

# THE PAPUAN VILLAGER



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## Papuan Artisans.

THE word "artisan" means "one skilled in any art or trade" or, in simpler words, "one who is able to make good use of his hands."

The native people of Papua—the Papuans—have always been able to make good use of their hands. They build good houses and they make fine canoes, mats, paddles, nets, pottery, fish-traps, baskets and many other useful articles. They carve wood, stone, and shell into all kinds of shapes, and they know how to do a lot of other skilful things. Thus we are right in saying that there were artisans in Papua long before the white people came to the country.

Ever since the Government came to Papua, it has helped the Papuans in many ways. It stopped war between the different tribes and so made the country quiet and peaceful. It builds roads and bridges; it makes hospitals, and it sends doctors all about the country to care for the sick people in the villages. And it helps the Missionaries with their schools.

There are two kinds of schools for the Papuans: the schools for the young children, and the Technical Schools which teach the youths carpentry and other trades. There are Technical Schools at Isuleilei, Kwato, Salamo, Yule Island and other places.

If a Papuan youth wishes to be a carpenter, or a blacksmith, or a tinsmith, he may go to one of the Technical Schools for four years and be taught all he should know about carpentry, blacksmithing, or tinsmithing. If he does not want to go

to the Technical Schools, he may be able to become an "apprentice" in the Government Workshops at Port Moresby, where he can learn all he should know of the trade he likes. If he wants to learn a trade in the Government Workshops, he must sign a paper that he will work there as an "apprentice" for five years.



The Hon. A. P. Lyons, Director of Public Works and Director of Mines and Agriculture

An "apprentice" is "signed-on" to the Public Works Department for five years. Only strong, healthy youths who can read, write and speak English are taught trades in the Government Workshops. An apprentice is paid the following wages:—

Ten shillings per month for the first year;  
Fifteen shillings per month for the second year;  
£1 12s. 6d. per month for the third year;  
£2 5s. per month for the fourth year;  
£3 per month for the fifth year.

He is also supplied with food and clothing, and some tools.

The apprentices who sign on to the Public Works Department are taught these trades:—

1. Carpentry;
2. Plumbing, tinsmithing and sheet-metal working;
3. Boatbuilding;
4. Blacksmithing;
5. Electrical Work;
6. Stone and Concrete Work.
7. Mechanical Work in Machine Shop.

Many Papuans have been trained to be artisans in the Government Workshops. Some of these who learnt carpentry there, have erected buildings—houses, offices, hospitals, gaols, boat-sheds, etc.—on the Government Stations and Government Plantations. You will see one of these buildings in a photograph on page 69. The whaleboat, in another picture on page 69, was rebuilt by Papuans who were taught boatbuilding in the Government Workshops. In another picture you will see some of the Papuan artisans making a concrete drain in Musgrave Street, Port Moresby.

The apprentices who work in the Plumber's and Tinsmith's Shop are taught to make all sorts of articles with sheet metal. All the tin boxes used by the Government are made in this shop, as are also all the tanks, buckets, tubs, baths and many other things that are used in the Government hospitals, gaols, etc. In the old days such things as guttering, spouting and ridge-capping were brought from Australia; now all these articles—and a great number of other things—are made by Papuans in the Government Workshops here.

## The Cat and the Leopard.

The Leopard met the Cat in the forest, and the Leopard said: "Greetings, Sister." But the Cat did not speak. Then the Leopard said: "Where were you born, that you have no custom of politeness? Can you not greet the head of the tribe?"

But the Cat said, "Though you are indeed the head of the tribe, yet because you are the enemy of man and I am the friend of man, therefore I will not greet you. And I teach my children the same custom. I say to my children, 'When you meet the Leopard on the path, quickly hide. And if he should discover you, do not say so much as a word to the Leopard.' That is what I say to my children. Have you not heard my voice teaching my children?"

