

Name:	John Francis Ihari
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Interviewer/s:	Margaret Embahe [ME], Victoria Stead [VS], Mavis Manuda Tongia [MT], Maclaren Hiari [MH]
Duration of Interview:	0:27:05 and 1:01:23
Main Language of Interview:	English
Image:	

TRANSCRIPT OF INTERVIEW

Time	Transcript
0:00:00	[ME] My name is Margaret Embahe, and we are going to have an interview at Jegarata, Haruro, this is the place called Haruro. And we are going to have an interview with John Francis Ihari. It will cover his background as to how he grew up, leading up to him witnessing the execution of his father, up at Higaturu. John Francis would you like to tell us how you grew up? And where you were born? Thank you.
0:01:08	Thank you, Margaret. Thank you very much. I am starting now, and Doctor, you and Mac [Maclaren Hiari], and then my daughter there, and then my son there, I am very happy to have you all here, and I will give you what my life. My father, my mother's legal husband, his name was Ihari, from Haruro village. My mother comes from Sangara, and she as a very young teenage girl she came and they married together at Haruro village. And then my father at that time he was seeking, looking for a job, and then he went down to Buna. An Australian businessman Mr Prynne was having lots of trade stores everywhere from Buna and up, three, four, and up to Isugahambo. And Mr Prynne had about two girls working for him, including two girls from Sangara side, one from Sangara side, and my mother.
0:02:48	She was a very young girl and they working, and my father also working him for store boy. And my mother is employed to work in the house as a house girl. And then it was going on and then my mother was expecting. Her boss said 'okay, my

	<p>dear you have to go home and when you, after baby, then you can come back'. So, my mother came to Haruro village, and I was born. I was born inside the village people here, one of the women was looking for something to take the placenta out, but looking for anything and went and looked for a bamboo. My mother's placenta was cut off, and then a big boy coming now, and then I screamed out. Oh, everybody frightened when I scream, "waaaah". They screamed and they all said, "hey this is a white man baby, oh! Mr Ihari, mama Ihari, you are black skin and then your son is white man!" "I am very happy", he said, "I am very happy, my son, what color is coming, white, blue, green, yellow, whatever, whatever, I still love my baby, I am very happy".</p>
0:04:28	<p>That was how I was born in Haruro village just up there, at the mission station. So, I was born and that is before the Second World War coming. So, I did not know what my real, the date of my birth, but just because of my third father was an Anglican Archbishop he was thinking okay you baptize your name here, and then John Francis is your name, and then we baptized date of 11 November 1942. You were born here, so we'll stick to that date. And I know in 1942 I was already a baby walking around not crawling, growing up very fast now. And then goes on, during the War what happened, happened, and then my father was a strong man. He was happy with me and with my wife. But the war arrived, Japanese and Australians and Americans for fighting against each other.</p>
0:05:48	<p>This thing going on and the Australians with us, looking after, and the and Japanese is against the Australians and Americans. So my father was, at that time there was a plane crash near our village at that place over there, I forgot its name, it crashed there. Four Australian armies [soldiers] were lucky they didn't die but they all came out. They came out and they were looking for a main way to the road, to somebody if they can help them to see the road to go to Bofu. They were telling them, "we want to see the Bofu road, so we can go and meet our men coming, our soldiers, either the Americans or the Australians, we want to meet them". The four people were saying that. So my father he want to help them. So, he joined the team to take these four people from Jegarata to come up and go up that way. That happened, and they were coming up, passing our village, Haruro, and then people giving them ripe banana, paw paw, coconut juice, all these kinds of things, to the soldiers.</p>
0:07:21	<p>They walking through and they come to Jonita. Jonita has a big river. The name of the river is Haijo. Haijo is in flood, a very big flood coming down, and these Australian soldiers, they are soldiers, they are fit to cross the flooded river, but there is something happened there. My father and two other people were following them. And they were going down to cross the river, and there is people hiding in the bush, on the little hill in the bush, they were hiding there and they were planning to attack those Australian soldiers. So they did not know. So, two of them already went down and tried to go over, but this river is very, very high, currents is very fast, just like the Girua. It was just like the Girua, that river. They can go over, but what they did, because the first one was got on the back by the spear, flying from the top of the hill in the bush, flying down and got him here. He can't do anything; all he does was to take him down. The second one, same other spear came here and got him on the thigh here, one of the thigh here, either in the left or right, and then he can't move or anything like that so, he fell, and that's true.</p>

0:08:56	<p>That two of them rushing to get through, and one of them only holding a pistol. He turned around and saw the people and that pistol might have only one bullet inside that thing. So he just 'pishhhh' and then some people following them, they rushing back, including my grandfather, Noah, was coming down with father to tell father to come back, because, you will be in trouble, you know, people will spear you, or or anything like that. So you have to do something, so that people in the bush, they were hiding, and throwing spears, nobody knows. But one people they thinking, this one old man, his name is Beara. He was a former policeman man. He was hiding there and he was the one saying, 'come on, these people are—if we trying to help them, you know, and be good to them, the Japanese come and they will finish us all'. That was their based on, they wanted to get rid of the white people away, you know. He was the police man before, that is why he was telling others. And he throws spears, and these two are already going now. The two crossed to the side of the river, and then disappeared.</p>
0:10:19	<p>And then one went to the bush, you know, tropical bush, grass, kunai grass or something, hiding there. One was wounded, too, trying to get to the people. My father and two other people were with him, that one who died with him named Boru. That old man's son, he was there too and he was trying to go but my grandfather stopped my father to come back. 'No, you do not go, you were trying to help them but, something will happen to you'. So, he turned back. Before he turned back he put his hand up, to where the spears were coming, so that people there they saw his black hands, and the spears don't throw where he is, they throw where the white people is. They already got two over on their side. And then they were heading for Hohota village.</p>
0:11:18	<p>I don't know, no one followed them, so, people don't know what happened with them, either they tried very hard and go to Sewa and to Bofu and then they met their troop, or what happened, nobody knows this. After that, late in the next day, Japanese came in, troops. Somebody went and told Japanese here, somebody down at Resurrection [Church, Popondetta] where cement house is, they used to live there. They went down and said, hey—the Americans and Australians are up there now so they come in troops. They went, went, went and I don't know if they found these Australians, two of them, they found in the bush or somewhere around the area. OK, so they came. That time when these two went, some Australians came. They used to be at Buna before, these people, government officers and all this. They came and they found out that how many of them lost and how many of them crossed the river. They said that two crossed the river, and we don't know what happened; two went by the flood, they got the spears on their body and they went.</p>
0:12:38	<p>Okay, "you people have to go down, follow the river goes down, and find these bodies, and then take it up and bury it". That is what the commander came. So, they said okay, they told all the people. Lots of policemen, all the Papua New Guinean policemen wore the uniform that falls down, some calicos and some here, and the red, what's the name, across their hips, they went down looking for that men, and some people from the village, like my father, they want to go and help them and get the bodies and come up and bury them. So, they found two bodies were there. They got them and they came up, and said 'oh, yes, we found two bodies, dead already'. So, they brought them up, buried this side. Okay, we will try to, these two disappeared, we will go, or we will try to see people at Hohota, all these villages, we have to see if they are gone or what happened, nobody knows.</p>

