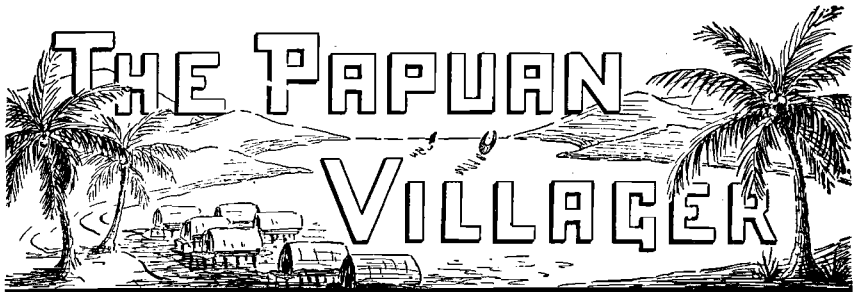


# THE PAPUAN VILLAGER



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A Man Shooting Fish at Auma

## Bamu-Purari Patrol Recruits

The patrol now met a man who could speak in his own language to A.C. Koriki, who lives on the Middle

Purari. This man was named Bogai and he was very friendly and helpful.

Later on two men said they wanted to join the patrol and Mr. Champion said they could come, if they would go to Kikori and stay there for a

long time. So they got ready to go.

Their friends rubbed noses with them; and one man took little pieces of hair from the head of one of the recruits; he wanted them for "keep-sakes." And the recruit opened his bag and took out many things to give to his friends so that they should remember him; birds' claws, feathers, tobacco leaf, bits of shell and leaves. Then he was ready, and off he went. The two recruits went all the way to Kikori.

### Firearms

Some of the people had heard all about rifles and they wanted to see what one could do. They brought a pig to the patrol, and asked them to shoot it. So Mr. Adamson shot the pig. Everyone was very frightened. Then Mr. Champion put a bullet through a big piece of wood, and they were more frightened still. Then he was going to show them a long-distance shot. But they had had enough. They asked A.C. Koriki to tell him not to make that horrible noise again or they would all run away.

Later on, when they were going along the track, one of the guides saw a large parrot in a tree. He tried to shoot it with his bow and arrows. Then Mr. Champion told A.C. Katue to shoot it with a shot-gun. He killed it, and the guide who had tried and failed threw his bow and arrows away in disgust.

### Nearing Home

On the 18th of December, the patrol came to the River Pio, not far

from the Purari. When they came to the crossing they met some men who told them that they had seen an aeroplane overhead a few days before. This was the aeroplane that had been sent to look for the patrol. But the patrol was not lost, and it was nearly home.

A.C. Koriki was sent on to the River Purari with a letter for Mr. McKinnon at the sawmills. The rest of the patrol went on slowly, stopping to make sago. One of the A.Cs., Emboge, had hurt his knee and could not walk, so they had to stop and let him rest and get better. The bushmen offered to carry him, but the country was too rough.

### The Purari River

On 23rd December they came to a large river flowing east and knew what it was. Each man as he came in, looked at the river, dropped his load, and muttered, "Purari."

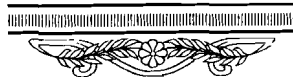
Emboge had been left behind, and now 12 carriers and 2 A.Cs. went back and brought him in. The others made sago.

### Christmas Day

Maniki shot a pigeon on Christmas Day, so Mr. Champion and Mr. Adamson had pigeon stew and rice for their dinner.

At nightfall a shot was heard down the river and soon some canoes came in sight. They had some of the police from Kikori Station on board, as well as Koriki who had gone on ahead. So the patrol was nearly home. It must have been a very good Christmas Day.

"THE PAPUAN VILLAGER"  
WISHES ITS READERS  
A MERRY CHRISTMAS and  
A HAPPY NEW YEAR



They reached the sawmills a few days later and then went on to Kikori; and they reached Port Moresby on the 3rd January after more than six months travelling—the end of a great journey.

Both Mr. Champion and Mr. Adamson have gone back to the mountains. They are in charge of the new Police Camp at Lake Kutubu together with some A.Cs. and carriers. We hope they all have a good Christmas dinner this year.

### Singlets

Have many Papuans ever thought how foolish they are to break the Government law by wearing singlets and shirts, without a permit? They foolishly think they know better than the law, which is made for their good.

They do not stop to think that their fathers before them never wore clothes on the upper part of their bodies, and so were strong men. Their fathers liked the friendly sun to shine on their healthy skins, and when the days were cold and wet, they rubbed coconut oil into their bodies. This kept them warm. The coconut oil, too, saved them from getting *sipoma* (skin disease). The singlets are often worn till they are torn, and dirty, and stinking; and they only help to give men *sipoma*. More than this, they shut out the friendly sun from men's bodies and so make them weak.