The Leopard laughed. "When I see you in the forest and I hear your voice, believe me, I do not trouble to mark your words of wisdom to your children. You say that I am an enemy of man and you speak a true word. I am his enemy. You say you are a friend of man and you lie. You are his slave. Did he not buy you for a very small price at the Beach? Did you not fight man all the way home to the village? Did he not say to his wife, 'Watch this Cat for me. My entire body is wounded and she has torn my eyelid. But if she is a good hunter I shall praise her. If she is lazy I shall complain of her in a loud voice in all the villages.' Did he not say to his wife, 'Do not feed the Cat, let her work at her task of killing rats.' Are these the words of a friend? I ask you."

Then the Cat said, "I was a slave when he bought me from the trader at the Beach. But when I was three nights in the village and had caught three rats, then the man admired me. He told his guests, 'I have a new thing in my village—it is a Cat. I gave much goods for her and I grieved when I gave it, but now I see that I have brought a friend to my village. Every night she kills a rat. My children no longer cry out that the rats have bitten their toes while they slept, and my old mother lies at peace on her bed. The women no longer complain that their clean food is spoiled by dirty rats' teeth. And I myself may hope, when I eat, that

no rat has eaten before me. For this I thank my Cat. The trader promised me that she would have kittens and I wish they may resemble their mother."

"When I heard the man speak these words I was filled with pride. I wore myself out killing rats. When my children were born, himself came to visit me where I lay. He bent his knee by my bed. He said, 'Where is my little friend and hunter—the Cat?' He admired my children; not one of them, he said, should be sold out of the town. For this cause and for such promises as these my tribe and the tribe of man are friends. We do the same work—we work to keep the town clean. We have the same pride—we are proud of our clean town. And small as I am, I am greater than you, for I am a friend of man, and a member of his caravan. The caravan of man is on the way to new things, to things of health and honour. Man is the builder and the maker and the friend. You who are so strong and beautiful are the enemy and the destroyer. Therefore I do not greet you when we meet in the forest."

The Leopard was struck with astonishment at so many words. He was angry in his heart. He thought: so many words from a female Cat! I knew when first I saw her walking with pride in the forest that some day I must kill her—and this day is the day! And he would have killed the Cat, leaving not so much as a bone for her children to bury, but the man, who was abroad with his spear in the forest, saw the great trouble of the Cat, and he thrust at the Leopard and killed him. There was meat that night in every pot in the village.

But the man rebuked the Cat. He said to her, "Do you not know that you are no longer a creature of the forest? Why do you wander where the enemies of man are at home? I forbid you and your children to visit the forest. I need you and your family in my great work of keeping a clean and healthy town."

That is why the Cat and her children do not go to the forest. Even so, sometimes they do. But they do not, when they return, tell of their adventures to man.

[A Fable by Jean Kenyon Mackenzie, in *Listen*.]

## Foundation Day.

The 4th September was Foundation Day, for it was on the 4th September, 1888, that British New Guinea (now the Territory of Papua) became part of the British Empire. The holiday that we have every year on the 4th September is in honour of that great event.

But our country had been under the protection of the British Flag for some time before it was made a part of the British Empire. On the 6th November, 1884, Commodore James Elphinstone Erskine, of H.M.S. *Nelson*, hoisted the British Flag at Port Moresby. By this act, that part of New Guinea that is now the Territory of Papua, was made a Protectorate of Great Britain.

The word "protectorate" means "a country that is protected by another." This Protectorate lasted until the 4th September, 1888, when the British Flag was again hoisted at Port Moresby, and our country then became a Possession of Great Britain. The word "possession" means "something that is owned"; and so you can now understand how Papua became a part of the British Empire.

This year, because the 4th September was a Tuesday, we had our holiday, in honour of our country becoming a British Possession, on the following Monday (10th instant) instead of on the proper date.

## s.s. "Montoro" Hits a Reef.

The Burns Philp steamer *Montoro* ran on a reef off Fortification Point, on the North coast of New Guinea, while she was going from Madang to Salamaua, last month. There was a strong south-east wind blowing, and it was raining so heavily that the people on the steamer could not see the reefs, of which there are many along that coast.

