THE KUMA

A Study of Tradition, Freedom and Conformity Among a New Guinea People

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P R E F A C E

The material for this study was obtained during fifteen months' fieldwork (November, 1953, to March, 1955) in the Wahgi Valley, Western Highlands of New Guinea, under the terms of a Research Scholarship in the Department of Anthropology and Sociology, Australian National University. The Women's College within the University of Sydney, and the Department of Anthropology in the same university, enabled me to complete the thesis while holding the Women's College Senior Research Fellowship.

The co-operation of officers of the Papua-New Guinea Administration and other Europeans I met in New Guinea facilitated the fieldwork, and I owe an especial debt to Mr E. J. Emanuel (Assistant District Officer, Minj Sub-district, during the period) and his wife for unfailing help and hospitality.

The teaching of Dr W. E. H. Stanner, who supervised the work, has considerably influenced the approach I have adopted and the presentation of the material. My
work has benefited, too, from the stimulating seminars conducted by the late Professor S. F. Nadel and from informal discussions with anthropologists who have studied other New Guinea peoples. Professors J. A. Barnes and A. P. Elkin, and Drs Paula Brown, J. D. Freeman and E. R. Leach, have helped me by their critical reading of various chapters. The bibliography lists writings to which I have made direct reference in this work. I am solely responsible for my interpretations of them, for the field material presented here, and for the views I have expressed.
Chapter I. The Kuma  
In an environment which is easy and fairly well stocked to meet the needs of a people who live by agriculture and pig-raising, the Kuma achieve material prosperity, even abundance, by means of primitive and slipshod techniques. Their material culture is simple and makeshift, compared with that of other New Guinea peoples. The men reserve the more spectacular and creative tasks for themselves, and leave most of the drudgery to their womenfolk. The overriding interests in this male-dominated society are pigs, women and material valuables, which the men exchange on behalf of their agnatic descent groups.

Chapter II. Local Organization  
The Kuma live in distinct though scattered, communities which are ostensibly clan-settlements or, in Hogbin and Wedgwood's terms, 'patrilineal monocarpellary parishes'. In fact, despite the people's emphasis on agnatic relatedness, these settlements are implicitly open groups, and the descendants of newly incorporated members are assimilated into
a clan within a very few generations. The named groups are continually segmenting, and contemporary evidence supports the natives' contention that a particular name may refer successively, over the generations, to a sub-subclan, a subclan, a main segment of a clan, a whole clan, and finally an aggregate of independent clans with a legend of common descent. Each clan-oriented community is an aggregate with multiple functions, including political ones. Political action is taken in the name of the clan, but the subclan serves as the executive political unit. The world outside the clan includes two polar classes - traditional enemies, with whom inter-marriage is prohibited, and friendly affines.

Chapter III. Marriage and Filiation

Marriage arrangements are dominated by actual and clan-sister exchange and by a strict insistence on equivalent return for the women given to other clans. Marriage is permitted with women of both the mother's brother's and father's sister's husband's clans, but cross-cousin terminology, mourning ritual, and prohibitions on fighting, distinguish the mother's clan from all others. The most important
relationships outside the clan are with brothers-in-law as individual persons and with the mother's clan as a group. Tensions between brothers lead to the splitting of domestic groups, competition between brothers who are rival leaders develops into factionalism in groups of wider span, and the worst enemies are always said to be descended from brothers who quarrelled. Friction in the community is commonly the outcome of antagonisms between women (particularly co-wives and brothers' wives) who come from clans which are at enmity with each other. Women continue, throughout life, to cherish the interests of their brothers and their clans of origin. They are dissatisfied with the male ideal of polygyny, and monogamous unions tend to be more stable.

Chapter IV. The Social Economy

The transfer of goods between persons and groups establishes and renews social relationships, and also expresses the oppositions between men and women, old and young, and kinsfolk and strangers. An easy-going system of land tenure enables the natives to meet extravagant demands for food, which is a flexible symbolic vehicle. Sharing it symbolizes
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identity of interests; taboos on sharing symbolize hostility and danger. Wealth is judged in terms of pigs, women and material valuables which flow continually between clans, and a person's wealth is his command over goods in circulation. Pig exchange is an important aspect of the Konggol or Pig Ceremonial. Men may acquire goods through trading partners or in casual barter. Trading through partners conforms with a ruling scale of values, whereas casual transactions are marked by haggling for material gain.

Chapter V. Authority The community is governed by a loose association of sub-subclan leaders, one of whom is the orator for each subclan. Authorized leadership is ostensibly hereditary, but relative seniority and achieved wealth may override hereditary right. The new offices of luluai and tul tul accord fairly well with the indigenous system. Besides the authorized leaders, 'spontaneous leaders' exercise a deal of power which they have gained through their own efforts. More than half the men become leaders in middle age, their followers being mainly younger men. Factionalism which develops
from rivalry between leaders (generally actual brothers) may cause fission in the sub-subclan. Disputes are settled with reference to a set of rules of 'good' or 'right' conduct. The more severe negative sanctions are hard to enforce, and the exacting of indemnities is the only sanction consistently applied. Public opinion influences the conduct and settlement of disputes. The drive for personal power supplies a strong motive for working towards the solidarity, continuance and expansion of the clan.

Chapter VI. Man and the Spirits

Ritual approaches to the supernatural are also oriented toward the idea of a prosperous clan. The 'supernatural' includes four classes of spiritual beings: two great spirits Mbolim and Geru, the spirits of remote clan ancestors, the ghosts of the more recently dead who were known as living persons, and bush spirits or masalai. It includes, too, a kind of benevolent mana, and a power for evil the Kuma attribute to witches. All people sacrifice pigs to propitiate ghosts, and participate in the Pig Ceremonial which is held every fifteen years to placate Mbolim and
Geru and to honour the ancestral spirits. Sorcerers and magicians make more specialized approaches to the supernatural on their own and others' behalf. Fertility is a dominant theme in the Pig Ceremonial, and certain objects, activities and qualities of human relationships are selected on this basis for ritual expression: warfare and sex are the chief of these subsidiary themes.

Chapter VII. Learning to be a Kuma

Parents present their children with situations in which adult values (including the separation of public and private morality) can be learned. Fathers have supreme authority over their children, but are permissive. A boy belongs to a gang of age-mates by the time he is about eight. Male initiation has several features which prevent it from wholly fulfilling the functions such ceremonies commonly serve, and operates to encourage individual variability rather than conformity with a clear tradition. A girl does not join her age-mates till early adolescence. Then for a few years she experiences sexual and social freedom which ends abruptly at marriage. The
circumstances of her marriage are at variance with what she has been led to expect, and typically she protests by running away and, when this does not succeed, by attempting suicide. Women interpret the male values in distinctive ways, and their early training would seem to prepare them more effectively for life as 'wandering women' than for the routine lot of wives and mothers. 'Wandering women' and near-parallels among the men are people without clans who seek to achieve socially accepted ends by unusual and unrealistic means. Ndadl or 'mushroom madness' is a more common form of abnormal behaviour which acts as a periodic social catharsis for the strains of native life.

Chapter VIII. Tradition, Freedom and Conformity
Pursuit of the ideal of clan dominance, and the conditions in which it can be attained, bring about and perpetuate strain in native life. Pursuit of the ideal of clan solidarity brings 'in-group altruism' into conflict with the individual egoism of a sensate people. The price of unity is unduly high, the costs of regulation are heavy and unequal, and opportunities for
self-expression are limited. A cargo cult which spread across the culture area in 1949 enabled the natives to throw off traditional restraints and seek a new balance between unity, regulation and self-expression. The cult was suppressed when suicides in unusual circumstances led to betrayal of some of its aims. In traditional life, attempted suicide is the expected response to several situations which represent crises in value attainment. Recurrent crisis characterizes several divisions of life. Men add to their group only to destroy it, and accumulate pigs to dispose of in a wasteful mass slaughter.

There is some measure of freedom, in spite of tyrannically enforced conformity. The conditions of life are changing rapidly, and further enquiry is needed to discover how the rationale of this life will change.
Figure 1

LANGUAGES OF THE KUMA AND THEIR NEIGHBOURS

YUNERAG

YUNAM

YUWI

YUSERA

YUKOGA

YU KAMBI
The people I am calling 'the Kuma' have no name for themselves. They are part of a much larger regional grouping known to their neighbours, but not to themselves, as Nangamp. There are approximately 250,000 Nangamp living in the part of the Wahgi Valley called locally 'the Middle Wahgi' and in the country immediately north of it between the Wahgi-Sepik Divide and the Jimmi River. They speak five dialects - known by the Kuma as Yuwi, Yunerag, Yusera, Yukoga and Yunam - which seem to be closely related to one another. The one spoken by the Kuma themselves is Yuwi. The meaning of this name is 'real language' as opposed to 'other' or 'different' languages, Yu-ndel. The latter include the four other dialects spoken by Nangamp, the speech of recent immigrants
from more distant areas, and such languages as English and Pidjin.

