

Manus

Data source: eHRAF

Secondary source

Entered by Emily Pitek, Human Relations Area Files

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** Secondary Source entry, prepared from a literature review by a Ph.D. RA*

Entry tags: Religion, Oceanic Religions

The Manus are people native to Manus Province, Papua New Guinea. This entry focuses on those living in the village of Peri, around the time of 1929. At this time, Manus Province was under Australian control (1915-1975). The influence of Christian missionaries had not yet reached the Manus; this entry focuses on the traditional beliefs of the Manus. These beliefs centered around the spirits of recently deceased ancestors, who protect and monitor the family. The religious sphere of life was integrated with most aspects of society, so the religious group is considered coterminous with the society at large.



Date Range: 1918 CE - 1945 CE

Region: Village of Peri, Manus Province, Papua New Guinea

Region tags: Oceania, Melanesia, Papua New Guinea

Village of Peri, Manus Province, Papua New Guinea
ca. 1929

Status of Participants:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

- Source 1: Divale, W. 2004. Codebook of Variables for the Standard Cross-Cultural Sample. *World Cultures: The Journal of Cross-Cultural and Comparative Research*.
- Source 2: Tuden, A. & Marshall, C. (Oct., 1972). Political organization: Cross-cultural codes 4. *Ethnology*, 11(4), 436-464.
- Source 3: Murdock, G.P. (1967). *Ethnographic Atlas*. Pittsburgh, PA: University of Pittsburgh Press.
- Source 1: Murdock, G.P. & Wilson, S.F. (Jul., 1972). Settlement patterns and community organization: Cross-Cultural Codes 3. *Ethnology*, 11(3), 254-295.

Online sources for understanding this subject:

- Source 1 URL: <http://ehrafworldcultures.yale.edu/document?id=om06-001>
- Source 1 Description: Mead, M. (1930). *Growing Up In New Guinea: A Comparative Study Of Primitive Education*. New York: W. Morrow & company
- Source 2 URL: <http://ehrafworldcultures.yale.edu/document?id=om06-000>
- Source 2 Description: Carrier, J. G., Skoggard, I. A., & Beierle, J. (2005). *Culture Summary: Manus*. New

Haven, Conn.: HRAF.

– Source 3 URL: <http://ehrafworldcultures.yale.edu/document?id=om06-005>

– Source 3 Description: Mead, M. (1932). Investigation Of The Thought Of Primitive Children With Special Reference To Animism. *Journal Of The Royal Anthropological Institute Of Great Britain And Ireland*, 62, 173-190.

Notes: Mead (1930) Growing Up In New Guinea will be noted as Mead, 1930b in this entry.

– Source 1 URL: <http://ehrafworldcultures.yale.edu/document?id=om06-003>

– Source 1 Description: Fortune, Reo, and Australian National Research Council. "Manus Religion: An Ethnological Study Of The Manus Natives Of The Admiralty Islands." *Memoirs Of The American Philosophical Society ...* 1935: x, 391 , plates. Web. 10 Dec. 2018.

– Source 2 URL: <http://ehrafworldcultures.yale.edu/document?id=om06-001>

– Source 2 Description: Mead, M. (1930). *Growing Up In New Guinea: A Comparative Study Of Primitive Education*. New York: W. Morrow & company.

– Source 3 URL: <http://ehrafworldcultures.yale.edu/document?id=om06-006>

– Source 3 Description: Mead, M. (1937). *Manus Of The Admiralty Islands. Cooperation And Competition Among Primitive Peoples*. New York: McGraw-Hill Book Company.

– Source 1 URL: <http://ehrafworldcultures.yale.edu/document?id=om06-002>

– Source 1 Description: Mead, M. (1956). *New Lives For Old: Cultural Transformation--Manus, 1928-1953*. New York: Morrow.

