

THE PAPUAN VILLAGER



Vol. 5, No. 9.

Port Moresby, Friday, 15th September, 1933.

Price: 3d.

Papuan Medical Students.

Natives of the Territory of Papua going to Sydney for a Medical Course at the University of Sydney.

BEFORE Europeans can become doctors they have to go to school for a long time like other Europeans. If they want to be doctors they have to pass an examination not only to show that they know and can read and write English, that they know how to do arithmetic, but in other subjects as well.

If they pass this examination in general knowledge they are then allowed to enter a "medical school" and are called "medical students." But even then they do not at once go and see and treat sick people. First they have to learn something about the animal and the human body, and how such bodies carry on their life. They have to learn something about plants and about the medicines obtained from them. They also have to learn something about what is called physics and chemistry. They have to learn what happens to substances when they are heated and when mixed together; about acids, alkalies, etc. They have to learn a great deal about the human body, how and why the food changes when it is eaten, how the body is nourished, how the blood flows in the body, and many other things. In addition they have to learn the alterations which illness of different kinds make to the body and the mind. All this knowledge takes a long time to learn. A doctor now studies at a medical school for some six years and about the first

half of this time is taken up by studying the above subjects.



THE RESIDENCY, KIKORI

In the second half of his time of study, he sees sick people, learns how to treat them, attends lectures, and learns all about sick and injured people and how to make them well again if it is at all possible.

In Papua the travelling Native Medical Assistants have learnt something about a few sicknesses—how to treat malarial fever, how to treat bacillary dysentery, yaws, the common skin disease (*Tinea Imbricata*),

hookworm, ulcers and perhaps a few others—but there are many other diseases they do not know anything about. They have never learnt anything about the human body and how it works. So they can do nothing to help those sick of other diseases, nor can they tell the Chief Medical Officer what diseases sick people are suffering except the few diseases they have learnt.

Last year when the Chief Medical Officer was in Australia he talked to many people about this. Some of the big doctors in Australia said that if about twelve Papuans would come to Sydney for four or five months they would teach them about the human body and how it acts so that when they came back to work in Papua they would be able to understand sick people better and how to treat them better.

Of course sending twelve Papuans to Sydney for four months costs a great deal of money. But the Papuan Government has agreed to pay this out of the taxes which the Papuans pay to the Government.

One difficulty will be that in Australia no one can speak any Papuan language, and hardly any Papuans can understand English as Europeans speak it amongst themselves. Consequently it has been arranged that the Chief Medical Officer and a European Medical Assistant will be with the Papuans in Sydney. These will help the Papuans to understand the English spoken by the doctors and teachers in Sydney, and they will help the doctors and teachers in Sydney to understand the English as spoken by the Papuans.

The Papuans will live in Sydney the Quarantine Station at a part Sydney called Manly. The Quarantine Station belongs to the Government doctors of Australia. The Papuans will each day go to the Medical School at Sydney to be taught. They will first have to walk half a mile to a ferry (steamboat) and then travel by the steamboat for half an hour across Sydney Harbour. Finally they will have to walk or go by tram to Sydney University. In the afternoon they will return to the Quarantine Station to have their evening meal and to sleep. In the morning they will have their breakfast at the Quarantine Station and then go to the Medical School. On Saturdays and Sundays these Papuan Medical Students will stay on the Quarantine Station and work and perhaps also play cricket or football or go for a swim.

You will see how long it takes to get from Manly to the Medical School and how big Sydney must be. It is as if you walked from Hanuabada to La, then took the *Laurabada* for half an hour, landed near Napa Napa and then walked for another half hour.

When at the Medical School the Papuan medical students will be shown many things about the human and animal bodies and how they work. In the middle of the day they will have an hour for lunch. This they will eat in a room by themselves.

W. M. STRONG, M.D., D.T.M. & H.
Chief Medical Officer.

Cruise Ship Uses Tons of Food. What 850 People Consumed Aboard the "Maloja."

