

# Index

Page numbers that include 'i' are illustrations. A page number containing 'n' indicates a reference appearing in a footnote on that page.

Many Manus personal names are a single name only, so to help identify individuals their village is added to their index entry, for example, 'Bonyalo of Pere'. Some Manus personal names comprise two names, for example 'John Kilepak' [of Pere]. The system used here is to index Manus personal names in natural order, for example, John Kilepak is filed under 'J'. See also footnote 22, page 117. European names are indexed in the conventional way, with surname first, for example, 'Mead, Margaret'.

- accessible reality, 55–56
- Adam and Eve, 151–54, 368, 392–93, 395, 401, 479, 480, 482, 484, 485
- Admiralty Islanders
  - exposure to other cultures, 93
  - kin relationships, 109–10
  - war veterans, 118–19
  - World War II casualties, 93–94
  - young men's discontent, 96–97, 99, 100
  - see also* Matankor people; Titan people; Usiai people
- Admiralty Islands
  - naming of, 4
  - politics, precolonial, 60–64
  - population, 61
  - precolonial life, 59–72
  - village social structure, 61–63
  - warfare, 63–64, 90
- adultery, 271
- Æthelbert of Kent, 435, 455
- affinal exchanges
  - described, 66–69
  - desire to change, 97, 100, 101, 103, 105
  - elders appropriate new wealth, 91
  - metaphysical significance, 71–72
  - obligations, 99, 107
  - using money, 374
  - see also* discontent in indigenous system; marriage, exchanges
- aid posts, 236
- Akustin Seliaw of Pere, 311
- Akustin Tjamilo of Bunai, *see* Tjamilo of Bunai
- Alois Ndreje of Ndriol, 144, 184–85
- Alois Posanau of Bunai, *see* Posanau of Bunai
- Alphonse Kanawi of Bunai, 212, 254, 300, 303
- America
  - air and naval base, Manus, 5, 94
  - as cultural influence, 5, 94–95, 104, 109, 161, 209, 315, 358
  - enters World War II, 93
  - millenarianism, 455, 459, 462–63

- Americans, black, 95–96  
 anger, causing sickness, 163n11, 165, 228, 269  
 Anglophile monarchism, 398–400  
 anthropomorphism, 30  
 apocalyptic rhetoric, 435  
     *see also* Cemetery Cult; Noise; Wind Nation  
 Area Authorities, 380–81, 405  
 Armstrong, Herbert W., 398  
 Australian administration of New Guinea  
     detains Paliau, 224, 233–34, 305–6, 335–36, 406–7  
     governance, 2, 5, 90, 142, 160–61  
     indigenes distrust, 209–11, 242, 283  
     Noise, investigates, 205  
     suppresses Paliau Movement, 244  
     war damage compensation, 172  
 Australian New Guinea  
     Administrative Unit (ANGAU), 90, 142  
  
 Baluan Island  
     Cemetery Cult, 308  
     described, 121–22  
     mystery European incident, 252–54  
     Noise, 193  
 Baluan Native Christian Church, *see* Baluan United Christian Church  
 Baluan Native Government Council  
     establishment, 232–38, 233, 234, 236  
     expansion, 327–29, 336, 345, 356, 361–64, 380  
     *see also* Local Government Councils; Manus Local Government Council; Native Government Councils  
 Baluan United Christian Church, 225, 226i, 371, 374, 379, 428  
  
*Baluan United Christian Church Lotu Buk* (Worship book), 225  
*banis*, 168  
 Barrett, Donald, 367  
 barter, *see* trade  
 Bible, 11, 12, 36, 52, 138, 140, 162, 397  
     *see also* Christianity; ‘Long Story of God’; Wing, Wang and Wong  
 Billings, Dorothy, 371n8  
 Bombowai of Yiru, 211, 291–92, 304–5  
 bone collecting, 274–75, 286–87  
 Bonyalo of Pere  
     advocates social change, 103–8, 113, 115  
     leads plantation work, 108, 197, 199, 203  
     meets Paliau, 143  
 Bopau of Pere, 312  
 Bretharians, 57  
 British New Guinea, 4  
 Bumbita people, 75  
 Bunai village  
     amalgamated settlement, 229–30, 241, 325  
     anthropologists’ base, 2  
     Cemetery Cult, 247, 250–51, 252i, 298–307, 315  
     ghosts, consulting, 7  
     house rebuilding, 328  
     Noise, 204–6, 213  
     Ponram’s death and resurrection, 254–59  
     Tjamiló’s cemetery, 356  
  
 cannibalism, 61  
 cargo cults  
     Admiralty Islands, 318  
     core doctrines, 39–40  
     critiques, 38–52  
     explanations for, 215n13  
     as illusions, 46–47

- marching rituals, 191, 289, 353, 354
- Mead's views, 42, 248, 453
- origin of term, 43n27
- pejorative use of term, 41–46
- philanthropic bias, 460–62
- see also* Cemetery Cult; material wealth; millenarianism; Noise; Wind Nation
- Carteret, Philip, 4
- cash income sources, 241–42
- Catholic Church
- Bunai villagers, 281
  - confession, 163
  - denounces Noise, 200
  - indigenes distrust, 222
  - indigenes drawn to, 72, 428
  - influence, 13, 164, 318
  - New Way, 6
  - opposes Paliau, 379
- Catholic missionaries, 7, 13, 89, 379
- Cemetery Cult
- adherents' caution, 306–7, 320–22
  - adherents' divisions, 329, 332–35
  - Baluan Island, 308
  - bone collecting, 274–75, 286–87
  - build new cemeteries, 273, 274
  - Bunai village, 247, 250–51, 252i, 298–307, 315
  - as cargo cult, 215
  - cemetery model, 320
  - climactic developments, 247–66
  - commitment to cult, 267–68
  - comparing to Noise, 317–25
  - divides Paliau Movement, 322–24
  - dreams, 473
  - failure, 357–58
  - guria*, 322, 472
  - ideology, 262, 275–76, 323
  - Kapo village, 279–80
  - Lahan village, 292–97
  - Last Day, 275, 277, 307, 320, 321, 333–34
  - leaders' requests of Paliau, 330
  - localism, 324–25
  - Lowaya village, 279–80, 281–92, 323n5, 325
  - Malei village, 281–82, 285–92
  - marching rituals, 289, 353, 354
  - Mok people, 308
  - Ndriol people, 308
  - Nuang village, 279–80
  - overview, 317–18
  - Paliau puts end to, 335–53, 359, 399
  - Patusi village, 308–10
  - Pere village, 308, 310–15
  - Ponram's death and resurrection, 254–59
  - scepticism, 276
  - Schwartz talks with leaders, 354–58
  - seances, 473
  - secrecy, 264
  - sins, confessing, 273–74
  - songs, 289
  - Tawi village, 278–79
  - typical speeches, 287–88
  - unity, 324–25
  - village mediums, 277
  - volcano interpretation, 276
  - women mediums, 322
  - women's response, 288
  - Yiru village, 288, 290–92
  - see also* Johnston Island
- census books burned, 209, 211–12, 293
- census collection, 209–10
- ceremonial exchanges, 112, 123–25
- chambered nautilus, 390, 414
- childbirth and childcare, 105
- Chowning, Ann, 371n8
- Christian missionaries, *see* missionaries
- Christianity
- apocalypse, caution, 321