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: "The greatest effect which white culture has had upon the lives of the Manus people has been, as we have seen, in the realm of economic life. Religiously white culture has not yet touched the Manus people importantly except in the case of the natives of Papitalai and the very recent introduction of services by a catechist in Mbunei. Papitalai is on the North Coast, too far away to have any influence in the villages of the South Coast; the beginnings of mission work in Mbunei by a native catechist occurred while we were in Peri. A few boys have returned from work, nominal adherents of some religious faith, but too unversed in its ways to teach it to their people" (Mead, 1930b:317).

↳ Is there violent conflict (within sample region):

– No

Notes: SCCS Variable 1654, Pacification, indicates that the Manus were "pacified before the 25 year ethnographic present" (Ember and Ember, 1992; Retrieved from Divale, 2004).

↳ Is there violent conflict (with groups outside the sample region):

– No

Notes: SCCS Variable 1654, Pacification, indicates that the Manus were "pacified before the 25 year ethnographic present" (Ember and Ember, 1992; Retrieved from Divale, 2004).

Does the religious group have a general process/system for assigning religious affiliation:

– No

Notes: Other than being born into a specific family with a corresponding Sir Ghost (spirit of a recently deceased relative, who guards and monitors the family), there is no process for assigning religious affiliation among the Manus.

Does the religious group actively proselytize and recruit new members:

– No

Notes: No ethnographic evidence for the active recruitment of new members.

Does the religion have official political support

– No

Notes: Because the Manus do not have an official political office, it cannot be said that the religious group has official political support. "The Manus tribe, which is a cultural and linguistic unit, consists of some two thousand people. They are scattered in eleven completely autonomous villages. Because the village is the largest administrative unit found among them the Manus can be said to have no political unity" (Mead, 1937:211). Additionally, the Manus have no political authority beyond the local community, which is reflective of autonomous bands and villages (Ethnographic Atlas column 33, Murdock, 1967; retrieved from Divale, 2004). However, the religious sphere is not distinguished from other spheres of life among the Manus. In this sense, the society is coterminous with the religious group. "Manus culture is singularly integrated. Every institution is bent to the single emphasis of the attainment of personal success through the manipulation of property. Behind (and below) this ideal lies the sanction of the supernatural world. The ghosts insist upon the kind of efficiency which results from the manipulation of material things, upon good houses, good exchanges, good economic planning...The religious life is completely integrated with the economic. Its main elements are magical charms and ancestral blessings which make individuals successful in handling property and ensure that they will not disrupt the peaceful exchange of valuables by sexual offenses. The religious system depends on methods of placating the ghosts with slight formal offerings and attention, and methods for discovering causes of illness and misfortune and remedying these causes" (Mead, 1937:230).

Is there a conception of apostasy in the religious group:

– No

Notes: No ethnographic evidence for a conception of apostasy among the Manus.

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Estimated population, numeric: 2000

Notes: "The Manus tribe, which is a cultural and linguistic unit, consists of some two thousand people"

(Mead, 1937:211).

Are there recognized leaders in the religious group:

– No

Notes: Diviners and oracles are present, but are not recognized/official religious leaders. "Divining in various ways is common, and many villages have two or three practitioners, who are not distinguished by special title or ritual. Some people are thought to control malevolent spirits, but few admit to this activity" (Carrier, Skoggard, & Beierle, 2005).

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also "oral scriptures" (e.g. the Vedas of India).

– No

Notes: No ethnographic evidence indicating the presence of scriptures.

Architecture, Geography

Is monumental religious architecture present:

– No

Notes: No ethnographic evidence indicating the presence of monumental religious architecture.

Are there different types of religious monumental architecture:

– No

Notes: No ethnographic evidence indicating the presence of monumental religious architecture.

Is iconography present:

– No

Notes: No ethnographic evidence indicating the presence of iconography.

Are pilgrimages present:

– No

Notes: No ethnographic evidence indicating the presence of pilgrimages.

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer "no" only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes

Notes: "Although soul stuff, so wrested finally from the body, becomes a single indivisible ghost, it is divisible before the body becomes a corpse; so that several different angry ghosts can, and often do, each possess a piece of the same mortal's soul stuff" (Fortune and Council, 1935:16).

