

THE PAPUAN VILLAGER

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Hard Times in Papua.

THIS is the second time that we have talked about hard times in Papua. In February, 1931, when copra was £14 5s. a ton, and rubber 5d. a pound, in London, we thought things were very bad here. But now copra is £8 5s. a ton, and rubber about 3½d. a pound in London. And what is even worse, the only copra that can be sold for this low price is sun- and kiln-dried; smoke-dried copra is not wanted. If the price of rubber goes any lower, the plantations will have to stop making rubber; for the money they will get for their rubber will not be enough to pay the labourers who tap the trees. And if the rubber plantations have to be closed, it will mean that a lot of white men and natives will lose their jobs. The same thing will happen if the coconut plantations have to stop making copra. There are only a few rubber plantations, but there are very many coconut estates, besides all the palms that are owned by the villagers, so the present low price for copra is very bad for everybody in Papua.

In February, 1931, we said "Australia is very poor nowadays—more so than many other countries." We can now say the same words about Papua, for our country is very short of money; so poor, that the Government has told all the white people who work for it, that, from the 1st November (this month), their wages will be smaller. This means that all the Government people will have £1 out of every £10 of their wages not paid to them. This "deduction"

has to be made because the Government has not enough money to pay its people their full wages. The Government is very sorry that it has had to make this "deduction"; but as the "Revenue" (the money that everybody pays to the Government in Customs duties, arms permits,



A Pig Shield, Morehead River

land rents, and for other things) is smaller this year than it has been for very many years, it has to do it. The work of the Government has to be kept going, so when the Revenue becomes small, the Government has to do the best it can with the money it has.

Australia has had hard times for the last four years, but now, because

the prices of wool, wheat, gold, tin, and some other things, have risen a good deal, these bad times are nearly ended. But while the bad times were in Australia, everybody suffered a lot from the shortage of money. Very many thousands of people lost their jobs because their employers were unable to find work for them, and the Government had to increase the taxes to get the money to help these workless ones. However, these sad days are now passing away, and things are becoming very much better for everybody.

But Papua is now having bad times, and these bad times will continue until our two principal products, copra and rubber, return to their usual prices. The money that comes to us from the sale of our other products—gold, desiccated coconut, pearls, trochus-shell, bêche-de-mer, turtle-shell, coffee, sandalwood and a few other things—is not sufficient to pay the wages of the white people and the natives who work in this country, for it is only a small sum compared to what we used to get for our copra and rubber. And as such things as pearls, trochus-shell, sandalwood and bêche-de-mer have also been selling for low prices for some time past, this drop in the copra and rubber markets will be felt more keenly.

A white man told us the other day that he wished he were a Papuan, because bad times are not felt so much by the Papuans as they are by the white people. If a Papuan loses his job, he said, he need not worry because he can always go back to his village and live on his garden; but

the white man is not so lucky, for he has to work *all* the time for his living, so the loss of his job is a very big thing to him. This statement is correct so far as it concerns the white men, and the Papuans who work for the white people.

But the hard times *are* felt very much by the Papuans—the villagers who get their money from the copra that they make from their coconuts. Now that copra is so low in price, it means they will not get very much money for it, and so they will not be able to buy all the tobacco, rice, flour, tinned meat and the many other things that they want. And while we are talking about buying things, it is a good time to tell you not to waste your money on things that are not useful or lasting. An axe, knife, adze or a saw, a fish-line and some hooks, a sail for your canoe, a cooking-pot, are things that a wise man will buy, for they are really useful.

We do not know how long these bad times will last; we have had hard times before, but they were always followed by good times, so we can only hope these good days will soon return to Papua.

A Visit to the Kunimaipa Country.

If you look at the map of Papua, you will see many high mountains and big rivers shown in the north-western corner of the Central Division, between Mt. Yule and Mts. Chapman and Strong. A big river, the Kunimaipa, has its source in the highlands between Mt. Chapman and Mt. Strong; the latter mountain is called after Dr. Strong, the present Chief Medical Officer of Papua, who, when he was a magistrate, was the first Government Officer to patrol into that country. All the readers of *The Papuan Villager* know Dr. Strong quite well.