The most cruel thing is to see little and young children helped to wear coverings over their bodies. This bad business, sad to say, is sometimes helped by Europeans, who ought to know better. Would you cover up your young coconut or betel-nut palm



A Motu Girl in a Paper Rami  
(This girl's rami was made of strips of coloured paper)  
A. & K. GIBSON PHOTO

from the bright sunshine? If you did, would you think that the palm would grow up strong and healthy? It is just the same with children.

In the cities of Europe, America and Australia, white people, young and old, wait for the summer time, when the sun shines strongly. Then they cast off nearly all their clothes and sun-bathe (that is, swim and lie in the sun) at the seaside places. They do this because they know that the God-given sun will make them strong and keep them free of coughs (in the chest) and colds (in the nose) and other diseases.—R.A.V.

## Some Thoughts About Stealing

### Getting your Name in the Paper

Papuans sometimes steal from white men and get their names in the paper. Nearly every week we read in the *Papuan Courier* about some boy or other who has been before the Magistrate. One boy has stolen 12 shot-gun cartridges; another a bed sheet and a spoon; another some trade tobacco; and so on.

The boy's name is given in the paper and people know he is a thief. He can't be very proud of himself. If you want to get your name in the paper do it some other way.

Perhaps it would be a good idea to put the names of thieves in *The Papuan Villager*.

### Stealing and Arithmetic

The other day five boys stole five straps. Each strap was worth 2s. 6d. But the thieves and the straps were found, and each boy went to gaol for 3 months.

We hope they will do some arithmetic while they are in gaol. After their hard day's work is over they can lie down and work out these sums.

If each boy had signed on for 1 month he would get at least 10s. How many belts could he buy for that?

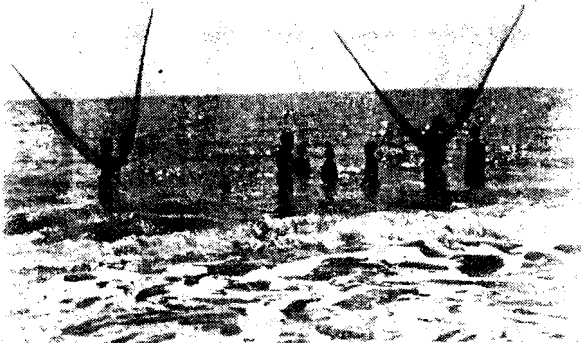
If he signed on for 3 months, how many belts could he buy with his wages?

If he steals a belt and gets caught, the belt is taken away from him. He goes to gaol and works for 3 months. How many belts has he got when he comes out of gaol?

How many belts can he buy with the wages he gets for three months work in gaol?

If you work out these sums for yourselves you will see that it is better to buy than to steal.

You can work for one month, buy a belt, and have 7s. 6d. left for pocket-money; or you can work for three months in gaol and finish with no belt and no pocket-money. Which is better?



Women Fishing at Orokelo

## Fishermen in Many Lands

All over the world people are catching fish. They catch them for food and they catch them for sport.

### White Men's Fishing

Some white men go out in launches after sharks; and sometimes they hook sharks weighing 500 pounds and more. Some other white men sit for hours and hours with hook and line, and they are very proud if they catch a fish weighing 8 ounces.

### Fishing Through the Ice

In Siberia and Alaska, very cold countries, the water is covered in winter with thick ice. So the fishermen have to break holes in the ice and let down their nets or lines into the cold water.

### Fishing with Bladders

In Greenland they have a way of fishing something like one of our Papuan ways. They catch the *halibut* with hook and line; but he is a big strong fish and hard to pull in. So they tie the line to a bladder which floats on the top of the water. The fish swims about till he is tired, then the fisherman goes after the bladder and pulls him in easily.

### Fishing with the Help of Birds

The Japanese and Chinese use birds to help them in fishing. The birds are called *cormorants* and they are fish eaters. Each of them is fastened to a long line and he swims round the fisherman's boat and dives for fish. But he has a tight ring put round his neck so that he cannot swallow the fish. Whenever he catches one he is pulled in by the line and the fish taken out of his mouth.

## Fishing with Kites

There are many other interesting ways in different lands. None are stranger than the kite fishing in our own eastern islands. The fisherman flies a kite with a long string trailing from it. A bunch of spider's "cob-web" is tied to the end of this string and it floats on the water. The fish goes for it and gets his teeth caught in the web.

