

Notes and References

Page 25 The Festival of the Seventh Month.

1. "Population Census, February 1976 Provisional Results"—Census Office, Honiara, Solomon Islands, 1976.
2. Codrington, R. H. *The Melanesians*. New York: Dover Publications, 1972, pp. 118-9.
3. Hogbin, I. *A Guadalcanal Society: The Kaoka Speakers*. New York: Holt, Rinehart & Winston, 1964, p. 72.
4. My informants were Daniel Manu, John Siga and Martin Manganimate all of whom actually witnessed the events described in Na Sai Na Vitu.
5. Leach, E. R. "Two Essays Concerning the Symbolic Representation of Time", *Rethinking Anthropology*. London: Athlone Press, 1961, p. 32 ff.
Turner, H. W. *Living Tribal Religions*. London: Ward Lock Educational, 1974.

Page 33 Tambu—Traditional Sacred Wealth

1. *Anthropos* (1914) 9:350. The word *tambu* is the term for the Tolai traditional wealth or shell-money. The word *tabu* is the term for 'taboo' and it means something sacred or holy. It also means prohibition or forbidden: Akakaruk pa i tabu mulai, i tambu nagam. The sentence means: The fowl is no longer forbidden, you can now buy it with shell-money.
2. *Lo* is a Pidgin term referring to the customs, traditions, patterns of behaviour and ways of doing things that govern us in our society. They are preserved and respected because of the true values in them that those who lived before us have handed down to us.
3. Cf. Smith, R. and Willey, K. *New Guinea*, p. 140.
4. *Manuale Missionariorum*, 1953, p. 12.
5. *Ibid.* "Attitudes of Tolais towards Shell-Money", pp. 55 ff. See also "The Catechetical Instructions", nn. 12-13, pp. 134-140 and Sermon No. 8, pp. 194 ff.

Page 54 Conception and Birth among the Makru-Mansuku

1. This paper is not exhaustive. Further clarification would be desirable in areas such as man's participation in and relationship to life-processes, origin of the soul, and the religious significance of individual rituals.
2. This group claims a wild spirit cassowary, Maure Feldeafo, was responsible for the origin of two clans. Maure Feldeafo gave birth to a man child. The first clan is derived from the mother cassowary, the second from her son. Maure Feldeafo is also the giver, (creator) of the prized root vegetables—mamis and yams; she is powerful in love magic; influences the fertility of gardens and is invoked for successful harvesting. This is not the myth of the origin of man, as true men are present in the story prior to the birth of the man-child. No one seemed to know just where the very first man originated.

3. "Hot" in this context is magical power with dangerous properties. "Cold" is to be rendered ineffective, or to allow or cause the power to lose its potency.
4. Those to whom I spoke said they had never thought about where their spirit or soul came from, or heard any discussion on the topic at all during their lives. Everyone was familiar with what occurs after death. The general feeling seemed to be that when the baby was being formed by the repeated acts of intercourse, that the soul of the child was formed simultaneously. They thought that when the woman was pregnant (feeling movements), the soul must be present then.
5. The meaning of the Pidgin expression *smel* doesn't exactly parallel the English odour or smell, it implies a positive substance and quality which has the power to affect others.
6. Bigmen are elders in the community, possessors of secret knowledge, powerful and prestigious.
7. These are Pidgin names for the birth hut, meaning 'the house for bringing forth', and 'the house of blood'.
8. Delivery is in the village. For this group it has always been strictly forbidden to deliver in the bush, gardens or anywhere apart from the village itself. The reason is that anywhere else it is not possible for the family to protect the woman and child from sorcerers, enemies, and evil spirits. Until the ritual washings have been performed the new mother is very vulnerable.
9. The origin of this ritual seems to have been lost. Public and ordinary language is used in it with no set formulas. According to tradition any anger or resentment in the father's family has stronger, more dangerous effects than in the mother's family. If this disharmony is not removed, it is as if the fingers of a man's hand take hold of the child, and the mother is not able to deliver. It is also commonly believed that a woman only has considerable labour pain if someone has ill-will towards her. Also if the men in her family have been engaged in garden magic or hunting magic, or sorcery, the "hot" from these can also interfere. The Maulenkahan is the most powerful curse. One word only will destroy person, gardens, pigs, woman in labour. This curse is reversed by "Te nanglu tonquo".
10. (Pidgin) menstrual blood, birth blood, placenta, liquor, considered unclean, dirty and dangerous.
11. (Pidgin) includes having a yarn, telling stories, conversation, and sometimes includes the quality of following or adhering to verbal law/traditions, and in these cases has religious significance.
12. A green vegetable.
13. Render harmless whatever power is interfering with birth. In the reincorporation rituals the same term is used with regard to the progressive rendering of the woman non-dangerous to the community.
14. The place, bush or pool where the spirit or *masalai* lives.
15. Strong flavoured leaves eaten as green vegetable.

Page 68 A Female Initiation Rite in the Neigrie Area.

1. *Sik mun* is literally "sick moon". The moon gives the sickness.
2. *Poisen* can also be in the form of a magic spell.
3. Aufenanger, H. "The Passing Scene in North-East New Guinea". *Collectanea Instituti Anthropos* Vol. 2, Chapter 8 "Saintuo".
4. Some girls are given a "joke-man", a man about whom jokes are made relating to the girl and marriage. He is usually a much older man and already married. It establishes a relationship with him. The girl is sometimes given the name of his wife.
5. Rings are shell discs, large ones being equivalent to 100 or 200 kina.
6. Figures are woven from cane and used as an item of currency. (Aufenanger *op. cit.*, p. 186).

Relevant literature

Aufenanger, Henry, "Customs, Beliefs and Material Culture in the Highlands of Papua New Guinea". *Anthropos* (1963) 58. "*kamu*—human blood", p. 206.

- Aufenanger, Henry, "The Passing Scene in North-East New Guinea", *Collectanea Instituti Anthropos*. Vol. 2, Germany: Anthropos Institute, Chapter 8, "The Neigrie Area".
- Kasprus, Aloys, "The Tribes of the Middle Ramu and the Upper Keram Rivers" (North-East New Guinea). *Studia Instituti Anthropos* Vol. 17, Germany: Verlag des Anthropos-Instituts Bonn, 1973. Chapter VI, "Establishment of the Age of Menarche".
- Mead, Margaret, *Growing up in New Guinea*, New York: Mentor Books, (1930) 1961, Chapter 10, pp. 107-116.
- Paulme, Denise ed., *Women of Tropical Africa*. London: Routledge & Kegan Paul, 1963, pp. 219-220.

