

The Importance of the Pig in Pacific Island Culture

An annotated bibliography



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Original text: English

Secretariat of the Pacific Community Cataloguing-in-publication data

Report on the Bibliography of on the importance of the pig in Pacific Island Culture

Secretariat of the Pacific Community

ISSN: 0377-452X

1. Veterinary medicine—Oceania—Congresses. 2. Livestock—Diseases—Oceania—Congresses. 3. Animal health—Oceania—Congresses. 4. Livestock productivity—Oceania—Congresses.

I. Title. II. Secretariat of the Pacific Community. III. Series

636.089

AACR2

ISBN: 982-00-0136-6

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Methodology

Research was carried out using the resources of various libraries (see below), books by individual and corporate authors, journals and electronic sources. The research was conducted over a six-week period, with most of the entries taken from books in the libraries of Suva, Fiji Islands. It led to the extraction of 150 entries on the topic of the importance of the pig in Pacific Island culture.

Libraries consulted were at the following institutions and organisations:

University of the South Pacific
Private Mail Bag
Suva

Pacific Theological College
Private Mail Bag
Suva

Pacific Regional Seminary
Private Mail Bag
Suva.

Fiji Museum
PO Box 2023
Government Buildings
Suva

National Archives of Fiji
PO Box 2125
Government Buildings
Suva

Secretariat of the Pacific Community
Private Mail Bag
Suva

Forum Secretariat
Private Mail Bag
Suva

Melanesia

Australian West Papua Association, n.d., “The Importance of Pigs in Melanesian Cultures”, Information on West Papua [online], available: <http://www.awpa-melb.asn.au/history.htm#PIGS> (retrieved 5 May 2005).

- Pigs are central to many Melanesian cultures.
- They are considered a family’s financial capital.
- They underpin the village economy.
- They can cause war and make peace, are sacrificed and are used to right wrongs.
- Without pigs, things would not feel right, marriage would be more difficult to arrange and ceremonies would lose their potency.
- If cash is required, perhaps to pay school fees, a pig may be sold.
- If one family decides to court another, with marriage in mind, a pig is presented to open negotiations.
- If there is an argument between neighbouring communities, the gift of a pig is usually the first clause of a peace settlement.
- In New Guinea baby pigs follow their little girl “mothers” about, their small grunts softly puncturing the tropical stillness.

Brookfield, H.C. 1971, “Melanesia: A Geographical Interpretation of an Island World”, Methuen, London.

- The pig is by far the most important domesticated animal in Melanesia.
- Pigs are fed on tubers and scavenge around the village.
- Pigs were seen as a form of storage for inedible vegetables from the garden, which would then be transformed into high quality protein and fat.
- A person with a large number of pigs was said to have prestige and was a successful grower.
- Pig exchanges in PNG gave a person security, prestige and power.

Godfrey, J.H. 1945, “Pacific Islands”: Vol. 3 Western Pacific, BR519 B (Restricted) Geographical Handbook Series, HM Stationary Office, Guildford.

- In places like Santo and Ambrym in Vanuatu (New Hebrides in this book), inter-sex pigs are highly valued by the locals.

Herdt, G.H. (ed.) 1984, “Ritualized Homosexuality in Melanesia”, University of California Press, Berkley.

- The Enga people of PNG use pigs for all social purposes.
- Pigs are used in exchanges, from which men gain power and dominance.
- Women are given the task of looking after the pigs while men can dispose of them as they wish.
- Nduindui society, Vanuatu, consists of ranked grades, where men have to perform a ritual slaughter of pigs in order to move up to the next rank. The hermaphrodite pig is the focus of cultural interest.
- Among the Big Namba of Malekula, Vanuatu, men must sacrifice pigs in order to move up in rank, and the tusk of the boars are kept to remind them of that event.

Luke, H. 1962, “Islands of the South Pacific”, George G. Harrap and Co., London.

- The people of Vanuatu (New Hebrides in this book) acquired wealth, power and women by accumulating pigs; pigs were a symbol of wealth or status.
- The hermaphrodite pigs of Santo, Waha and Ambrym are distinguished in seven different varieties.
- Pigs were used to purchase wives and other commodities.
- In order to move up the social ladder, a man had to kill numerous pigs.
- Local wars have been fought for pigs.
- Compensation for offences such as murder and wife stealing can be made through giving pigs.

Mantovani, E. 1987, “Celebrations in Cosmic Renewal”, in Mantovani, E. (ed.) An Introduction to

Melanesian Religions Series No. 6, The Melanesian Institute, Goroka, pp. 147–169.

- At pig festivals, pigs are placed in long rows; the length of the row determines the wealth of the people who brought them.
- The aim of the exchanges is to strengthen old relationships, make new ones and restore the broken ones.
- The Gimi people see the pig's blood as powerful and it could be used as a medicine.
- A man's matrimonial promise to his wife's relatives is symbolised by giving pigs as the bride price.

Shineberg, D. 1966, "The Melanesian Trade in Melanesian Economics, 1841–65", *Oceania*, 1, pp. 129–146.

- Sandalwood traders used pigs extensively throughout Melanesia for trading.
- The white traders traded firearms and tomahawks for pigs, with the people of Tana. The pigs taken from Tana were then traded with the people of Santo for sandalwood.
- Among the people of Santo, the demand for pigs was high as pigs determined a person's social status within the clan. Traders went as far as Fiji to get pigs to trade with the people of Santo.

Trobriand Islands

Malinowsky, B. 1968, "The Sexual Lives of Savages", Routledge and Keegan Paul, London.

- The main livestock kept by the people of the Trobriands is pigs, which the women look after.
- Pigs are considered members of the household — and the most valued and cherished members.
- All male pigs are castrated in order to improve their condition, while the female pigs are left to wander in the outskirts of the village where wild boars impregnate them.
- Wild pigs are taboo and cannot be eaten.

Vanuatu

Allen, M.M., Matisoo-Smith, E. and Horsburgh, A. 2001, "Issues in the origins and the potential of Mitochondrial DNA Analysis" *Pacific Babes* [online], available: http://www.arts.auckland.ac.nz/ant/Staff%20Details%20_18072003/Staff_details_files/LisaMS/my%20papers%20in%20PDF/Pacific%20Babes.pdf (retrieved 16 March 2005).

- Pigs in general and their arrival in the Pacific are discussed. Evidence suggests that the consumption of pigs was infrequent and irregular; pigs were mainly used for rituals, politics and rites of passage throughout the South Pacific region.
- Pig husbandry coincided with agriculture where pigs acted as storage mechanisms for extra starches.
- The very early settlers of the South Pacific are said to have come from Southeast Asia, bringing the pig that today is known as the native pig of the Pacific.

Bonnemaison, J. 1994, "The Tree and the Canoe: History and Ethnogeography of Tanna", University of Hawaii Press, Honolulu.

- In certain rituals the people of Vanuatu often came together when one village invited another over for a feast. The host village would kill up to 50 to 60 pigs at one time for the feast.
- Dancers from neighbouring village had to be paid for their performance, usually through the giving of pigs.
- The *Kapia pig*, a pig with little or no hair, is the most valued one.

Harrison, T. 1937, "Savage Civilization", Victor Gollancz, London.

- An inland tribe of Vanuatu known as the Big Namba, who do not have any canoes, often travel to the canoe folk from Matanavat to trade, and give them pigs whose tusks have grown one full circle.
- The Big Namba never uses tusked boars in sacrifices because the tusks of the boars symbolise the evil

of the snake.

- The launching of a new canoe is a time for feasting and celebration, and pigs are killed on these occasions.
- The people of Malo and Santo value all their pigs; most valuable of all is the inter-sex pig.
- When a man chooses a wife, he has to ensure that she is able to look after pigs.
- Women can be bought readily with ten pigs.

Hume, L. 1985, “Making Langwasa: A Woman’s Pig Keeping Ritual on Maewo (Aurora), Vanuatu”, *Oceania*, 55, pp. 272–287.

- In Vanuatu’s graded society, a man gain prestige by participating in pig killing rituals
- In the custom of marriage, the bride wealth/price — which includes pigs — is publicly presented and then there is a feast of pig.
- There are 10 ranks within Vanuatu society. A man must kill pigs to move up a rank and then, to move up to the next rank, he must kill even more pigs.
- In a ritual called the *Lenguwasa*, women sacrifice a tusked boar. Part of this ritual is to place a woman in a house and leave her there for 10 days, during which time she does not wash.

Kahn, M. 1986, “Always Hungry Never Greedy”, Cambridge University Press, Cambridge.

- In Wamira, PNG, pigs and women give men a common bond.
- Pigs are the largest animals that have been domesticated traditionally.
- When a piglet is caught from the wild, it is given to an expert for raising; the new owner washes it in the sea and feeds it.
- Its owner to distinguish it from feral pigs earmarks a piglet.
- Earmarking involves slicing pieces of the pig’s ears. The pieces are then thrown on top of the house so that pigs do not stray far from it.

Kelly, R.C. 1980, “Etoro Social Structure: A Study in Structured Contradiction”, University of Michigan Press, Michigan.

- The Etoro (a cultural group of 400 people living on the island of New Guinea) capture piglets from the wild, then feed and fondle them for six months.
- The male pigs are castrated, and all pigs have their ears marked to distinguish them from the wild pigs.
- The pigs forage for most of their food.
- Pigs are killed for social obligations.
- If a man wants to kill a pig he must ask the permission of the spirits, who communicate through a priest.
- A pig cannot be killed unless everyone knows about it; private slaughter and consumption would evoke the wrath of the spirits.
- Domesticated pigs are used in bride price payments, customary exchanges and mortuary ceremonies.

Laynard, J. 1942, “Stone Men of Malekula”, Chatto and Windus, London.

- The islands of Vanuatu (New Hebrides) have a culture that is impossible to describe without reference to pigs.
- Tusks of the pig are valued greatly. The method of creating full-circle tusks is to knock out the upper canine teeth, which allows the tusks to curl.
- For the small island cultures, pigs are a currency used in transactions.
- Pigs are used as payments for bride price, and they are also given as gifts.
- When pigs are borrowed or loaned for the bride price, the repayment of the loan includes interest, which is calculated on the amount that the loaned animal’s tusks would have grown between the time of borrowing and the time of repayment.
- Pigs are taken on voyages and traded with neighbouring islands.

MacClancy, J. 2002, “To Kill a Bird with Two Stones: A Short History of Vanuatu”, Vanuatu Cultural Centre, Port Vila.

- To reach a higher rank in Vanuatu society, men had to sacrifice pigs.
- On Santo inter-sex pigs were valued highly.
- Pigs were also used for gift giving ceremonies, where traditional exchanges were made.
- The people of Ambae, Malekula and Ambrym reared boars with tusks for sacrificial purposes.

Miles, W.F.S. n.d., “Pigs, Politics and Social Change in Vanuatu”, *Society and Animals: Journal of Human–Animal Studies* [online], available: <http://www.psyeta.org/sa/sa5.2/miles.html> (retrieved 17 March 2005).

- Pigs are of great importance to the people of Vanuatu. Within traditional Vanuatu society, the ownership and the killing of pigs expressed status, wealth and informal power.
- These rituals were the only measure of a person’s social status and political rank.
- The cultural value given to the pig can evolve as society develops socio-economically. It can also be used to foster nationalistic and partisan feelings and to achieve other political ends.
- Leadership and status in the graded society of Vanuatu were achieved through the accumulation and slaughter of pigs.
- Pigs also served as a form of dowry. A man with many pigs could have many wives in this polygamous society.
- A person who was caught committing adultery could mitigate this offence by giving pigs. A group that contained more females than males would trade some of the females for pigs. A man who wanted a wife would look for a woman who could care for pigs.
- The people of Vanuatu often shared their houses with pigs.
- Women were required to suckle piglets; caring for pigs was more important than child bearing. When a pig was killed, women would cry and wail as if it were their own child. This relationship between human and pig was so intense that it has been characterised as “pig love”, especially in the Melanesian context.
- On the island of Malekula, pigs had names while wives did not. The beauty of a female human could be enhanced if she had some of her teeth knocked out, in the same way that boars had their upper canine teeth knocked out. One group on a northern island in Vanuatu traced their ancestry to a woman born of a sow.
- Pigs in Melanesia were often used to right wrongs by sacrificial means. They were also used in the celebration of births and deaths and, if you did not give pigs their due, a special devil awaited you in the afterworld. In addition, pigs were used as the toll paid by people who crossed over the land of neighbouring villagers in order to get to the coast.
- Pigs were used for trading, occasionally in exchange for penis wrappers. White traders would trade tusked boars with the people of Vanuatu.