Several readers have asked the editor how much food would be used on one of the big ships during a cruise from Sydney to Papua and back to Sydney. The following list contains only a few of the principal foods that were consumed by the 850 people (370 crew, 480 passengers) who were aboard the *Maloja* during her recent cruise.

People always eat well when they are at sea, more especially if the weather is pleasant and the sea is smooth. The *Maloja* had calm weather during her voyage, and her

people accounted for 15 bullocks, 160 sheep and lambs, 32 pigs, 10 calves, 2,500 ducks, fowls, turkeys, geese and other birds, 25,000 eggs, 7,000 lb. of fish, 12,000 lb. of vegetables (cabbages, carrots, turnips, tomatoes, etc.), 16,000 lb. of flour, 15,000 lb. of potatoes, 45,000 pieces of fruit (apples, pears, plums, peaches, bananas, etc.), 2,000 lb. of sugar, 200 lb. of tea and 400 lb. of coffee.

This is a great deal of food, but it was really much greater, because a lot of other food that was used does not appear on the list. When we remember that the people also ate a lot of dried fruits, salt, pepper, pickles, jams, jellies, milk, cream, butter, cheese, ham, bacon, salted meats, oatmeal, rice, tapioca, sago, honey, cocoa, sauces, baking powder, fruit juices, essences, biscuits, cakes, lollies and chocolates, we begin to understand what a big job it must be for the Purser of the ship, and his assistants, to feed all these hundreds of people.

The great bulk of the food used was bought in Australia, and the money that was paid for it would go to all sorts of people. The farmers would get some of this money for their bullocks, sheep, lambs, pigs, calves and poultry; other farmers would be paid for the milk, butter, cream and cheese. The workers in the factories that packed the groceries (tea, coffee, honey, jams, etc.) would receive wages for their work; the men on the railways, the carriers, and the workers on the wharves, who handled the cases that contained the goods, would get some of this money; and so the money would be spread everywhere. Thus, when we think a little, we realize that this one cruise, besides giving many hundreds of people a pleasant holiday, was also the means of providing work for a great many other people all over Australia.

About Iron.

Iron is very common in the earth. It is iron which colours the soil red. There is much iron in the shiny dark stones found in many parts of this country. Iron is found all over the world, but it is very little use until it is separated from other substances which are mixed with it.

The use of iron was known a very long time ago. Many people think it was in Africa that iron was first made; but it has been mined and worked for many hundreds of years in all the countries of Europe, Asia, Africa and America.

In Africa the native people make a lot of iron. They make small ovens of bricks or clay into which are laid layers of iron ore and charcoal. Charcoal is charred wood. After the iron ore and the charcoal is put into the oven, a fire is lit below, and to make it burn fiercely bellows are used to force air into the fire. As the ore near the charcoal becomes very hot, the charcoal takes something ("oxygen" it is called) from the iron ore, and leaves behind true iron, very hot, very dirty and very pasty. This iron is taken out and hammered. As the iron becomes cool, it is shaped into bars, to be used later in making various tools.

In the blacksmith's shop you will see him heat his iron, and hammer it into the shape he requires. But there are many things which are not made in this way—articles like cooking-pots would break. Cooking pots are not hammered—they are "cast," and the process of "casting" is carried out as follows. Let us suppose we wish to make a square block of iron. Sand is provided, and in it is made a hole of exactly the same shape and size as that of the block desired. Molten (liquid) iron is then poured into the hole, and after it has cooled we find a solid block.

Much iron is made in Europe, America, Asia and Australia, where there is a great deal of coal for heating the furnaces in which the iron ore is treated. These furnaces are very large; they work day and night, and a large one will produce 600 tons of iron in twenty-four hours, or enough to build three miles of railway.

—Listen.

Visit of the P. & O. Liner "Strathaird."