Page 97 Spirits and Powers in Melanesia

- * This paper is the revision of the paper with the same title delivered as a lecture at the Orientation Course of the Melanesian Institute, held at Goroka Teachers' College, 1977-78. It is based on my assessment of my research into the traditional worship mentalities of the people of Roviana, New Georgia and Choiseul, Solomon Islands. My knowledge of the Roviana societies culminated in the writing of an unpublished M.A. Thesis in 1975 for University of Papua New Guinea, entitled "The Emergence of the Christian Fellowship Church". Research in Roviana was made in 1968 for three months and in 1975 for another three months, making a total of six months. My research in Choiseul took place for three months in 1977 sponsored by the Melanesian Institute. I am a man from Choiseul myself.
- 1. The writer uses the word 'worship' since it denotes both an objective and subjective involvement of people involved in traditional ritual sacrifices.
- 2. Joseph Su'u was a warrior in a fight between Senga and Vurulata people in Choiseul in the 1920's feuds. See Allan R. Tippett, *Solomon Islands Christianity. A Study in Growth and Obstruction*. London: Epworth Press, 1967, pp. 118-200.
- 3. Tuza, *loc. cit.*
- 4. Scheffler, Harold, *Choiseul Island Social Descent*. Berkeley, 1965, pp. 204 ff. Strings refer to long vines in Choiseul.
- 5. Codrington, R. H., *The Melanesians. Studies in their Anthropology and Folklore*. Oxford: Clarendon, 1969, pp. 253-254.
- 6. *Ibid.*, pp. 118-119.
- 7. *Tamasa* is a name in reference to a creation myth which ends in a scene where a shark eats a human being. The story, in short, related that after all the animals, trees, land, etc., appeared in the midst of the ocean, out of the water, land suddenly appeared. Today anyone seeing this land's appearance is immediately eaten by a shark in the sea. One of Professor A. M. Hocart's collections in Turnbull Library, Wellington, states that this *Tamasa* is a "man-eating fish"; cf. *The Journal of Polynesian Society* (1950) 59: 271.
- 8. Tippett, *op. cit.*, p. 3.
- 9. Hopkins, A. I. *In the Isles of Solomons*. Seeley Service Co. Ltd., 1928, p. 29.
- 10. "Sa pale to mana si basa kavele" (Choiseul statement).
- 11. Protective herbal medicines, often chewed with betel nuts.
- 12. Traditional necklaces.
- 13. These idols are often called *momoke*. *Momoke*, being a palm tree out of which the idols were carved, grows around the stream banks. They often have human faces and are sometimes associated with certain gods of clan importance.
- 14. Tanakesa, interview, 1977.
- 15. Rukana, interview, 1977.
- 16. To be wholesome and united at the same time.
- 17. Madada, interview, 1977.
- 18. Hocart, A. M., "Mana, Mana Again. Natural and Supernatural", *Man* 26.

1. *Tane-poa-kukurai* is the title for the village chief-prince-king and his immediate male family. The traditional power of these chiefs was absolute. He, his brothers and his sons have great power even today though many of them feel that their power is waning. It is interesting to note that this same reaction was recorded by Wedgewood back in the early 1930's, Wedgewood, "Report on Research in Manam Island, Mandated Territory of New Guinea". *Oceania* (1934) 4:373 ff.
2. "Spirits of the dead roam the bush and not only inhabit the land of the dead. I was told they might do harm to any single living person whom they met there, but actually I never heard of a single case of sickness or death which was attributed to them". Wedgewood, *loc. cit.* Though my informants confirm this statement they go on to say that you really only hear them occasionally as the call of pigeon. They seem to treat it more as a good omen than a real spirit.
3. *Aeno-aïne* is literally "dream woman". Her function is like that of a shamaness who can bridge two worlds and interpret the land of the dead to those in the land of the living. There appear to be 3 or 4 of these women on Manam. I am told that occasionally a man may also play this role. Her role seems to be confined to chronic and terminal sicknesses. She does not predict the future and is in no way connected with *poisen* or sorcery. She cannot cast spells on people. Her position is usually hereditary and her services are very expensive. She may be middle aged or elderly, married or widowed.
4. *Nanaranga* is a "Bigman". He is the creator, maker and ruler of all things. There seems to be no other proper name for him. With the preaching of the mission, he was identified with the Christian God.
5. "Death is very generally attributed to death and sickness magic. Two varieties of this are recognized: *Nabwa*, which is native to Manam and *dzere* which has been imported from the mainland. Of these *nabwa* is believed to be by far the more dangerous since it is almost always fatal to the victim. It resembles closely the *vada* of Papua and the *nimbe'ei* of Malekula. There is an almost universal fear of walking about the bush alone, even in the daytime, lest a *nabwa* sorcerer should work his evil, for, although it is believed that *nabwa* is used by men to avenge themselves upon their enemies, or at the request of the *Tane-poa* against someone who has flouted his authority, the general attitude is that a sorcerer will work *nabwa* upon any defenceless person whom he may meet in his wanderings. *Dzere* is often less serious in its effects than *nabwa*, and is, I believe, always "made" for purposes of vengeance and not from a mere lust for killing. Wedgewood, C., *Oceania loc. cit.*, 401.
6. When a person becomes seriously sick it is believed that his *dewel* has gone to the place of the dead and if found it can be brought back and the sick person regain health. Hence the enlistment of aid from dead relatives to find the *dewel* of the sick man.
7. Though the Manam have no traditional idea of reward and punishment after death, death itself seems to be considered in some way a punishment for evil deeds.
8. It might be added that the prayers at death and burial hold an important place in the present burial rites and great lengths are taken to get an old catechist or even a teacher to recite the prayers if no authorized minister is available. See Wedgewood, *Oceania* 5: 66 ff.
9. Only a dead parent or grandparent or consort can steal the soul of a living person. Wedgewood, *loc. cit.*

The articles by C. Wedgewood on various aspects of Manam culture appear in *Oceania* Vols. 4, 5, 7, 8, 9, and 29. See also, Burrige, K., *Mambu—a Melanesian Millennium*. London 1960.