- indigenes drawn to, 72, 163–64, 222, 374
- influences Paliau Movement, 13
- material wealth, 52
- native catechists, 93
- New Way, 6
- PNG affiliation, 466
- teachings, 471
- Titan adoption, 89
- truth withheld from natives, 145, 159, 162–66
  - see also* millenarianism
- clans, 61–62
- colonial government, 90–91, 92, 130
- commercial fishing, 242
- commodity economy, 97
- competitive diffusion, 312n5
- conflict, *see* warfare
- conspiracy theories, 24–25, 79, 459–60, 463
  - see also* millenarianism
- cooperatives, 232–33, 373–74
- copra, 232–33, 373–74
- Coronation Chair, 398, 399, 400, 420
- cosmology of animate and personal causation, 30, 72–74, 218, 450
- Counts, David, 371n8
- Counts, Dorothy, 371n8
- Cult of Ain, 57–58, 469n1
- cultural totemism, 312n5
  
- Dampier, William, 4
- Dark, Philip J.C., 371n8
- de Saavedra, Alvaro, 4
- dead, return of, 261–62
- death
  - after feasts, 125, 137
  - as punishment, 70–71, 72
  - see also* paranoid ethos; personification
- death and resurrection, 254–59
- diffusion, competitive, 312n5
- diffusion, omnidirectional, 455n13
  
- discontent in indigenous system, 96–97, 99, 100
  - case studies, 100–118
- distributive model of culture, 11n12
- District Advisory Councils, 366
- Dobu Island people, 83
- dreams
  - cargo, Pere people, 201
  - Cemetery Cult, 473
  - Lukas Pokus of Pere, 203
  - Paliau and Jesus/ox, 141
  - Paliau's meeting house, 147–50
  - sago palm incident, 179–80
  - Wapei of Ndriol, 180
- Dutch East Indies, 4
  
- Earth, Cemetery Cult, 272, 273
- Easter observance, 279
- economic plan for Paliau Movement, 171–74, 187, 241–44, 261, 329, 362, 370n7, 416n26
- economic treadmill, 68–69
- education, 236, 389
- elections, national, 365, 378, 410–11
- English monarchy, 398
- Epstein, A.L., 371n8
- Epstein, T.S., 371n8
- equality with white men, 216
- Errington, Frederick, 371n8
- European explorers, 4
- European standard of living, 237–38, 362
- European wealth, *see* material wealth
- Evangelical Church of Manus, 412, 428, 429
- Evangelical Lutheran Church, 89, 222, 376, 377
- exchange and agency, 217
- exchanges, *see* affinal exchanges; ceremonial exchanges; food exchanges; gift exchanges; marriage exchanges; sociopolitical exchange

- figurative speech, 34–35  
 First Order of God  
     Cemetery Cult, 315, 323, 377–78  
     ‘Long Story of God’, 151–52,  
         153, 154  
     Noise, 175, 176, 187, 192, 207,  
         221  
     Wapei’s prophecy, 181, 184  
     Wind Nation, 392, 393, 400, 401  
 fish jawbone anecdote, 80  
 fishing, commercial, 242  
 food exchanges, 98, 112, 173  
 Fortune, Reo  
     employs Bonyalo of Pere, 103  
     employs John Kilepak of Pere,  
         106n19  
     Manus ‘religion’, 60, 69–70  
     Manus research 1928, 1, 4, 6, 59,  
         230  
     Mead’s husband, 1, 82n20  
     Usiai culture, 264  
 Freedman, Michael, 371n8  
 Freedom House, 445i, 446  
  
 Gabriel Pokekes of Patusi, 198–99,  
     308–10  
 Gabriel Suluwan of Pomatjau, 206–7,  
     211, 278–79, 472  
 gambling, 116, 278  
 Gerbrands, Adrian, 371n8  
 German administration of New  
     Guinea, 88, 160  
 German New Guinea, 4, 5, 90  
 German New Guinea Company,  
     87–88  
 German Solomon Islands, 88  
 ghosts  
     cargo consultations, 198–99  
     Cemetery Cult, 253–54, 324–25  
     cult adherents’ use, 321  
     cultural embeddedness, 218  
     invoking, 67  
     Kapo village, 280  
     Lowaya village, 282–83  
     Makasol *kastam*, 409  
     modernised, 309  
     Noise, 324–25  
     Nuang village, 280  
     punishing wrongdoing, 7, 61,  
         69–72, 97, 125  
     role in society, 60, 69–72  
     Tawi village, 278–79  
     teacher-ghosts, 285  
     *see also* Thomas of Johnston Island  
 gift exchanges, 73–74, 97–99  
 Gimi people, 74, 75  
 God  
     as foreign entity, 397  
     *see also* Christianity; Wing  
 Goodale, Jane, 371n8  
 Goodenough, Ward, 371n8  
 government  
     colonial, 90–91, 92, 130  
     community, 380, 405–9  
     House of Assembly, 365–70,  
         375–76  
     national, 364–66  
     *see also* Australian administration  
         of New Guinea; Baluan  
         Native Government Council;  
         House of Assembly; Local  
         Government Councils; Manus  
         Local Government Council;  
         Native Government Councils;  
         politics  
 guardian spirits, 69  
     *see also* ghosts  
*guria*  
     Bunai village, 204–5  
     Cemetery Cult, 322  
     described, 182, 469–75  
     Lahan village, 207–8  
     Mok village, 214  
  