Saturday, the 2nd September, 1933, will long be remembered in Port Moresby, for it was the day that the great steamer *Strathaird*, of 22,500 tons, Commander W. P. Townshend,

R.N.R., arrived in our pretty harbour. We have had visits from many big ships—*Carinthia*, *Franconia*, *Malolo*, *Mariposa*, *Lurline*, *Otranto* and *Maloja* but, excepting the battle-cruiser *Australia* (not the present ship of the same name), the *Strathaird* is the largest of them all. She is a very beautiful ship. She is painted white, and her three funnels are yellow; and she is fitted with every modern device for the comfort and the safety of her crew and passengers.

There were nearly 1,200 passengers aboard the big ship—almost four times the number of white people who reside in Port Moresby. They came from England, Scotland, Wales and Ireland; from France, Italy, Germany, Holland, Spain and other countries in Europe; from Canada and the United States of America; from Egypt, India and Ceylon, and from all parts of Australia, Tasmania and New Zealand. When they were all ashore, there were then, counting in the town's people, more white people gathered together in Port Moresby than there are in Papua.

The liner stopped in port until 2 p.m. on Sunday, so her passengers saw much more of our country than the people who came here in the *Otranto* and the *Maloja* last June.

Every motor car and motor lorry was kept busy, taking the visitors to Konedobu, the villages, and to various places outside of the town area. From early Saturday morning until a few minutes before the ship sailed for Sydney, the roads were full of people, most of whom had bought model canoes, shells, combs, bows and arrows, ramis and other articles to remind them of their visit to our country.

A big dance was held on the Parade Ground at Konedobu, on Saturday morning, and it was attended by most of the visitors. The beautiful head-dresses of bird-of-paradise plumes, worn by many of the dancers, were greatly admired. Nearly every visitor had brought a camera with him, so the dance will be seen by many people all over the world.

Twenty canoes took part in the sailing race on Saturday afternoon, and every canoe took a few visitors aboard. There was a strong south-east wind, with a lumpy sea outside

the harbour, so the race was quite full of thrills for the visitors. It was a fast race. The wind was very gusty, so the crews had to work hard, bailing, and scrambling out on to the outriggers, to keep the canoes from swamping, or being capsized by the sudden squalls. One canoe rolled over about half a mile outside the red beacons, and her crew and passengers had to crouch on her upturned hull until a launch came to their assistance. And when the race was ending alongside the *Strathaird*, a stay carried away as a canoe was rounding up near the gangway, and the falling mast struck one of the visitors on the head, fortunately without doing him serious injury. Altogether, it was a race full of thrills, and the passengers on the canoes declared they would not have missed it for anything.

Four aeroplanes came across from Wau with some people who came to see the big ship and spend the weekend in our town. Many of the passengers on the liner went up in the aeroplanes for short flights over the town and the ocean.

There were many friends and relatives of Port Moresby people on the liner, so quite a lot of private entertaining took place. And there were several unexpected meetings with old friends, too, which all helped to make the day a very happy one for these fortunate people.

The stores did a lot of business, and the villagers also disposed of a great number of model canoes, ramis, shells, baskets and other things. Cuttings of frangipani were much sought after by the tourists; the Editor noticed one small lad from Hanuabada who had sold a great bundle of croton and frangipani slips. So that boy will not be short of sweets and fish-hooks and biscuits for some time to come. And there were many other small lads who spent a lot of their time alongside the ship, diving for coins thrown into the water by the visitors. There are plenty of big sharks in our harbour, but these young boys do not seem to be afraid of them.

The visit of this big ship was a very pleasant one for everybody, and we hope that we will not have to wait very long before we see her back here. The same company's liner *Mooltan*

is, we hear, coming here next February, and we hope her visit will be as happy as the *Strathaird's* was.

Peanut Growing.

The ground-nut or peanut grows in many parts of the world; America, Africa, India, China and Java export thousands of tons of it every year, and there is also a large quantity grown in Australia. The pictures show some fields of peanuts in the Kingaroy district, Queensland.

