


THE PAPUAN VILLAGER



Vol. 4, No. 7.

Port Moresby, Friday, 15th July, 1932.

Price: 3d.

The New Papuan Stamps.



YOU will soon see the last of the Papuan Stamps with the *Lakatoi* on them. For more than 30 years this has been the well-known stamp of our country. Some stamps are worth only ½d. Others are worth £1, and there are a number of values in between. The old Papuan stamps all have the same design, or picture; but each different value has a different colour.

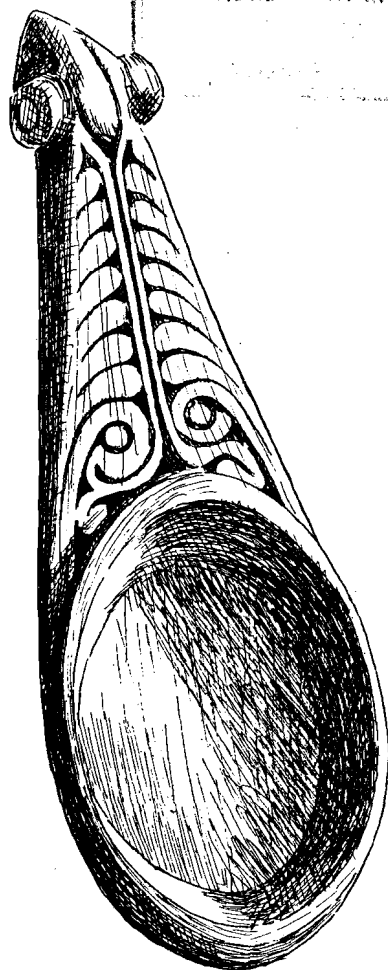
Now we are to have a new lot of stamps. There will be 16 values, and each one of them will be of a different design.

The Stamp Collectors.

Some Papuans already collect stamps. They are "philatelists." And there are philatelists all over the world. They try to get as many different kinds of stamps as they can from all countries. The King of England is one of them, and he has one of the best collections in the world. I don't doubt he has pretty well every kind of Papuan stamp in it already; and I am sure he will get the new ones too.

So he will soon be looking at Sergeant-Major Simoi's picture (for that is on one of the stamps); and also at little Steve, the son of Oala Dagora (for that is on another). Nearly all the pictures have to do with the natives, or the things they make and do. You will have pictures of yourselves flying all round the world on letters, and you will be stuck into

albums in every country where they collect stamps.



A CARVED VESSEL,
MARSHALL BENNETT ISLANDS.

We will go through the different values one by one, and tell you a little about each.

A Motu Girl.

The first (½d.) shows a girl, probably a Motu girl. The photo was taken many years ago, and I don't know who she is. Perhaps you will be able to recognize her, though she must be almost an old woman now. She has a *kiapa* on her back and a big log of wood on her head.

Steve, Son of Oala.

The 1d. stamp has a picture of little Steve, son of Oala Dagora. He is all smiles, and is wearing a great big head-dress of feathers that belongs to his father.

Tree Houses.

The third stamp (1½d.) shows some tree-houses in the Koiari country. It is from an old photo. Nowadays there are not many tree-houses left; for the people are no longer afraid of their enemies. In the old days the villagers used to climb up into the tree-houses when the raiders came, and throw down spears and stones on top of them.

The Bird of Paradise.

The 2d. stamp is the commonest in Papua. You must always put it on an ordinary letter. So the Bird of Paradise, our Papuan bird, has been chosen for it. This is the Paradise Bird called "Raggiana." You wear its beautiful red feathers in your head-dresses.

A Koitabu Native.

In the next stamp (3d.) is seen a Koitabu man named Nebira Munahu, of Akorogo Village. He is wearing a very fine *sisidara* on his head, with raggiana feathers in it, and a long nose ornament. He has the cuscus fur on his forehead such as the Koiari men

wear, and a band of dogs' teeth. He is very fine in his Papuan ornaments. (You will notice that we don't choose a man wearing a singlet and a handkerchief round his neck.)

A Papuan Scene.

The 4d. stamp shows a native woman carrying a baby. Beyond her you can see a cooking-pot on the shore; and in the distance is a *lakatoi* sailing past. On the border of the stamp is a drum and some *sapsap* and a boar's tusk.

