

paradise



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No. 13 September 1978

Paradise, the in-flight magazine of Air Niugini, is published bi-monthly by the Advertising and Public Relations Department, Air Niugini House, Jackson's Airport, Port Moresby. Typeset by Air Niugini Printing and printed in Hong Kong by Dai Nippon. For advertising or editorial contact the Advertising and Public Relations Manager, PO Box 7186, Boroko, Papua New Guinea. Phone: 25 9000 or 27 3348 Telex: NE22177 or NE22153

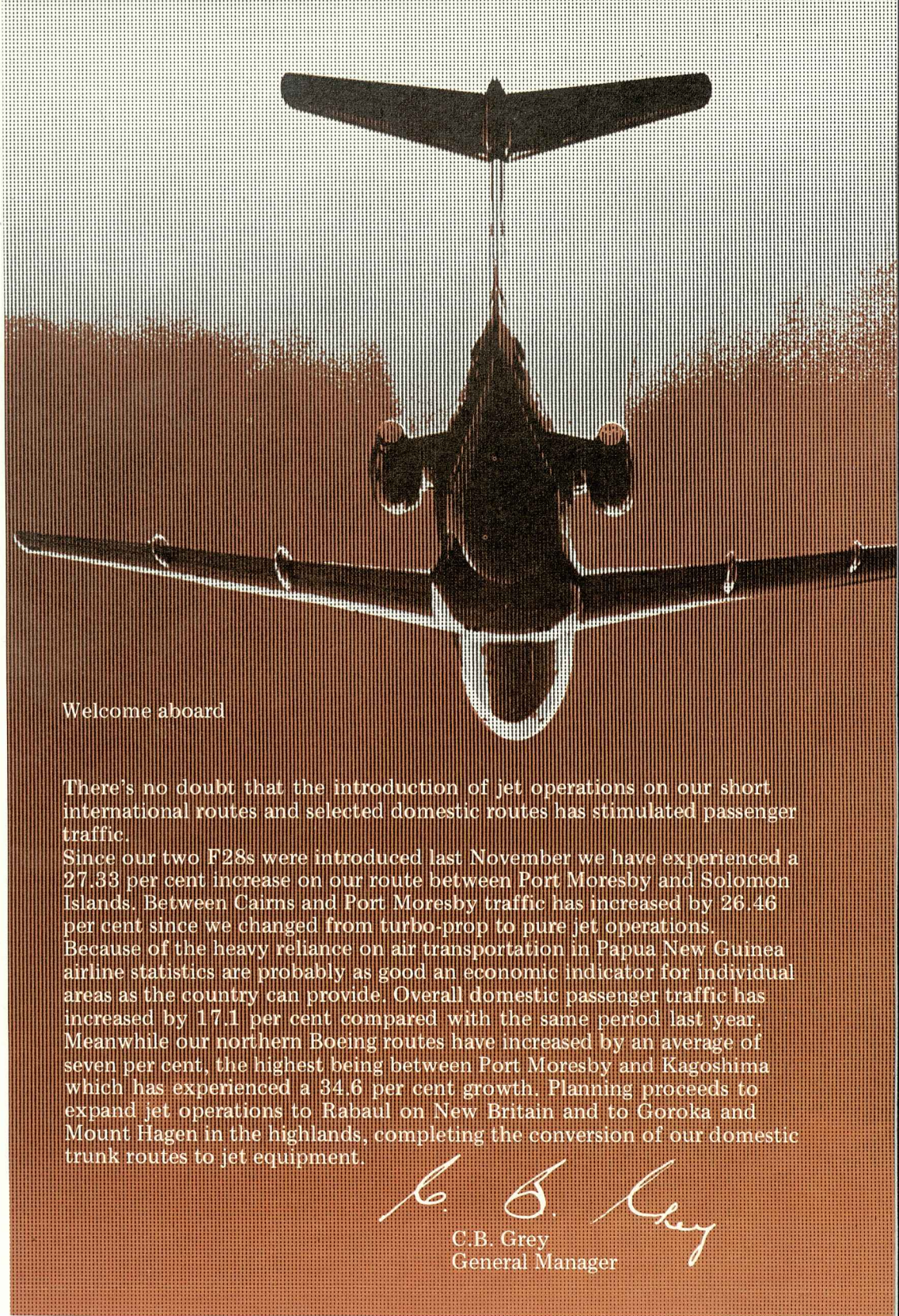
Editor: Gerald Dick

Design: Tom Cooke

Art: Rob Kysely

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C. B. Grey
C.B. Grey
General Manager

PHOTO CREDITS

Shisei Kuwabara
Denis Williams
Veronica Williams
Geoff Heard
Ulli Beier
Don Hook
Bob Hawkins
Office of Information
Solomon Islands Information Service
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COVER

Shisei Kuwabara provided this gull's-eye view of Port Moresby from his perch in a helicopter above Paga Hill. His shot in the centre pages shows just how far the National Capital has spread.

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ROADS TO PEACE

Papua New Guinea's Southern Highlands can lay just claim to being the nation's late starter. It was the last province to be explored by either colonial administration patrol or gold-seekers. While Southern Highlanders — such as the wigged Huli people of the Tari basin — continued to wage war among themselves, as they had done for thousands of years, Papua New Guineans from other parts were deeply involved in a global conflict, desperately fighting to defend their country from external attack.

But with the Pacific War over, and the administration of the Territories of Papua and New Guinea at last controlled from a central headquarters at Port Moresby, the spotlight turned to this lofty region.

In the years since, the people of Mendi, Tari — the Southern Highlands in general — have shown an almost uncanny ability to adjust to the twentieth century changes inflicted upon them. Much of their lifestyle remains unchanged. Occasionally old rivalries flare into warfare. But, by and large, the people of the Southern Highlands are rapidly making up ground lost through an

isolation which went on for more than half a century after the colonisation of Papua New Guinea. And, central to the people's progress in this region of heavily populated and lofty valleys has been the road.

When traditional walking paths began to be widened and levelled into roadways back in the early fifties, the beginning of the end of warfare came into sight. Roads came to mean protection, protection for people to move from one area to another without fear of attack. The administration decreed that highways would be safe areas. The people took to the idea. Warfare as a way of life was on the way out.

But with the bow and arrow becoming a child's plaything, the ranks of idle warriors were growing; As pacification continued and the Mendi patrol post — now the provincial capital — was developed, tribesmen were encouraged to help in road-building activities.

Completed roads were declared government land — and therefore neutral. By 1956, with a road running from Mount Hagen, in neighbouring Western Highlands, along the north side of Mount Giluwe, at 4,414 metres Papua New Guinea's second highest peak, to Tambul, it was decided to attempt to carry the first vehicles into Mendi.

A man who played a major role in that historic episode was Father Bernard Tomasetti, an engineer-missionary who still lives in the Southern Highlands.

Two vehicles were each broken down into three manageable sections and hand-carried from Tambul to Mendi over a freshly-blazed trail reaching heights of more than 2750 metres. This rough track was later to become the permanent road access from Mount Hagen for several years.

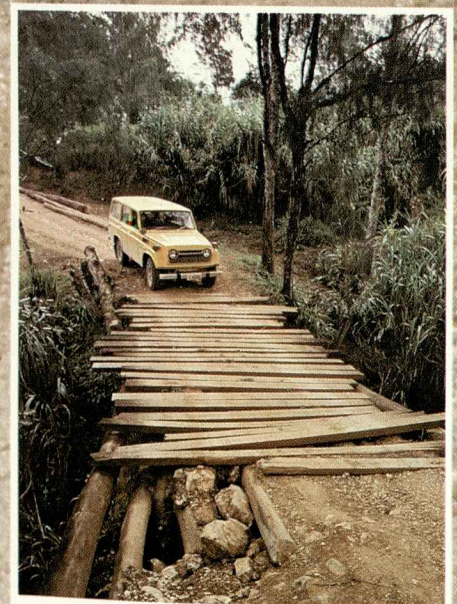
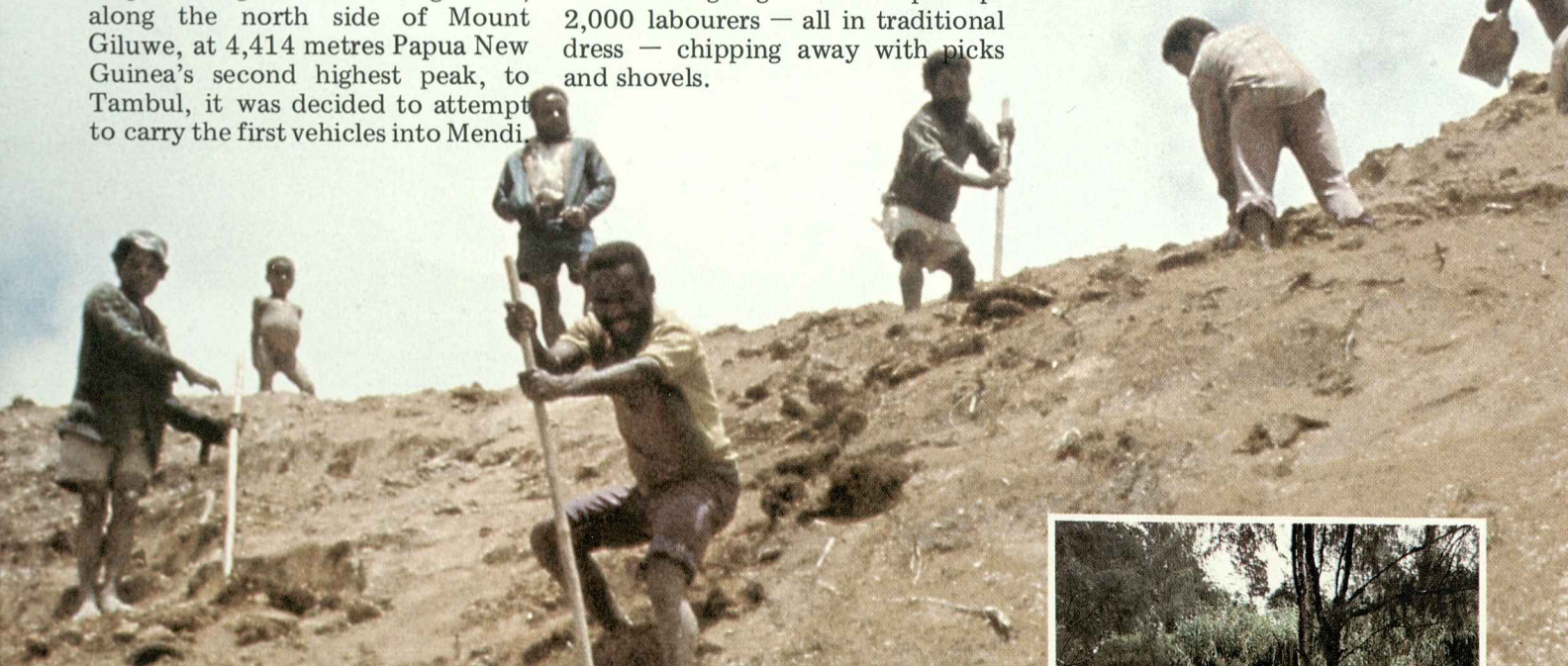
Road development in other areas of the South Highlands District, as it was then, continued — but slowly. Money was not readily available, resources were concentrated on establishing a road link between Mount Hagen and the coast at Lae to the east.