The peanut is easily grown, for it only needs a light, rich, sandy soil, plenty of sunshine, and a light rainfall—about 30 to 50 inches a year. The seeds are planted in ridges about 2½ to 3 feet apart, the seeds being from 9 to 12 inches apart. The ground must be well dug and broken up, to permit the young pods to bury themselves in the soil to ripen. About four or five months after planting, the nuts should be ready to dig. One acre should produce from 800 to 3,000 lb. of peanuts; the yield depends on how well the soil is ploughed or broken up, and also if the rain came on the plants at the right time.

Peanuts are largely used roasted, and peanut butter and oil are made from them. The plants are also dried and made into hay for the feeding of cattle.

Death of Archbishop Sharp.

The death occurred in Brisbane, on the 30th August last, of the Most Reverend Gerald Sharp, Archbishop of Brisbane, who was ten years Bishop of New Guinea.

The late Archbishop Sharp was born in England in 1865, so he was just 68 years of age. He was a very good friend of everybody in Papua, and he loved our fine country so much that, when he was leaving it in 1921, he stated that it was his intention to return to Papua some day, for he wished to die and be buried here.

The Papuan Villager, and its readers, deeply regret the death of this truly great man. He gave many of the best years of his life to our welfare, and we will never forget him.

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.

Inspection of Schools.

Colonel John Hooper, Inspector of Schools, arrived from Australia by the *Macdhui* on the 27th July, to make his inspection of the schools. After a day or two at Samarai, he proceeded to Salamo, and for the past month has been visiting and inspecting schools in various parts of the D'Entrecasteaux Group.

Foundation Day.

We had our usual holiday on the 4th September, in honour of the founding of the Possession of British New Guinea (now the Territory of Papua) on that day in the year 1888.

H.M.S. *Opal*, with William MacGregor, Esquire, M.D., C.M.G., the Administrator (to be) of British New Guinea on board, came to anchor in Port Moresby about 10.30 a.m. on the 4th September, 1888. Mr. Anthony Musgrave, Mr. Bingham Arbuthnot Hely, and Mr. John George Allen, who were, respectively, Secretary to the Government, Acting Chief Judicial Officer, and Government Printer, came from Cooktown, Queensland, with Doctor MacGregor.

Flags were flying in welcome from the London Missionary Society's and Mr. Goldie's flagstuffs, and the Union Jack as usual at Government House.

Mr. H. H. Romilly, the Resident Deputy Commissioner, who had been in charge of the Protectorate of British New Guinea until the new Administrator's arrival, welcomed the party. He was given a notice by Doctor MacGregor, calling all the residents, both European and Papuan, to attend at Government House, at 4 o'clock that afternoon, to witness the ceremony of declaring this country a part of the British Empire.

Captain Day H. Bosanquet, R.N., and many officers from H.M.S. *Opal*, Mr. Romilly, Mr. Anthony Musgrave, the Rev. W. G. Lawes, Mrs. Lawes, Mr. Hely, Mr. Frank E. Lawes, Mr. George Hunter, Mr. Andrew Goldie, Ruatoka, (pioneer L.M.S. teacher), and about 200 of the villagers, with all the natives employed by the Government, were present. The Union Jack was flying on the staff in front of Government House; and in the harbour were the H.M.S. *Opal*, the L.M.S. schooner *Ellengowan*, and the Government cutter *Maino*, all with their flags blowing freely in the strong south-east wind. The L.M.S. flagstaff was a triangle of flags. In addition to the natives, all the teachers and their wives, with the children from the mission school, were also present.

A guard of honour, of sailors and marines, under the charge of Commander Field, R.N., and Lieutenant

Basil Hall, R.N., with a drum-and-fife band, were stationed on the northern side of the flagstaff.

At 4 o'clock Doctor MacGregor took his place at the table in the centre of the Government House veranda. He read the Proclamation by Her Majesty Queen Victoria declaring Her Majesty's Sovereignty over the Protectorate of British New Guinea, and he then told the assembly that British New Guinea was from that moment a part of the British Empire.