The steamer was on the reef for several hours, but she was pulled off when the tide rose. She was leaking a good deal, so the Captain took her into Finschafen and anchored her there. Then a radio message was sent for a diver, and Mr. P. H. Leigh, of Port Moresby, was asked to go over

In the Blacksmith's Shop, the apprentices are taught how to shape iron and steel into tools and other things.

Some of the apprentices work in the Electrical Branch, where they are taught to do wiring, erect poles to carry the electric power wires, and also do various repair work.

The apprentices who wish to learn stone and concrete work are taught to make drains, pipes, fence-poles, footpaths, and other things.

The Machine Shop does a lot of work with engines and other machinery. The apprentices are taught how to take an engine to pieces, repair any broken parts, and put it all together again; they are also taught to repair motor lorries, tractors and other machinery.

All these trades are not easy to learn, but any youth who is willing to work hard for five years, can learn them. But do not forget this: before you can learn to be an artisan you must be able to read, write and speak English. Your teacher is willing to teach you, but unless you listen to what is taught you, you will never be able to become an artisan.

### The Hon. A. P. Lyons.

You will see a picture of the Hon. A. P. Lyons on the front page of this paper. He is the Director of Public Works and Director of Mines and Agriculture, and he is also a Member of the Legislative and Executive Councils.

Mr. Lyons has been over 28 years in Papua. He joined the Public Service on the 10th April, 1906, as a Clerk in the Government Secretary's Department. Eight months later he was promoted Assistant Resident Magistrate, Northern Division, and sent to Kokoda. From Kokoda he went to Buna and helped to build and establish the Government Station there. For a few months after that work was over he acted as a Customs Officer at Samarai. Then he went to Ioma as Assistant Resident Magistrate, and, a few months later, was promoted Resident Magistrate, Mam-bare Division.

Since then Mr. Lyons has been all over Papua. He went to the Lake-kamu Goldfield, in January, 1910, as Resident Magistrate and Warden. After twenty-one months there, he was Acting Resident Magistrate, Central Division, for three months. For over eight years he was Resident Magistrate, Western Division; then, for three years, he was Resident Magistrate and Warden, South-Eastern Division. He next went to Samarai as Resident Magistrate, Eastern Division, and he left that position in October, 1930, to become the Director of the Public Works Department. When Captain C. R. Pinney, M.C., who was Director of Mines and Agriculture, left Papua to become Administrator of Norfolk Island, Mr. Lyons was appointed Director of Mines and Agriculture in his place.

## The World We Live In.

### The Water in Air.

Air is able to hold a great deal of water, although we cannot see it. If you spill some water on the floor, some of it soaks into the ground, and some is taken away by the air—it dries up, or, as we say, it evaporates; that is, it turns into water vapour.

Here is a simple experiment which will show the part which the air plays in drying up water: take two saucers or plates, and pour the same amount of water into each one. Put one saucer away in a closed box or cupboard, and leave the other on a table where it will not be touched. After one or two days, you will see that the water in the saucer which was left on the table has nearly or completely dried up, but in the box there is almost as much water as when you started. The air can move freely round the saucer on the table, and the breeze blows and carries away the water as it turns into invisible water vapour. You know that, if you want your cloth to dry quickly after it has been washed, you do not fold it up small, nor put it in a box; you spread it out, in the breeze, so that the air can get to it, and carry away the water. Heat, from a fire or from the sun, helps the water to turn into water vapour, but heat alone cannot dry the wet cloth—the air is needed

to carry away the water, in the form of vapour.

### How Rain Comes.

If the air were not able to carry away water vapour, we should not be able to live at all, because there would be no rain; without rain, plants could not grow, and without plants, neither animals nor ourselves would have any food. Have you ever wondered where the rain comes from? Perhaps you have been told that it comes from the sky. That is certainly true, but how did all that water get to the sky? The answer to that question is, simply by the drying up of water, from the sea, from lakes, from rivers, from the leaves of plants. The sun shines, and helps to turn the water into vapour, the air carries away the water vapour, and that air travels a long way, as wind, until one day it comes to a cooler place. Then the water vapour turns back into water, and falls as rain. So the air is the great water carrier. It is always taking water away from the places where there is plenty, and bringing it as rain to other places.