As far as Port Moresby was concerned, the Southern Highlands was low on priorities. But inside the district the pioneering spirit burned bright. Projects similar to the road into Mendi were kept alive in many areas. There was little or no sophisticated machinery available. It was a breathtaking sight to see perhaps 2,000 labourers — all in traditional dress — chipping away with picks and shovels.

Work went on through the fifties and sixties. Though many centres remained unlinked, the basis of an intricate district-wide road system was laid. In 1971 road development received a boost with the stationing of an Australian Army Engineering Unit at Mendi. (Until then it had been working out of Popondetta, capital of the Northern District.)

This specialist unit, manned by 21 members of the Corps of Royal Australian Engineers, is still in Mendi. Now there are 1500 kilometres of roads of varying standards in the Southern Highlands province. Work on new stretches of road is going ahead rapidly. But one third of the province's 230,000-plus population in the Tari-Koroba area — home of the Huli — still does not have reliable access to Mendi.

Road-building techniques are relatively streamlined now compared with those early labour-intensive days. The arrival of the Australian engineering unit meant an increase in allocation of works grants. They



are now running at around K4.5 million a year.

In 1974 Mendi was linked with Ialibu and a second route — now the main road — to Mount Hagen along the eastern side of Mount Giluwe was opened up. Since then, construction has concentrated on upgrading basic tracks linking Kagua, Pangia and Erave to the southeast of Mendi.

To the west, major efforts have been devoted to linking Mendi with the Tari basin. The link-up came in June 1977, but upgrading will continue on the section between Poroma and Margarima for a further two or three years.

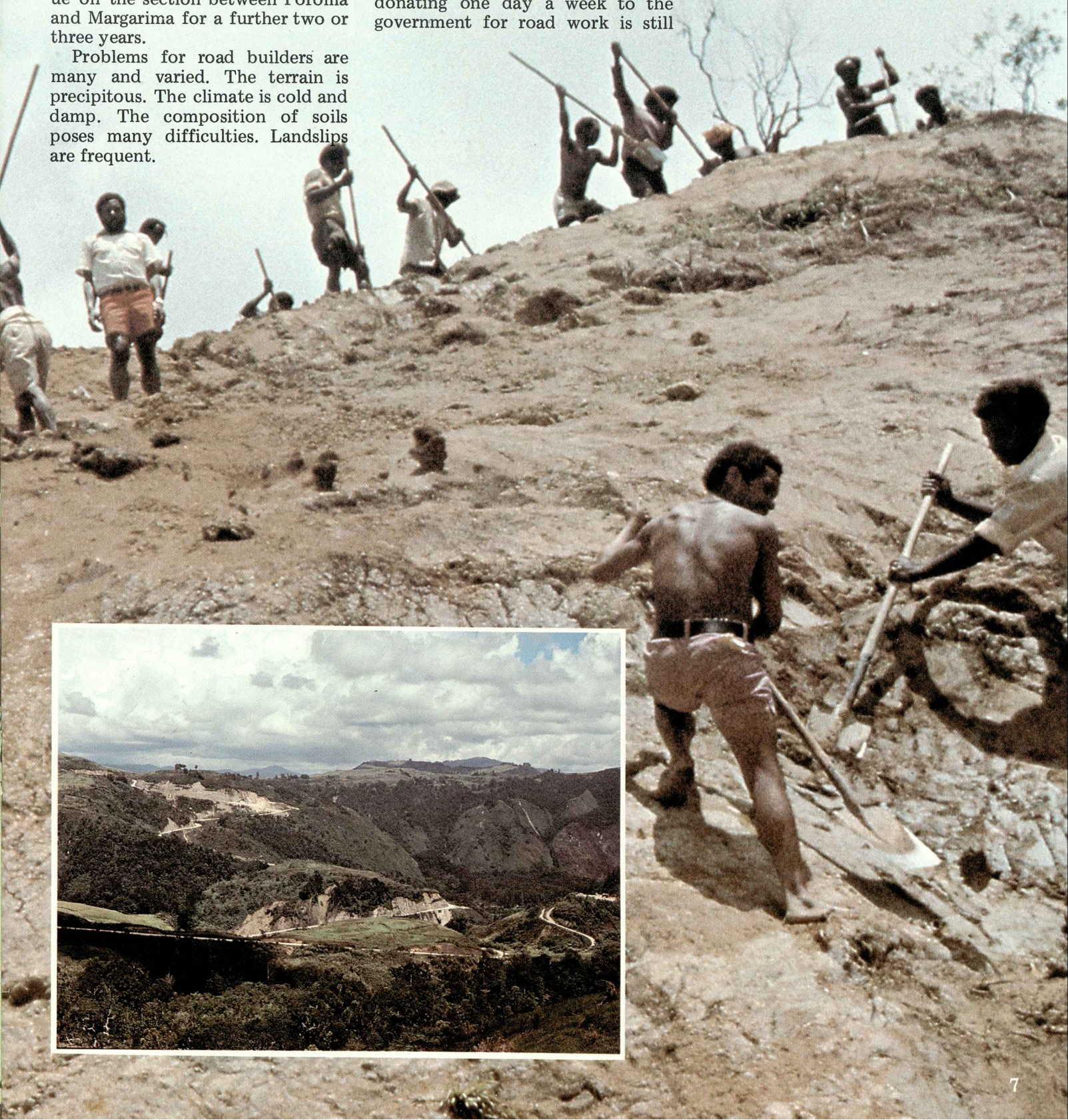
Problems for road builders are many and varied. The terrain is precipitous. The climate is cold and damp. The composition of soils poses many difficulties. Landslips are frequent.

In historical terms it is far too early to determine the effects — for better or worse — on the people of the Southern Highlands. It will be decades before these can be pinpointed. Some obvious benefits are the improved mobility of the people, the end of warfare, the establishment of schools — primary and secondary — and the greater mobility of health teams.

Whatever the disadvantages, the people eagerly seek and work for road access to the main arteries from their tribal lands. The practice of donating one day a week to the government for road work is still

prevalent in rural areas of the Southern Highlands.

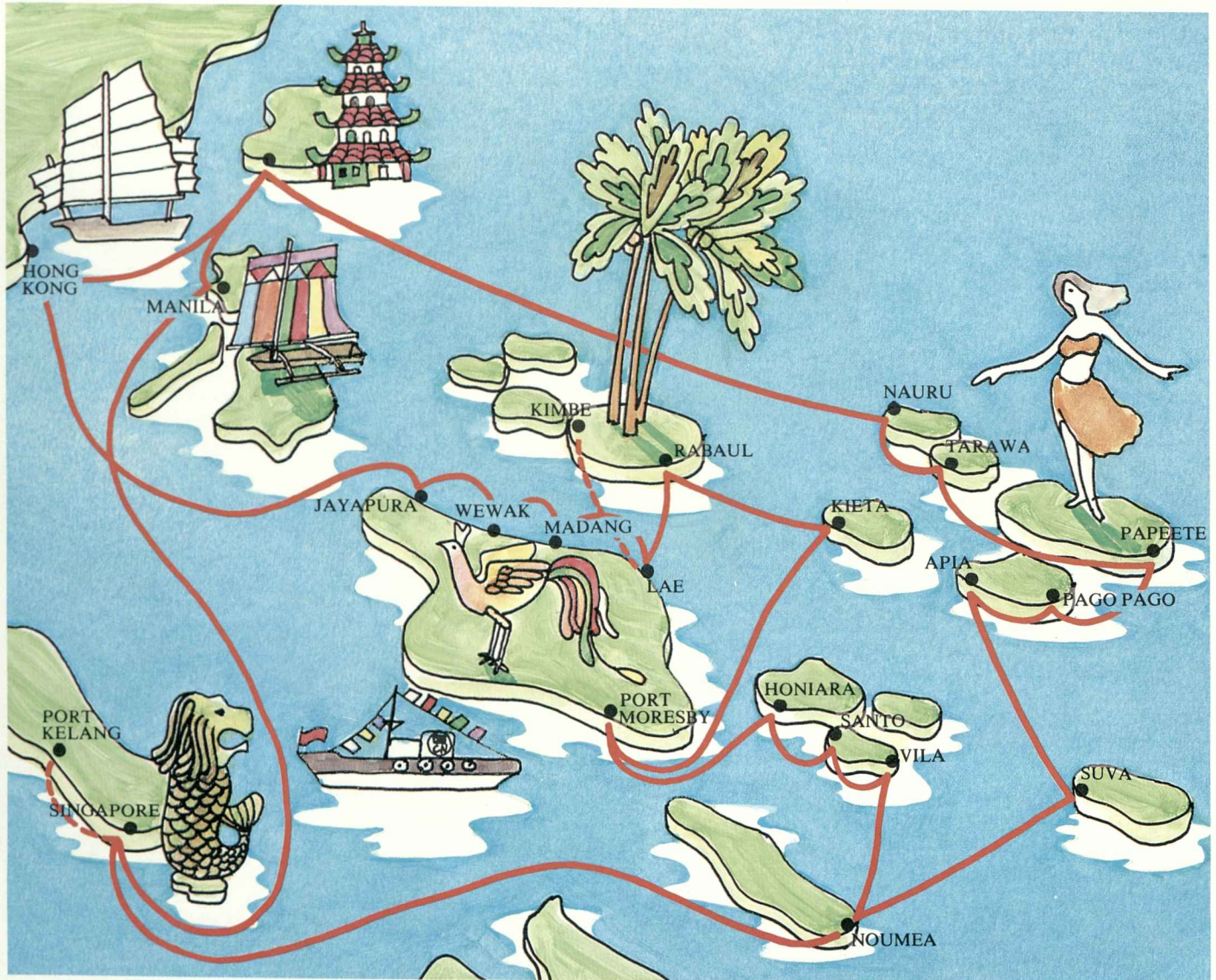
Sir Maori Kiki, deputy to Prime Minister Michael Somare in the first Papua New Guinea Parliament after independence in September 1975, entitled his biography *Kiki — Ten Thousand Years in a Lifetime*. For the Southern Highlanders, 10,000 years have passed in not much more than a generation. — *Much of the material in this article was supplied by Captain Pat Sullivan, RAE, who served with Australian Army engineers in Mendi.*



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Gumi-ing is what it is called and riding a bucking spinning inner tube down a fast-flowing river, preferably with plenty of rocks, snags and a few minor rapids, is what it is all about.

