

# Siuai

also known as “Siwai”

Data source: eHRAF

Secondary source

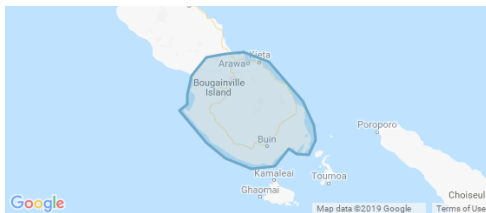
Entered by Emily Pitek, Human Relations Area Files

*\* Data Source entry, prepared based on data sourced from an external project.*

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

Entry tags: Religion, Oceanic Religions

“The Siwai occupy the center of the Buin Plain of South Bougainville District, Autonomous Region of Bougainville (formerly North Solomons Province), Papua New Guinea” (Connell, 2016). Bougainville was under the control of Australian officials from World War I until becoming a part the independent Papua New Guinea in 1975. This entry focuses on the Siuai living in southern Bougainville around the time of 1939. Almost all Siuai are affiliated with either the Catholic or Methodist Missions, which arrived in the 1920s. However, at the time this entry focuses on, the Siuai’s affiliations with the Church were nominal—Christianity had not yet made an impact on traditional Siuai beliefs. These beliefs included a variety of supernatural beings (mara), as well as kin group origin stories with kupuna (supernatural) ancestors and sacred places and animals. Although there are no set of ritual practices or full-time religious specialists among the Siuai, there are, however, diviners, magicians, and sorcerers. Because religious beliefs permeate many aspects of Siuai life, this entry considers the religious group to be coterminous with the society itself.



Date Range: 1914 CE - 1939 CE

Region: Bougainville Island

Region tags: Oceania, Melanesia, Papua New Guinea, Solomon Islands

Southern Bougainville Island, Papua New Guinea ca. 1939

## 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: Murdock, G.P. (1967). Ethnographic Atlas. Pittsburgh, PA: University of Pittsburgh Press.
- Source 3: Tuden, A. & Marshall, C. (Oct., 1972). Political organization: Cross-cultural codes 4. Ethnology, 11(4), 436-464.

Online sources for understanding this subject:

- Source 1 URL: <http://ehrafworldcultures.yale.edu/document?id=on19-001>

- Source 1 Description: Oliver, D. L. (1955). *Solomon Island Society: Kinship And Leadership Among The Siuai Of Bougainville*. Cambridge: Harvard University Press.
- Source 2 URL: <http://ehrafworldcultures.yale.edu/document?id=on19-000>
- Source 2 Description: Connell, J. (2016). *Culture Summary: Siwai*. New Haven: Human Relations Area Files.
- Source 3 URL: <http://ehrafworldcultures.yale.edu/document?id=on19-004>
- Source 3 Description: Oliver, D. L. (1949). *Economic And Social Uses Of Domestic Pigs In Siuai, Southern Bougainville, Solomon Islands. Studies In The Anthropology Of Bougainville, Solomon Islands*. Cambridge, Mass.: The Museum.

## General Variables

### Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: "Except for a few of the older men all Siuai natives are affiliated with either the Roman Catholic (popi) or the Methodist (taratara) missions. Degree of affiliation varies widely. At one extreme are a few paid native catechists who conduct daily services in their respective villages and who maintain close relationships with their white missionary superiors. At the other extreme are a large number of nominal converts who have learned and then forgotten a few rudiments of Christian doctrine but who otherwise participate in mission activities only to the extent of attending one or two services a year. In between are the majority, who attend services with some regularity and are able to repeat the simpler liturgies with mechanical precision" (Oliver, 1955:313). "In matters of belief, then, mission influence has made little impact upon most Siuai. Similarly, Christianity cannot be said to have changed many Siuai practices" (ibid, p.315).



Is there violent conflict (within sample region):

– Yes

Notes: SCCS Variable 1649, Frequency of Internal Warfare (Resolved Rating), indicates that internal warfare seems to occur between once every 2 years, and once every 3-10 years (Ember and Ember, 1992; Retrieved from Divale, 2004).



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

– Yes

Notes: SCCS Variable 1560, Frequency of External Warfare (Resolved Rating), indicates that external warfare seems to occur once every 3-10 years (Ember and Ember, 1992; Retrieved from Divale, 2004).

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

– No

Notes: Because the society is coterminous with the religious group, there is not a conception of assigning religious affiliation besides being born into a particular lineage.