A "Kaiva Kuku."

The 5d. stamp shows one of the masked dancers of Kerema. He is wearing a dancing mask of the kind called *eharo*, and it is in the form of a *baiva*, or hornbill.

A Mother and Child.

The 6d. stamp is something like the 4d. one. It shows a mother with a baby in her arms, and a bag slung over her back. You can see a man in the distance busily at work in shaping a paddle, and beyond him is the *lakatoi* again.

Shooting Fish.

On the 9d. stamp is a picture of an Orololo man named Hivi. He is standing on an upturned tree-stump in the shallow sea water; and he has his bow half drawn, ready to shoot a fish when he sees one.

Motuan "Dubu."

The 1s. stamp shows the old *dubu* of Ahuia Ova, of Hohodae. This year we hope to see another *tabu* feast on this very *dubu*.

The "Lakatoi."

The *lakatoi* has done service for a long time, and everyone has thought it a very pretty stamp. Therefore it was decided not to throw the *lakatoi* out; it must have a place in the new issue. So on the 1s. 3d. stamp we see it again. It is one of those that sailed from Hanuabada in 1928.

A Purari Delta "Larava."

The 2s. stamp shows you one of the corners (*larava*) in a Purari Delta Men's House. There is the *kwoi*, a carved and painted piece of wood with an ugly man's face on it; some bows and arrows, and the skulls of a crocodile and a man. In the old days in the Purari Delta they used to keep the

skulls of their enemies when they had killed them.

A Woman Making Pots.

The woman on the 2s. 6d. stamp is making pots by the coil method. The photo was taken a long while ago. Probably she comes from Mailu. If so, I hope some Mailu people will see this stamp and be able to tell who she is.

Sergeant-Major Simoi.

On the 5s. stamp we see our old friend Simoi again. He is chosen because he is the man of highest rank in the Armed Police, and because he has such a very good record.

Second Story Competition

The subject this time is:

What was the Beginning of the Coconut?

The winning story will be published in September.

Hurry Up, Send your Story in Now.

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.

Fire Making.

The next (10s.) shows a native bending down to make fire by working one stick against another.

A Purari Delta House.

And the last (£1) shows one of the tall houses of the Purari Delta standing on the bank of a river.

The Border.

Many of the stamps are inside a border. Those of you who have been in the Delta will recognize the border that the people there carve along the edges of their dugout canoes.

◀ "THE PAPUAN VILLAGER" BOUND VOLUME, 1931, 3s. NOW OBTAINABLE FROM THE GOVERNMENT PRINTER ▶

Flying.

Squadron Leader Hinkler.

AN Australian airman has been honoured by Great Britain. He is Bert Hinkler, who was the first man to fly alone from England to Australia. He has lately flown across the Atlantic Ocean, from South America to Africa. This was only part of his journey, for he flew all the way from New York to London.

He wins the "Sir Henry Seagrave Trophy." It is given him because he is a very brave man, who has shown everybody what British fliers can do.

Record Flight from England to Australia.

Mr. C. W. A. Scott has broken the record from England to Australia. The last man to hold it was Mr Butler; and Scott has beaten him by several hours.

A Knighthood for Kingsford Smith.

When the King has a birthday he gives away a number of "honours." That means that he gives titles to men and women in his Kingdom who have done good work and made themselves famous.

The King's Birthday was on Friday, 3rd June, and we have heard that one of the Birthday Honours went to Kingsford Smith, the great Australian airman. Many people think he is the greatest of all airmen, and everyone agrees that he deserves his honour.

He is now a knight, and everyone has to call him "Sir."

A Monument for Mountain Carriers.

WE read in *The Papuan Courier* that the White men who climb in the Himalaya Mountains are going to put up a monument to their native carriers.

The Himalaya Mountains are the highest in the world. Mount Everest is the greatest of them all, and it has never been climbed to the top. Others like Kanchanjanga and Kamet are nearly as high. The White men have climbed to the top of Kamet, which is twice as high as the highest mountain in Papua.