 Hallowell, A.I., 2n1  
 Harding, Thomas, 371n8  
*harim tok*, 169–70, 401, 402  
 Heaven, Cemetery Cult, 272, 280

- hereditary rank, 65  
 House of Assembly, 365–70, 375–76  
 human behaviour, irrational, 53–58  
 human cognitive bias, 76–79  
 Human Development Index, 456–57  
 Humble, Graeme, 403n13  
 ‘humiliation’ and modernisation, 216n15  
 Hutchins, Edwin, 21, 384
- Ilahita Arapesh people, 51
- illness  
     after feasts, 125, 137  
     caused by anger or conflict, 163n11, 165  
     as punishment, 7, 70–71, 72–74, 97  
     and *tingting*, 165–66, 170  
     *see also* paranoid ethos;  
         personification
- independence, PNG, 23, 364–65  
 inequality, 457  
 institutional discipline, 96  
 irrationality, 53–58
- Jakob of Yiru, 259  
 Japanese forces, World War II, 92–94, 133–35, 160
- Jesus  
     communication via ghosts, 270  
     *kaunsil* for the dead, 272  
     ‘Long Story of God’, 150–62  
     in revelatory dream, 139–42  
     visits Lapun of Malei, 282  
     *see also* Christianity; Paliau,  
         as Jesus
- Johannes Lokes of Pere, 250  
 Johannes Pominis of Pere, 202, 203, 472  
 John (Paliau’s son), 122  
 ‘John Brown’s Body’ (song), 158, 202, 251, 301  
 John Guise, 366n3
- John Kilepak of Pere, 106, 107, 203, 250, 312–13
- Johnston Island  
     Cemetery Cult, 323n5, 356  
     ghost of Thomas, 269–78, 279, 329  
     ghostly prophecy, 253–54  
     influences Patusi village, 308  
     new graveyard, 248–50, 278, 303  
     Paliau warns of trouble, 347  
     uniforms, 286
- Joseph Nanei of Lowaya, 284, 285, 286, 287, 289, 322, 340, 354, 355, 359, 475
- Joseph Pati, 122–23, 124, 127, 129, 131, 136
- Kalopeu: Manus Kastam Kansol Stori*, 390, 400, 477–87  
     *see also* Makasol (Manus Kastam Kansol)
- Kalowin of Lipan, 123  
 Kamanra of Johnston Island, 270  
 Kametan of Bunai, 344  
 Kampo Monrai of Malei, 265, 475  
 Kampo of Lahan  
     advocates social change, 115–18  
     cash economy ambitions, 242  
     Cemetery Cult leadership  
         ambitions, 292–97, 354  
     Cemetery Cult opposition, 268, 294, 297, 303–5, 313  
     Cemetery Cult speeches, 261–62, 265  
     Noise, 178, 205–12  
     Paliau Movement, 363  
     wife’s divine revelation, 258–59, 280
- Kanaw Kampo, 397  
 Kapo village, 260, 279–80, 286, 323n5, 325, 337  
 Karol Manoi of Patusi, 197, 199, 203, 314

- Karol Matawai of Patusi, 106, 107, 134  
*kastam*, 44, 403, 409–10  
*kastom*, *see kastam*  
 Katin village, 230, 290  
*kaunsil*, 232, 240  
 Kekes of Lesei, 284, 340  
 Key of Petrus/St Peter, 163, 392–93, 396n8  
 Kilopwai of Malei, 281, 282, 304, 305  
 kin relationships, 109–10  
 kin terminology, 123n1  
 King Berra, 141–42, 211  
 King David's throne, 398, 400, 420, 446  
 Kisakiu of Johnston Island, 249, 312  
 Kisakiu of Tawi  
   Cemetery Cult, 278–79, 343, 356, 474  
   Noise, 194–97  
   Paliau Movement, 145–46, 181  
 Kisekup of Bunai  
   Cemetery Cult meetings, 340, 344, 348  
   Cemetery Cult opposition, 304–5  
   census book burning, 211–12  
   defends land claim, 262, 263  
   dictates Noise story, 254  
   mentors Samol of Bunai, 109, 110, 298  
   paramount *luluai*, 102, 106, 167, 303  
 Kisokau of Tawi, 195  
 Kisokau Pochapon  
   acolyte of Paliau Maloat, 389, 399, 412, 424  
   photographs of, 442i  
   political ambitions, 410, 412  
   theocratic governance, 408–9  
   Wind Nation leader, 415, 437, 446  
 Kisolel of Pere, 311  
 Kombe people, 110–11  
*komiti*, 232  
 Kosa of Tawi, 177–78, 191, 194, 198  
 Kukakuka people, 129  
*kukerai*, 131  
 Kumulau Paniau, 421–22, 429, 431, 442i, 446, 451  
 Kupwen clan, 229  
 Kupwen village, 230  
 Kusunan of Mok, 191  
 labourers, indigenous, 88–89  
 Lahan village, 207–11, 229, 230, 288, 292–97  
 Lait San (Lucifer/Luspa), 152, 392, 401, 406, 479, 480–82  
   *see also* Satan  
*laitsan*, 418  
 Lakalai people, 110–11  
 Landman, James, 234, 244n8, 252–53, 301, 307, 345, 347, 362  
 Landman, Marjorie, 236, 252, 362  
 landownership disputes, 262–63  
*lapan*, 65, 409  
 Lapun of Malei, 281–82  
 Last Day, 275, 277, 307, 320, 321, 333–34  
 Last Prophet Long Wold, 404  
*lau*, 65  
 leadership and prestige  
   socially embedded, 60–62  
   through exchanges, 65–69  
   through warfare, 63–64  
 Legislative Council, 364, 365  
 LeMaire, Jacob, 4  
 Lepani Watson, 366n3  
 Lesei village, 262  
 Liamwin of Malei, 285  
 'Like Fire!' slogan, 176  
 Lipan-Mok village, 331, 440  
 Local Government Councils, 366, 370, 380, 405, 408, 415  
   *see also* Baluan Native  
   Government Council; Manus  
   Local Government Council;  
   Native Government Councils

