

Angore wellhead leadership will not be shared

ANY leadership position for the Angore Petroleum Development License (PDL) 8 in the PNG LNG Project will not be shared, a landowner leader said.

Chairman of the newly formed Angore Wellhead Leadership Committee (AWLC), Hari John Akiye, said the benefits accrued from the Angore PDL 8 will be shared but the leadership will be retained by only four principal clans on whose tribal land stands the three (3) wellheads.

While operator of PNG LNG Project, ExxonMobil is expected to move into Angore sometimes in October this year and start drill for natural gas resources from the Wellhead A, 1A and B, Mr Akiye is adamant that all leadership positions for Angore will strictly be kept by Halapura, Imiki, Hurupali and Pereke clans.

The successfully concluded Alternative Dispute Resolution (ADR) headed by National Court Judge, Justice Ambeng Kandakasi early this year, has identified 49 clans as the beneficiary clans within the PDL 8 license area.

Mr Akiye said amongst the 49 clans, only Halapura, Imiki, Hurupali and Pereke clans were identified as the rightful custodians and owners of tribal lands on which the wellheads A, A1 and B and their gas reserves beneath the Angore reservoir are located.

"Only four (4) clans own the wellheads, and this is our private business. It belongs to all the Hari Haris. No one else.

"Though the boundary of PDL 8 is very big, stretching as far as Pureni in Koroba-LakeKopiago,

and Komo, Hogambe and Awa Tangi in Komo-Margarima electorates, the three (3) wellheads and the reserve are all located in this small village called Undupi in Tari-Pori electorate," said Mr Akiye.

Mr Akiye made these remarks last week Friday in front of more than 100 villagers at the site of the Wellhead B which his Halapura clan owns.

Mr Akiye, Chairman of Angore Special Purpose Authority (ASPA), Peter Haluma, and directors of ASPA took the First Assistant Secretary of Department of National Planning & Monitoring, Koney Samuel, and the media to tour the three wellheads.

"This is our wellhead and we are taking you around. I tell you others may claim to be from Angore PDL 8 but they won't take around like this because they do

not own the wellheads," Mr Akiye said.

"72 % of the benefits belong to the four clans. We have formed the AWLC and we have informed the government that we will keep all leadership positions. Whether it be the leadership at the 4.27 % Kroton Equity Company, chairmanship of Gas Resources Angore at the Mineral Resources Development Company (MRDC), our umbrella company Angore Holdings Limited, or any other leadership,.

We will keep all leadership, just like we took for the Angore Special Purpose Authority," Mr Akiye said confidently.

He thanked chairmen Elizah Timbah (Imiki), Tamule Kulu (Pereke) and Tambiawi Tangilape (Hurupali) for assisting him through the AWLC to fight for what is right and what is theirs.



Chairman of Halapura clan and AWLC, Hari John Akiye, talking to the press at the site of the Wellhead B in Angore PDL 8 recently while his clansmen look on. Mr Akiye is also the general manager of newly established Angore Special Purpose Authority.

Stop the filthy habit tips...

How to avoid spitting buai around public areas and at your home



Carry a plastic bag when strolling out for a buai break...



Skin the buai and drop skin in plastic bag...



Chew buai...



and spit into plastic...



Tie the plastic tightly..

Throw away plastic at the rubbish tip near you...



Rubbish Drum



INVESTMENT TOKTOK with DR. STEPHEN NASH

Em i taim bilong stop liklik taim na glasim.

Taim yumi wok long goklostu long pinis bilong yia, ating em i taim bilong stop liklik na 'glasim' ol data o ripot bilong ikonomi olsem bai yumi ken save long ol senis i kamap long dispela taim long ol ikwiti, na long traim na tok klia long wanem ol i kamap olsem. i gat tripela kain wei bilong glasim ol data, long save gut long US ikwiti maket olsem:

- Galsim 1: ol senis we bai kamap isi tru long olgeta 4-pela mun long wanpela yia
- Glasim 2: Ol senis long wanwan de mak na senis isi i kam insait long ol mun; na
- Glasim 3: Ol senis i kamap long ol treid volum insait long olgeta mun.

Glasim 1: Volatiliti long olgeta 4-pela mun

Long abrusim ol hevi long taim ol i yusim kalkulesen bilong ol volatiliti we i wok long go wankain yet, long ol ripot bilong mani long wanwan mun, brukim ol kamap bilong ripot long wanwan mun lon golgeta kwota o 4-pela mun em i gutpela. Long hia volatiliti long wanwan mun em ol i brukim long 4-pela hap, na bihain ol i kalkuletin na kisim namel mak bilong mun, pastaim long ol brukim gen i go long ol kwota. Em i gutpela long lukim kain wei volatiliti i wok long go antap bihain long sama bilong noten hemisfia.



