

ans. 10/10/05

From Percy Money.

8

Wanigela.

21 -8-05

My Dear Lord Bishop

I was very sorry to hear of the mishap to the launch and trust that the expense of repairs will not be very great.

I am afraid that I shall not be able to let you have S. Luke I have not been able to begin it yet as the teachers have been away & I have had to run everything single-handed. I have got the grammar ready for print & have been through the taparoro but am not quite satisfied with it yet but will send it along next mail. I mean to go through S. Luke very carefully & will push on with it with all speed. I have the whole of "GIU" book drafted into Ubiri, in fact it was done before I went away, but I have not been able to revise it. You say that I am to go on with the Old Testament lessons. Why is this? I see by the report that Mr. Giblin is ~~now~~ doing them. "page 13"

You ask why I did not leave my Maisin translations behind? I ask, Why they were not looked for? When I left the district I did not take anything with me at all, I even had to borrow clothes to go away in & when I got back I found the translations. I do not say that they would have been any use to Mr. Giblin for I do not consider myself qualified to translate into Maisin. My course was to get a thorough knowledge of Ubiri before attempting Maisin consequently very little has been done with that language. During my absence on sick leave I did the gospels for the year in Ubiri & will revise them when I get the other work through.

You will be glad to learn that I did not overlook the Mission Museum & that I did send specimens "2, I think" of those carved shells to Dogura; also that those which you saw represented in the Gov. Report were bought by Mr. Monckton from the natives. He came down here at the end of July 1904, set his police to work & also the natives digging for pottery in the villages where those were found. I confess that I thought specimens were better in a public museum where they are properly cased & cared for than in one such as ours & therefore sent better specimens to the Museum in Sydney. I still think so in spite of what the scientists say but in future you can rely on the Mission being dealt with as you suggest. Some time ago you gave me some trade but said that I was to buy stone clubs; they are very scarce and I was only able to get two which I sent down last mail. You never gave me instructions to buy things for the museum & so I did not do so. If you will tell me what you want for the collection & are willing to pay what the natives want for them I shall get them for you. In buying things for the Sydney Museum I have paid high prices to tempt the natives to sell & even then I failed to get certain of their more valuable things. They have some things which they will not part with even though you offer a fabulous price-they are heirlooms.

I shall put Samuel at Sinapa as soon as possible but you must remember that out of the 5 acres there is very little good ground; he will need a house there & I have not the trade necessary. Dogura always seems to be out of what is wanted.

Before work is begun I should like to have a talk with you about it. I shall leave for Mukawa as you suggest & do what I can to help. Please send me definite instructions as to what is expected of me there in the way of help.

Re dimdim pigs, please get them for me & also some ducks which ought to do well here. Cattle or sheep will never do. I also need gardening tools very badly especially shovels & hoes & a barrow would be very useful indeed- you were going to get me a barrow the time you went to N.Z. but I suppose your illness &

& overwork caused you to forget. I think the time has now come for the school here to have desks. I have refrained from asking for them before because of the debt the mission was in & of the united attempt of all the stations to curtail expenses but they are very necessary & you might be able to get me some timber while you are down for them. Children cannot write properly sitting on the ground & they want some practice at writing on paper, for which they must have desks.

It was a pity that you could not manage to get here before you went away as I wanted to talk over some things with you. Sometime ago you said you wished that the staff would speak plainly to you & not behind your back; so in future, my lord, I shall strive to do so.

Rumours are continually coming to me regarding certain minor matters for instance, that some hymns are reserved for use at the Holy Communion, that a particular form for native services is Diocesan &c., &c.. My stand has been to take no notice of such rumours but to wait until I am officially informed of such things. If you consider me as the head of a station I think it only fair that you should write & tell me these things.