Tributaries which join the Wahgi River from the north and the south represent approximate boundaries between Yuwi and three of the related dialects. These are shown in Figure I. In the east, the Ga River near Nondugl and the Omung River near Kup are said to divide Yuwi speakers from people who speak Yusera and Yukoga respectively. In the west, the Kimil and Tuman Rivers are said to divide them from people who speak Yunam, a language quite closely related to Medlpa. In the north, the language changes from Yuwi to Yunerag at Korindyu, about midway between the heights of the Wahgi-Sepik Divide and the Jimmi River.

Linguistic boundaries within the Wahgi Valley itself are well known, but I am calling them 'approximate' boundaries because they bisect marginal areas where people (such as the Ndagl or Dag group near Nondugl) are bilingual. In the south, the heights of the Kubor Range divide the Kuma by a distance of several days' walking from the Kambi, a people who speak a dialect which is related to Medlpa and so is sometimes called by the Kuma Yunam; but their language is more often known simply as Yu Kambi. The Kambi, however, are not Nangamp. 'Nangamp' designates primarily the Yuwi-speaking people of the Middle Wahgi area. Like the names
of the dialects, its range is only approximate. Some of the bilingual marginal people are known as Nangamp, as are some of their immediate neighbours among people who speak Yuneraq, Yusera, Yukoga and Yunam.

I have tried to indicate what may eventually be recognized as a cultural region, in which the distinctive features so far definitely known are linguistic similarities and a ritual complex expressed every fifteen years in the Konggol Pig Ceremonial. This is a climactic ritual which so dominates the life of the Kuma and their neighbours that I shall be continually referring to it in this study.

People inhabiting the region are those between whom some kind of regular interaction is possible, between whom some kind of social relations - expressed in either friendliness or hostility - may be established. They are distinguished from others as agamp wi, 'real people' - again the antonym is agamp ndel - and of them it is said: Mbegl endiri, 'Their edible leaf is the same'. Mbegl is a leaf which is commonly cooked with pork. It is not the staple, which varies from sweet potato in the high country to taro in the low. Nor is it the only leaf cooked with pork. But the Nangamp use it as a symbol of cultural unity: for them, people who eat the same mbegl are those who have the same interest in pigs and celebrate the same kind of Pig Ceremonial.
The Yuwi-speaking people of the Middle Wahgi recognize the Wahgi River itself as a boundary between the Ndanga, living north of the river, and the Kuma, living south of it. Ndanga is the name of one of the largest groupings of the northern part of the valley, and Kuma is a contraction of Konumbuga, the name of the largest group in the south. The linguistic-cultural differences between Ndanga and Kuma are reasonably clear, at least in outline; not so, however, the differences between Nangamp and the people of neighbouring regions, for there have been too few studies as yet to allow a comparison to be made. Between Ndanga and Kuma there are only slight differences in vocabulary, and the Ndanga's common word-ending *l* is transformed by the Kuma to the phoneme *gl*. There are slight differences in the conduct of courting ceremonies and in two or three of the minor ceremonies of the Pig Ceremonial; one ceremony which forms part of the Kuma's Pig Ceremonial is omitted altogether from the Ndanga's. But these differences are not important, compared with their fundamental similarities. There is much intermarriage; they co-operate in Pig Ceremonials by lending valuables, visiting for big dances, holding courting ceremonies and finally eating one another's pork; ceremonial nut exchanges are arranged between them; they have helped one another in warfare. The names Kuma and Ndanga denote
simply two geographical clusterings of Yuwi-speaking people. This study is therefore a study of a regional grouping of Nangamp to whom the name of Kuma adheres.

Environment The distribution of population and the forms of settlement are both influenced by the arresting topography of the Wahgi Valley itself.

The valley basin measures about fifty miles from west to east and is fourteen miles across at its widest part. From the swampy valley floor, soft folds of grassland rise gently in a series of terraces to heavily timbered ranges, the Wahgi-Sepik Divide in the north and the Kubor Mountains in the south. The lower terraces are scarcely inhabited at all, though they are favourite places for grazing pigs and planting extra gardens. The Kuma and the Ndanga live on the higher terraces which form ridges broken by wild and bushy ravines, and on the steep slopes of narrow side-valleys formed by the Wahgi's tributaries. Here, natural drainage is better and timber more accessible than in the

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valley basin itself, and the country used to provide better opportunities for ambush and escape in warfare.

Kuma settlement spreads from the ridges of the highest terraces in the southern part of the valley, over the foothills and well into the Kubor Mountains. The Kambi people, who are situated farther south beyond the Kubors, live three days' hard walking from the last of the Kuma dwellings. The Kuma find it inexpedient to close the gap between themselves and the Kambi by spreading farther south towards the highest parts of the range because they prefer to stay where the kunai grass, abundant in the Wahgi Valley, is accessible. In view of the concentration of settlement around the wall of the valley, leaving the swampy river flats in the centre a vacant expanse, gross population figures for the total area - estimated on the basis of Government censuses as one hundred or so persons per square mile - are somewhat misleading and, for the area actually settled, should be corrected to at least twice that number.

The characteristic form of settlement is the 'homestead' type found everywhere in the Western Highlands of New Guinea. The Kuma dwellings are scattered among gardens in a loose, uneven and apparently haphazard fashion. Mostly the houses are in loose clusters of two to six, with isolated dwellings dispersed between. They are so dispersed that it is sometimes
difficult to determine, from the relative density of settlement, exactly which ones form the settlement of a distinct community. There are separate houses for men and women, though a woman usually shares her husband's house if she has not many pigs to tend. The long 'women's houses', built to accommodate pigs, huddle close to the ground and are generally either in or adjacent to garden land where sweet potatoes are grown. Women's houses are usually built on the rims of ridges or at the bottom of gullies, where the pigs may have access to the bush. Men's houses generally have bamboo trees growing beside them and plantations of bananas nearby, and they are nearly always on the crests of ridges or hills. There is an occasional village, where from a dozen to a hundred or so less elaborate dwellings are densely packed around the edges of a rectangular space; if the buildings are new, the space in the middle is thick with casuarina trees which are to be felled later to clear the ground for dancing and pig-killing. The dwellings are separated from this ground by long buildings, from sixty to one hundred and twenty feet in length, which line the cleared space. There may be only a single village of this kind or, more usually, a series of such villages forming a loose cluster over a wide area. A clan builds them for its Konggal or Pig Ceremonial, which requires a temporary abandonment of the
scattered homestead type of settlement in favour of coming together at long intervals to form a compact residential group.

The climate is temperate and healthy; floods, droughts and hurricanes do not occur. All the year round, the temperature rises from about forty-five degrees Fahrenheit at dawn to no more than eighty degrees at noon, with an evening temperature of about sixty. The air is balmy and spring-like during the hours of sunlight, with an invigorating crispness at the beginning and end of every day. An average annual rainfall of two hundred inches was recorded at the Subdistrict Office at Minj for the period 1948-53. From November to April, during the komp or 'wet' season, fleecy morning mists festoon the mountains till eleven o'clock or so, and the afternoon rains usually begin by one or two o'clock. In the agaan or 'dry' season, the early mornings tend to be chillier, the sunshine lasts longer, and rain rarely begins before four o'clock in the afternoon. The word for 'season' (kono) also means 'place', and the names for the Dry Season (kono agaan) and the Wet Season (kono komp) also distinguish the relatively dry valley basin from the mountains where the rain gathers.

The people cultivate a wide variety of crops, but seasonal differences are not violent enough to dictate any
alteration of the principal ones as they do in some coastal regions. The only crops that vary to any extent with the seasons are the two kinds of pandanus — the nutbearing garuka (Pidjin) or amēgl (Yuwi), and the fruit-bearing marita (Pidjin) or kombo (Yuwi), which also yields oil. The garuka palms produce their heaviest yield during February and from August to November, whilst the marita is most abundant during May and June.