National Tourism Office, n.d., “Vanuatu: An Archipelago in the South Pacific” [online], available: <http://www.vanua.com/vanuatu.htm> (retrieved 17 March 2005).

- Pigs are an integral part of the custom and culture of Vanuatu. They are a measure of wealth in most of the country’s islands and are part of many ceremonies.
- Pigs are used to pay for grade taking rights and to make penalty payments for breaking a taboo.
- Pigs are used for trade, as gifts in relation to marriage and death, and as part of circumcision and initiation ceremonies.
- High-ranking men, who wear the curled tusks as a sign of their status, kill tusked boars.

Panchioli, D. 1997, “Pigs in Paradise”, *Research/Penn State*, Vol. 18, no.1 [online], available: <http://www.rps.psu.edu/jan97/pigs.html> (retrieved 17 March 2005).

- In a pig-killing ceremony known as the *Nimangkis*, men attained rank
- Pigs play an important role in Vanuatu culture and are the main objects of wealth.
- The people of Vanuatu accumulate pigs as Westerners would accumulate money in a savings account;

pigs are also loaned, traded and used to resolve disputes. Pigs are also used in religious acts like in sacrifices, when the skulls are bashed with a sanctified club.

- By killing pigs in this way, men move up the social ladder. In other situations, if a man wants to attain a chiefly rank, he must have a set number of pigs of a certain value. The man who kills the pigs in a ritual assumes their spirits and gains power and prestige among his clan.
- In this complex system, only male pigs have value and they are valued according to the length of their tusks.
- Removing the canine teeth from the upper jaw so that the tusk can form spirals grows pigs tusks; each spiral takes seven years to grow.
- On the northern islands of Vanuatu, inter-sex pigs — named Narau'e — are considered highly desirable and the holiest of all creatures. The Narau'e is extremely rare, occurring once in every 20,000 births.

Rodman, M.C. 1987, “Masters of Tradition”, University of British Columbia Press, Vancouver.

- In Vanuatu, when a man dies, his children must make a payment of pigs to bring their dead father's spirit back to the people of his line.
- When a child wants to claim the land of his dead father, he has to make a payment of pigs.
- In the past, warriors gave pigs as compensation to the families of their victims.
- The more pigs a man has, the richer he is.
- If a man contributes the most pigs at a funeral feast, knows most of the history of the land and is good at defending his claim, he can acquire and control land as he chooses.
- Pigs were a medium of exchange.

Shineberg, D. 1967, “They Came for Sandalwood”, Melbourne University Press, Melbourne.

- Sandalwood traders used pigs as one form of currency to get sandalwood from the people of Vanuatu.
- In one instance in 1860, traders gave 700 pigs in exchange for 20 tons of sandalwood.
- Traders used to go as far as Fiji to get pigs. These pigs were used as a trading item for the sandalwood with the people of Santo.
- Pigs represented status and wealth to the Melanesians so they did not hesitate in selling their sandalwood for pigs.

Strathern, M. (ed.) 1977, “Dealing with Inequality”, Cambridge University Press, Cambridge.

- In Melanesia, when a first born is injured as a child, especially if the child sheds blood, the culture requires the father of the child to kill a pig, which is said to wash the blood away.
- Pigs in Kove (PNG) culture can be acquired and owned by either sex. However, only men can be involved in pig exchanges, while the women can dispose of their pigs as part of occasions like funerals.
- For the people of Kalauna (PNG), tusks were a valuable item used in trading.
- Tusks were used in bride wealth payments; the tusks were said to resemble the fangs of the python, which had great significance in PNG mythology.

Weightman, B. 1989, “Agriculture in Vanuatu”, The British Friends of Vanuatu, Surrey, pp. 291–300.

- Pigs were of a primary importance throughout Vanuatu. The number of pigs that a man owned determined his status within the clan.
- Pigs were used for sacrificial purposes. Their tusks were removed and were made into bracelets and neck ornaments; the wearing of this jewellery signified a person's rank or status within the clan.
- On the island of Malekula, the pigs had their canine teeth on the upper jaw removed at a young age so that their tusks could grow into one or two full circles.
- Male pigs were castrated at a young age so that they would not get into fights during which their fragile precious tusks could be broken. Because the growth of the tusks can be painful for the animal, at this stage the pig owner hand-feeds the pig with food prepared and cooked by the women. Also on Malekula, men ate the male pigs while women ate only female pigs.

- Culture required men to sacrifice a larger number of pigs each time they wanted to reach a new rank in society. So men were busy collecting pigs from a pig market in order to progress through the ranks.
- At pig markets in the community, pigs could be borrowed. The idea was that when a pig was repaid to the lender, it had to be a bigger pig than the one originally borrowed. In this way, the lender benefited.
- The pig market was held every three days and served as a time when people could come together for feasting and dancing; owners of the pigs would give speeches.
- On Tanna, Efate and the southern islands of Vanuatu, pigs were also used for feasting, food exchanges and payment for women in marriage.
- In Vanuatu pigs were left to roam free around the village and the gardens (protected by fences), and were given the task of scavenging. Pigs were also traded for sandalwood with foreigners.

Whiteman, D.L. 1984, “An Introduction to Melanesian Cultures” Vol. 5, Melanesian Institute, Goroka.

- Big men accumulated wealth through hard work. One of the main items of wealth was pigs, which big men raised in large quantities.
- Big men were the leaders of a social group, and they married many wives so that their wives could raise more pigs for them.
- Pig feasts are organised by the big men. At the pig feasts each group displays their pigs in a row; the length of the row determines the prestige of the group.
- Pigs are raised all over Melanesia. Horticultural products are stored in pigs, and pigs become an important part of a person’s wealth.

Papua New Guinea

Barth, F. 1975, “Ritual and Knowledge among the Baktaman of New Guinea”, Yale University Press, New Haven.

- The Baktaman people rely heavily on the wild pig population.
- Piglets are captured in the wild, and brought up by the villagers.
- Many male pigs are castrated and eaten before maturity; generally only the female pig is allowed to mature.
- The mature female pigs are let loose into the forest so that they will be impregnated by wild boars. The female pig gives birth in the jungle and later brings her litter home with her.

Bell, F.L.S. 1947, “The Place of Food in the Social Life of the Tanga”, *Oceania*, 18, pp. 36–59.

- For the people of Tanga, PNG, there is no substitute for the pig in the majority of transactions and rites.
- The people of Tanga see the pig as a very important part of their subsistence economy.
- Pigs are important as a source of food and in economic exchanges.
- Pig magic is very common in Tanga. It is believed that magic chants make the pig grow bigger.
- Baby pigs are treated with affection and are fondled like babies. They eat with their human family. The women, who have the task of looking after pigs, form special relationships with the animals.

Bohm, K. 1983, “The Life of Some Island People of New Guinea”, Dietrich Reimer Verlag, Berlin.

- In New Guinea, young people are paired off at the age of 15 or 16 years by their parents; a boy from one family is paired off with a girl from another family. The boy’s parents have to give a valuable present — that is, a pig — to the girl’s family.
- Pigs are the property of women, who may dispose of them as they please.
- If a pig from one village strays into another village, the pig is speared and eaten and the owner is later compensated for it.
- At certain times the eating of pork is prohibited. If a man spears a pig during the prohibition period, he is chased out of the village and his house burned down. The dead pig is not eaten; instead it is left to rot.

- The people of Biem trace their ancestry back to pigs. They believe that two stones gave birth to a sow, which had young piglets; a girl was also born among the piglets.

Boyd, D.J. 1984, “The Production and Management of Pigs: Husbandry Options and Demographic Patterns in an Eastern Highlands Herd”, *Oceania*, 55, pp. 27–48.

- Pigs are used in the complex exchange relationships of people in PNG’s Eastern Highlands.
- One person usually owns a pig, but sometimes it is jointly owned.
- The Irakia Awa use pigs for both exchange and food, and they have become more economically and socially significant.
- Feral piglets are captured in the wild and are domesticated.
- Pigs are used for ceremonial exchanges, affine barter, and agnatic barter, compensation, and trade and investment returns.
- Nearly all foods consumed by the Irakian pigs is by foraging in old garden sites and forests, apart from this they are fed a cultivated ration produce and household scraps.

Brown, P. 1972, “The Chimbu: A Case study of Change in the New Guinea Highlands”, Schenkman Publishing Company, Cambridge.

- In PNG pigs were introduced into the lowlands and later spread all over the island.
- Food gardens were fenced against pigs. Domesticated pigs were partly fed by their owners and scavenged for the rest of their food.
- Conflict in the village arises when a pig destroys a neighbour’s garden. The conflict is resolved either when the pig owner pays for the damaged crops or sometimes when the garden owner kills the pig as compensation for the vegetables.

Brown, P. 1978, “Highland Peoples of New Guinea”, Cambridge University Press, Cambridge.

- More pigs are eaten in New Guinea than any other animal.
- Domestic pigs are part of the household’s valuable property; their raising and slaughter are purposeful.
- Domestic pigs are constantly interbred but there is a low rate of pig reproduction and survival of piglets (i.e. high mortality rate).
- Pig owners manage their domestic herd numbers and sizes by exchange, purchase, loan, donation, fattening and restraining.

Brown, P. 1995, “Beyond a Mountain Valley”, University of Hawaii Press, Honolulu.

- For the Simbu peoples of PNG, the bones of pigs are a reminder of a gift obligation that is owed to them. Among the range of bones kept, the jawbone is usually included.
- They also kill pigs at cemetery sites to honour ancestors, claim territory, assert group continuity and promote the health, fertility and welfare of people and pigs.
- In 1939, before a Yonggamugl tribal war took place, the police force intervened and managed to drive them back; in the process the police took many pigs hostage.
- The introduction of Christianity ended many pig exchanges, and many groups abandoned the pig feasts.

Buridge, K. 1960, “Mambu: A Melanesian Millennium”, Methuen, London.

- Culture dictates that a person of Tangu, PNG who hunts and kills a wild pig cannot eat the meat of the pig; instead he must divide it among the people he has obligations with.
- The people of Tangu believe that when they have a dream in which they see a pig, this is a sign that they should go hunting the following day.

Essai, B. 1961, “Papua New Guinea: A Contemporary Survey”, Oxford University Press, London.

- Pigs and fowl are the main types of livestock in PNG; pigs are rarely enclosed, and are allowed to roam free in the inhabited area.

- Pig meat is confined almost entirely to ceremonial occasions.

Gillison, G. 1993, “Between Culture and Fantasy”, University of Chicago Press, Chicago.

- Pigs in New Guinea are cared for within the patrilineage; a man disperses his pigs among his wife, mother, and other wives of his father and wives of his brothers.
- Women are given the task of looking after pigs. When a pig is killed, the woman who looked after the pig weeps.
- There are special songs that women sing to call their pigs back at dusk. Women also have spells to encourage the pig to grow.
- Before a pig is killed, the woman who nurtured it performs a rite in order to retrieve the care she gave to the pig, and to transfer it to new pigs.

Goodale, J.C. 1995, “To Sing with the Pigs is Human”: The Concept of Person in PNG, University of Washington Press, Seattle.

