

Table of Contents

Acknowledgements	11
1 Introduction: After Almost 50 Years	15
1.1 The Middle Sepik and previous anthropological studies	15
1.2 A documentation of the past, and new studies	20
1.3 A comparative glimpse back	22
Religious practices and new ideas	22
Environmental changes and the exploitation of natural resources	24
From subsistence to market economy	30
Conclusion	36
 <i>Part One: Women and Subsistence Economy</i>	39
2 The Village	41
3 Sources of Subsistence	45
3.1 Fishing	45
Fishing techniques: rod, spear, and trap	47
The fishing grounds	48
Catching and spearing turtles	49
3.2 Fish survey	50
Size of the catch	54
Own consumption of fish	55
Qualitative analysis	56
Selling fish in Wewak	64
3.3 Overview of the most important trade relations with other villages	66
3.4 Sago and the sago market with Gaikorobi	67
Organizing the sago supply	72
Quantitative aspects	77
Qualitative aspects	79

3.5	Significance of the market with Gaikorobi for Kararau's subsistence	82
	Breach of the market peace	83
	The sago market in mythological perspective	85
	Comparison of historical conflict between Kararau and Gaikorobi and the conflict recounted in the myth	88
3.6	Kararau's further trade relations.	99
	The Aibom pottery market	99
	Kapaimari, an example of a modern market	100
	Tourist art	101
3.7	Cultivation	102
	Crops, gardens and ownership	102
	Tobacco, cultivation and harvest	104
	Coconut groves	107
3.8	Hunting and animal husbandry.	107

Part Two: Women in Love and Marriage. 111

4	Getting Married.	113
4.1	Run-up to marriage	113
	Social insecurity of women who are not officially married yet	118
4.2	Ideal marriage relationships.	118
4.3	Marriage rules and actual marital relations in comparison	120
4.4	Bridewealth	125
	Marriage without bridewealth.	130
	Transferring the bridewealth.	131
	Composition of the bridewealth	139
	An interpretation of the bridewealth ceremony	141
	Behaviour patterns of men and women.	142
4.5	The relationship between wife givers and wife takers	144
4.6	Marriage as described in a myth	147
4.7	Duties and rules of conduct after marriage	152
	Changing locality when sick	153
4.8	The relationship between brother and sister and between husband and wife . .	155
4.9	Spatial division of the house	157
	Koliuan's dwelling house	158
	Gimbun's dwelling house	160
	Family dwelling house of Kamangali, Wanyo, and Tshui	161

5	Conception, Pregnancy and Birth: Concepts and Practices	165
5.1	The significance of birth in Iatmul thought.	173
5.2	The post-partum period	175
6	The Relationship Between Husband and Wife.	179
6.1	Polygyny	183
6.2	Divorce.	186
6.3	Changes in the course of a woman's life	188
<i>Part Three: Women, the Realm of Men, and the World Beyond</i>		193
7	Sorcery and Witchcraft	195
8	Women and the Realm of Male Rituals	203
9	Familiarity with Kinship Terminology	213
10	Women and Headhunting.	215
11	Women in Myths and the Mythologeme of the Inverted World . . .	225
12	Women Who Became Initiated by Men	237
12.1	Initiation as a mark of excellence	237
12.2	Initiation as a means of stigmatization	241
12.3	Memories of an earlier women's initiation	245
12.4	Imitating male initiation scarification.	248
<i>Part Four: Self-Portrayals</i>		251
13	Life Histories of Women and Men	253
13.1	Life histories of women.	253
13.2	Life histories of men	265
13.3	Comparing the life histories of women and men	282
<i>Part Five: The Relationship Between Men and Women in Myths.</i>		285
14	Gender Relationships as Described in Myths and the Way in Which These Are Narrated by Men and Women.	287
14.1	Findings from the myth analysis	339

Concluding Summary (revised)341

Afterword349

“Cultural Change in the Sepik” by Christiane Falck351

Schismogenesis and cultural change in Iatmul societies.354

The fish work.360

The work of God364

Conclusion369

References371

Index379

Appendix: Kinship Terminology Chart393