Does the religious group actively proselytize and recruit new members:

– No

Notes: No ethnographic evidence indicating the Siuai recruit new members.

Does the religion have official political support

– Yes

Notes: The religious and political spheres of Siuai are not distinguished from one another; religious beliefs and practices permeate many aspects of Siuai life, so this entry considers the religious group to be coterminous with the society itself.

↳ Are the priests paid by polity:

– No

Notes: Priests are not present among the Siuai.

↳ Are the head of the polity and the head of the religion the same figure:

– No

Notes: There is no individual head of the polity or head of the religion.

↳ Are political officials equivalent to religious officials:

– No

Notes: There are no official political or religious leaders.

– Yes

Notes: Community leaders (Mumi) are selected on the basis of prestige and ability, and have mastery over club-house demons (Oliver, 1955:396, 398). Mumis are neither official political leaders, nor official religious leaders, but their power and influence is recognized by members of the community.

↳ Polity legal code is roughly coterminous with religious code:

– No

Notes: The Siuai do not have an official legal code (they follow laws set by the Australian Administration), but general social norms are tied up with religious beliefs. "Under the term 'customs' (onoono) the Siuai include techniques — agricultural, magical, etc., and customary interpersonal behavior patterns. Informants say that most of their customs were established by the kupunas [first spirits/deities] and continue unchanged. Some customs are said to be intrinsically right (onoono mirahu) for the Siuai, and should be followed by all Siuai. But even bad customs (onoono kirahao) were established by these kupunas, and although their practice was enjoined by kupunas, some of the kupunas themselves were guilty of practicing them (for example, incest, lying)" (Oliver, 1955:79).

Is there a conception of apostasy in the religious group:

– No

Notes: Because the society is coterminous with the religious group, there is not a conception of apostasy. Additionally, despite Siuai affiliating with Christian Missions, the affiliation is only nominal and has no impact on Siuai beliefs or practices (note that the Siuai religion becomes Christianized after the time this entry focuses on, and Christianity has since replaced traditional beliefs). See Connell, 2016 and Oliver, 1955:313-315.

## Size and Structure

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

— Estimated population, numeric: 4658

Notes: "The Siuai people numbered 4658 in October 1938" (Oliver, 1955:9).

Are there recognized leaders in the religious group:

— Yes

Notes: Community leaders (Mumi) are selected on the basis of prestige and ability, and have mastery over club-house demons (Oliver, 1955:396, 398). Mumis are neither official political leaders, nor official religious leaders, but their power and influence is recognized by members of the community.



Are leaders believed to possess supernatural powers or qualities:

— Yes

Notes: "To what extent does the leader exercise control over the supernatural? In some respects the leader himself possesses peculiar supernatural attributes. While he does not have a mana-like quality during his life, his soul does assume a special form just before death; and after death his ghost is more likely than other men's to become an especially dangerous demon. But this is a pale semblance of the godliness associated with political authority in many Oceanic cultures. Any religious significance that the Siuai leader may have derives mainly from his control of a club-house demon" (Oliver, 1955:445).

## 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 for the presence of scriptures.

## 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: "Meanwhile, at the time of death, the soul permanently leaves the body and starts out for the abodes of ghosts" (Oliver, 1955:76).

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

— Yes

Notes: "The expiring of vitality, manifested chiefly in the cessation of breathing (ruma), is the more critical factor in 'normal' dying. When this happens the soul leaves the body altogether; but before that the soul appears capable of leaving for varying lengths of time without causing death. It leaves during sleep, for example, and during certain kinds of illnesses; and if it is merely held captive elsewhere for an extended period the owner may become demented (pojosere)" (Oliver, 1955:75).

Belief in afterlife:

— Yes

Notes: "Meanwhile, at the time of death, the soul permanently leaves the body and starts out for the abodes of ghosts. There are three of these abodes" (Oliver, 1955:76).