But they could never get there without their native carriers. For they have to carry stores almost to the top; and it is very hard going. A man finds it very difficult to draw breath at 26,000 feet in the air. And there are steep slippery places to pass; and sometimes the ice and snow goes tumbling down the mountain side.

The bravest and strongest of all the carriers was Chettan. He had been with many parties of White men climbing these high mountains. But at last he died of cold up there.

The White men are building a monument to him and to the other brave and faithful carriers who have lost their lives in climbing these great mountains.

Murderers Arrested in New Guinea.

A GOOD many months ago some natives in the Mandated Territory killed a White man named Baum. They lived up in the mountains, and they ran away and hid after the murder.

For nine months the police of the Mandated Territory were looking for them; and they even got an aeroplane to help in the search.

The man in the aeroplane took photographs of the little hidden villages, for they could be seen from the air; and so he helped the police to find them.

At last the murderers have been found, and eight of them have been arrested and taken to the Court.

Stowaways on the "Montoro."

TWO men took a free passage from Cairns to Port Moresby some time ago. They got into one of the lifeboats of the *Montoro* and hid there. They must have had a hard time lying in the boat in the hot sun.

When the *Montoro* got to Port they slipped away without anyone seeing them. But they were found later on and had to come to Court, and be punished.

These men were out of work, so the people of Port Moresby gave them some money to help them. They were then sent back to Cairns.

I hope no Papuan will ever try to "stowaway" on any steamer. If you want a passage you have to pay for it. If any native does stowaway and comes to Port, I am sure the people there will not give him any money.

The Fourth of July.

ALL Papuans know that the White man has his holidays—days when the offices and shops are closed and all work is stopped. The White man then enjoys his free day; he picnics, or golfs, or goes fishing, or does just whatever he likes.

The reasons for having holidays are many—the King's Birthday, Empire Day, Christmas Day, etc. These are what you might call feast days, and they are to honour someone or something. All countries do not keep the same holidays, for all have not a king, nor are they part of an Empire.

Independence Day.

We have had plenty of holidays lately but we did not have one on the Fourth of July. Now if you asked an American whether he had one on that day, he would say, "Why, surely!" and he would think you were *kava-kava* for asking such a question. For it is the great day of the year to him. It was on this day many years ago that America broke away from England and became a free or "independent" nation; so they call it "Independence Day" and make it a holiday.

A Day of Loud Noises.

It sounds as if he were trying to crowd the noise of every holiday of the year into one. The streets are full of people out for fun. Streamers of paper fly everywhere, and the people throw handfuls of small cut pieces of coloured paper (called confetti). The holiday-makers decorate their cars with paper ribbons, and America's flag, the "Stars and Stripes," floats over everyone of them. The people throw confetti from the windows over the crowds that pass in the streets, and every motor-car toots its horn.

Fireworks.

Fireworks begin early in the day and continue till late at night. It is a day of noise, fun and fireworks, and the shops for weeks before are full of

squibs, "big bungers," rockets and crackers that jump, and hiss, and spit out fire as they go.

Many Accidents.

This is all very good fun, but there are many bad accidents, and people are hurt or killed by the fireworks. For unless you know how to play with them you had better leave them alone. So though you might wish to be in America on the Fourth of July, you may well say it is a big price to pay for a day's fun—the risk of a limb or even a life.

—C.W.

The Speaker's Chair.

The Legislative Council.

THE time has come round again for the Legislative Council to meet in Port Moresby. The Governor and the Heads of Departments and the Non-Official Members (Mr. Nelssoh, Mr. Jewell, Mr. Bunting, Mr. Gutteridge and Mr. Turner) will sit round a table and talk about the laws of the country.

The Speaker's Chair at Canberra.

This is like a small Parliament. We have often written about the big Parliament; and in this issue we show a picture of a chair they use in the Parliament at Canberra.

Keeping Order.

It is the "Speaker's Chair"; for in it sits the Speaker, the man who keeps order among the members. When two members jump up together and want to speak at the same time, the Speaker has to say whose turn it is. He says to one man, "You go on"; and to the other, "You keep quiet for a while."

If anyone disobeys the Speaker in Parliament he gets into trouble; and if he makes a fuss about it, a policeman comes along and throws him out of the room.