Some of the rain runs into streams and rivers and so back to the sea, from which, in turn, the sun evaporates it and sends it on its journey again. So the supply is kept up.

[After F. E. Joselin, of Achimota College, Gold Coast, Africa, in *Listen*.]

## New Postage Stamps.

We will soon be using the new postage stamps. There will be four stamps—1d., 2d., 3d. and 5d. They are being issued to commemorate the fiftieth anniversary of the hoisting of the British Flag at Port Moresby on the 6th November, 1884.

The 1d. and 3d. stamps show Commodore Erskine talking to the Motu people, who had come to see him hoist the Flag on a mast that was put up not far from the London Missionary Society's houses at Metoreia, Port Moresby.

The 2d. and 5d. stamps show the Flag being hoisted, with the five men-of-war, the *Nelson*, *Espiegle*, *Raven*, *Swinger* and *Harrier*, lying at anchor in Port Moresby.

These stamps will only be used for six months, after which, we hear, any that are not sold will be burnt.

to the *Montoro* with his diving gear. One of the Guinea Airways aeroplanes came over to Port Moresby, and Mr. Leigh went in it to Salamaua. From Salamaua he was taken in a launch to Finschafen, and he reached the ship just eighteen hours after leaving Port Moresby. If there had been no aeroplane to carry him and his diving gear across the big mountains of Papua and New Guinea, he would have had to travel round the coast in a launch or steamer, a journey of not less than ten days!

The *Montoro* had to remain about ten days at Finschafen. Then, when the leaks had been stopped by Mr. Leigh and the ship's people, the *Montoro* went on to Salamaua, Rabaul, Samarai, Port Moresby and Sydney.

## New Administrator for Territory of New Guinea.

His Honour Brigadier-General T. A. Griffiths, C.M.G., C.B.E., D.S.O., the Administrator of the Territory of New Guinea, has retired. The new Administrator, Brigadier-General W. R. McNicoll, C.B., C.M.G., D.S.O., V.D., passed through Port Moresby, on the *Mataram*, last week, on his way to Rabaul to take over his high position there.

## Cricket.

### Australia Wins Fifth Test Match.

The Fifth Test Match was won by Australia by 562 runs. The game was played at the Oval, London, on the 18th, 20th, 21st and 22nd August. Australia won the toss, and Ponsford and Brown opened the innings. Ponsford made the big score of 266, and Bradman hit 244 runs. The Australians made 701 runs in their first innings.

The first innings of the Englishmen came to 321 runs. Leyland made 110 runs—the highest score in their two innings. Walters was the next highest scorer with 64. Ames was hurt and had to retire when he had made 33. Bowes was sick and did not bat.

The Australians made 327 in their second innings. Bradman, 77; McCabe, 70 and Ebeling, 41, were the best scorers.

In their second innings the Englishmen only scored 145, owing to the deadly bowling of Grimmett, McCabe and O'Reilly.

The Australians have won two of the five Test Matches, the Englishmen have won one, and the other two have been drawn. Australia has thus won the "ashes" this year. The Englishmen played a splendid game, but the high scores of Ponsford, Bradman and McCabe, and the fine bowling of McCabe, Grimmett, O'Reilly and Ebeling, won the "ashes" for Australia.

The next Test Matches will be played in Australia, in 1936, when the Englishmen will, perhaps, be the winners.

