

ABM Reviews - 1921 ~~44~~ 1923
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Jan 7 1922 V. 12 #11

anon. chatty description of trip to Wanigela

Jan 7, 1922 V. 13-#5 pg. 50

"When I had finished the Confirmation tour, I decided to go to Wanigela for the latter half of Lent, and for Easter day. . . I took Miss McInnes with me to Wanigela; she very soon got into the ways of the school, and by the time I left, had got five new pupil-teachers under way. I was four Sundays in the district, one of which I spent at Uiohu when I was visiting the out stations.

"I am sorry to say that a number of bigger girls in the school at Wanigela, possibly under pressure from ^{the} older people, had been tattooed (tattooed Esic) and dressed up with all their jewelry as soon as Mr. Fisher left. There may be no harm in it, but Mr. Fisher had forbidden them doing it, and one was sorry to see it done at once. But the Wanigela people were a little above themselves. With plenty of food, they had waxed fat, and put on a great deal of swagger, so I was glad that when we suggested that during Lent all ornaments should be removed, nearly everyone one of the Christians did it. What a change in the big girls! They were washed and cleaned of coconut oil, and dye in their hair, and all the necklaces were gone. I think they realized that it was not seemly to be dressed up and decorated when we were thinking of the sufferings of our Lord. - on services 400-500 on Easter with 222 communicants, all arranged by deacon Stephen "without fuss or flurry . . . all wonderfully reverent."

"I had two weddings that day, a couple from Wanigela and a couple from Winiqi. That meant using three different languages, Wedgman for the service, and two interpreters for the vows and actual marriage. No ring had been provided, so I used my episcopal ring for both couples and left it with neither! One groom seemed to think the ring would look better on his finger than on that of the bride!"

- one of the district teachers was put under discipline & license removed "It had to be done on Easter Day, as that was the only day I could see him, and it had to be in public."

ABM June 7, 1922 V 13#5

pp. 54-55 - article on Papuan teachers, Peter Rautamara in particular
pp. 57-58 "First-Fruits at Wanigela" by J.E.J. Fisher on
the first baptism at Nerine

Sept. 7, 1922 V. 13-#8

"Matilda, of Wanigela" (98) - Cover Picture

"Matilda, a native of Wanigela, is returning from the river with water. As a school girl, she was very bright and intelligent; she is now of marriageable age, and is decked in all the family wealth. The necklace, reaching to the waist, is of sapisapi, and denotes wealth. That string would be valued at £5 English money. It is the New Guinea money, and to wear this is a sign of wealth.

The eye-brows are shaved off, also the hair about the head, making the hair ball-shaped. The bracelets are rings of coconut shell carved and polished. The face is tattooed. The dress of tapa-cloth, a native cloth (beber) made by beating out the bark of a mulberry tree. It takes a long time to make, the bark being placed over a flat stone with a stick, the family totem is then marked on it, and it is hung up to dry.

The cooking pot she is carrying is made of clay, which has to be carried many miles, as it is only found at certain places. The markings on it are made with a spell. Matilda has been helping Mrs. Fisher, at Wanigela, with her babies. She will probably marry now they have left, as she has several admirers seeking her favour."

Nov. 7, 1922 Vol. 13-10 Annual Report for 1921

Fisher - resigned Wanigela 1922

Ambrose - Uiahu Benjamin - Sinapa

T: Thomas Siado - Uwe (P)

Trophimus Taoro - Uiahu (P)

(at annual meeting Collingwood people walked to Pigea - 7 days)

10 students at St. Aidan's (not listed)

Wanigela - means that W.P.U. once again combined
- with 167 on roll and 89% attendance, W. largest school

Woiuan - Livingstone Ioruba - 40 children

Uiahu 400 at school "but the average attendance is not good"

"At Yuaya, Ambrose Baibani, a Papuan teacher, is in charge of a school of 25 children, and he has a class of twenty-five catechumens. The people are building a church at Yuaya." (1945).

Uwe - David Dawedawe (P) + 1 oth; go to Namia for Communion School of 30.

Nov. 7 1922 Vol. 13 - 10

- article by AP "First Days at Borianai" 136-37

Feb 7, 1923 Vol. 14 - 13

Accompanying cover picture

Canoe Race at Worigela.

On Boxing Day we heard the faint sound of a conch-shell being blown in a distant village (this is the village call), and it gradually increased in sound, and presently, round the point shot a big war canoe (the long one, second from the right) crowded with men in full war-paint, paddling, the conch marking the stroke.

