to keep your temper at a feast.

White people manage to do these things to a large extent. Taunao speaks of the White people's dances in the Institute. As I am writing this article I see there is to be one this very evening. I don't suppose that the things Taunao mentions will occur there. The fact is that the White men manage to dance without running away with other people's wives; and they can usually eat their cake without losing their tempers. I feel sure that Papuans could learn to do the same.

But on the whole you will do best to follow the teaching of the Mission to which you belong. If your Missionary thinks you should not dance, he will probably see that you have something else to do, and it should be quite enough to keep you satisfied.

### New Year in the Trobriands.

AT Losuia, New Year's Day was spent in dancing. Owing to the sickness which was still among the villages, only 800 people gathered to dance, and some of these who had

come were still weak from the sickness and only sat and looked on. Still, all the men and the women and the boys and the girls who came enjoyed themselves.

### The Chiefs' Nephews.

The two big chiefs, Mitakata and Uwoilasi, could not come because they were sick, but they sent their nephews, who will be the big chiefs by and by.

### Dancing Dress.

Most of the people who dressed up for the dancing wore the same kind of decorations, the men having more



THE PRINCE OF WALES.

decorations than the women. The men wore head-dresses of white cockatoo feathers, *sapisapi* belts, and shell kneebands, and also the short women's *ramis*. In their head-dresses, one, two, three or four large red feathers were worn, the number showing the rank. The rich chiefs wore four feathers, the smaller chiefs three, while the commoners wore two, and the very poor men only one.

Those who belong to the *Tabalu* clan (Motu word is *Iduhu*) are allowed to wear two or three shells hanging down from the kneeband, but people of other clans are forbidden to wear

this decoration, unless they are of very high rank and are powerful enough to break this *tabu*.

### "Kaisawaga" Dances.

There were two kinds of dances, the group dancing called *Itavinasi* where the drummers are in the centre and the men and women dance round and round the drummers; and the *Kaisawaga* dances which are made by three or four men, and only a few drummers standing in line at the end of the dancing place.

These *Kaisawaga* dances represent stories from village life or from nature. One they danced was called *Tubuyusapi* and told a story of part of the life of a kind of wild hornet which stings.

Another told of an old woman with a very sore foot who could not walk about properly. Some men come to fight her village and she is left alone in the house. She takes her sticks and hops outside and meets her relations who have come back for her. She cannot walk far but has to rest, and plenty of flies come and bite her sore foot, and she has a busy time brushing them away.

The Methodist Mission students gave a biblical dance which told the story of Lazarus who died and came to life again.

### Presents of Tobacco.

Each of the dancers was given some tobacco when each dance was finished and later the Magistrate gave tobacco to all the people and told them that next New Year he hoped more would come in their fine dresses, and prizes would be given for the best dancing and the best dresses among the chiefs, the commoners and the women.

### The Mission Sports.

On the following Monday the Mission at Oiabia held their New Year Sports, when many villages came to take part and watch. Races were run for men and boys and women and girls and also for village policemen. Mr. Walker, the Missionary, looked after all the races and all the Mission students; and the village people spent a very happy day, especially those who won prizes.

—“*Guiau Maleta.*”

## The Prince of Wales.

THE Prince of Wales will have his birthday on the 23rd of this month. He will be 38 years old. We had a holiday for the birthday of King George, and now we have one for the birthday of his eldest son. It's a pity they only have one birthday each a year.

In the picture on page 42 you see the Prince wearing the uniform of a naval officer.

## ELECTIONS.

A NEW Parliament has been elected in New South Wales and Queensland. The elections were on 11th June.

### Those who are Not Elected.

Some of the old Members of Parliament have been thrown out. They were not really thrown out, of course, but they did not get enough votes to be members of the new Parliament.

We all hope they were not wild about it. Last month there was an Election in Poreporena for the Council (the Village Council is like a Parliament in a small way), and Kabua Gairo and Lahui Morea both said, "We are not getting wild about not being elected as Councillors." We hope the White men think the same way about it.

### Elections in Australia.

An Election in Australia is a very big affair. They don't elect members by a show of hands as they did in Poreporena. They have ballot boxes, and each man and woman marks a piece of paper secretly and puts it into the box. The mark on the paper shows who he votes for. When the voting is finished the papers are counted, and the men with the most votes get in.