0:13:50	<p>Japanese, how far they were now. They came to the river and they turned back. Okay, the next thing what they do is that, police said this, he got the villagers all come together and they said: 'okay, you people have to tell us who are the people spearing from the bush, come in and get these two people'. And they said: 'ah we know, very easy to tell you', they said. Somebody said: 'ah, it's the old man, it's the former policeman. He is the man in charge, he told his boys, men, somebody to kill them'. And then one of the witnesses is this old man's daughter, and that daughter turns around, and his own blooded brother with the same father and mother, he say him to, 'he was following Ihari. Ihari and then the other one, they come in, they come in with the soldiers and they went to the river. I saw them they were trying to get to the other side'. 'That's what I saw', he said, that woman said.</p>
0:15:03	<p>So, they were writing down, everything what they said, all this. Okay. And then they said 'okay, we'll find out that people, they might run away or still hiding in the bush, or what no, they are up there. We go up there and our soldiers [unclear]'. But the old man has already run away now, up this way. And then Boru, they got him, Boru your name is here. And they asked for my father too. 'That man went back with his grandfather to his home, the turnback here, to come to Haruro', that is what they said. Okay, and then the people have to follow up to, my father came here and he said, 'you, you come', he said, 'I'll take you up to when the'—during the war there was a plane come in very low, you know, to the village, that is why my father was thinking of me, you know when they throw the bomb or anything like that. So, he took me up to the bush, and he dig the hole, and we used to stay here.</p>
0:16:09	<p>And then when the plane go back, we come up. That place already, as I said. 'We go back to our place where we used to be during the war. You will be stay there with your second mother'. My father was—okay, sorry, I'll just cut across—my mother was born me and then after a few years she still in Buna, working for this man. And then born a beautiful little girl and in childbirth she died. She died and the baby died. My mother died and my baby died. And I lost my mother. That was before the war but after the war these are happening things to my father now. Okay, so to my understanding I tell the people, when I was a small baby they did not ask me serious questions but when I grew up as about nine, ten and going up, they said, 'oh, your father was a white man, a businessman and you are not from here'. 'Oh, well, I don't care', I said, 'I am from a white man or from my father, or what, but my father, my mother's legal husband is my father, and my father there Mr Pryne', I said, 'I know'.</p>
0:17:36	<p>So, when the Japanese arrived, from Buna and then down to Gona then and is coming up this way. I don't know what happened but what they told me he was walking up, walking through trying to get to Kokoda trail, to go that way, or I don't know what happened with him. I don't know, he joined his mates or he didn't find the Australians coming that way, Kokoda trail. Because the only mention was Kokoda—Australians were coming that way, and then meet Americans, and they wanted to come together to shovel out the Japanese, but nothing happened. So, OK, so my father was a prisoner now, they got him, they put handcuffs on him. He said 'why you people do to me?' They said 'you were with Australians'. He said, 'Yes, I was involved there, I was helping them. I was helping them to cross the river with them, to help them. I wasn't holding ammunitions or anything, nothing. I'm holding ripe banana, coconut, juice, everything, that's all'.</p>

0:18:44	<p>'With me I have nothing on me, but because of the bush people were throwing spears that is why. My father told me not to go with the Australians otherwise they would kill me too. So, I turned back and then my friend here, is him too, turned back'. Okay, 'I don't know what happened but we will see later', they said. He was telling the police, 'we will go to the court and then sit down and I will say what happened, happened'. But he was hoping that what happened, a good court case. But when the time came the court started, oh injustice, injustice. My father was not allowed to defend himself, to tell his story, what really happened? How you met these people? And where they killed, where they died? They didn't say it. The Australians themselves told the witnesses, 'put these men and women in the back of police, because they are witness, key witness'. The man's name is, I remember his name, is Basiko, I saw him in Port Moresby at Koki market.</p>
0:20:00	<p>Somebody saw this man and said, 'you come, you see that tall man there, very tall man, you know, he is Basiko', they said, 'he is the witness, your father's witness, and they hang him'. 'What I do', I said? 'What do you telling me for?' I said, 'Don't talk again with me' I said. 'That's happened long time ago'. That was, I just cut across. Okay, my father, and the other witness is a woman. 'Her name is Embese' they said. Oh it is only truth that people are turning around and they putting their brothers and anybody to, oh, anyway. Okay, I grew up here and I start school here, and then your father [speaking to Margaret] came, my great teacher Philip [Tahima] came first, Robin and Barnabas opened the school here, the Sangara people went, then Didimas and one other fellow went and the last teacher, Margaret's father, Philip Tahima—very, very, very, very good teacher, my word. He taught me, he brought me up. 'Oh dear, my son', he said, 'you are going to be a somebody one day', he said.</p>
0:21:30	<p>And then—she [Margaret Embahe] was a little girl—I was trying to carry her across the river and I hit myself against the stone [after the war, when John Francis lived for a period with Margaret and her family]. And his brother, we are cricketers. Our job, every day, we played cricket. Some people played soccer in the school here. Anyway, so, we were there and then my father said, 'something might happen, they got my name'. So, he told my second wife [mother], Sinahija from Jegarata village, 'you, hold Albert, my son', he said, 'small boy. You look after him. I know they got my name. So, I will not run away because I didn't kill anybody, I was trying to help them, my best, but they got my name, so I will not run away. But I am going to take my family up to the gardening house, and we will sit there'. So he told all the people here, 'if anybody, policemen, or army, whoever, come to call my name, tell them I am in Savari Tumo, my land up there, I am going to go up there'. That's what they said.</p>
0:22:42	<p>When the police team arrived, they came from Higaturu, and they said 'Ihari?' 'Yes, he is from here, he was here, and then he walked up to his garden'. 'We sorry we have to get him'. OK, so the police, only one man went up, one man is married to one of our Sangara girls, a Sergeant from Western Province, the Daru man, Kiwai. 'You other police, you stay', he said, 'I go myself. He is my <i>lakami</i> [Motu: brother-in-law] so I will walk up and if he want to kill me he can kill me, but I will walk up.' So, he walked up, and my step mother was cooking lunch for my father to eat, and me and the little boy, and we were waiting for lunch to eat. Then the policeman was coming up through the garden, and woman turned around and saw. 'Ey, you come here and see, someone is coming, it is different, all together so come, come'. My father was sitting like this, he got up and went down, 'oh it's a policeman', he said.</p>