- * This paper was first presented as an illustrated public lecture in a series on Man Facing Death and Rebirth in the World's Religions at the University of Papua New Guinea, 1976.
1. Or, "The creature born is the creature dying"; see Needham, J. *Time and Eastern Man* (Henry Myers Lecture, 1964). London: 1965, p. 2.
 2. See Wagner, R. *Habu: the Innovation of Meaning in Daribi Religion*, Chicago: 1972, p. 30 (with slight modifications and with my italics).
 3. The Freudians might say "more repressed way", see Marcuse, H. *Eros and Civilisation*. New York: 1962, pp. 15 ff., Brown, N. O. *Life Against Death*. New York: 1959, esp. ch. 2. On Wagner's interpretations, *op. cit.*, pp. 30-37.
 4. e.g., Kiki, Maori. *Kiki; Ten Thousand Years in a Lifetime*. Melbourne: 1968, ch. 3., for an account of a personal experience. In general, see Allen, M. R. *Male Cults and Secret Initiations in Melanesia*. Melbourne: 1967 (a rather neo-Freudian approach). Cf., by contrast, Eliade, M. *Birth and Rebirth*, London: 1958, esp. ch. 2.
 5. On Eastern Torricelli groups in the Dreikikir Local Government Council Area, see Allen, B. L. "Information Flow and Innovation Diffusion in the East Sepik District, Papua New Guinea" Ph.D. Dissertation, 1976, pp. 44-45, with personal communications on the symbolism.
 6. Sholokhov, M. *And Quiet Flows the Don*. Harmondsworth: 1967, part 2, chs. 2-3.
 7. Beier, U. ed. (Pacific Writers Series). Brisbane: 1971, p. 4.
 8. See Herodotus, *Historiae*. 1, 31; Thucydides, *Historiae*. 11, 34 ff. Livy *Ab Urbe Condita*. 11, 10 etc.
 9. Oral Testimony, Sibona Kopi, University of Papua New Guinea. In this case we must remember that the Motu dead were buried in a reclining position, whereas among other cultures—the Dugum Dani of the Balim Valley, Irian Jaya, for example—the corpse was placed in a sitting position, whether for cremation or decomposition.
 10. Tamoane, M. "Kamoai of Darapap and the Myth of Jari", in Trompf, G. W. ed. *Prophets of Melanesia*. Port Moresby: 1977, pp. 187 ff. *Mangas* is a species of *Hibiscus*.
 11. Again, Bryant Allen insists that such naming among eastern Torricelli groups is quite unconscious and not the result of policy or ideology. In other cases, by contrast, the custom of tabooing the name of the dead (within the clan) applies. Cf., Van Baal, J. *Dema* (Koninklijk Instituut voor Taal-Land-en Volkenkunde IX). The Hague: 1966, pp. 135 f. on related themes.
 12. McGregor, D. E. "Spirit-Magic beliefs and concepts of the Wape people in relation to the effective communication of the Christian message". Mimeographed Discussion Paper, Anguganak Conference, Lumi, 1965, p. 5. Lumi is inland from Aitape.
 13. The two senses of fear may be compared with the Hebraic distinction between fear of danger and the "fear of Yahweh", see e.g., Psalms 23.4, 22.23.
 14. So, Lawes, W. G. "Diary; Visit to Villages in the interior". Unpublished report dated Dec. 1876. Mitchell Library Microfilms Item 33, A3923-1, LMS. (Selections recently being collected together by J. Guillian, "Enquiry into Traditional Religions of Papua according to European Sources", University of Papua New Guinea: 1976, New Guinea Collection, p. 34). The Koiari live inland from Port Moresby.
 15. "Lakalai Religion and World View and the Concept of 'Seaboard Religion'" (Seminar Paper, Australian National University, Oct. 26, 1967) now in Trompf, ed. *Melanesian and Judaeo-Christian Traditions* (Department of External Studies, University of Papua New Guinea), Bk. 1, p. 84.
 16. Oral Testimony, Peter Kuiuwan and Kulne Aipe, Sanglap clan, 1975. The Middle Wahgi are people in the central highlands of New Guinea.