When Doctor MacGregor had finished his speech, Captain Bosanquet gave the signal to the men at the flagstaff, and the Royal Standard rose gently to the mast-head while the guard presented arms and the band played the National Anthem. As the flag floated out the first report of a Royal salute of 21 guns was heard from the *Opal*. As the last gun fired the Royal Standard was slowly hauled down, and the Union Jack was again hoisted.

Doctor MacGregor then read the Queen's Commission, appointing him to be Administrator of British New Guinea. Captain Bosanquet then administered the oath of allegiance and the oath of office to His Honour Doctor MacGregor, and the guard then fired a salute.

Captain Bosanquet then called for three cheers for the Queen, and when these had been given with great vigour by the assembly, the ceremony of making this country a part of the British Empire was finished.

On the *Opal*, the Administrator's flag was hoisted at the "fore," and the salute due to his office fired in his honour.

All this happened 45 years ago, and from that day all the people of this good country have enjoyed, like all Britishers, the protection of the British Flag.

DISTRICT NEWS

(From our own Correspondents)

DARU

(Correspondent—William Tabua)

A prisoner recently escaped from the prison but he was captured next morning.

A flying machine (*seaplane*), arrived here two weeks ago from Thursday Island, and she left the same day for Kerema.

Last month the *Vailala* brought in a lot of prisoners from the Fly River district.

The *Goodwill* arrived from Thursday Island last week. She had been carrying some machinery across for Burns, Philp & Coy., from the Oriomo Oil Company's place.

The fishing work is now open at Thursday Island after being closed for some time. A lot of boys were "signed-on" last week by Captain Reynolds to work in the boats in Torres Strait, etc.

KAIRUKU

(Correspondent—Leo Aitsi Parau)

General District News—July and August.

On the 3rd July Mr. Oldham of the Steamships Trading Co. Ltd., No. 8 of Yule Island, arrived here by the *H. & S.* from Port Moresby. Mr. H. O. C. Littlechild, E.M.A., left the Station on patrol to the Mekeo Villages.

7th July, *Papuan Chief* from West; she left next day for Port Moresby. And the s.s. *Montoro* called and after unloading cargo, loaded Mission copra and left for Port Moresby at about 11 a.m.

On the 10th July a French Sloop, No. 06153, *Savorgnan de Brazza*, arrived from Port Moresby. At noon the Commander of the Sloop called on the A.R.M., Mr. W. H. H. Thompson.

11th, the A.R.M., Mr. W. H. H. Thompson, went to the Sloop and was given a guard of honour. We went out with the A.R.M., but were not allowed on board. On this day many many natives came to see the Warship, from Kivori Waima Groups, Bereina, Mou, Babiko, Rapa, Bioto, Pinupaka and Vanuamai (the latter is a Nara Village). And many Mekeos also came. At night *Savorgnan's* searchlight was used. The Island and the mainland was beautiful and so bright; the light got right to Cape Possession, and even to Beipa'a, a village in the Mekeo Valley, and even right up to Nara villages, Kaiu and Tubu.

In the morning at 6 a.m. the Commander and some Officers went to the Mission and to the Cemetery on respectful duties.

12th July, at midnight the *Savorgnan de Brazza* left with much searchlighting of the Island and the mainland.

15th July, *Ronald S.* arrived from Port Moresby and went on to the west.

17th July, A.R.M. left Station, taking with him the Native Clerk and 2 Police to visit Mr. A. A. Williams, the Supervisor of the Mekeo Rice, and on a general inspection of Roads and Villages, etc. He returned on the 20th. 21st July, *Goodwill* arrived from Daru at 8 a.m., and left for Port Moresby.

25th July, the *Goodwill* from Port Moresby at 4 p.m. Mr. O'Malley and 12 A.Cs. for Mount Yule Patrol.

26th July, *Goodwill* loaded 600 bags of paddy rice for milling at Port Moresby.

27th July, Mr. J. G. Hides, Patrol Officer, arrived from Hisiu by canoe.

28th, Messrs. J. G. Hides and O'Malley prepared gear and sent for carriers to await them on the following day at Pinupaka.