The physical character of the region has, of course, some influence in shaping the economy. The climate allows the staple sweet potato to be planted and harvested all the year round, but after three or four crops the shallow soil becomes exhausted, imposing a limit to which the Kuma respond by practising shifting cultivation. Pigs are fattened on the dwindling vestiges of old crops, then trees are planted and grass is allowed to grow unchecked. The trees are felled when they come to maturity, and the land is again prepared for cultivation. The periodic fallowing of agricultural land fits well with the deterioration of the perishable materials with which dwellings are built, for the cultivation of new gardens when old ones are to be spelled

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coincides nearly with the need for new houses, and these can then be situated closer to the new gardens.

The environment is fairly adequately stocked with resources to satisfy most of the Kuma's needs, but there are certain important deficiencies. Wild life which can be used in diet, ritual and the satisfaction of obligations is mostly unobtainable in the valley itself. Fish are plentiful and easy to catch only during the Dry Season, when the rivers running into the Wahgi are low and flow more slowly, but this is not a serious deficiency since fish are not highly valued. Possums, tree kangaroos, wallabies and other small animals - found in the mountains and brought to the valley by trade - are not plentiful enough to supplement the regular diet of vegetables with anything more than an occasional treat. Their skins may find a place among the assortment of valuables presented as betrothal and marriage payments, though there is no great demand for them. But the Kuma must have plumes for personal adornment and exchange, and their demand for plumes far exceeds the supply. They get them by trading in the mountains, where Birds of Paradise and other splendidly plumed birds abound. The most valued of all - the Raggiana or Red Bird of Paradise, which yields a plume of rich and gleaming russet - is seen everywhere above the timber line, but great quantities of them are needed.
The natives depend for their subsistence on agriculture and pig-raising. The soil, though shallow, is fairly good for growing food. There are only two deposits of salt in the area occupied by the Kuma, and few places yield rock which is suitable for making and sharpening axe-blades. Stone axes have been replaced by steel, and European salt is now available, but formerly the distribution of these raw materials influenced the direction of trade routes.

There is an absorbing interest in pigs, which I think the physical environment explains. The only other livestock, fowls, are said to have been introduced from the north in German times. The environment itself offers no animal as suitable for domestication as the pig, nor any source of animal protein rich enough to counteract a deficiency which the ritual eating of pork is only partially able to rectify.

Agriculture

The importance of agriculture is indicated by the fact that the only general term for 'food' is mongənyɛ, which means specifically the vegetables making up the daily diet. The staple is sweet potato, of which there are locally at least sixty-five named varieties. Everyone eats it at least twice a day. Indeed, the word for 'sweet potato' (anggaa) sometimes alludes to the mixed ingredients of a
meal of vegetables, or to the main family meal itself, eaten in the early evening. This includes leaf vegetables, cooked bananas or native asparagus, and generally beans or peas, as well as sweet potatoes. Casual snacks are taken throughout the day from introduced maize and passionfruit and indigenous yams, taro, pawpaw and sugarcane.

The sexual division of labour in agriculture is simple and very clearly marked. A man does all the preliminary work. He is generally helped by the wife who is to tend the particular garden he is preparing. He fells the trees and removes the timber; pulls up the grass, burns it and turns the roots into the earth; pours water on to the earth to loosen it before breaking it into thick clods. He digs a drain around the garden, dividing it into square beds; on sloping ground with good natural drainage, these may be up to twelve feet wide, but on level sites the width of a bed is only about four feet. The men are careful to make their drains quite straight by fixing lengths of vine rope along the lines where they are to be dug, and the rectangular sweet potato patches have a neat and ordered appearance, dissected as they are by drains which cross one another at right angles. Earth from the drains, which are a foot or so wide and up to two feet deep, is piled on top of the beds. The garden is then ready to receive the sweet potato plants.
Now it is the woman's turn to undertake her share of the labour, but before she plants her sweet potatoes, her husband may see that magic is performed to ensure an abundant crop. Garden magic is performed only at the planting of sweet potato. All other crops are planted without ritual. The husband buries fertility stones in the soil and gets an expert in garden magic to perform a small rite over the digging stick the woman is to use, rubbing it with pigs' fat to make it productive. The woman pulls sweet potato suckers from a garden which is being abandoned, and her husband has a similar rite performed over the leaves before she plants them in the new garden. The garden is now her exclusive concern, although she can call upon her husband to build a fence to enclose it. Sometimes a garden is fenced as soon as it is cleared, but more often a man waits until it is ravaged by pigs.

Women are responsible for planting, tending and harvesting the staple sweet potato and other crops that grow close to the ground and need constant attention. Men are responsible for trees yielding fruit, nuts, oil and timber. They also grow the sugarcane and maize. Men and women tend and harvest their respective crops, but men are helped by their wives and daughters to weed the yams and taro they have planted against the walls of their houses. The men's own
crops require little attention, apart from occasionally staking the sugarcane and covering a bunch of bananas to protect it from flying foxes and make it ripen quickly. Women visit their gardens daily to weed sweet potatoes and dig up tubers which they sort into two lots, good quality tubers for family consumption and inferior ones to be fed to pigs. Maize interspersed with sugarcane and bananas, and jumbles of asparagus and beans planted close to the houses, get less attention. A woman is assiduous in weeding her sweet potato plants, but she scarcely ever weeds the wilderness where beans, asparagus and maize jostle one another in profusion. It is a tangle of vines where children hide in play and catch edible insects. Men and women harvest their crops to satisfy their immediate needs, but they plant new ones every few months and, as most plants bear quickly, there is a constant supply of available garden produce in all stages of preparation.

The siting of gardens is mainly a matter of convenience, but a threefold pattern may be discerned in the spatial distribution of particular crops. The pattern seems logical. Ingredients to supplement sweet potato in the main meal of the day, and food to form casual snacks, tend to be grown beside the houses themselves, where they can be conveniently gathered. The staple crop is gathered daily within easy
walking distance of the houses. Pandanus, which supplies fruit to be stewed and nuts to be roasted as special treats for unexpected visitors, is also planted within a radius of a mile or less. The gardens situated a longer way from the houses are reserved for growing extra vegetables, over and above the constant demands of the domestic group, and serve to supply enough food for guests on extended visits, especially during ceremonials. The pattern seems to be to plant what will be needed most frequently closest to the cooking grove.

Both sexes plant yams, taro and the introduced tomato in a narrow ridge of earth which is always piled against the walls in digging a drain around a dwelling. Men have plantations of sugarcane, bananas and maize close to their houses, whereas women have yams, asparagus, maize and climbing beans, often in a wild profusion, close to theirs. Within a distance of a few hundred yards to a mile or so from their houses, men have plantations of fruit-bearing or nut-bearing pandanus and stands of casuarina and other softwood trees. Women's sweet potato gardens are also somewhere within this range. Further afield (it may be up to five miles from their houses), the men have more banana plantations and the women have large plots where they grow leaf vegetables.
Animal Husbandry Pigs are the only livestock. Sows and castrated boars are the women's concern, but husbands help by finding pigs which have wandered off into the bush without returning, shooting any that have run wild, and making ropes for tethering animals which are sick or intended for slaughter. Most women care for from three to twelve pigs, and the wives of important men may tend as many as twenty or more pigs each. The sows sleep in specially constructed stalls inside the women's houses and are driven outside each morning, generally through a narrow passage bounded by fences, to a clear space where the women give them sweet potato to eat. Pigs wander freely in the bush during the day, and at evening are again fed and herded into the house. By feeding them close to the entrance of the passage into the house, a woman can train them to come home at the end of the day. Women say that they also train their animals not to defecate inside the houses. Castrated pigs are kept with the sows, but stud boars are cared for exclusively by the men, who keep them inside their own houses.

The complex rituals of the Pig Ceremonial are concerned with the increase of pigs, and there are also methods of practical control over breeding and fattening. Most men castrate all their boars in order to fatten them quickly; only a few men in each clan keep one or two entire for
breeding. Most pigs are castrated as soon as they are big enough to herd into the house, and even ones which have been kept for breeding may be castrated later if they do not seem to be fattening quickly and the owner's herd happens to be reduced by sickness. Despite the emphasis on the increase of pigs, the men deliberately limit breeding by segregating the boars, lest constant bearing and rearing of offspring should keep the sows thin. A man may borrow a boar from a member of his own or some friendly clan to service his sows. Only boars which approximate to the type introduced by Europeans in recent years are used for breeding. The introduced pig yields more meat and fat than the indigenous type, and a man who wants his sow serviced now makes a small payment to the owner of the boar. It is said he pays only if the sow has a litter, but in fact he does so at the time of borrowing, on the assumption that his goods will be returned if the union is unproductive.