For visitors to Papua New Guinea it is necessary to explain that *gumi* (pronounced 'goomy') is the pidgin term for anything which is, or resembles rubber. So, when Goroka's bored young bloods began sailing inner tubes down the Eastern Highlands' Asaro River for fun, the new sport soon was called *gumi*-ing.

Story and photographs by Geoffrey Heard

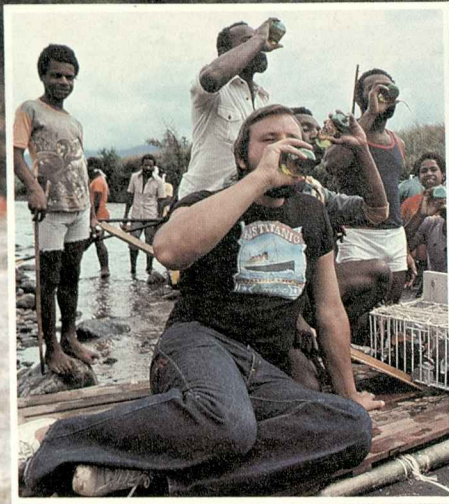
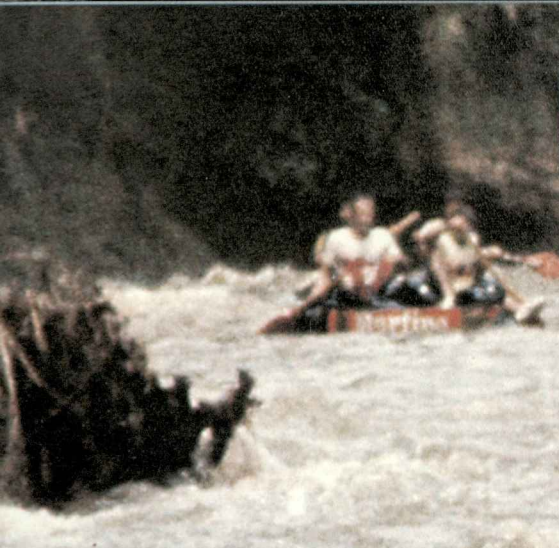
Just as naturally, someone claimed to be faster over a given distance than someone else. So *gumi* racing was born. In the 11 years since the first formal *gumi* race on the Asaro, the sport has been taken up all over Papua New Guinea.

But Goroka remains the heart of *gumi*-ing and the Asaro Surf Club Cup (a battered aluminium basin on an equally crummy stand) remains the sport's principal trophy — a sort

of America's Cup of *gumi*-ing.

The Asaro Cup, organised by the Goroka Apex Club, is held annually and is open to all comers. The rules are simple: there are single *gumis* (one inner tube with one person aboard) and rafts (more than one tube and with at least four people aboard). That's it.

Debate runs hot among the single *gumi* elite over the merits of simply blowing up your tube and lying on it, with or without a double-ended paddle, to help negotiate whirlpools and rapids, or lashing it into a rough



canoe shape and riding it like a horse.

Opinion is also sharply divided on how a good *gumi* raft should be built. One Asaro Cup-winning team comprised a teacher and three students from Goroka Technical College. They paddled hard all the way to get their craft, *Supertech* across the line in record time. *Supertech* was built as a class project. A canoe-shaped metal frame was welded and then packed with tubes inflated to a low pressure so that they would not puncture easily.

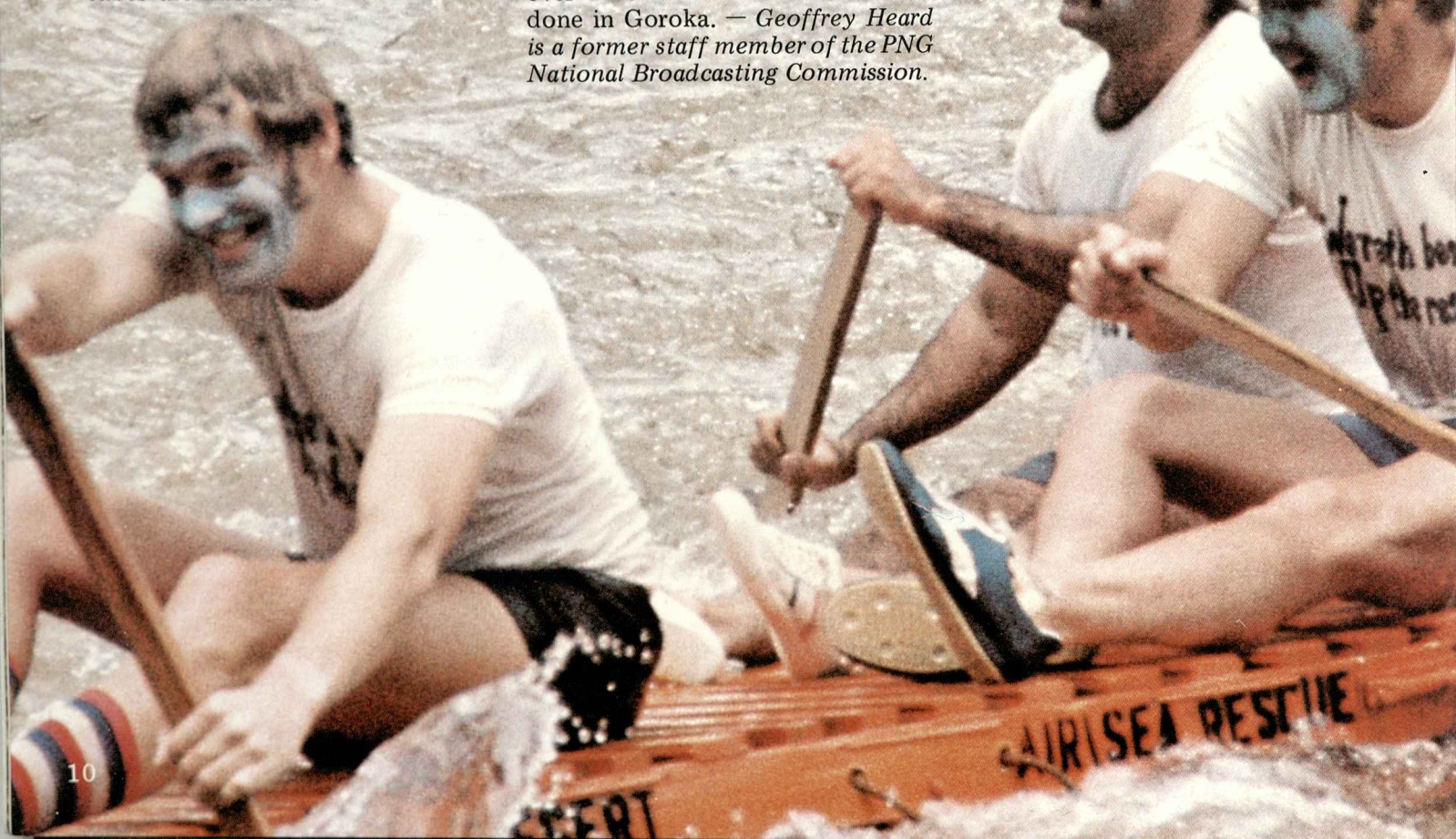
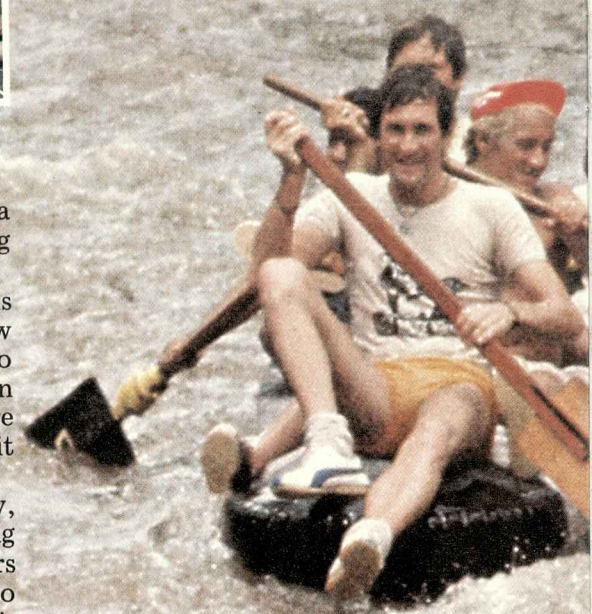
Rarely is this much effort put into preparation for the cup. The more carefree lash half-a-dozen tubes to bamboo poles cut from the river bank the night before the race. The tubes are inflated to the maximum

to ensure that they burst with a satisfying bang on the first snag they encounter.

At least one carton of beer is lashed amidships to ensure the crew does not die of thirst on the way to the finish line. Veterans position their carton low down in a wire basket so that the water keeps it cool.

Merrily, and ever more merrily, they drift with the current, drinking beer, pelting other competitors with flour bombs and trying to capsize them by puncturing their *gumis* with bamboo poles.

It's quite remarkable around Asaro Cup time how many senior government politicians and public servants and businessmen from all over PNG find there's work to be done in Goroka. — *Geoffrey Heard is a former staff member of the PNG National Broadcasting Commission.*



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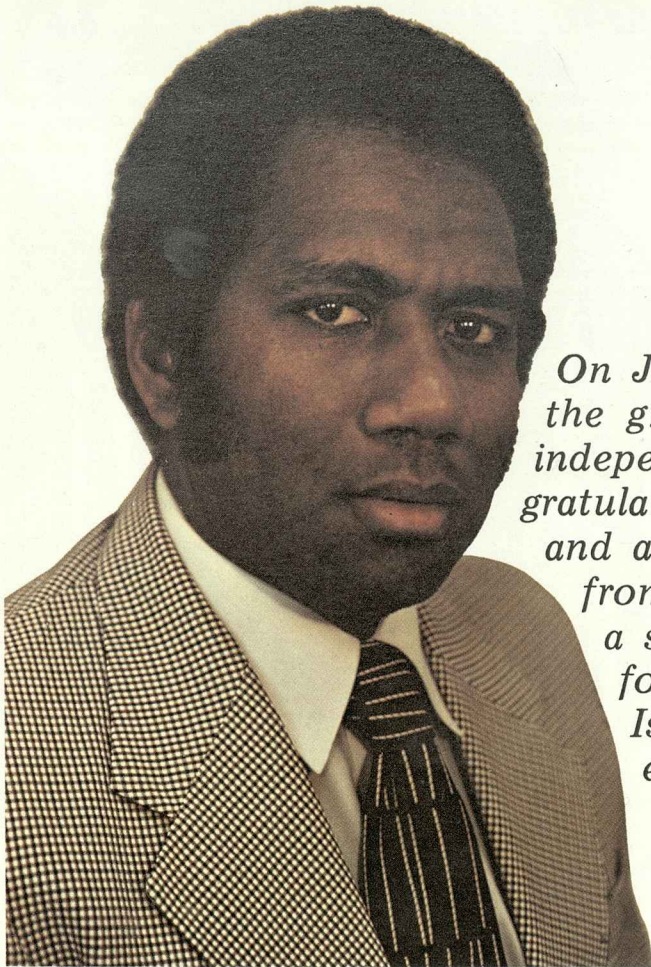
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On July 7 this year, Solomon Islands joined the growing Pacific community of sovereign independent nations. Air Niugini offers its congratulations to Prime Minister Peter Kenilorea and all Solomon Islanders on their emergence from more than 80 years of colonial rule. As a service to our passengers we devote the following pages of Paradise to Solomon Islands (Solomon Islanders have abandoned the definite article to history). Peter Young, a teacher at Tenaru Secondary School in Honiara provided much of the information and comment in the following items.