The scores follow:

### AUSTRALIA (1ST INNINGS).

Ponsford, h.w., b. Allen	...	266
Brown, b. Clark	...	10
Bradman, c. Ames, b. Bowes	...	244
McCabe, b. Allen	...	10
Woodfull, b. Bowes	...	49
Kippax, l.b.w., b. Bowes	...	28
Chipperfield, b. Bowes	...	3
Oldfield, not out	...	42
Grimmett, c. Ames, b. Allen	...	7
Ebeling, b. Allen	...	2
O'Reilly, b. Clark	...	7
Sundries	...	33
		701

BOWLING: Bowes, 4 for 164; Allen, 4 for 170; Clark, 2 for 110; Hammond, 0 for 53; Verity, 0 for 123; Wyatt, 0 for 28; Leyland, 0 for 20.

Fall of wickets: 1 for 21, 2 for 472, 3 for 488, 4 for 575, 5 for 626, 6 for 631, 7 for 638, 8 for 676, 9 for 682.

### ENGLAND (1ST INNINGS).

Walters, c. Kippax, b. O'Reilly	...	64
Sutcliffe, c. Oldfield, b. Grimmett	...	38
Woolley, c. McCabe, b. O'Reilly	...	4
Hammond, c. Oldfield, b. Ebeling	...	15
Wyatt, b. Grimmett	...	17
Leyland, b. Grimmett	...	110
Ames, retired hurt	...	33
Verity, b. Ebeling	...	11
Allen, b. Ebeling	...	19
Clark, not out	...	2
Bowes, absent	...	0
Sundries	...	8
		321

BOWLING: O'Reilly, 2 for 93; Grimmett, 3 for 103; Ebeling, 3 for 74; McCabe, 0 for 21; Chipperfield, 0 for 22.

Fall of wickets: 1 for 104, 2 for 108, 3 for 111, 4 for 136, 5 for 142, 6 for 263, 7 for 311.

### AUSTRALIA (2ND INNINGS).

Ponsford, c. Hammond, b. Clark	...	22
Brown, c. Allen, b. Clark	...	1
Bradman, b. Bowes	...	77
McCabe, c. Walters, b. Clark	...	70
Woodfull, b. Bowes	...	13
Kippax, c. Walters, b. Clark	...	8
Chipperfield, c. Woolley, b. Clark	...	16
Oldfield, c. Hammond, b. Bowes	...	0
Grimmett, c. Hammond, b. Bowes	...	14
Ebeling, c. Allen, b. Bowes	...	41
O'Reilly, not out	...	15
Sundries	...	50
		327

BOWLING: Allen, 0 for 63; Clark, 5 for 98; Verity, 0 for 43; Hammond, 0 for 18; Bowes, 5 for 55.

Fall of wickets: 1 for 13, 2 for 42, 3 for 192, 4 for 212, 5 for 225, 6 for 237, 7 for 238, 8 for 256, 9 for 272.

### ENGLAND (2ND INNINGS).

Walters, b. McCabe	...	1
Sutcliffe, c. McCabe, b. Grimmett	...	28
Woolley, c. Ponsford, b. McCabe	...	0
Hammond, c. & b. O'Reilly	...	43
Leyland, c. Brown, b. Grimmett	...	17
Wyatt, c. Ponsford, b. Grimmett	...	22
Verity, c. McCabe b. Grimmett	...	1
Bowes, c. Bradman, b. O'Reilly	...	2
Allen, c. Oldfield, b. Grimmett	...	26
Clark, not out	...	2
Ames, absent	...	0
Sundries	...	3
		145

BOWLING: Ebeling, 0 for 13; McCabe, 2 for 5; Grimmett, 5 for 66; O'Reilly, 2 for 56.

Fall of wickets: 1 for 1, 2 for 3, 3 for 67, 4 for 89, 5 for 109, 6 for 122, 7 for 138, 8 for 141.

## DISTRICT NEWS.

(From our own Correspondents)

### BANIARA

(Correspondent—Barton Diritanumo)

There is little news this month. I went with the Assistant Resident Magistrate (J. G. Fowler, Esq.) to Sebiri-sebiri Point. It was a weary trip, for we had to row most of the way. After we passed the point we had a fair wind to Pem. We visited all the villages in the Wamsia and Maneao districts. Many of the villages were feasting and dancing. At Boromata I saw the betel palms were *taravatu* (tabooed), and I heard the people were keeping the betel-nut for a feast. I saw plenty of nuts on these palms; every palm had big bunches of red nuts on it.