17. Ume, M. "Woman Diviners among the Roro" (handwritten MS, University of Papua New Guinea, 1974), pp. 1-2; Oral testimony; L. Aitsi, Extension Studies, UPNG. The Roro are coastal Papuans. For the idea that a person's spirit travels on its way towards the place of the dead during sickness, see also Wagner, *op. cit.*, pp. 112-3.
18. By contrast, a healer who has decided the patient will live usually refused to face the person's death on principle, so implicit is the acceptance of the sources of supernatural power. Chalmers comments on the great chagrin of two Motuan "medicine men" who failed to revive a child, "Diary; Trip to the West", (unpublished report dated 20/6/1884), p. 7. (Mitchell Library Microfilms, Item 33, A3923-1, LMS); cf. Guillian, pp. 61-62).
19. So, Eri, V. *The Crocodile*. Harmondsworth: 1973, p. 29, cf., pp. 31-32.
20. See Chalmers, J. "Diary; Trip to Papuan Gulf" (report dated 2/1/1880), p. 11, cf. p. 19 (Mitchell Library Microfilms, Item 33, A3923-1, LMS); cf. Guillian, p. 4, and note p. 47. Holy men also accompanied those who undertook Hiri expeditions.
21. See Chalmers, J. and Gill, W. *Work and Adventures in New Guinea*. London: 1885, p. 305.
22. Note, e.g., Somare, M. *Sana; an autobiography of Michael Somare*. Port Moresby, 1975, pp. 35 ff. on the Murik priesthood; cf. also B. L. Allen, *op. cit.*, p. 44, on the Dreikikir area.
23. Among the New Caledonians, for instance, the aged are considered to have more and more *bao* (the character of the spirits) and less and less of ordinary humanness; see Leenhardt, M. *Do Kamo; la personne et le mythe dans monde melanesien*. Paris: 1971, pp. 81-83. Among the Orokaiva of Papua it is understood that men ought to prepare themselves in life to become helpful spirits, cf. Jojoga, W. "Taro or Cargo" (Honours subthesis, UPNG), Port Moresby: 1976, p. 31.
24. See Trompf, "Bilalaf", in *Prophets of Melanesia*, *op. cit.*, ch. 1. The eastern Fuyughe are in the Papuan highlands.
25. *Growing up in New Guinea*. Harmondsworth: 1942, p. 86.
26. Malinowski, B. *Argonauts of the Western Pacific*. New York: 1961, p. 490. It is very rare for a snap burial to occur in Melanesia. B. J. Allen was lucky enough to witness one in the Dreikikir area; a man was buried and put out of the way quickly because in his bodily infirmity during life he had been completely useless to the subsistence of the group (personal communication). Cf. also van Baal, *op. cit.*, pp. 171 f.
27. See Hurley, F. *Pearls and Savages*. New York: 1924, ch. 11; Willis, I. "An Epic Journey". Honours subthesis, UPNG, Port Moresby, 1969, p. 80.
28. Letters of Piri to Gill, W. 1878, 1880 (unpublished translation by Crocombe, M. Archives, New Guinea Collection, University of Papua New Guinea), discussed by Thomas, E. "The Biography of a Motuan Pastor" (unpublished handwritten MS, UPNG, 1976), p. 11.
29. Bodrogi, T. "Malangans of North New Ireland: L. Biro's unpublished notes", in *Acta Ethnographica* (Hungarian Academy of Science), XVI, 1967, pp. 63 ff, cf. Whittaker, J. L. *et al.*, *Documents and Readings in New Guinea History; prehistory to 1889*. Brisbane: 1975, pp. 107 ff.
30. Reay, M. "Politics, Development and Women in the Rural Highlands", in *Journal of the Administrative College of Papua New Guinea* (1975) 5:4.
31. For Purari pendants (from Udi village), see items A946, 44-5 and A847 in the Macleay Museum, University of Sydney. For mummification, Petty, G. L. "The Macleay Museum Mummy from Torres Straits; a postscript to Elliot Smith and the Diffusion Controversy" *Man* (1969) 4: 24 ff., cf. Joel, C. E. "The case of the Macleay Mummy". *The New Diffusionist* (1971) 2:73 ff.
32. E.g., Ioma Patrol Reports (11th Oct. 1912, pp. 4, 7) National Archives, Papua New Guinea, G91, file 228), for one of my own areas of interest. Allen, B. L. reported on the actions of the *kiaps* against platform burials in the Dreikikir area (Personal Communication).

33. Monckton in *Commonwealth of Australia; British New Guinea, Annual Report*, 1906, plate 2, following p. 93.
34. Fastre, Fr. P. "Mœurs et Coutumes Fouyougheses". Unpublished MS, Popole, 1937, pp. 164-165, 170.
35. Oral Testimony; Munil of Bolba Village, Nov., 1973.
36. See Lutzbetak, L. J. "The Socio-Religious Significance of a New Guinea Pig Festival", *Anthropological Quarterly*, NS., (1954) 11:60 ff, 102 ff.
37. For a sensitive portrait of the mortuary rites see the film *Dead Birds* a Peabody Museum production; the film covers the Museum's expedition to the Balim Valley (reel 4 begins with a funeral scene). Cf. also Gardner, R. *Gardens of War*, Harmondsworth: 1974. For musical recordings of laments, too, note *Papua New Guinea; Manus, Bougainville* (Institute of Papua New Guinea Studies), ed. Beier, U. prod. C. Duvelle, esp. Side B, Track 5.
38. On the eastern Toaripi, Koroti, V. "Explanations for Trouble, Sickness and Death amongst the Toaripi, with special reference to Lese Oalai and nearby villages". Handwritten MS, UPNG, 1974, pp. 2-3; cf. Brown, H. "Social and Political Change among the Eastern Elema" (London School of Economics, Dip. Anthrop. Thesis), London, 1956, ch. 8, and Siaoa, C. "The Sevese and Harisu Ceremonies among the Elema". Handwritten MS, UPNG, 1976, pp. 3-5. On the Motuans, I relied on the oral testimony of Sibona Kopi (Central Planning Officer, Govt. of PNG), who has produced an Honours thesis on "The Eastern Motuans' Attitudes towards sickness", UPNG, 1977. The relevant Motuan plant is called *api api sioha*.
39. Even death in battle was ascribed to sorcery—the superior magic of the enemy. Cf., however, Brown, *op. cit.*, p. 92.
40. Oral Testimony; Aubo of Sitokalehai hamlet; Personal Communication of Umakive Futrepa (Ketarobo village)-to F. von Fleckenstein, in a letter dated May, 1973; cf. also *Post-Courier* (PNG), May 30th, 1974, p. 13 (for another runner).
41. Chalmers, "Trip to Papuan Gulf", *op. cit.*, p. 19; cf. Guillian p. 48. I have added bracketed sections to this quotation from a handwritten source. Rev. Percy Chatterton, ex-missionary and translator of the Bible into Pure Motu, wonders whether the Motuans told Chalmers what he wanted to hear. The special details in this report and subsequent investigation, however, persuade me otherwise.
42. Unpublished translation of Curti by Affleck, D. "The Island of Muju or Woodlark in Oceania". *Politechnico* (1962) 14:38-9.
43. Wagner, *op. cit.*, p. 112 (the Daribi ghosts were animated through a need for water).
44. See Tuza, E. "The Rise of Eto; an historical perspective". Honours subthesis, UPNG, Port Moresby, 1974, pp. 14-19.
45. Hurley, F. *op. cit.*, p. 225.
46. See Bateson, G. *Naven*. Stanford: 1958, ch. 11, and plate XXa.
47. Cf. also Jachmann, F. (now Tomasetti), *Seelen—und Totenvorstellungen bei drei Bevölkerungsgruppen in Neuguinea (Arbeiten aus dem Seminar Volkerkunde der J. W. Goethe-Universität)*. Wiesbaden: 1969, pp. 166 ff.
48. Murray, A. W. "Diary; Second Voyage to Port Moresby, 1874" (Handwritten MS., Mitchell Lib. Microf.) (see n. 14), p. 10 (cf. Guillian, p. 20a).
49. On uncertainties in connection with early mission reports see *supra*, n. 41. For beliefs about reincarnation among the Siane, Kyaka, Latmul, Trobriands and South Pentecost people, see Lawrence, P. and Meggitt, M. J. "Introduction" to *Gods, Ghosts and Men in Melanesia*. Melbourne: 1965, p. 11. For the emergence of such beliefs as "modern" phenomena, see Mead, M. *New Lives for Old*. New York: 1961, pp. 287-8.
50. *The Trumpet Shall Sound*. London: 1970, note esp. Map 1.
51. *The Two and the One*. New York: 1965, ch. 3.