- Lokes of Pere, 237, 312–13
- Lomas, Peter, 371n8
- ‘Long Story of God’, 150–62, 225, 261, 393, 395
- Los Negros Island, 5
- Lowaya village  
 amalgamated settlement, 229  
 Cemetery Cult, 279–80, 281–92, 323n5, 325, 355  
 ghosts, 282–83  
 landownership disputes, 262  
 marching rituals, 289, 353, 354
- Lucifer/Luspa (Lait San), 152, 392, 401, 406, 479, 480–82  
*see also* Satan
- Lukas Bonyalo of Pere, 203, 212, 231, 313
- Lukas of Mok  
 advocates social change, 110–13, 115  
 Cemetery Cult opposition, 308, 331  
 Noise, 176, 189, 378  
 Schwartz’s informant, 147, 151, 161, 165  
 throws money box into sea, 191–92, 319  
 tutors Lukas Pokus of Pere, 202
- Lukas Pokus of Pere, 202–3, 226, 231, 472, 473
- Lukas Pomileu of Ndriol, 144  
*lukstret*, 403n13  
*luluai*, 90, 131, 167, 168, 211
- Lungat of Ndriol  
 advocates social change, 114–15  
 meets Paliau, 144–45  
 New Way, 178–80, 181, 400  
 Noise, 177, 182, 184–85  
 Paliau supporter, 189, 376, 384  
 religious views, 413
- Lus, Sir Pita, 43n26
- Lutheran Evangelical Mission, 89, 222, 281, 318
- magic, 76, 150, 358n3, 432n4  
*see also* sorcery; witchcraft
- Maiiah, Mr J., 381
- Makasol (Manus Kastam Kansol)  
 activism, 403–4, 410–12  
*kastam*, 409–10  
 opposes community government, 405–9  
 as protector, 419–20  
 theocratic governance, 408–9, 413  
 Thirty Rules, 489–90  
 Twelve Rules, 490–91  
*see also Kalopeu: Manus Kastam Kansol Stori*
- Makis of Pere, 107
- Malei village, 229, 230, 279–80, 281–82, 285–92, 323n5, 352, 355
- Maloat, Paliau, *see* Paliau Maloat
- Mandated Territory of New Guinea, 90
- Manoi of Loitja, 145–46, 196, 343, 347, 348
- Manus Island, 2
- Manus Lapan Assembly, 406
- Manus Local Government Council, 368, 371, 380  
*see also* Baluan Native Government Council; Local Government Councils; Native Government Councils
- Manus Open Electorate, 366, 378–79
- Manus Provincial Government, 405
- marching rituals, 191, 289, 353, 354  
*maremare*, 231, 262
- Margaret Mead’s Resource Center, 22, 428, 451–53
- Markus Pwatjumel of Bunai, 300, 332–33
- marriage  
 choice, 105  
 divorce, 313–14



- exchanges, 60–61, 65–69, 91,  
 113, 173, *see also* affinal  
 exchanges  
 obligations, 68  
 Martin Thompson Poposui, 389, 410,  
 411, 424, 440  
 martyrdom, 268n2  
 Mata Kamo movement, 44n32  
 Matankor people  
   ceremonial exchanges, 123–24  
   ghosts, 7  
   Manus ethnic group, 2, 166  
   New Way, 6  
   Paliau Movement, 167, 243–44  
   population, 61  
 Matawai of Tawi, 195  
 material wealth  
   cargo cult doctrine, 38–40  
   desire for, 96  
   devaluation, indigenous, 456  
   European sources, 91–92  
   meaning for Paliau's followers, 17  
   as synecdoche, 47–52, 216, 217  
   *see also* cargo cults; possessions  
     discarded  
*matmat*, 249–50  
 Matthias Toliman, 366n3  
 Mbukei Islands men, 187  
 Mead, Margaret  
   alleged collaboration with Paliau,  
     451, 453  
   Cemetery Cult, ignorance of, 264,  
     310  
   Cemetery Cult, questions veracity,  
     19–20  
   Christianity, 20, 454n11  
   cults, views about, 42, 248, 453  
   employs Bonyalo of Pere, 103  
   employs John Kilepak of Pere,  
     106n19  
   film about, 453–54  
   husbands, 82n20  
   Manus research 1928, 4, 59, 230  
   Manus research 1953, 1–4, 5–6,  
     92–93, 95, 238  
   Manus research 1967, 453  
   meets Paliau in US, 372  
   praises Paliau, 34, 35, 454  
   scholarly bias, 33–34  
   Titan life, views about, 74, 79–81  
   Usiai culture, 264  
   Wind Nation, adopted by,  
     451–54  
 medals and citations (WWII),  
   118–19  
 Melanesia, 6n7  
*metcha* payments, 105  
 Michael Pondros, 368, 378, 379  
 Michael Somare, 369, 370, 387, 388  
 Mikail Kilepak of Pere, 201  
 millenarianism  
   apocalyptic, 218n17, 219  
   dangers, 26  
   defining, 12–13, 457–58  
   explaining, 457–60  
   human proclivity, 12–15, 24, 449  
   incoherence, 402  
   irrationality, 57–58  
   philanthropic bias, 460–62  
   political importance, 215n14  
   understanding, 450  
   widespread phenomenon, 462–64  
   *see also* cargo cults; Cemetery  
     Cult; Christianity; conspiracy  
     theories; New Way; Noise;  
     Paliau Movement; paranoid  
     ethos; personification; Wind  
     Nation  
 Millennium, 12  
 mimicry, 469–75  
 misfortune, as punishment, 7, 70–71,  
   72, 97  
   *see also* paranoid ethos;  
     personification  
 missionaries  
   colonial era, 5, 7, 13, 89

- concealing biblical truth, 145, 159, 162–66, 393
- indigenes distrust, 222
- influence, 218
- see also* Christianity
- modernity, 462n21
- Mok people
  - Cemetery Cult, 308, 331
  - guria*, 177, 178, 214
  - Noise, 186–93
  - Paliau's emissaries, 167, 176
- monarchy, English, 398
- money box incident, 191–92, 193, 319
- Mpoat clan, 229
- Mpoat village, 230
- Muli of Ndriol, 144, 184–85, 308, 359, 388
- Murphy, John, 138
  