A few months ago, I had the good fortune to accompany Mr. Jack Hides, Patrol Officer, on a patrol to the Kunimaipa district. We left Kairuku, on Yule Island, and for the next three days walked over the grass plains of the Mekeo Valley, seeing near and far ahead the great

peaks and domes of the ranges towering above the clouds. It was a very hot walk over these steaming grass flats, so we were very glad when we reached the first of the mountains and entered the shade of the jungle. After climbing about 3,000 feet, we came to a place on the summit from which we had a clear view of the lowlands—a great plain of green, streaked with the silvery courses of the rivers which flow into Hall Sound. Away ahead were the mountains, hundreds and hundreds of rugged, tumbled mountains, lifting their jagged crests above the sea of pearl-coloured fog that covered their flanks.

We followed a narrow track, up and down steep mountain sides, until we came, just before sundown, to a small village that was perched on a razor-backed spur. Here we made camp; very gladly on my part, for I was so tired after the long day's climb that I could not have gone any further. While the camp was being put up, I had a look at the villagers. They were very pleased to see us, for they met us with smiles and helped our police and carriers to build camp. They were all sturdy people, rather short in stature, with muscular arms and legs and deep chests, like most mountaineers. That night I had my first experience of the cold mountain air; it *was* cold, just as cold as I have found it in the Blue Mountains in New South Wales.

Leaving these friendly people, we went on to the village of Natala, which is on a mountain not far from Mount Yule. The views from this village are very beautiful, far grander than anything I have seen in Australia; they are so wonderful that I cannot even attempt to describe them—they must be seen to be believed.

The Natala people came to meet us; they led us into the village, and then brought us a great quantity of vegetables and some pigs, presents for the patrol. They gave us a wonderful welcome; and the friendly Natala people will long be remembered by the police and the carriers who were with us, as well as by Mr. Hides and myself. And when we moved on again, some of these good people came with us as carriers.—(to be concluded).

—L. James O'Malley.

Death of Mr. L. A. Flint.

The death occurred at Abau, on the 19th October last, of Mr. Leopold Aclin Flint, who for the past six and a-half years has been Assistant Resident Magistrate, Abau district, Eastern Division.

Mr. Flint entered the Public Service in August, 1915, and was appointed Acting Assistant Resident Magistrate, Western Division, in April, 1917. A year later he became Acting Resident Magistrate, Western Division, and remained in charge of that Division until he was appointed Assistant Resident Magistrate, Baniara, North-Eastern Division. Since then he had served as Assistant Resident Magistrate at Ioma, N.D., Rigo, C.D., and Kokoda, N.D., before going to Abau in February, 1927.

We regret very much the death of this popular Officer, and we extend our deep sympathy to Mrs. Flint and her young son in their great loss. Residents all over Papua, both white and native, will hear with great regret of the death of their old friend.

Papuan Medical Students at Sydney University.

The twelve Papuan Students, with their two cook-boys, are now living at the Quarantine Station Reserve, near Manly, Sydney. We have seen pictures of them in the Sydney papers, and they all look very well and happy as they sit at their desks, listening to a doctor describe the bones and other parts of a man's body.

We hope to receive some news from Dr. Strong by next mail, which we will publish in our next issue.

B.P.'s New Motorship.

"Malaita" Launched last September.

Messrs. Burns, Philp & Company, Limited, will soon have its new motorship, *Malaita*, in New Guinea waters. The new ship, which was built on the Clyde, in Scotland, is 325 feet long, 47 feet wide and 23½ feet deep. She can carry 3,400 tons of cargo, and with this cargo she only

draws 20 feet 9 inches; she is fitted with motor engines that will drive her 3,300 tons through the water at a speed of 12 knots (about 14 miles) an hour.