0:23:55	<p>'Well, I am not going to run away, I am not going to do anything with him. Wait till he come'. And he said, 'oh <i>lakami</i>', talking in the police language, motu. He is coming, coming, coming. And my father shook hand with him, 'oh lhari, sorry <i>lakami</i> you are <i>tambu</i> but because of the job, so, I stopped other policemen and I came to tell you. They are come here to get you, so I told them to stay, I've come to get you'. So, my father turned around said, 'okay, I am not a sinner', he said, 'I didn't kill anybody. I am a good man, but because of the war, I know something will happen. They will turning around, and then they will get me. So, I will not go quickly with you, you sit down', he said, 'my wife is cooking lunch, we eat together, and then we walk down to the open village'. He said, 'oh, <i>lakami</i>, I don't do that, because I am a policeman, and if I was told to do, I don't do it, I might not do the job they want me to do. So, I go first. I'm your <i>tambu</i>', he said, 'I go back to Jegarata, and I'll wait for you.'</p>
0:25:30	<p>'Yes, you want do that, you trust me', he said. 'You go down there, and I eat my lunch. I'll get my food, and my son and my wife, and we will go down to see your people', that's what he said. That's what he said true, he didn't run away. He may be hanged and he went down. The policeman turned back and came to Jegarata, 'yes, he is coming, they are having lunch, so', he said, 'he is coming after lunch. They are coming'. So, my father finished food, he got the small Albert, and I can walk too with my second mother hold me. 'Okay, we go now, not far, just some kilometer up there'. So, walked that way straight down to Jegarata, and 'oh, the man we waiting, is coming, oh', they clapped hands, good, police was very happy. They were thinking that he might run away and not to come. But, they clapped hand because of he was an honest, true man, he said. 'What we can see him, this man didn't kill anybody. Just something happened', so everybody said that. Okay, so the officer said 'don't put him handcuffs or anything. We just walk together, go to Higaturu'. So, they took him, they went away, and I cried and then...</p>
0:26:54	<p>[VS] Sorry, could you wait one moment please, I'm just going to change the batteries in the recorder.</p>
0:00:00	<p>When you say go I'll go</p>
0:00:02	<p>[VS] OK, we're ready</p>
0:00:6	<p>Yes, and then father was taken away. I was crying for my father. I didn't see the police, like our police people do here, hitting people, throw them in the cell, like that now. They just said, "okay, we walk about now". Then they walked up from Haruro village to the bush track right through to Sangara Mission, and they walked up to Higaturu Government Station. And the not long after, only three or four days, they sent all that people that went up there in the prison, were asked to come, come back to Jonita village, where the two white men were buried, to pick them up, to dig a hole and get the bodies, and carry up. And the body they carried, they did not put on the stretcher, or they didn't put on any good thing. It was after about three, or even one month, spent down their graves. They put a bayonet and said, 'you go down and pick up the body with your hand, all the way, you people carry that body all the way to Higaturu', they said.</p>
0:1:30	<p>Very big punishment. I'd never seen, but that's the story I've heard. They dug out and got the two men they said, okay, they are in their uniforms, khaki, all in khakis, so they got, I think their head might gone out, or what happened, but whatever they got on their body they put them and said, 'you have to carry them'. [Unclear] the prisoners, my father was not asked to come. He told them to stay, but they</p>

	<p>picked somebody else. I don't know why but I was thinking that he might be going to die too, something like that. So, people who were to hang, they put them in a special room. And they said, they go there, but the others going to go for five years hard labor, they are allowed to come down to dig these two holes. And in the bush, they went and dig holes. They not even get spade or anything, they dig with spade, but they told them to get with their hand.</p>
0:02:40	<p>Some people trying to get the <i>jeune</i> to— [a sweet smelling herb to mask the smell], but they told them throw it away, 'you do not touch these, this is part of the punishment', they said. 'You people killed these people, you have to carry them all the way to Higaturu'. That's true. Okay, they were arriving very late in the evening. First place they arrived is Sombou Anglican Mission, Sangara Mission and then going down to Sombou number one. Everybody holding and one fellow used to be here [pointing to a place near his house]. He was five years and came and stayed died, long time ago. He was one of them carrying the man too going up and policeman coming behind and they all wearing <i>bo awo</i> [Orokaiva: <i>tapa</i> cloth that men wear]. You know, our <i>tapa</i> cloth, they wearing. This policeman too. They going up and 'come on, come on', and then they put a bayonet through the <i>bo awo</i> and made the <i>bo awo</i> down.</p>
0:03:40	<p>One man said, 'ai', in Orokaiva he said '<i>aio nau umbohita tihita puvene na bo avo ujukehere</i>' ['oh I came in the eyes of my mother-in-law and they removed by <i>bo awo</i>']</p>
0:03:49	<p>[MH] 'That's good humour'</p>
0:03:50	<p>All the Sangara people don't like to see my people, our people naked. They tell them to take clothes off in front of the public. They carried up, up, all the way to that village, <i>amo do eagore?</i> [Orokaiva: 'what do they call it?']. What is that place? We don't know. Ah... Higaturu, coffee plantations and, Uhisata. When the Uhisata arrived, they saw some people there and they said 'oh why the other people, carriers are all naked, carrying the body and coming, why? Why is this?' And they told them to go and give them something to cover themselves, they said. So they did that. And came and their boss asked them, 'is this people started from down Haruro, and then coming all naked up there?' They said, 'no, they came up, and then they saw it in the road and they did that'. So, white people didn't say anything at all, but only Papua New Guinean policemen were doing that.</p>
0:05:06	<p>Especially not Oro Province policemen but outsiders, they were doing that. So, it's alright, they said, it's alright. People were very, very upset, because of the thing happen. Okay, and then after that and not long, but a week after, my father and his group, about over a hundred, I think. They said okay, before that they picked two brothers, two brothers picked up at Hometa village they picked up. And the first one to hang is these two brothers in the breadfruit tree. They hanged, I didn't see this one, but I was still here and I heard it. And I said, 'oh my father might be hanged, they might hang him in the breadfruit tree, or I don't know', I said. But anyway, so after that we heard it and then, I don't know, fifty or something, I don't know, they walking down to the refuge house down at Oro Bay. All these people have to stay there until they build a very high stage right up, I don't how many feet up, I don't know. Very, very wide steps like this, but not like this but in wood. Not real wood but the betel nut trees. They put the steps, too, they made the steps with the betel nut.</p>