- Nakwam of Kapo, 279, 337, 338, 339, 350
- Nali people, 2n2
- Nambuleo of Lahan, 258–59, 280
- Namu of Malei, 285, 294, 322, 354, 472
- Napo of Mbukei
  - advocates social change, 101–3, 105, 115
  - Movement meetings, 187
  - New Way, 143, 146–47
  - Noise, 189
- Nasei of Lowaya, 282–83, 285, 322, 357, 472
- Nasioi people, 215
- National Kastam Tumbuna
  - Government, 447
- Native Government Councils, 106, 205, 261, 268, 307, 321, 323–24, 363–64
- see also* Baluan Native
  - Government Council; Local Government Councils; Manus Local Government Council
- naturalism, 32
- naturalistic explanations of illness, 73
- Nature Conservancy, 437
- nautilus, chambered, 390, 414
- Ndrano village, 260
- ndriasin*, 123n1
- Ndriol people
  - Cemetery Cult, 308
  - Noise, 178–86
- Ndropwa clan, 229
- Ndropwa village, 230, 262
- New Way
  - abandonment, 384
  - behavioural lapses, 271–72, 338
  - behaviours prescribed, 228, 489–90
  - church services, 239
  - communal tasks, 231–32
  - economic system, 231, 241–44
  - ideology, 148, 328
  - incipience, 6–7
  - innovation, 232
  - Johnston Island's sins, 270–71
  - leadership, 230
  - literacy, 230–31
  - loses momentum, 236–41
  - nostalgia for, 400–401
  - return to, after Noise, 214, 224–25
  - rules, 226–27
  - secular activities, 226
  - village relocations, 228–29
  - see also* Paliau Movement
- Ninow Namei, 122–23
- Nois*, *see* Noise
- Noise
  - as aberration, 247
  - Baluan Island, 193
  - Bunai village, 204–6, 213
  - as cargo cult, 8, 215–19, 318
  - commitment level, 319–20
  - comparing to Cemetery Cult, 317–25
  - failure, 221–22, 357, 399
  - failure creates unity, 222–24

- guria*, 182, 204–5, 207–8, 214, 472
- ideology, 319, 323
- incipience, 175–78
- influence, 221
- leadership, 230
- localism, 324–25
- marching rituals, 191
- Mok Island, 186–93
- Ndriol village, 178–86
- nostalgia for, 377–78
- overview, 212–15, 317
- Paliau compares to Cemetery Cult, 340
- Paliau's approach, 399
- Patusi village, 197–99
- Pere village, 199–203, 212, 213
- resurgence, 388
- routes conveying news, 177–78
- 'spiritual revival', 189
- Tawi village, 194–97
- time collapses, 319
- unity, 324–25
- Usiai people, 293
- Nuang village, 260, 279–80, 286, 323n5, 325, 337
- Nufela Fasim*, *see* New Way
- Ojibwa people (Canada), 31
- O'Malley, W., 40
- omnidirectional diffusion, 455n13
- ontological turn, 215n14
- original sin, 153n7
- Orokaiva people, 214–15
- Oto of Tawi, 195
- Paliau Bank, 416n26
- Paliau Church, *see* Baluan United Christian Church
- Paliau Lukas Chauka
- acolyte of Paliau Maloat, 389, 401, 408, 421, 423, 424
- Anglophile monarchism, 399
- apocalypse warning, 417
- interpreting new teachings, 394n6
- joins Evangelical Church, 412
- political ambitions, 410–12
- Study Group, 396, 397–98, 402
- theocratic governance, 408, 413
- Paliau Maloat
- alleged collaboration with Mead, 451, 453
- apocalypse warning, 417–19
- approves seances, 312
- attempts to unite society, 166–71, 175–76
- Australian administration seeks support, 334
- Australian administration, unpopularity, 233–34
- awarded OBE, 21, 370, 399
- birth, 34
- birthplace, 121–22
- British honours list, 431–32
- Cemetery Cult, ambiguity, 313–14, 327, 330–32
- Cemetery Cult, ends, 335–53, 359, 399
- chair, Area Authority, 380–81
- chair, Baluan NGC, 234, 236, 327–29, 336
- character complexity, 11–12, 20, 33–38
- childhood, 122–26
- Christianity, views about, 138–39, 150
- church and state, 368
- claims occult connections, 376–77
- cognitive decline, 423–24
- commands the elements, 401, 402
- cooperatives, 373
- counsels Kisakiu of Tawi, 196–97
- death, 10, 425
- detained/jailed, 224, 233–34, 305–6, 335–36, 406–7

- economic plan for Movement, 171–74, 187, 241–44, 261, 329, 362, 370n7, 416n26
- first job, 126–28
- free thinking, 36
- ghosts, disbelief in, 125, 136
- gives savings to care of *kukerai*, 131–33
- grave and shrine, 440, 441i, 443i
- guria*, 471
- heritage, 122
- hosts American guests, 385–87
- House of Assembly member, 366–70, 375–76, 378–80
- as Jesus, 21–22, 420–22, 431, 433–34, *see also* as prophet
- Last Prophet Long Wold, 404
- leadership aspirations, 136–39
- leadership flexibility, 399–400
- leadership, New Way, 224–32, 460
- leadership qualities, 20, 34–35, 37–38, 137, 327–28, 424
- lives modestly, 375, 384
- ‘Long Story of God’, 150–62
- long-term view, 237
- loses national election, 378–80
- Makasol accolades, 404
- Manus Lapan Assembly, 406
- meeting house, Lipan, 135, 143, 147–50, 178
- meets Bonyalo of Pere, 108, 143
- meets Lukas of Mok, 111
- meets Schwartz, 252
- Movement founder, 6, 175–76
- new doctrine, 388–94
- Noise, ambiguity, 188–89, 221
- Noise, builds on spirit of, 324
- Noise, declares over, 191–92
- Noise, regains leadership after, 214, 223–24
- Noise, response to Australian administration, 222
- observes other PNG cultures, 129, 130, 137
- opposition to, 379–80
- orphaned, effects of, 136
- photographs of, 9, 235, 337, 372, 386
- police career, 128–30, 133
- political pursuits, 20–21, *see also* House of Assembly member
- pragmatism, 33
- praise and criticism of, 430–31
- president, Manus NGC, 328, 364, 368
- as prophet, 404, 419–20, 434–36, *see also* as Jesus
- reaches taxable age, 126
- recruiting method, 143–47
- rejects natal culture, 125, 127
- religion, views about, 36–37
- ‘religious’ ideals, 33–34
- revelatory dream, 139–42
- savings distributed among kin, 127–28, 129
- scholarly bias about, 33
- Schwartz discusses politics with, 369, 379, 387–88
- Schwartz visit bolsters, 384–85
- self-image, 422–25
- sent to Port Moresby, 224, 234
- speaking style, 148–50
- spokesmen selection method, 181
- supporters’ grievances against, 329, 374–75, 376–78
- tried for war crimes, 134–35, 142
- village relocations, 228–29
- visits Canberra, 373
- visits United States, 371–73
- Waigani Seminar 1970, 370
- white men’s lies, 145, 159, 162–66
- Wind Nation leader, 415–16, 423–25
- Wind Nation legacy, 430–31, 438–48
- WWII experience, 133–35