- In Melanesian society, pigs are an important item in transactions.
- When making pig tusks into ornaments, men clench them between their own teeth so that the curved white tusks appear to come from their own mouth.
- Pigs were often used in sacrifices and were distributed to pork partners.
- Pigs are used for all sorts of ceremonies, including at *sing sings* held to commemorate deaths, with the building of a new house, with a child’s full tooth eruption, and on the final night of a tooth blackening ritual.

Hallpike, C.R. 1977, “Bloodshed and Vengeance in the Papuan Mountains: The Generations of Conflict in Tauade Society”, Oxford University Press, Oxford.

- The women of Tauade, Papua, develop great affection for their pigs. By tradition, women are required to suckle a piglet that has lost its mother. The affection is really evident when a pig is killed.
- Women have the job of maintaining pigs, on average; there are eight pigs per woman. At feasts like funerals, the women contribute pigs.
- A man is obliged to distribute the meat of his pig, not because he and his wife are prohibited from eating it, but because any good thing that a man has cannot be consumed in isolation.
- The killing of a pig should always lead on to the ceremonial division of the meat, accompanied by speeches.

Feil, D.K. 1987, “The Evolution of Highland Papua New Guinea Societies”, Cambridge University Press, Cambridge.

- Pigs were the first scarce resource in the Highlands of PNG, where surplus products were to be exchanged as valuables.
- Pigs were never raised to be eaten; they can be exchanged for political capital.
- For the management of pigs, labour and time had to be provided, increasing the value of the pig.
- Pig production merely for use was transformed to widespread surplus pig production for exchange.
- Pigs became a currency for transactions of all sorts.
- A couple of pigs were given to the owner of a boar as a token of gratitude after the boar made a sow pregnant.
- Pigs are used in ceremonies of funerals, marriages and initiations.

Finney, B.F. 1973, “Big Men Business: Entrepreneurship and Economic Growth in the New Guinea Highlands”, University Press of Hawaii, Honolulu.

- For the young men of Goroka, PNG, and pigs were seen as a source of wealth; pigs shaped their career, which was concerned with accumulating a fund of pigs.
- Pigs could be traded in return for shells and other valuables, with people who needed pigs for festivals.
- If a sow was borrowed to start up pig rearing, a piglet and a sow were given as repayment. In this

way, by loaning and farming pigs, owners gained from the interest (i.e. the piglet).

Foster, R.J. 1985, “Production and Value in the Enga Tee”, *Oceania*, 55, pp. 182–195.

- Men gain wealth and prestige by displaying pigs in rows and boasting of their ability to repay.
- Women are given the task of looking after the pigs. Pigs roam and forage throughout the day; in the evening they return to the women’s houses to feed and sleep.
- Pigs are fed on sweet potatoes; 64 per cent of the sweet potato production goes to feeding pigs.
- A woman controls some of the pigs in the herd that she feeds (home grown pigs are called *meda palo anda*). The woman who raises it owns a pig raised at home.
- In giving pigs, a young man expresses his personal independence and his ability to maintain exchange relationships.
- The status of big man is achieved by distributing the largest number of pigs at pig feasts.

Foster, R.J. 1995, “Social Reproduction and History in Melanesia: Mortuary Ritual, Gift Exchange and Custom in the Tanga Islands”, Cambridge University Press, Cambridge.

- At mortuary feasts, the people of Tanga, PNG cook pigs whole.
- The recipient of a cooked pig retains the head and distributes the various pieces to representatives of other lineages.
- Pigs are used to pay off debts.
- At a funeral, the lineage and supporters of the deceased supply the pigs.
- After the pig is cooked and taken out of the oven, the rump of the pig is put to the mouth of the recipient, who squats down and takes a bite from it. This is known as *ngaungau* (“the first bite”) and the pig is recognised as the recipient’s gift.
- The recipient of the gift then distributes the pork to others, whom become indebted to the recipient.

Fowke, J. 1995, “Kundi Dan: Dan Leahy’s Life Among the Highlanders of PNG”, University of Queensland Press, Queensland.

- It is said that the ancestors of the New Guinea pig came from the Indonesian archipelago.
- Wild pigs live on the forest edges where insects, fungi and tubers are plentiful.
- Surplus products from the gardens were used to feed domesticated pigs.
- Pigs are a sign of wealth so the men of the Highlands spend most their time accumulating pigs.
- Pigs consume more than 40 per cent of a family’s output of sweet potatoes; the pig has been compared to a piggy bank.
- Raising pigs is a major occupation.
- Women grow the pig’s food, feed and tended to the pig, and often suckle a piglet at their own breast.
- Pigs were a man’s symbol of wealth and prestige; to have many pigs he must have many wives.

Harding, T.G. 1970, “Trading in Northeast New Guinea”, in Harding, T.G. and Wallace, B.J. (eds) *Culture of the Pacific*, The Free Press, New York.

This chapter discusses the trading patterns of the people in Northern New Guinea.

- Pigs were a sign of wealth and were used in trading, especially by the people of Siassi who did not breed pigs but whose culture depended on them.
- Because pigs were of supreme value, the people of Siassi made voyages to trade them in exchange for bowls, pots, dogs and ornaments.
- Pigs were also given as payment for services like ceremonial dances that were performed by the Siassi people.
- Many pigs were reserved for distributing at ceremonies.
- For a man of Siassi to move up the social ladder, he had to publicly distribute many pigs among the houses of other men.

Harris, M. 1974, “Cows, Pigs, Wars and Witches”, Random House, New York.

- The people of PNG and Micronesia saw the pig as a holy animal.

- It was sacrificed to the ancestors and eaten on all-important occasions, such as funerals and weddings.
- Many tribes sacrificed pigs to declare war and to make peace.
- Members of the tribe believed that their ancestors craved pork.
- Any feast involved the killing of so many pigs that after the feast there were hardly any pigs left.
- People of host villages feasted with their guests, gorging on huge quantities of pork and vomiting what they could not digest so that they made room for more.

Harrison, S.J. 1990, “Stealing People’s Names: In a Sepik River Cosmology”, Cambridge University Press, Cambridge.

- Pigs are involved in the initiation of Manambu males in northwestern PNG.
- A few days before the initiation, three domestic pigs are bought for the ceremony.
- Domestic pigs are a luxury and cost a lot of money (between PGK100 and PGK150).
- The pigs are taken to an enclosure where initiators butcher and smoke them as gifts for the spirit.

Hau’ofa, E. 1981, “Mekeo: Inequality and Ambivalence in a Village Society”, Australian National University Press, Canberra.

- When a pig frequently wanders long distances or when a wild piglet must be tamed, the owner gets scrapings from the central post and mixes it with the pig’s food so that the pig does not wander and is tamed.
- Pigs are gifts. For example, when a man leaves his home for a journey, he may give a pig to his brother as a parting gift.
- The people of Mekeo see pigs as an item of wealth.
- At feasts, half of the pigs donated to the chiefs are given to the brothers of the women who raised the pigs.

Herdt, G.H. (ed.) 1982, “Rituals of Manhood”, University of California Press, Berkeley.

- As part of their effort to increase pig production, people of PNG engaged in the ritual activity of sounding the flutes. Flute playing was believed to induce the pigs to eat copiously, grow rapidly and copulate frequently.
- The flutes also summoned spirits who would protect the pig when foraging.
- In a male initiation ritual, young men shoot female pigs with arrows and extract their blood; the blood is smeared on their navels and nipples making them weak so that female knowledge will not pass through the navel area to contaminate them.

Hide, R. 2003, “Pig Husbandry in New Guinea”, Australian Centre for International Agricultural Research, Canberra, pp. 22–27.

- In the New Guinea village approach to pig husbandry, pigs were raised not for their meat but for customary practices.
- Because of the complex culture and the important roles of pigs in New Guinea society, development-oriented personnel found it hard to alter the traditional way of raising pigs and they were often ignored.

Hogbin, H.I. 1951, “Transformation Scene: The Changing Culture of a New Guinea Village”, Routledge and Keegan Paul, London.

- Domestic pigs are killed only on the ceremonial occasion of a feast.
- Women in PNG culture are given the task of feeding the pigs, while men kill the pigs.
- Many people feed their pigs coconut meat; however, in Busama, pigs are considered so valuable that they are fed taro mash.
- One of the main indicators of a man’s wealth is the size of his pig herd.
- When a new building is finished, there is a pig feast.
- When a close relative presents pigs, the person receiving the presentation must repay it in future.
- At feasts guests stuff themselves till they can barely move. After the feast, each family receives a

small portion of pork, which they may share with their neighbours; pork is so highly valued that a gift of few ounces is valued.

Hogbin, I. 1970, “The Island of Menstruating Men”, Chandler, London.

- Pigs are kept and only killed on special occasions, not for everyday eating.
- If a person does not adhere to the prohibitions of the village, he is liable for punishment, which involves presenting the carcass of a pig.
- As part of the preparations for large festivals, which can take up to a year to organise, pigs are fattened and husbanded.

Howlett, D. 1973, “Papua New Guinea: Geography and Change”, Thomas Nelson, Melbourne, available: <http://www.fao.org/ag/AGP/AGPC/doc/publicat/PUBB/PB035.htm> (retrieved 13 April 2005).

- Power and status in the Highlands were achieved through the accumulation of wealth, which took the form of pigs.
- A man could increase his status by contributing a lot of food to exchange ceremonies.
- Domesticated pigs are fed on sweet potato, and pigs are the only significant animals in a subsistence economy.
- Pigs are part of the cultural sphere, being kept mainly for prestige reasons. They eat the same foods as the villagers so compete for the same food supply. These factors may account for low numbers of pigs, especially as their population is parasite ridden, litters are small and general mortality is high.
- Village pigs are sheltered in the houses or garden shelters at night.

Ivinskis, V. 1956, “Medical and Anthropological Study of the Chimbu Natives in the Central Highlands of New Guinea”, *Oceania*, 27, pp. 143–160.

- One of the most important aspects of life in Chimbu, PNG is the pig; the number of pigs that a man owns is his mark of prestige.
- Women often develop great personal attachment to the pigs such that, when the time comes to kill one, women cry and wail. Some women go to the extent of cutting off a finger to express sorrow at the death of one of their pigs.
- In ceremonial killings, pigs are decorated with paint about the eyes; offerings of burnt parts of the pig were given to bring back goodwill of the ancestors.
- Pigs are reserved for special occasions like sing sings, communal rejoicing and discharging obligations to neighbouring tribes.
- Sing sings are the only time when Chimbu people can consume pork in any quantity. Sing sings occur every 5 to 10 years and different tribes who fatten their pigs for the occasion host each one.

Landtman, G. 1927, “The Kiwai Papuans of British New Guinea”, Macmillan, London.

- According to the Papuans, pigs were created in a mythical way: a man once swallowed a large lump of sago without chewing it then, as the sago passed out the natural way but still intact, it turned into the body of a pig.
- Women often prepare medicine that was added to the pig’s food. It includes a piece of skin from the woman’s heel and a toenail paring. Finally, the food is smeared with fluid from the woman’s vulva so that the pig does not stray from the house.
- Owners become quite attached to their tame pigs. When one of the animals is to be killed, the owners bring someone to kill it and often wail as they would in response to the death of a child.

Langness, L.L. 1969, “Marriage in Bena Bena”, in Glasse, R.M. and Meggitt, M.J. (eds) *Pigs, Pearl Shells, and Women*, Prentice Hall, New Jersey, pp. 38–55.

- In the Nupasafa clan in PNG, boys at the age of five go through their first male initiation rites; their ears are pierced and a feast of pork is prepared for them.
- When a young man is ready to marry, his father must ensure that the family has enough pigs and money for the bride price.

- In the preparations for the wedding, a certain amount of pork is cooked.
- When her clan members bring the bride and family to the groom's house, her body is painted and covered with pig fat.
- Before the ceremony, pieces of pork are hung from the bride's shoulders and waist. The bride is then led to a feast of pork specially prepared for her and her family members.
- During the ceremony the bride walks among the groom's family and hands out pieces of pork.
- As a wedding present to the bride, her father-in-law gives her sows to raise for her husband.
- Within this clan the bride price is partly paid by the village that the groom comes from and partly paid by the groom's family. The bride price can be more than 21 pigs along with some money.