0:06:48	<p>And then, when they ready, they put a little timber slice like this, and they put long ones like if you want to swim into the water, they put there are the swimmers get up and they jump over. Same thing they did so that the people who are going to hang, will come and get on to the stoop and then they push them in and before that they put ropes in their necks, and after the law finished, they put the black thing tied up. Like that, they readied everything. Okay, on the way this group coming down, I was in the village there, a small boy with my grandfather, staying. Before that day time, tomorrow day time, the night, in the night I used to sleep with my grandfather. So, I went up, we sleeping together, and then my grandfather said 'I am going down to make fire', so I follow him. Because I'm a small boy and I was frightened of <i>embahe</i> [Orokaiva: devils], so I went down, I was a small boy I was frightened of things that come in the night, you know. And I followed my grandfather and I went down.</p>
0:07:55	<p>OK, I looking on the road, I saw one black man, broad and tall and with a <i>bo awo</i> tapa cloth, coming, looking through, and then when I am looking, and then when I look at him, I saw it's my father. I saw him, and then he went behind a coconut tree. 'Epe [Orokaiva: grandfather], Epe', I said, '<i>embo</i> [Orokaiva: man], <i>embo</i>. 'Yes', he said, 'that is your father, his spirit is coming, he might come tomorrow or, I don't know'. And I see this one, I never forget this one. Oh, he just come to see me on the way to Oro Bay, so. That coconut tree is very far from the road, to our little house. 'It is my father', I said, 'I want to go down', I said, 'go down'. 'No, no, you don't go down', he said, 'I mean, you can go down, it is alright.' I was already a big boy, ten, I could move here and there, he says. So, he said, 'alright', grandfather said, 'you follow me and we go down. See he has gone or still there.'</p>
0:09:07	<p>We went down, 'Ihari', he's talking language—'<i>no meni umo kaise ehei umbuto puvuhona</i>' [Orokaiva: 'your son wants to see you so I am bringing him']—'your son wants to see you so, so coming back, are you Ihari or somebody?' No, he disappeared. We went up and he said, 'okay, we go up, you sleep'. Morning now, we told people what happened and they said 'yes, the prisoners in Higaturu are all coming down to Oro Bay. So your father is coming too, that is why his spirit came first'. So, I stayed, oh we were waiting, waiting till everybody cooked food, and wait to fill up, the village people, a lot of food to fill up these prisoners coming. Everybody, not only this side eleven went up, but some people from Kokoda area too. They all coming down. So, the policeman was very good, they looking after them very well. They brought down, and then okay, 'please, you people go to your place, but you four sit down and we give them food, <i>wusu</i> [Orokaiva: coconut juice] and all these drinks. So all this, anything, and then go', and they said 'okay'.</p>
0:10:18	<p>We sit down, we only ourselves and the white men there. So, they sit down and my father told the officer in charge, 'I want to see my son', and then 'yes' he said, 'you go, go and you and hold your son'. And he got me and he is crying, and I cried. He only got with him, his two shillings, all English money. It was in his hand and he was holding it and he gave it to me, two shillings, he said '<i>no money, ikehena kijo, two shilling bera</i>' [Orokaiva: [I give you your money, two shillings only]]. I got it and I gave it to my grandfather, and he said, '<i>mama na moni ikehija</i> [Orokaiva: 'Dad gave you the money, don't lose it'], 'don't lose it, give it to me, and I'll put it in my <i>ehi savo</i> [Orokaiva: small string bag], he said'. So, he put it in the <i>ehi savo</i>, it is a little string bag, and then they eating and then they saw the food and came to my father, 'give it to me' and I said 'no'. And then the boss said, 'my people', boss said, 'it's</p>

	time up now. It is getting four o'clock now and we have no vehicle, we are going to walk until we arrive at ten or eleven, at Oro Bay, in the night.
0:11:36	So, we start walking now, they start at four o'clock. They walking down now to Oro Bay, from here to Oro Bay, Haruro village here to Oro Bay. So, they went. Okay, and then my father said, 'after one week, they building something up there, they complete. They said, "okay, we complete, so you people come", and we will come this way too. So, you don't go anywhere, you stay and I will come and see when I go', he said. So, after one week the prisoners in Oro Bay they are coming back so, all the villagers there made food for them to eat and come to Haruro, the big food, because my father was there, and they ready and they came. They came around about eleven o'clock, before lunch they came, so they sit down, and my father didn't eat anything. He just sit down with me and talking to me and 'you look after your Epe', he said, 'listen to Epe, what he says, you don't bighead, you stay good, go to school, and <i>yu stap gud</i> [Tok pisin: stay well] and you'll be alright, don't worry'. He said. 'Don't cry for mommy and me, and listen to your step mother, what she says you do as told', and all this, 'you look after your little brother Albert and you stay good', and all these. 'Father Almighty we are going, we will be okay so, don't worry about it. I didn't do any bad thing, and I am happy, so if I die it's okay', he said.
0:13:13	People, my friends, my brothers, officer saying, we take off now, and then we move now for Higaturu. So, they walked all the way again, where they came from. Okay, now, 'you can sing, you can talk, you know, what, don't make yourself so', he said. 'Happy and go', he said. And they arrived Sombou One, everybody meet them. Welcome, they meet them. Some of them went up, the two villagers, naked, this time no. This time they went with <i>bo awo</i> again, so they went and they were all [clapping] happy, and they hit the drum, welcome. Up, up to that village, Kent's village, Uisata. And then next day the people went with them. They were not prisoners but they went with them as friends. They came back and said 'oh, John, your father wants us to, when we going back, he wants us to take you to Kent's house. We saw the man, Kent, you stay with him. That was your father told us to come', they said.
0:14:27	And I said, 'oh, yes, and then my Epe old man'? 'Yes, your Epe will come. You want to come, or you want to stay, but your father didn't ask old man to come, you. And then later, your step mother will come later'. So, when they picked me up and instead of taking me to my father, they take me to my auntie, Pusahambo village. So my father was expecting to see me, he was in the prison house and he came and told the police officer, 'Sir, I'd like to see my son come in today, so, just keep an eye on if he is coming, or not. 'No, he is not here, but if he comes I'll see and tell you', he said...[unclear]... That boy who brought up me, he came and he said 'your son is with your wife's sisters.' 'Oh, no', he said, 'I want to see my son', he said. 'And then later they will go to aunties but please, you go back and bring my son. Pusahambo is not far from Higaturu so they went and got me to my father, and they give me mangos and all these, everything and giving, but I'm interested in taking mango, coconuts and all this, I said I want to go and see my father. I am not a very happy man, you know.
0:15:47	All I do, was only tears falling and I was walking along, so I went up and the police people there they said, 'hello'. They shook hand with me and I went up, up, up and they said 'is this man, is this this man's son, yes, oh'. Then he said to come and