And there is no prettier kind of fishing than that shown in the picture on the front page. It shows a man of Auma in the Gulf Division standing on a watch-tower with his bow and arrows.

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## By Canoe from Port Moresby to Australia

Two white men working at Napa Napa had a strange trip to Australia the other day. They got a native canoe, packed it with native things which they wanted to take to Australia (ornaments, tools, spears, etc.) and then set off alone.

They had rough weather and were nearly lost. But they got across. They were picked up on Cape York Peninsula. I don't expect they will try again.

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## Christmas in England

In England Christmas time is winter time; and as England is a cold country the ground may be covered with white snow. The people make big fires to keep themselves warm. In Papua it is nice and warm at Christmas time and we want no fires.

## Native Contributions

### The Revenge of Oalaia

In the olden times some people lived on an island. We called that island Lavao and it is now Yule Island on the map.

On the island there lived a man named Oalaia, and he had two daughters whose names were Avearo and Ikoko. This man was very rich and he often left his daughters to go to other villages to find good ornaments.

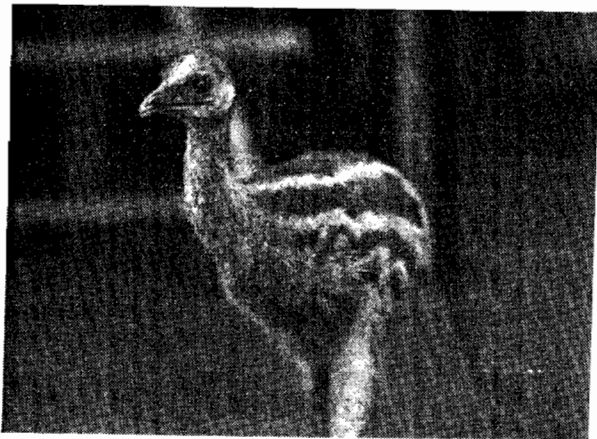
### The Courtship of Mirou

One day the daughters went with him along the Gulf coast. When the Gulf people saw them, they all praised him because he was a very rich man and Chief of his village. That day they were very good friends and they gave them good ornaments. One of the Gulf men was named Mirou. He saw the two girls and

he was very sorry that he had no wife. He thought in his mind and said to himself, "Next time I will have one of those girls for my wife."

Next morning the father and the two girls left the Gulf village and went to their own place. And about three weeks later Mirou sent his man Melare to go and see if Oalaia had gone to his own village or was living in another village. The man saw Oalaia was not in his own village and so he asked the girls and said, "Where is your father?" Then one of the girls replied, "Our father has gone to another village." Then he whispered to the small girl and said, "You go and ask your sister if she wants Mirou for her husband."

So the little girl asked her sister and said, "A man named Mirou has sent his boy to ask you."



A Young Cassowary

## COMPETITION

Write what you know about the Cassowary. Where does it live, what does it eat, what does it do? How do you hunt for it? What do you do with it when you have caught it? © Five Shillings for the Best Article

ANSWERS MUST REACH EDITOR BY 15th MARCH

The elder sister said, "To ask me what?" "Mirou wants you for his wife."

Then the big girl said, "That is good. I will wait for him."

The little sister returned to the boy and said, "When will you go back to Mirou?" and he replied, "I will go to-day."

Then the girls asked when the men would return and Melare would not answer. Then both of the girls said, "We will give you a good sign. In two days come here quietly. Our father will come back soon, and we are afraid of that."

The boy stayed in the village to rest for a little time and then he went back to Mirou's house. Mirou saw that his friend had returned and he thought in his mind and said, "What word has my friend Melare brought me?" Melare came to his house and sat down near him. Then Mirou asked Melare "What news do you bring?" Then Melare said, "When I tell you the news it will make you happy, because Oalaia's girl likes you very much." He told him other things too. Melare told him what the girls had said and Mirou was very glad that day.

### Mirou Runs away with Avearo

Next morning, at the break of day, Mirou and his friends, Melare and Tavai, all went to make sago (but don't think those names, Melare and Tavai, are only two men. No, those are many people called by only two names). As they finished their sago they collected food and other things. When all their food and goods were on the canoe they pushed off and paddled away to the island where those girls lived. The eldest girl also made ready to wait for Mirou. The small girl saw the canoe and she said, "A canoe is coming," and they ran to the shore to meet them.

When the canoe landed Mirou leapt to the ground and also his men. The girls came and greeted them. The small sister wept very much because she knew her sister was going to leave soon. Afterwards they carried the things to the canoe and pushed off and paddled away.