The new ship has five large hatches, fifteen derricks and ten electric winches, so she will be able to handle her cargo very speedily. She is also fitted with an extra-strong derrick that is able to handle heavy articles up to 20 tons in weight.

She has staterooms for 101 passengers, besides accommodation for steerage and deck passengers.

The *Malaita* was to sail from Middlesborough, England, on her first cruise to the Pacific Islands, on the 25th October. She will call at Singapore, Port Moresby, Samarai, Rabaul and Townsville on her way to Sydney. She is to replace the steamer *Mataram* in the Sydney-Solomon Islands trade.

Record Aeroplane Flights.

England to Australia.

Sir Charles Kingsford Smith arrived at Wyndham, North-West Australia, on the 12th October last, having flown from Croydon, England, in 7 days, 4 hours, 50 minutes. This time beat the record of 8 days, 20 hours, 44 minutes, which was made by Mr. C. F. Scott, an Englishman, in 1929.

But Sir Charles Kingsford Smith did not hold his record very long, for on the 23rd October (11 days later) his friend, Mr. C. T. P. Ulm arrived at Derby, on the north-west coast of Australia, after having flown from England in 6 days, 17 hours, 56 minutes. Mr. Ulm thus took about 11 hours less on the journey than did Sir Charles.

It is about 12,000 miles from England to Australia; Mr. Ulm would therefore have averaged about 74 miles an hour on the journey. If we could travel by aeroplane in Papua we would be able to leave Daru at 9 a.m., call at Port Moresby at noon, remain an hour for lunch, and then arrive at Samarai in time for afternoon tea at 4 p.m.

Buried Word Competition No. 2.

A Prize of 2s. will be given to the winner of this competition.

We choose 15 words from Lesson 4 ("The Calendar") of the *Papuan School Reader*. But some of the letters are missing. They are shown by "dashes" (—). You must look through the lesson and find the right word, and fill in the missing letters in this way:—

— E — — M — E R
D E C E M B E R

Here are the buried words you must look for:—

J — — R — E —
— R — — S — S
S — M — H — W
C — — E — D — —
— A — U — D — Y
S — E — — G
C — — I — G
— I — — S I — N
E — C — P —
S — — S — N —
P — C — U — E —
— E — R — A — Y
T — E — — Y
— — N T — S
D — — I — E —

Only subscribers to *The Papuan Villager* can win the prize.

If more than one answer is right, the one which is written most neatly will win.

Answers must reach the Editor before the 9th December, 1933.

In order to give more distant subscribers in the Territory an opportunity of entering the Competition, the closing date has been extended as above.

We have received answers to this competition from people who are *not* subscribers to *The Papuan Villager*. This is a pity, for their answers cannot be considered unless they are subscribers. We mention this, in case somebody, who sends in the correct list and does not win the prize, may not understand why the answer was not a winning one.

Football and Cricket at Mailu.

Notes from Tim, L.M.S., Mailu.

On the 25th September Mr. Mack Rich brought his football and cricket teams to Mailu. They arrived at 6.40 a.m., and Mr. Mack Rich and the Rev. W. J. Saville decided that we would play football first. All of us then marked all the touch-lines, and at 3.30 p.m. we started to play. The Rev. W. J. Saville was the Referee.

Isuleilei kicked off. It was a good game, for Isuleilei scored 3 goals, and we kicked 7 goals, so Mailu won the game. In the evening we all looked at moving pictures in the school house, after which we had prayers and went to bed.

On Tuesday we started the cricket match at 9.30 a.m. Mailu batted so well that, although the Isuleilei fielded very well, we made 178 runs. The Isuleilei then had their innings, but, although they played very nicely, they only scored 127 runs. The match ended at 3.30 p.m.

We then played another football game, and we played it very hard because it was the last game. Some of the Isuleilei boys said "Never mind if we die," and they kicked plenty goals; that is why they said "Never mind if we die." We kicked 6 goals to their 4, so we won again. That evening all the boys and girls went to the big house and played games.