There is no "Speaker's Chair" at "No. 1" in Port Moresby, where the Legislative Council meets. The Governor presides; and I don't suppose he has to worry much about keeping order. As far as I know it has never been necessary to call a policeman and throw out one of the members.



GIRL GUIDES, POREPORENA.

[GIBSON, PHOTO]

Standing, left to right (back row): *Kaia Mea, Kari Udu, Boni Ako, Bele Dago, Hedou Miria, Mea Igo and Mabel Daroo.*
 Sitting, left to right (middle row): *Ranu Boe, Rei Kamea, Konio Misi, Digi Lahou, Konio Toua, Raisu Boe and Thure Boe.*
 Sitting, left to right (front row): *Ranu Oala, Raka Toua, Hebou Morca, Pavuru Miria, Kon Virobo, Konio Arua, Hebou Hila, Momo Harua and Roda Rabura.*



SERGEANT-MAJOR SIMOT.

[GIBSON, PHOTO]



A COASTAL VILLAGE SCENE.

DISTRICT NEWS.

(From our own Correspondents.)

BANIARA.

(Correspondent — Barton Diritanumo.)

A Feast at Abuara.

ON Saturday, the 30th April, there was a feast at Abuara in the village opposite the station. There were 186 bananas altogether, and 11 pigs altogether. There were many, many people assembled here to see the feast.

On Sunday, 6 o'clock in the morning, the feast day of May, L.-Corp. Gaba and I, we crossed over to mainland for Menapi. So we walked through the Abuara Village; then to Menapi. When we were walking through the Menapi Village, there were many big pigs lying from Abuara feasts.

About 2 o'clock they cut up the pigs. So Gaba and I returned to the station at 3 o'clock, evening; and we came to a village where the fairy-man (ferry-man) was. We got the canoe, so we pulled and left the reef. The canoe only moved like a snail because the S.E. burst violently, and too, the strong seas! We pulled and pulled; the canoe moved like snail. The station was not far; but in the middle, it got dark. We are 6 altogether, L.-Corp. Gaba, A.Cs. Aiwa, Laho, Bego, police cook, and I. So Aiwa said, "More better we turn back; the canoe cannot go at all; the seas and the wind very hard; it is dark; by and by we may lose one boy." We went back. We waited till the wind ceased and the seas were calm.

A Feast at Barebare.

On Monday morning ferry-man calls the two station women. "Let us we go and see the feast at Barebare." All Abuara people went to Barebare to visit the feast. And they returned back to their village at 4 o'clock, evening. They carried many ripe bananas and 14 pigs altogether.

Tuesday morning they cut up the pigs, and so ferry-man calls again the two station women, Warder's wife and Bavoro's wife. They received a hand of big pig; and they crossed over to the station at 3 p.m.

They cooked the pig, so they sent a big dish to us at Barracks. And also the kind ferry-man send over a leg of a pig to the Barracks.

The Smoke-House.

On Thursday, the 12th May, at 1 p.m. noon, the smoker made a fire; and he went outside and sat in front of copra house. Then the fire started to burn at the wall, and the smoke arose big. The smoker he thinks the fire is burning O.K. But one of the prisoners saw the fire; the smoke was coming out of the walls. So he called, "Copra boy, Copra boy! where are you? The smoke-house is burning."

The smoke boy immediately started pouring the water, but the fire grew big. So Gaba and I ran first to help; we broke the wall, and poured water inside the walls; and at last the fire went out.

If the prisoner had not seen this fire, my goodness! they would have burnt the two copra houses.

Orange and Mandarin Trees.

At Baniara there are not many orange or mandarin trees. There are only four mandarin trees, and one tree had no fruit. And yet three have nice-looking fruit hanging from the tree.

There are nine orange trees altogether. There are six trees fruiting. Now all the fruits are mellow and well matured.

A Visit to Menapi.

To-day, Saturday, 4th inst., 2 o'clock the two A.Cs. Laho, Orve and I, crossed over for Menapi. Laho and I went to Menapi. Orve to Awaitapu Creek for fishing. So we told Orve, "You go afishing at Awaitapu Creek. To-morrow you must wait for us returning from Menapi."