	<p>went to hold me, okay, again father, <i>'inge umo evesoa namote evesoa, policeman ano avora aro namote evesoa'</i> [Orokaiva: 'you hear, tonight you will sleep with me, I'll ask the policeman to say okay and you will sleep with me'], 'You sleep with me tonight, if the police allow, and then next morning you go'. Okay, say three, four days finished, only one week time we are going to, starting [unclear] ... 'You go down and then you come back to your step mother, and don't forget to leave Albert', he said, 'bring Albert', the small boy, 'you both come'. Then I stayed, then the food came. He said, 'you eat food and then sleep', I said 'no, no I only want to drink water.' Okay, I drank water and then in the morning they fry the flour and come to the prisoners giving all these and they give me, 'give your son food', and he said 'he doesn't want it, we don't want to eat, so forget it'. And then, alright, next day the word came down and I came up now. Coming up now we all Haruro, Jegarata, Jonita, all these people were going out, because they are going to hang now. So, we all came, we went up, my grandfather went up, we went up. We stayed at Kent's house. I stayed there and I got a very big sore, tropical ulcer, swollen up somewhere here, and I can't walk too.</p>
<p>0:17:45</p>	<p>So, my auntie, my auntie's name is Olga, Olga, very tough woman, you know. She said, 'I am going to look after you', she said. 'Leave your aunties there, I will look after you'. So, he said <i>'okay, mama evito pahasuja'</i> [Orokaiva: 'your father is going to die']. 'Your father is, they're going to hang, so, you're here, you happy? 'Oh yes, it's alright my father told me', I said. From Oro Bay he came and talked to me. He told me not to cry, not to worry. He said, he is going to Papa God's hand, that what he told me. At that time, they don't speak Pidgin at that time, but in language and Motu, Police Motu, he told me. 'You people don't tell me', I said, 'I don't want to listen. You don't say anything about my father, my father did not commit any sin at all, but he will die. He's done nothing so don't worry', I said. And then, I went up and I stayed at Kent's house. My father was asking my step mother, 'you, John come with you?', 'Yes he came already, yes, when you say you want to see him, he'll come'.</p>
<p>0:19:00</p>	<p>So, he had already talked to the police and everything, he said alright. Okay, I went down. My sore is very big here and I can't walk properly, so, it's just that—where the village down there, I was there and Higaturu plantation where guard is here, here. So she said, 'I hold you, and I go up, and then I put you down and I carry you like—'. 'No, no, I am alright', I said, 'I can walk little bit'. We came to the big thing where they going to kill them, we came in the morning. I sit down, and sit down and crying. Down, down, OK. The first was hanged these two people in the breadfruit tree, Emboge family. His name is Emboge. The other name, big boy, his brother's name—I know Emboge, Emboge family, but ah—Agena, Agena Emboge. Two brothers, take the two of them up, and then they hanged in the breadfruit tree and they went down. I didn't see but they told me. So, I looking at the breadfruit tree, and I said 'oh, father.' And they put things like this and they formed the—he went down. And they died.</p>
<p>0:20:13</p>	<p>When I see other big buildings there [gallows], is very well done did, the Australians they did that themselves. So, everything. And some carpenters before that, Higaturu, they did all that too. So, talking all this and that and took off just ready, and all these everything is ready. And the group of more and more, I don't know, Mac [Maclaren Hiari] you might know, but this side of the river our people that went there is eleven, eleven of us, people who here are eleven. One of them is a very young man, he didn't kill anybody but he touched one the sisters down at</p>

	Gona. Came here and then they touched him up there. I don't know they raped her or they did anything to her but anyway, the witnesses told report, so they got him too. So, he was again in the group too. A young man, about 19 or 20 or something.
0:21:25	[Maclaren Hiari] <i>Umo kiari rete ejo</i> [Orokaiva: 'If you know it, say it']
0:21:26	Toputure
0:21:30	<i>Embo javo daire?</i> [Orokaiva: what is his name?]
0:21:31	[ME] Do you know his name?
0:21:33	I don't know his name, but the other name is Ihari, so old man. Ihari is my father's name and that fellow's name too. But, that young man, oh, I don't know what was his name, it might be in your book, I don't know. So, uncle Jacob, he is an interpreter, my uncle, so he went and told me, 'big boy, are you alright?', he said, ' <i>na mi hena</i> [Orokaiva: 'I am with you']', I am with you. 'Your father is dying. I'll look after you.' What he said is true. He was an interpreter, government interpret. 'You stay with me, I'll look after you, not your aunties, not your uncle, I am going to look after you,' he said. And then father was there and everybody there. They said, they make me happy, you know. Anyway, time now starting now. I was still down at Uisata village. They started already, 10 o'clock. They started hanging people already. But only my father is going to go up and with his friends to go down. That is why, so when he is going up, they said 'okay', auntie said, 'your father is going up, when they say that he wants to see you, the message will come, [and] I'll take you up'.
0:22:52	So, the message went down, one man from Inota, his name Steven, he is a doctor over there, he was a young man at the time. He was running down, down, down to me and he said, 'oh, <i>namei epe mahu viviha kijo</i> [Orokaiva: 'brother, Uncle is already going up']. He wants to see you. So, you come up'. My auntie Olga got me. We walked up, I tried not to cry. 'I will go up to see my father, what is dressing up and going up to go down', I said. What he wearing and all this, I don't know. So, what they did, they dressed up with their own traditional things, and the Australian officer said, 'you can chew betel nut'. My father was chewing betel nut and he throws betel nuts to the people underneath. He is throwing, one, one, one, one, giving and he was very happy. He was happy and then 'sir', he said, called down to the officer in charge, 'I really want to see my son', he said, 'please'. 'Oh yes, why not.' he said.
0:24:10	Talking to the second officer there and said, 'you get one policeman to go down and tell them to go and get his son and come straight up here. Because he is already up there and waiting'. He already up there to go down but because he wanted to see me. So, have to wait. So, people went down, my auntie got up, Olga her name, got me up and then everybody, all my aunties want to go up, but they stopped them, 'no, only one go up' they said. 'I can go up I am ten years, I can go up', but the trouble is my leg, it's very painful, you know, tropical ulcer. So, I went up slowly, and my auntie escort me and I went up, up, up. They went and take the handcuffs from my father's hand and the chain here, they take it off, and take everything off. And then a white man, boss there, [unclear], all in khakis, everyone in khakis and all the revolvers was on their sides. I saw the police down stairs with their rifles, they were wearing them. So my father was looking at the officer, and 'yes, you want to say something?' 'Yes, my son is here, I am happy with him but, I want to say something.' 'Yes, you talk out'. So he talked out to the people.

0:25:45	<p>He called out, 'I am not a murderer', he said, I didn't kill anybody', he said. My father can speak English, he used to work for Bunting, Skara, and Alan Prynne, my father, other father. So, he knows little bits of English. 'I didn't kill anybody, I'm dying but I'm sorry about my son here', he said, 'I'm leaving him. Mother gone and I am going now, and leaving this boy now. And then my second wife is there and my little boy Albert is there too, it's alright'. Albert is too late to come up and go up, he is small boy, so they left them with the mother, down there. So, I only went up. Talking to me and kissing me, everything. Oh, if I was like this, a big man like this, I can ask, 'sir, I want to say something', he might allow me to say or I don't know. Anyway, this important thing it hit my heart was, when my father finished talking, then he turned around and then he [an Australian officer] moved little bit and he put a hand on my head, and said 'son, God bless you', he said. He just said like that and he walked away. 'That's your father, don't worry, God bless you', to me.</p>
0:27:20	<p>And then Mac, I feel good, you know. And this man I was, keep looking at him, big muscles, big head, and you know big, tall big man. And then he went to the corner and just waiting and then okay, my father cried, he hugged me and I hugged him I go on top, go down, go down. He's already done up, and then okay, auntie took my hand, we are going down. 'You look steps and go down', he said, 'you'll be alright'. 'I am going, you stay', he said, my father was saying. And then they got him and then they take all everything off, all their traditional they all wear, everything. And chewing betel nut, he was a happy man, he was not—only tears he had got, but tears were drying up now. Two of them they hold now. They brought them in, my father on the left side, stand there, and his friend Boru from Jonita village put on the right side, and then they got this rope. How thick it was, I don't know what in inches, but just you know, like this, came down and they put it here. It didn't go up there, but they put it down here [indicating low around his neck]. I only went down, and from the down stairs I was looking up through the gap, I was looking at my father, what they doing, and then they doing his friend and then ...</p>
0:29:04	<p>So, this big man went in the corner there, and wait little bit and then there's these two men sitting down went to hold this thing like this. They hold it, it's like this. They were stayed like this but then <i>shuuuuuu</i>, went like this, and the men were in the front they stand two of them, rope in the back, black something along their eyes. Alright, their hands were right down like this, they didn't do anything, they put it like this and they put the chain around here. So, they went and then the white man, big man, turned around and he put hand up now, and then wait a little bit and everybody was looking, two people sitting down, Australians, looking at him and then <i>ffffffffffff</i>, Oh! Please! Big noise now, went down straight. Alright, doctor with his stethoscope and a white gown he is wearing and a stethoscope, quickly got his stethoscope out, went and then to the left side of Boru put the stethoscope on the chest and put whether to see you know, heart beating or not, or they're gone, waited, waited, and finished. And then turned around to my daddy and do the same thing. They all went down and then ... that's all, they did like this, like that.</p>
0:30:48	<p>Going down and going like this, that's all, they don't move now, and the stethoscope doctor is checking all this. And then four people came get one put it in the canvas sheet, put a white calico over, and then get another one next to him and all in a line inside the coffee plantations. Oh, all the bags were from here to where the gate is there, they were all prepared. And then I, down there I cried, but I think not to cry anymore now, I said, oh it's alright, okay. Man said 'okay', he said, after this group of men finish he talk now. My father's group finished, he is going to talk,</p>