The Isuleilei people wanted to go home that night, but the weather was bad with heavy rain, so they had to wait until daylight before they could leave.

This month the Mailu football and cricket teams are going to Isuleilei to play some more games.

Dear Editor, I will ask you this little question. Which white man taught football to the Papuan boys?

[Football has been played for very many years in Papua. The present Editor of *The Papuan Villager* saw a game at Kwato, in 1895, the teams being made up from the students who were then residing at Kwato. The Rev. C. W. Abel taught his scholars cricket, and, as football was then played at Kwato, it is very possible that he was the first white man to teach the game to the Papuans. Does anybody know of any football having been played by Papuans prior to 1895? Ed.]

Buried Word Competition No. 3.

A Prize of 2s. will be given to the winner of this competition.

We choose 15 words from Lessons 5 and 6 of the *Papuan School Reader*. But some of the letters are missing. They are shown by "dashes" (—). You must look through the lessons and find the right word, and fill in the missing letters in this way:—

— E — R I — O — Y
T E R R I T O R Y

Here are the buried words you must look for:—

— U — — E — T — O —
— — A — — B — A — D
C — — C — — F — — E — C —
S — — S — — R —
— U — — H — — T
M — D — — G — —
Q — — R — E — S
— — W — Y S
S — I — N — — G
— O — T — M
F A — — E — E —
— T — A I — — T
T H — — S A — —
T — R — — N G
— U — D — E —

Only subscribers to *The Papuan Villager* can win the prize.

If more than one answer is right, the one which is written most neatly will win.

Answers must reach the Editor before the 10th February, 1934.

We have received answers to this competition from people who are *not* subscribers to *The Papuan Villager*. This is a pity, for their answers cannot be considered unless they are subscribers. We mention this, in case somebody, who sends in the correct list and does not win the prize, may not understand why the answer was not a winning one.

Fred Saaga.

Many men and women have come to Papua from the South Sea Islands

as missionaries and teachers to help the Papuans.

They have come from the Cook Islands, Samoan Islands, Society Islands and Fiji.

Papua is very different from those islands. There is plenty of food there because the people work very hard in their gardens and the soil is very good for growing food. There is not the same bad fever in the islands that everybody gets in Papua. The people are very good to each other, and they are very kind to their teachers and give them all the food they need, because they love them.

They like the message of love which missionaries brought them many years ago from Europe. And they want other people like Papuans to hear the same message of love and to help them to grow better and wiser as they have grown.

Fred Saaga was one of these Good Samoans. He came to Papua about two and a-half years ago. His father in Samoa, now an old man, has been head teacher in the L.M.S. Training College in Samoa for forty years. Fred Saaga was sent by his father to New Zealand to school, and when he left school he returned to Samoa and worked for the Government at the "Observatory," a place where they watch the Sun, and Moon, and Stars and all their movements, by means of very big telescopes.

Fred Saaga got very good pay for keeping all these instruments clean and in good order. He had a Chinaman to cook all his food for him, and at each weekend he had a motor car to take him to his parents' place where he could go to his church with his own people.

He gave up all these good things to come to Papua to help Papuans. The London Missionary Society sent him to Lawes College after he came to Papua, so that he might do the same kind of work that his good father had done for so many years in Samoa.

He was very happy at Lawes College and in his work, and everybody who met Saaga loved him, and loved his little wife too.

But our hearts are very sad now because he got very bad fever, and although he was sent to the Samarai

Hospital his life could not be saved, and his death meant that another good Samoan had given his life for Papuans.

All Papuans will be sorry to hear of Saaga's death, and for his wife and the little baby which was born not long before the father died. And when Saaga's widow and her little baby went back alone to Samoa all those who had met her felt very sad; but when they get back to Samoa, we hope that the meeting with their friends there will help them to bear the pain of their sorrow.

We say "Thank you" for coming to us.

—W.J.V.S.

DISTRICT NEWS

(From our own Correspondents)

BANIARA

(Correspondent—Barton Diritanumo)

Tax Collecting.