52. "Mircea Eliade on the Interpretation of Cargo Cults", in *Encounters with Mircea Eliade; The History of Religions and Specific Disciplines*. Eds. Bolle, K. W. and Hecht, R. D. Berkely: 1979, (in press).
53. See Fastré, *op. cit.*, p. 186.
54. See Trompf, "Bilalaf", *op. cit.*, for the above account in detail.
55. On the Peli Association, see May, R. J. "The View from Hurun" (New Guinea Research Unit Discussion Paper No. 8.), Port Moresby, 1975, *passim*.
56. See Trompf, "Mircea Eliade, etc.", *loc. cit.*, and "The Future of Macro-Historical Ideas", *Soundings*, (1979) 72:70.
57. This is the pre-War term for cargo cultism, and see Worsley, *op. cit.*, ch. 4.
58. See Lutzbetak, L. J. "Worship of the Dead in the Middle Wahgi" (mimeographed, Banz, early 50's).

Page 137 Magic as a Process of Social Discernment

1. Idowi, E. Bolaji. *African Traditional Religion*. London: SCM Press, 1973, p. 191.
2. Gregory Bateson writes much on the similar lists of pairs of names that he encountered. See *Naven*. California: Stanford University Press, 1958.
3. Malinowski, B. *Magic, Science and Religion*. New York: Doubleday Anchor, 1954.

Page 149 Sorcery, Magic and the Mekeo World View

1. See for example Hau'ofa, E. 'Mekeo Chieftainship', *Journal of the Polynesian Society*, 80: 152-69, which gives an anthropologist's first impressions of the Mekeo.
2. Forge, A. 'Prestige, Influence, and Sorcery: A New Guinea Example' in Douglas, M. *Witchcraft Confessions and Accusations*. London: 1970.
3. The following account of Mekeo leadership and sorcery is based on field work carried out among the Mekeo during a period of fourteen months between May 1970 and December 1971, while I was a Ph.D scholar with the Australian National University.
4. Hau'ofa classifies *fai'a* as one of the powers possessed by the sorcerer (*ugauga*) and states that it is quite different from the *fai'a* power associated with warfare. Hau'ofa, E. "Mekeo: A Study of a Papua New Guinea Society", Ph.D. dissertation, ANU, 1975, p. 257. My informants (from a different village) stressed that the real significance of the *fai'a*'s powers was the fact that he determined which of his own side would die in battle. Thus in the past the *fai'a* was far more feared than the *ugauga*.
5. Hau'ofa, *op. cit.* chap. 3.
6. In fact my informants stated that quite apart from these specific powers, the chiefs when installed by A'aisa were given their own destructive powers which reside in special stones and relics, among them the stone *mafu* and *foaga*, a ceremonial lime pot. They stated that the *foaga* was covered with fragments of teeth and bones of ancestors of the senior chief and was thus a very potent object which could be used to summon these powerful spirits. Hau'ofa, *op. cit.* p. 323 excludes the possibility of the chiefs acting without the sorcerer as an intermediary as his informants strongly denied that the chief had destructive powers. In contrast my informants asserted that the destructive powers of the chief were in fact greater than those of the sorcerers.
7. A senior chief of Inawi village told how his grandfather challenged A'ufu Afulo, of Eboa village, the most feared Mekeo sorcerer in the 1920s and 1930s, to a contest of powers. The chief won because his powers caused a more lingering terrible death than the sorcerer could inflict!
8. A sorcerer explained that after preparing the *pollo* he would go in the middle of the night to the house of his victim and call to him to come out. When the victim sees the sorcerer, he falls unconscious; the sorcerer then stands over him with the *pollo* and tells him when he will die. The dazed victim returns to his house and soon becomes seriously ill.

9. A sorcerer who allowed me to see his stones and other relics handled the less dangerous ones with his bare hands; from there he progressed to ones which he picked up in a piece of cloth, and others which he touched only with sticks. Finally, he donned a pair of very heavy rubber industrial gloves to 'insulate' himself from the most potent stones.
10. It is said to be common practice for bachelors and widowers to act as assistants to a sorcerer, performing menial tasks such as cooking which he cannot perform for himself during his seclusion. Intelligent and resourceful assistants usually learn something of the sorcerers' techniques. Young bachelors hope to acquire knowledge of love magic, while the widower needs the sorcerers' help to avenge the death of his wife.
11. Hau'ofa, *op. cit.*

Page 161 Appreciating Melanesian Myths

1. Kirk, G. S. *Myth: Its Meaning and Function in Ancient and Other Cultures*. London: Cambridge University Press, 1970, pp. 254-55.
2. Janssen, H., Mennis, M. & Skinner, B. *Toku Myths of Origin*. Brisbane: Jacaranda Press, 1973, p. 28.
3. *Ibid.*, p. xv.
4. Schwimmer, E. *Exchange in the Social Structure of the Orokaiva*. London: C. Hurst & Co., 1973, pp. 55-56.
5. Lévi-Strauss, C. "The Structural Study of Myth," in *Structural Anthropology*. New York: Basic Books, 1963, pp. 206-231.
6. Barth, F. *Ritual and Knowledge among the Baktaman of New Guinea*. New Haven: Yale University Press, 1975, p. 93.
7. *Ibid.*, p. 20.
8. Kirk, *op. cit.*, p. 260.
9. Lawrence, P. *Road along Cargo*. Melbourne: Melbourne University Press, 1964.
10. *Ibid.*, p. 70.
11. *Ibid.*, pp. 75-77.
12. Schwimmer, *op. cit.*