Larsen, M. and Larsen, H. 1961, "Black Sand: New Hebrides its People and Places", Oliver and Boyd, Edinburgh.

- The pig in Melanesian culture plays a triple role as a form of currency, a deity and a choice of food.
- Pigs live with the people, share their meals and wander wherever they choose through the village.
- In order to proceed beyond the first stage (*doteouya*) of the social hierarchy, a person must pay between 30 and 40 pigs; to become a chief (*Mal*), a person must pay three times as many pigs.

Lea, D.A.M. and Irwin, P.G. 1967, "New Guinea: The Territory and Its People", Oxford University Press, London.

- Pigs are the major items of ceremonial exchanges in New Guinea. These ceremonial exchanges are important because they bring people together.
- People of Papua hunt a lot, especially for the wild pigs that forage at the edge of the forests.
- People of Aropech use pigs in their barter system.
- Pigs are an important part of the Chimbu agriculture and are kept for special occasions such as funerals and feasts.
- Women are given the task of looking after their husband's pigs. At night, pigs are locked up in their owner's houses.

Mead, M. 1966, "Growing Up in New Guinea", William Morrow, USA.

- In PNG, pigs were used as a payment in bride price.
- Pigs were used as a form of currency and were passed from one person to another in exchanges.

Meggitt, M.J. 1956, "The Valley of the Upper Wage and Lai Rivers, Western Highlands, New Guinea", Oceania, 27, pp. 90–135.

- In the Western Highlands of PNG, pigs are offered up to appease the angry ghosts.
- Pigs are used extensively in marriage exchanges; the people of Aitaka give 15 pigs as the bride price and in return the bride and a pig are given.
- If a child falls ill or has an accident, a pig is cooked to propitiate an angry ghost that caused the illness or accident.
- If a fight between two men ends with the death of one of them, the killer's clan may pay 15 pigs to the clan of the victim as compensation.
- If a man seriously injures his wife in an argument, he may give a pig or an axe to the wife or the wife's family to stop her from running away or so that her family will not harbour her.

Morgan, M. 2004, "Beyond the Coral Sea", Flamingo, London.

- In Panafiluva village, in the New Ireland province of PNG, the mortuary festival (*Malagan*) is held to honour a number of deceased people; the great feast is based almost entirely on pigs. It may be held long after the death of someone, depending on whether the sponsoring clan has the resources to hold it.
- The *Malagan* is held at a sacred site, the graveyard, where a stand is erected for the slaughtered pigs.
- Powdered lime is then brushed on the snouts of the slaughtered pigs in order to indicate their change in status.

- Pigs are seen as a symbol of the prosperity and the standing of the clan.
- The pigs for the *Malagan* are killed by suffocation, with insulation tape tied tightly around the snout, and then the hair of the pigs is burnt off.

Newman, P.L. 1965, “Knowing the Gururumba”, Holt, Rinehart and Watson, Chicago.

- At pig festivals of the Gururumba in PNG, items — mainly pigs — are exchanged.
- The festival involves killing and cooking hundreds of pigs.
- Pigs are never killed for daily consumption. Pork or a live pig is the most important item a person can give in food presentation, and pigs are saved for these occasions.
- Men think of pigs as an exchange resource rather than as food.

Nihill, M. 1988, “Worlds at War with Themselves: Notions of the Anti-society in Anganen Ceremonial Exchange”, *Oceania*, 58, pp. 255–273.

- The Anganen of New Guinea rely on sweet potato, and they raise pigs both for exchange and consumption; exchanges are very important to the people.
- The *Yasolu* is a complex sequence of stages that takes up to seven years to complete; it includes massive pig kills and the distribution of pork.
- The *Yasolu* served four purposes: 1. to make people happy by giving them large amounts of pork, 2. to affirm individual social networks, 3. to strengthen group alliances and, most importantly, 4. to gain prestige and social status through killing pigs and distributing pork.
- Dances are held to celebrate the coming of the pig kill. By killing large numbers of expensive pigs, men stand beyond convention; they are like new men.
- The pig festival is a period of peace, during which there are no hostilities.
- The sick were given pork to eat because it was said to cure them.

Nilles, J. 1943, “Natives of the Bismarck Mountains, New Guinea”, *Oceania*, 14, pp. 104–123.

- The Chimbu people of PNG anoint their skins with pig fat oil. To make this oil, they cut pig fat into pieces, put it in leaves over a fire, and then collect the oil.
- Every family owns pigs; within the family unit, the father, the mother and even the children own pigs.
- Men tend boars while the women look after the sows and piglets. Boars are kept in men’s houses.
- The pigs are fed raw sweet potato, vegetables and kitchen garbage.
- Pigs are given names, and women often suckle piglets.
- Pigs are a man’s most valuable property. A man often marries a second wife so that she can tend the pig herd. Pigs are used in the bride price and they are also reared for barter.

Nilles, J. 1944, “Natives of the Bismarck Mountains, New Guinea”, *Oceania*, 15, pp. 1–18.

- The Pigs belong to the family as a whole. No particular pig belongs to anyone in that family thus permission from the family is needed in order to use one of the pigs.
- Killing of pigs is usually associated with inter-tribal, inter-family, religious or social affairs; pork is not eaten on a regular basis.
- Pigs are used to treat a sick family member, as a reward for help in providing the bride price, on the arrival of a friend from abroad, and in marriage arrangements and ceremonies.
- Pigs are killed at cemeteries because ancestors are interested in pigs and, when they see a pig being killed, they will increase the size of a pig herd.
- When the pig is killed it is singed and cooked immediately. When the owner distributes the cooked pig, he keeps in mind that each person receiving a portion will be obliged to repay his debt sometime in the future.

Oliver, D.L. 1989, “Native Cultures of the Pacific Islands”, The University of Hawaii Press, Honolulu.

- Pigs (*Sus scrofa*) were introduced to New Guinea by migrants from the west thousands of years ago.
- Most of the domesticated pigs became food; pork was the most favoured food.
- However, because there were not many domesticated pigs, pork was not part of the daily diet; instead

it was reserved for special occasions.

- Pigs were also used as a medium of exchange.
- Pigs were used in marriages, political rivalries and for religious offerings.
- Pigs were often treated as pets. Piglets were often breastfed and nurtured with magical rites like those used for humans.
- Pigs were the main way of estimating a person's wealth.
- Pigs were the most valued items in important rituals and in maintaining social relationships.
- Raising pigs required the owner to protect them from theft and to prevent them from robbing neighbours' gardens.

Oliver, D.L. 1991, "Black Islanders", University of Hawaii Press, Honolulu.

- For the Siwai economy of PNG, pig rearing was more important than fishing or hunting.
- Nearly every household owned at least one pig.
- Pigs were fed once a day during the afternoon.
- A fully-grown pig was given 2.5 kilograms of food daily to keep it properly domesticated. If a pig was fed less, it would break through garden fences and eat the garden produce.
- Pigs were reserved for festive occasions.

Pospisil, L. 1966, "The Kapauku Papuans of West New Guinea", Holt Rinehart and Winston, New York.

- The wealth of a Kapauku Papuan depends on the individual's breeding of pigs and trading of pigs.
- As well as supplying protein, pigs — if bred successfully — are an important source of individual wealth and prestige.
- Through the use of pigs, it is possible to pay bride price and achieve political power.
- When a piglet is six weeks old, it is taken away from the sow and given to a woman to look after.
- When the piglet is tired from walking, its keeper carries it about in a bag. The keeper becomes emotionally attached to the pig.
- Pigs forage for themselves in the swamps, woods and grasslands during the day; their keeper feeds them in the evening.

Rappaport, R.A. 1967, "Pigs for the Ancestors: Ritual in the Ecology of a New Guinea People", Yale University Press, New Haven.

- The Tsembaga of PNG considers pigs to be very important in contributing to their diet and ritual occasions.
- Ritual occasions are marked by the slaughter of pigs and the consumption of pork.
- Before a year-long pig festival known as the Kaiko, the Tsembaga owned a herd of 169 pigs; at the end of the pig festival only 60 juvenile pigs were left.
- The rooting of pigs eliminates weeds and seedling trees and also softens the ground.
- Another benefit of pigs is they eat garbage and human faeces.
- Piglets are treated as pets, and receive a great deal of loving attention; they are petted, talked to and fed choice morsels.
- Pigs are seldom eaten on occasions that are not ceremonial.

Read, K.E. 1952, "Nama Cult of the Central Highlands, New Guinea", *Oceania*, 23, pp. 1–25.

- In a traditional ceremony translated as "giving salt to the Nama", pork is sliced up into pieces and put into the mouthpiece of a number of *Nama* (flutes); each of these pieces is salted.
- The *idza nama* festival signals the end of the initiation rites. When the dry season comes, it is pig killing time for the festival.
- The man with the most pigs opens this festival.
- At the festival, pigs of the most highly valued size and quality are given whole to the guests.
- Pigs of fairly good size are a sign of wealth. The gift of a large pig entitles the owner to bring out the *Nama* belonging to his clan.
- Women have the task of feeding and caring for the pigs so, before a man can kill any of them he has

to consult his wife.

Rowley, C.D. 1972, “The New Guinea Villager: A Retrospect from 1964”, Cheshire Publishing, Melbourne.

- The pig in PNG is a domesticated animal, is the main source of animal protein, is the main part of any feast and is used in gift exchanges.
- Pigs also run wild in the bushes and are hunted as game.
- Pigs are exchanged to form and preserve military alliances.
- Pigs are offered to end hostilities.
- The accumulation of pigs, on the other hand, serves as a competitive display.

Salisbury, R.F. 1962, “From Stone to Steel”, Melbourne University Press, Melbourne.

- Women and pigs share the same house for sleeping; these houses are built close to the gardens so that women can look after the garden and watch the pigs at the same time.
- Domesticated pigs in the Eastern Highlands of New Guinea are left to roam the bush all day, rooting for food.
- Pig owners mark each of their pigs by cutting parts of the ear off.
- When a man kills a pig, his wife weeps and wails, saying that the pig has her personality.
- Pigs are the one valuable item that can be produced in any quantity.
- Pig feasts are held every three years and involve the slaughter of numerous pigs.

Schieffelin, E.L. and Crittenden, R. 1991, “Like People You See in a Dream”, Stanford University Press, Stanford.

- In PNG, pigs are more than just a supply of protein; they are also a standard of wealth and a major currency of social transactions.
- Of great importance are transactions and exchanges of pigs for bride wealth, payments of compensation, sacrifices to the ancestors, and gifts to friends.
- Big men gained power within their community through pig exchanges; a typical ceremonial exchange would involve 1500 pigs.
- The people of Nembi in PNG produced pigs in large quantities for trade; their pigs, which had five toes, were unusual and prized.

Schwimmer, E. 1973, “Exchange in the Social Structure of the Orokaiva”, C. Hurst and Company, London.

- The wild pig of Orokaiva in PNG causes a lot of trouble as it attacks taro plants, and could also injure or kill a hunter easily.
- Pigs are treated as objects of mediation in exchange.
- In sacrificing a pig, a person hopes to establish a social link between the sacrifice and the human beneficiary and to strengthen the spiritual state of the person carrying out the sacrifice.
- When a piglet is found in the bush, it is given for rearing to an old woman who is an expert at domestication.
- Special medicine is administered to the captured piglet; after two weeks in captivity, it is considered domesticated.

Sillitoe, P. 2003, “Managing Animals in New Guinea: Preying the Game in the Highlands”, Routledge, London and New York.

- In the PNG Highlands, pigs and humans depend on the produce of the gardens; pigs consume half of this produce.
- For the big men, pig exchanges were important to their social status. However, the women, who did all the work of raising the pigs, never got any recognition.
- For the big men, pigmanship was about not only keeping pigs but also keeping power.
- Women name their pigs in order to keep the pig properly domesticated. At feeding times they call the

pigs by their names, and pigs become used to their name and respond when they are called.