↳ Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

– Yes

Notes: "Within each mortal is mwelolo, soul stuff. It is divisible into many parts, and therefore semi-material. If a ghost wishes ill to a mortal, he takes the soul stuff from the mortal. Loss of soul stuff renders a mortal unwell, or if the loss is permanent, dead. A ghost takes the soul stuff from one of his mortal kin only in disapproval of secret sin or laxity amongst that kin, and if that trouble is repaired by the mortals the ghost will normally restore the soul stuff to the body from which he took it, before a permanent loss of soul stuff stiffens that body in death" (Fortune and Council, 1935:10).

↳ Spirit-mind is conceived of as non-material, ontologically distinct from body:

– Yes

Notes: (Fortune and Council, 1935:10)

Belief in afterlife:

– Yes

Notes: "In Manus there is neither heaven nor hell; there are simply two levels of existence. On one level live the mortals all of whose acts, each of whose words, are known to the spirits, provided the spirit is present and paying attention" (Mead, 1930b:100). "Personality survives death in Manus. A man's house is still his after death. If he is a member of the native constabulary appointed by the Australian Administration, he is still a policeman among the ghosts after his death" (Fortune and Council, 1935:9).

↳ Is the spatial location of the afterlife specified or described by the religious group:

– No

– No

Notes: "The immortality of the soul is not in Manus a source of comfort to a human being in trying to face his possible obliteration. In fact, obliteration does follow in Manus belief. A dead man does his duty to his descendants as their ghostly father. Then he fails in it when he allows his son to die. He then becomes a ghost of the island edges, then a nameless ghost of the middle sea spaces for a time, but finally turns to a sea-slug" (Fortune and Council, 1935:6).

Reincarnation in this world:

– No

Notes: No ethnographic evidence for the presence of a belief in reincarnation.

Are there special treatments for adherents' corpses:

– Yes

Notes: Ethnographic evidence indicates that the bones of the dead are cleaned and buried. Limited information is available on burial practices. See questions below for available information.

↳ Cremation:

– No

Notes: No ethnographic evidence for the presence of cremation.

↳ Mummification:

– No

Notes: No ethnographic evidence indicating the presence of mummification.

↳ Interment:

– Yes

Notes: "The pin papu, women descending in the uterine line from the woman married into the male line three generations above, watch over a person's corpse, wash the decaying flesh from the bones and are the principal mourners, even today, when burial is practiced by Government decree" (Fortune and Council, 1935:79).

↳ Cannibalism:

– No

Notes: No ethnographic evidence for the presence of cannibalism.

↳ Exposure to elements (e.g. air drying):

– Yes

Notes: "Here and there, around the village borders, are small abrupt islands, without level land, and unfit for cultivation. Here the women spread out leaves to dry for weaving, the children scramble precariously from rock to rock. Bleaching on the farther islands lie the white bones of the dead" (Mead, 1930b:9). "The government regulation against keeping the corpse for twenty days while it was washed daily in the sea, has been enforced with very little difficulty because of the feuds between individuals and villages which lead to any derelictions being reported. The time for keeping the corpse has been shortened to three days; the old requirement of killing a man to end mourning, or at least taking a prisoner and using his ransom in the funeral payments, has been abridged to the requirement of killing a large turtle. The bodies are exposed on the more remote little islands until the bones have been washed clean, when the skull and certain other bones are recovered and installed in the ceremonial skull bowl" (Mead, 1930b:318).

↳ Feeding to animals:

– No

Notes: No ethnographic evidence for the presence of feeding corpses to animals.

Are co-sacrifices present in tomb/burial:

– No

Notes: No ethnographic evidence for the presence of co-sacrifices.

Are grave goods present:

– I don't know

Notes: Insufficient ethnographic evidence on burial practices.

Are formal burials present:

– Yes

Notes: Burials were practiced by (Australian) Government decree at the time this entry focuses on (Fortune and Council, 1935:79).

Supernatural Beings

Are supernatural beings present:

– Yes

Notes: "Manus religion is a special combination of spiritualism and ancestor worship. The spirits of the dead males of the family become its guardians, protectors, censors, dictators after death. The skull and finger bones are suspended from the roof in a carved bowl, and the desires and preferences of the spirit of the house consulted upon all important occasions" (Mead, 1930b:99).