They looked very fine and their time was perfect. They paddled past all the villages, shouting a challenge for a race that morning.

Soon there was a general excitement and stir; big canoes were run out on the sand, and men hastened away to deck themselves with paint, feathers and bracelets of grass, and within the hour six large canoes were ready for the fray.

They asked the priest if he would judge. He said, "Yes, but there was to be no fighting afterwards. The race must be fair and the winning canoe allowed to take the honor (sic) without any quarrelling." To this they agreed, and the women were told they were not to shout or get excited, for that excited the men, who lost their heads and took to fighting with their paddles.

The small canoe on the left was sent out a certain distance, and then all the canoes, at a sign from the priest, set off, the conch being a man standing on the platform nodding his head-dress and blowing a conch to time each stroke of the paddle.

It was a fine sight to see all the paddles coming down at the same time, and changing from side to side, steering the canoe, and the race for home most exciting; but the women and old men, except for the twitching of the hand or the stamp of the foot, made

no demonstration of joy or otherwise.

Rumabania won. It was the largest canoe, and its crew deserved the applause they did not get (sic). They all behaved very well indeed.

The canoe race last Christmas ended in a big fight, the men turning their paddles into weapons, and Mr. Fisher had some difficulty in calming them.

"They are very hot-headed when excited, but Mr. Fisher had a wonderful influence over them." (195).

ABM Review May 12 1923 V. 15-2 Annual Report for 1922
 Uiahu - Ambrose Sirapa - Benjamin
 Teachers - Randolph Namuri

Wanigela - AT Thompson from Wamira

St. Aidon's - 7 students - lack of education serious problem - looking forward to time come take them from new secondary school at Dogura.

Schools - at that time 2 standards - wanting to spread it out over 4 years with exams every year

- government initiated school examination & grants fixed where English taught 10/- per child lower standard £1 per child higher

- first inspection early 1922 & netted £80

- Dogura spoken highly of and a few other schools "also had a good report" (23)

On Time:

"If anyone doubts whether the Papuan Christians can enter into Divine worship, let him come to Dogura in Anniversary Week and his doubts will be dispelled. Perhaps one of the striking things to those who know the Papuan nature - putting off till to-morrow what should be done to-day - was the punctuality at the services. Ordinarily, time means nothing to these people, and yet those responsible for the services, and nearly all were taken and arrangements made for them by the Papuan clergy, were always to time; and when the bell was rung for services streams of people would be seen wending their way to the chapel." (25)

Thompson preparing 2 priests & 2 deacons as well as duties for Wanigela - need for knowledge of Wedau, so no one else could do it & need to economise called people to do the job of 2 (26)

Annual Report 1922 (contd).

Wanigela - N. Hullett in charge until July, after Fisher left
Miss McInnis running the school with Gregory Awarai and Ernest
Owen Kasahason as Pagan teachers
"Miss McInnis is able to use several of her elder boys as pupil teachers,
and some of these we hope will enter S. Aidan's College later on."
- new churches at Okain, Ynagau & Waidon
- license of one teacher withdrawn & another under discipline for a time.
"It was found that when Mr. Fisher's firm hand was withdrawn the
Christians at Wanigela were inclined to go their own way, but Mr.
Thompson is getting things more settled again. Miss Hullett had a good deal
of worry while she was in charge of the station. Ulakau is still
unsatisfactory, and will be until a white man with business and
wisdom takes the people in hand. Ambrose Darra (S.S.I.) who has
Randolph Nemuri to help him in the school - Trophimus Taona
having gone to the Plomba to work amongst his own people under
Mr. Gill - does his best. Benjamin Canae (S.S.I.) is still at
Sinapa; there are very few children attending the school, and were it
not for the Christians living in the neighborhood Benjamin should
be placed elsewhere. Livingstone Ivorake, at Waidon, is doing
good work." (30).

Vol. 18 #4 July 1926 - Ordination of Stephen Mairot at Wanigela
"On the following Monday, Miss Hullett goes on to say Stephen celebrated
for the first time with Mr. Jennings as his server. Then in the evening the
people gave a most unusual and wonderful expression to their deeper sincerity -
they brought gifts and laid them at the house where Stephen was
staying, of foods, spears, cooking-pots, sleeping mats, rare head-
dresses, armlets, tapa cloths, loin clothes and skirts, and many
other such things used in their everyday life as an offering of
thanksgiving to the Church for Stephen's ordination."
- refers to encouragement of this "to all who know the tough
problem these strange, wilful, lovable people have been." (

- in N.S.W. Supplement of "The A.B.M. Review" pg. ii.