### DARU

(Correspondent—William Tabua)

The Resident Magistrate (Mr. Woodward) has been to Kikori. He was away for two weeks, and he came back a week ago.

Mr. Claude Champion, Assistant Resident Magistrate, has gone into the inland districts;

he will cross over to the Fly River, where the *Vailala* will meet him and bring him back to Daru.

It has been blowing very hard this month from the South-East, and the village people have had very rough trips with their canoes. One Parama canoe was tipped over, a few days ago, off Toro Pass, but no one was drowned.

There is a Sui man in the hospital with a broken leg. He fell from a coconut palm.

### PORT MORESBY (Correspondent—Igo Erua)

His Excellency the Lieutenant-Governor, Sir Hubert Murray, K.C.M.G., went to Kairuku on the 28th August. The Hon. H. W. Champion, C.B.E., Government Secretary, and the Hon. H. L. Murray, Official Secretary, were with His Excellency on the *Laurabada*. They were away from Port Moresby two days.

#### Village Pigs.

The Councillors of Hanuabada Village talked about the village pigs, at their last meeting. Councillor Gabe Rei said he did not own a pig, but he thought they should be kept inside fences. Councillor Gari Doura agreed with Gabe Rei. Councillor Pita Vagi said the village people were too busy just now, making their gardens, to make fences in which to keep the pigs. The wood for the fences would have to be brought from Lea Lea, because there is no wood near the village. The matter will be talked about later, when the gardens are finished.

#### Gardens.

The people of Poreporena, Tanobada and Elevala worked very hard last month, making new gardens on the hills near their villages. This year they are making much bigger gardens on this land, and they hope they will get good crops from them.

## Native Contributions

### New and Old Papua.

I am just writing a little about our own land of Papua. Our last school examination was made by Rev. F. G. Searle, in July. In the Fifth Class were two half-caste boys, one girl and myself. Mr. Searle told us to write a composition about Old Papua and New Papua from our own thoughts, and so we did. And now I am writing some more of what I think of our own land.

First of all I will tell about Old Papua. In the days of our great-great-grandfathers and their fathers and their grandfathers, everybody used to live a very hard life, because the people used to fight against each other; and they always had to watch for their enemies, and hide in caves. Their garden work was very hard because they used stone axes and knives. I suppose it took them a long time to cut down a tree.

They did not have any European things like we have now, nor did they know any games like cricket or football. I don't think they did much travelling. They also had no

schools and no churches. And they did not do, see or hear many different things as we do now.

But nowadays, and for many years past, the Government and the Missionaries have brought peace to our land and made laws, stopped fighting, and are leading us in the good way. We can now go about and see our friends and relatives in different places. Good big roads have been made by the Government from place to place. Some people now build their houses like the white men's houses. And I can guess that some of us (the natives) dress up like a European person, which we should not do. We go to school and are taught to do sums, read and write, and also many other things. We know how to play games, and we know all about cricket and football.

And we can sing English songs and speak English. We now use lots of European things. Many of us, who either live on Mission Stations or are working on plantations or in the towns, are able to get food and clothes from the stores. We use cups, plates, spoons and so on. Some Papuan men can do typewriting in the offices, some become storekeepers, and some can drive lorries, things which our forefathers never did. And some of us do other work—housework, washing and ironing. We now use steel tools for gardening.

Some of us have become carpenters, and others work on launches and boats. And you all know that some of our Papuan youths have gone to Sydney to be taught medical work, to help the sick ones in the villages. We now have and use our own school readers, and we read *The Papuan Villager* which comes from the Government every month.

And all I wish to say is this: What a lot of good we are getting, learning, seeing and hearing from the white people. Just before I finish I would like to tell you this; you all, I suppose, must have read the first lesson in the *Papuan School Reader* about "A Letter." Below that page you read this: "You can help yourself and Papua if you learn to use better the things that your own country will give you.