### Being Keef on Elections.

Every grown-up man and woman in the State must vote. People get very keen about the Elections and they know that every vote counts.

You also should be keen about your Election of the Village Council. In Poreporena there were some people who did not trouble to go along and

vote. That is quite wrong. It only shows that you are lazy, and don't care about the good of your village.

### Parliament House at Canberra.

On page 45 we give a picture of the House of Parliament at Canberra. This is where the Federal Parliament sits, i.e., the Parliament for the whole of Australia. Each of the States has its own Parliament and Parliament House.

## Native Assessors.

IN some Divisions the Magistrates are now using native "Assessors." The Assessor is one who helps the Magistrate when he is making Court. If a man is found guilty, then he must be punished; and the Assessor helps the Magistrate by saying what he thinks the punishment should be. He can very useful, for the Magistrate wants to know what natives think about a man who does wrong.

Mr. Champion, the Government Secretary, has given one or two cases where the Assessors were at work. They are written down here in the language of *The Papuan Villager*.

### A Row about a Sago Patch.

Two men were rowing about a sago patch. One of them went to the Magistrate to make a case about it. He said it was his, and not the other man's. The Magistrate agreed with him.

There were four Assessors. Three of them agreed with the Magistrate. The fourth said the only way to settle things was to cut the sago patch in two and let them have half each.

### A Councillor and a Girl.

A councillor, more than 50 years old, committed adultery with a girl of 17. He was tried and the Magistrate found him guilty. Two of the Assessors spoke up for the councillor. They said he had a good record before, and this time the girl was partly to blame. But the other two said he deserved a heavy punishment; and the Magistrate agreed with him.

### A Stolen Pig.

Two men were wrecked on a canoe. They got ashore at a village, and one

of the people living there gave them something to eat, and offered to let them sleep in his house. But they chose to sleep in an outhouse.

In the morning they were gone, and so was the pig belonging to the man who had helped them. The men were arrested and tried. Two of the Assessors said that, as the men were cold and hungry, there was an excuse for them. They should pay for the pig and call it square. The third Assessor said that they could not have been hungry, for the village man had given them a meal. The fourth Assessor said they had acted very badly indeed, and ought to pay for the pig and go to gaol for three months as well.

The Magistrate made them pay for the pig and go to gaol for one month.

### The Assessors will Learn to Help.

This is only a beginning. When they learn more English and more about Courts the Assessors will be a real help to the Magistrate.

## The Laloki Gardens.

### A Correction.

IN the March *Villager* there was a map by Mohamed Ali showing the native gardens at the Laloki.

Block No. 737 of 50 acres had the owner's name as "Raho Rakatani." But it belongs to five other men as well. They all pay rent together. There was no room to put all their names on the map.

The owners of block 737 are Raho Rakatani, Tutara Igo, Davai Oda, Arua Gavera, Arua Ako and Boe Lohia.

## Movements of Magistrates.

MR. Humphries has returned from leave and goes back to Cape Nelson.

Mr. Cawley, who has been recently married, goes back to Kikori.

Mr. Vivian will leave Kikori and take charge of Abau, Mr. Flint going on leave.

Mr. Grist goes to Baniara.

Mr. Mac Rich goes to Kokoda.

## The Lands Department.

MR. O'Malley and Mr. Lyons have taken over Mr. Pinney's work between them.

Mr. Pinney (before he went to Norfolk Island) was Commissioner for Lands and Director of Mines and Agriculture.

Now Mr. O'Malley, who is Commissioner for Native Affairs, becomes also Commissioner for Lands. And Mr. Lyons, who is Director of Public Works, becomes also Director of Mines and Agriculture.

## New Papuan Stamps.

THERE will soon be a new lot of Papuan Stamps. You know the old stamp with the picture of the *lakatoi* on it. It was used for all the values—1d., 2d., 3d., 6d., etc.—in a different colour for each. This time there will be 16 designs or pictures, all different. We will tell you about them in next issue.

## Dutch Steamer for Papua.

THE *Van Rees*, a big Dutch Steamer, will be visiting Port Moresby regularly in future. She will go from Java to Noumea and Sydney; and will call at Port Moresby both going and coming.