Page 173 Bona Gene: The Pig Kill Festival of the Numai

1. In the Numai dialect of the Simbu language group, *Bona Gene* means "pig-killing". *Bona Gene*, however, refers to the festive period only, that is, from the beginning of the dancing to the killing of the pigs.
2. Malinowski, B. *Magic, Science and Religion*. New York: Anchor Books, 1954, pp. 171-187.
3. In June, 1976, I was lucky enough to be on Manam Island when a Barazi Festival occurred.
4. McGregor, Donald E. "The Fish and the Cross." (Privately produced manuscript.) 1975, p. 53.
5. Luzbetak, L. J. "The Socio-Religious Significance of a New Guinea Pig Festival". *Anthropological Quarterly* (1954) 27: 106.
6. Williams, F. E. "A Cycle of Ceremonies in Orokola Bay, Papua", *Mankind* (1939) 2:145-55.
7. Glasse, R. M. "The Huli of the Southern Highlands", in *Gods, Ghosts and Men in Melanesia*, ed. Lawrence and Meggitt, Melbourne: Oxford University Press, 1965, pp. 44-55.
8. In his autobiography. *Kiki: Ten Thousand Years in a Lifetime*. Melbourne, 1968, pp. 48-54, Albert Maori Kiki speaks with sadness of the traditional Orokolo religion, and in particular of the Hevehe Festival, which gave meaning and occasion for all Orokolo art forms.
9. Bulmer, S. E. "Radiocarbon Dates From New Guinea". *Journal of the Polynesian Society* (1964), 73. For a short summary of the pre-history of the Simbu Province see Brown, Paula. *Chimbu*. Cambridge: Schenkam Publishing Company, 1972, pp. 14-22.

10. cf. Brown, Paula, *ibid*, pp. 14-22.
11. I owe the inspiration for this diagram to Robin Hide, "On the Dynamics of Some New Guinea Highland Pig Cycles". Private manuscript, n.d. p. 15.
12. In the above-mentioned manuscript Robin Hide deals extensively with the control and increase of the pig herd at various stages of the cycle of Highland Pig-killing festivals. I agree with the theory of Hide that the festival is geared to a planned increase of pigs. Rappaport argues that the festival is triggered off when the pig supply reaches a dangerous level. See Rappaport, R. A. *Pigs for the ancestors*. New Haven: Yale University Press, 1967, Mark Wom, "Pig Kill in the Waghi Valley area", Private mimeographed papers, 1978.
13. van Gennep, Arnold. *The Rites of Passage*. London: Routledge and Kegan Paul, 1960.
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15. For a more comprehensive treatment of these houses confer Aufenanger, H. "The War Magic House in the Waghi Valley and Adjacent Areas". *Anthropos* (19) 54. Also Kerpi, Kama "Opo Kon", 1976, mimeographed paper.
16. Nilles, J. "Simbu Ancestors and Christian Worship", *Catalyst* (1977) 7: 171-2.
17. *Gerua* boards have a wide distribution and variety of functions through the central Highlands of Papua New Guinea.
18. For a description of Simbu initiation rites see Nilles. *ibid*. pp. 167-170.
19. I am indebted to Robin Hide for supplying me with the botanical titles of two species of more trees. *More dibareba* = *Cryptocarya lauretia* and *more diraraba* = *Cinnamomum lauretia*.
20. cf. Mantovani, E. "A Fundamental Melanesian Religion". *Point* (1977) pp. 156-63.
21. I had to leave the 1978 festival before the distribution of pork took place. For a description of this event I am indebted to Dr. Carl Loeliger of UPNG and Father Hubert Futsch.

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Glossary of Terms

(In the following glossary the appropriate dialect, region or language is given in brackets after each term)

aeno aine (Manam)	dream woman
alemule (Gari, Sol. Is.)	a race along the beach sands (c. 1200 metres) as part of the Festival of the Seventh Month of the Gari
antein (Tabar)	house for men and boys
anua matemate (Manam)	land of the dead
an'uli (Tabar)	special initiation house
balbalaguan (Kuanue, Tolai)	dance feast involving extravagant exchange of food and shell money
Bangara (Choiseul, Sol. Is.)	a deity
bigman (Pidgin)	important man with special powers, secret knowledge, status and wealth
bilang wanem (Pidgin)	because of what, what connection, why
bilum (Pidgin)	string bag
bombom (Pidgin)	torch made by bundling up a dried coconut frond and lighting it
bonawageyal (Numai)	religious specialist in charge of the major rituals of the Bona Gene Festival
bose sisiama (Choiseul, Sol. Is.)	male priest
brus (Pidgin)	local tobacco leaf
buai (Pidgin)	betelnut
buro (Tabar)	sacred song sung at <i>malangan</i> rituals
butubut-leo (Kuanue, Tolai)	wall of bamboo sticks; rills of shell-money are attached as a display of wealth during death rites
creator heroes	powerful spirit beings who bring parts of the natural environment into being and have powers to change their own identities
culture heroes	powerful beings who endow particular communities with basic elements of their culture
daka (Pidgin)	pepper plant or leaf
dewel (Pidgin)	spirit/soul
dirava (Motu)	a spirit of the sea

doti (Pidgin)	menstrual blood, birth blood, liquor considered as unclean, dirty and dangerous
dukduk (Kuanue, Tolai)	mask worn by dancer with long head dress pole but without the eyes and feathers of a <i>tubuan</i> mask. Emerges from sacred place to receive shell money as payment
dzere (Manam)	death magic on the North Coast of
erare ige (Numai)	a house for keeping stone artefacts
ere more (Numai)	trees used for ritual purposes
fai'a (Mekeo)	war magician
faifai (Mekeo)	powerful spirits that live under water or underground; magic to control them
founders	heroes who bring particular populations into being. Sometimes their descendants carry the names of these founders
fua (Mekeo)	substances used to help attract spirits in magical rites
galo (Choiseul, Sol. Is.)	a sickness which involves repeated dreams of the same things
garamut (Pidgin)	large wooden slit-drum
gaza (Choiseul, Sol. Is.)	one's own or inherited beach
bebeali (Huli)	the ritual experts associated with the sacred cave among the Huli
gebeanda (Huli)	a sacred cave used by the Huli for rituals of communication and crisis
gerua (Numai)	a family religious artefact
gerua ige (Numai)	a house for making <i>geruas</i>
gope (Mekeo, Elema)	ritual preparation of magicians and sorcerers (Mekeo); emblem of ancestors (Elema)
gorgor (Pidgin)	perfumed leaves from the jungle
gunantunas (Kuanue, Tolai)	name for the Tolais
haga-ye (Kiripia)	mediator between the living and the spirits of the dead
haus karim or haus blut (Pidgin)	birth hut, literally the house for bringing forth, and the house of blood
haus tambaran (Pidgin)	house for the spirits (gods and/or deities) used for initiation rites
hiri (Motu)	annual trading voyages from the Motu beach communities around Port Moresby to the sago producing populations around the Gulf of Papua
homo religiosus (Latin)	man as a religious or spiritual being (as distinct from economic or political man)
i gat tok (Pidgin)	there is talk
ikupu (Mekeo)	protective magic for garden crops and trees; also group within a clan
imo i ipapepe penia (Mekeo)	magic to make infants die suddenly