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

— Yes

Notes: "Paradise (Ru'no'no') is a lake in the uninhabited mountains northeast of Siuai, an actual lake which is reported to have been visited by some fearless natives in the past; this is the abode of fortunate ghosts, whose deaths have been widely mourned and whose mourners have been suitably rewarded. At Ru'no'no' ghosts enjoy easy and joyful existences, with dancing and feasting on a plentiful food supply that requires no labor to produce. Kaopiri is another lake, a legendary one in the north, to which must go those ghosts who have not been suitably mourned, or whose mourners have not been adequately rewarded. Kaopiri is a lake of fire and blood and its ghostly inhabitants suffer everlasting hunger. Judgment concerning whether a ghost goes to Paradise or to Kaopiri rests with Hojing, the principal kupuna of the afterworld...Blood-place (Irinoru), the third abode, is reserved for persons killed in fighting; some natives say that it is a lake, others that it is a dark valley. The ghosts there neither feast nor starve; their chief characteristic is their anger at having been slain, and this leaves them restless and unsatisfied" (Oliver, 1955:76).

↳ Afterlife in vaguely defined horizontal space:

— Yes

Notes: See Oliver, 1955:76

Reincarnation in this world:

– No

Notes: "They [spirits of the deceased] do not re-enter new infants..." (Oliver, 1955:77).

Are there special treatments for adherents' corpses:

– Yes

Notes: "The Siuai recognize that everyone must eventually die – that is, ultimately the body loses completely and irrevocably all vitality and begins to rot (hihaku-). When that occurs the body is cremated and any remaining bits of charred bone are sifted from the ashes and thrown onto the nearest Place-of-bones (ko'onakori). (There is one of these ossuaries near every large hamlet, and it is an exceedingly dangerous and tabooed place, often inhabited by malevolent demons and ghosts, a setting for the sinister acts of sorcerers and avoided by all other persons.)" (Oliver, 1955:76).

↳ Cremation:

– Yes

Notes: "The Siuai recognize that everyone must eventually die – that is, ultimately the body loses completely and irrevocably all vitality and begins to rot (hihaku-). When that occurs the body is cremated and any remaining bits of charred bone are sifted from the ashes and thrown onto the nearest Place-of-bones (ko'onakori). (There is one of these ossuaries near every large hamlet, and it is an exceedingly dangerous and tabooed place, often inhabited by malevolent demons and ghosts, a setting for the sinister acts of sorcerers and avoided by all other persons.)" (Oliver, 1955:76).

↳ Mummification:

– No

Notes: No ethnographic evidence indicating the presence of mummification.

↳ Cannibalism:

– No

Notes: No ethnographic evidence indicating the presence of cannibalism.

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

– No

Notes: No ethnographic evidence indicating that corpses are exposed to the elements.

↳ Feeding to animals:

– No

Notes: No ethnographic evidence indicating that corpses are fed to animals.

Are co-sacrifices present in tomb/burial:

– No

Notes: Because the bodies of the deceased are cremated, not interred, there can be no co-sacrifices present in tomb/burial. However, pigs are essential elements of the funeral feast; the deceased must have pigs in order to enter the most desirable afterlife. "At no rites de passage are pigs quite as indispensable as they are on mortuary occasions. All mourners at the cremation must be rewarded with pork, and to this end most of the deceased's property has to be converted into pigs. If the deceased had had neither pigs nor shell money then his family and matri-lineage survivors must use their own, because the mourners must be rewarded at all costs. Otherwise, the deceased's ghost will have to spend eternity in the mythical lake of blood and fire" (Oliver, 1949:5).

Are grave goods present:

— No

Notes: No ethnographic evidence for the presence of grave goods.

Are formal burials present:

— No

Notes: Formal funerals are present, but the bodies of the deceased are cremated. No burials take place. "The Siuai recognize that everyone must eventually die — that is, ultimately the body loses completely and irrevocably all vitality and begins to rot (hiqhaku-). When that occurs the body is cremated and any remaining bits of charred bone are sifted from the ashes and thrown onto the nearest Place-of-bones (ko'onakori). (There is one of these ossuaries near every large hamlet, and it is an exceedingly dangerous and tabooed place, often inhabited by malevolent demons and ghosts, a setting for the sinister acts of sorcerers and avoided by all other persons.)" (Oliver, 1955:76).

## Supernatural Beings

Are supernatural beings present:

— Yes

Notes: "The generic Siuai term for supernatural being is mara (spirit), and the Siuai universe contains thousands of these spirits" (Oliver, 1955:66).

↳ A supreme high god is present:

— No

Notes: According to SCCS Variable 238, Religion: High Gods [note, identical to Ethnographic Atlas variable 34], indicates that a high god is absent among the Siuai (Murdock, 1962-1971; Retrieved from Divale, 2004).

