

"Experience with miners, government and mission in the Northern District led rather quickly to the emergence of adjustment cults, notably the Baigona and Taro Cults arising respectively in 1912 and 1914. Though Worsley (1957:Ch.III) classifies them as non-millenarian, he recognises them as having been a political threat to the Australian authorities. Doctrines of unity, co-operation and comradeship between formerly hostile tribes were central to the Taro Cult. Cult leaders dissociated themselves from the Christian missions and claimed a special bond with Jesus Christ. Although the Northern District never developed cargo cults of the classical type, even in later years, there is a constant undercurrent of what one may call millennial thinking, which is of great concern to the government even today." (p.35)

"11 Full information on these cults will be found in Chimery and Haddon (1917) and Williams (1928). It has escaped previous commentators that Bia, who started the taro cult, was employed for some years by Monckton, and participated in various punitive enterprises with an alacrity most pleasing to his master. He was described in Monckton's books in rather revealing detail (e.g. 1921: 185, 268, 269, 295, 308; 1922:10, 13, 65, 136, 172, 214, 216). For the present relationship between the Orokaiva and the missions, see Schwimmer 1969:123-33." (p.46)

Also:-

"..... sisters-in-law address each other by the term bi, which means penis." (p.173)

(from Schwimmer, 1973)

JRH
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