- Pigs forage throughout the day, eating earthworms and remaining tubers from harvested gardens. In the afternoon pigs are fed their ration of tubers by their owners.
- Customarily a male pig's testicles are removed when it is still young in order to stop it from wandering and because it is said that pigs grow faster when castrated. The pig's testicles are given to the children to cook and eat.
- The mortality rate for piglets is high; one quarter of the piglets dies before maturity.
- Piglets are left with the sow until weaned (*showmay injiy kab hal*); women then often form close bonds with the piglets, even going to the extent of breastfeeding them.
- Women often recite incantations to make the pig grow fatter and faster.
- Women rub fire ash and stones on the pig to make it gain more fat.
- Pigs are a form of wealth; men who use them in socio-political exchanges earn respect.
- Men who persevere to become leaders within their community often command more female relatives than other men; they also usually have many wives.

Simpson, C. 1962, "Plumes and Arrows", Angus and Robertson, Sydney.

- Pig festivals were held to honour the ancestors; many pigs were slaughtered for each festival.
- In the rituals the pigs were taken to the burial grounds and clubbed to death in sacrifice to the spirits. The pig's blood was collected and smeared on the digging poles that would be used to clear festival places.
- Some of the pork was wrapped in leaves and cooked while the rest was taken by the women to be fed to the pigs.
- Pigs were sacrificed to the spirits so that the spirits would increase the size of the pig herd and increase the amount of garden produce.
- The men killed pigs in ceremony; the women would then play their part by performing a rite to make the surviving pigs large and prolific.

Strathern, A. 1972, "One Father, One Blood", Australian National University Press, Canberra.

- In some parts of PNG there are pig houses where women and pigs live, and women raise and care for the pigs.
- Pigs are kept to graze in old fallow lands beside old gardens, and the women who watch over them have their houses situated close to these gardens.
- Pigs are a source of protein for the people of PNG; they are also a symbol of status and wealth.

Strathern, A.J. and Sturienhofecker, G. (eds) 1994, "Migration and Transformation", University of Pittsburgh Press, Pittsburgh.

- In PNG, pigs are mainly fed on sweet potatoes and they are also encouraged to forage. When sweet potato cultivation expanded, it was accompanied by expansion in the domestic pig herd.
- Domesticated boars are castrated while still young. For this reason, capturing and raising wild piglets must replenish the pig herd.
- At pig feasts, people come together and pork is distributed, which extends the line of credit for big men.
- 2000 to 3000 guests attend pig feasts from many different tribes and with many different dialects; the pig feasts create and maintain social and economic linkages between communities.
- Like intermarriage, pig feasts strengthen social ties between villages that speak different dialects.

Thurnwald, R.C. 1967, "Pigs and Currency in Buin", in Dalton, G. (ed.) *Tribal and Peasant Economies*, Natural History Press, New York.

- In Buin, PNG, women were given the task of feeding the pigs, and before marriage every woman was trained in this task.
- Pigs were used in the barter system when a girl married: gifts of pig and shell money were exchanged between the families of the bride and bridegroom.

- A man's wealth was determined by how well a woman could raise pigs, while men would dispense of pigs to fulfil social obligations.
- Shell money was used as a form of currency and a token acknowledging the receipt of the pig.
- Pigs were seen as an investment because if a pig was borrowed, the borrower had to pay it back with a bigger pig than the one borrowed.
- The people of Buin believed that the *oliga* (ghosts of their ancestors) are responsible for a man's success, so pigs were sacrificed to feed the ancestors.

Tuzin, D. 2001, "Social Complexity in the Making: A Case Study Among the Arapesh in New Guinea", Routledge, London.

- Since the introduction of the sweet potato to PNG 300 years ago, the number of domesticated pigs has increased dramatically.
- PNG political leadership is based on the "big man" complex. In this system, men gain prestige and wealth through large-scale pig exchanges.
- As part of a young man's ritual campaign, pigs are brought to him in order to teach him to crave for pork; it is considered that such craving is a manly passion and will transform him into a man.
- In Tamboran ceremonies, wild pork is essential. The task of catching the wild pigs depends on powerful magic.
- If a village project was to be undertaken, and there were negative feelings among the tribe, the tribe elders would call for a pig feast to solve the problem. People were supposed to feel better after the pig feast.

Wagner, R. 1967, "The Curse of the Souw", University of Chicago Press, Chicago.

- The Daribi people of New Guinea hunted wild pigs by making a path that led to the lair of the pigs. At night they would kill the adult pigs and capture the piglets, which they would then domesticate.
- Pigs were a symbol of status and wealth for the Daribi people. A moderately wealthy man would have a herd of six pigs.
- On the death of an adult man, pigs were killed so that the pigs' souls were released and therefore the dead man's ghost did not arrive empty handed at the abode of the dead.
- Any debts that were owed by the dead man were paid to his creditors in the form of pork. Then the remaining pork or pigs were distributed among his brothers or children.

Ward, R.G. and Proctor, A. 1980, "South Pacific Agriculture: Choices and Constraints", Australian National University, Canberra.

- Domesticated animals like pigs were raised for special occasions.
- Pigs were fed sweet potatoes, coconuts or household scraps; they also foraged in the gardens, secondary forests and fringing reefs at low tide.
- Pigs had a high social value and were only eaten on special occasions.
- For the people of New Guinea, the pig was a prestige item in exchange.
- Pig production is integrated into the social and agricultural systems of most peoples of the region, with strong traditional ceremonial aspects.
- In the traditional system, pigs require less capital investment because they are fed on food that would have been otherwise wasted.

Warry, W. 1986, "Kafaina: Female Wealth in the Chauave, PNG", *Oceania*, 57, pp. 4–21.

- People in the Chauave believe that menstrual blood is dangerous to pigs; menstruating women cannot enter pig houses.
- Traditionally women were the producers and guardians of a man's wealth, which was based on pigs.
- Pigs were used in pig festivals that were held every five to seven years and included the killing of many pigs; women during this time constantly cared for the pigs

White, O. 1965, "Parliament of a Thousand Tribes: A Study of New Guinea", Heinemann, London.

- In PNG, pigs and dogs were the only domesticated animals.
- Pigs were eaten only on ceremonial occasions; otherwise, they acted as scavengers around the village.
- The traditional New Guinean frequently shared his single-room habitation with pigs.
- Pigs were considered the most precious of a villager's possessions.
- The Japanese, who invaded PNG during the war, were said to have destroyed more than 20,000 dwellings and ate at least 100,000 pigs.

Young, M.W. 1971, "Fighting With Food", Cambridge University Press, Cambridge.

- Pigs are considered important objects of transaction, where only domesticated pigs are used.
- At funerals, death payments are made in the form of pigs.
- Pigs are also used to pay back debts that are owed.
- Pigs are a symbol of a man's status and wealth.
- Pigs are used to pay for services like treating or healing the sick.

Young, M.W. 1979, "The Ethnography of Malinowitz", Routledge and Keegan Paul, London.

- On the Trobriand Islands in the district of Kiriwina, the only person who is allowed to keep pigs in the district is the chief.
- Every pig in the district is apportioned to an individual who, on killing the pig, has to give part of it to the chief.

Zimmer, L. 1986, "Card Playing Among the Gender: A System for Keeping Money and Social Relationships Alive", *Oceania*, 56, pp. 245–263.

- For the married people of PNG, pigs are an important item of exchange, and most of the crops they grow are fed to the pigs.
- The parents fund a girl's initiation and puberty rites, where pigs are sacrificed. When the girl gets sick, a pig is also sacrificed to please the spirits. So a girl's bride price covers the cost of all the pigs sacrificed and of bringing the girl up. Even the men who killed pigs at a girl's puberty ceremony receive a share of the bride price.
- Puberty rites for women include the killing of numerous pigs with the purpose of making her strong and healthy and allowing her to raise many pigs.

Solomon Islands

Bennett, J.A. 1987, "Wealth of the Solomons", University of Hawaii Press, Honolulu.

- In Solomon Islands, a big man aimed to gain prestige through giving feasts, at which lots of pigs were slaughtered.
- Pigs were sacrificed when a new canoe was being launched; at such occasions, pigs were thumped, jumped on and stifled.
- The traditional source of wealth was pigs; men accumulated them for sacrifice to their ancestors.

Cross, G. 1981, "Aloha Solomon Islands: The Story of a People's Courage and Loyalty", University of the South Pacific, Suva.

- In Melanesia, the number of pigs he owned gauged a man's wealth.
- In wedding ceremonies, pigs were tied to stakes. Accompanied by her uncle, the bride walked around the stakes and when she touched the stakes the pigs were accepted.
- When war was coming to an end, the Aesasale people of Solomon Islands decided it was safe to have a long delayed feast, so young men and boys were sent to hunt for wild pigs.

Eves, R. 1998, "The Magical Body: Power, Fame and Meaning in a Melanesian Society", Harwood Academic Publishers, Amsterdam.

- In Solomon Islands, domesticated pigs are killed and consumed when mortuary and other feasts are

held.

- For large feasts, pigs are killed by suffocation. They are gutted and their hairs are removed before then are taken to the feast.
- At feasts the pigs are piled in a heap, one on top of the other.
- Men are forbidden from using swear words (words referring to male or female genitals) in front of women; the fine for doing so is a pig.

Fortune, R.F. 1932, “Sorcerers of Dobu”, E.P. Dutton and Company, New York.

- Pigs are used in exchanges. They are a major feature of Melanesian marriages, for which the two villages involved exchange gifts on several occasions.
- If a taboo has been placed on cutting down trees, presenting a pig to the village can only break it.
- Pigs are also hunted as a pastime, but they are not always caught on these occasions.

Fox, C.E. 1924, “The Threshold of the Pacific”, Keegan Paul, Trench Tubner and Co., New York.

- In San Cristoval, Solomon Islands, feasts were held that consisted of pigs and pudding.
- On the day before the feast (*rongo*), pigs were killed and a portion of the meat was sacrificed. Pigs were set aside months or years before a feast.
- Everybody eats the pork and pudding at these feasts. They throw the leftovers at each other, in a sort of food fight.

Fredrick, D.F. 1971, “Pig Raising in the British Solomon Island Protectorate”, Department of Agriculture, Honiara.

- Before the arrival of the Europeans, pigs were already widely distributed throughout Solomon Islands.
- Pork was an important part of the diet of Solomon Islanders, who ate mainly vegetables. By hunting, cooking and eating wild pigs, they gained a more balanced diet.
- In pagan feasts, pigs were killed, cooked and offered to the ancestral spirits. Men ate the meat later; little or none of the meat was given to the women and children.
- In marriage ceremonies, pigs were used as the bride price. At one particular wedding the bride price included 40 pigs.
- The introduction of Christianity put a stop to many pagan ceremonies; now pigs are killed and eaten for feasts on Christian occasions like Christmas and Easter.

Green, R.C. and Cresswell, M.M. (eds) 1976, “Southeast Solomon Island History”, Royal Society of New Zealand, Wellington.

- Pigs on Santa Ana, Solomon Islands today have been excluded from the village because they are carriers of hookworm.
- Pig owners are not allowed to let their pigs run throughout the village.
- On a settlement on Santa Cruz Island, pigs are hunted with bow and spear (rather than raised) and gardens are fenced to protect vegetables from the free running pigs.

Guppy, H.B. 1887, “The Solomon Islands”, Swan Sonnenschein, Lowrey and Co., London.

- When a house has just been completed, the people of Tambu hold a celebration, slaughtering many pigs for the feast.
- Solomon Islanders are very fond of eating fatty foods. They drink the liquid fat of pigs, and quarter and roast the pork.

Hogbin, H.I. 1939, “Experiments in Civilization”, Routledge and Keegan Paul, London.

- Each Solomon Islands family keeps several pigs and they are killed only for special occasions like feasts.
- The pigs are fed twice a day by hand, and they are often treated as pets.
- Pigs are a man’s symbol of wealth and prestige.