From the 25th to the 28th September the Magistrate was away collecting the native tax in the Boianai villages.

Mr. Whitehouse, Senior Medical Assistant, and two of his native assistants, arrived at Baniara on the 28th September. Next morning Mr. Petersen and his party left for Menapi, to visit the villages between there and Tufi. Mr. Whitehouse and his assistants left for Boianai, to visit the villages between there and the boundary of the Eastern Division.

On the 17th October the Magistrate Mr. J. G. Fowler left in the whaleboat for Bogahoga, where he met Mr. Petersen. We then went to Mukawa and reached there at 5 p.m. Next day the tax was collected.

Next day we went to Baku and Wabubu and collected tax in those villages. The following day we moved to Dabora and did some more tax work. Returned to Baniara when this was done.

General.

The low price of copra is bad. Many of the villagers are talking about growing coffee to get more money.

Mr. Humphries, R.M., N.E.D., came to Baniara for a visit; we were all glad to see him again, but we are sorry that he is going away to the Northern Division.

We have had plenty rain, and it has helped the gardens a lot, but the wet weather gives the people colds and coughs.

Many of the people come to Baniara on Saturdays to practise "Soccer" football. Some people come from Koianaki, inland of Aburo, to play football. I think they will play it well in future.

The *Laurabada* came here on 29th October. His Excellency the Lieutenant-Governor, His Lordship Rishop de Boismenu and the Rev. Mother Solange were on board, also the Hon.

H. L. Murray. This is the first time the Bishop has been to this part of Papua.

I hear the *Nusa* has had engine trouble this trip.

PORT MORESBY

(Correspondent—Igo Erua)

Three People Die from Snake-bite.

There have been three fatal cases of snake-bite this year.

Two people were bitten in August. The first was a woman; her name was Hevari Morea. She had been to her garden to weed and clear around the plants, also to get some food for her children. She was walking on the track from her garden to the main road when a black snake bit her. She called out at once to Pipi Gari, the Coxswain of the *H. & S.*, and he cut the places where the snake had bitten her. He then helped her along the road as far as the turnoff to the Cemetery; Sister Fairhall met them and gave her the proper treatment for snake-bite. It was too late to save her, for the poor woman died at ten o'clock the same night.

Also in August, a man named Gaibu Gabe, who, with his brother and some other people, was making a new garden on the Laloki River, was bitten by a black snake. They were coming back to the village, after having been four days at the river, when Gaibu Gabe was bitten. It was in the afternoon when the snake bit him, and he lived until the following morning, dying on the track to the village.

On the 17th October, a boy named Silva Gavera, went with his grandmother, Helai Silva, to Bomana in Mr. Evans's car. This boy was the last son of Gavera Arua and Eileen Silva. He was bitten by a red-bellied black snake as he was coming from the sanitary house. Mrs. Evans treated him at once, cutting the place where he was bitten and rubbing in Pot. Permang. tablets, after which he was brought to the village in a motor car. The poor boy died the next morning at Taora.

The Papuans still do not understand how to treat the bites of poisonous snakes, and that is why so many people die from snake-bites. It would be good if the natives learnt how to treat these bites, for this knowledge would stop a lot of these deaths.

"Lakatoi" goes West to get Sago.

Last month I said that no *lakatoi* was making the trip to the west to get sago. This was incorrect, for one was built after: I sent my news to *The Papuan Villager*.

This *lakatoi* left on her journey on Friday morning, the 3rd instant. The captains of this *lakatoi* are Laloaro Keni, who is *Badi-tauna*, and Vaiske Igo, Junior, who is *Dori-tauna*.

Many of the people thought the *lakatoi* should not make the trip, because they said the south-east wind (*Laurabada*) is now finished; but the other people said the south-east wind was not finished yet, and that it would be good to wait until it started to blow again. On the 2nd and 3rd instant, a strong south-east wind commenced to blow, so the *lakatoi*

started on her voyage on the 3rd instant. We all hope the voyagers will have a beautiful and a successful trip to the west, and a good voyage back. We expect her to return to Hanuabada in two or three months.