↳ A supreme high god is present:

– No

Notes: SCCS Variable 238 (Note, identical to Ethnographic Atlas Column 34), Religion: high gods, indicates that "a high god is absent or not reported in substantial descriptions of religious beliefs" (Murdock, 1962-1971; Retrieved from Divale, 2004).

↳ Previously human spirits are present:

– Yes

Notes: "Manus religion is a special combination of spiritualism and ancestor worship. The spirits of the dead males of the family become its guardians, protectors, censors, dictators after death" (Mead, 1930:99).

↳ Human spirits can be seen:

– No

Notes: "Spirits are invisible, only rarely are they seen by mortals, but they occasionally make their presence manifest by whistling in the night" (Mead, 1930:100).

↳ Human spirits can be physically felt:

– I don't know

↳ Previously human spirits have knowledge of this world:

– Yes

Notes: "The spirit is not conceived as omniscient. He, like a living man, can only see and hear within the range of his senses. A spirit will disclaim knowledge of what went on in a house during his absence" (Mead, 1930:100).

↳ Human spirits' knowledge unrestricted within the sample region:

– No

↳ Human spirits' knowledge unrestricted outside of sample region:

– No

↳ Human spirits have deliberate causal efficacy in the world:

– Yes

Notes: "When misfortune visits a house with illness or failure in fishing, this is understood to be due to the righteous anger of the ghostly father, and oracles state the acts that have aroused it" (Fortune and Council, 1935:1).

↳ Human spirits can reward:

– Yes

Notes: "Finally their religion is genuinely ethical; it is a spiritualistic cult of the recently dead ancestors who supervise jealously their descendants' economic and sexual lives, blessing those who abstain from sin and who labour to grow wealthy, visiting sickness and misfortune on violators of the sexual code and on those who neglect to invest the family capital wisely. In many ways, the Manus ideal is very similar to our historical Puritan ideal, demanding from men industry, prudence, thrift and abstinence from worldly pleasures, with the promise that God will prosper the virtuous man" (Mead, 1930b:9).

↳ Human spirits can punish:

– Yes

Notes: "When misfortune visits a house with illness or failure in fishing, this is understood to be due to the righteous anger of the ghostly father, and oracles state the acts that have aroused it" (Fortune and Council, 1935:1).

↳ Human spirits exhibit negative emotion:

– Yes

Notes: "All ghosts are conceived as being dangerous to mortals. They are conceived as being angry and outraged at finding themselves suddenly translated from their corporeal form and into a bare, cold and lonely immateriality. This is especially so when they are still new to it" (Fortune and Council, 1935:15).

↳ Human spirits possess hunger:

– I don't know

↳ Human spirits communicate with the living:

– Yes

Notes: "The will of the spirits is conveyed to mortals through séances, women with dead male children acting as mediums. The spirit child acts as a messenger boy upon the spirit plane. He speaks through his mother's mouth, in a whistling sound which she translates to the assembled questioners. At her bidding he goes about interrogating the various spirits who may be responsible for the illness, misfortune, or death, or he collects the bits of purloined soul stuff and returns them to the sick person" (Mead, 1930:102).

↳ In trance possession:

– Yes

Notes: (Mead, 1930:102)

↳ Through divination processes:

– Yes

Notes: "A man communicates with his Sir Ghost through a medium, or a diviner. Through the medium he asks his Sir Ghost's opinions, and receives long and detailed replies. Through his divining bones, or those of another diviner, he asks his Sir Ghost questions which can be answered by signs meaning yes or no. If he is not a bone diviner he may still consult his Sir Ghost by asking him a question, spitting on a betel leaf and watching which side of the leaf the juice runs down. Before this latter type of communication a man may chat aloud amiably with his Sir Ghost for several minutes. Similarly a man gives his Sir Ghost verbal orders to accompany other members of his household on dangerous expeditions. If asked, a man can tell at once where his Sir Ghost is" (Mead, 1932:182).