She is a boat of 3,050 tons, and can take 60 passengers.

## The Black and White Keys.

THE *Children's Newspaper* tells of a new kind of badge used by a college for Negroes in Africa. The college is at Achimota on the West Coast of Africa, and is called the Prince of Wales College.

### Dr. Aggrey.

It was Dr. Aggrey, an African Negro, who thought of the black and white keys. The keys are not the sort of keys you lock your box with. They are the keys of a piano.

### Piano Keys.

Pianos are not very common in Papua and I suppose very few of the

readers of this paper have seen one. But they are really big musical boxes; and they have a number of keys, as they call them, which the player hits with his fingers.

Now some of the keys are white and some are black; and you cannot play a very good tune without hitting both kinds.

## Black and White Working Together.

Dr. Aggrey used to say the white people and the black people were the white and black keys of a piano; if you want a good result you should use both of them. That is to say, the white and the black should work together.

## Second Story Competition

The subject this time is:

### What was the Beginning of the Coconut?

The winning story will be published in September. You have 3 months to think about it.

If you don't know this story, then ask some old man in your village to tell you. Write the story down and send it to the Editor.

### The best story will win 10s.

Dr. Aggrey was one of the masters of the Prince of Wales College. And after he died they took the black and white keys as their badge, making a little picture of them.

In this way they remember their old master and make use of his good idea.

## A Long Journey for a Crab.

A SCOTCH crab has been known to travel 100 miles on its feet or its claws. One was caught in Aberdeen, a town in Scotland; a mark was made on its back, and it was put into the water again.

Four years later that same crab with the mark on its back was caught at a town named Banff. It had walked sideways for 100 miles.

## DISTRICT NEWS.

(From our own Correspondents.)

### PORT MORESBY.

(Correspondent—Igo Erua.)

#### Laloki Gardens.

IN August last year. I sent an article about the gardens made on the banks of Laloki River by the Poreporena natives. Some gardens were made on the lands leased to Gavera Arua, Garia Vagi, Raho Rakutani and others; but also there were ten big gardens made on the two Native Reserves.

One of the Reserves is 640 acres, and the other one is 475 acres, and the sketch plan has already been made by Mohamed Ali, and published in *The Papuan Villager* of March last. These two Reserves are wanting plenty of people to go and make their gardens on them. In last year, there were only small pieces used by the number of natives; the rest of the land was still unused. Now, who wants to come this year, and make his gardens on these lands? You will not pay anything for the lands at all. Don't be afraid of *Vadamen*; they won't do anything to you.

#### Yams Harvesting.

The above gardens have been harvested from the month before last, and what a very good harvest arrived from these gardens! Everybody gets plenty of yams from their gardens, so I think that their labour, in last year, has been properly paid back.

I shall be very glad to give the results of the yams harvest for this year, as under:—

| Name of Place.       | Head of the Gardens.    | No. of Persons. | No. of Yams. |
|----------------------|-------------------------|-----------------|--------------|
| Iaro-kasaka ...      | Oala Dagora ...         | 7               | 2,350        |
| " " ...              | Kabua Gairo ...         | 5               | 1,500        |
| Ivagaru ...          | Garia Vagi ...          | 8               | 1,200        |
| Doromoku ...         | Ahuia Ova ...           | 15              | 2,400        |
| Buabu-kasaka ...     | Frank Rei ...           | 14              | 1,550        |
| Hanahati (No. 1) ... | Igo Erua ...            | 4               | 900          |
| " (No. 2) ...        | Doriga Homoka ...       | 6               | 1,000        |
| " (No. 3) ...        | Ganiga and Kora ...     | 6               | 2,200        |
| Dogodo-vetoka ...    | Ovia Ikupu ...          | 4               | 900          |
| Koma ...             | Morea Toua ...          | 25              | 12,820       |
| Raka-Raka ...        | Tutara Igo & others ... | 26              | 6,500        |
| Aguretabu ...        | Gavera Arua ...         | 20              | 2,500        |
| Korohu-Muni ...      | Heni Keni ...           | 25              | 12,800       |
| Haima ...            | Lohia Kamea ...         | 12              | 3,300        |
| Roku ...             | Maraga Goata ...        | 10              | 1,100        |
| TOTAL... ..          |                         | 187             | 53,080       |

There is any amount of the other kinds of yams, but they have not been counted, because they are not counting ones. The Motuans only count about two or three kinds of yams in every year. These gardens are still producing other kinds of vegetables well.