Pigs which habitually attack other members of the herd are restrained by tethering. The rope may cut deep into the flesh of the foreleg as an animal moves about to root for food, and such injuries are neglected until they become festering open wounds alive with maggots. Then they are treated as human wounds are, and if the pig dies the rotten flesh is cut away and burned before the carcase is cooked.
When pigs which have become frightened and wild are accidentally impaled on the sharp stakes of fences, they are slaughtered and eaten if their injuries are serious; no attempt is made to join the edges of the torn flesh.

Should one pig develop Highlands anthrax, the remainder of the herd is moved to fresh pastures, and the old ones are avoided for several years. Sick pigs receive constant, if unenlightened, care. The owner's wife, who is known as the pig's 'mother', comforts a sick animal by crooning gently and masturbating it. Pigs have personal names and are cared for individually. Their 'mothers' grow attached to them, and a woman wails as for a dead relative when her pig is slaughtered. People who water their pigs explain that they themselves would feel hot and uncomfortable if they had to stand in the sun.

Despite the emphasis on the increase and fattening of their animals, and despite the close association of pig fertility with the increase and prosperity of the clan, there is little practical knowledge of appropriate treatment of pigs' ills and injuries. One suspects an element of opportunism in this practical neglect, for the death of one of the herd from illness provides an owner with one of his few opportunities to claim a whole pig for domestic consumption, without having to share it out with any exactitude.
He generally gives a little pork to other members of his sub-subclan, and perhaps to any other members of his subclan who have helped him in recent weeks. But the owner has no precise and pressing obligation to apportion meat and fat among specific kinsfolk.

Other Ways of Getting Food

Gathering, hunting and fishing are of little importance as ways of getting food. Food gathering provides relishes and tasty titbits which are not part of the daily diet, but it is not an organized activity. An aromatic herb named azamp, which, according to the natives, has magical properties, is gathered by one of the women of a bride's domestic group to flavour pork presented to a bridegroom and his relatives. Wild ginger is gathered by men to flavour pork and other meat. Edible grass-seeds are nibbled by women and children, who gather them in leisured moments around the cooking grove. Travellers passing a kozgal tree may pull some of the juicy fig-like fruit to slake their thirst. Boys searching for birds' eggs and edible insects on land that has been long uncultivated gather sharp-flavoured wild strawberries, eating them as they walk.

There is a strong element of play in these subsidiary ways of finding food, particularly in hunting. The Kuma
say that since eating rats and snakes makes the teeth smell badly, these should be eaten only by the very old and the very young, people who do not need to be attractive to the opposite sex. In fact, I have seen men who go to courting ceremonies eating portions of snake, and a man in his prime may eat rats cooked with ginger as a cure for illness. Rats and mice caught in and around the house are roasted and eaten by the old women, who regard them as tasty morsels.

The hunting of bush rats (and perhaps bandicoots) occurs as part of the work of clearing land for new gardens. The hunters set fire to the long kunai grass and beat it with sticks as smoke begins to rise, forcing the rats towards them. The boys do this under the supervision of the man who owns the land and is intending to cultivate it. It takes a few hours' work for the owner to get enough rats to provide a substantial meal for himself or for a sick relative and snacks for all the boys and older men who have helped him.

Hunting in the bush is the concern of unmarried youths. They make up many stories about it, giving the main characters the names of their age-mates. They distinguish themselves in fictitious hunting exploits, but actually hunt rarely: unless a youth owns a well-trained dog, he takes his bow and arrows into the hills only once every month or
six weeks. Hunting is a favoured form of recreation, offering opportunities for testing the skill of a dog and getting an animal or a skin which can form part of a betrothal payment. A party of three or four youths may come back with a snake, a possum or tree kangaroo, and several birds: they rarely come back empty-handed.

Hunters construct rough screens of boughs and may wait for several hours, up a tree or on the ground, for a bird to come within range of their arrows. A man who catches an animal alive plaits a basket loosely from pit-pit, bamboo or pandanus leaves to carry it back to his house. There he may construct a wooden cage where he can keep it until he is ready to present it as part of a payment. He eats it if it dies in captivity, and keeps the skin. A man cuts a badly torn skin into strips he can use as neck ornaments. A hunter killing a snake cooks it and divides it amongst the youths who accompanied him and any other close associates he likes to favour in his subclan. Should a hunter secure more than one bird of a variety not valued for its plumes, he gives one to his father or brother or to one of his hunting companions.

All the men of a subclan, with their wives and children, go fishing together. For about two weeks in the middle of the Dry Season, when the rivers are low and catfish are
plentiful, people go to the river around noon and fish for about five hours each day. The season starts when people crossing the river notice an abundance of fish and decide, in informal discussion, to go fishing. The different sub-clans claim different sections of the river.

Before the fishing begins, the men dam the river with stones, forming cul-de-sacs between the riverbanks and the pebbly beaches which abound near the centre of the stream when the river is low. The people stand in the water, upstream from the dams they have built, and spear the fish with sharp-pronged bamboo poles. Some of the women fasten hoops of bamboo around the mouths of large net bags and hold these in the water as scoop nets. Towards the end of the fishing season, people tend to be sated with fish and, instead of eating fish as part of the evening meal, give the catch away to affinal kin or to friends belonging to neighbouring clans.

Material Culture The tools, implements and material means of life are extremely simple. Simpler by far, for example, than among the Orokaiva with their wealth of 3 musical instruments, weapons, tools and implements. Let

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3 Vide F.E. Williams, Orokaiva Society, OUP, 1930, pp.68-90.
us compare briefly the two cultures. The Kuma have only one kind of drum, nggizing, a hand-drum which is found also among the Orokaiva but with a carved handle instead of a loop of vine or no handle at all. The Orokaiva have three kinds of trumpets and a rudimentary stringed instrument; the Kuma have none of these. Two kinds of mechanical drills contrast strangely with the Kuma's method of moving manually a simple length of burning wood or heated stone. The Orokaiva have five types of spears in contrast with the Kuma's three, and a sword and a sling unknown to the Kuma. Stone clubs are sometimes found by the Kuma, but their manufacture is attributed to spirits and it is plain that these must have been made by a people who inhabited the valley before the Kuma arrived. They do not make pottery, despite the suitability of some of the local clays. Nor do they make special nets for catching fish; a woman may temporarily convert her ordinary string bag into a scoop net, and the men simply use crudely-fashioned bamboo spears.

No great demands are made on time, wealth or skill by having to acquire enough equipment and keep it in order. Most implements may be used for a variety of purposes. A man driving a post into the ground loosens the earth with water from a bamboo tube he has cut to hold water for cooking and drinking. There is little craft-specialization;
every man who is mentally and physically sound learns how to build houses and to make the implements he needs, and nobody works full-time as a specialist in one particular craft. A man who is especially skilful at weaving cane ornaments or shaping hand-drums may do little besides for a period of several months while his own clan or an affine's is celebrating the Pig Ceremonial, since many of these products are needed at such a time, but he has to arrange for others to do his ordinary work.

Utilitarianism and simplicity are apparent, even in the architecture. There are no elaborately ornate structures as are found elsewhere in New Guinea. The only carving used for decorating houses is a rough notching on the door posts of the Geru houses, which are used for male initiation. Men's houses are decorated with tree-fern roots, which are set on the roof, but their style of building is simple.

Nowadays, nearly every man owns a steel tomahawk, but previously the stone axe was the most important cutting tool. Wedged between parallel slabs of wood, the blade was hafted to a light handle of softwood by a flat bark rope. Even the ceremonial axe, trimmed with fur and presented with marriage payments, generally had a blade which was strong enough to fell trees and cut hardwood. This
blade was about six inches by three, up to an inch in thickness, and made from less frangible stone than the light Hagen blade, which was occasionally substituted for it. Men used to chop firewood and trim building timber with ordinary work axes, which had blades measuring about four inches by two, and plane surfaces with small adzes having narrower blades about three inches long.

Most of the stone in these blades came from deposits at Kami near Abiamp, west of Minj. The stone for sharpening the tomahawks came from Tsui near Banz, to the north. Stone axes were also obtained by trading in the Jimmi River region. The blades could be exchanged for other goods with members of distant clans, or given as goodwill presents to affinal and maternal relatives. Even today, when the small planing adze is the only stone implement not superseded by steel, a married woman returning from a visit to her brother may be given a stone axe blade to present to her husband as a token of her brother's friendship if the

4 These two places are linked in the myth of origin shared by Awalka clan, at Abiamp, and Antsbang group, at Banz. It is said that the Awalka ancestor left Banz for Abiamp so that he could be closer to the deposits of stone for axe-blades. His sister, choosing to stay where the stone for sharpening the blades could be found, remained at Banz to marry the ancestor of the Antsbang people.
latter lives some distance away and does not often see him. Stone axe-blades, no longer used, are sometimes kept inside the dwelling houses as mementoes of friends and relatives who have died. The only other indigenous cutting implements are simple slivers of bamboo, split off when they are needed for carving pork and other meat, and flakes of rock broken off by striking one piece against another.