↳ Only through specialists:

– Yes

Notes: "It is any male's privilege to talk to his Sir Ghost at any length. But only the privileged diviners and mediums can receive communications from the other plane. For a complete conversation with a Sir Ghost or with ghosts a diviner or a medium is an absolutely necessary accessory" (Fortune and

Council, 1935:29).

↳ Only through monarch:

– No

Notes: No monarch is present among the Manus.

↳ Non-human supernatural beings are present:

– No

Notes: No ethnographic evidence indicating the presence of non-human supernatural beings.

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– Yes

Notes: "Each Manus man worships his Father, not in Heaven, but in his house front rafters, not one Father for all, but each man his own. The skull of the father of the house owner has an honoured place in a finely carved wooden bowl hung high above, and just inside, the entry at the front of the house. The spiritual presence, of which the skull is the material relic, guards the house and supervises the morals of its people" (Fortune and Council, 1935:1).

↳ There is supernatural monitoring of prosocial norm adherence in particular:

Prosocial norms are norms that enhance cooperation among members of the group, including obviously "moral" or "ethical" norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.

– Yes

Notes: "Each Manus household is governed by a ghost of a recently dead male relative. In conception this ghost is a father, but a son may actually be raised to this position after death. The skull of the ghost is kept in the house and presides over the moral and economic life of the household. He punishes sex offenses, scandalmongering, obscenity, failure to pay debts, failure to help relatives, and failure to keep one's house in repair. For derelictions in these duties, he sends illness and misfortune" (Mead, 1937:219).

↳ Supernatural beings care about sex:

– Yes

Notes: "The first and greatest offence which Sir Ghost punishes is loose sexual conduct" (Fortune and Council, 1935:40).

↳ Adultery:

– Yes

↳ Supernatural beings care about disrespecting elders:

– Yes

Notes: "Again, Sir Ghost punishes any disobedience shown towards the head of the household by the head's younger brothers or sisters, or by economic dependents adopted by the head, thus entrenching the right of the senior capitalist to his dependent's free service for him" (Fortune and Council, 1935:50).

↳ Supernatural beings care about performance of rituals:

– Yes

Notes: "Sir Ghost is also believed to punish other offences besides those against the code of sex manners. These are, notably, not paying debts in time, or not making the funerary feasts quickly enough for the dead" (Fortune and Council, 1935:49).

↳ Supernatural beings care about economic fairness:

– Yes

Notes: "Finally their religion is genuinely ethical; it is a spiritualistic cult of the recently dead ancestors who supervise jealously their descendants' economic and sexual lives, blessing those who abstain from sin and who labour to grow wealthy, visiting sickness and misfortune on violators of the sexual code and on those who neglect to invest the family capital wisely" (Mead, 1930b:9).

↳ Supernatural beings care about other:

– Yes [specify]: Paying debts in time

Notes: "Sir Ghost is also believed to punish other offences besides those against the code of sex manners. These are, notably, not paying debts in time, or not making the funerary feasts quickly enough for the dead" (Fortune and Council, 1935:49).

– Yes [specify]: Keeping the home in order

Notes: "Again, Sir Ghost may punish his ward for not keeping their mutual house in the best of repair" (Fortune and Council, 1935:50).

Do supernatural beings mete out punishment:

– Yes

Notes: "When misfortune visits a house with illness or failure in fishing, this is understood to be due to the righteous anger of the ghostly father, and oracles state the acts that have aroused it" (Fortune and Council, 1935:1).

↳ Is the cause or agent of supernatural punishment known:

– Yes

Notes: The only agents of supernatural punishment described in ethnographic evidence are

the spirits of deceased humans.

↳ Done only by high god:

– No

Notes: SCCS Variable 238 (Note, identical to Ethnographic Atlas Column 34), Religion: high gods, indicates that "a high god is absent or not reported in substantial descriptions of religious beliefs" (Murdock, 1962-1971; Retrieved from Divale, 2004).