↳ Previously human spirits are present:

— Yes

Notes: "Assignment to a ghost's abode does not bind the ghost to remain there all the time. Some of them return to the land of the living for long or short visits; in fact, a few of them remain at their mortal abodes so continuously that some natives suggest that every Siuai must have two souls and hence two ghosts" (Oliver, 1955:76). There is little information available that describes characteristics of human spirits.

↳ Non-human supernatural beings are present:

– Yes

Notes: "In a nonsystematic but suggestive survey I found that all adults questioned could name and describe at least a hundred spirits. On the basis of such descriptions the ethnographer can classify them into several categories — although it should be noted that the Siuai themselves do not trouble with such generalizing. Upon having it pointed out to them, Siuai informants-agreed that it is possible to make general distinctions among spirits according to whether they are 'universal' or associated with specific places or social units, whether they dwell in the forests or at settlements, whether they were once ghosts of actual humans or not, etc., but they appeared disinterested in this kind of classifying. Moreover, informants disagreed about the nature of several spirits, hence the following classification is not absolute: 'Universal' culture-hero beings, especially Maker (Tanlanu), Orphan (Panaja), Food-maker (Paopiahe), and Hojing...Spirits associated with sibs or segments of sibs, including otiose kupunas, active demon-kupunas, and the active totemic animals...Non-sib spirits associated with specific territories...Functionally specialized non-sib spirits...Personalized natural phenomena" (Oliver, 1955:66).

↳ These supernatural beings have indirect causal efficacy in the world:

– Yes

Notes: "Among the 'universal' kupunas only Hojing has any continuing relations with humans. It is said that if Hojing is ill, then all people are ill; if he is hungry, all people are hungry" (Oliver, 1955:83).

↳ These supernatural beings exhibit positive emotion:

– Yes

Notes: "In these and in other accounts of Hojing he is represented as having a benevolent interest in mankind" (Oliver, 1955:83).

↳ These supernatural beings possess hunger:

– Yes

Notes: "Horomoruns are the demons associated with men's club-houses. When its human master dies a horomorun remains nearby until another man begins to emerge as leader of that locality. Then the horomorun afflicts the new leader with a sickness, as a sign of his choice. After the real cause of the illness has been divined, a magician helps the leader to formalize the relationship. After that the horomorun resides in the leader's club-house and protects his person and property so long as he is fed. A horomorun's food consists of the essence of pig's blood, and the more blood he is given the more powerful and effective he becomes. But woe to any man who neglects his horomorun, for before the latter becomes a starving wraith and forsakes the club-house he inflicts Near-death upon his faithless master" (Oliver, 1955:86).

↳ Does the religious group possess a variety of supernatural beings:

– Yes

Notes: "In a nonsystematic but suggestive survey I found that all adults questioned could name and describe at least a hundred spirits. On the basis of such descriptions the ethnographer can



classify them into several categories – although it should be noted that the Siuai themselves do not trouble with such generalizing. Upon having it pointed out to them, Siuai informants agreed that it is possible to make general distinctions among spirits according to whether they are 'universal' or associated with specific places or social units, whether they dwell in the forests or at settlements, whether they were once ghosts of actual humans or not, etc., but they appeared disinterested in this kind of classifying" (Oliver, 1955:66).

↳ Organized hierarchically:

– No

Notes: "In the realm of the spirits there is no over-all hierarchic arrangement of beings, although there are specific instances of some spirits being subordinate to others" (Oliver, 1955:80).

## Supernatural Monitoring

Do supernatural beings mete out punishment:

– Yes

↳ Is the cause or agent of supernatural punishment known:

– Yes

↳ Done only by high god:

– No

Notes: According to SCCS Variable 238, Religion: High Gods [note, identical to Ethnographic Atlas variable 34], indicates that a high god is absent among the Siuai (Murdock, 1962-1971; Retrieved from Divale, 2004).

↳ Done by many supernatural beings:

– Yes

Notes: Kupunas [first spirits], ancestral matrilineal ghosts, as well as Hojing [specific deity/spirit] are all described as agents of supernatural punishment (Oliver, 1955:76, 84).

↳ Done through impersonal cause-effect principle:

– Yes

Notes: "...any human guilty of killing or eating his primary totem animal invites certain and automatic death – a rare instance of an automatic supernatural sanction in Siuai, and no magical antidote can save such a person" (Oliver, 1955:84).