Solomon Islands - Sovereign State

WHERE IS SOLOMON ISLANDS?

A Solomon Islands politician on his return from independence talks in London a year or so ago was quoted as saying: 'Some Members of this House . . . have . . . announced that Britain has forgotten us. But what I found myself . . . was . . . Britain does not know us . . . I say I came from the British Solomon Islands [to British MPs]. I always try to pronounce "British" well, and they say: "Excuse my ignorance but whereabouts is British Solomon Islands?" I try to think. It is near to Australia . . . They almost do not know about Australia.'

Events of early July should have helped focus world attention on Solomon Islands but, for the record — and for those with an inclination to detail — Solomon Islands, give or take a few minutes, lies in the Pacific between longitudes 154 and 163 degrees East and between latitudes five and 12 degrees south. More simply, it is due east of Papua New Guinea, northeast of Australia, and northwest of the New Hebrides, New Caledonia and Fiji.

THE SOLOMON ARCHIPELAGO

The islands of Bougainville and Buka form the northwestern end of the Solomon Islands archipelago but both are part of neighbouring Papua New Guinea. From the tip of Buka to the most southeasterly point of the group is about 1600 kilometres but the six largest islands, forming a main double chain and including Bougainville, stretch over only about 1100 kilometres. The larger, raised, volcanic islands have more rainfall, soil and vegetation than the low-lying outer coral islands. The main islands typically consist of a highland spine which on one side drops away precipitously to the sea and on the other falls more gently through foothills to the coast. Guadalcanal, which has the national capital, Honiara, on its east coast, has the only extensive plains area. Average daytime temperatures are 21 to 27 degrees Centigrade (70 to 80 degrees Fahrenheit) with the night temperatures falling to around 18.5 degrees C (65 degrees F).

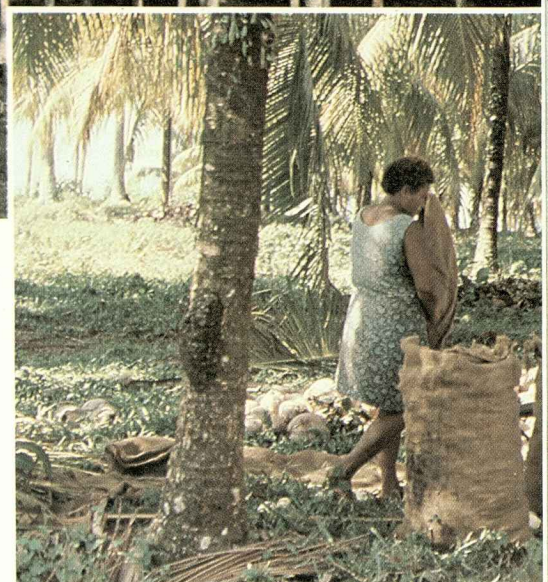
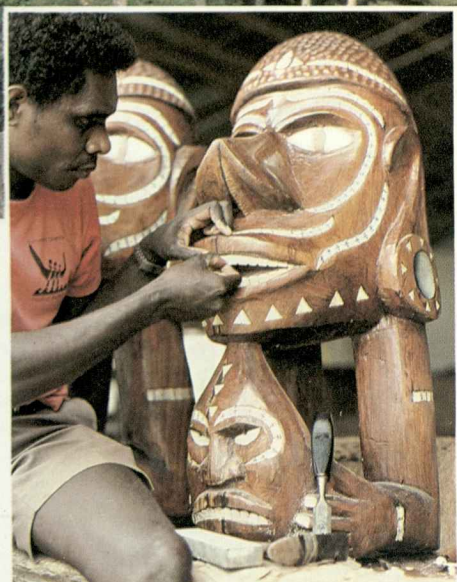
Rainfall in dense rainforest areas can be as much as 750 centimetres

a year. The other extreme is on the Guadalcanal plain which is in a rain shadow and is covered in rough, high grass.

SOLOMON ISLANDERS

Though more than 90 per cent of Solomon Islanders are Melanesian, the island group is a racial microcosm of the Pacific. Several of the outer islands are peopled by Polynesians and there are small Micronesian communities of Gilbert and Phoenix Islanders who were settled there in the 1950s by the British administration. Also, in Honiara, there are small Fijian and Indian populations. As is the case in Papua New Guinea and Fiji, a busy Chinese community is well represented in the commercial sector.

In linguistic and cultural diversity, Solomon Islands is something of a mini-Papua New Guinea. In PNG there are more than 700 languages. In Solomon Islands there are said to be about 40 with as many dialects. The largest Melanesian language group, Kwara'ae, spoken in north-central Malaita Island, makes up only nine per cent of the islands'



population of about 200,000.

Melanesians living in villages only a few miles apart may be unable to understand each other unless they share a knowledge of Solomons' brand of pidgin. Endemic warfare, which ended not so very long ago, encouraged the various groupings of Melanesians to keep to themselves. Rivalries and suspicions exist today.

Solomons pidgin is beginning to make inroads into the more remote areas. Though lacking standardisation it is used in the Parliament, in primary education and on radio. Solomons pidgin draws on English far more than the pidgin spoken throughout Papua New Guinea.

About 90 per cent of the population lives in small villages, usually containing 20 to 30 families. A village like Nila in the west with a

population of 500 is considered extra large.

Slash and burn cultivation is the norm and village staples are yam, taro and sweet potato, supplemented by wild or cultivated fruits such as bananas and coconuts. Meat is usually obtained from chickens, sometimes pigs, and, on the coast, fish.

Most Solomon Islanders are self-sufficient, their material possessions usually comprising little more than a cooking pot, bush knife and perhaps a hurricane lamp and a radio. Less than 10 per cent of the people have a cash income and those who do usually obtain their money in return for copra.

BEFORE COLONISATION

The earliest carbon dating of pottery found in the Solomon archipelago suggests it is between 2,500 and 3,500 years old. There is much speculation about the first occupation of the Solomon and other islands in the western end of the Pacific. Present thinking is that Melanesian occupation started 6,000 to 8,000 years ago, about the same time as waves of migrants settled the island of New Guinea. The first-comers were hunter-gatherers, followed, about 4,000 years ago, by people who had adapted themselves

to a horticultural economy. The Polynesian presence in the outer islands is much more recent. The people of Bellona to the south of Guadalcanal, trace their ancestry back 25 generations to islanders who came in a canoe from Uvea in the Wallis group northeast of Fiji.

THE FIRST EUROPEANS

Despite the romance of Spaniard Alvaro de Mendana's attempt to colonise an island of the Solomons in 1595, it was not until the 1890s that there was any substantial contact with Europeans. By 1893 there were about 50 Europeans in the islands comprising missionaries, traders and a few planters. During this period Solomon Islanders were variously invited, coerced or kidnapped to work the sugar plantations of Queensland and Fiji. But stories of



would die out within 50 years as a result of European-introduced diseases. This view was shared by his superiors in Fiji.

About the only significant achievement of the colonial administration in the years up to the Pacific War was that its presence stopped the more spectacular inter-tribal fighting. Though there was expropriation of clan land by planters, the colonial administration looked upon the planters as avaricious, and this attitude, combined with a general philosophy which could be summed up as a desire to 'protect the natives', prevented extensive land alienation.

riots on Malaita Island in protest against the cessation of what was known as the 'kanaka trade' by the Australian Government in 1901, suggests Solomon Islanders did not suffer at the hands of 'blackbirders' (labour recruiters) as did the people of the New Hebrides. In 1893 Britain declared the Solomon Islands a protectorate for a variety of reasons including the fear of other European powers establishing hegemony; a desire to protect the islanders from the more ruthless blackbirders; and a need to provide protection for missionaries and other Britons living in the islands.

Until the Pacific War the British Solomon Islands Protectorate (BSIP) was a colonial backwater. Early in the piece, it is believed, the first colonial administrator was under the impression that Solomon Islanders

Missionaries had the greatest impact on health, welfare and education of Solomon Islanders. They came and went. Four, a bishop and three priests, came and stayed — as murder victims of unfriendly islanders. The first to establish themselves were the Catholics in 1845. The four murders and a death from malaria persuaded them to leave in 1848. The Anglicans became resident in 1865, the Catholics returned in 1898, the Methodists arrived in 1902, the South Sea Evangelicals in 1904 and the Seventh Day Adventists in 1914. Exceedingly considerable must have been the puzzlement and dismay of the itinerant islander presented with

such a variety of 'Christianities'. Yet, in many ways today, and not just in Solomon Islands, the Pacific pupils are more Christian than their teachers.

Exports were almost wholly copra. In 1938, of exports totalling £292,999, copra accounted for £259,000. This provided the administration with its major source of revenue but it was still barely enough to pay the wages of the European staff. In those unenlightened days no European government felt any obligation to pay for its colonial possessions.

NATIONALISM IN POST-PACIFIC WAR YEARS

Some Melanesians see the beginnings of a Solomons political consciousness in the *Masina* movement. The official British view, encapsulated in reports and issues of the *Solomons Yearbook*, represents *Masina* as an essentially anti-administration movement that dominated affairs on the most



Guadalcanal where Sergeant-Major Vouza, a war hero holding the British George Medal and the U.S. Silver Star, emerged as a leader. The Malaita chiefs went to jail. Vouza was sent to Fiji to a local government course. The movement began to founder and became more a cargo cult. Although *Masina* was no longer a threat to the administration after 1951 its influence lingers on. The unity it created helped lay the foundation for the later development of local government.