iniat (Kuanue, Tolai)	secret male society
ipaipa (Mekeo)	a major magical power to ensure successful hunting for the whole community or to prevent the catching of any game
isage (Mekeo)	spirits of the dead
isani ugo (Mekeo)	a major magical power to ensure good crops for the whole community or to create famine
isapu (Mekeo)	heat or magical power, the power possessed by the spirits and harnessed by the magician for his own use
iso lopia (Mekeo)	war chief
jiku (Choiseul, Sol. Is.)	armlet, smaller than <i>lanono</i>
kaikai pig (Pidgin)	pig feast
kandere (Pidgin)	any relative from the mother's side of the family be it uncle, cousin, nephew, niece or aunt
kandre (Pidgin)	maternal uncles
kapul (Pidgin)	possum or tree-wallaby
karaputa (Choiseul, Sol. Is.)	physical strength
katim purpur nau (Pidgin)	literally: "cut the skirt now". The grass skirt was worn by single girls only. All married women walked completely naked. The command by the boy's father to cut the grass skirt, meant that the marriage ceremony was completely over. The two were husband and wife
kaukau (Pidgin)	sweet potato
kavele (Choiseul, Sol. Is.)	being spared or being saved
kawar (Pidgin)	perfumed leaves from the jungle
kazau (Tabar)	initiate
kepo (Mekeo)	special stones used by the magician in his rites
kesz (Choiseul, Sol. Is.)	traditional shell-money
kikutu (Kuanue)	feast and shell money exchange which ends the period of mourning some weeks after the burial rite
kina (Metlpa & various NG highland)	national PNG currency, previously the name of shell money
kinapui (Mekeo)	magic to control rain and floods
kio (Choiseul, Sol. Is.)	small fish in big shoals, often swimming near the beach
kisp (Pidgin)	officer of a colonial government
klostu bai marit olgeta (Pidgin)	literally: "about to be married completely". The marriage ceremony was a process with many elements which all had to be performed. None on their own were sufficient, and until all were completed, the couple were "being married". At the stage

	when the dancing ended, the process was almost completed. After the dancing the girl went back with the family of the husband, and hence "they are almost married completely"
komkom (Kuanue)	payback killing by use of magic and sorcery
komkom na didim (Kuanue)	elimination of a clan by payback
kua (Mekeo)	magic to inflict sores and ulcers
kumul (Pidgin)	bird of paradise. The feathers of the male are used as head decorations in dancing and festivals
kumul (Pidgin)	edible greens
kuo vasasapu (Choiseul, Sol. Is.)	stay well without sickness
lakatoi (Motu)	multiple-hulled sea going canoes with pandanus matting sails on which the Motu traders travelled on their annual voyages carrying pots and shells from Port Moresby to trade for sago and canoe hulls among the people of the Gulf of Papua
lanono (Choiseul, Sol. Is.)	armlet
laplap bilong kokonas (Pidgin)	literally: "cloth of the coconut". The inner bark of tissue which is found at the base of each branch of a coconut tree
limbum (Pidgin)	tree resembling the coconut palm
limbum bed	table made from limbum tree
lo (Pidgin)	law, but with special reference to custom and tradition of tribe
lololoi na tambu (Tolai)	rills of shell money
lopia eke (Mekeo)	assistant to the peace chief
lopia fa'aniau (Mekeo)	senior peace chief
lotu (Pidgin)	worship with special reference to the veneration of spirits
majala (Choiseul, Sol. Is.)	enabling
makaolo (Choiseul, Sol. Is.)	be fortunate in all things
maku (Kuanue)	brother in law
malangan (Tabar)	term for the spirit related cult and religion of New Ireland, especially the totemic wood carvings
manani (Choiseul, Sol. Is.)	to be blessed with <i>mana</i>
mana (Pidgin)	impersonal power; the supernatural energy located in persons, places or objects which make them powerful, charged, sacred and important
mariaba (Manam)	spirit/soul
marila (Pidgin)	a magical spell or charm, which is put on someone, on dogs when hunting, or on gardens. It is usually a food or drink—a mixture of herbs and leaves. It is also a love spell or charm given to a woman to

	make her enamoured of a particular person. Love magic is still practised—although cigarettes, betel nut, sweets, etc., are the more common medium used now
masalai (Pidgin)	family bush spirit
masobaga (Gari, Sol. Is.)	founding spirit of Kidipale clan of the Gari; he let down edible foods on a vine from the sky
mate marau (Manam)	man in charge of burial ceremonies
mega (Mekeo)	the spell used by the magician or sorcerer
mega aui (Mekeo)	'spell man' or magicians with comparatively minor powers
mekim kol (Pidgin)	render harmless any interfering power
minimai (Kuanue)	(i) chewing of betel nut (ii) distribution of shell money in death rites
mis (Tabar)	traditional New Ireland money
moiety	a structure in which a society is divided into halves on the basis of descent; each person must belong to a moiety.
mowintuo (Yangoru)	the one who applies heat to the ritual object in sorcery
mumu (Pidgin)	food cooked in hot rocks in a hole in the ground
na sai na vitu (Gari, Sol. Is.)	literally: "the-meeting-of-the-seventh"; month is implied
nabwa (Manam)	Manam death magic
Nanaranga (Manam)	ruler-creator of the world
narin (Yangoru)	a girl's first menstrual period
niniranira (Choiseul, Sol. Is.)	physical strength
nok (Pidgin)	rib of a section of the coconut or sago palm frond
olsem wanem (Pidgin)	like what, how
opipi-ye (Kiripia)	specialist in traditional medicine
orong (Tabar)	bigman
pairan (Yangoru)	normal monthly menstrual period
papaqala (Choiseul, Sol. Is.)	necklace with shell shaped like a new moon
papa tumbuna (Pidgin)	the dead father or grandfather of the person speaking
paspas (Pidgin)	an armband or bracelet made from the skin or fibre of a thin vine. It is intricately woven and used as a decoration on the upper arms, just below the knees, around the ankles or around the head
pisin (Pidgin)	totemic group
pitpit (Pidgin)	a type of wild sugar cane with edible fruit