Piksa 1

Glasim tupela veriesen bilong wanwan de mak, na volatiliti senis insait long ol mun Narapela we bilong lukluk long volatiliti em long meserim o makim wanwan de mak, o mak antap tru long wanwan de, rausim indeks long mak daunbilo tru long wanpela de, brukim namel wantaim veliu bilong indeks. Bikipela mak bilong wanwan de, long antap tru i go daun long mak daunbilo tru, i soim maket ikwiti i no strong tumas. Long piksa daunbilo, mak bilong wanwan de long wanwan mun em i stap long namel mak, na

Piksa i soim wanem samting i stap bihain long rausim namel mak. Lukluk long wanem samting i kamap long wanwan de long mak i go daun isi, isi, long kisim namel mak, i go insait long ol mun bilong noten sama, tasol hariap tru i go antap stret long Oktoba.

Na tu long wanwan de bikipela senis i kamap long wankain volatile insait long 20 de inap long kauntim bilong wanwan de na bihain kaunim namel mak bilong mun we volatiliti i senis na putim long rekot, na wanem samting i stap bihain long ol i rausim namel mak bilong mun, long olgeta namba bilong mun, na bihain ol i kaunim. Dispela wok i save kamapim klia rit o piksa bilong wanem kain senis tru i stap long volatiliti. Lukim senis bilong volatiliti i stat long pundaun na i stap daunbilo yet long namel mak, long taim bilong noten hemisfia sama, tasol stat long go antap insait long mun Ogas na Septemba, liklik taim bipo long mak bilong de i go antap gen long Oktoba. Dispela em i olsem, wantaim ol narapela samting, senis long taim slip bilong maket i go long sama i stat long stat bilong mun Ogas na i go strong long Septemba, long kamapim bikipela senis tru long ikwiti prais insait long mun Oktoba.

Figure 2

Glasim tripela veriesen long ol treid volum insait long olgeta mun

Sapos dispela kain samting olsem we i gat bikipela bruk namel long ol mun i stap, long ol senis bilong volatiliti na mak bilong de i senis planti, em olsem kain taim i mas soim tu long ol treid volum, na Piksa daunbilo i soim olsem em i kain olsem tasol maskim taim ol volum i pundaun olgeta, long bihainim kain taim, insait long mun Ogas, senis bilong volatiliti i stat lng dispela taim olsem yumi lukim long toktok antap.

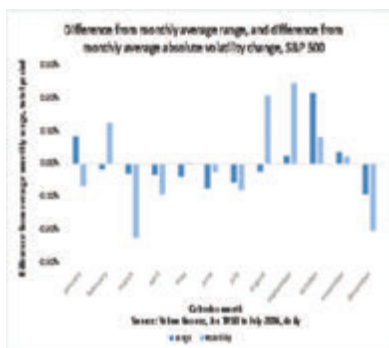


Figure 3

Las toktok:



Long kamap Nambawan pren bilong yu na famili; halivim, strongim na lukautim moni gaden bilong yu nau na bihain.

**BIGGER, BETTER, SAFER,
STRONGER AND STILL NUMBER 1**

Eyrie School of Music – Envisioned to excellence

By Josiah Ururu Kana

AS the saying goes , “Do not despise the humble beginnings”, was the description that a veteran drums man, Ben Hakalits said about the Eyrie School of music during the schools musical display at the Languna Hotel in Port Moresby recently.

The Eyrie School of Music is dream school of a local church musician, Nathan Walters who is originally from East Sepik Province but born and bred in the city of Port Moresby under the counsel of his missionary parents.

Although he possessed such a humble character that surpasses description of his peers, students and family, Nathan’s passion for music took him to learn the art of playing a bass guitar in the music school in United States of America. He excelled to such an excellent skilled musician that after his completion of the school in the US, he kept going back to the US and abroad on request to be part of many musical performances.

His desire for music was not selfish, but to glorify God he endeavoured to start a the Eyrie School of Music to raise up the next generation of Papua New Guinean Musicians and not only that but also to provide an avenue of excellence in the art, for those who are already in the industry but with no formal qualification.

On this night of 11th September, the Eyrie School of Music show cased its diversity with performances from students as young as 9 years old to adults. The Eyrie School normally has training for beginners and professional musicians as well as providing lessons to the local Academy. Mem-



Students of Violin in the Port Moresby Youth Band playing the violin. They learn to play the instrument from the Eyrie School of Music.



Elijah playing base as a musical with other student musicians playing “My Love” in Spanish.



Josiah Kana receiving a Certificate from Ben Hakalits, Patron of Port Moresby Youth band and a veteran drums man. He was a guest speaker at the occasion. Josiah wrote a jingle featuring neglected children on soft music.

bers of the Academy make up the Port Moresby Youth Band and on that night displayed their skills of playing in an orchestra. Ben Hakalits is the patron of the Port Moresby Youth Band who also officiated at the occasion.