BEGINNINGS OF NATIONAL GOVERNMENT

National government developed along classical British colonial lines. First local government. Then localisation of district administration personnel. Some localisation began to occur in middle management levels of the bureaucracy. The Resident Commissioner's Advisory Council, hitherto a white man's province, was enlarged to include islanders.

In 1960 the Legislative Council was set up. In 1964 a new constitution provided for the indirect election of eight ex-officio members from among all 'British protected persons'. In 1967 the council was expanded to 14 elected members, 12 public service heads and three ex-officio members.

Another constitution in 1970 provided for 17 directly-elected members, not more than six public

service members and three ex-officio members. Solomon Islanders, for the first time, were in the majority.

Though the resident commissioner retained considerable authority, the executive function devolved on committees which were designed as training grounds for future ministers. But this proved unwieldy and in 1974 it was decided to have a fully-elected body with a chief minister who would select his cabinet from elected members. This was to sit with the top three expatriate public service heads in meetings presided over by the governor, formerly called the resident commissioner.


In 1975 the BSIP became simply Solomon Islands. Britain's rule was fast approaching its end. In 1974, at 33, Solomon Mamaloni had become the first chief minister. Until he left national politics in 1976 he followed what he called a policy of the 'Three Ds' — decolonisation, decentralisation and distribution. Peter Kenilorea, taking over from Mr Mamaloni, found himself in a role that was to make him Solomon Islands' first prime minister when independence finally came on July 7 this year.

populous island of Malaita after the war. Officially, the movement was felt to have cargo cult 'overtones'.

Some government officials and church leaders saw American influence during the Guadalcanal campaign — high wages for labour and generous handouts — as creating the conditions for the *Masina* movement. The noted anthropologist, Professor H.I.P. Hogbin, saw *Masina* as essentially political in its aims: 'They wanted an administrative and judicial system that was completely their own . . .'

Christian influence was apparent in *Masina* as the movement spread throughout Malaita. Eight of the nine head chiefs involved were South Seas Evangelical Mission teachers. When chastising whites for ill-treating island labour the gospels were cited. There was a stress on customary values, a policy held by Catholic missionaries.

The movement spread — to Ngela, San Cristobel, Santa Ysabel and to



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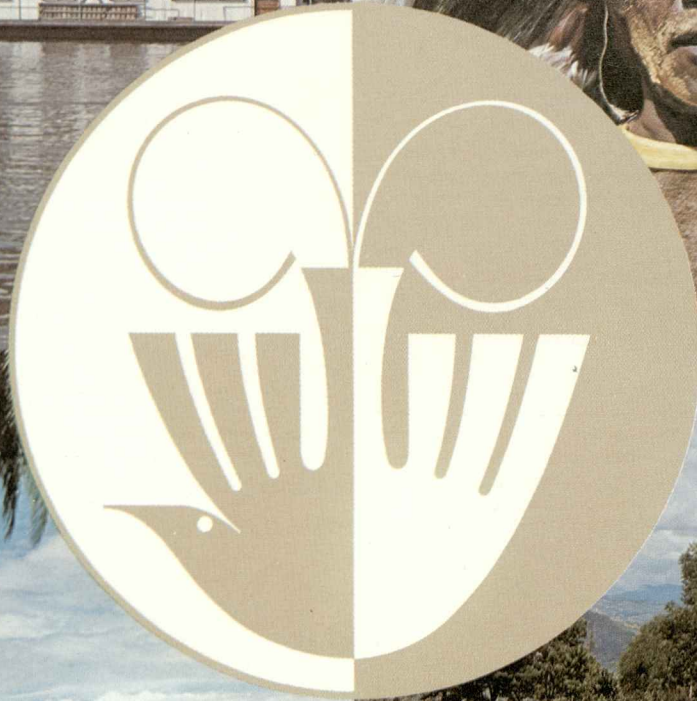
Very Parker.

An aerial photograph of Waigani Valley in Papua New Guinea. The foreground is dominated by a large, modern government complex with several multi-story buildings featuring horizontal bands of windows. A tall, white, rectangular tower stands out among them. To the right, a large parking lot is filled with cars. In the background, a road winds through a valley with scattered trees and other buildings, including a tall white office building and a library. The terrain is hilly and covered in sparse vegetation. The sky is clear and blue.

Waigani

Sir William MacGregor bought the 45 square mile Waigani Valley (then known as Vaigana) for cloth, tobacco and axes in 1891. Until the late sixties there was little development except a futile attempt to grow cotton. Today Waigani is the centre of Papua New Guinea's government administration. Shisei Kuwabara's photo shows that the area is booming. The building in the foreground is the Central Government office. Beside it is the almost completed superannuation complex. The tall white office is the Australian and New Zealand High Commission, with the new public service project to the left, and the library on the right. Presiding over the valley is the Supreme Court, and above left is the museum.





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Philosophy in Rhythm

By Ulli Beier

String band music found a home in Papua New Guinea's many islands years ago and, as time has passed, music styles have evolved to an extent that the sound of a band is beginning to tell a listener where it comes from.

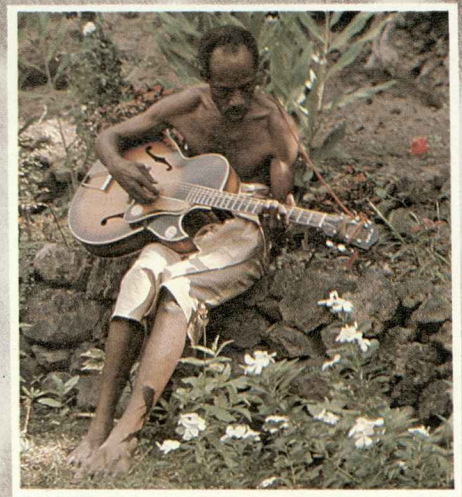
Initially the bands were to be found only in coastal regions but more recently they have started to spring up throughout the Highland areas. Overall, the music is heavily influenced by the Hawaiian guitar and many of the songs, whether in English, pidgin or *plestok* (vernac-

ular), have their roots in foreign places.

Papua New Guinea hasn't escaped the cliché-ridden corn which characterises popular music worldwide. The themes are the usual: love, loneliness, grief. But here and there is emerging a brand of singer, each unique in their way, writing their own songs, searching in themselves for words, moods, expressions which are different from the run of the mill.

One such singer is Blasius To Una Turtavu, born and raised in what is now the province of East New Britain. Blasius is a musician in a class by himself. He's a loner with none of the affectations of the showman. He does not like big crowds, preferring to play to a small circle of friends. He is not so much an entertainer as a philosopher with a guitar.

There's no likening Blasius to America's Bob Dylan. Though he's



been playing a guitar since his early twenties, Blasius's national recognition came much later in life. Today, at 53, and a driver working with the government Department of Transport, Blasius is tremendously popular, particularly among pidgin speakers.

He performs each year at the Warwagira Festival in Rabaul in his home province. He has visited Port Moresby twice, once in 1974 to play at the arts festival and again in 1977 for the opening of the Institute of Papua New Guinea Studies. The institute has just released a long-play record of his compositions.

Blasius To Una's songs range far and wide. He's happy, he's sad. A convent upbringing at Vunapope has imbued him with deep spiritual feelings which are vividly illustrated in *Iau Varogop Nat Na Pusi*, originally written in his native language, Kuanua and translated by Jacob Simet.

The visit of a submarine to Rabaul inspired *Black Submarine*, one of his most moving works. When singing of love he tends toward the satirical, each time presenting a little dramatised sketch.

There are two songs which listeners to the National Broadcasting Commission ask for more than any others: *Fopela Lek* and *Kunai Dumdum*. In *Fopela Lek* he makes fun of a man who buys a car and ends up being charged with drunken driving. *Kunai Dumdum* is about a police sergeant who cannot get his men to march in step because they do not know the difference between

right and left. Blasius comes up with an ingenious solution.

During his convent years nuns taught Blasius to play the piano but he never felt comfortable with that instrument. It was just after the Pacific War in 1946 that he picked up his first guitar. For five shillings he rented one from a brother-in-law. Later he managed to buy one for himself.

His first known compositions were four hymns, published in 1949. Since then he has written more than 60 songs, recording all in a big note book. He has never learnt staff notation and uses a strange number system taught to him by a Catholic father. — *Ulli Beier is a former director of the Institute of Papua New Guinea Studies in Port Moresby.*

THE BLACK SUBMARINE

Original

*Planti tousen man-meri-pikinini
Oli go bung long biris bilong gavaman long
faupela de
Bilong go lukim wanem samting
Hei! Hap diwai tasol i bin drip kam long Sande
Na oli pasim istap long biris
Tasol insait long dispela hap diwai igat man istap
Oli kolim dispela hap diwai long Submarine.*

*O Black Submarine, brada tru bilong ol fish
Olgeta de na nait yu stap wantaim ol fish
Long olgeta laif bilong yu, yu no save lukim san
na mun
Na yu no save filim bilong win na rain.*

*Mi no ken save nau long yu, yu yangpela yet o
yu lapun pinis
Igat wanpela rait istap long sait bilong yu emi
toksave long yu
O Black Submarine, brada tru bilong ol fish
Olgeta de na nait yu stap wantaim ol fish.*

*Long taim yu bin stap long Baltic long yia 1850
Na tu long Crimea long yia 1855
Bihain gen yu stap long China long yia 1860
Ating yu tumbuna tru bilong ol Submarine.*

*Mi no ken save nau long yu yu yangpela yet o
yu lapun pinis
Igat wanpela rait istap long sait bilong yu emi
toksave long yu
O Black Submarine, brada tru bilong ol fish
Olgeta de na nait yu stap wantaim ol fish.*

Translation

*Thousands of men, women and children
All gathered at the government wharf for five
days to see what?
Only a log that drifted here on Sunday
Which was tied on the wharf
But inside this log, there are human beings.
They call this log a Submarine.*

*O Black Submarine, brother of the fishes
Everyday and night you are with the fishes
During all your life you never see the sun and
the moon
Nor do you fear the rain or the winds.*

*I am not really sure about you, are you young
or old?
There is an inscription on your side which
explains
O Black Submarine brother of the fishes
Everyday and night you are with the fishes.*

*You were in the Baltic in 1850
And in the Crimea in 1855
And then you went to China in 1860
You must be the oldest submarine.*

*I am not really sure about you, are you young
or old?
There is an inscription on your side which
explains
O Black Submarine, brother of the fishes
Everyday and night you are with the fishes.*

KUNAI DUMDUM

Translation

*A long time ago, some men were recruited
To be trained as policemen
Both the police officer and the sergeant were
working very hard
To teach them how to drill.*

*Squad! Attention! Right turn! Mark time
Left left, left left, quick! March!
Left right, left right, left right
Hey have a look sergeant, are they men
marching or wallabies jumping around?
Come on sergeant lead the way so that these
men can watch you and follow.*

Yes Officer.

