

Missionary Notes 1901-1903 #72-106 18/4/83

(Based on Timothy's search).

#75 18/3/01 20-21

"The New Guinea natives, at any rate on the North-East coast where the Anglican Mission has its sphere of operations, are no exception to the almost universal rule // amongst barbarous people which makes provision for the physical needs of the departed. When the corpse, doubled up in a mat, is laid in the shallow grave, some taro, a cooking-pot, and a few ornaments are placed on top of the body, being the dead man's provision for a journey. After a time, however, they are thought to be able to provide for themselves, for when the volcano, Mount Victory, puffs up its smoke, the natives say, 'These are the dead cooking their food.'"

-also mentions custom in unspecified place that people are after afraid to replenish water bottles on the day of a death because evil spirits at evening wash their hands after killing the victim (20)

"Some of the old fighting men, who under the combined influence of Government and Missionary are now living peaceful lives in New Guinea, feel at times a measure of regret at the change that has taken place. 'If the foreigners had fought us with spears and shields,' said of them to an Anglican missionary not long ago, 'we should not have been conquered. But they brought guns, and we could not see inside a gun, and it made a great noise and we were frightened.' " (21)

-goes on to say that they are happy fighting ended.

#78 29/6/01 pg. 44

"The widow's mourning in New Guinea is very severe. When after the first paroxysms of grief she comes outside the house where her husband ~~was~~ buried (sic), she will be so exhausted by fasting and mourning, that a woman is needed on each side of her for support. She will suddenly throw up her hands and fall flat on the ground, or dash herself with great violence against a tree, or gash her cheeks with

skills. She will also plaster herself with mud. Then when the first stage of her mourning is over, she will retire inside the house and begin to make her widow's jacket of threaded seeds, "Tot's ^{old} tears," and only emerge to view again when it is completed and put on." (44)

Picture on page 69 #79 31/7/01 of staff with Mary
- all girls dressed in white cotton dresses

29/8/01 - article on Hinge Industrial Settlement
pg. 80 - Request for whale boat for Collingwood Bay
"Imagine what it must be ~~like~~ for perhaps one white man with one or two (at the most) South Sea Islanders as his only companions and helpers, in a district containing 1,500 wild and untaught Papuans, and cut off by 70 miles of ocean (and a far longer savage coastline) from his nearest neighbors at the next Mission 'station'! They will be cut off seriously enough when they have the whale boat!"
- good progress at Wanigela "night school" & industrial work but not specified.

pg. 78 Mentions of a R. W. R. Mounsey - paid visit to Muhawa where with the Bishop a church was dedicated.
"Mr. Mounsey has gone to Collingwood Bay, and there he will soon begin work among the "Maisini," where there are wonderful opportunities, fully 2,000 people who use, what is for all practical purposes, an identical language"
- problem of languages.

(Abbot left Dec 27 1900 - one priest only in Mission).
C Muhawa: widow & widower taken out of village. Their relatives "pay" Edoe say what I to spouse's ~~relative~~ ^{"Bride"} for burial

76 24th April

Grove diggers - last 1st

- later purify ~~the~~ by washing hands with croton & herbs
- eat food then with small stick (28)

- most Maisini

1901

81

23/9/01

96-97

Letter Murey on Worigela

19/7/01

Phases: "The houses are raised about eight feet from the ground on slender sticks that could neither be called posts nor pikes, and mostly about one upon the other. ~~Form~~ forming terraces. The walls of these dwellings are only about 3 feet high, and the of roof seldom reaches 6 feet. The building is framed together with ~~mats~~ round timber, the roof and walls being covered with mats made from leaves of sago palms, whilst the floor is covered with strips of bamboo; and as the natives have no nails, everything is tied together with strips of bark."

- fire place, ashes on leaves; no flue
- access through trap door, reached with ladder
- verandahs under the house; 3' up - living area - house only for sleeping

15 boys on the station at that time. 4 old boarders sent to Dugura for more advanced training.