29th July, Messrs. Hides and O'Malley left Station on route to Mount Yule, via Pinupaka.

A.R.M. Patrol—Hisiu and Kanosia Plantations.

On the 3rd August the A.R.M. left Station, with Native Clerk as Interpreter, 3 Armed Constables and prisoner carriers, in the whaler to Delena and Alualuna Point, where Mr. F. D. Ross kindly arrived with his lorry and picked us up. Camped the night at Obu. We went all round the Plantations. Returned to the Kahadi Villages and inspected them; there the A.R.M. held Court for Native Matters for fighting and two boys were sent to gaol for 2 months, after which we came down river in a canoe to the Aroa Landing and there a car was awaiting the A.R.M., which took him up to Mr. Pollard's house, while I conducted the prisoners and followed. Camped at Obu.

Next morning came to Delena and crossed to the Station at about 3 p.m. During July and August the Station canoe was busy up and down the Ethel River, bringing down the paddy rice to Kairuku.

On the 23rd August the *Laurabada* arrived from Port Moresby, and left at night for Kerema, G.D. The Kikori launch *Alele* arrived in the morning before the *Laurabada* had arrived, so it was used by A.R.M. on urgent runs. The *Alele* was sent to Obu to pick up Central Court witnesses.

Friday, 25th, His Honour Judge Murray held Central Court all day. The Station shipped 150 coconuts to Port Moresby for Hanuabada natives. *Laurabada* left for Port Moresby at 6 a.m. next day.

Native Medical Patrol.

Bodau Mea and Teau Veata were sent by the A.R.M. to visit all Hisiu, Manumanu, Doura and Kanosia districts, returning through Kabadi and Nara Villages, giving injections, etc. They returned after 18 days.

PORT MORESBY

(Correspondent—Igo Erua)

His Excellency's Inspection Tours.

His Excellency the Lieutenant-Governor, Sir Hubert Murray, accompanied by the Official Secretary, Hon. H. L. Murray, returned to Port Moresby by the m.v. *Laurabada* on the 19th ultimo, from the Eastern and North-Eastern Divisions.

His Excellency and the Official Secretary went to Kerema by the m.v. *Laurabada* on the 23rd ultimo, and returned to Port Moresby on the 26th ultimo; this is only for four days journey. Central Court was held during both journeys.

Tourist Boat Arrives.

A very fine and bright morning dawned in Port Moresby on the 2nd instant as a very large and beautiful tourist boat arrived with 1,200 tourists.

She was a lovely boat, and her tonnage is about 22,000. The native dances were held at the Parade Ground at Konedobu as usual. There were 20 canoes in the race on Saturday afternoon. That night she remained in Port

Moresby harbour, and the townspeople were invited by the visitors to a dance on the boat. That night, the natives say, the vessel blazed with lights, she might have been afire she was so bright, looking from the village. She made Port Moresby harbour look very beautiful.

The villagers received plenty of coppers, threepences, sixpences and upwards for their curios. I was told that some of them sold from £1 to £3 worth, because they had made more curios than the others.

Samarai Native Cricketers Unavailable.

The mention made in the last paper regarding the proposed visit of Samarai Native Cricketers requires correction for the visit is postponed on account of chickenpox being epidemic in the Samarai district. The team may not arrive here until next month, or by the first trip of m.v. *Laurabada* from Samarai.

Poreporena Village Council.

The Meeting of Poreporena Village Council was held at Village Institute on the 11th August, 1933.

1. Present:

Gavera Arua, of Poreporena, Chairman.
Rakatan Keke, of Tanobada, Vice-Chairman.
Ahua Ova, of Hohodae, Village Councillor.
Garia Vagi, of Hohodae, Village Councillor.
Taumaku Madai, of Poreporena, Village Councillor.
Gari Doura, of Tanobada, Village Councillor.
Ravini Taumaku, of Elevala, Village Councillor.
Rakatan Keni, of Elevala, Village Councillor.
Hitolo Gege, of Tanobada, Village Constable.
Gaba Mea, of Poreporena, Village Constable.
Igo Erua, Honorary Secretary.