- By giving away pigs, a man can acquire prestige and be looked up to as one of the leaders of the community.
- When a young man starts out in his career, he asks his relatives for some piglets, which he breeds and looks after carefully.
- At mortuary feasts or funerals, pigs are killed and sacrificed to the spirits.

Hopkins, A.I. 1928, “In the Isles of King Solomon: An Account of 25 Years Amongst the Primitive Solomon Islanders”, Seeley, Service and Co., London.

- For Solomon Islanders, pig hunting with dogs is a sport.
- Bush pigs are a nuisance, and break and plunder gardens.
- If a pig destroys someone’s garden, the owner of the pig must fix the garden or the pig must be killed.
- If the pig is killed it is given back to the owner; if the garden is spoiled and crops have been eaten, the owner of the garden can take the pig as his own.
- At feasts pigs are seized, their snouts are tied up and their bodies are held up over a fire to be singed. After all the hair has come off, the pig is strangled or the throat is slit open.

Ivens, W.G. 1930, “The Island Builders of the Pacific”, Seely, Service and Co., London.

- At Sulu Vou, Solomon Islands, when a fight with another village is imminent, a pig is first strangled, and an omen is read to determine whether the fight should take place or not. If the nose of the pig is bloody, the omen is unfavourable and the fight does not take place.
- In a sin offering, a pig is burnt and buried in order to purge a man who has killed a near relative.
- In a ceremony (known as the “slapping of the pig”) that is carried out before hunting, pigs are dedicated by calling the ghost’s name while the pigs are slapped.
- When the people of Sulu Vou go out hunting for porpoise, they buy pigs from the hill people to offer to the spirits. In this ceremony, too, they name the pigs out loud after spirits and at the same time slap the pigs on the flank.
- Offered pigs are never eaten; their ears are not cut and they are free to go wherever they please.

Ivens, W.G. 1972, “Melanesians of the South-East Solomon Islands”, Benjamin Blom, New York.

- Pigs were used in sacrifices and offerings.
- During feasts, pigs are killed by strangling.
- The chief of the village by custom has the right to take his cut of the pig (*huuilue*) — which means not just one pig but every pig used in the ceremony. The chief usually takes the portion in front of the shoulders at the base of the neck, a strip of meat.
- Pigs are fed by women and are summoned by the beating of the clam shells.
- Pigs are identified by their ear cuts or by their colour.
- The sacred pig that was devoted to the *liao* was marked by cutting the tip of one ear; this pig was not eaten and died of old age.
- A pig is killed by cutting the throat with bamboo or strangling the pig with a cord.

Keesing, R.M. (ed.) 1978, “Elota’s Story”, University of Queensland Press, Queensland.

- In Solomon Islands, mortuary feasts are huge and involve a lot of pigs. In one instance a man had to provide 40 pigs for the feast commemorating the death of his father.
- Pig pens are kept under the eaves of a dwelling house, on the women’s side, and retire there at night.
- Consecrated pigs for the ancestors are nurtured and cared for with affection.
- Pigs are often stolen so owners carefully watch over them.
- Pigs are sold as there is always a demand for piglets to be consecrated and raised.

Keesing, R.M. 1982, “Kwaio Religion”, Columbia University Press, New York.

- Solomon Islanders use pigs in their many consecrations.
- They consecrate a pig when it is still a piglet and raise it to full maturity as a visible offering to the ancestors.

- Pigs are usually sacrificed but sometimes they are fed until they die.
- Pigs sacrificed for the feast can be eaten only by ritually senior men.
- A man may keep from eight to fifteen sacrificed pigs, and women are not allowed to eat them.
- Women tend, feed and nurture the pigs.
- Three quarters of the pigs raised are sacrificed and eaten.

Lagusu, H. 1987, “Smoke and Ashes for the Knabu Gods”, in Deverell, B. and Deverell, G. (eds) *Pacific Rituals: Living or Dying*, Institute of Pacific Studies, University of the South Pacific in association with Pacific Theological College, Suva, pp. 48–55.

- When pigs were sick or dying, Solomon Islanders believed that their dead fathers wanted or were asking for pigs, so they would choose the best, fattest pig and offer it as a sacrifice.
- The pig was first killed on the altar, blood sprinkled around and the body would be cut up into portions.
- When a village was preparing for a raid, a pig sacrifice was made; wives and children could not eat it.
- They also sacrificed pigs when they wanted to produce a healthier breed of pig.
- In the sacrifice, one portion was burnt and the other portion was eaten.

Oliver, D.L. 1955, “A Solomon Island Society: Kinship and Leadership among the Siuai of Bougainville”, Harvard University Press, Cambridge.

- In hunting for wild pigs, the people of Siuai on Bougainville need skill, persistence and some courage.
- Pigs are the most commonly hunted animal of the people of Siuai, who often starve their dogs for the purpose of hunting pigs.
- Wild pig drives involve up to 100 men.
- Raising pigs is more important than hunting them; nearly every household owns a pig.
- Domesticated pigs are fed once a day, in the afternoon. For the rest of the time they are allowed to run free and forage.
- The people of Siuai believe that 5 to 6 pounds of food daily is required for fully grown pigs. If they are fed less, pigs often break through the fence and devour the garden produce.
- Fully domesticated pigs do not have to be called for their daily meal; they return to their dwelling in the mid-afternoon.
- Pigs are indispensable in the feasts that accompany life crises and social advancement, and are extensively used in trade.
- When a young couple marries, one of the first things that they do is to acquire a small female pig and to build a small pen alongside the house.
- When a young couple finally gets a pig, the woman cooks delicacies for the new piglet to eat. While she is serving the piglet its food, she calls out names of famous people; the name that she is calling out when the piglet decides to eat becomes the name of the pig.

Oliver, D.L. 1973, “Bougainville: A Personal History”, Melbourne University Press, Melbourne.

- Pig raising is more important than hunting or fishing in the Siuai economy on Bougainville.
- Boars are considered a valuable resource.
- Pigs are branded by cutting chips out of the ear.
- Wild pigs are smaller, thinner and quicker than domesticated pigs, which are the result of mixing local pigs with European breeds.
- Men kill pigs either by strangling or by bending the head to one side to cut off respiration.
- Blood from the butchered pig is collected in containers and kept to make pudding or to be drunk.
- Traditional life revolved around pigs — raising them, exhibiting them, trading them, and giving them as gifts and, on the most solemn occasions, eating them.

Pollard, A.A. 2000, “Givers of Wisdom, Labourers Without Gain”, University of the South Pacific, Solomon Islands.

- In Solomon Islands, it is women's role to tend and care for the pigs.
- The payment of the bride price includes pigs.
- Pigs are also used in the payment of fines against men who violate women.
- Exchanges involving pigs are made during wedding ceremonies; the person offering his pig will later receive the same type of gift in return.

Ross, H.M. 1973, "Baegu: Social and Ecological Organization in Malaita", Solomon Islands, University of Illinois Press, Chicago.

- Pig sacrifice and the observance of the strict taboo system are the essence of Baegu religion on Malaita, Solomon Islands.
- At a religious ceremony, up to 100 pigs are ritually strangled by priests and are given as offerings to the ancestors.
- Pigs are essential as a religious sacrifice and as a way of accumulating capital.
- Piglets are allowed to run free, foraging and clearing garden refuse.
- Women are expected to care for the pigs that belong to their husbands and their sons, as well as their own pigs.

Vilasa, E. 1987, "The Fafara Ritual of Santa Ysabel", in Deverell, B. and Deverell, G. (eds) Pacific Rituals: Living or Dying, Institute of Pacific Studies, University of the South Pacific in association with Pacific Theological College, Suva, pp. 56–65.

- Among the Phosamogo and Thavia tribes of Santa Ysabel, sacrifices (*Fafara*) were made to the spirits before and after tribal wars and fishing and hunting trips, and to ask for forgiveness and reconciliation. Only pigs were offered in these sacrifices.
- The pig was seen as the most important animal and therefore it was worth offering to the ancestors.
- The more pigs a chief had, the wealthier and more popular he was.
- On the day before the offering was made, the pig was tied up and hung from a pole, with a wooden tong placed at its head; the pig would be left to hang overnight.
- If the pig died before the appointed day, it would not be acceptable. It had to be carried alive to be sacrificed.
- The pig was seen as a sign of wealth because of its association with the chief.
- The pig was also a symbol of reconciliation because it was used in resolving conflicts.

Fiji

Abramson, A.L. n.d., "Culture, Contradiction and Counterculture in the Life-world of a Fijian Chiefdom", PhD thesis, University College London, London.

- In Serea, Fiji Islands, men come together for large feasts (*magiti levu*) and eat the meat of a pig along with a staple food, usually taro. The combination of pork and taro is said to transform the eaters in a specific way.
- Pigs in Serea eat almost anything and they are fed the leftovers of a meal.
- The culture has chosen the pig for its crucial career in human ritual because people see it as a natural unifier of species.
- The pig, limb by limb, signifies the unity of the Serean *mataqali*.
- Of the different animal species, the pig is considered the most important and superior.
- Wild pigs are hunted, captured alive, lovingly brought into the house and later sacrificed.
- Sereans love the pig because it once discriminated with its snout and they hate the pig because, by belonging to the forest, it embodies the primordial setting.
- Before colonial times, domesticated pigs roamed freely around the village and mingled with the men and women. But today, because of hygiene issues, pigs are kept in pens away from the village, which is why (according to the author) the pig is seldom used in sacrifices and has less prestige than previously.

- The Sereans never think of the pig as a dirty animal. Wild pigs were captured and fed for several days inside the house and little children were encouraged to hug and stroke them.
- In a communal meal of a cooked pig, men assemble below the chief in the hut. Starting with the chief, men sit in a descending order of age. The chief is the first to start eating and the others follow.
- At feasts, pigs are given whole to the chief on behalf of all the clans, and the cooked pigs are distributed to all the eaters. The head of each cooked pig is given to the chief.
- The feast brings all the separated clans together and, by its end, creates one ritual body.
- After the feast, the chief gives raw pork to the returning guests.
- The pig is a symbol of both the fragmenting and the unifying tendencies in Serean clanship.

Belshaw, C.S. 1964, "Under the Ivi Tree", Routledge and Keegan Paul, London.

- Pigs were used in exchanges between the family of the groom and the family of the bride.
- Pigs were an essential part of any feast.
- Pigs were one of the items used in ceremonial exchanges.
- The number of pigs that a man owned helped to determine his prestige.

Brewster, A.B. 1922, "The Hill Tribes of Fiji", Seeley, Service and Co., London.

- Pigs were the largest and most valuable of the Fijian domestic animals.
- In ceremonies, baked pigs were put on top of big baskets of vegetables in order to make a good presentation.
- When pigs are baked in an earth oven, they are not cooked right through. After the master of ceremonies shares out the meat, each portion must be cooked again.

Coulter, J.W. 1943, "Fiji: Little India of the Pacific", University of Chicago Press, Chicago.

- Wild pigs have been driven out of the lowlands of Fiji, which are now used for sugar cane and rice.
- In the old days, hundreds of pigs in a semi-wild state rooted in the forest and the scrub near the villages.

Geddes, W.R. 2000, "Deuba: A Study of a Fijian Village", University of the South Pacific, Suva.

- In the Fijian culture the pig's head is its most important part and it is given only to the chiefs.

Hocart, A.M. 1952, "The Northern States of Fiji", Royal Institute of Great Britain and Ireland, Bedford Square.

- In Batiri on Vanua Levu in Fiji, a sacred stone serves the purpose of bringing forth pigs. The local people plant a reed there as a gift to the stone so that it may grant a pig.
- Pigs are used in various ceremonies and occasions, and play a big part in Fijian custom.
- A year before a taboo expires; a tree is pushed down in order to signal that there is only one year until this expiry. Pigs are cooked and eaten by those that push it down. Over the next year, the local people prepare for the feast.
- At the feast "the owner of the land" puts a long mat on his shoulders and a big live sow is placed on top of it. Around the pig's neck is tied a creeper together with a *tabua* (whale tooth). This pig is presented to the nobleman on his ascendancy to the land. This pig is kept separate from the other 100 pigs of the feast and is killed as soon as the ceremony is over.