↳ Supernatural punishments are meted out in the afterlife:

– Yes

Notes: "Judgment concerning whether a ghost goes to Paradise or to Kaopiri rests with Hojng, the principal kupuna [spirit/demon/deity] of the afterworld" (Oliver, 1955:76).



Supernatural punishments are meted out in this lifetime:

— Yes

Notes: "In the Motuna language, pojosere is applied to all kinds of mental malfunctioning: to deafness and dumbness, to insanity and even to clear cases of slow-wittedness. Persons become pojosere through the actions of spirits, either by sorcery or by the breaking of taboos" (Oliver, 1955:78).

## 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 indicating the presence of an eschatology.

## Norms and Moral Realism

Are general social norms prescribed by the religious group:

— Yes

Notes: "Under the term 'customs' (onoono) the Siuai include techniques — agricultural, magical, etc., and customary interpersonal behavior patterns. Informants say that most of their customs were established by the kupunas [first spirits/deities] and continue unchanged. Some customs are said to be intrinsically right (onoono mirahu) for the Siuai, and should be followed by all Siuai. But even bad customs (onoono kirahao) were established by these kupunas, and although their practice was enjoined by kupunas, some of the kupunas themselves were guilty of practicing them (for example, incest, lying)" (Oliver, 1955:79).

# Practices

## Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

— No

Notes: No ethnographic evidence indicating the presence of required celibacy.

Does membership in this religious group require castration:

— No

Notes: No ethnographic evidence indicating the presence of required castration.

Does membership in this religious group require fasting:

— No

Notes: No ethnographic evidence for the presence of required fasting.

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

— Yes

Notes: "...any human guilty of killing or eating his primary totem animal invites certain and automatic death — a rare instance of an automatic supernatural sanction in Siuai, and no magical antidote can save such a person" (Oliver, 1955:84).

Does membership in this religious group require permanent scarring or painful bodily alterations:

— No

Notes: No ethnographic information indicating required permanent scarring or painful bodily alterations.

Does membership in this religious group require painful physical positions or transitory painful wounds:

— No

Notes: No ethnographic evidence indicating required painful physical position or transitory painful wounds.

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 indicating 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 indicating the presence of human sacrifice.

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

— No

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

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

— No

Notes: No ethnographic evidence indicating a requirement of sacrificed time. Further, there is no evidence for the present of regular meetings/services/prayers.

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

— No

Notes: "There was no set of ritual practices or a priesthood, though both mumis and sorcerers (mikai) were believed to have some ability to control the spirit world" (Connell, 2016).

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: "There was no set of ritual practices or a priesthood, though both mumis and sorcerers (mikai) were believed to have some ability to control the spirit world" (Connell, 2016). "Nor do the Siuai practice many daily, monthly, or annually repetitious ritual acts by which they could reassure themselves that they, having done their parts, might reasonably expect the supernatural to do the rest" (Oliver, 1955:444).

## 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 Siuai have no levels of jurisdictional hierarchy beyond the local community, which is reflective of autonomous bands and villages (Ethnographic Atlas column 33, Murdock, 1967; retrieved from Divale, 2004). However, the Siuai have segmented communities, and matrilineal sibs. Source of information: Ethnographic Atlas (Murdock, 1967), Columns 19, 20, 22. Because kin ties are present, the Siuai are best described as a tribe.

### Education

Is formal education available to the group's adherents through an institution(s) other than the religious group:

— Yes

Notes: "Nearly every line village now has either a Methodist or a Catholic chapel (some have both), presided over by a native evangelist who conducts daily services for his local congregation. In addition, these native evangelists sometimes conduct short daily classes in rudimentary reading and writing for village children" (Oliver, 1955:314).

## Public Works

Does the religious group in question provide public food storage:

— No

Notes: According to SCCS Variable 20, Food Storage, food is stored in individual households (Murdock and Morrow, 1970; Retrieved from Divale, 2004).

Does the religious group in question provide transportation infrastructure:

— No

Notes: SCCS Variable 14, Routes of Land Transport, indicates that unimproved trails are present (Murdock and Morrow, 1970; Retrieved from Divale, 2004). It can be assumed that transportation infrastructure is not present among the Siuai.

## Taxation

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

— Yes

Notes: The Siuai are subject to taxes set by the Australian Administration (see Oliver, 1955:323, 325).