So Orve went on his way, and Laho and I went on our way to Menapi. We came to Menapi the people were assembled and cooking food. We sleep in Noah's house at the Mission Station. He is a Mission Teacher at Menapi. Father Rev. Lane away at Dogura, for all the Mission staff are at Conferences at Dogura.

At nine o'clock Noah, Laho and I, we went to Kokobuia, and returned back. We came to the Mission. Noah made a good meal for us.

We came back and we meet Orve sitting by himself; he was waiting for us and also he looked after our canoe. And we three returned to the station at 4 p.m.

Thatching for the Station.

We instructed the Councillors to tell the villagers to bring the sewn thatching sago leaves for roof. On Monday you must get ready. You get sago leaves; then you must sew the thatching. And then you will bring on Tuesday. Taubada wanted. Taubada told us; therefore we are telling you. Taubada's order."

To-day, 7th inst., Menapi people brought sewn thatching sago leaves; and also 13 cane bundles for string. One lb. tobacco paid them.

Tuesday, 14th June.

Held the C.N.M. all day. Failure to clean roads, wife stealing, and careless use of fire. One man, stealing another man's wife got 6 months; took him in custody. For road matter there were 13 fined 5s. or 14 days; and 23, unfined, gaol for 14 days. Took them into custody at Baniara gaol. One, Peter Banugeta of Mukawa, admitted firing the grass. Fined £1 or 2 months.

Boys and girls playing by a perfectly moonlight night.

Wednesday, 15th June.

Moving on along at Tariapuni. We inaugurated Council Meetings. Spent two hours explaining to the 3 V.Cs. and 7 Councillors present what we were attempting.

DARU.

(Correspondent — William Tabua.)

Two Police Drowned.

ON the 20th of May two Government police were drowned just near the jetty.

It happened like this. Four of them and a coporal went down to the coast to get the whaleboat ready for their trip up to the Oriomu River.

After they got the boat ready, they took her outside about 100 yards away from the end of the jetty, and there they dropped the anchor.

Then five of them jumped over and began to swim ashore. Three got to the jetty all right, but the other two got very tired and went to the bottom, before the others could bring the dinghy up.

Visits to Merauke.

One of the Suki boys has been telling me that they generally cross over to Merauke for buying and selling their goods. And I believe some medical men have been working up there amongst those Sukis; because you see on their arms where they have been vaccinated.

NATIVE CONTRIBUTIONS.

A Native Clerk on Patrol.

(Barton Diritanumo has written about his patrol with the A.R.M., Baniara. We can give only parts of his story here.)

A Halt for Lunch.

PUSHING off in the whaler at 8.30 a.m. we pulled to Baiawa Point, where half an hour was spent on the reef, whilst A.Cs. and crew collected clam shells. Never have I seen clams like this in any other place.

At noon a stop was made at one of the numerous islands for dinner. Here Taubada shot two doves and one scrub-hen. Here the crews cooked clams' flesh and rice. Moving off at 1 p.m. we hoisted the sails to the light North-East and assisted by oars, arrived at Kewansasap, where we had arranged to meet the Resident Magistrate of the Division at 5 p.m.

Sent on a Message Back to Baniara.

Taubada calls for me to go to Baniara, to get the Family Bonus Book, and the Extract from Register. I took one man of the crew and one prisoner. Taubada told me, "When you get in Baniara, send the prisoner to home; time's up."

He gave us 6 sticks tobacco, to buy our food on the road. Just as we were walking on we met L.-Corp. Orsborne. He was bathing at the creek. We told him Taubada was collecting tax now; we were going to Baniara.

Off we go, on and on; the track hot and moist. We get to Iarami, where the new rest-house and Barracks are. We have rest for a while here, where the Oilfield Road is. So we enter here to the Oilfield. We went northwards, the sun very hot. We came to the village of Iarami. We found eight people; some had gone down to Medino. One woman brought a scratching banana. I gave her tobacco, also we told one boy to climb the coconut. We bought them. We asked these people how far this road went, close or long way? What time we get Kukuia? "Oh, about 5 o'clock."

Moving we walk on and on, the roads very hot and very long and very zigzag too. We reached Kukuia at 5 o'clock p.m.

The roads over-grown. We walk down to the rest-house at Vigovigoro. We go down by the small brooklets. Then we get some bamboo canes on the edges of the creek for our torches.