	so first he got two ripe bananas, that old man was there, and he was talking about the banana in a language, but I am not following, but what people say is, 'oh you people must be soft, like banana here.'
0:31:55	'Don't be angry, don't be aggressive, and do some hitting, killing people, you Papua New Guinea, because of you killing people', he said. 'So, we have to show you people do this and then in the future you don't kill people. Don't kill people. You kill somebody, we kill you too. Because, these people you killed they didn't want to die, but you killed them so, you have to die too', he was talking, talking in English and then talking in—, this man, I don't know this man, you might know, he was here before, he was at Buna before, they said, he was administrator there before, I don't know. And he is the one who was talking. I don't know his name, I forgot his name. And then finished. And then he said 'people, okay, this group is finished now. Family, you want to take the body, you can start move now, take the body home'. Okay, my people already were there, they taken my father, time is about 4 o'clock now, going down now. So, my auntie came and said 'you've got the sore so I'll carry you', she said.
0:33:09	Your father was, plenty people they carrying. So, we have to go but those other people want us to go and sleep there and go in the morning, but my people said, 'no, why we going to sleep here, we go straight to Haruro. So, they carried other man, my father, and they came all the way, and my auntie carried me, with some girls behind helping her, and then climbing up, climbing down, crossing the river, unti we came to Gavana river. And then we settled down my auntie said, 'I'll give you a bath'. 'No, no, I don't want a bath', I said. She got the flowers from the bush, came gave it to me. That flower the color is like that one there, and then carried and came to Hohota, Ohiki. They brought food and everything for us to eat, I didn't eat but others ate, I don't know. And then from there we come down crossed the Banguho river here, and come up to the village here.
0:34:02	All were waiting and arrive, oh <i>meni puvija</i> [Orokaiva: 'the son has arrived'], his son arrived now'. 'Father must be up at Ohiki now', they said, oh, a bit far up so, they waited to come. Arrived in the night, whole night, and my step mother was not crying or not saying anything, she was laughing and talking, you know, she know that, she was so ready. She was looking at my father, very clearly, going down with the rope, so she must plan herself. 'I am going to do the same thing myself', she might have said that. So, she was looking around something, but she got a rope, just like this one, this one here, she put on her neck and went and hanged herself here, so she was very ready. So, till morning everybody crying, whole night, whole day cried and the councilors, the big people got up and said 'one more night spend with us'. Oh, and again they spent one more night and then next morning at 3 o'clock, we will bury them.
0:35:16	So, that was what was arranged, the village people arranged themselves. And then they taking the body up, I went up with them and then when they put my father to the right side and his friend, his mate put in the second, and then I went down, I went down. I went over to my father and then my step mother was there, but she don't want to do anything, she just looking around and stayed far away from the grave. And then people hold me and I came up. But there was no church people to give blessing and all this, nothing at that time, so they just, people just said it's alright, we covered up now. At that time there was no coffin, there were only blankets, the Australian people they given blankets to you know, and linen. So, they

	using that one and <i>ohi</i> [Orokaiva: pandanus mat] put it there and they closed up. Then, they take me down, somebody to looking after me. But women didn't look after step mother. They were talking about it but in the night she was alright, but after that night, next night, she is going to go the bush to kill herself.
0:36:42	They didn't know that, her name was Sinahija, and then the little boy was given to somebody to look after. 'You look after my little boy I am going to the toilet.' She said. Instead, she was talking about going to the toilet, and went and climbed the isuga tree, put a rope around her—or we call it in our language— <i>humbiri</i> [Orokaiva: strings twisted together], around here, and then, oh dressed up very well, <i>siha</i> [Orokaiva: armbands] and all this and <i>hambo</i> [necklaces], everything, went up and stepped out and down and went straight like this and then stayed like this, dead already. And the one they were looking after everything and go and the woman who used to look after her, went down to the river and came back and then 'Sinahija, Sinahija', went to the house, 'oh!', tell everybody, 'oh! People we didn't look after this lady and now she's gone, gone after her husband now.'
0:37:48	So my grandfather came, 'it's alright, tomorrow you people take it up and bury her next to her husband', he said. And then they buried next morning, and they got her family from Jegarata, <i>Sinahi Undi</i> [clan name] family [clan name] to come and see her and they cried for her. ' <i>no ivu avo embo peheha</i> , [Orokaiva: 'you died for your husband'], that's your husband, so you died'. Okay, before people are taking groups, my father's dead body and everybody, we coming back. I was seeing [I saw], Mac I was seeing, I think I told you, I've seen a young girl, I don't know which village but her husband [was being executed], they starting now this group, plenty time though they starting, they got some group going up. I think they just married. They married about ten months now and then she was starting, oh, she was crying, and want to come up with her husband to go up, but the police said 'no, your husband's only going up, you have to'. He hanged, he was hanging, and then she—you know, all the way to Kokoda, the women they are very good in singing and I hear that tune I'll never forget that one.
0:39:10	I was ten years old, but I know, Melanie [his daughter] knows, every time I sing. When people from Kokoda, they come here for a big dance, I go and sit down with them and I talk, I sing. And they copied from me, you hit the drum and you sing this song, ' <i>namote vihae, nau embo oenga vihe</i> [Orokaiva: 'you should go up with me, my husband, you went up yourself']. You sing in our language, very good, oh very, very good. <i>Haveni ari</i> [Orokaiva: they sang].
0:39:43	[ME] <i>Haveni e</i> [Orokaiva: you sing], you sing.
0:39:48	<i>Namote vihae, nau embo, namote vihae, umo oenge vihe</i> [Orokaiva: you should up with me, my husband, you should go up with me, you climbed up yourself.] Oh my word, everybody down there were all crying. These girls up there, they are dancing, when they sing, you know, they are too good in music and dancing, these people. Oh, I heard this one and my tears coming down now. And then the people, they went and boss man came and checked the thing, they got it and went back. They are still more coming but our time is running away, so we had to leave the Higaturu coffee plantations, to move down to Uisata and then Jacob, went to sleep, said 'you small boy you sleep with me and you stay and you can come with me and you see'. 'No, no, I don't want to see people hanging', I said.
0:40:52	'It is not just playing sport that I come and watch', I said. So, I am going now, my auntie is going to carry me, she said, like a horse. 'I will be like a horse on my