### Oalaia Chases Them

After this Oalaia came home and he saw that his eldest girl was not there, only the small girl, and she was crying. He put down his ornaments and asked her, "Why are you

crying?" and she replied, "Oh father, Avearo has run away."

"Who has taken her?"

"You know the Chief of the Gulf coast village."

Oalaia was very angry and he ran to the village to find her, but he did not find her. Then he smelt the odour of the girl's body and dived into the water and swam after the canoe.

But they paddled very fast. Every day they were busy paddling hard because they knew he was swimming towards them. Afterwards they saw that the sea was angry and was rough and the waves were too big. Then they knew that Oalaia had come nearer to them.

Mirou said, "Throw the bundles of sago into the water for the canoe is nearly sinking." When Oalaia saw the sago in the sea he was happy and said to himself, "Now they will be very tired and hungry."

### They Land on Misima

Then they landed on an island called Misima Island. Oalaia also landed. He was not dead but alive, and he stayed on the sand day and night. Then Mirou and his wife and friends made their home there. Mirou and Avearo stayed there until their son was born. The son grew big and strong. The old man Oalaia did not move to any other place. Many coconut, sago and betel trees grew near him and on that island there was copper, silver and gold, and Papuan things too.

### Oalaia Eats his Grandson

When the son was big his mother one day sent him with food she had prepared to take to his grandfather. She had told Oalaia that his grandson would wear a bell so that he would know him. The boy brought the food and gave it to Oalaia, and his grandfather heard the bell and knew he was coming.

A second time Avearo made the food ready and gave it to her son. He walked on the road and saw some boys playing. He had a game with them. Then one of the boys cut the bell from his neck. At last he brought the food to his grandfather. When he came near he said to his grandfather, "Here is your food." But Oalaia did not know him because he had no bell, and he killed him and ate him.

The mother waited a long time for her son to return. Then she went to meet him but

could not see him, and she went to her father and asked him, "Where is my son?" He said, "I killed him." The mother cried and cried. "You have behaved very badly. You know that he was my only son, my first-born."

#### The Death of Oalaia

On another day she told the village people to kill Oalaia. All the people took spears and bows and arrows to kill him but they could not kill him. They tried and tried, but they did not kill him.

In that village there were two men named Ikiviri and Akiviri. When the village people tried to kill Oalaia these two men were not there, they had gone fishing. All the people talked together saying, "How can we kill him! Let us call those two men to kill him." So they called them and when they came near they asked them, "Will you kill Oalaia?"

They waited till they had a message from a little bird; and when the little bird told them to shoot at his knees, they shot at his knees and he died. When trees grew on his back they knew that he was dead and they cut up his body and cooked it for their supper. Those men they called Oalaia's slayers. That was the end of Oalaia's life.

[By Haro Auviata, L.M.S., Moru, G.D. This story wins the 5s. prize.]

#### Collecting the Taxes

Many people went to gaol this month, because they have no money to pay their tax for the year.

Some boys have paid their taxes because their heads are good and because they worked and kept money in their boxes. Some boys went to gaol because they did not try to get any money. When the collector comes they say, "Taubada we have no money," and the magistrate puts the boy in gaol. Afterwards his father and mother, or brothers, go looking for money from other people for him, and they pay his tax, and he is happy and comes out of gaol. It is better that we should go to work and keep our tax money ready for the collector each year when he calls for it. Don't sit doing nothing. Go and look for your tax money for the next collection. And you can then square up what you borrow from other men.

#### Native Taxes

All the magistrates in Papua collect tax money, and what do they do with it? They collect the tax money and send it to Port Moresby and the Government puts it into the bank. And that bank is called Native Taxation Fund.

So this fund the Government keeps in the bank; but it does not keep it there for nothing. This fund works for the Papuans.

Look! When the magistrates walk from village to village they find the people drinking bad water or well water. So the magistrates make out requests and send them to the Government Secretary, who looks after the Native Taxation Fund. Then the Government sends pumps for the villages out of this money.

Foothalls. The magistrate makes out another paper and he sends to Port Moresby for foothalls; and the Government gets foothalls and sends them to us.

The Government pays the doctors out of the tax money; and all the medicine as well is paid for by this fund. The doctors work everywhere, in the mountain villages and in the coastal villages as well, giving injections for yaws and other sicknesses. Also too, the Government buys the things for the school children out of the tax money—slates, books, pencils, pens, ink, etc.

#### The Family Bonus

The families that have four or more children do not pay a tax. My readers, I have heard many people talk about this tax saying, "Why do we pay a tax? What does the Government do with this money?" This is the meaning of the tax money, my people.

I think the tax money is to help the Papuans.

[By M.D. Barton, native clerk, Baniara.]

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