## Enforcement

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

— No

Notes: "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" (Column 10: Police; Tuden and Marshall, 1972).

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

— Yes

Notes: "Village headmen [appointed by the Australian Administration] are officially responsible for helping the [Australian] Patrol Officer to maintain law and order, being specifically charged to 'arrest natives belonging to their tribes or villages whom they suspect to be guilty of wrong-doing or an offense,' and to 'bring them to the nearest court in the district, or before the district court, to be dealt with according to law.'" (Oliver, 1955:322).

Does the religious group in question provide institutionalized judges:

— No

Notes: "Supreme judicial authority is lacking at any level above that of the local community" (Column 9: Judiciary; Tuden and Marshall, 1972). "In the 1920s, the [Australian] administration appointed village headmen to assist the administration in achieving law and order; however, except for new offenses, their authority was less than that of traditional leaders" (Connell, 2016).

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: "Village headmen [appointed by the Australian Administration] are officially responsible for helping the [Australian] Patrol Officer to maintain law and order, being specifically charged to 'arrest natives belonging to their tribes or villages whom they suspect to be guilty of wrong-doing or an offense,' and to 'bring them to the nearest court in the district, or before the district court, to be dealt with according to law.' The 'courts' here specified refer to formal court sessions presided over by white officials, Theoretically, therefore, native officials should not try cases or execute judgments; on the other hand, 'wrong-doing,' as defined by the Administration, covers an exceedingly wide variety of commissions and omissions, including gambling, sorcery and threats of sorcery, use of intoxicating liquor, 'careless use of fire,' the wearing (by males) of clothes over the upper part of the body, unsanitary practices, burying bodies too near to dwellings, keeping bodies too long before burial, etc." (Oliver, 1955:322).

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

— Yes

Notes: "Village headmen [appointed by the Australian Administration] are officially responsible for helping the [Australian] Patrol Officer to maintain law and order, being specifically charged to 'arrest natives belonging to their tribes or villages whom they suspect to be guilty of wrong-doing or an offense,' and to 'bring them to the nearest court in the district, or before the district court, to be dealt with according to law.' The 'courts' here specified refer to formal court sessions presided over by white officials, Theoretically, therefore, native officials should not try cases or execute judgments; on the other hand, 'wrong-doing,' as defined by the Administration, covers an exceedingly wide variety of commissions and omissions, including gambling, sorcery and threats of sorcery, use of intoxicating liquor, 'careless use of fire,' the wearing (by males) of clothes over the upper part of the body, unsanitary practices, burying bodies too near to dwellings, keeping bodies too long before burial, etc." (Oliver, 1955:322).

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

— Yes

Notes: "Village headmen [appointed by the Australian Administration] are officially responsible for helping the [Australian] Patrol Officer to maintain law and order, being specifically charged to 'arrest natives belonging to their tribes or villages whom they suspect to be guilty of wrong-doing or an offense,' and to 'bring them to the nearest court in the district, or before the district court, to be dealt with according to law.' The 'courts' here specified refer to formal court sessions presided over by white officials, Theoretically, therefore, native officials should not try cases or execute judgments; on the other hand, 'wrong-doing,' as defined by the Administration, covers an exceedingly wide variety of

commissions and omissions, including gambling, sorcery and threats of sorcery, use of intoxicating liquor, 'careless use of fire,' the wearing (by males) of clothes over the upper part of the body, unsanitary practices, burying bodies too near to dwellings, keeping bodies too long before burial, etc." (Oliver, 1955:322).

## Calendar

Does the religious group in question possess a formal calendar:

— No

Notes: "Time itself does not 'pass' for the Siuai; there is no concept of an independent and inexorable ticking away of moments. Events rather than clocks and calendars provide sequential frames of reference for these natives" (Oliver, 1955:96).

## Food Production

Does the religious group in question provide food for themselves:

— Yes

Notes: The Siuai are horticulturalists. Animal husbandry, gathering, and hunting also supplement the diet. Source of information: 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]:

— Gathering

— Hunting (including marine animals)

— Pastoralism

— Small-scale agriculture / horticultural gardens or orchards

Notes: The Siuai are horticulturalists. Animal husbandry, gathering, and hunting also supplement the diet. Source of information: Ethnographic Atlas (Murdock, 1962-1971), retrieved from Divale, 2004; Variables 203-207, 232.