Again Mr. Tomlinson says you told him that he is the priest in charge of this district & that he is to have the services carried out as he desires. Is it just to either of us that you should not have mentioned the matter to me as well as to him. We were both under the impression that he merely came here to administer the sacraments & yet when he told you so you did not think that I should be informed. I do not mind being ignored so much but I like things to be done on business principles.

There were also some little matters which rather upset me on my return & perhaps it will be better for me to refer to them than to let them rankle in my mind. You know how a small thing seems mountainous when one keeps it in ones thoughts but becomes almost insignificant when ventilated. These are trivial things but need to be let loose. The first is that on my return I found that during my absence you had enforced the rule that boys should work until noon on Saturdays. When you placed me in charge of

this district you simply said that I was to get a knowledge of the Wanigela language & start a new station at Uiaku as soon as possible. You gave me no rules as to routine, no instructions as to what station was to be my model, no advice as to how to go about my work. Why? You afterwards said that you do not believe in hedging your men in. You left me to my own devices & then without any remark upon the subject you alter my rules. Do you consider this fair treatment? I do not. It has always been my object to get boys to work regularly & well; any signs of loafing - which are now extremely rare - are always punished with extended labour a rule which is calculated to disparage shirking. I began by copying Dogura hours for work; Sat. morning's work seemed to me to be the getting & chopping of firewood & the cleaning up of station. Fuel was scarce the station was large & consequently the whole of the morning was taken up. In my place I found firewood plentiful & the station was small but there was an extra item in water for that at the mouth of the creek was not fit for use. The Sat. work although I began with the noon rule became - firewood for a week enough chopped to last a few days, water to last over Sunday & station spotlessly clean. When this was finished the boys had the rest of the day to themselves. Through the absence of those getting wood & water the breakfast hour became irregular & finally got to be at the conclusion of the work. Thus they worked for about 4 hrs. on end - 9.30. - 10 became knock off time but if it was considered that any has not had a full meal

it was considered that any of them had not worked well-& a strict watch was kept-they were made to work on till noon & in some cases till evening. The shortened time for breakfast gave them an advantage by way of a prolonged holiday. In a district such as this the extra time is always put to good use for they go on hunting & fishing excursions- this hunting season my boys have killed 6 wallabies- & one large wild boar.- the results of which improve their diet & consequently their stamina & fitness for work. What I want to show is that my boys do a fair amount of work-the garden output proves that,-& that "All work & no play makes Jack a dull boy" They are not going to be all play I can assure you; under my supervision they will work & work consistently. I do not consider my leniency?" concerning Sat. work is a breach of the Dogura rule in spirit if it is in letter. Strange to say since my return all my big boys have come to me at different times saying that they wished to leave the station & go home; the result is one left to-day & 5 others will be leaving early in the coming year. I managed to persuade them to stay on a while longer. This may only be a coincidence but it is very strange.

The next thing which upset me was what you said to Willie. You seem to be under the impression that nothing has been done at Uiaku; you quoted the Wanigela garden to him against the absence of one at Uiaku. You should have remembered that there have been a number of boarders at Wanigera for years whilst there have never been more than 3 or 4 persons on the Uiaku station. During my presence on the station I can vouch for endless labour. We were up at 5.30 had prayers & set to work Clement or one of the pupil teachers always acted as my house boy & worked much more than he should have done ; Willie & Timothy worked till time for mattins after which they frequently went on of their own accord until about 9.a.m. then school ; this over they often set to at once had 3/4 of an hour for lunch & then at 1a again till 5.30. or 6 these extended hours of labour were entirely their own choice & you say nothing has been done. What was done? Hard to put on paper perhaps but faithful work has been done even if it has been swallowed up & cannot be seen. Take a few things; they cleared & sanded the space between station & beach, they cleared all the scrub from Northern boundary of church block & filled in a fair sized swamp, they made a kitchen garden & grew bananas, pineapples, & sweet potatoes & later on taro, sugar cane, beans &c., they plant ed cocoanuts & transplanted when grown. You might not notice what has been done but I KNOW of it.