↳ Is the reason for supernatural punishment known:

– Yes

Notes: "In other words, the spirits enforce, by a withdrawal of aid and by punitive measures which are felt in failure of fishing devices, hurricanes, and, most particularly, in sickness and accident, a stern puritanical moral code of saving, working, and abstinence from all unlawful fleshly indulgence" (Mead, 1935:191).

↳ Done to enforce group norms:

– Yes

Notes: "The first and greatest offence which Sir Ghost punishes is loose sexual conduct" (Fortune and Council, 1935:40).

↳ Supernatural punishments are meted out in the afterlife:

– No

Notes: No ethnographic evidence for supernatural punishments meted out in the afterlife.

↳ Supernatural punishments are meted out in this lifetime:

– Yes

Notes: "Each Manus household is governed by a ghost of a recently dead male relative. In conception this ghost is a father, but a son may actually be raised to this position after death. The skull of the ghost is kept in the house and presides over the moral and economic life of the household. He punishes sex offenses, scandalmongering, obscenity, failure to pay debts, failure to help relatives, and failure to keep one's house in repair. For derelictions in these duties, he sends illness and misfortune" (Mead, 1937:219).

↳ Punishment in this life consists of bad luck:

– Yes

Notes: "Finally their religion is genuinely ethical; it is a spiritualistic cult of the recently dead ancestors who supervise jealously their descendants' economic and sexual lives, blessing those who abstain from sin and who labour to grow wealthy, visiting sickness and misfortune on violators of the sexual code and on those who neglect to invest the family capital wisely" (Mead, 1930b:9).

↳ Punishment in this life consists of crop failure or bad weather:

– Yes

Notes: "In other words, the spirits enforce, by a withdrawal of aid and by punitive measures which are felt in failure of fishing devices, hurricanes, and, most particularly, in sickness and accident, a stern puritanical moral code of saving, working, and abstinence from all unlawful fleshly indulgence" (Mead, 1935:191).

↳ Punishment in this life consists of sickness or illness:

– Yes

Notes: "When misfortune visits a house with illness or failure in fishing, this is understood to be due to the righteous anger of the ghostly father, and oracles state the acts that have aroused it" (Fortune and Council, 1935:1).

Do supernatural beings bestow rewards:

– Yes

Notes: "Finally their religion is genuinely ethical; it is a spiritualistic cult of the recently dead ancestors who supervise jealously their descendants' economic and sexual lives, blessing those who abstain from sin and who labour to grow wealthy, visiting sickness and misfortune on violators of the sexual code and on those who neglect to invest the family capital wisely" (Mead, 1930b:9).

↳ Is the cause/purpose of supernatural rewards known:

– Yes

Notes: See questions below for more details on supernatural rewards.

↳ Done only by high god:

– No

Notes: SCCS Variable 238 (Note, identical to Ethnographic Atlas Column 34), Religion: high gods, indicates that "a high god is absent or not reported in substantial descriptions of religious beliefs" (Murdock, 1962-1971; Retrieved from Divale, 2004).

↳ Done by many supernatural beings:

– Yes

Notes: The spirits of deceased humans bestow blessings. "Finally their religion is genuinely ethical; it is a spiritualistic cult of the recently dead ancestors who supervise jealously their descendants' economic and sexual lives, blessing those who abstain from sin and who labour to grow wealthy, visiting sickness and misfortune on violators of the sexual code and on those who neglect to invest the family capital wisely" (Mead, 1930b:9).

↳ Done to enforce group norms:

– Yes

Notes: "Finally their religion is genuinely ethical; it is a spiritualistic cult of the recently

dead ancestors who supervise jealously their descendants' economic and sexual lives, blessing those who abstain from sin and who labour to grow wealthy, visiting sickness and misfortune on violators of the sexual code and on those who neglect to invest the family capital wisely" (Mead, 1930b:9).

↳ Supernatural rewards are bestowed out in the afterlife:

– No

Notes: No ethnographic evidence for supernatural rewards bestowed in the afterlife.