Mr. C. T. Wurth, Resident Magistrate, Central Division, was also present at the meeting.

2. Gavera Arua, Chairman, said this was the usual monthly meeting for August, 1933, and asked the Hon. Secretary to read the Minutes of last meeting.

3. The Minutes of the meeting held on the 14th ultimo, were read and confirmed.

4. *Special Arms Permit: Kora Dawre.* The R.M. said that the arms permit could not be transferred.

5. *Improvements to Villages.* The Councillors asked if one hundred and fifty (150) dry coconut seeds could be given to them. The R.M. replied that the Hon. the Government Secretary said he would supply them. The R.M. also stated he would write to the Government Secretary to ask if they could be got from Kairuku and, perhaps, brought here by the *Laurabada*.

6. *Fresh Water in Canoes.* The R.M. asked Councillors to warn the people not to let rainwater remain in their canoes.

Nothing to discuss further. Meeting then closed at 5 p.m.

Native Contributions

Dugong and Tortoise.

A widow and her two sons were living in a little village named Ririga. The elder boy's name was Guilagi, the younger boy was named

Ririva Magi (Guilagi means "Idle" and Ririva Magi means "Wishing").

They told their mother that they were going to work in the garden, to dig up the ground. In digging the ground they found a hush with wild taro. They were very pleased and brought it home to their mother. Both of them told the mother saying, "Cook this taro; don't split it up"; and went back to their work.

The old mother took a cooking-pot and tried to fit the taro in. But it won't go in. So she broke it up and cooked it. In the evening her two sons came home and said, "Mama, did you cook our taro?"

The mother answered saying, "Yes, boys. But sorry I could not boil it. You said not to split it; but I could not help it because it would not fit in the pot."

The two boys got surprised; took the spears, and went out fishing. When they came afar off near a point, there they found a great big fish. They had no pot or fire to cook the fish.

So the elder boy Guilagi sent his brother Ririva Magi up to see if he could see a fire from afar off. His brother climbed up the tree. Looking to the four parts of the world, he saw a fire from far away in the sea. Coming down he pointed out where the fire light was, and said "Brother, swim and go for the fire. I'll be waiting here."

But Guilagi said, "No, brother, you are more light; you may go quicker than I."

So taking up his elder brother's word he got into the water and swam for the fire. It was a three-mile swim before he reached the island.

When he walked up the beach he saw a house. There was only one girl in the house; the father and mother had gone out fishing.

Then Ririva Magi walked up the steps and asked, "Please if anybody is there, give me a bit of fire."

But the girl said, "Come up yourself and get some."

Then he walked up the veranda and asked again, "Please give me some fire, so that I may go back."

The girl was surprised to see the boy through the hole. He was so beautiful that she made up her mind to marry him.

Ririva Magi had a comb on his forehead. And when he got by the doorway and saw the girl as the world beauty, he said, "Please give me some fire."

The girl showed him where the fire was, and told him to get in and get some himself. So when he got in the house, she got up and shut the door and ran to the boy saying, "My dear sweetheart."

Ririva Magi had no thought of anything. He got a fire-stick and ran through a hole by mistake. The girl ran by to catch him, but only got the comb on his forehead.

Ririva Magi was only thinking of his brother whom he had left. So he ran down the beach, jumped in the water, and swam back with the fire in his hand. He met his brother again

where he left him. So both of them roasted the fish and carried it home to their mother. Ririva Magi told his mother what had happened to himself, and how he had left a girl crying when he left from the island.

This girl's father and mother came back from fishing; stood by the house, called the girl to give them some water to drink. The girl took the tears which she had cried when the boy left, and gave them to the mother by the hole. When the father saw the water to drink, he told his wife that the water was no good; told her to ask for good water. She called to the girl to bring some more water out. The girl did the same; she took the other cup of tears from her eyes and gave the mother. When the father saw the water, again he said to his wife, "Go and see our daughter, what's up with her."