Schedule: Prayers at daybreak, garden work

7.30 breakfast mattress

8.15 breakfast

9.30-12.30 Children's school

1.30 dinner

3-5 work about station

5 school for men

6.30 tea

8. ~~prayers~~ "native prayers" boys' bedtime

- then evening in English

- no converts "but it is quite evident that the Mission has influenced the natives for good." (96)

"A good deal of excitement was caused at Sibiribiri, a village about three miles from here, on Sunday last, by the return of three men out of a party of five men and two women, who had at the invitation of some Doriri people gone to their village. After a journey of four days they reached their friends (sic) houses, spent ten days with them, and on the afternoon of the eleventh said they would return home, whereupon their hosts told them they were to be killed and

eaten. Two men and one woman were straightway speared and the other women taken captive. Of the escapees one was wounded in the back; but managed to draw the spear out and make his way home; he afterwards came to the Station to have the wound dressed. The other two were ^{un}injured, although one narrowly escaped for the spear just passed between his legs. On Monday all the villagers far miles around went to console the friends and relatives of the deceased. The women's way of doing this was by sitting under a house crying and scratching their foreheads with pieces of stone until the blood trickled down their cheeks, making them look most miserable. The men, decorated with their head-dresses and other ornaments that are worn in time of war, danced through the village with shields and spears, wounding off and dodging imaginary (sic) spears and thrusting at unseen foes, and generally intimating that had the Daviri people attacked the village instead of leaving its inhabitants away they would have had a warm reception" (96-97)

- appeal to help with money & to "assist the work of Christianizing these cannibal heathens"

20/4/83

#90 27/6/02.

Letter from Uluabui, Money March 17 1902 41-42.

Station well in hand: house & kitchen for SSI

Store and workshop

- trouble with getting workers - taking from different one of 4 or 5 villages - 1 days work in 4.
- either running off into bush or refuse
- treats refusal as joke got them laughing and they would come "No doubt you think this is a strange course to adopt, but it is preferable to bullying or force." (41)

- bagibagi - word for work.

"You can readily realize that work is made more difficult through being ignorant of the language." Speaks of a "mongrel language" of limited vocabulary which was understood all along the coast (??) Good humor in language errors.

- doesn't yet feel like mission work, but relation laid
- ends with appeal for more missionaries.

22 Dec. 1902 (Newton 28 Aug 1902)

- reports school building finished at Uiahu
- church and boys house & then the station can get down to work.

21 Feb. 1903 "The Raw Natural" photo of hunting party.

23 March 1903 #99 Letter of Dec 19, 1902 18-19 May, Uiahu

- imaginary steam launch trip through district from Mukawa to Cape Nelson (beyond, but too much to handle so we don't go - no mission work there).

"Having left Mukawa, we steam along a coast fringed with mangrove islands and with hills rising right down to the water's edge. Now the coast takes a different aspect, the hills are some miles inland and the shore is lined with tall feathery trees. The place takes its name from there, we are at Fir Tree Point, and that river where you see the surf breaking on the bar is the boundary of the Mukawa and Uiahu districts; between here and Sinaga ^{At} more mangroves and the usual ranch vegetation replace the firs, and we steam past charming bays and pretty little ports. That small island ahead lies off Sinaga, and where right on the beach you can see the village. The Mission purchased land on that part a few years back, and a station was to have been erected there; the site, however, was unfit for building purposes, and the material was removed to Mukawa, and the station was erected there. Maori is also spoken there, and when the station at Uiahu is in working order regular services will be held there.