Quain, B. 1948, "Fijian Village", University of Chicago Press, Chicago.

- Fijians see domestic pigs as emblems of wealth far above subsistence living.
- In certain ceremonial and economic obligations, domesticated pigs are used. Including a pig at a funeral feast is a big honour for the deceased person.
- Pig tusks are used as ornaments and are highly valued items.
- Domesticated pigs generally are not free to roam around in the village. The owners feed them leftovers and garbage.
- Wild pigs are often hunted for food.

- Only domesticated pigs are presented to people who come to perform a traditional service. It is not honourable to substitute a wild pig for a domesticated one.

Roth, G.K. (ed.) 1936, “Fiji: Handbook of the Colony”, Government Printer, Suva.

- Pigs have had a longer association with Fiji and the Fijians than any other domestic animal.
- Pigs have their place in Fijian legends, stories and domestic economy.
- According to the author, pigs were introduced by an English sailing vessel that brought porkers.
- Fijians still relish pigs, which are their first choice of meat, baked in an earth oven.

Sahlins, M.D. 1962, “Moala: Culture and Nature on a Fijian Island”, University of Michigan Press, Michigan.

- On Moala, Fiji, pigs are generally considered to be men’s goods.
- Circumcision is a group ceremony that takes place in the forest and is carried out by an expert (*vuniwai*). The ceremony is celebrated with a pig feast attended only by male relatives.
- Pigs are used only for large and important feasts.
- If a family lacks resources like the pigs required for a ceremony, they may solicit (*kerekere*) them from their relatives.

Thomson, B. 1908, “The Fijians: A Study of the Decay of Custom”, William Heinemann, London.

- In preparation for a feast, pigs are dedicated to the feast by cutting their tails off and setting them free in the vicinity of the Naga. It is said that anyone who tries to kill these pigs will go mad.
- Pigs are found in every village and are reserved for special occasions like entertaining strangers and for feasts. They are seldom eaten in ordinary circumstances.
- Out of a man’s pig herd, he keeps one (*ngai*) that he treats as his pet or like one of his children, but when the pig is fat enough it is killed and eaten.
- Chiefs who own pigs often get tenants to look after the pigs for them.

New Caledonia

Shineberg, D. 1999, “The People Trade: Pacific Island Labourers and New Caledonia, 1865–1930”, University of Hawaii Press, Honolulu.

- The young men of New Caledonia competed for status through rites revolving around pig-killing ceremonies that were accompanied by great feasts.
- Boars were raised and killed and their tusks were worn as a mark of rank.
- When traders came to New Caledonia for sandalwood, they had to give the Kanaks a beach payment, which included a demand for pigs. So the traders would get pigs from other islands to make their beach payments in New Caledonia; in return the Kanaks gave sandalwood.

Micronesia

Kiribati

Fleming, E. and Hardaker, J.B. (eds) 1995, “Pacific 2010: Strategies for Polynesian Agricultural Development”, National Centre for Development Studies, Australia.

- Eighty-five per cent of pigs in Kiribati are household-owned pigs.
- The pigs are kept for feasts and ceremonies and their manure is used as fertiliser for garden crops.

Kock, G. 1986, “Material Culture of Kiribati”, University of the South Pacific, Suva.

- Europeans introduced pigs to Kiribati.

- By tradition, pigs are kept tied to a rope, which is secured to peg in the ground near the settlement.
- Many small families own one to four pigs. They feed their pigs on pursulane with creepers and with leaves of a fig tree, as well as scraps of fish and occasionally the meat of fine coconuts.
- Women and children are given the task of feeding the pigs.
- Pigs are marked by piercing or cutting a piece off the ear.
- Pigs are considered objects of considerable value and eating them is reserved for special occasions.
- Pigs are given individual names, and the owners become emotionally attached to them.

Pohnpei

Ashby, G. 1983, Pohnpei: “An Island Argosy”, Rainy Day Press, Oregon.

- Pigs are the most prized animals on Pohnpei.
- They are seen as an economic asset as well as a prestige symbol at traditional feasts.
- Feasts such as those on birthdays, weddings and funerals would not be complete without the slaughter of one or more pigs.
- Pigs are fed minimally in the morning by their owner; the rest of the day they spend foraging.
- There are 6000 pigs on the island and they are used only on special occasions.
- At large feasts, pigs are baked in earth ovens.

Hezel, F.X. n.d., “The Struggle for Justice — But on Whose Terms?” [online], available: <http://eapi.admu.edu.ph/eapr00/hezel.html> (retrieved 17 March 2005).

- On the Micronesian island of Pohnpei, pigs are distributed at feasts and funerals in a certain manner.
- The chief of the village receives the head, while the second-ranking chiefs receive the hindquarters and lower chiefs get a share. The commoners, who may have donated a pig worth hundreds, do not get a share of the pig.
- This system is the same for Tonga, Samoa, Fiji, the Marshall Islands and the Cook Islands.

Polynesia

- In Tonga, pigs are kept by a majority of households and are an important part of their diet.
- Pigs in Tonga are of considerable ceremonial importance.
- In Samoa, pigs play the important role of providing food for the villagers and also have ceremonial importance.
- Pigs in Tuvalu are used mainly for feasts and ceremonies.
- Pigs are raised mainly for special occasions such as feasts and ceremonies.

Buck, P.H. 1938, “Vikings of the Sunrise”, J.B. Lippincott Company, Philadelphia.

- On long voyages, Tahitian sailors took pigs with them as a source of food.
- In the Cook Islands, pigs were used symbolically to express rank at social and religious functions.
- In Hawaii, pigs were considered the food of the wealthy.

Cook Islands

Gilson, R. 1980, “The Cook Islands 1820–1950”, Victoria University Press, Victoria.

- In the Cook Islands, the only animals produced for food on a large scale were chickens and pigs.
- The pigs in the Cooks were of an inferior breed that reproduced at a low rate.
- Pork was reserved for special occasions and even then it was given only to people of rank.

Hawaii

Hiroa, T.R. 1957, “Arts and Crafts of Hawaii”, Bishop Museum, Honolulu.

- Hawaiians bred pigs in large numbers for food and for offerings in religious ceremonies.
- Tenants on the land bred pigs for their own use and for payment of rent to overlords. Hawaiian kings and chiefs demanded that their people supply pigs for religious ceremonies and feasts.
- For a particular religious ceremony (the *Luakini*), which was held over five days, 2240 pigs were killed.
- Hawaiians considered pigs to be intelligent animals, and used ownership of pigs to identify people of high rank.
- Before a tree is felled to build a canoe, a pig is offered, cooked and eaten.

Malo, D. 1951, “Hawaiian Antiquities”, Bishop Museum, Honolulu.

- In Hawaii, following the birth of a child, the father offered pigs to the deity so that the deity would look after the child.
- The pig was the largest domesticated animal in Hawaii and the most important one in their culture.
- A pig whose hair was entirely black was called *hiva paa*; an entirely white pig was called *haole*; a pig of bridled colour was called *hahei*.
- Pigs were a source of wealth and were in great demand. Those who raised pigs made a good profit from them.
- When a male child had his foreskin circumcised, a pig was baked and the deity was worshipped.
- When a person was sick or ill, a religious ceremony for healing was performed, which involved laying a pig before the gods.

Marquesas

Dening, G. 1980, “Islands and Beaches: Discourse on a Silent Land”, Marquesas, 1744–1880, University Press of Hawaii, Honolulu.

- On Marquesas, the eating of pork was almost always reserved for males, but on occasions women were allowed to eat it.
- The people of Marquesas used pigs as a currency.
- Pigs were also used in memorial feasts; in preparation for a particular occasion, people would feed them up.
- Pigs were heavily invested with cultural value.
- All exchanges — both for present purposes and to connect with the past — were virtually dependent on the pig.
- Without pigs, there were no feasts.

Ferdon, E.N. 1993, “Early Observations of Marquesan Culture: 1595–1813”, University of Arizona Press, Arizona.

- Pigs and chickens were the only domesticated animals in Marquesas. It is said that the pig was introduced some time during the period 600–1300 AD.
- Pigs were used only by wealthy people and then only on special occasions.
- Pigs were cooked in pit ovens where they were not fully cooked; pigs were occasionally eaten raw.
- When a Marquesan child was born, the father of the child would celebrate the event by baking a pig that only he was allowed to eat.
- On the parting of the umbilical cord, a second pig was killed and friends were invited to partake in the feast.
- Food for young piglets consisted of broiled, mashed rat mixed with fermented breadfruit.
- In sacrificial offerings, pigs were put on an altar and offered up to the spirits.

Samoa

Churchward, W.B. 1971, “My Consulate in Samoa”, Dawson of Pall Mall, Folkestone.

- The principal meat of Samoa is pork.
- Pigs hold a respectable position among Samoan riches.
- The pig appears everywhere in Samoan culture; even land and property are bought with pigs.
- A wedding is not held unless pork is present.
- Women are given the task of looking after piglets, which they treat as pets.
- Samoan stories reflect the belief that Samoans are related to pigs.

Farrell, B.H. 1962, “The Village and its Agriculture”, in Fox, J.W. and Cumberland, K.B. (eds) *Western Samoa: Land, Life and Agriculture in Tropical Polynesia*, Whitcombe and Tombs, Christchurch.

- The pig plays an important part in Samoan life.
- On special occasions pigs are killed to provide meat for a celebration.
- In some ceremonies, the pig is given as a gift.

Freeman, D. 1983, “Margaret Mead and Samoa”, Australian National University Press, Canberra.

- In 1839 when a chapel was opened in Tutuila, Samoa, 2300 pigs were slaughtered for the occasion.
- In one incident a man from one village raped a girl from another village and was fined two pigs and 10 six-pound tins of meat.
- Massive exchanges were part of the *Taupou* system. On one occasion 300 pigs were given to a bride’s family.

Grattan, F.J.H. 1948, “An Introduction to Samoan Custom”, Samoa Printing and Publishing, Apia.

- Pigs in Samoa are killed by strangling immediately before preparation for cooking: a wooden bar is placed across the throat and pressure is applied.
- A pig is usually half cooked so that it can be apportioned properly. The blood in the abdomen and the intestinal fat are collected and cooked in banana leaves; they are a greatly prized delicacy.
- Pigs are used in displaying respect for someone. If someone important comes from overseas, a cooked pig is presented.
- The really huge pigs are prized at ceremonies, where visitors express their respectful appreciation, complimenting the owner on breeding such a large pig.

Hiroa, T.H. 1930, “Samoan Material Culture”, Bernice P. Bishop Museum, Honolulu.

- It is said that the pig came to Samoa from Fiji.
- Pigs are kept in enclaves made from loose stones and pieces of lava, located at the back of the village.
- Families that own pigs see them as a source of wealth that makes them look good at large functions for which pigs are needed.
- Pigs are never allowed to run about in the village and are fed the leftovers from their owner’s meals.
- By custom, pigs are killed by strangling and then cooked immediately afterwards.
- Samoans try to keep as much blood as possible in the pig, so they do not stab the pig as part of the slaughtering procedure.
- The heart of the pig is reserved for the high chief and the liver is given to the talking chief.
- The cooked pig is apportioned in a particular way: the head is given to the young men who cook the pig, the neck is given to a talking chief and the back is given to the chiefs of second grade.
- The pig is not overcooked so that it can be apportioned properly.

Kramer, A. 1995, “The Samoan Islands: An Outline of a Monograph with Particular Consideration to German Samoa”, University of Hawaii Press, Honolulu.

- Pigs are known as the most important animals for Samoans.
- Pigs are kept in the back of houses, in an enclosed area fenced by rocks.
- Pigs are fed on coconuts and are considered tasteless.