Learn all that is good. Try, try, try again. Work hard at work time. Play well at play time. Always speak the truth. Do not take what is not yours."

[By Lekei Tom, schoolgirl at Lawes College, L.M.S., Fife Bay. This story wins 5s. prize.]

### The Dream that Came True.

A long time ago a man named Koete Lorou dreamed about the White men. In his dream a man said to him, "Sometime you will be watching on the beach, and a man will come to you. His skin will not be like your skin; it will be smooth and white like the cloud which covers the top of a mountain. He will bring you good tools for the garden, and his words will change your mind."

In the early morning, after Koete Lorou had got up from his bed in the *eravo* (the men's house) and when all the other men were awake, he told them about his dream. They

said they did not believe him, so, being angry, he left the *eravo* and went along the beach. When he came close to the point which we call Herauta, which is between Moru and Iokea, he made a camp on the beach. He did this because he wished to wait there and find out if his dream would come true.

When Koete Lorou had that dream the Iokea people had never seen a white man. The first white man to come to Iokea was the man we called Tamate.\* He was a Missionary, one of the first missionaries the London Missionary Society sent to Papua.

In those days Iokea was very dark, for there was no Law and no Church in our country. When the people saw Tamate they said, "This is not a true man; he is the spirit of a dead man!"

Then Koete spoke to his people, saying, "No; this is the man I dreamed about, so I will be a good friend to him. Tamate is his name, and he is my friend."

Then, on another day, Tamate went into the village and gave a present to the Iokea people, and they were very happy. They all became friends with Tamate, and they listened to his words.

At that time there was a lot of fighting going on up the Miaru River. Many of the fighting men from Iokea were then fighting the people up the Miaru River. When Tamate came to Iokea and talked to the people, they were afraid of him. They talked of him, and then Koete Lorou sent his cousin to tell the fighting men to come back from the Miaru River. His cousin met them as they were coming down the river after a big fight.

The fighting men asked Koete Lorou's cousin what kind of a man was this Tamate. Then the cousin said to them, "His hair is like a cloud, his body is very white and red, and he has a very sharp nose."

Then the fighting men were afraid. They threw their fighting tools—bows and arrows and spears—into the water, and then they all went to the village and saw Tamate. Since then there have been no big fights in our villages, so we are very glad that the London Missionary Society came to work in Iokea.

\*Rev. James Chalmers. Ed.

[By Avośa Eka, of London Missionary Society, Moru, G.D.]

### How Paroma Lost His Plantation.

A long, long time ago a man lived in the bush at Doura, inland, by the river. His name was Paroma. He had a daughter named Eu, and a baby son named Segā. Paroma made a very big plantation of sago, coconuts and betel-nuts. One of the betel-nut was very different to the others. It was called Movi, and its nuts were very large. Paroma was frightened of the Movi, because he knew that if anybody took any of its nuts, all the sago and coconuts and betel-nuts in the garden would fall down. Always Paroma lived in the village and looked after his plantation; he never went anywhere at all.

One day Paroma went hunting, but before he went away he told Eu not to let Segā have any of the nuts off the Movi trees.

"Do not give Sega these nuts, even if he cries for them," he said to Eu. "And if anybody tells you to give him some betel-nuts, do not give him any off the Movi trees." He then went away.

After Paroma had gone, Sega began to cry for betel-nuts, so Eu got some of the other kinds and gave them to him. But her little brother did not want them; he only wanted the Movi nuts.

Then Sega cried a lot, so that silly girl got some of the Movi nuts and gave them to him. After that, her father came home, and he asked her if she had given Sega any of the Movi nuts. She said, "Yes, I gave him one."

Paroma was angry. He said, "Oh, my daughter, we will now lose our lovely plantation!" And he began to cry, for he loved that plantation very much.

In the middle of the night a great storm began to blow; then an earthquake came and threw all the plantation into the river, and the wind blew all the coconuts and sago and betel-nuts out to the sea.