The steel tomahawk was received with some hesitation in the general area in which the Kuma are situated, as the earliest writers have noted. Nevertheless, in the years that have elapsed since the first European contacts in 1933, it has been completely accepted. The effects of the steel tomahawk on local crafts is difficult to assess, but they do not appear to have been so decisive or pervasive as one might expect. Certainly people need to spend less time than they used to on chopping wood and building houses, and they have more time to indulge in prolonged disputes, but most informants state that quarrels have not become more frequent during recent years. There are certain tasks for which a steel tomahawk, on account of its characteristic size and shape, is not suitable. For cutting pork, shaping

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Geru boards and goldlip shells, and for finishing hand-drums, for example, the Kuma still depend upon traditional cutting tools (most of them simple improvisations). The continued use of the small planing adze has already been noted, and men continue to use slivers of bamboo and flakes of rock. These are supplemented nowadays with pieces of broken glass and razor blades.

Men make all indigenous implements, including the women's simple digging sticks and a little wooden paddle (about fifteen inches long and tapering from about four inches to two in width) which a woman uses for shovelling ash over sweet potatoes and scraping it away when they are roasted. Only men use eating utensils, narrow paddles fashioned as spoons for scooping up a juicy concoction of stewed pandanus fruit and pulp, and these are being replaced by aluminium spoons from the trade stores and by imitations cut from bamboo.

Flat wooden troughs, about fifteen inches by ten, are temporary containers for pigs' fat, both during its preparation for storage and later when it is being rubbed

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6 The Kuma use several different shells for bodily decoration. I shall be referring to these by their popular names: 'goldlip' (*Pinctada maxima*), 'silverlip' (*Pinctada margaritifera*), 'bailer' (*Melo aethiopicus*), 'tambu' (*Arcularia jonasi*) and 'giri giri' (a small cowrie, *Cypraea moneta* or *Cypraea annulus*). What I have loosely designated 'pearlshell' below is really part of the green snailshell *Turbo marmoratus*. 
on somebody's skin. Such vessels, when not in use, stand upside-down inside the men's houses, where they serve as seats for some of the occupants and friends who gather there in the evening or shelter there from the rain. The fat is stored in gourds which hang from the posts near the central fireplace in every house.

The generic name for containers is kon, but primarily this word designates a netted string carrying bag used by the women. There are two kinds of string bags - a large plain one for the daily load of sweet potatoes, and a smaller one, which is often decorated with contrasting dyes, for carrying clean-skinned vegetables or a woman's tobacco and netting materials. Generally, a woman makes her own string bags, but a man may bring one back from a trading expedition for a favoured wife or daughter. Other containers include tubes of strong bamboo for holding water, and bamboo baskets the men make for keeping bush animals and carrying fowls. Occasionally, a man may plait a similar basket and give it to his wife for storing her meagre possessions, and a youth may plait himself a tobacco pouch. A mother or sister may make him a small netted pouch in which to carry love charms under his arm.

Every man wears a netted pubic apron, kondan, which hangs at least to the knees from cords encircling the hips.
He tucks a bunch of leaves into the cords at the back. The workaday apron rarely reaches below his knees. The wearer's wife or mother makes it from strong fibre cord, and he himself cakes it with pigs' fat to preserve it. He replaces it on ceremonial occasions by a more elaborate apron in which the woman has wound fur and yellow orchid fibre. She may dye the cord and work the *kondap* in vertical stripes of contrasting colours; nowadays, she may use knitting wool from the trade stores instead of cord. The ceremonial *kondap* reaches to the ankles, and ends with a narrow strip of tree kangaroo fur. The wearer folds it over a strong bark girdle, which gives support to his stomach and a backing for a wide waistband of woven cane. More elaborate bunches of gaily coloured and sometimes oiled leaves are worn with this attire. To gather them the men have to go far into the bush, whereas they plant shrubs yielding leaves for everyday wear close to their houses and in the gardens.

The woven cane waistbands, and also armbands and ankle bands which decorate the body further, are mostly the work of specialists. Such a man weaves cane ornaments for himself, his brothers and unmarried sisters, and his brothers-in-law. These commitments fulfilled, he accepts commissions to make cane ornaments for clansmen or for men visiting his
clan, in exchange for valuables which are thought of as payment. But men may weave their own if they develop any skill in working with cane, and most men make their own cane hip ropes. They may go into the bush and laboriously cut a complete circle of bark from a tree trunk for bark girdles, or they may acquire them in trade. The women net kondap aprons for their menfolk by the same process as they use in making string bags, spacing adjacent rows of knots by using a width of bamboo as a measure.

Women wear simple bunches of cord dangling from their waists at the back and front. They make these garments, called tabêgl, for themselves and their daughters by knotting each cord on to a string which is to encircle the waist. The women gather plants (of which there are several varieties) having a spongy pith, to make the cords they need for garments and bags. They strip the stems and collect lengths of the porous tissue, which they roll together on their thighs to form single long threads. A woman rolls several of these threads together in the same way, and it is in this second rolling that she adds any trimming in the way of fur or fine orchid fibre. Nearly every woman keeps in her house a quantity of raw materials for making garments and netted bags.
The weapons of warfare include three types of spears; the bow and arrow; the tomahawk, for hacking the bodies of fallen enemies; and the shield. Spears, bows and arrows were obtained mainly from the mountains to the north, where the black palm used for most of them grows. One spear, a solid cylinder of black palm tapering to a point and decorated midway with a circlet of cassowary feathers, looks efficient but is in fact that most unwieldy to handle and too heavy to use with a shield. A more graceful spear, trimmed with a muff of tree kangaroo fur halfway along its length and carved with pleasing leaf-shaped serrations and curved prongs, has the appearance of a ceremonial spear, rather than one designed for warfare, but, being lighter and easier to handle, it was more efficient. The serrations, like those on the points of many of the arrows, caught the victim's flesh as the weapon was withdrawn, and an enemy could not survive if such a spear were driven through his body and impaled him on its deceptively decorative prongs. The third type of spear is a slender weapon tipped with cassowary bone and decorated with woven cane and tufts of tree kangaroo fur.

There are three types of arrows: war arrows, others for shooting birds, and a third type for killing or maiming pigs which have run wild. The shafts of all arrows are
simple lengths of pit-pit cane. The heads of war arrows may be serrated or plain and are always carved from black palm; the shafts may be left plain or stencilled with geometric designs; the junction between head and shaft may be covered with a ring of finely woven cane and tufted with human hair. The head of an arrow for shooting pigs is a simple boat-shaped section of bamboo; bamboo is also used for the three-pronged head of an arrow for shooting birds. War arrows and the black palm bows used in warfare are obtained in trade from the north, but a man makes his own arrows for shooting birds and pigs and he also makes a bamboo bow to use with them.

Men have always obtained most of the weapons of warfare in trade, and the tomahawk they took into battle was an ordinary work axe. The production of weapons made no great demands on a man's time. He always made his own war shield, unless one his father had used was still serviceable. The shield is a solid slab of wood, about three feet by two and about one inch in thickness, decorated with simple stencilled designs and topped with a row of cassowary plumes. To hold it in battle, a warrior attached vine ropes by looping them through holes burnt in the sides. There was no intricacy of craftsmanship involved in making a war shield; the hardest work was searching in the bush for a hardwood tree
with a trunk broad enough to provide a slab of the right dimensions.

Even the weapons were not solely for warfare. A war shield, slotted between double door posts, still serves to fasten the entrance to a men's house during the occupants' absence, protecting a man's possessions in peace as it protected his body in war. His son may sit and sleep on it in the Geru house during initiation. War bows have no ritual uses. A child's play version of the bamboo hunting bow is used to shoot an arrow in the direction of enemy territory in rites meant to hasten the enemy's destruction. Both spears and arrows have ceremonial uses, and it is primarily for this purpose that men still acquire them, although the making of fresh war shields seems to have ceased.

Men make hand drums, about two feet long and tapering in diameter from about six inches at each end to two or three in the middle, for themselves, their sons and unmarried daughters to beat during ceremonial dancing. For occasional ceremonies, a man usually borrows one from some relative in another clan which has recently held its Pig Ceremonial.

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7 V. infra, pp.237, 391-2, 393-4.