- Pigs are used for festivities, weddings and food offerings.
- A respected family is one that has a large stock of pigs.

Rehman, H.U. 1983, “Agriculture in Western Samoa: Problems and Strategy for Development”, Pacific Western University, Western Samoa.

- In Samoa, pigs are of major importance and are considered the most prestigious gift on ceremonial occasions.

Udo, H.M.J. 1980, “Introduction”, Fattening of Large White, Samoan and Crossbred Pigs Under Different Management Conditions, University of the South Pacific, Suva.

- Ninety-eight per cent of the pigs in Samoa are raised in the village, mainly as scavengers.
- Pigs are part of the traditional Samoan way of life.
- Pigs represent prestige and security.
- They are raised to meet ceremonial obligations, as well as for social events and family consumption.

Ward, R.G. and Proctor, A. (eds) 1980, “South Pacific Agriculture: Choices and Constraints”, Asian Development Bank, Canberra.

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- Pigs have a high social value in society and are eaten on ceremonial occasions.
- Pigs living in villages make use of food that otherwise would be wasted.
- The pig is a traditional domestic animal of the Pacific Islands.

Tahiti

Ferdon, E.N. 1981, “Early Tahiti: As The Explorers Saw It 1769–1797”, University of Arizona Press, Arizona.

- In Tahiti, pigs were given as presents to chiefs during large ceremonies, at which they were also strangled.
- The prime meat producer in Tahiti was the pig, whose flesh was said to be tender and to taste like veal.
- The original ancestor of the Tahitian pig was located in Southeast Asia.
- During the day, the hogs were allowed to graze around the house but at night they were brought inside.
- Women were not allowed to eat the flesh of hogs, but they were given the task of caring for and feeding the pigs.
- Pigs were fed plantains, taro and other vegetable foods.
- Pigs were also used in religious offerings, as feasts foods and as gift exchanges limited to the chiefly class.
- When a child was born, the father would make an offering of a banana plant and a pig. The priest who performed the ritual was also given a hog for his services.
- If a person borrowed a fisherman’s net, he had to give the fisherman a gift for the use of the net; the payment was usually a pig.

Lepofsky, D.S. 1994, “Prehistoric Agricultural Implications in the Society Islands”, French Polynesia, University of California, California.

- Traditionally, in Tahiti, only the elite were allowed to eat pigs.
- Pigs were used in special ritual feasts.

Oliver, D.L. 1981, “Two Tahitian Villages: A Study in Comparisons”, Institute for Polynesian Studies, Utah.

- Tahitian villages raised many pigs. Some were eaten by the owner’s household on special occasions;

the others were sold.

- Pigs were seen as a profitable enterprise, and were fed on leftovers that otherwise would have been thrown away.
- In order to get started with raising pigs, a young man would borrow a sow from a kinsman. He would feed the sow until it littered and then repay the loan in the form of half of the litter.
- Pigs were kept in the fenced areas outside the residential parts of the village.
- Nearly every household owned at least one or two pigs; most were treated as pets.
- Pig owners often developed such a strong relationship with their pig that when it came time to sell it, they would cry.
- Pigs were usually killed by piercing the throat with a sharp short knife.

Rowe, N.A. 1955, “Voyage to the Amorous Islands”, Andre Deutsch, London.

- In Tahiti, pigs were either drowned or strangled in preparation for eating.
- While a pig was being strangled, its nostrils were stuffed with grass so that the animal died quickly.
- In a sacrificial offering, the priest would strangle a pig, clean it, smear it all over with its own blood and place it on the altar along with young plantain trees.
- Pigs were sometimes cooked before being offered on an altar, and left to be eaten by the birds.
- Pigs were sacrificed as part of the making of a new war canoe.

Tonga

Beaglehole, E. and Beaglehole, P. 1941, “Pangai: Village in Tonga”, Polynesian Society, Wellington.

- In Nuku’alofa, Tonga, a feast was held over two months and 9000 pigs were killed for it.
- For a long time, pigs in Tonga were regarded as an essential part of the economy, used for feasts at births, marriages, deaths and visits of relatives; as a rule, pigs were not sold.
- Most households in the village of Pangai in Vava’u, Tonga own several pigs or more.
- These pigs are raised for feast obligations, like those associated with the birth of a child, a wedding, a death, a visit from special kin and church thanksgiving.
- When a man kills lots of pigs and holds a feast, this event signals his prestige among his clansmen.
- Pigs are left to wander around the village although they supposed to be kept inside enclosures.
- Pigs are fed on mature coconuts, especially if fattening is required for an upcoming feast.
- The pig has value as a source of food but it has greater value as the symbolic expression of the struggles of the household to do what is fitting in expressing its social status on feast occasions.
- There are three main ceremonies that involve pigs: (1) *umu puaka toho*, (2) *umu hula* and (3) *umu puaka ha’amo*.
- For the smaller feasts (*umu puaka toho*), the pig used for the ceremony has to be a tusked boar or a very large sow, such feasts are given by the father of the bride if he is an important man.
- For the *umu hula*, the pig is larger than that for the *umu puaka toho*. Such feasts are held when relatives come together after a long time of being apart.
- For the *umu puaka ha’amo*, the pig is too large to be carried by hand; instead, carrying poles are used.

Gifford, E.W. 1929, “Tongan Society”, Bernice P. Bishop Museum Bulletin 61, Honolulu.

- In Tonga, pigs above a certain size are tapu for the commoners and the owners of the pigs; they are reserved for the chiefs and people with high rank.
- A pig is prepared for presentation to a chiefly person in the following way. First, the pig is taken out of the oven and placed on its back. Next, strips of banana leaves are wrapped about the extremities of the four legs, the snout and the rectum in order to conceal all parts of the pig that have come into contact with anything dirty.
- The parts of a pig that are considered fit for a chief are the back (*tua*), the head (*ulu*), the rump (*alanga*) and the chest (*fatafata*).
- At a chief’s funeral, the person giving out the food is given the head of the largest pig.

- Pigs are used in sacrifices to please the gods, as pork is considered food of the gods. The pig is sacred to Maatu's god, and people may kill and eat pigs only at the god's pleasure.

Greenhall, L. 1996, "Finding Treasure in Tonga", Friendly Island Bookshop, Nuku'alofa.

- At Tongan feasts, whole roasted piglets are put along the middle of the table.
- Pigs cost a lot of money and are important in large feasts; the more important the feast, the larger the animal that is prepared for it.
- On certain royal occasions, hundreds of pigs are provided for one sitting.
- People take pride in preparing a feast for a birthday, baptism, graduation, wedding or ordination, at which pigs are always used.
- Pigs in the villages, sows with their piglets, are left to roam around the grounds, rooting for food.

Hugh, E.I. 1970, "Report on a Field Visit to the Kingdom of Tonga", South Pacific Commission, Suva.

- Pigs in Tonga are fed on manioc and farm waste, supplemented with a protein concentrate.
- According to this report, the local farmers were keeping pigs in excess of the optimum marketable weight because of the social custom of giving large pigs to the king, or using them for a wedding ceremony or a feast.
- Oversized pigs also served as a status symbol, and the farmer could take pride in his ability to raise them.

Maude, A. 1965, "Population, Land and Livelihood in Tonga", Australian National University, Canberra.

- In Tonga, 79 per cent of households own pigs. Pigs are an essential part of feasts that are held to mark births, marriages, deaths, visits, national celebrations, church functions and other events.
- Pigs are not part of the everyday diet of Tongans; they are reserved for special occasions.
- In villages, pigs are left to run free. They are fed mainly on cooked cassava, taro, coconut meat, green leaves, pawpaw and refuse from the kitchen. Otherwise they are left to scavenge for themselves.
- In addition to their role in helping their owners to fulfil social obligations, pigs are important in the diets of Tongans and are a major source of income.

Moala, K. 2002, "Island Kingdom Strikes Back", Pacmedia Publishers, Auckland.

- In all Tongan towns, pigs are left to run everywhere, although the law requires that they are kept in pens.
- Pigs have a dominant presence: they have much symbolic meaning in Tongan culture and are expensive.

Morton, H. 1996, "Becoming Tongan: An Ethnography of Childhood", University of Hawaii Press, Honolulu.

- In Tonga, pigs are kept in their village allotments.
- The law requires that pigs be tied up but most villages allow them to roam free, which causes considerable damage to garden and fences.
- Pigs are closely involved in the culture of Tonga.
- When a child turns one, the year is marked by a birthday celebration (*fai aho*) that involves feasting and an exchange of food. Before the feast, a pig is fattened and later slaughtered.

Situa, N. n.d., "Country Paper: Kingdom of Tonga" [online], available: <http://www.fao.org/ag/AGP/AGPC/doc/publicat/PUBB/PB035.htm> (retrieved 13 April 2005).

- Only 27 per cent of households keep no pigs; of these, nearly half are in the capital where it is difficult to keep livestock of any kind.
- The average size of a pig holding is eight pigs. In all, 27 per cent of holdings have 10 or more pigs; these holdings contain 6 per cent of the total pig population.
- Domestic pigs play an important role in helping their owners to meet social obligations, mainly in relation to gifts and exchange at feasts, weddings and funerals. Almost every rural household raises

- pigs in a free range system that causes substantial damage to crops.
- The total pig population is 80,850, or 5.6 pigs per household. Of this total, 63 per cent are young pigs and 37 per cent are adult breeders.

Tuvalu

Chambers, A. 1984, “Atoll Economy: Social Change in Kiribati and Tuvalu No. 6”, Australian National University, Canberra.

- Pigs and chickens are the most common domesticated animals of Tuvalu.
- Pigs by law are required to be kept in pens outside the village area. They are fed and watered by their owners once or twice a day.
- By custom, pigs on Nanumea, Tuvalu are removed from their mother soon after they are born, and are looked after by their owners.
- In general, each village household raises more than four pigs; the Matagi household raises 17 pigs.
- Pigs are eaten only on special occasions like funerals, weddings and birth feasts.
- Male piglets are castrated and their tiny teeth buds that will later form tusks are often removed as part of the taming process. The piglets later become house pets.

Wallis and Futuna

Fediaevsky, A. and Angus, S.D. 2002, “Pig Rearing on Wallis Island: Pollution Risk and Proposed Solutions”, Secretariat of the Pacific Community, Suva.

- On Wallis Island, pigs are the main items involved in traditional exchanges of gifts.
- The bigger the pig that is donated or offered during a ceremony, the wealthier the person.
- A pig is valued according to the length of its tusks.
- The use of pigs for customary practices is more important than any other use.

Rakau, F. 1987, “A Modern Futuna Marriage”, in Deverell, B. and Deverell, G. (eds) *Pacific Rituals: Living or Dying*, Institute of Pacific Studies, University of the South Pacific in association with Pacific Theological College, Suva, pp. 143–155.

- Pig tusks in Futuna are a very important symbol.
- The pig itself is seen as important; it is used as food and it contributes to the rituals, celebrations, wealth and economy of the people.
- Men, women and children all help to feed the pigs.
- The people of Futuna catch wild pigs, and then rub certain leaves on their heads and backs to tame them.
- Piglets are left to roam free within the village; they often enter the kitchen and sleeping houses.
- As the piglets get bigger they are taken from the village and put into surroundings made of coral.
- Each pig owner has his own pig call, which may involve a clap, a shout, a drum beat or the hitting of a tree root.
- Certain boars and female pigs are kept for breeding and as meat for the family.
- Special tusked boars are castrated and treated with extra care as preparation for big feasts and ritual practices.
- In wedding ceremonies, only tusked pigs are used; the tusked pig is three times more valuable than a boar without tusks.
- After cooking, the head of the pig is removed with the tusks intact and is presented to the head of the village.
- A ceremony is not significant if it has no tusked boars.
- If there were no pigs at a big feast, the people who attended would return home saying that they did not eat any pig. This remark would cause shame to the people organising the feast.
- Chiefs wear round tusks — around the wrist or the neck — to identify their status.

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