*A lot of sweat was wasted, marching under the
hot sun
But no one yet knew how to march correctly
This was something new, so it had to take the
men a while to learn it
They had never seen something like that before
Come on sergeant some of them have nearly
got it
Let's hope the others can follow.*

*Squad! Attention! Left turn! Mark time
Left left, left left, quick! March!
Left right, left right, left right
Legs up, remember, come on
Oh my mouth's hurting because I am shouting
too much
What is the matter with you all, what kind of
men are you?
Are you some kind of devils?*

*A lot of sweat was wasted, marching under the
sun
But no one yet knew how to march correctly.
What are we going to do with these men
They are just jumping around like wallabies
Have you got any idea?
Oh, forget it, let's not be lazy and keep on trying.*

*Hey sergeant, I have got an idea
How do you call this grass?
This grass? Oh, we call it kunai
It cuts and scratches and bruises
That's kunai.
And this other grass here, how do you call it?
The kids collect them and suck them
That's dumdum.*

*Okay sergeant get these two grasses, and tie
them up on the men's legs
Tie the kunai on the left leg and the dumdum
on the right one
And tell them all to lift kunai first and then
dumdum*

*Yes Officer.
Squad! Attention! About turn! Mark Time!
Left, left, left, left, quick! March!*

*Kunai dumdum, kunai dumdum, kunai dumdum
Kunai dumdum, kunai dumdum, kunai dumdum
That's the boy, that's the idea
Come on sergeant, keep it up.*

*Kunai dumdum, kunai dumdum, you are very
clever
You taught these crazy men
Kunai dumdum, kunai dumdum, how can I say?
A very big thank you for you, kunai dumdum.*

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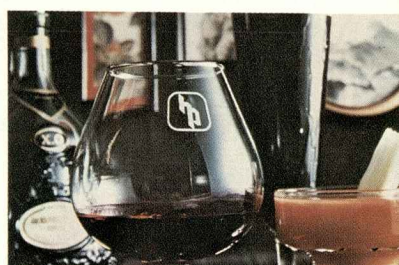


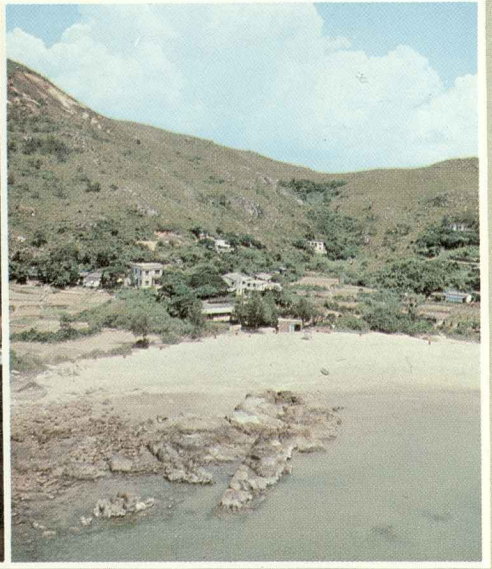
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Old China

So many people holiday in Hong Kong and never see the old China which has survived in this British colony. Most visitors do not even expect it to exist in this mix of soaring monuments to mammon and hillside shanties, grim reminders that every success story in Hong Kong leaves many more paying for it.

But get away from the Island and Kowloon bustle and head for the more isolated of the colony's 236 islands. There you will find old China.

New ferry services have brought some of the most fascinating and unspoiled islands in Hong Kong within easy reach of all visitors all year round. Regular Hong Kong and Yaumati Ferry (HYF) schedules in

Tolo Harbour and out into Mirs Bay in the northeast corner of the colony have added another dimension for visitors determined to get more out of Hong Kong than just duty-free shopping.

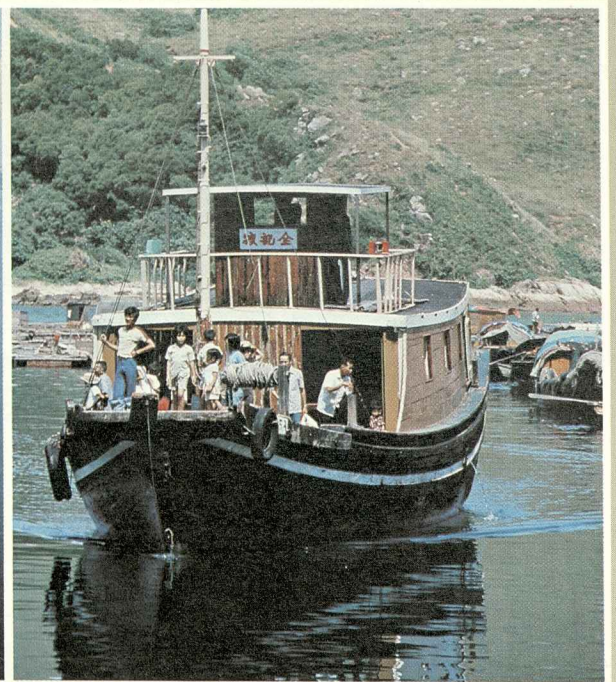
Islands such as Tap Mun, Kat O Chau, Wong Wan, Crescent and Port ring an area containing some of

Hong Kong's most attractive rural scenery. Three islands and two isolated villages in Long Harbour, an inlet on the north side of Sai Kung Peninsula, can be explored in a day trip from the city.

Farthest from the city in the northeast of Mirs Bay is Ping Chau. An hour's walk around its wind-swept coast, preferably at low tide, will reveal several of the island's natural charms. Sea Shell Cave, Dragon Fall Hill and Breast Cove all live up to their names.

Ping Chau's most unusual feature





is the layers of colourful rock upon which it rests. From the cliff-top, through the peacock green sea, can be seen slabs of rock ranging from deep browns to rich reds and purples. On Saturday and Sundays and most public holidays, HYF ferries link Ping Chau with Tai Po Kau on the railway line from Kowloon to the border with China.

In summer, excursion ferries leave from Kowloon.

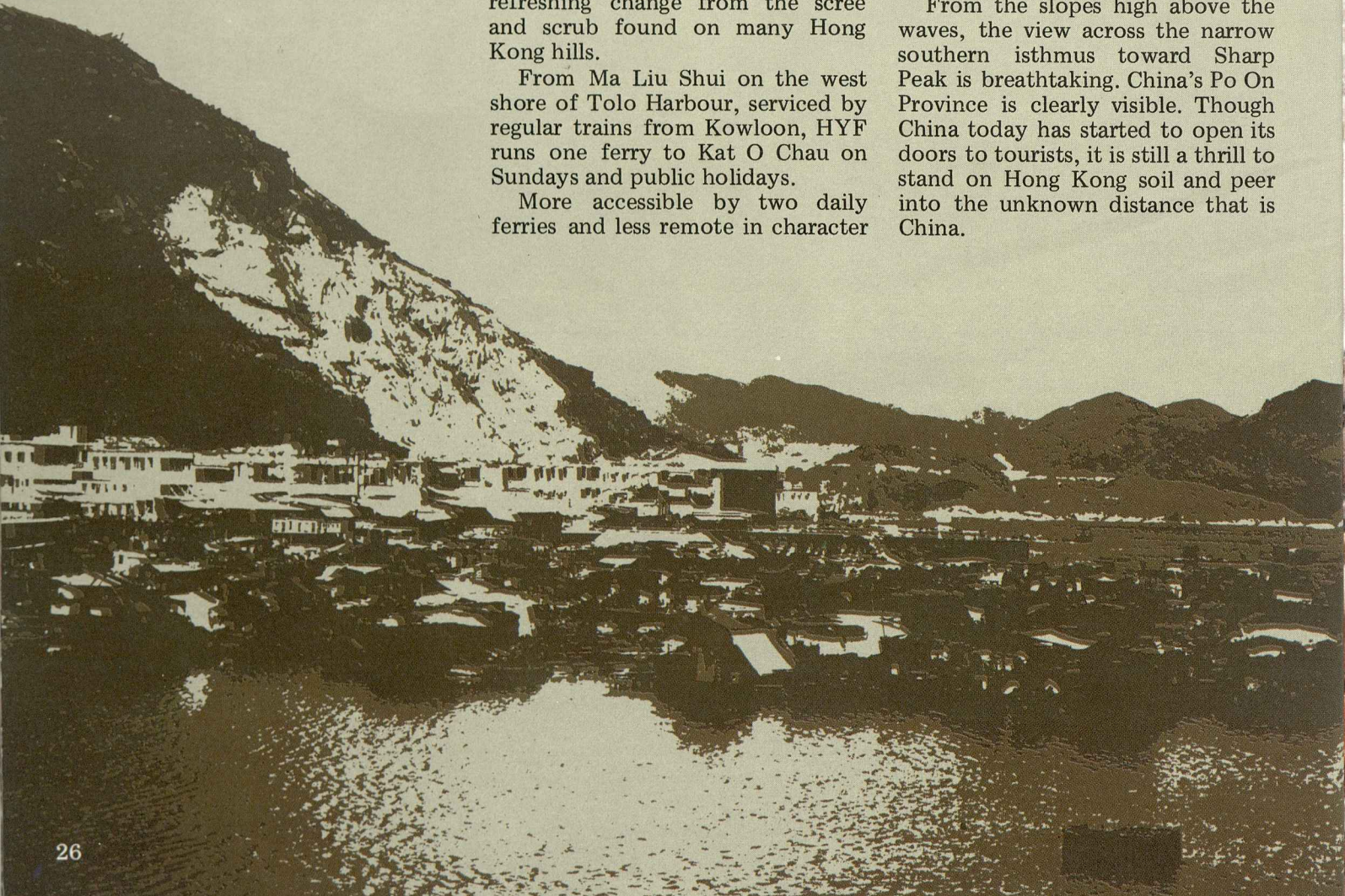
Kat O Chau is the largest of the islands nearest to the border. Translated, the Chinese name means 'good omen bay'. With a thriving community of more than 2,000 Hoklo fishermen and their families, the name fits. The hills and bumps of Kat O Chau are encircled by a natural dark green coat of trees, a refreshing change from the scree and scrub found on many Hong Kong hills.