8 This is directly due to the action of European officers, in the period of pacification, burning weapons in front of their owners while cautioning them that the carrying or possessing of weapons would not be tolerated.
When his own clan is going to hold this important event, he goes into the bush with two or, more usually, three other members of his sub-subclan to find a suitable hardwood tree. They fell it together and apportion sections of the trunk between them, taking their allotted sections home to fashion into drums.

The man stands his block of wood in the cooking grove, makes a fire and places a few live coals on top of the block. He hollows out the block of wood by burning out the core, inverting it when the work is half done so that he may treat the other end in the same way. He completes the hollowing of the drum with the use of a planing adze and spiny leaves from the 'sand-paper' tree. Then he fashions the outside of the drum, using a tomahawk to establish the shape in rough outline, then resorting again to the planing adze and the 'sand-paper' leaves to finish the process. He smears the drum with charcoal to darken it, and rubs it vigorously with either pigs' grease or pandanus oil.

A man takes several days to make a hand drum, neglecting other work to spend his mornings at this task. A 'big man' who says he is not proficient at making drums and cannot afford to neglect other commitments, generally commissions a clansman of some subclan other than his own, or some
member of a brother-in-law's clan whose drum he has admired, to make a drum for him with the promise of a gift of valuables as payment.

A man cannot, however, commission another to make him a pair of flutes, dermbugu. Before the Pig Ceremonial is held by his clan, a young man's father shows him how to make these. The youth cuts a length of bamboo from one of his trees. The piece of bamboo used is about six inches longer than the two finished instruments will be, as the boy must halve it by gradually shaving with a tomahawk without splitting the wood longitudinally. He cuts the bamboo so that there will be a node about two inches from one end of the flute. He chips the ends to shape and smoothes them, then burns a hole in the body of the flute, not far from the node. The finished instrument may be, but is not necessarily, decorated with some simple geometric design which serves as the craftsman's signature. The flutes are the property of the man who has made them, and he may invite any of his age-mates to blow one of them while he blows the other. The Kuma flute is played transversely, with the lower lip resting against it at one side of the burnt hole, and with one hand held ready to clap against the open end to vary the pitch. Several simple named musical phrases are achieved by using different combinations of the higher and lower note.
Natives in European employment have introduced, in recent years, a slender four-holed flute, also of bamboo. This instrument is indigenous to the Chimbu region. It has the appearance of a recorder or a tin whistle, but is played transversely with the mouthpiece not wholly covered. These wholly secular flutes are not nearly so common as the paired flutes indigenous to the area and used in sacred contexts.

Youths and girls, idly strolling about, play another musical instrument, a bamboo jews' harp, decorated with stencilled geometric patterns. A boy can make one of these for himself, his sister or a current girl friend, in about an hour, leaving the stencilling to do later. Occasionally, as he sits beside a fire in the evening, he will add a new design.

Men have to prepare their shells and plumes for use. They hold Paradise plumes spread out as the bird itself spreads them in display, and fasten them in this position by inserting short sticks. They wrap them in pandanus leaves, with broad stiff leaves between them to preserve their shape. When the metallic appearance of a King of Saxony deteriorates as it wilts with much wearing, the owner may freshen the plume by dipping it in boiling water. Shells obtained from trade stores or from individual Europeans
have to be cut to appropriate shapes before men either wear them or accept them in exchange for other shells which are already cut. A man may spend two or three consecutive mornings cutting or polishing a shell he has recently acquired. Shells are never used as tools. Pieces of broken goldlip shell are hung around the waist with other pearl-shells; they always have a use, but it is a decorative, not a utilitarian one.

In surveying their material means of life, I have given some prominence to the tools the Kuma use in their daily work. We may now see how they organize themselves to carry out this work – how it is apportioned among different categories of people, and how men organize themselves in teams to perform tasks which they cannot manage singly.

Organization of Labour     Women do the less spectacular but more recurrent agricultural work, so that the men may be free to do the building, tool-making and exchanging of valuables. Women help in the constructional work only by supplying thatching grass and carrying loads of prepared timber. I once saw a woman levelling the ground where her husband's brother was about to build a house, and the man she was trying to help sat down and laughed at her; she responded by rebuking him for his laziness, but soon handed
back the shovel, complaining that her biceps ached from wielding it. There is no systematic specialization in the women's own work, though a woman may ask another who is particularly skilful at dyeing cords and netting them to make her a pretty string bag. Women do not commission such articles to be made, and a woman only performs this service for a close friend and age-mate if no members of her own family need new netted garments and she herself has, at the time, enough string bags for her own needs.

Men's specialization in weaving cane and making hand drums has already been mentioned. A man may commission a specialist to make a belt or a drum, and pay for his labour by making a gift of valuables of roughly the same worth as the article. He must also make some provision for getting the specialist's ordinary work done. He details his son or some other boy of his own sub-subclan to provide kindling and water, and if a member of the specialist's sub-subclan is building a house he may go along to help. This kind of specialization is observed only when all the men of a clan require drums and cane waistbands. At any other time, the expert may demand return labour from a member of his sub-clan or from a brother-in-law, but expects no payment of valuables for this service.
A man making tools and implements fetches the materials himself and shapes them without any help from others. In other tasks - building, clearing and fencing - he is part of a work team consisting of persons with reciprocal obligations. Most of the members belong to his sub-subclan - or, in case of unmarried youths, at least to his subclan. Men of his subclan whose wives have come from the same sub-clan as his own wife also help him. Other members of his subclan help by sending their wives to take thatching grass to his new house, but they do this as a favour, not as an obligation, unless he has already helped them in the same way. A sub-subclan member, or an unmarried youth belonging to any group within the subclan, may be specifically asked to help if he does not readily admit his obligation by doing so on his own initiative. Thus the composition of house-building teams changes little.

Generally, not more than four men work on the construction of a dwelling at any one time, but two or three other men may be away gathering more materials, and one or two others watch the work and chat with the builders. The owner of the house is present all the time. He may level the earth without assistance for a house which is to be small, but generally a brother or another sub-subclan member helps. If the owner has brothers, there is always one of
them helping him in every stage of the building. The other men spend varying amounts of time helping with the work. Unmarried youths, giving their labour in the expectation of help with their marriage payments, and eager to become proficient at building, spend two or three full days helping the owner. Men who are over fifty years of age are not expected to take part, though they may still supervise the building of their own houses. A younger man who is supposed to be helping can absent himself by pleading illness or injury, which may be nothing more serious than a headache or a grazed shin. It is only when there are not many men available (when some are away on trading expeditions, on extended visits to relatives, or in the Government gaol for some offence) that people are likely to accuse such a man of laziness and urge him to co-operate.

Rights to command labour for building tasks are phrased obliquely. Every boy is told explicitly that he must help his 'brothers', both because such co-operation is intrinsically 'good' and 'right' and because he can expect this help to be reciprocated. But 'brothers' are clansmen, and an entire clan is never engaged in constructing a single building. Even when long-houses are to be built for a Pig Ceremonial, the group of widest span ever responsible for erecting a single building is the subclan, and even the men
of a subclan may divide to build two or three separate long-houses. Members of a subclan are closer 'brothers' than clansmen belonging to different subclans, and members of a sub-subclan are still closer 'brothers'.

It is said of some men, the authorized leaders of sub-subclans and the spontaneous leaders who exercise more diffuse authority, that 'people heed them' - and, of others, that people do not listen to what they have to say. Thus, although men assert that any builder is helped by his 'brothers', in practice it is only the 'big men' - occupants of traditional power roles and of those assumed by Government appointment, and the spontaneous leaders who tend to create similar power roles for themselves - who can command labour. If a man who is not a leader wishes to build a house, he informs the head of his sub-subclan and this man announces: 'We shall start Azip's house the day after tomorrow'. Generally, the leader himself is present during a great part of the building, although he may do little besides supervising the others' work. He details younger men of his group, sending them into the bush to get materials or commanding them to climb on top of the structure to secure the beams. A man who wants a new house has to adjust his own needs to the leader's plans, to be sure of his cooperation.
During preparations for a Pig Ceremonial in 1954, Konangil (an unmarried youth) wanted to build a house against the advice of the luluai, who argued that the ceremonial dancing had already begun and the Government was making increasing demands on the clan for work on the roads. Determined to build his house, Konangil had to gather and prepare his materials for it single-handed. He found that none of the men he had helped in building tasks would assist him, committed as they were already to projects supervised by the luluai and other leaders. When Konangil had levelled the earth and erected a framework for the walls, the luluai glanced at the structure in passing and joked with a number of sub-subclan members in Konangil's hearing that the boy was building a fowl house. Ashamed, he proceeded no further with the building, but demolished it a couple of days later and gave the timber to the luluai and other members of his sub-subclan for firewood.

