

1913.

Wanigela Log. Bishop Skupe.

Ambasi. A new boy named SARURU from Kumabun was admitted to the School.

18. April. Friday. The heathen father of a Christian girl, BESSIE, (with a heathen friend of his), came to say that Bessie was going to be married to a heathen named ~~Gombi~~ GOMBI to whom she had long been betrothed. Apparently they desired the Bishop's opinion about it. The Bishop said that a Christian ought not to marry a heathen, and that he should be very sorry if the marriage took place. In answer to the argument that they had been betrothed from a very early age, the Bishop said that at that time there was no expectation that the girl would be a Christian. The fact of her having become a Christian was a sufficient reason for the betrothal being cancelled. Bessie's father suggested that the couple should be married in Church. The Bishop said that this was impossible, Gombi not being a Christian. The Bishop asked if there were not a Christian young man whom Bessie could marry. The Bishop said that if they insisted on the marriage taking place it could not be prevented, but in that case they must remember that Bessie would be tied to the man for life, and that if he deserted her and took somebody else she could not do a similar thing, but would have to regard him as her husband for life, whatever he might do.

19. April. Saturday. Two miners named Newcome<sup>be</sup> and Arnold called. They are camping at Guayn. They have walked across from Cloudy Bay with 26 boys. They hope to go on to Tufi on Monday. The Bishop asked Reuben to try and get canoes for them.

20. April. Sunday. The Bishop celebrated and preached at 7, and preached again at 4 when there was a very large congregation.

Bertram and Zacchaeus, with Reuben, came to consult the Bishop as to whether AYAMINDI and VIVIEN are married to one another or not. Upon discovery of the facts, the Bishop said that in his opinion they have never been married to one another and that the so-called marriage ceremony (at which the bridegroom was not even present) is entirely null and void. They are free from one another inasmuch as they have never been bound to one another, either is free to marry some one else, and if they wish to marry one another there must be another ceremony, the former one being as though it had never taken place. VIVIEN need not be put under discipline since, in the Bishop's opinion, she declined to be to AYAMINDI in the position of wife after the so-called marriage ceremony.

Later: Vivien came on the following day, ~~to~~ with Reuben, to say that it was not true to say that she had not been at all to Ayamindi as a wife, but that she had been so on five occasions, believing herself to be his wife. The Bishop re-iterated his assertion that there had been no marriage. He said that he did not blame Vivien since she acted on the belief that she was Ayamindi's wife. He said again that Vivien is free to marry, and that if she wishes to be the wife of Ayamindi, she must marry him with a ceremony when he is present. Vivien, having acted in ignorance, is not to be put under discipline.

The Bishop is quite clear that the fact should be emphasized that this could ~~not~~ <sup>not</sup> be regarded as a marriage because one of the "contracting parties" was not present at his own "marriage". It is manifestly ridiculous that a young man should be on a visit to a place 40 miles away and should on his return be told the news that in his absence he has been married.

Gerald New Guinea

1913

21. April. Monday. Messrs: Newcombe, Arnold and Ryder called. As they wanted to go to Tufi, a whale-boat crew was got together by Jeremiah, captain, (Reuben having been unable to procure canoes). The whale-boat and Mr. Ryder's large canoe started about 10.30 a.m. It was their intention to try and get another canoe at Kumarbun so that all the party could be covered by the three boats (whale-boat, Ryder's canoe, Kumarbun canoe). Mr. Newcombe made a donation of £5 to the mission. A mail was entrusted to Jeremiah that it might catch the 'Mindoro' at Tufi. Sarah Sim, having heard that her father was ill, asked leave to stay at Sinapa for a few days, and that Samuel might go with her. Leave was granted to Sarah, but Samuel was told that he must not spend a night away from Wanigara. He might walk to Uiatu and see Sarah on to a canoe, but must then return. They started about 7.30 a.m.

22. April. Tuesday. AMELIA came, with Reuben, to ask the Bishop if she is to regard herself as married to ERIC (see under Nov. 26, 1912). She believes she was not married to him. Eric declined the food she cooked for him as part of the ceremony. She also declares that they have never been as man and wife together. She says she loves Eric and hopes he will take her when he returns from work. The Bishop reserved his decision until he has made further enquiry, particularly from NORA who is said to have taken Amelia to Eric's house. The present position is that Eric (speaking from the standpoint of one who wishes to be free) and Amelia (speaking from the standpoint of one who wishes to be bound) agree in thinking they have not been married to one another.