	<p>auntie's neck, and she'll go now', I said, and then go, go, go, and come, come. That thing I've seen that one, that music, crying, it's not music, it is crying for her husband. I always sing every time in myself. And when the Kokoda people come here for big days and all this, I sit down with them and I sing, and they say 'oh, sorry, John, you are too good in singing'. 'I've heard myself, that's why'. Okay, after that we on the way to came and then after three days, three nights my father buried, you see. So with that, my grandfather—my mother died before the Second World War, my father died after the Second World War, and my grandfather, his name is Noah, he was the one looking after me. Looking after me until 1946, Bishop Philip Nigel Warrington Strong, is the Archbishop of Papua New Guinea, first Archbishop. He came and he said 'I am going to take you to Dogura. There is an Anglican International School. Took me to Dogura, and he took me down to Eroro and I had never seen the sea, and get on the Saint George, you know, the ship, I cried, I frightened [laughing].</p>
0:42:39	<p>This ship is very nice, you know, the other one Saint Lawrence, and the other one is the Saint George, like this and they told to get onto that boat and then it take to school. I said, 'no, no, I don't want to fall in to the sea.' And I cried and cried and my uncle, 'oh this boy is crying'. Not only my—[that] I don't want to go to Dogura so I crying, but I sorry for my grandfather I left behind, you see. And he is crying for me too, that's why Bishop said, 'no, you are going son, we will look after him, we are going to school there. We've got to get to school there. So, we will look after—you stay.' But he is crying, and I know I am crying out for my grandfather. So, I didn't tell the Bishop that I am going to go back, I told my uncle 'we go, we run away'. So, my uncle got me and we ran away. They looking for me and they tell Bishop Philip 'he's gone, this boy was crying and he went.' So, I came and I stayed here. I stayed here and then my grandfather is the one looking after me, until October 1952, he died, died in the night, in the evening. So, I came and I cried for my grandfather, and then I am only myself now, I have no one to lean on now, only myself.</p>
0:44:10	<p>But, my people here are very good. They've been looking after me, my aunties, my mother's family, they looking after me. And then I stayed here till next man my Father came, he was Bishop David Hand, he came and then he looking after me, and then he said 'okay, what I will do is you come with me'. So, he take me to Madang, I went to an international school in Madang run by the Lutheran Church, he put me in there. Sorry, before that I went to Martyrs' Memorial School, from here, the boys school out there. And then after two years in Martyrs' school, I came back and I stayed here, and then my father came and he said, 'well, I am taking you to Madang, and I'll put you in the school there.' And he took me to Madang and put me in the school there, and only six months there and I he said 'now, I am going to take you to Rabaul Ascetic High School, that's a Chinese High School. I said, 'Oh, how can I speak—'. He say, 'no, they speak English too, but you must learn Chinese', he said. So, he took me to Chinese school then. And I was there only one year, and then next, my father went and said 'no, this time I am sending you to Australia', he said, 'you go to school in Australia'.</p>
0:45:28	<p>'Oh, okay', I said, so he sent to Australia. So, I was there, north Queensland and then I came. I came back from there and I used to work everywhere, with the airlines and all this until I, before the independence, I was Air Niugini in Port Moresby working there and then I was sent to Popondetta as a branch manager, the first manager for Air Niugini in Popondetta office. So, I came and I was working there and then, again, they transferred me to Port Moresby again, here and there,</p>

	and then, okay, I was a radiographer. My profession is radiography in the hospital, so one of the Australian director's medical said, 'what are you doing here?' said, 'I am with the airline now'. 'I am sending you to Popondetta now, you are on hospital there, you are going to work there'. So, he sent me here, I came here and I radiographer here for 43 years. I know, I do radiation, I was frightened of radiation, you know, so I wrote my letter to the secretary for health, Dr. Quentin Reilly, 'I am going to retire now', I said.
0:46:41	'Oh, no, no, you can't retire', 'he said, 'you must stay back', he said. 'It's alright, I got four daughters grown up, so I retire and I rely on them', I said. So Dr. Quentin Reilly was laughing, 'you don't do that!' he said. 'It's alright, I am finishing now, so you say "yes", and I finish', I said. And I finished from there, that hospital. And then I stay, but the hospital always emergency, they have no radiographer there to take X ray, so they come here and, 'John, you help us, we have emergency'. 'Oh, yes, I will, okay, I'll go, and I said, okay, I am retired and I am staying in the house. So, I can help you but you pay me more money', I said [laughs].
0:47:27	[ME] So, when did you finish from your profession as a radiographer?
0:47:33	I was, because of the—You know every time I sent my, you know the thing we wear here, to show you how many radiation is going into your body? So, I sent to Melbourne, there's a pharmacy there, a big laboratory there, they checked me and said, 'you okay', but this time they sent to me and said, 'oh, John, you have to slow down with your radiation', they said. Because it's a silent killer, you know. That's all, and you're a doctor yourself so you know very well I think. So, I was, well I think my daughters are grown big now...
0:48:10	[ME] So, when did you actually finish, in what year?
0:48:14	I finished 2007, January 17, I finished. And then I told my daughters 'I am finished now, and only myself and you four girls, so it's your turn to look after me' I said. And then I finished and I stayed [at the house], but at times hospital keep asking me to go in at times to emergencies. They use ambulance to come here. That's why when I saw your people's ambulance, not ambulance but your vehicle yesterday, I thought it is the hospital coming [laughs]. I do that, and my daughters, the eldest is here and second one is in Manus Island, Fiona. Third and fourth are in Moresby, living in Moresby. The last one is a doctor, she was here and went to [Kieta ???], 0:49:15, not Kieta, what's this place—West New Britain—and didn't like there and then came back and went to Moresby, and now she said 'daddy I am going to finish the government and now I am going to join private hospital, I want to work in Australia'. 'Oh, yes you are lucky', I said. 'But I'll be still here', I said. And that's all, anything you people want me to say, or what...
0:49:35	[Maclaren Hiari] <i>epe no ta javo ne mo deire?</i> [Orokaiva: what's your grandfather's other name?]
0:49:38	[ME] Your grandfather's name?
0:49:39	My grandfather's name, Noah Bujuta.
0:49:51	[Maclaren Hiari] <i>ami ta ae mo amunere?</i> [Orokaiva: who was his wife?]
0:49:55	My grandmother died long time ago, I've never seen her, but only grandfather brought me up here, but I heard the name, her name is Anduraja, Anduraja is what