Visit of Samarai Natives.

The Samarai Native Cricket and Football Teams arrived on the 5th instant by the *Laurabada*. They returned to Samarai on the *Montoro* on the 10th instant.

Cricket.

A Cricket Match between the Port Moresby and Samarai Native Cricketers, was played at Port Moresby Oval on the 6th, 7th and 8th November, 1933. Samarai won the toss and decided to bat. Port Moresby won the game by an innings and 149 runs. The scores follow:—

SAMARAI (1ST INNINGS).	
John Guise, c. Rea Mea, b. Heni Heni	6
Seibai, c. Heni Puka, b. Kohu Dogodo	6
Heari, b. Hitolo Hekure	1
Tom English, b. Hitolo Hekure	0
Paul Sigamata, l.b.w., b. Hitolo Hekure	2
Mazeppa Bacca, b. Rea Mea	47
Popoka, c. Rea Mea, b. Peter Taurino	8
Situ Solomon, b. Hila Tutuhi	11
Sikini, b. Kohu Dogodo	32
Mahiti, b. Hila Tutuhi	0
Gaileko, not out	3
Sundries	36
	220

BOWLING: Rea Mea, 1 for 56; Toka Gaudi, 0 for 0; Kohu Dogodo, 2 for 11; Hitolo Hekure, 3 for 30; Willie Gavera, 0 for 15; Peter Taurino, 1 for 22; Heni Heni, 1 for 20; Hila Tutuhi, 2 for 18; and Heni Puka, 0 for 11.

PORT MORESBY (1ST INNINGS).	
Heni Heni, c. Mazeppa, b. Situ Solomon	41
Boe Gavera, b. Sikini	0
Hila Tutuhi, b. Popoka	24
Peter Taurino, b. Popoka	0
Kohu Dogodo, c. Mahiti, b. Situ Solomon	163
Rea Mea, c. Mahiti, b. Situ Solomon	146
Hitolo Hekure, b. Tom English	36
Heagi Gavera, b. Seibai	46
Heni Puka, b. Seibai	0
Willie Gavera, c. Popoka, b. Seibai	26
Toka Gaudi, not out	0
Sundries	52
	534

BOWLING: Sikini, 1 for 32; Paul, 0 for 59; Seibai, 3 for 33; Popoka, 2 for 130; Heari, 0 for 4; Tom English, 1 for 40; Mahiti, 0 for 25; Situ Solomon, 3 for 125; Michael, 0 for 3; and Toronino, 0 for 26.

SAMARAI (2ND INNINGS).	
Sikini, c. Willie Gavera, b. Hila Tutuhi	28
Heari, l.b.w., b. Rea Mea	5
Seibai, c. Heagi Gavera, b. Heni Puka	5
Situ Solomon, b. Kohu Dogodo	6
John Guise, c. Heagi Gavera, b. Heni Puka	1
Paul Sigamata, c. Rea Mea, b. Heni Puka	28
Mazeppa Bacca, c. Peter Taurino, b. Heni Heni	51
Popoka, c. Heni Heni, b. Rea Mea	27
Tom English, l.b.w., b. Rea Mea	0
Mahiti, c. Hitolo Hekure, b. Rea Mea	4
Gaileko, not out	0
Sundries	10
	165

BOWLING: Hitolo Hekure, 0 for 32; Toka Gaudi, 0 for 2; Rea Mea, 4 for 36; Hila Tutuhi, 1 for 7; Kohu Dogodo, 1 for 14; Heni Puka, 3 for 22; Peter Taurino, 0 for 12; Willie Gavera, 0 for 12; and Heni Heni, 1 for 18.

Football.

After the Cricket Match was finished the Samarai and Port Moresby teams played a game of Football. The match took place on

the 8th instant and resulted in a win for Samarai, the scores being Samarai, 3 goals; Port Moresby, 2 goals.