We came to a little village. No people here; where they all gone? We stop for a while; make our fire. I said to my two friends, "Well my friends what about it? What both of you think? We sleep, or we go?"

They said, "Not we, but you, talk we sleep; so we sleep. Or you say, we go; so we go."

I said to my friends "My friends, good to sleep." We sleep; but one thing, who can give us food to eat, or who can bring food to sell? Nothing. Left this little village; start to walk.

So we three, we walk on and on; commenced a light rain; we walk on and on. The day is over and the night is drawing near. It is dark now, so we light the bamboo canes. Went on and on; the roads too long and slippery. We very, very hungry and tired. Went on and on. At last we came to the village of Vigovigoro, at 8 p.m. No one there except one man with his wife and their child; only themselves. So they gave us ripe cooking bananas. I said, "My friends we stop here for a while."

When the moon rose up it lights our roads and forest, for the roads and forest too dark. When the moon is rising up, we three start to walk. The moon gave no good light at first, so we burnt bamboo canes for our torch. We got only two torches of bamboo canes, and we burnt one. And we cross the sources of the Awaitapu River.

We walk with the torch, and when we come to the middle of the road on the forest the light dies out. When our light goes off we are frightened in the forest, because the snakes might bite us, or a wild pig might catch us, or a crocodile, for the road is near the bank of the Awaitapu River. No matches to light again.

The roads were muddy. We walk on and on till the moon rises up above our head. And we walk through the forest by the perfect moonlight night. We went on and on till we hear a noise of seas. But our eyes, oh, very, very giddy! So we walk on, and come out to Omora. Here we stop for a while. Here we get the canoe, and pulled to the station which was reached at 5 past 2 night. A perfect moonlight.

[By Barton Diritanumo, native clerk, Baniara. This story wins the 5s. prize.]

Poreporena Girl Guides.

THE Guides were established in 1926 by Mr. and Mrs. Chatterton. Mr. Chatterton is Head Schoolmaster in our village. He first started the Boy Scouts in 1925. And Girl Guides saw this. It was a very useful thing, and they were wondering very much if

they could join with this. At first they did not understand what the "Scout" meant. They said they too join in "Boy Scouts" and asked Mr. Chatterton about that. But Mr. Chatterton mentioned another name, "Girl Guides"; if they want to join, they will be called Girl Guides; and this time they know their name is Guides.

This was started on Saturday 3 o'clock p.m. by the eldest girl. All the girls are pleased and happy. They first established their patrol names: 1st *Punc*, 2nd *Kaubebe*, 3rd *Koke*, ("Cockie"), 4th *Bisini*. These are all native birds' names.

We learned plenty of games, and exercises, such as flag, torch, and whistle; learned all letters A to Z by dash-dot, and learned to tie knots, and how to tie leg breaks, etc. We learned the Guides Law and Promise.

But the poor girls who first started the guides only had short time as Guides members. After short time they were all married. Most of them have married Rovers, and some of the husbands are still Rover members; though some left the Rovers when they married. And also the Guides who are married resigned from the membership of Guides.

Changed the Class.

In my time we changed the class into the night. We have it on Thursday night, and this was good time for all the girls. We do many other games and some drills; we spend some time in singing some choruses. We are all much interested with this Guides Company. We have 1st Papuan Native Girl Guides strap on our arms, like our armlets.

Re-Changed the Class.

Now this time we have re-changed our class, we have it on Monday night. This is very fit time, and we won't be missed one of us, because the Monday is the first day of the week. Most of the girls had Guide's uniforms, and we also have a flag of Girl Guides, with badges bearing above-mentioned names.

We Poreporena girls we very pleased and happy because this great thing was born among us; also we had been taught many things.

We also have Sunday School class of Scouts and Guides on every Sunday afternoon. We are much interested in this Sunday School by the Scoutmaster Mr. P. Chatterton.

[By Hedoia Miria, Patrol Leader, 1st Papuan Native Girl Guides, Poreporena.]

Poreporena Girl Guides.

I AM very pleased to write in *The Papuan Villager*, a little about Girl Guides in here.

The Guides were first established in our village, a few years ago, by Mr. and Mrs. Chatterton. He was also the Schoolmaster. We are all very pleased and glad to learn about Girl Guides; this is most useful thing.