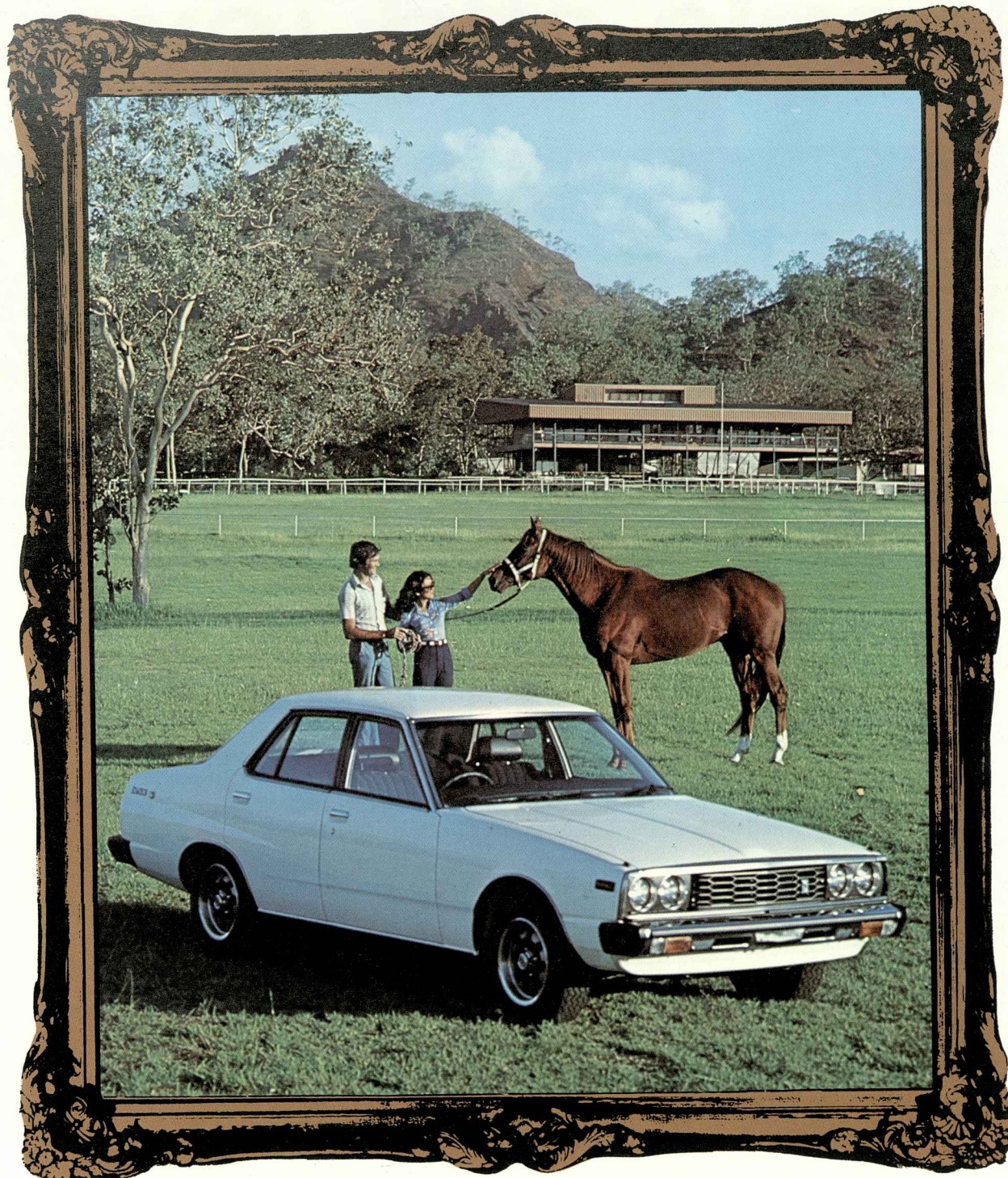
From Ma Liu Shui on the west shore of Tolo Harbour, serviced by regular trains from Kowloon, HYF runs one ferry to Kat O Chau on Sundays and public holidays.

More accessible by two daily ferries and less remote in character

is Tap Mun Island in Mirs Bay at the mouth of the Tolo Channel. Tap Mun has a bustling rural and fishing community. With a fishing god temple on the hillside above ancient houses hugging one another along narrow streets, and a harbour busy with fishing and work boats, Tap Mun is a favourite spot for picknickers, scuba-divers, sun-worshippers and sightseers.

From the slopes high above the waves, the view across the narrow southern isthmus toward Sharp Peak is breathtaking. China's Po On Province is clearly visible. Though China today has started to open its doors to tourists, it is still a thrill to stand on Hong Kong soil and peer into the unknown distance that is China.





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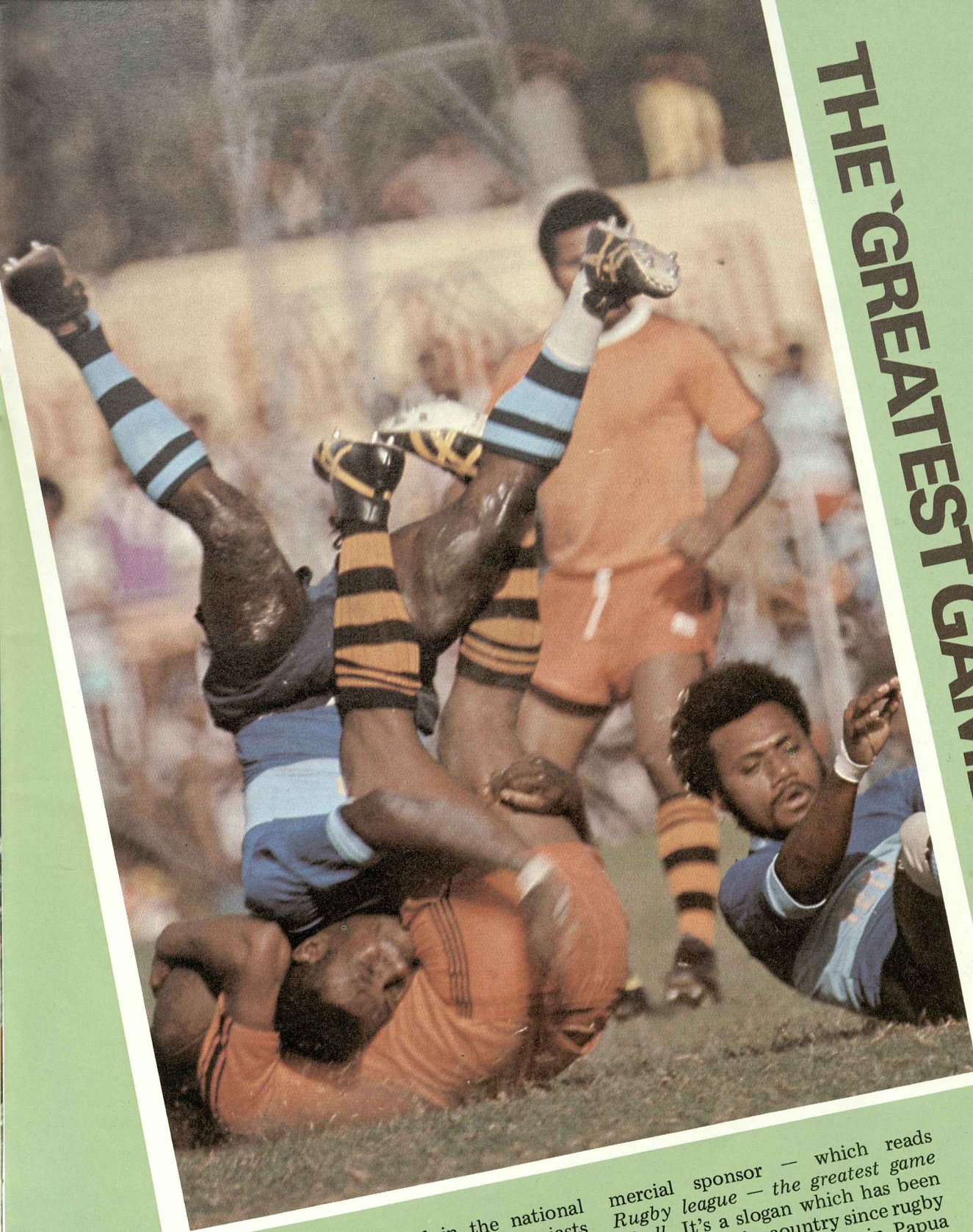
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TOYOTA



THE 'GREATEST GAME OF ALL'

Story: Pama Anio
Photography: Veronica Williams

It's not enshrined in the national constitution. Soccer enthusiasts would reject the notion. But there's no way you will convince any of Papua New Guinea's thousands of rugby league fanatics, player or spectator, that his code of football is not the national game.

There's a sign on the Sir Hubert Murray Highway in Port Moresby — it's been there since the fifties and is periodically given a new coat of paint by kind permission of a com-

mercial sponsor — which reads *Rugby league — the greatest game of all*. It's a slogan which has been used all over the country since rugby league had its beginnings in Papua New Guinea in the forties. Today it is synonymous with this code of football and no follower would question its assertion.

Whatever soccer fans might say, and irrespective of statistics which might prove one thing or another, no sporting event in PNG evokes more excitement or bigger crowds than the annual rugby league grand final, not just in Port Moresby but

in major centres throughout the country. When the grounds are full, spectators take to the rooftops and shin up trees. Youngsters as soon as they are able to climb, take up the most precarious of perches just to be able to watch their heroes slug it out for the season's highest honour — without paying an entrance fee, of course.

In the other four main rugby league-playing countries — Australia, New Zealand, England and France — the code can in no way vie for the title of number one, or national, sport. In Papua New Guinea, it can.

An indication of the popularity of rugby league in Papua New Guinea — and a pointer to the fibre of the fairer sex — is the way in which the game has caught on among the womenfolk. But more of that in a future issue of *Paradise*.

Australians introduced rugby league to Papua New Guinea. A few games were played just before and immediately after the Pacific War but serious competition did not start until 1949. In those days, though administered jointly, PNG was divided into the United Nations Trust Territory of New Guinea in the care of Australia and the Territory of

Papua, a colonial possession of Australia.

The first game in 1949 — the result of a challenge projected onto a cinema screen in Port Moresby — was between bank workers calling themselves Magani-Badili and Works Department employees going under the name of Paga Hill. The Port Moresby competition was under way.

In those early days of the Papua Rugby League (PRL), as the organising body came to be known, matches were played on the old Konedobu oval adjacent to the Sir Hubert Murray Stadium, on land reclaimed from Port Moresby Harbour. A survivor of the colonial era of the Papuan Rugby League is the PRL club house in the suburb of Boroko.

Hard on the heels of the PRL came the New Guinea Rugby League (NGRL), the main difference being that the NGRL embraced several centres, the main ones in the early days being Lae, Bulolo, Wau and Madang. No one at that time could have foreseen Goroka in the Eastern Highlands ruling the PNG rugby league roost by the early sixties.

But throughout these years, rugby league was a whiteman's game. High-



lights of each season were the clashes between the Papua and New Guinea first and reserve grade thirteens. The first inter-territory encounter was at Wau. Papua won the first grade 6-2, New Guinea the reserve grade 18-7. Rivalry was bitter, climaxing in a never-to-be-forgotten clash 23 years later in Port Moresby. It developed into a riot which swept through the streets of the city and marked the end of the inter-territory series.