- see also* Makasol (Manus Kastam Kansol); New Way; Paliau Movement; Study Group; Wind Nation; Wing, Wang and Wong
- Paliau Movement
- Baluan NGC as component, 363
  - cargo cults, 8, 17–18, 39
  - Cemetery Cult divides, 322–24
  - Christianity influence, 13
  - Christianity interpretation, 162–66
  - economic plan, 171–74, 187, 241–44, 261, 329, 362, 370n7, 416n26
  - expansion, 240
  - the Fall, 264
  - film about, 453–54
  - incipience, *see* New Way
  - leadership, 240–41
  - loses momentum, 236–41, 264
  - material wealth, 17
  - new doctrines, 387–402
  - opposes community government, 405–9
  - perfection beliefs, 13
  - religious aspects, 16
  - social organisation, 166–71, 439
  - see also* Cemetery Cult; Makasol (Manus Kastam Kansol); New Way; Noise; Paliau Maloat; Wind Nation
- Pangu Pati, 369–70
- Panoff, Françoise, 371n8
- Panoff, Michael, 371n8
- Pantret of Lowaya
- attends seances, 255, 283, 285
  - Cemetery Cult aftermath, 355
  - Cemetery Cult leadership
    - ambitions, 281, 289, 294, 331, 340
  - Cemetery Cult meetings, 304, 337–38, 341, 351, 352
  - discusses cult with Schwartz, 354, 357
- paranoid ethos, 25, 81–86, 219, 449, 462n21, 463n22, 464
- Pasquarelli, John, 367
- pathomimetic behaviour, 469–75
- Patusi village
- Cemetery Cult, 279, 308–10
  - Noise, 197–99
- Paul Lapun, 366n3
- Pere village, 62i
- anthropologists' base, 2, 4, 427
  - Cemetery Cult, 308, 310–15
  - Mead's research, 248
  - Noise, 199–203, 212, 213
- personalism, 30
- personalistic explanations of illness, 73
- personification
- burden and blame, 74–76
  - concept introduced, 30–32
  - cosmology of animate and
    - personal causation, 30, 72–74, 218, 450
  - human tendency, 76–79, 449, 450, 462, 464
  - Manus people's tendency, 217–19
  - pragmatism, 79–81
  - witchcraft, 99
- pesman*, 146, 168, 232
- Peter Kuwoh
- acolyte of Paliau Maloat, 389, 390, 424
  - Study Group, 396
  - Wind Nation leader, 189, 415
- Peter Pomat, 378
- Peter Simogen, 366n3
- Petrus Ndroi of Bunai, 286
- Petrus Pomat of Pere, 314, 344
- Petrus Popu of Lowaya, 263–64, 265, 281, 286, 290, 304, 333, 346, 355
- Piluan of Bunai, 178, 198, 199–200, 204
- piracy, 88
- Pita Lus, 366n3

- Pita Tapo of Lahan  
 advocates social change, 117–18, 213  
 Cemetery Cult, 280, 292, 293, 295–97, 299, 300, 354–55  
 discusses cult with Schwartz, 357–58  
*guria*, 472  
 literacy, 231  
 Noise, 205–12, 248, 295  
 opposes Paliau, 379  
 perception of Paliau, 329, 353  
 Pius Selan of Pere, 312–13  
 plantation labour, 88, 112  
 Pokanau of Nuang, 279, 338, 345, 348–49  
 Pokanau of Pere, 106, 202, 313–14, 330  
 Pokowas of Malei, 285  
 Polisan village, 230  
 political parties, 369  
 politics  
     definition, 16, 28  
     precolonial, 60–63  
     separating from religion, 28  
     *see also* government  
 Pomak of Lowaya, 284  
 Pomat (Akustin Seliu's brother), 311  
 Pomatjau village, 204, 229, 230, 262  
 Pomio Kivung Movement, 446–47  
 Ponau of Lowaya, 282–83, 357  
 Pondis of Malei  
     Cemetery Cult aftermath, 355  
     Cemetery Cult leadership  
         ambitions, 265, 281, 294, 331  
     Cemetery Cult meetings, 304, 334, 344, 352  
     discusses cult with Schwartz, 354, 357  
 Pongo of Lowaya, 340, 355  
 Ponowan of Loitja, 278–79  
 Ponram of Yiru, 254–59, 280, 290, 303, 474  
 Popau of Mok, 191  
 Pope Gregory the Great, 435, 455  
 Popei of Patusi, 198–99, 308  
 Popeo of Patusi, 198–99  
 Posanau of Bunai  
     *guria*, 204–5  
     literacy, 231  
     Movement meetings, 147, 187  
     Noise, 178, 201, 202  
 Posangat of Tawi, 196  
 Poselok of Patusi, 198  
 possessions discarded  
     Bunai village, 204  
     Cemetery Cult, 268  
     Mok people, 190  
     Ndriol people, 181–85  
     Paliau encourages, 189  
     Patusi people, 198  
     Pere people, 200, 201  
     Pomatjau village, 204  
     Tawi people, 195  
     *see also* cargo cults; material wealth  
 postnatal care, 105  
 Poteri (Ponram's son), 256  
 Prenis Paliau, 376, 377  
 Prenis Tjolai of Pere, 249, 310–15, 330–31, 342, 346  
 prestige, *see* leadership and prestige  
 Prince Charles, 400  
 product specialisation, 67–68  
 Pulu Nrabokwi's wife, 265  
 Pwa village, 262  
 Pwankiau of Mok, 126, 177, 187, 190  
*pwaro* payments, 105  
 Pwatjumel of Bunai, 254, 303, 473, 474  
 racism, colonial era, 23  
 Rambutjo Island, 178–86, 308, 344  
 Reeves Papaol, 403n13  
 religion  
     definition, 28–29  
     separating from politics, 28  
     use as term, 8, 16, 29–30  
     *see also* Christianity; cosmology  
         of animate and personal  
         causation