The mother went up to the house, saw the girl very sad with her eyes swollen, and asked her why she was so sad as that. The girl told the mother the reason; how a boy had come for fire.

The mother called up the father and he asked the girl what's up with her, and if she was willing for the boy. Answering she said, "I wish to go if I can; for I am wishing to marry the boy."

"All right," said the father. The father made a big canoe, and made a place for the girl to stay in. And they sailed away to look for the boy.

They came to the first village; the captain blew the horn. A crowd came out, and the girl was asked by the captain if the boy was there. The girl said, "He is not here"; so they sailed away again.

Coming to each village he asked the same, till they came to the fourth village. When the captain blew the horn, the girl on top of the bridge saw the boy she loved, and jumped in the water to the shore; ran up and caught the boy she loved and kissed him.

The girl's father and mother came down from the canoe and had meeting with the village people; and the boy was going to marry the girl and go away with her on the canoe.

The girl took the boy up the bridge on the canoe and sailed back to the island. On the way going, Ririva Magi asked the girl if he can stand and see his village before it pass. The girl loving the boy so much said to him, "You are all right there; stay where you are." Ririva Magi loving his village and thinking of his brother and mother. He left trying to get out from the canoe.

A little further on he said to the girl again, "Please can I see my brother's point for the last time." So she let him go. He stood on top and jumped in the water. The girl loving the boy as her husband jumped after him. It was no more boy and girl; but the boy was in the form of dugong and the girl was in the form of tortoise.

That's why those girls have plenty of tattoo on the face, just like a tortoise.

[By Sam Kolu of Hula, c/o. Burns. Philp's Bulk Store, P.M. This story wins 5s. prize.]

A Snake-bite Case.

A Girl wanted to see her brother. Her brother worked as L.M.S. teacher in Aparaiipi Village. The village is about 13 or 14 miles away. One day the girl said to her father, "Monday, 7 o'clock a.m. I get up, go to tell Mr. Rankin and Turia, because Monday is school-time." Then the father said, "Yes, you get up quickly."

Then the girl got up in the morning time. She went to L.M.S. place. She asked for Mr. R. Rankin. She said, "Mr. R. Rankin, please I want to see my brother in Aparaiipi Village." Then Mr. Rankin said, "Better you wait for me. I am writing letter." When Mr. Rankin had finished writing he gave to that girl. The girl said, "Good-bye, our father."

Then the girl went to the village to her father. The father he said, "You come?" The girl said, "Yes father I will come." The girl's mother she gave the food for this girl. She ate finish; then the father said, "We go." Then he left his house, and he went to the ground.

The girl she said, "Father, we go by the beach." Then the father said, "No, we go by the Government road." They go in to the Aparaiipi. A little black snake lay in the grass. The father was on in front. The girl came after. Then the little snake saw the girl. Then he jumped and bit her right leg. Then the girl said, "Ha Ou e! Ala leato roi! (our language). Then the father said, "What?" The girl said, "A snake bit me on my leg." The father said, "What am I going to do for you?"

Then the father saw the girl's leg. Then he cried. The girl said, "Father come back." Father said, "No, we go to your brother's house." The girl said, "Near?" And the father said, "Yes, it's near." Then he went down to the house, at 12 o'clock midday.

Then the father asked his son and said, "Snake medicine."

The son runs into the house. He got medicine and a knife and came down, and cut the little sister's leg. Then he go pull down his small canoe. Then he carried his little sister. He put her on the canoe. Then he brought her to the beach and carried home to Mr. Rankin.

Then Mr. Rankin he cut with knife again; made the medicine. About 1 o'clock night Mr. Rankin said, "Carrying go to put her in her father's house." Then they carry back to the village. At 7 o'clock next morning she died. All the Iokea people are very sorry for this girl's father. This girl is good help for the Missionary Society. This girl is my sister; her name is Madamu Feamiri.

[By Tu-u Feamiri, Iokea.]

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