The above gardeners hired sixty-six lorries from three individual transporters, for which they spent £99 approximately.

**Harvest Thanksgiving Service.**

We held our Harvest Thanksgiving Service in Poreporena Church at 10.30 a.m. on the 29th ultimo. The Church was well decorated with flags and coconut leaves, etc. And the morning service was taken by Rev. M. Nixon, for which he preached in English, and was translated into Motu by Mr. P. Chatterton. A very large number of natives attended this service with yams in their hands for their Thanksgiving.

About six hundred yams and two bunches of bananas have been placed before the Throne of God for the help of the London Missionary Society. The yams will be given to the Mission Staff at Metoreia.

This is how the Poreporena natives always help the Mission in every year, after harvesting yams. Everybody in the villages has to collect the yams for Mission station. In previous years they were sent up to the Mission station from the villages; but this year they placed the yams in the Church for the sign of their Thanksgiving.

I think in some other countries of the world the people have always given their Thanksgiving from the first fruits off their gardens. So now the natives of Poreporena do the same things as the people do in other big countries. So this will not be discontinued, but we must do it in every harvesting time.

**Cricket Matches.**

A cricket match was played at the Kavari ground on the 14th May, 1932, between the teams of Married and Single. The toss was won by the Singles who decided to bat. The results at drawing of stumps were:—

**SINGLE (1ST INNINGS).**

|                                      |     |     |     |
|--------------------------------------|-----|-----|-----|
| Manoka Oape, b. Eno Oala             | ... | ... | 8   |
| Hila Tutuhi, b. Harry English        | ... | ... | 111 |
| Udu Mea, b. Agalu Tutuhi...          | ... | ... | 0   |
| Willie Gavera, c. Mia, b. Agalu      | ... | ... | 14  |
| Rea Mea, c. Heni Heni, b. Igo Erua   | ... | ... | 6   |
| Hila Morea, c. Toka Gaudi, b. Boe G. | ... | ... | 50  |
| Kohu Dogodo, c. Agalu, b. Peter      | ... | ... | 19  |
| Uduru Noga, b. Heni Puka             | ... | ... | 27  |
| Arua Puka, b. Heagi Gavera           | ... | ... | 16  |
| Virobo Tamasi, h.o.w., b. Toka Gaudi | ... | ... | 5   |
| Gavera Oala, b. Heagi Gavera         | ... | ... | 17  |
| Toua Oape, not out                   | ... | ... | 6   |
| Sundries                             | ... | ... | 36  |
|                                      |     |     | 315 |

**BOWLING:** Heagi, 3 for 54; Eno Oala, 1 for 32; Heni Heni, 0 for 24; Agalu, 2 for 23; Boe, 1 for 20; Harry, 1 for 28; Toka, 1 for 20; Heni Puka, 1 for 8.

**MARRIED (1ST INNINGS).**

|                                     |     |     |     |
|-------------------------------------|-----|-----|-----|
| Anthony Taurino, b. Hila            | ... | ... | 10  |
| Igo Erua, b. Arua Puka              | ... | ... | 7   |
| Peter, c. Rea, b. Hila              | ... | ... | 34  |
| Heagi Gavera, b. Kohu Dogodo        | ... | ... | 76  |
| Francis Gau, b. Hila Morea          | ... | ... | 1   |
| Sebas Taurino, run out              | ... | ... | 19  |
| Eno Oala, c. Willie, b. Kohu        | ... | ... | 6   |
| Hena O Irna, c. Arua, b. Willie     | ... | ... | 6   |
| Gavera, c. Gavera O., b. Uduru      | ... | ... | 1   |
| Harry English, stpd. Rea, b. Willie | ... | ... | 1   |
| Agalu Tutuhi, b. Rea Mea            | ... | ... | 16  |
| Tom Faramu, not out                 | ... | ... | 3   |
| Sundries                            | ... | ... | 44  |
|                                     |     |     | 224 |

**BOWLING:** Hila T., 2 for 44; Arua, 1 for 36; Hila Morea, 1 for 28; Rea Mea, 3 for 56; Kohu, 2 for 49; Willie, 2 for 17; Uduru, 1 for 3; Virobo, 0 for 6.