ples masalai (Pidgin)	the place, bush or pool where the spirit or masalai lives
poisen (Pidgin)	sorcery, spells used to cause injury or death
pollo (Mekeo)	a coconut shell container in which the sorcerer 'heats' his magical substances
popolo (Choiseul, Sol. Is.)	traditional dress of strips of clothes around genitals and waist
pota kokuo (Choiseul, Sol. Is.)	the residing spirit
pota zozo (Choiseul, Sol. Is.)	the walking spirit
punka (Yangoru)	small hut used for a girl's residence while experiencing her first menstrual period
purpur (Pidgin)	(i) a "grass skirt", though never made of grass. In the Wassisi area it is made from the seeds of a certain reed which are threaded on to "string". The string is bark fibres twisted together (ii) also ornamental shrubs and leaves which have a strong scent or odour and are believed to have medicinal or magical powers
qao (Gari, Sol. Is.)	large double-ended canoes used for fighting
rausim doti bilong meri (Pidgin)	literally: "to cleanse the filth of the woman". <i>Doti</i> more specifically refers to the menstrual blood of the woman. This is greatly feared by the man, as it is considered as having great power to harm or interfere with the powers, strengths and health of the male
ring (Pidgin)	rings made of shells and used as money (and ornaments). Often they are hung around the neck and upper arms
sabusabukai (Choiseul, Sol. Is.)	possession by a spirit or ritual performed to receive oracles from the spirits or ancestors
Saintuo	the creator spirit of the Neigrie
salat (Pidgin)	the stinging nettle plant. The people rub themselves with the leaves as a counter-irritant to many ailments, especially internal pains. They believe the plant has medicinal qualities
sale (Yangoru)	rules of behaviour between age and sex groups
samsara (Sanskrit)	cycle of birth, death and then rebirth
sangai (Enga)	ceremonies of purification and initiation for youths practised among the Enga. The name comes from the bog iris, a sacred plant cultivated in secluded places in the forest by the guardian of these rites
sanguma (Pidgin)	poisen (<i>sanguma</i> man is the village man who kills; contract killer)

sigaro (Choiseul, Sol. Is.)	be wholesome
sik mun (Pidgin)	menstrual period
singsing (Pidgin)	ceremonial singing and dancing
sininona (Choiseul, Sol. Is.)	someone's wind going out, last breath before dying
sinipi (Choiseul, Sol. Is.)	a spirit with sharp-pointed bottom, usually helpful to man
sisi malanga (Tabar)	initiatory <i>malangan</i>
smel (Pidgin)	an odour involving a positive substance or quality which has the power to affect others
sope (Choiseul, Sol. Is.)	traditional worship house
stori (Pidgin)	includes having a yarn or telling stories by adhering to a tradition
sumuku (Choiseul, Sol. Is.)	traditional herbal medicines
suttee (Hindi)	traditional Indian custom of widows burning themselves on their husband's funeral pyres
Tamasa (Choiseul, Sol. Is.)	God
ṭamatabia (Manam)	lord—father
tambu (Pidgin)	(i) a small shell used as money and ornament. The shells were mostly roped tightly together or sewn on to cloth or bark (ii) "in-laws"—usually brother-in-law and sister-in-law, but also father-in-law and mother-in-law. One was not allowed to mention in-laws by name (iii) prohibited; prohibition; taboo
tanepoa (Manam)	village chief
Tawa (Wassisi)	the name of the creator god who is the source of all things, all people and all languages. He was the first to exist, bursting forth from the dried shell of a non-edible jungle fruit. He was a good god, a protector, but somehow he became distant from the people. When the people here first heard of the Christian god, they said: "We know him already, that's Tawa".
telek (Yangoru)	relating to a girl's first menstrual period
telekhrie (Yangoru)	the <i>singsing</i> at the time of the <i>telek</i>
tenaagagar (Kuanue)	expert in sorcery
tenabakut (Kuanue)	ritual expert in weather control
tenabuai (Kuanue)	initiated specialist in magic or sorcery
tenadavai (Kuanue)	ritual healer or herbalist
tenavarvardodoko (Kuanue)	a murderer using physical power or sorcery
tiktik (Pidgin)	a type of wild sugar cane used for fences, light spear shafts, etc.
toea (Motu and other coastal areas)	PNG currency

tok pilai man (Pidgin)	a man who is the butt of jokes relating to marriage and a particular young unmarried girl. He is much older than she and usually married
tubuan (Kuanue)	mask worn by dancer, the mask has eyes, a short head pole and feathers. The mask has ritual roles in feasts and acts as servant of the <i>dukduk</i> mask
ugauga (Mekeo)	sorcerer
uli (Tabar)	initiation ritual
unda (Tabar)	bigman, leader
unda malangan (Tabar)	initiation of bigman
vapetep (Kuanue)	soul flight by bird or animal to exact just revenge
varbean (Kuanue)	church marriage
varkulkul (Kuanue)	paying a bride price in shell money.
vartulai (Kuanue)	escorting a bride to groom's home in exchange for shell money and gifts
varvamamai (Kuanue)	ceremony of shell-money distribution after death or burial of a person
vore (Choiseul, Sol. Is.)	ritual performed to discern reason for sickness, misfortune or ill-luck
vutunu (Choiseul, Sol. Is.)	be wholesome and united
vuvusulu (Choiseul, Sol. Is.)	someone's wind going out, last breath before dying
wari (Manam)	dead body
yehe ye na (Yangoru)	why
yehwontuo (Yangoru)	spell-maker in sorcery
zilulu (Tabar)	sacred bird similar to bird of paradise
zuli (Tabar)	sickness

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A valuable, first-hand synopsis of various types of religious phenomena found in Melanesia—including rites and customs heretofore given scant attention—PLUS a selection of approaches to their interpretation. The materials are arranged so as to facilitate their educational use.

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