- religiosity, 29n4  
 Roll, Barbara, 372n10  
 Roll, Fred, 372n10  
 Roman Catholic Church, *see* Catholic Church  
 rural areas, government neglect, 375–76
- Salisbury, Richard, 371n8  
 Samol of Bunai
  - advocates social change, 106, 107, 108, 109–10, 113, 115
  - brother's ghost, 286
  - Catholic catechist, 239
  - Cemetery Cult aftermath, 356
  - Cemetery Cult leadership
    - ambitions, 260, 264
  - Cemetery Cult meetings, 335–37, 339, 340, 342, 345, 346
  - Cemetery Cult opposition, 250, 297, 298, 300–306, 310
  - Paliau Movement, resists, 147
  - Paliau Movement, supports, 244, 292–93, 298–99, 307, 331, 332
- Sangol (Paliau's grandfather), 126  
 Sapa of Johnston Island, 270, 274, 308, 312, 322  
 Satan, 153, 368, 392, 393, 395, 481–82, 486  
*see also* Lait San (Lucifer/Luspa)
- Sayau Bombowai of Katin, 255, 256, 286, 290  
 Sayau of Yiru, 118–19, 304  
 schools, 236, 389  
 Schouten, Willem, 4  
 Schwartz, Theodore
  - amateur photographer, 2n1, 3
  - arrives Manus 1953, 1, 238
  - arrives Manus 1963, 59, 267, 374–75
  - arrives Manus 1973, 381, 383–84
  - arrives Manus 1980, 390
- Cemetery Cult, assembles story, 267–315  
 Cemetery Cult discovery, 6–8, 247–48, 265–66  
 Cemetery Cult, ignorance of, 247–66  
 Cemetery Cult meetings, 261–62, 263, 287, 332–53  
 Cemetery Cult, tells Landman, 307  
 cult adherents seek American help, 315  
 discusses cult with leaders, 303, 354–58  
 discusses politics with Paliau, 368, 369, 379, 387–88  
 discusses religion with Paliau, 36–37  
*guria* observations, 469–75  
 indigenes views on independence, 364–65  
 Johnston Island visit, 248–50, 273  
 longitudinal ethnography, 9–11, 383  
 Makasol leaders, talks with, 412, 413  
 Mead's research assistant, 1–4  
 meets Paliau, 252  
 mystery European incident, 252–54  
 Noise reconstruction, 260–61  
 observes clan hostilities, 260–61  
 observes Paliau with briefcase, 378  
 observes Paliau's omniscience, 331  
 Paliau explains Wing, Wang, Wong, 390–94  
 Paliau visits in Bunai, 336  
 Paliau's Jesus claim, 21–22, 422–23  
 Ponram's death and resurrection, 254–59  
 Study Group, talks with, 397, 398, 399, 402  
 suggests church weddings, 314

- suggests no room for bones, 275, 325
- travels with Paliau in US, 371–73, 376
- Usiai, relationship with, 264–65
- visits Paliau, 1973, 383–87
- visits Paliau, 1975, 387
- visits Paliau, 1978, 387–88
- visits Paliau, 1980, 390–91
- watches bone collection, 286–87
- watches marching, 289, 354
- women's accounts of cult, 288
- seances
  - cargo consultations, 198–99
  - Cemetery Cult, 270, 280, 309
  - rejecting findings, 80
- Sebaso (a *luluai*), 167
- Second Coming, 13, 319, 320, 321, 466
- Second Order, 222
- Seliau of Lowaya, 355
- Seventh-day Adventist Church, 89, 164, 193, 222, 318, 428, 429
- sexual morality, 70, 71n7, 271
- Shakers, 469n1
- shame, abandoning, 228
- Shargo, Lenora
  - arrives Manus 1953, 1, 238
  - Cemetery Cult, assembles story, 267–315
  - Cemetery Cult discovery, 6–8, 247–48, 265–66
  - Cemetery Cult, ignorance of, 247–66
  - Cemetery Cult meetings, 335
  - Cemetery Cult, tells Landman, 307
  - cult adherents seek American help, 315
  - guria* observations, 471, 473–74
  - Mead's research assistant, 1–4
  - meets Paliau, 252
  - mystery European incident, 252–54
  - Noise reconstruction, 260–61
  - Paliau visits in Bunai, 336
  - watches bone collection, 286
  - watches marching, 289
  - women's accounts of cult, 288
- shell money, 65
- Simion Kilepak of Bunai, 332–34, 338, 341, 346
- Simon of Mok, 191
- Sinake Giregire, 366n3
- Sir Ghosts, 69–72
- Sky, Cemetery Cult, 272, 273, 280, 309
- Smith, Michael French
  - arrives Manus 1973, 21, 384
  - arrives Manus 2015, 412, 421–22, 427
  - talks with Makasol leaders, 412
  - visits Lipan-Mok village, 442i, 446
- sociopolitical exchange, 98–100
- sorcery, 76, 99, 150, 467n29
  - see also* magic
- Specht, James, 371n8
- spirits of the dead, *see* ghosts
- spirituality, 29n4
- St Augustine of Hippo, 321
- Stephan Tjamuko of Pere, 314
- Stephen Pokawin, 411
- Study Group, 396–97, 401, 402, 403
- Sua (Manus prophet), 40, 359
- Suan of Peli, 178, 197
- supernatural entities, *see* ghosts
- Tahan of Mok, 177, 187–88, 191
- Talimelion of Bunai, 254, 300, 352
- tambaran*, 125
- tandritanitani*, 67
- Tangu people, 216
- Tawi village
  - Cemetery Cult, 269, 278–79, 323n5
  - Noise, 194–97
- taxes, 126, 131–33, 171, 209, 362