**SINGLE (2ND INNINGS).**

|                                |     |     |     |
|--------------------------------|-----|-----|-----|
| Rea Mea, not out               | ... | ... | 98  |
| Kohu Dogodo, c. Toka, b. Harry | ... | ... | 20  |
| Arua Gavera, b. Vagi Egi       | ... | ... | 12  |
| Hila Tutuhi, not out           | ... | ... | 10  |
| Sundries                       | ... | ... | 16  |
|                                |     |     | 156 |

The Married men did not bat for their 2nd innings. The match was then abandoned.

The same teams played again on the 30th May, 1932. One was captained by Gavera Arua, and another one by Igo Erua. The results were as under:—

**GAVERA ARUA'S TEAM (1ST INNINGS). (SELECTED TEAM.)**

|  |     |     |     |
|--|-----|-----|-----|
| Vaburi Gavera, c. Gavera Daroa, b. Boe Gavera  | ... | ... | 20  |
| Agalu Tutuhi, c. Igo Erua, b. Peter Taurino... | ... | ... | 66  |
| Rea Mea, c. Igo Erua, b. Eno Oala              | ... | ... | 34  |
| Gavera Arua, c. & b. Peter Taurino...          | ... | ... | 4   |
| Toka Gaudi, c. Boe Gavera, b. Heni Heni        | ... | ... | 61  |
| Kohu Dogodo, l.b.w., b. Heni Hila              | ... | ... | 25  |
| Willie Gavera, b. Hila Morea                   | ... | ... | 13  |
| Hila Tutuhi, b. Gavera Oala                    | ... | ... | 31  |
| Uduru Noga, b. Hila Morea                      | ... | ... | 7   |
| Willie Tamarua, l.b.w., b. Hila Morea          | ... | ... | 6   |
| Arua Miria, not out                            | ... | ... | 1   |
| Vagi Egi, b. Hila Morea                        | ... | ... | 1   |
| Sundries                                       | ... | ... | 41  |
|  |     |     | 310 |

**BOWLING:** Igo Erua, 0 for 53; Heni Puka, 0 for 17; Boe Gavera, 1 for 22; Peter Taurino, 2 for 51; Eno Oala, 1 for 23; Arua Puka, 0 for 38; Heni Hila, 1 for 12; Hila Morea, 4 for 58; Arua Gavera, 0 for 33; Gavera Oala, 1 for 0.

**IGO ERUA'S TEAM (1ST INNINGS). (UNSELECTED.)**

|  |     |     |     |
|--|-----|-----|-----|
| Hila Morea, b. Vaburi Gavera                   | ... | ... | 3   |
| Gavera Oala, c. Hila Hila, b. Rea Mea          | ... | ... | 17  |
| Igo Erua, c. Arua Miria, b. Gavera Arua        | ... | ... | 64  |
| Boe Gavera, b. Kohu                            | ... | ... | 5   |
| Heni Puka, b. Rea Mea                          | ... | ... | 0   |
| Eno Oala, b. Rea Mea                           | ... | ... | 5   |
| Heni Hila, c. Vaburi Gavera, b. Gavera Arua... | ... | ... | 15  |
| Arua Puka, b. Rea Mea                          | ... | ... | 0   |
| Arua Gavera, b. Rea Mea                        | ... | ... | 0   |
| Gavera Daroa, c. Rea Mea, b. Gavera Arua       | ... | ... | 0   |
| Mea Hila, c. Vaburi Gavera, b. Rea Mea         | ... | ... | 0   |
| Udu Mea, not out...                            | ... | ... | 2   |
| Tom Faramu, c. Vagi Egi, b. Rea Mea            | ... | ... | 4   |
| Sundries                                       | ... | ... | 10  |
|  |     |     | 125 |

**BOWLING:** Hila Tutuhi, 0 for 17; Vaburi Gavera, 1 for 28; Rea Mea, 7 for 52; Kohu, 1 for 15; Gavera Arua, 2 for 11.

The match was won by Gavera Arua's team by 289 runs.