	the name is. And ah, you see, you people want me to add something, or no, not yet?
0:50:22	[VS] Please if you like
0:50:24	When I seen that execution there in Higaturu, I didn't—because my real father, my mother's legal husband is Ihari, he is from here, the one he loves me very much. But my other f—, my mother's, ah, friend, is Mr Prynne, Mr Jack Prynne. He is a store running businessman here, an Australian. He is a good man. He never seen me, but I never seen him, too, but I heard from that Bishop's diary, 'your father, your father is Jack Prynne. And your mother's legal husband is Ihari, Okajapa Ihari, that's his name. So, you must know that'. And I said, 'yes, that's alright'. So, what I, when I see this execution and all this, and I thought to myself, and I talked to my step father, Bishop David Hand, and I said, 'you think that the Australians, one fine day they might be sorry for our fathers, what they done, they did good thing or bad thing?', but, only thing I always worry about, is my father was not let him to go to the court and defend himself about what happened. They didn't say, they only allowed witnesses to, that men and that woman, that's the witnesses to tell them, 'yes, these people are kill—', They didn't kill anybody, but they didn't see they killing.
0:52:19	They thought, because my father and his friend were walking with these Australians, two went into the river, two cross the river. So, in the river is spears by people from the hill there, so they went. And people dig it out with their hand and all the way to Higaturu, okay. But two went over the side were disappeared, so they might walk them to the road to looking for Bofu road, to go to meet the Australian or American soldiers. But my father was not allowed to say anything. So, I talked to my stepfather and he said, 'well, they'. 'It's injustice', I said, 'because if you are in the court you have to—you are a defendant, a client, you are—and the defendant has to help himself, to tell his story, his statement.' But my father was told not to say anything at all. The Australian army, or court I think, the people from Australia, I don't know, or the people themselves, they told him, 'witnesses are the people who telling us, but they will not say anything'. That's what they used to say, that's what I said. And he said, when the first, these people came to here, I told you, yesterday four people came, and you people ring me, Moresby, and I came down there,
0:53:46	[VS] The ABC crew
0:53:48	Yes, the television people came. I brought one carton of beer for them to drink. 'You people drink, I'll drink', I said [laughs]. But they didn't. And then, very good people, my good friends. 'I just waste my money', I said, 'but anyway, I leave it and I give it to my people', I said. They very good people, I told them 'please, I am half Australian', I said. 'You are full Australians okay, I am not standing side way', I said, 'but I am not happy people who are in the court, you people have to [ask], "you have anything to say, you know, your statement, or what you going to say and all this?" And they will say "like this, like that", or "because of this". They did not even ask my father to state, so injustice', I said. 'The court was injustice', so I said. The lawyer he told me, he came and shook hands and said, 'John, you are right', he said, 'I am not standing as an Australian,' he said, 'I am standing with you', he said. 'I am with you, what you say, I say', he said. 'But in the future one day the Australians might help us, descendants, to see that, you people killed our fathers so, can you people help us for little bit, something like that?' And I said, 'Australia is a very rich people', I said. 'They can give us a billion!' I said. Ha ha, no I just joking.

0:55:24	That people, 'Why not', they said. 'Your government is not talking, that's why', and that old man sitting in the back was saying that, and he didn't say anything after that, finished. Anyway, our government is, I don't know, if I were in the—I tried [election to] one parliament, I tried and I got only one thousand votes, so I didn't campaign again. But, later after that at Kokoda people up there, Ilimo Council people, they invited me to go up to Kokoda to talk to the Prime Minister Paul Keating, I think it is, they want me to go and talk about—. They want me to go and talk because my father was hanged in front of me too, that's why they want me to go and talk. But my little daughter Lillian was crying, 'daddy don't go', and they said 'no, you come with daddy, we'll go up and...'. And I said, 'no, my daughter doesn't want to go', and this girl is very hard, Lillian. She climbed up and got my tie, take it off, and 'no, you aren't going now'. Now, she is a doctor, now. So, now, because of his [her, indicating to Margaret] father I can count 'one, two, three ... hundred. I can say 'A B C ...'. His [her] father, I was here.
0:56:51	[VS] Margaret's father
0:56:52	Oh, he is a very good teacher, he was a very good teacher. Philip Tahima [Margaret's father] very good teacher, oh my word. I did like him, my favorite teacher is him, others, four other people would teach us, but I like him, you know, because he is very good. Sorry, so I was always saying that it's a very good school here. The Mount Lamington eruption, this place was not destroyed, but Bishop David Hand said 'no, this school here transferred to Resurrection, Kakandetta village [close to Kakandetta village]. It stays there all the time now, you know. And then from there, I went to school and then my teacher was a woman from Townsville, North Queensland, she teach me there. And then mother, Ray Madeline,
0:57:50	[ME] Ray Madeline Kendall
0:57:51	Yes, and from there she said, 'you got to Martyrs' School', so sent me to Martyrs' School, and then I come to this school, that school, and then to—and now I am retired and now I am staying nothing. But only in emergencies, Australia need me. Ha, oh I said 'Australia', sorry, sorry [laughs], hospital people always asks me, 'John Francis come and help us, we have no one to take X rays, and you can tell us what is wrong with the patient'. 'That one you have to see the radiologist', I said. Radiologist will see it is, what it is, TB or whatever. Me, I can see but I am not a radiologist, I am only a medical radiographer, that's all. And I stayed now, till you people come and I am very, very <i>hamamas</i> [To Pisin: happy] indeed. This man [Maclaren Hiari] is my best friend, he was our big man in the hospital too before, and he is a top man. And this girl [Margaret] is a first Holy Name School [student] from here went to Dogura, ah my word. And this one here too, [Mavis] her father is a top medical man, so they—.
0:58:55	[MH] He was one of the ones at Higaturu
0:58:57	So I am still around, and my father died, Bishop David Hand, my step father died. I brought him down and I buried him in front of the Cathedral there. He is still there, I buried him there.
0:59:13	I got all his things, everything, what, his private things and brought him here. I put all in my house, everything I keep it here. This is my land, but Anglican Church said, 'John you take the half of the land, because your land, so we giving back to you half'. So, I stay here now, and the Anglicans are over there. They are thinking to

	build a teachers' college, a new high school for girls, and I don't know when they are going to build, I don't know. So, I think my <i>ambo</i> [Orokaiva: small sibling], I am coming to ending now, but if you have more questions, I am happy to talk.
0:59:58	[VS] Thank you so much, I am really, really grateful for you, for sharing your story.
1:00:05	Doctor, if anything you wanted and I missed out, anything you heard yesterday if I've missed out, you can tell me to repeat again. But, what I thought is, I quickly written down on the paper there. When you have time you can see what I have missed out, or you can see that one. With that, I am very happy you people are allowing me to say something here and thank you for listening to me and I appreciate it very much.
1:00:35	[VS] Thank you, and when we come back next year we'll bring back a full record of what you've given us in your interview.
1:00:42	So, in my note there, I give my address, gave my post office box. No, this time no post office, no matter. I think they might be post office there and all this, all these other addresses, everything now, telephone number too, in there, all this. So, that's very good and I'm very happy that, you know I mean it's good to—
1:01:07	[MH] —follow up things, what happened, and get it right
1:01:10	You want to say something [to Maclaren]?
1:01:12	[MH] No, off track, when he is finished.
1:01:17	[VS] Mr Ihari, thank you.