- teacher-ghosts, 285  
 teleological thinking, 32, 77, 449n1  
 TENK Pati, 370n7  
 Teresia, Lady (Paliau's wife), 375,  
     384, 440, 442i  
 Territory of Papua, 5  
 Territory of Papua and New Guinea, 5  
 Teshuva Trumpet Worship Centre,  
     428, 429  
 the minstrels, 240, 291, 296  
 theism, 78  
 theology, 30  
 Thomas of Johnston Island, 269–78,  
     279, 312, 313, 320, 321, 324, 329  
 thought control, 455  
 Three Wise Monkeys, 444  
 throne of King David, 398, 400, 420,  
     446  
 time, Melanesian view of, 218n17  
*tingting*, 152, 165–66, 169–70, 176,  
     190, 284, 285, 395  
 Titan language, 80–81  
 Titan people  
     adopt Christianity, 89  
     Cemetery Cult, 298–306, 323,  
         332–35  
     child socialisation, 136–37  
     discontent in indigenous system,  
         100–115  
     ghosts, 7  
     hereditary rank, 65  
     landownership disputes, 262–63  
     Manus ethnic group, 2, 166  
     New Way, 6  
     Noise, 177–78, 318–19  
     Paliau Movement, 167, 243–44  
     Pere villagers, 66i  
     piracy, 88  
     population, 61  
     pragmatism, 79–81  
     Usiai, relationships with, 244,  
         260, 262, 290  
     village relocations, 228–29  
 Tjalolo clan, 229  
 Tjalolo village, 230, 262  
 Tjamilo of Bunai  
     acolyte of Paliau, 471, 472, 474  
     Australians withhold cargo,  
         209–11  
     builds graveyard, 250  
     Cemetery Cult aftermath, 356  
     Cemetery Cult leadership  
         ambitions, 251, 264, 293,  
             296, 298–305, 310, 320, 335  
     Cemetery Cult meetings, 331,  
         333–39, 342, 343, 349  
     conceals cult from Schwartz, 261  
     dictates Noise story, 254  
     discusses cult with Schwartz, 358  
     literacy, 230–31  
     Movement funds hopes, 329  
     Movement meetings, 147, 187  
     Noise, 178, 189, 201, 202, 204–7  
     recalls 'Long Story of God', 150–  
         51, 161  
 Tjawan of Patusi, 308, 310  
 Tjolai of Mok, 377, 378  
 Tjolai of Pere, 201  
 Tok Pisin, xvii–xviii, 5–6  
 Tolai people, 83–84  
 trade  
     with Europeans, 88  
     for exchanges, 67–69, 71–72,  
         99n15  
     sabotaged by warfare, 63–64  
     warfare to control, 63  
 True Freedom, 18, 392–93, 400, 401,  
     437  
 Tuain of Tawi, 195  
*tutul*, 90, 131  
 UFO millenarianism, 462  
 United Society of Believers in Christ's  
     Second Appearance, 469n1  
 Urapmin people, 461  
 Usiai people  
     Cemetery Cult, 290, 298–306,  
         323, 325, 332–35

- discontent in indigenous system, 115–19
- ghosts, 7
- landownership disputes, 262–63
- Manus ethnic group, 2, 166
- New Way, 6
- Noise, 178, 205–12, 293
- Paliau Movement, 167, 240, 243–44, 363
- population, 61
- Schwartz, relationship with, 264–65
- Titan, relationships with, 244, 260, 262
- village relocations, 229–30
  
- Vailala Madness, 469
- value dominance, 216n15
- Vanatinai Island (Sudest Island)
  - people, 84
- villages
  - amalgamations, New Way, 228–30
  - deterioration, 238–39
  - socioeconomic structure, 61–63, 166–67
- volcanic eruption, 276, 321
- Voutas, Tony, 370n6
  
- wage work, 89, 91, 112, 231, 242–43
- Waigani Seminar 1970, 370
- Wang Jesus, 390–94, 416, 418–19, 420, 446, 479, 481–87
- Wapei of Ndriol, 144, 177, 180–87, 204, 308, 320, 340, 471, 473
- war damage compensation, 172, 241, 370n7, 416n26
- war veterans, 118–19
- warfare, 63–64, 90
- wealth, material, *see* material wealth
- whistling of the dead, 71, 182, 265, 270, 272, 276
- White, Geoffrey, 21, 384
  
- White, Peter, 371n8
- white men
  - cooperative and organised, 169
  - indigenes distrust, 242
  - lie to natives, 145, 159, 162–66, 283, 393
- William Matbe, 118–19, 142, 167
- win*, 289, 395
- Win Neisen*, *see* Wind Nation
- Wind Nation
  - adopts Mead, 451–54
  - apocalypse warning, 417–19
  - appeal of, 456–57
  - as cargo cult, 18, 454, 456
  - doctrines, 413–19, 431–36, 447, 455
  - flag, 428
  - Freedom House, 445i, 446
  - future of, 465–67
  - incipience, 21
  - international relationships, 437–38
  - logo, 414–15, 452
  - meaning of, 413
  - meeting house, 428, 429i
  - meets Pomio Kivung Movement, 446–47
  - millenarianism, 23, 449, 465
  - Paliau's legacy, 430–31, 438–48
  - rules for proper behaviour, 402–3, 438
  - similarities to Noise, Cemetery Cult, 454–55
  - status in 2015, 22, 427–30
  - see also* Wing, Wang and Wong
- Wind Nation International, 446
- Wind Nation International Bank, 416n26
- Wing, 390–96, 398n10, 401–2, 413, 415, 417–18, 478–87
- Wing, Wang and Wong, 390–95, 413, 417–19, 444
- see also* Wang Jesus; Wind Nation; Wing; Wong

- witchcraft, 99, 467n29  
    *see also* magic; sorcery
- women  
    as mediums, 322  
    response to Cemetery Cult, 288
- Wong, 390–93, 395n7, 444i, 479,  
    482–87
- ‘work money’, 394
- ‘work’, perceptions, 455n12
- World War I, 5, 90
- World War II, 5, 92–96, 133–35
- World Wildlife Fund, 438
- Worldwide Church of God, 398
- Xhosa cattle slaying, 57, 460–61
- Yiru village, 229, 230, 288, 290–92

This text is taken from *Like Fire: The Paliau Movement and Millenarianism in Melanesia*, by Theodore Schwartz and Michael French Smith, published 2021 by ANU Press, The Australian National University, Canberra, Australia.