**Port Moresby v. Poreporena.**

The Cricket Match was played at Port Moresby ground on the 6th instant, between the teams of Port Moresby and Poreporena. The results at drawing of stumps were:—

**PORT MORESBY (1ST INNINGS).**

|                                  |     |     |     |
|----------------------------------|-----|-----|-----|
| Harris, Hon., retired            | ... | ... | 43  |
| Field, c. Kohu, b. Igo Erua      | ... | ... | 13  |
| Wyatt, c. Kohu, b. Hila Tutuhi   | ... | ... | 0   |
| Andersen, h.o.w., b. Igo Erua    | ... | ... | 2   |
| McDonagh, b. Hila Tutuhi         | ... | ... | 2   |
| Hindwood, retired                | ... | ... | 65  |
| Smith, b. Toka Gaudi             | ... | ... | 15  |
| Lowney, not out                  | ... | ... | 23  |
| Dougherty, b. Toka Gaudi...      | ... | ... | 0   |
| Flynn, Fthr., b. Jimmy Williams  | ... | ... | 11  |
| Armstrong, l.b.w., b. Toka Gaudi | ... | ... | 2   |
| Watsford, c. & b. Toka Gaudi     | ... | ... | 0   |
| Sundries                         | ... | ... | 28  |
|                                  |     |     | 204 |

**BOWLING:** Igo Erua, 2 for 57; Rea Mea, 0 for 21; Hila Tutuhi, 2 for 34; Kohu Dogodo, 0 for 24; Jimmy Williams, 1 for 20; Toka Gaudi, 4 for 20.

**POREPORENA (1ST INNINGS).**

|   |     |     |     |
|---|-----|-----|-----|
| Rea Mea, c. Dougherty, b. Harris        | ... | ... | 47  |
| Hila Tutuhi, c. Andersen, b. Harris     | ... | ... | 14  |
| Igo Erua, c. Fthr. Flynn, b. Harris     | ... | ... | 10  |
| Agalu Tutuhi, c. Fthr. Flynn, b. Harris | ... | ... | 3   |
| Boe Gavera, b. Harris                   | ... | ... | 2   |
| Heni Puka, h.o.w., b. Harris            | ... | ... | 10  |
| Kohu Dogodo, c. Fthr. Flynn, b. Harris  | ... | ... | 0   |
| Vaburi Gavera, c. Field, b. Harris      | ... | ... | 1   |
| Toka Gaudi, c. Fthr. Flynn, b. Hindwood | ... | ... | 2   |
| Jimmy Williams, not out                 | ... | ... | 2   |
| Roni Virobo, not out                    | ... | ... | 2   |
| Sundries                                | ... | ... | 30  |
|   |     |     | 123 |

**NATIVE CONTRIBUTIONS.**

**The Stories of Our Native "Tabu" and Dancing.**

I AM always thinking about this thing, called Native Dancing, not only now but when I was a young boy; because my grandfather and father told me that *Tabu* Dancing is a very bad thing. Whenever people make *Tabu* Dancing they are very poor afterwards, because they spend their own food, to give to all the other village people—bananas and yams with sweet potatoes; and they play about with all native food. After that they are very bad and poor too. They look around for food from village to village because they have nothing left in their house or garden, not enough for next year, to feed their children. So I am telling you about this *Tabu* Dance: I want us to do much thinking.

**Dance and "Tabu" Conduct.**

Dance means *Tabu*. *Tabu* means gathered yams and sweet potatoes with coconuts and bananas and sugar-cane. They put them together in front of our native *Dubu*. The *Koda* (one or two hundred) of yams are gathered in one place and tied up with strings like nets: then they are hung up under our native *Dubu*.

**How We Begin "Tabu" Dance.**

If a man wants to be boss of the *Tabu* next year, he makes a lot of gardens in the South-East time. He makes sugar-cane garden, and yams and sweet potatoes and bananas in each garden till North-West time. Then he will call his friends. Then they talk about his idea. He says to his friends, "I want to make a *Tabu* this year, to make our village boys and girls and people glad. I want you to take half, to help me because I must make plenty of gardens for the *Tabu*." His friend (called *Maosa*) says, "I will help you quite well. We will make a *Tabu*."

Then they call their village people to let them know about their *Tabu*. But they cook before they call the village people. Then all come together at one place to eat food first.