Native Contributions

How the First People Came to Papua.

Here is a story my grandfather told me about how the first people came.

First of all, our Papuan country was empty. No one lived in Papua; but there was a big pit under the ground. The people lived in there, and they always tried to come up. Only a few people lived there in that pit; they had a good village and good houses too.

Found One Way.

There was a man who was always trying to find a good way to come up. One day he made a net to catch the birds. Another day he went in the forest; he saw a nest on a tree, and he knew it was a hornbill's nest.

He put his net near the nest and hid himself under the tree. And when the evening came the hornbill flew into the nest, but she flew into the net and she was falling down with the net and the man ran and caught it. He was very glad because she will bring him up on a new place. So he went back to his home with the bird.

One day he gathered all his people in front of his house and he said to them, "We must not go away because we all go up to-day one by one with the hornbill. They tied a piece of string on the hornbill's feet, One man rode and then she flew and flew, but she could not lift this man because the man was so heavy. And they untied the string and the bird flew away. The same man tried again another way.

One Day with His Dog.

He went with his dog in the bush to look for wild animals. His dog found a wallaby and ran after him, but that wallaby was different from these wallabies now. It had a white colour all round its body and two wings. The dog still ran after him and the man ran too until it brought them very far from their village.

The wallaby knew the way to come up. There was a hole, and she brought them through that hole. The man did not kill the wallaby because she got lost in front of him and he did not see it again. At that time he was surprised because of two reasons; one is he did not see again the wallaby, second is he saw the new place and the great light from heaven.

He sat down and was thinking about that wallaby. He said, "She is not a proper wallaby but a spirit. The spirit showed me the way now."

His heart was full of joys because no one found the way first until he found it. So he went back to the home and told his people about how he found the way.

The next day he led the people through that hole, and the people were very glad because they saw the new place and the great light

from heaven. At that time each one of them danced because their hearts were full of joys. And in that dance they sang a hymn. The hymn is this:—

"We always lived in the darkness
We could not see big light like that,
But now we see a great light.
We always live here until we die."

Their dance was finished and they made camps (or tent). Afterwards some young men have their journey to look for new places and build their houses on good places. They stayed there but some people went all over Papua. Some went forwards in the inland, some went along the coast; therefore we see many villages now.

This is the end of my story.

[By Kila Vali, one the Lawes College Students, Fife Bay. This story wins the 5s. prize.]

How the Tortoise-Net was Found at Hula.

In the olden days there were no nets.

A man and a woman were staying in a lonely village. The man's name was Keleviliva, and his wife's name was Aree.

They made up their minds to get some string in the bush. When they came to the place, they were very glad to see plenty of string from the hack of the trees (as we all know in these days what trees have this string).

Keleviliva took string in three bundles fit for both of them to carry home. But Aree asked Kele her husband if she could get more for her to carry because her bundle was small to bring home. Kele said, "No, it's enough for to-day."

Aree by her own wish climbed up the tree to get some more string. Aree cried for help. Kele was just in time to catch her as she fell down from an eighteen-foot tree. "Ha-a," he said, "It's not my wish, it is your own fault. Get your bundle on and let's go home."

Making the Net.

First Kele shook the string in the salt water for two weeks, and dried it in the sun for another fortnight.

When it dried well Aree split the string as small as she could and Kele twisted it like a rope and made it into a net. It was very hard work for them. It took one year to finish it. They made a very good strong net. It was 300 yards long and 40 yards wide.

Kele tried the net at home, and loaded it in a big canoe ready for the next day to go out into the ocean. When they loaded the net on the canoe, it was 6 feet high.

Going out Fishing.

One day after Kele got some boys from the village to go out in the ocean, Kele went down in the canoe and told his wife to stay in the house, and not to do anything. He said, "Stay near the fire always, my sister Vaviné

Viliva shall look after you. She will give you everything you want. We'll be coming back in two or three weeks time."