Paroma went to Manumanu village and told the people, and they got ropes and strong strings and swam out in the sea and tied them to the trees. But when they pulled on the ropes and the strings, the ropes and the strings broke. They got some of the trees, but most of them were blown away to the west by the great wind.

Then Paroma went to many other villages, and the people in these villages took ropes and pulled some of the trees out of the sea. The last villages Paroma went to were those belonging to the Erema people, and they also got strings and swam out with them to the floating trees. They saved a lot of the coconuts and sago and betel-nuts, and that is why the Erema people have plenty of coconuts and sago and betel-nuts in their country now. You all know the Erema people have plenty plantations of these trees, for when the *lakatovi* go to Erema, they always bring back plenty of sago and betel-nuts.

This is the end of my story.

[By Boe Nairne, London Missionary Society, Metorea, Port Moresby, C.D.]

### Land Birds and Sea Birds.

Once there lived, a very long time ago, a man and his wife. They had two children, two sons, who were named Nono and Nana. Nono was the eldest son. When their father and mother died these two young men were very sad. Nono put his brother on top of their house and told him that he was to live there.

Some time after Nana went to live on top of the house, Nono got married. He married two wives. One day he went hunting, and he told his wives to cook food and give some of it to his brother who lived on top of the house. Then Nono went to the bush to hunt pigs and wallabies. He killed three pigs and one wallaby that day.

## BURIED WORD COMPETITION

### No. 5.

A PRIZE of 2s. will be given to the winner of this Competition. We choose 15 words from Lesson 11 ("Metals") 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:—

L — G — S — A — I — E  
L E G I S L A T I V E

Here are the buried words you must look for:—

S — P — R — T — D  
— U — D — — D —  
F — — N — C — S  
W — — K — H — P  
B — — C — S — I — H  
— E — T — R — — Y  
B — L — — W —  
— N — V E —  
— — R F — C —  
H — — M — R —  
— — N — E — S  
S — — T — R  
— H — F —  
K — — O — E — E  
— A — D L —

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 November, 1934.

Another day Nono went hunting, and he told his two wives to cook food and give some to his brother on top of the house. They did that. Then they went down on to the ground, took some sharp shells and cut their faces with them until the blood came out.

When their husband came back and saw the blood on his wives' faces, he said, "Who did that? Who did that bad thing to you?"

"Your brother did it," they told him. "He said we did not give him the food."

Nana was very angry when he heard the women speak these words. He went down to the ground, where he took many feathers and stuck them all over his body. Then he flew to the top of the house, and, peering down at his brother, he said, "Your wives told you lies. Now you and me are finished!" He then flew away, and Nono ran after him. Then Nana said to his brother Nono, "You go to the land, and I will go to the sea." They then said "Good-bye," and Nana flew away to the sea, while Nono flew to the bush.

Nono, the oldest brother, was big; that is why the land birds are bigger than the sea birds. Nono flew all the time in the bush; that is why the land birds fly faster than the sea birds.

[By Taumata, London Missionary Society, Raukele, C.D.]

### The First Crocodile.

This story was told to me by an old woman. I asked her to tell me a story, and she told me how crocodiles came to our country.

Once, in the long ago, there lived an old woman who had a son and a daughter. When these children grew up, they got married. The girl had a son and a daughter, and her brother also had a son and a daughter. They all lived with their grandmother.



One day these children were playing beside their house; and their granny was sweeping up round the house. While she was doing this, two of the children went and tickled her sides. They laughed at the old woman; they thought it was fun to tickle her.

Their grandmother was very angry. She left off sweeping, went into the house, got her water-pot, and took the children down to the river. When they reached the river, she told two of the children to go along the west side, and the other two to go along the east side. They did this.

Then the old woman went down the river, and she took some cockle shells with her. She broke the shells, put two pieces in her jaws, and swam up the river. When she came to the children, she ate two of them. And that was how the first crocodile came to our country. The other two children went home and told the village people about it.

The end.

[By Janet B., schoolgirl, Lawes College, Fife Bay, E.D.]

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