(X) - there are three or four small villages where Maori, the language of Uiahu, is spoken. As we near Sinaga -

"Now you can see Uiahu! There where all the coconuts are, and we will soon be there, for it is only seven miles by beach from Sinaga. It looks very pretty from the sea - the thickly wooded shore, the picturesque hills about five miles inland, and then the big coastal range some ten miles beyond. From the beach to the hills is practically one big swamp where Sago abounds, and in the dry season, when food is scarce in the gardens, the natives have this nature's store to fall back upon. But come, the dinghy is waiting to take us ashore,

and, as the tide is on the turn, it will not be long before a heavy surf is running. The dingy grounds, and some men and boys rush out and drag it ashore; the crowd round and stare at you, and ply me with questions — 'Is he a relation of yours?' 'Is he going to stay here?' etc., etc. You now see a new station in process of formation. The house with the verandah all round is my residence, let us go inside, and then we can look around. This is my den. That room on your right is the guest chamber. This on the left is my room, and a corner of the verandah serves as a dining room. The material is very rough, but the buildings cool and can be very comfortable. This building at the rear comprises a workshop, store, kitchen, pantry, and work shed. Some kind friends of the Mission have given me some tools, with which I have been able to make some useful articles from old packing cases. To the left of my residence is the S.S.T. Teachers' house, with a little kitchen close by. Here in a line with it is where the Boys' Dormitory will be erected. The place looks a little lopsided at present, but when we having ladies working here a house for me will be erected to coincide with the teacher's house, and a girls' dormitory to match the boys' house. These will leave the residence for the ladies, and it will be in the centre of the residential block, and the whole enclosure will be laid out with paths and flower beds. Behind the enclosure there will ^(sic) be a ~~playing~~ playground and a garden (about $3\frac{1}{2}$ acres), where our boarders will do regular manual labour. Just outside our boundary there is a small creek of fairly good water, which is a great convenience. Beyond the Teachers' house is the school (acc. 210), which only needs a few forms to complete it. Beyond this again is the Church (acc. 550); you see the housework is up and the men are making thatch for it, and I expect to have it finished in a few weeks' time. You notice we are right in the centre of the villages — a small one before another behind, a large one a hundred yards to the left, another large one about twice that distance away to the right, beyond these are other villages, and so this makes an ideal site for Mission work. Willie and Timothy (S.S.T.) hold service in the school on Sundays, but we do not know the language sufficiently well to translate, so the service

1903

72

- is in Wedau with an address in Maesin" (18)
- Sibiri biri and "Jaaju" 1/2 way to Wanigera
 - Wanigera soon to be shifted.

May 22, 1903 # 101 Uiahu 10 March 1903 Money

33-34

"The native of this part of New Guinea, although naturally ignorant of any form of worship, is extremely superstitious. His superstition is placed in sorcery and witchcraft, and his whole life is so imbued with this belief that he can be said to be governed by it." (33)

- sickness, gardens, fishing, crash in canoe

"The deceit has been practiced for generations, and the sorcerers themselves believe they can accomplish these things, and the layman's faith is firm in the power of sorcerers." (33)

- any little illness is thought to be sorcery; person gets worried and worse. If by coincidence a person has used charm then he will believe ~~the~~ himself to be powerful.

- one time Money stepped into their midst and told them plainly what a fallacy they believed in. We continued to tell the natives that it was an absurd supposition, and that they should not believe in it. Willie Pettawa, one of my S.S.I. teachers at Uiahu, was frequently asking the natives to show him some of the charms, besides telling them they were useless hawbles (sic). One Sunday, while I was holding service at Wanigela, he succeeded in getting them to promise to bring all their charms to me, and to have done with them. On my return on Monday they did so, and they were collected on the verandah into a great heap and the following day were burned and the ashes scattered upon the swamp. There the people of Uiahu who do not make any profession of Christianity cast witchcraft ~~after~~ for them." (in original - 34)

- after sermons against W & S. at Wanigela, more charms
- special service renouncing them & then burnt.
- received more from other villages and felt that it was generally being given up, although some people might retain charms.

17/10/03 & 17/10/03 Reports of buying food for Muliawa for Maesin.