↳ Supernatural rewards are bestowed out in this lifetime:

– Yes

↳ Reward in this life consists of good luck:

– Yes

Notes: "Finally their religion is genuinely ethical; it is a spiritualistic cult of the recently dead ancestors who supervise jealously their descendants' economic and sexual lives, blessing those who abstain from sin and who labour to grow wealthy, visiting sickness and misfortune on violators of the sexual code and on those who neglect to invest the family capital wisely" (Mead, 1930b:9).

↳ Other [specify]

– Yes

Notes: Blessing. "Finally their religion is genuinely ethical; it is a spiritualistic cult of the recently dead ancestors who supervise jealously their descendants' economic and sexual lives, blessing those who abstain from sin and who labour to grow wealthy, visiting sickness and misfortune on violators of the sexual code and on those who neglect to invest the family capital wisely" (Mead, 1930b:9).

Messianism/Eschatology

Are messianic beliefs present:

– No

Notes: No ethnographic evidence for the presence of messianic beliefs.

Is an eschatology present:

– No

Notes: No ethnographic evidence for the presence of an eschatology.

Norms and Moral Realism

Is there a conventional vs. moral distinction in the religious group:

– Yes

Notes: "In other words, the spirits enforce, by a withdrawal of aid and by punitive measures which are felt in failure of fishing devices, hurricanes, and, most particularly, in sickness and accident, a stern puritanical moral code of saving, working, and abstinence from all unlawful fleshly indulgence" (Mead, 1935:191).

↳ Are specifically moral norms prescribed by the religious group:

– Yes

Notes: "Finally their religion is genuinely ethical; it is a spiritualistic cult of the recently dead ancestors who supervise jealously their descendants' economic and sexual lives, blessing those who abstain from sin and who labour to grow wealthy, visiting sickness and misfortune on violators of the sexual code and on those who neglect to invest the family capital wisely. In many ways, the Manus ideal is very similar to our historical Puritan ideal, demanding from men industry, prudence, thrift and abstinence from worldly pleasures, with the promise that God will prosper the virtuous man" (Mead, 1930b:9).

↳ Specifically moral norms are linked in some way to an anthropomorphic being:

– Yes

Notes: "Finally their religion is genuinely ethical; it is a spiritualistic cult of the recently dead ancestors who supervise jealously their descendants' economic and sexual lives, blessing those who abstain from sin and who labour to grow wealthy, visiting sickness and misfortune on violators of the sexual code and on those who neglect to invest the family capital wisely. In many ways, the Manus ideal is very similar to our historical Puritan ideal, demanding from men industry, prudence, thrift and abstinence from worldly pleasures, with the promise that God will prosper the virtuous man" (Mead, 1930b:9).

Practices

Membership Costs and Practices

Does membership in this religious group require castration:

– No

Notes: No ethnographic evidence for the presence of castration.

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

Notes: No ethnographic evidence for the presence of human sacrifice.

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– No

Notes: No ethnographic evidence for the presence of human sacrifice.

Does membership in this religious group require self-sacrifice (suicide):

– No

Notes: No ethnographic evidence for the presence of human sacrifice.

Does membership in this religious group require physical risk taking:

– No

Notes: No ethnographic evidence for the presence of required physical risk taking.

Does membership in this religious group require participation in small-scale rituals (private, household):

– No

Notes: No ethnographic evidence indicating that the Manus are required to participate in small-scale rituals.

Does membership in this religious group require participation in large-scale rituals:

i.e. involving two or more households; includes large-scale "ceremonies" and "festivals."

– No

Notes: No ethnographic evidence indicating that the Manus are required to participate in large-scale rituals.

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– A tribe

Notes: "The Manus tribe, which is a cultural and linguistic unit, consists of some two thousand people. They are scattered in eleven completely autonomous villages. Because the village is the largest administrative unit found among them the Manus can be said to have no political unity" (Mead, 1937:211). Additionally, the Manus have no political authority beyond the local community, which is reflective of autonomous bands and villages (Ethnographic Atlas column 33, Murdock, 1967; retrieved from Divale, 2004). However, Murdock and Wilson (1972; Column 10: Descent), indicates that the Manus have double descent (both matrilineal and patrilineal) with localized lineages. Further, the Manus live in segmented communities, with both matrilineal and patrilineal lineages of modest size. Source of information: Ethnographic Atlas (Murdock, 1967), Columns 19, 20, 22.