Guides' Meeting.

We have our meeting on Monday night about 7.30 p.m. First we go up to Guides'

house; do any games, and whatever we want to do, until Guides' captain blows the whistle, and the drummer starts beating it. Then the four Patrol Leaders fall in first; then the members continue with them.

Drilling the Patrols.

Then we do some drills. They are all very interesting ones. They are good to keep our bodies strong, as well as our minds. After drills, we do some racing games. Most of the games are very nice, and bring joy to our hearts; we do many kinds of them; and we learned knots, signalling with torch, whistle and flags. We do dash and dot an all letters.

Singing the Choruses.

Then we sit together in our Patrols, and sing some choruses. Mr. and Mrs. Chatterton have taught us many little songs, and they all have lovely tunes.

Try with Best.

Some things are very interesting to us, but some are a bit difficult to us. But although they are hard to us, we must try hard in our minds, as best we can.

The thing most in my mind, is this: the Guide Rules and Promise. I am thinking, they are the hardest ones of the lot. Of course it is easy to say out the words; but what I really mean is this; we say the words out, and also do what is said. We try our best to do a little bit in each day, so that someday in future we may be able to be good Guides. If we throw away the bads and inactives, we increase our bodies as well as our minds. May these Guides be spread out into our country of Papua as well as the good Christian life.

I hope you will continue with my wish.

[By Sister Guide, Bele Dago, 2nd Leaders, 1st Papuan Native Girl Guides, Poreporena.]

Story of a Dugong Caught by a Man.

Dear Readers,

I think that Resena is the quickest diving boy, because he dived in the sea, and caught the dugong with all his strength. So I send this story about how he caught this dugong.

Getting Wood for "Lakatoi."

Some Tatana people made two double canoes, and went to Bagubada River; they wanted to get some wood material for the *lakatoi*. The place is near to Kido Village. One canoe had about ten men and the other canoe about nine or ten. They cut all the wood materials and they carried them to the beach. Then two boys went to get canoes and brought them to the shore. Then all men carried wood materials and brought them on the canoes in safety.

The people of these two canoes were talking together about returning to their village Tatana; and they all said, "More better we have sleep here to-night; and to-morrow, early in the morning, we put up our sails and sail away from here to our village."

Then all people said, "Oh! very good!" and they slept there. And early in the morning about three o'clock boys make their sails. They sailed away from Bagubada and came to Haidana Island arriving about six o'clock in the morning, because very good fair wind blew during the night.

A Dugong Sighted.

Then they came to Kavari Point at about seven o'clock. They anchored off there, because some boys were cooking the foods. While all boys were eating their food, one boy saw a dugong floated up at the reef side. And that boy asked all the people, and said, "Here! here! One dugong floated up." All the people said, "Where is it?" "It was floating in the reef." And two canoe people said, "You look out; when it comes near the beach let us know." And that boy was looking out good. And after a little while, the dugong came near and near to the beach.

The Dugong is Caught.

When that dugong came near the beach, the boy said, "Here comes dugong now!"

Then two canoes of people pulled the anchors up, and they poled the canoes. And first canoe went to the reef where they wanted to catch the dugong. The second canoe followed the first canoe, and the first canoe poled straight to the dugong.

Then all peoples dived down in the sea. Then all people swam to the dugong. Then dugong saw all the people come. The dugong then it got out quick; and it wanted to go to the reef. But the other canoes came behind from reef side; that dugong went straight to the reef.

Other canoe's people got ready and looked out dugong. The dugong ran straightway to the other canoe. The other canoe's people dived down in the sea, and one boy, by name Resena Gaigo, was on the canoe. The dugong got away from the front of the canoe, but that boy dived down from the canoe and caught the dugong. Then all the people swam very quickly to help Resena. All the people caught the dugong, then tied with rope and put it on the canoe still alive.

[By D. Igo Rahe, of Tataua.]

A Picnic and a Trip Round Yule Island.

ON Sunday, the 2nd January, 1932, we had a very nice little picnic at the end of Yule Island at the place called Kupara.

The Launches.