A man who wants to clear land for new gardens also finds it convenient to notify the head of his sub-subclan or the informal leader of his segment of the group of his intention. In this way, he and his brothers and other close associates can be spared from other commitments while they do this necessary work. It is the leader who decides what is most urgent, and to do this he has to weigh carefully his own needs and those of his followers. An individual's work is clearly most vitally dependent upon that of his group.

Ideas of Work and Leisure A woman who is asked about her work refers to the care of pigs and the planting and
tending of gardens, naming the crops for which she is responsible. She does not mention the important duty of cooking meals for her husband and family, the end for which she plants and tends her crops. A woman is proud of her herd of well-fed pigs, for they are conspicuous proof of her diligence. Towards the end of a Pig Ceremonial, she begins to neglect her gardens, in order to spend more time with the animals she is fattening. At this time, people herd their pigs into gardens which have not finished bearing, and allow them to root there all day instead of foraging in the bush. The woman has consequently fewer gardens to tend now, and she spends several hours a day in the abandoned garden, affectionately delousing pigs that are sick or are sleepy from over-eating. As the Ceremonial progresses and the final rites are enacted, she neglects her gardens altogether, apart from visiting them occasionally to gather what crops remain.

If a man is asked what work he does, he replies that he grows sugarcane and bananas, builds houses and fences, and provides his wife or wives with firewood. His most important duty, he says, is building houses for his family and his sub-subclan 'brothers' and growing food crops which are the concern of men. In fact, the priority accorded to his different activities is not so clear cut as his own
value statement sounds. The importance of providing his wives with firewood, for example, is scarcely mentioned, and yet he rarely neglects this duty. If he does, his wife refuses to cook a meal for him and, berating him angrily, may attack him with a heavy stick. Or she may complain to her brothers, and even if (by constantly ingratiating himself with them) he is able to get away with mistreating her in other ways, normally he does not risk their displeasure by neglecting this duty. A man who wishes to get back a wife who has left him because of mistreatment signifies his intention of taking her back by dumping a load of firewood outside the house where she has been sleeping. Gathering firewood, however, like the work of the women themselves, is a duty which recurs daily without the obvious constructive achievement of building a house or a fence.

When a man is engaged in house-building, it is not until he has spent the morning working on it that he feels free to cut a supply of sugarcane, tie up his bananas to make them ripen quickly, or tend the taro growing around his house. After a death in the subclan, even house-building that is already begun is delayed until the mortuary feasting is over. It is also neglected for a couple of days while a member of the sub-subclan prepares his marriage payment and presents it to his affines. Also, all kinds of men's
work can be hastened or postponed to allow time for an impending ceremony.

In the men's statements about their most important work, they do not mention the over-riding importance of participation in the massed dancing of the Pig Ceremonial and the nut exchanges. Dancing is regarded as 'work' (konngan). A man who has not yet built his dwelling in the temporary village when the massed dancing for the Pig Ceremonial begins, does not absent himself from the dancing to do it, but adjusts the time needed for such work to the requirements of the dancing. He may level the chosen site in the morning before he begins to decorate himself, and bring a few poles from the bush the next day.

The term for 'work' or 'duty' (konngan) denotes also the business of the moment, the most pressing demand on a person's time. It can mean, too, one's 'own concern', and a retort heard frequently in disputes is: Nim konngan ma, 'It is none of your business'. It is most generally used to signify occupation as distinct from leisure. Separate terms are used to distinguish adults' leisure from children's play. 'Play' (ndeimagl) refers to the make-believe world of children. It includes their games, and is the name given to the language of play, a kind of baby-talk in which children make up songs, and to the songs themselves. It is also
the generic name for string figures purporting to represent stars and witches, sexual and hunting activities. Some elements of children's play are continued into adult life. The songs sung by the women at Wailik ceremonies or visiting one another in the evenings are similar to the children's ndeimagl songs and are known by the same name. The name itself, combining 'axe' (ndeį) and 'earth' (magl), expresses non-purposive activity which is symbolized by the allusion to cleaving the earth with a tool which is useful for chipping wood. Youths and girls, frivolling together, amuse themselves making ndeimagl string figures. Married women make them also, but more rarely, as they have other uses for their leisure time.

Kor, the leisure of adults, refers both to the leisure activities themselves and to the time devoted to them. Sitting down for a friendly gossip or paying a goodwill visit to relatives is indulging in kor, a holiday or respite from working. Men's work, being more intermittent than women's, allows their leisure time to be more clear cut.

Wailik is a kind of Turkish bath preparing a man for a special dance or a bride for her marriage. It takes place late at night inside one of the men's houses. The central fire is built up to make the people sitting near it sweat with the heat. Women use soft leaves to wipe sweat and dirt from the chief actor's skin while they sing the ndeimagl songs.
The time allotted for building a house includes a day for resting (kor) after the work is finished, before the men proceed to some new task. Similarly, men allow themselves a day of rest before taking up their normal work after returning from a trading expedition. The more arduous preparations for a Pig Cremonial — for example, the communal building of long-houses, and the carrying of sugarcane from distant plantations — are normally followed by days of leisure.

A woman's leisure is less clearly defined. She may rest a heavy bag of sweet potatoes against a neighbour's fence and chat for half an hour with another woman still at work in her garden. If she does not have to make many trips to gather food for guests or for a feast, she may go back to her house after taking a snack to her husband and have an hour's rest before going to another garden. In the evening, she occupies the time of waiting for the meal to cook and the pigs to come home in talking to her co-wives or other women of her domestic group. At these times, and later in the evening when she is sitting inside her house, she does her netting. Making string bags and clothing are essentially leisure activities, which she does when there are no more pressing demands on her time. Similarly, the men's weaving is done in leisure hours unless the clan is
celebrating its Pig Ceremonial and there is a large demand
for woven cane ornaments. Disputes occurring at this time
attract a great crowd of men and women, many of whom are
busy weaving or netting as they listen to the argument.

A Day in the Life of the Kuma

The characteristic routine
of any day throughout the year may be interrupted by a major
dispute occupying the entire morning, or by a ceremony
(for example, the presentation of a marriage payment) in the
afternoon, but on any day a man gets up between six and
seven o'clock and goes to sleep at nine or ten o'clock at
night. He begins his day by eating some roasted sweet
potatoes which his wife has brought for him. When building
a house, he departs at about seven after finishing his meal,
to collect from the bush any materials he will be needing
for his work. If he has already cut stakes for walls or
fences and needs them immediately, he sends his wife to carry
them to the site while he himself goes to get vines for fasten­
ing them or to cut some more stakes for her to carry. His
wife has been up and about since six o'clock, scattering
cold roasted sweet potatoes outside for the pigs to eat
while fresh sweet potatoes are roasting on the fire inside
her house for her own and her husband's breakfast.
The men who are helping him arrive at the site between eight o'clock and ten. Some bring supplies of vine for fastening the timber. Some, the unmarried ones, may still be nibbling sweet potato which has been brought to them by their mothers or sisters after the needs of the mature men have been met. The first man to arrive (generally the owner of the house under construction) starts work immediately, and each new arrival joins in at once. The men work till about midday, when either the owner himself or an important man who is directing the work gives the signal to stop by announcing that he is hungry. Gradually the builders disperse and go to their own houses. If they have to pass a clearing where a dispute is in progress, they pause here to listen and possibly participate. A wife (or a son or daughter sent by her), bringing food for her husband and not finding him at his own house, takes it to this public place, and he eats while the argument continues. Afterwards, he sits around with other men of his subclan, discussing coming events and the news of the place and telling them how soon he expects his house to be ready for thatching.

During the afternoon, the men do little besides talking and sleeping. Should a man be weaving a cane ornament, making some bark cloth or twisting a strong rope for tethering pigs, he does a little of this work while talking with the
other men, but if no such task requires his attention he is simply idle. About four or five o'clock, he goes off to cut firewood and take it to his own and his wives' houses. This is the most usual time for a man to have sexual intercourse with his wife, either in a house they both share or in the bush, after he has brought her firewood. Any sexual adventure he has with an unmarried girl takes place in the afternoon, when men who have not been summoned to 'carry leg' sit around together talking, or late at night, by assignation, near the girl's mother or brother's house. While waiting for the evening meal, he may sit around the fire with other members of his domestic group, discussing the day's happenings and outlining what he has heard from the other men and from any visitors he has met, and hearing from his wife the progress of the pigs and gardens. The talking continues, often for an hour or so after the meal is finished, until finally the various members of the domestic group drift back to their houses to sleep. By about nine

Timp mbogl kere ('leg-bed-throw'), an institutionalized petting practice which is said to be sexually stimulating. This is performed in public, generally by several couples at once. A girl invites a man to 'carry leg' with her. They sit side by side, both the girl's legs resting across one of the man's. The man crosses his ankles to hold the girl's legs in this position. They hold hands and talk caressingly together, exchanging jokes and gossip.
p.m. nearly everyone is in his own house. A parent may be telling stories to a child of the same sex. The fire may be built up to show light enough for weaving or netting. In the men's house, youths plan hunting parties which need never eventuate, boast to younger boys of building and hunting and sexual prowess and make ribald comments on one another's sleeping habits.