Then again you look for fruit at Uiaku. You say that the work has been going on for years & ask what it has borne. Such a remark makes it quite evident that you are in the dark as to the circumstances of the work & as head of the work I must justify myself.

You are well aware of the fact that as I have two stations to look after neither of them can get thorough supervision without the other being neglected, the difference in language is a great difficulty to overcome & you know that the best of S.S.I. teachers cannot be left alone long-I can give you convincing proof of this if you require it. What is the result I am continually bobbing about like "dead marine" skimming the work here, giving it a poke there & never able to do anything as it should be done-I can only be in one place at a time & can therefore only do a part of the work. Do not think for one moment that I am dissatisfied with my post; I am quite contented, nay, extremely happy in it & would not choose another if I were given the chance, but I can only do my utmost & that I have always done. My knowledge of Maisin is not

not very extensive, & Willie's is much about the same. He has not the ability to master it & I have not the time. Yet you expect fruit in this primary stage of the work here at Uiaku. Consider the imperfect preaching & expositions of God's Word & you will hardly expect spiritual fruit from such a stronghold of Satan's as this. Imperfect addresses- sometimes nothing more than an ungrammatical jumble of wrongly pronounced words could not be expected to do much good. That the people have grasped as much as they have is to me simply marvellous. If there are no signs of spiritual fruit I do not think it at all strange; I have read of places where work has gone on for 15 or more years before any fruit was gathered. We can however claim that some improvement has taken place in their ~~disposition to work~~ ^{disposition to work. You do not know} what we had to put up with & fight against the first 18 months at Uiaku; the people were overbearing & annoying, they would hardly do a hands turn for us & I thought myself extremely fortunate in getting what I did done; had it not been for Divine comfort & encouragement I should have failed. The it was that I was content to get some of the buildings up with mangrove posts; we did not know the language, we did not know where the timber we wanted was to be found, the natives were always growling & saying that materials were finished- there was much to discourage; but God helped us through. Now matters are improved we can get most things which we want with very little trouble compared with the former state of affairs & we know where to get materials that will last - you can rely on the posts for my house lasting more than 2 or 3 years. We will work well & conscientiously & in due time there will be fruit & an abundance I hope but do not dampen our ardour by asking us what we have done, when we have put all our energy into the work- it makes us feel that you think that we are always loafing. School was begun at Uiaku Mar. 1903. so we have not been so very long at work there.

These, my lord, were the things which were worrying me & now that I have written them I feel better already ; after all they are mere trifles but a small splinter can give a great deal of annoyance. I have confided in you & I know you will sympathise with me.

I do trust that the Loan Exhibition will be a great success and that you will be able to get more help for our dearly beloved work. Pray that I may be faithful in my work & guarded from the many & subtle temptations that surround me.

Your obedient servant

Perry J. M. M.

P.S. I shall need timber to make desks for about 80 children that listen 12 ft. long or eleven 10ft. 6ins. long.

P.J.M.

Written at my instigation.

B.D.
October 17th 1903

Amou au hana October 16th au
bantay a kauai lamna ana nilem
nava Mai Bogaboga i mae au Tufi au
au baina ma i nini ma au Mai
bina ma nole au waia au gamona
tui ma nore i ta matave ma rau
Marava liihi tanna i gaiava ma
teihi mara tagogi i vonairi ma i
aob ma zava anatapui i viboru ma
ibabou i vivi ma tau mai bogaboga
baini a nce ma l^{an} amou i gaigai
bobo amou i gaigai nava ega rava
anatapui au bai ma zava tagogi au
bai^{no} amou i gaigai ma a gaiava ma
mara tagogi a tuba ma tutu avaia
ma kateesig ma au melagai ma mara,
autu ega rava atu tutu ma au tapuna
au ai damo autu ma lamna nuanau
i an viravira ma au tapuna autu ma
Amou lamna tau hawaii bai lamna tau