We started at 2 o'clock in the afternoon. There was a Father and three Sisters, and all the girls with Brother George in the *Joan of Arc*. And there was also a Father and three Sisters with all the other girls, and some boys of the Technical School, amongst whom I was, in another launch driven by Michael Fabila. At first the launches were keeping close to-

gether, till we passed Albertis Point. Brother George was throwing with a dipper towards us, and we tried to do the same towards him.

After passing Albertis Point the two launches separated, and ours won the race, so we arrived first at Kupara. Here we all went ashore, and we really enjoyed a very good picnic.

The Pig's Eye in the Sand.

We played some nice games, and we walked a bit along the fine beach. At nearly 4 o'clock we all had afternoon tea, followed by two races; firstly a race to bite an apple hanging on a string; afterwards we had to point the pig's eye. Firstly they draw a pig on the sand, then they tie a handkerchief round your eyes, and turn you a little, round and round; afterwards, they let you go. The trouble is now to find the drawing of the pig, and to put your stick into its eye.

A Trip Round the Island.

After the game was finished Brother George took the photo of our whole group, and we got ready to leave again. Shortly after 5 o'clock we started to make a nice trip round the island. Perhaps it was the first time for many of the boys and girls to make a trip around Yule Island. Our launch called at Tsrira and a Father with a Sister went ashore.

The *Joan of Arc* went right into the open sea nearly out of sight. Afterwards we followed her a little bit, but we could not catch her.

There were only rollers here, but no breakers, and our launch was rolling too much.

The Trip Home.

It was after 6 o'clock, and it was getting dark. So the Sister said it was no use to follow the *Joan of Arc*, and we steered straight home. We had a good time in our launch, singing all the way and talking till we arrived at the jetty; shortly afterwards the *Joan of Arc* arrived. We were all in time to get our tea; after tea we had a little recreation and then we went off to bed. I hope everyone of us boys and girls enjoyed the picnic, and especially the nice trip round Yule Island.

[By P. Peter Toricheba, Catholic Mission, Yule Island.]

Dysentery at Kerepuna.

ON the 1st January, 1932, my Taubada, Mr. Littlechild, E.M.A., Hila Lahui and I came to Kerepunu. Then we went along to the village and saw all the sick people. V.C. Kori and V. Councillor Pala and all Councillors came along to the Barracks and Taubada asked how many had died in Kerepunu villages.

Then they told Taubada, "Plenty people die, Taubada," Then he told me to put all name of deaths in my book. Then Taubada said to the V.C. and Councillors, "You bring all the people who are not sick along to the

Barracks to-morrow morning. I want to make a big talk."

Mr. Littlechild talks to the People.

Next morning all the people came to the Rest-house. Then Taubada talked to them, Government Law. Then all people say, "Yes, good talk Taubada." When all the talk was finished the people went back to the villages.

We stayed at Kerepunu. We gave *muramura* morning and night in the village, and plenty of sick people came to the barracks for *muramura*. Then some dysentery people got better and strong. Influenza people are all better now. Dysentery people take our *muramura* and no more die in Kerepunu. They said, "Oh, Doctor's *muramura* is very nice. We all get better."

A Camp for the Dysentery Patients.

Taubada talked to the people, "We must make a camp for dysentery people outside village." Then we made a camp outside village. All patients live in the camp. Some are very sick, so they stop in the houses.

We told the V.C. to tell all people to wash all the houses; they all wash them clean and nice.

A Present from the Villagers.

On Friday, 5th February, 1932 they made Christmas in the village of Kerepunu and Karana. At 6 p.m. all the people came to the Rest-house and brought plenty of bananas, about 40 bundles, and hung them all round the Rest-house. They brought bread fruit, sweet potatoes, sugar-cane and coconuts. Taubada told V. Councillor Pala to say, "Thank you very much, people. It is very nice." The people said, "You come to give our people *muramura* and make them well, we want no pay," Then they all go back to village, sing and song.

[By Boko Navo, N.M.A., C/o. Mr. Littlechild.]

A Carved Vessel from Marshall Bennett Islands.

ON the front page you see a picture of a Carved Vessel from the Marshall Bennett Islands. The Editor has it in the Museum but it is not described.

He would like someone to write to him and let him know what this vessel is used for. It is about one foot long.

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