“Music changes people and I commend Nathan Walters for his humble beginnings,” said Mr. Hakalits.

“David was not only a King but he was a musician. David groomed Israel with integrity of Art and Skill. He ministered peace to King Saul through music, when the king was tor-

mented by evil spirit, thus music can do the same today,” he said.

“I have joy in my heart when I see kinds play orchestral instruments and I connected with Nathan. But I am just a bridge for these kids to walk on to go into international music. You will see the legacy in 20 years’ time,” said Mr. Hakalits

Mr. Hakalits said he will connect Richard Mills, a Music Director in Australia to connect to Eyrie School of Music.

On this night of 11th September, the students displayed their skills of music of differ-

ent sorts including an orchestra, choir, group performances and solo display of instruments such as bass guitar, rhythm and lead guitar, drums, saxophone, violin and other string and wind instruments.

The Eyrie School is open to all ages and with a fee of K700 for beginners and K500 for seniors, it can bring an artist or music lover to the next level for skill and art.

The school is located at the premises of Tabernacle of Prayer, Assemblies of God Church at 6-Mile, in Port Moresby.

HIV/AIDS kills! Stick to one partner...

Asitavi celebrates diamond jubilee

By Veronica Hatutasi

NESTLED in a hideaway stretch of land between the breath-taking mountainous jungle greenery which is home to Mt Balbi, a dormant volcano in the Wakunai District in the Autonomous Region of Bougainville, and the calm rocky beach waters lies St Mary's Girl's High School, Asitavi.

Many girls from all over Bougainville attended this prestigious all girls Catholic High school which until the eruption of the Crisis, was run mostly by the Catholic Marist nuns.

Last month marked the 50th anniversary of the school which saw many ex-Asitavi girls from throughout the island congregate in a memorable three day colourful and joyous re-union event at the school.

Australian Marist nun, Sister Catherine SMSM opened the school in 1956 and took in its first pioneer women students at a time and age when girls were not allowed to leave the confines of their home and parents.

But the Catholic Church on Bougainville, especially the bishop gave the green-light to Sister Catherine and despite all odds, she opened the doors to the first and only female girls high school and prepared them physically and spiritually for their own development, of their families and of this country.

Today, products of this school of which this reporter is proud to say that she is one of, are contributing towards the development of their communities, province and country.

A former teacher and school principal, Australian Marist nun, Sr Margaret Tisch, formerly known as Sr Gabriel, represented the former Australian and other overseas teachers and staff of the school in the recent diamond jubilee celebrations.

She travelled all the way from Sydney in early August and for a month, toured the whole of Bougainville Island visiting former ex-students and their families.

On her return trip, ex-Asitavi students living and working in Port Moresby held a farewell and reunion dinner for Sr Margaret at the new Archdiocese Chancery spacious and well equipped Conference room.

It was truly a wonderful night of re-union, reminiscing and a night where about 30 ex-Asitavi students which saw two of the pioneer group, Cecilia Kenevi owner of the Jack and Jill school and Monica Tohaka, mingled together amid food, singing and presentations both by Sr Margaret and ex-students.

While Sr Margaret thanked the girls for



Former teacher and headmistress, Australian Marist nun, Sr Margaret Tisch SMSM.

organising the farewell and re-union night, she conveyed a request to them from the school to assist the school in rebuilding its infrastructure buildings, especially in the school mess, home economics and other buildings which are deteriorating with the passing of years.

Ex-Asitavi girl and a former head girl in the 1980's, Carol Golu (nee Sihei) appealed to the girls to fund raising activities and assist their former school.

"We must try to rebuild Asitavi to make it a better place. The school gave us quality education and now it is our turn to help in rebuilding the school's building infrastructure," Carol said.

"Thank you Sister for giving us a quality education," Carol said on behalf of the ex-Asitavi girls.

Sr Margaret left PNG the next day but hope to meet up with some of the girls during her 80th birthday celebration in Brisbane next year.



Sr Margaret with two of the pioneer students, Cecilia Kenevi (Left) and Monica Tohaka (Right).



Two ex-Asitavi students catch up with each other.



Having dinner.

Spitting spreads TB. Stop spitting!

Pope to Journalists: One Can Kill a Person With Words

From Zenit news agency, Vatican

“THERE are few professions that have so much influence on society as journalism does,” Pope Francis has reminded journalists, and given this he has outlined to them three pillars which should always animate their important work.

When receiving in audience last Thursday the Italian National Council of the Order of Journalists, Francis expressed this and underscored that journalists possess roles of great importance and of great responsibility. The Pope spoke after interventions were given by the Prefect of the Secretariat for Communication, Monsignor Dario E. Vilano, and of the President of the Order, Enzo Iacopino.