The decision to abandon the series was a logical one. 'Papua' and 'New Guinea' had long since become 'Papua New Guinea', one political entity. It was well into self-government and rapidly approaching nationhood. The competition was changed to a regional one. Four zones were established — Zones 1, 2 and 3 covering the New Guinea side and Zone 4 embracing the old boundaries of Papua. The number system didn't work so the zones became known as Northern, Highlands, Islands and Southern, the last being the old Papua.



Two Papua New Guineans are credited with breaking the white barrier into rugby league — John Kaputin and Himson Mulas. Hailing from the East New Britain Province, these two young men made the breakthrough in the late fifties. Mulas was the first to play in regular competition in PNG, joining Paga Hill in Port Moresby in 1959. Kaputin, now a prominent Member of Parliament, learnt rugby league during his schooldays in Australia and became the first Papua New Guinean to play representative football. He was selected to play for Papua against New Guinea after returning from Australia in 1960. His team was Kone Tigers and he is now patron of this club. Mulas, long since retired from the game, is now practising medicine.

Other names stand out like beacons in those early days of black penetration of a hitherto white reserve, among them Marmaduke Davora, Daniel Gire and Billy Noi. Many followers of the code — especially in Lae where he played so many fine games — still rank 'The Duke' as the greatest Papua New Guinean ever to play rugby league. Davora was my uncle but I barely knew him before cancer struck him down in the early seventies.

By the sixties professionalism was creeping into the game. A series of wallopings was handed out to the best Papua could put forward by a New Guinea team led by a former Wallaby rugby union player, Brian Johnson, and including many of his fabulously successful Goroka side of the mid-sixties. Port Moresby started importing professionals from Australia, offering them match fees and guaranteeing jobs as well.

The scales tipped in favour of Papua. Professionalism, in many supporters' eyes, began to get out of hand. It was not uncommon for a Port Moresby first grade club, with great pressure on it for revenue, to have a turnover of more than Kina 20,000.

When a Port Moresby team went to Darwin in Australia's Northern Territory in 1972 and thrashed the home side, a bunch of amateurs, the





Darwin press cried 'foul' on hearing that the PNG players received fees for their performances back at home.

But 1972 proved another watershed in the history of rugby league. The tide of professionalism which had bought players of the calibre of 'Digger' Annand, Col Casey and Mark Harris began to ebb. Casey and Harris are still playing first grade in Sydney. It was back to playing for the glory of their clubs — or themselves.

By 1973 there were more Papua

New Guineans than Australians and other whites on the field.

Just before Independence in 1975 Port Moresby hosted the first Pacific League Cup series which has now become a two-yearly competition. Other founder members of the series are the New Zealand Maoris, Western Australia and Victoria, an Australian state better-known for its addiction to the Australian Rules brand of football.

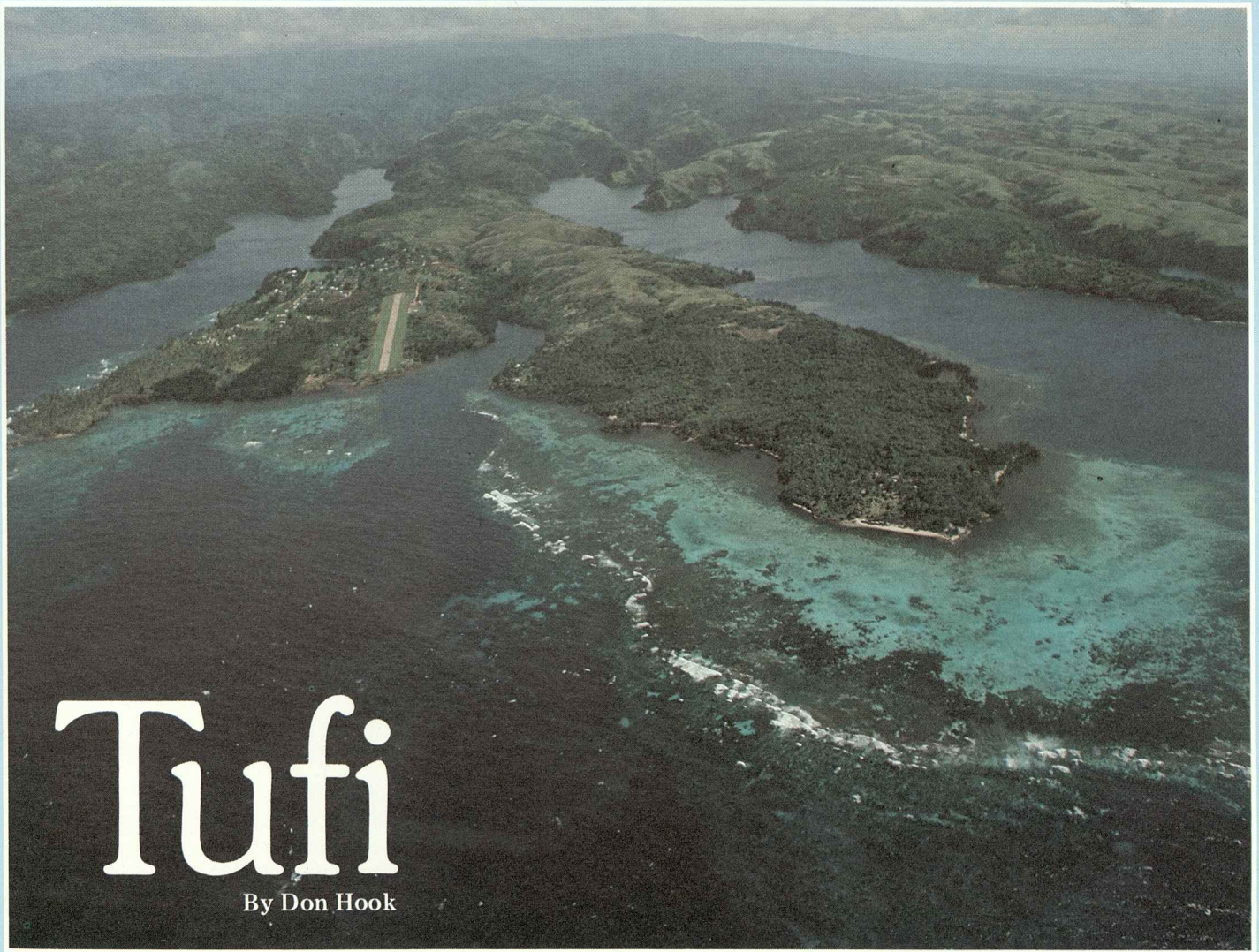
PNG performed well, running second to the burly Maori side. Soon afterwards PNG had its taste of the really big time when it met England. Though England won easily, PNG were not disgraced and a lot of experience was gained. In 1976 PNG shook the might of Northern New South Wales and followed this victory with an even more remark-

able runaway win over the visiting French side in May last year. PNG ran out 37-6 winners. Some claim there was more celebrating on that day than there was on September 16, 1975, PNG's Independence Day.

But disappointment was to follow. PNG managed a miserable third behind the Maoris and Western Australia in last year's Pacific Cup series in New Zealand and there was another setback this year when a touring side of British amateur players beat the national selection.

There's something about the PNG brand of football which has become more marked in the past five years. It can be great to watch but, as long as cavalier tactics placing more emphasis on attack than defence continue to be the style, PNG cannot hope to ever compete with the world's best. Sometimes, when watching the Hanuabada Hawks of Port Moresby in their mid-seventies heyday — when they swept all before them — one might be forgiven for thinking it was basketball. All very entertaining. But in the longterm, bad for the discipline of the sport, a vital element in such an exacting, punishing, body-contact game as rugby league. — *Pama Anio is a senior journalist with the Papua New Guinea Post-Courier in Port Moresby.*





Tufi

By Don Hook

The 'fiord' coast of Papua New Guinea is rarely seen by outsiders. But many are the stories of the beauty of the Cape Nelson area on the coast of Northern Province. Tufi, the main town near Cape Nelson is not linked by road to any other main centre in PNG and is accessible only by light aircraft or coastal shipping.

Cape Nelson promontory lies 375

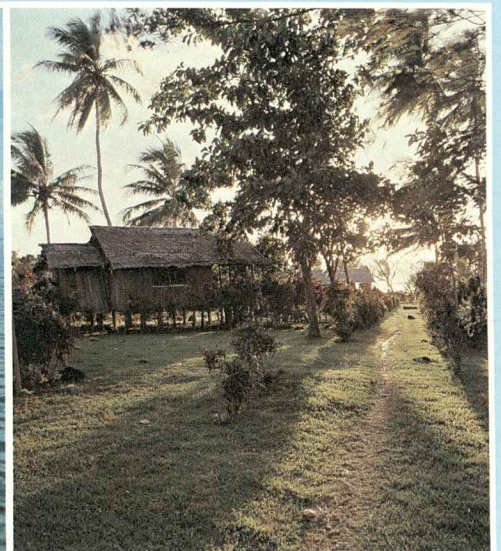
kilometres southeast of Lae and 225 kilometres northwest of Samarai, just off the southeastern tip of mainland PNG.

The mini-fiords are a result of fingers of the Hydrographers Range, with its spectacular Britannia, Temeraire, Trafalgar and Victory peaks, running down to the sea, producing very deep, picturesque inlets.

But air services are improving and

in recent years two guest houses have been established, one by Graham and Julia Pope, the other by a local politician assisted by members of his clan.

Australian-born Graham, and Julia who comes from the Trobriand Islands 220 kilometres out in the Solomon Sea to the northeast from Cape Nelson, settled at Tufi in 1972. Just before their arrival a cyclone





had swept through the area, flattening buildings and causing several deaths.

They joined in the rebuilding. The result was Mirigina Lodge, 40 metres above the waters of a fiord at Tufi station. Mirigina has comfortable accommodation for up to 10 guests.

There's a swimming pool, a small compressor for divers, and boats and canoes can be hired. Tufi is an

angler's paradise with sweet lip, red emperor and coral trout among the more common varieties of fish.

The second guest house, opened four years ago, is at Kofure village, about a kilometre from Tufi airstrip. It is run by Mr Davidson Yari Yari, a member of Northern Province Parliament. The huts are built from bush materials. The beach is a few yards away. Meals come from the village gardens and the sea.

Singsing — traditional dancing and singing — and canoe trips in and out of the inlets, are arranged by the villagers. In Tufi 'fiord' land one finds a peacefulness second to none. Comments in the visitors' book at Kofure bear testimony to the beauty of the area and the friendliness of the people. — *Don Hook, an Australian Broadcasting Commission journalist, was formerly based in Port Moresby.*



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