23. April. Wednesday. The whale-boat returned from Tufi at 2.30 p.m.

25. April. Friday. School holiday, being St. Mark's Day. The Bishop celebrated, and there was a good congregation, and 24 communicants. Reuben and Mary went to their garden for the day. In the evening they quarrelled loud and long. It was said

Ceremony must be totally disregarded and be looked upon  
as null and void, and the marriage between them, (if  
it were ... (cont'd other side)

see other side for mining top! as null and void, and the marriage between them, (if it was taken place), ought to be in church.

Gould New Guinea.

- April 29. Tuesday. The launch WHICKERK arrived, at 6.15 pm, with A.K. on board, also ALEXANDER & PAUL, Dogura boys, on a visit to their homes at UIRU.
- May 2. Friday. The Bishop left in the launch at 9 am for Minkar. A.K. & O went to SINGA, by launch, with whaleboat in tow, returning, with Ambrose DARRA S.S.I., the same evening.
- May 4. Sunday. The engagement of Rev. A.K. Chignin & Nurse Rattigan was announced to the people on the station.
- May 10. Saturday. Reuben has been away from Monday to Friday, visiting Peter SEVO at OREN. William MASO arrived, with him, in the whaleboat yesterday, bringing ~~arguing that he had from~~ ~~the station~~. During the week, A.K. has taught class I in school, & worked with the boys on the road in the afternoons.
- May 11. Sunday. Mr. ARNOLD, a miner, called at the station, & stayed to lunch, & then went on to BAWA in Govt. whaleboat.
- May 12. Monday. Williams' canoe arrived from NAWI, in charge of seven WINIPI boys, bringing a goat & her kid. Five of these boys were admitted as mission boarders, viz: - **KAMAIU, RIRIBI, GIRORO, TISIN, NARAVIA.** The other two were engaged to work for a few weeks under Williams' directions.
- May 13. Tuesday. KENT, the 10 months old son of Bertram, of KOMARBUN, died, of some teething trouble, & was buried in the Christian cemetery on the Mission ground.
- May 20. Thursday. The Govt. whaleboat arrived in the evening from BAWA, on its way to UFI.
- May 19. Monday. Reuben began construction of new fence today.
- May 21. Wednesday. Rhoda's husband died this morning. The launch arrived at 2 pm, Rev. King & Mr. Stollard came ashore.

they have never been bound to one another, either party may marry someone else; or they may marry one another. In this latter respect, the previous

to have arisen through Reuben having struck Mary, whilst in the canoe, with a paddle because he said she was paddling badly. The quarrel in the evening did not go beyond words.

26. April. Saturday. As the above-mentioned quarrel showed signs of getting worse and ending in violence, the Bishop interviewed first Reuben, then Mary, as a result of which they both agreed to forgive and forget. They shook hands and made it up in the presence of the Bishop and the two ladies in the Ladies' house.

27. April. Sunday. The Bishop celebrated and preached at 7, and preached again at 4, both times on the marriage question. There was a fairly good congregation, particularly of men from Orerevan, at 4.

28. April. Monday. The Bishop caught AFANETO for having stolen matches out of the Vestry. Four boys arrived from Namua bringing a letter from Peter at Okain.

The Bishop had one more interview on the subject of the supposed marriage of ERIC and AMELIA, (see under April 22 and Nov. 26) NORA, MAUDE and AMELIA came, with Reuben.

The Bishop decided that ERIC and AMELIA have not been married to one another. In the Bishop's opinion, ERIC did not consent to being married to AMELIA.

Quite apart from the fact that Eric and Amelia were not as man and wife together after the supposed marriage, the Bishop is satisfied that Eric refused his consent at the time of the ceremony itself, and finally made this clear by refusing to touch the food the Amelia cooked for him. For a marriage, there must be mutual consent, whatever the neighbours may think or say, and in this case there was not mutual consent. The Bishop therefore said that Eric and Amelia are free inasmuch as