“In some way you write the ‘first draft of history,’ constructing the agenda of the news and introducing persons to the interpretation of events,” he told those present. “And this is so important.”

The Holy Father observed how social media has changed the roles of the media, but stressed that journalists are still important.

“Though the printed paper or television lose relevance in respect to the new media of the digital world – especially among young people – when journalists have professionalism, they remain an important pillar, a fundamental element for the vitality of a free and pluralist society.”

In face of the changes in the world of media, the Pontiff pointed out, “the Holy See has also lived and is living a process of renewal of the communicative system, of which you also should benefit; and the Secretariat for Communication will be the natural reference point for your valuable work.”

In fact, the statutes of the new Secretariat were also released Thursday.

Despite Deadlines, Reflect for a Moment

Francis then went on to reflect on some aspects of the journalistic profession, and how it can serve for the betterment of the society in which we live.

It is indispensable for all of us to pause to reflect on what we are doing and on how we are doing it. In the spiritual life, this often assumes the form of a day of retreat, of deeper interior reflection. I think that in the professional life, there is also need of this, of a bit of time to pause and reflect.



Pope Francis

“This,” the Pope admitted, “is certainly not easy in the journalistic realm, a profession that lives with constant ‘delivery times’ and ‘expiration dates.’ But at least for a brief moment, we will try to reflect a bit on the reality of journalism.”

Pope Francis then proposed three essential pillars for all journalists: “to love the truth, something essential for all, but especially for journalists; to live with professionalism, something that goes well beyond laws and regulations; and to respect human dignity, which is much more difficult than one might think at first sight.”

To Love the Truth

To love the truth, the Pope explained, does not only mean to affirm it but to live it, to witness it with one’s work — “to live and work, therefore, with coherence in

regard to the words that one uses for a newspaper article or a television service.”

He noted that the question here is not whether one is or is not a believer, but rather whether one is or is not being honest with oneself and with others.

“Relationship is the heart of every communication. This is all the more true for one who makes of communication his metier. And no relation can stand and last in time if it rests on dishonesty.”

“I realize that in today’s journalism – an uninterrupted flow of facts and events reported 24 hours a day, and seven days a week – it is not always easy to arrive at the truth, or at least to come close to it. In life not all is white or black. In journalism also, it is necessary to be able to discern between the shades of grey of the events that one is called to report.”

“The political debates, and even many conflicts, are rarely the outcome of clear, distinctive dynamics, where we recognize clearly and unequivocally who is wrong and who is right,” Francis observed, noting, “The confrontations are sometimes clashes; at bottom, they are born in fact from the difficulties of synthesis among the different positions.”

Yet, the Holy Father stressed, this is the work, or even “the mission” of the journalist: “to come as close as possible to the truth of the facts and never say or write something that one knows, in conscience, is not true.”

To Live With Professionalism

The Pope then turned to the second element, namely that “to live with professionalism means first of all – beyond what we can find written in deontological codes – to understand, to interiorize the

profound meaning of one’s work.”

“From here stems the need not to subject one’s profession to the logics of partisan interests, whether economic or political. A task of journalism, I dare say its vocation is, therefore – through attention, care in seeking the truth – to have man’s social dimension grow, to foster the building of true citizenship.”

The Pontiff discussed the necessary freedom of journalists, recalling how “in the course of history, dictatorships – of whatever orientation or ‘colour’ – have always sought not only to control the means of communication, but also to impose new rules on the journalistic profession.”

Respecting Human Dignity

While noting that respecting human dignity is important in every profession, the Pope stressed this is especially true in journalism, “because behind the simple reporting of an event there are also sentiments, emotions, and, in short, the life of individuals.”

“I have often spoken of gossip as ‘terrorism,’ about how one can kill a person with the tongue.”

If this is true for individual persons, in the family or at work, it is all the more true for journalists, because their voice can reach all, and this is a very powerful weapon.

Journalism must always respect a person’s dignity. An article is published today and, tomorrow, it will be replaced by another, but the life of a person unjustly defamed can be destroyed forever.

Criticism is certainly legitimate, and I will say more, necessary, as is the denunciation of evil, but this must always be done respecting the other, his life, his affections. Journalism cannot become a “weapon of destruction” of persons and even of peoples.

Nor must it fuel fear in face of the changes and phenomena such as migrations forced by war and famine.”

Pope Francis concluded with his prayers and expressing his hope “that increasingly and everywhere journalism is an instrument of construction, a factor of common good, an accelerator of processes of reconciliation, which is able to reject the temptation to foment clashes, with a language that blows on the fire of divisions, and, instead, that it foster the culture of encounter.”

“You journalists can remind all every day that there is no conflict that cannot be resolved by women and men of good will,” he said.