So he told the boys to hoist the sail, and they sailed away to the place called Rina Pass. When they arrived, Kele sent two boys to stand on the net, to see if they could see a tortoise about the sea. As soon as they went one of them saw a tortoise, and shouted to put the sail down, and put the net in the sea.

Kele sent one boy down with the first end of the net: from another 20 yards he sent another boy, and so on till the end.

When they had finished putting the net in the sea, the canoe boys took sticks and hit them against the canoe so that the fishes may be caught in the net.

The first tortoise ran into the fourth boy's line, so he dived down and tied the fish by the claws. He came up beating the water with his hand, and shouted, "My name is Auuru Rakavaku." While this boy was shouting there were more going into the net.

So all the boys dived in the water trying their best to catch one each. The sixth boy let his go. When they came up they each shouted their own name saying "Au geku kala." Only this boy Karima did not shout, and Kele knew that this Karima let the fish go. So he took a paddle and stood by for him and said, "Garea pia oa lega lega," as much as to say, "Go and die for good, and, etc."

Kele called the boys up the canoe and pulled the net with the fishes that were tied to it.

[By Sam Kolu of Hula, c/o. Burns, Philp & Co., Ltd., Port Moresby.]

A Medical Patrol in Fergusson Island.

On Monday, 21st August, 1933, at 10 a.m., Dr. W. G. Heaslip took me with him in the Mission launch to Nade, where Rev. J. R. Andrew, three Sisters and some other people went ashore. We then went on to the Molina coast, where we found the magistrate and his launch. After our carriers had taken our goods ashore, we went to the barrack (rest-house). The magistrate was collecting the tax; but the doctor went and looked for people with sores, whom he sent to me, and I gave them their injections and other medicines. Then we went in the launch to another place, where we camped. The boys slept in the barrack, but I slept in the missionary's house.

Next day, early, we went to another village, where the doctor found some more people, and I gave them injections and medicines. We went then to another village, where the magistrate and the doctor went ashore and met many of the people at the barrack. The magistrate told these people to go to another village and meet him there, after which he and the doctor came back to the launch, which went along to that place and anchored for the night.

On Wednesday, 23rd August, before breakfast, all the people of two villages were gathered at the barrack. The doctor saw them all, and those who wanted medicine he sent to me, and I looked after them. When we had finished, we had to wait for the magistrate to finish his work, for he had many things to do in this place; then we went on to the Government Station at Mapamoiva, and slept there.

Next morning, the Councillors from the villages brought their people to the Station. There were many people present, and the doctor looked at them all and chose the sick ones and sent them to me at the barrack, where I gave them injections.

The next day, Friday, 25th August, after breakfast, we went across to Iamavere, where some people came to the barrack and were given medicine by me. At midday the doctor and I went on the road, after he had sent our carriers to Fagururu, to meet us there. We went by another road to another village, where the doctor gave injections and hookworm mixture to some of the people, after which we went to Tanobutubutu and treated some more people. We then went to Fagururu and camped for the night.

The following day, Saturday, 26th August, a crowd of people came to the barrack at Fagururu and were seen by the doctor, after which I gave some of them injections and hookworm mixture. From Fagururu the doctor and I then went to the Ebadidi barrack, where we camped.

Sunday, 27th August, after the doctor had seen a crowd of people at the Ebadidi barrack, and I had given some of them medicine, we went down the mountains to Missionary Village.

Next day, Monday, 28th August, the doctor told me to remain in the village and give medicine and injections. He then started off with the boys on his return to Salamo, I stopped until midday, and I then went along the middle road to another village, where I gave some people injections, after which I went along to Gamwabira barrack and slept.

After breakfast, next morning, Tuesday, 29th August, I went down to the Si'irugu coast and reached Salamo at 4 p.m.

We visited about 22 villages during our patrol, and we gave 286 injections, 32 hookworm mixtures and 107 other medicines.

[By Eutyehus Mauma, of Methodist Mission Hospital, Salamo.]

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