Education

Does the religious group provide formal education to its adherents:

– No

Notes: "Children are taught early and painstakingly how to walk, swim, climb, handle a canoe, shoot a bow and arrow, and throw a spear accurately. They are taught to talk. But they are not given any instruction in the social and religious aspects of adult life, beyond occasional threatenings with ghosts or tchinals, which, occurring only in this particular context, the children soon learn to recognize as bogies only" (Mead, 1932:188).

Bureaucracy

Do the group's adherents interact with other institutional bureaucracies:

– Yes

Notes: At the time this entry focuses on, the Manus occupied Australian-controlled Papua New Guinea, and interacted with the Australian bureaucracy (see Carrier, Skoggard, and Beierle, 2005).

Public Works

Does the religious group in question provide public food storage:

– No

Notes: SCCS variable 20, food storage, indicates that there is no food storage (Murdock and Morrow, 1970; Retrieved from Divale, 2004).

Does the religious group in question provide transportation infrastructure:

– No

Notes: It can be assumed that transportation infrastructure is not present, as routes of land transport are "unimproved trails", according to Murdock and Morrow (1970; Retrieved from Divale, 2004; SCCS Variable 14).

Taxation

Does the religious group in question levy taxes or tithes:

– No

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: "A government station was established in the Admiralties in 1912. Since that date the archipelago has been under government control, taxes have been collected, war, head hunting, capturing foreign women for purposes of prostitution, the maintenance of a public prostitute in the

men's house, are all banned by law and offenders subject to punishment by imprisonment. Government officers make patrols several times a year, sometimes for purposes of medical inspection, once a year for tax collecting, and at other times" (Mead, 1930b:302).

Enforcement

Does the religious group in question provide an institutionalized police force:

– No

Notes: Tuden and Marshall (1972) column 10, Police (note, equivalent to SCCS variable 90, Police) indicates that "police functions are not specialized or institutionalized at any level of political integration, the maintenance of law and order being left exclusively to informal mechanisms of social control, to private retaliation, or to sorcery."

Does the religious group in question provide institutionalized judges:

– No

Notes: According to Tuden and Marshall, 1972, (column 9, judiciary), indicates that "supreme judicial authority is lacking at any level above that the local community."

Do the group's adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:

– Yes

Notes: "Government officers make patrols several times a year, sometimes for purposes of medical inspection, once a year for tax collecting, and at other times. Civil cases are heard during patrols. A native is furthermore permitted to take complaints either criminal or civil to the district officer at any time" (Mead, 1930b:302).

Does the religious group in question have a formal legal code:

– No

Notes: Because there is no formal social control among the Manus, it can be assumed that there is no formal legal code. Additionally, no ethnographic evidence indicates that a formal legal code is present.

Warfare

Does religious group in question possess an institutionalized military:

– No

Notes: SCCS Variable 1654, Pacification, indicates that the Manus were "pacified before the 25 year ethnographic present" (Ember and Ember, 1992; Retrieved from Divale, 2004).

Written Language

Does the religious group in question possess its own distinct written language:

– No

Notes: The Manus do not possess a written language (See Mead, 1956:21).

Food Production

Does the religious group in question provide food for themselves:

– Yes

Notes: At the time this entry focuses on, the Manus relied primarily on fishing for subsistence. Animal husbandry provided a supplemental food source. Source of information from Ethnographic Atlas (Murdock, 1962-1971), retrieved from Divale, 2004; Variables 203-207, 232.



Please characterize the forms/level of food production [choose all that apply]:

– Fishing

– Pastoralism

Notes: At the time this entry focuses on, the Manus relied primarily on fishing for subsistence. Animal husbandry provided a supplemental food source. Source of information from Ethnographic Atlas (Murdock, 1962-1971), retrieved from Divale, 2004; Variables 203-207, 232.