A woman has led a less eventful day. If her husband has cut no stakes for her to carry, she may have to pull some kunai grass and carry several loads of it to a house which is ready for thatching. Then she goes off to her gardens, making several trips to weed and dig sweet potatoes and to gather ingredients for meals. Each time she returns to her house, the string bag looped around her forehead is stretched taut with a load of vegetables. Her garden work may be interrupted, and her day disorganized, by noticing that someone else's pig has broken in and damaged some of her plants. When this happens, she is likely to seek out the woman responsible for the pig and pick a quarrel with her in some public place. On the whole, however, her day is concerned with producing food for her family and their visitors, tending her gardens during the main part of the day, feeding her pigs and herding them into the house in the evening, cooking meals with her co-wives or husband's
brothers' wives. Before going to sleep she roasts some more sweet potatoes for her pigs to eat in the morning.

The Pig Complex Pigs are important in every aspect of Kuma life. The interest in them is nearly as pervasive as some African peoples' in their cattle, though the relevance of pigs to all the Kuma's institutions is paralleled by their two-edged interest in women as objects of exchange and as beings who confer prestige with their favours. One may legitimately speak of a pig-complex in parts of New Guinea, particularly the Highlands, comparable with the East African cattle-complex described by Herskovits and others. For the Kuma there is, indeed, a 'complex' in several senses: a mental preoccupation with pigs amounting almost to an obsession; the use of pigs as a medium and symbol in a wide range of social relationships; and a religious practice dominated by the theme of pig fertility.

Pigs are, of course, valued also for utilitarian purposes. Both meat and fat are prized in a protein-


deficient diet. They are not plentiful enough to meet all the Kuma's complex needs. Obligatory pig exchanges provide only a partial means of satisfying their hunger for meat and fat. The fat is eaten to seal the marriage union. Also, it is rendered and stored to be rubbed into the skin for cleansing, decoration and protection against the cold. It is worked into cane ornaments and netted garments to preserve them. The scarcity of pigs in relation to the Kuma's wants makes it appropriate that pig fertility should be a dominant theme in religious practice. There is a strange contrast in their slipshod methods of husbandry and the high symbolic value the Kuma attach to their pigs.

Pigs are hoarded and fattened for years in preparation for the Konggol or Pig Ceremonial, which is held with the express purpose of increasing by ritual means the size and number of a clan's stock. Practically all of their pigs are slaughtered at once, and people who are starved for pork and fat then stuff themselves with it to the exclusion of other foods, periodically forcing themselves to disgorge so that they can eat again. Paradoxically, the overt purpose of this hoarding and wasteful mass slaughter is to ensure a plentiful supply of pigs. For two or three years after this orgy, there are few opportunities for eating pork. Ritual exchanges which involve pigs as well as valuables
have to be attended to before the end of the Konggol, so this source of meat and fat is not available until children are born to new wives and recently married sisters. At any time, it is most unusual for a man to own more pigs than he needs. Even if he has more, he only kills a pig for domestic consumption when prospective affinal kin are visiting him; otherwise, he 'invests' his surplus in new exchanges. The only pigs normally available for domestic consumption are ones which have died through illness or accident and any which have been stolen, so the feasting at the end of the Konggol is especially welcome. As marriages still have to be contracted and mourning rites carried out in the years that follow, reducing herds as they are encouraged to multiply, about fifteen years elapse between Pig Ceremonials held by any one clan.

Exchanges of pork guarantee that all share to some extent in satisfying their hunger for meat and fat. The periodic occurrence of the Konggol upsets this balance, although its ostentatious waste is necessary to affirm the value of pig fertility. Both the size and number of pigs are prized and sought by supernatural means, but practical limits are imposed on numerical increase. There are both ritual and practical means of fattening pigs. But pig fertility, which is equally important for the fulfilment of
social obligations and equally stressed in ceremonial and conversation, is left almost entirely to the pleasure of the ancestors and other spirits, only ritual measures being taken to encourage it.

The importance of pigs may be gathered from a remark a man made to me when his only brother was dangerously ill: 'He must not die - I cannot spare a pig to kill for him.' Pigs have to be killed to conclude mourning rites, propitiate dead relatives and meet the ancestors' ritual requirements. A death may be accounted for simply by a man's failure to sacrifice a pig for the ghost of a close relative. The ceremonial sharing of pork is crucial to the validity of the marriage tie, and eating pork together creates a special bond. To exchange pigs affirms friendship and makes explicit the sharing of important values. A man's wealth is judged in terms of pigs. Over pigs and women he fights and would formerly wage war. Pigs dominate the Kuma's ritual life. One of the two great spirits, Geru, is known as the Guardian of Pigs, and has to be placated in the Pig Ceremonial. Mourning for a dead person cannot be ended until a pig has been sacrificed, and other sacrifices - to cure illness, or simply to appease a dead relative's possible anger - are made from time to time.
The Kuma's Dominant Interests

It is apparent to the most superficial observer that the men are overwhelmingly interested in women and pigs, and that they set great store by material valuables. Their interest in women is two-sided. They decorate themselves with elaborate care to attract sexual attention, and boast to one another of the range and intensity of their conquests. A young man gains prestige by being summoned by girls to 'carry leg' with them and by having rival girls fight each other for his favours; an older man uses prayer, wealth and power over others to arrange similar invitations for himself; when the clan is celebrating its Pig Ceremonial, a special patch of grass is reserved on the ceremonial ground where a number of couples may 'carry leg' in public. But the men might almost be said to 'deal' in women as they deal in valuables. These are at once the ornaments the men wear to attract women and the wealth they use to pay their wives' clans of origin for supplying the mothers of new clan members. Disputes within the clan are concerned mainly with pigs and the damage done by these to gardens, but litigation between clans is nearly always concerned with women - with women, that is, not as sexually desirable persons who can confer prestige by demonstrating their choice of partners, but as brides whom particular men can claim on behalf of their clans.
The Kuma's interests and ideals are patterned in a complex ethos, which will become clearer as we analyse more closely the main aspects of their life. The social values are those of the agnatic descent groups. But there are obstacles in the way of attaining them. It is a society dominated by men. Virilocal residence requires women to change allegiance at marriage from their fathers' to their husbands' clans. The men's values are sometimes interpreted by the women in distinctive and, for the men, disturbing ways. The men's insistence on equivalent return causes frequent litigation which is concerned mostly with women and pigs and is settled, when settlement is possible, in the interests of the descent groups, not of individuals. The sexual division of labour gives men and women different patterns of working and a different arrangement of leisure. This affects, as we shall see, their relative positions in regard to power over material valuables and power over other people. Male dominance is manifest in every institutional context. The ideas of filiation, for example, distribute rights to women and define men's obligations to give women to certain groups in preference to others. From the men's point of view, women are one of the categories of valuables exchanged between them. But the women are not content to be treated in this way. They rebel openly; they obstruct
the men's aims by exercising choices which the men try to deny them. The most sacred minutiae of the men's religious life have to be guarded from the women's derision. A deep-rooted antagonism between the sexes is expressed in the ritual and mundane life of the Kuma community.

In this chapter, we have seen something of the background against which the Kuma social institutions can be observed to function. The natural resources are, on the whole, more than adequate to allow a life of plenty in terms of culturally established wants which express the people's dominant interests. The skills by means of which the resources come into use as produced goods are simple ones applied with limited imagination. The local resources are converted to use through a largely agricultural economy which can by no means be styled as 'subsistence' one. Abundant vegetable food is produced from abundant local resources, largely through the efforts of the women.

That the material ideal is one of prosperity and abundance, rather than mere subsistence, is apparent from the public face of things. 'When we kill our pigs,' said the leader of a large clan getting ready for its Pig Ceremonial, 'there will be enough pork for the entire Wahgi Valley.' Orators of a clan receiving gifts of food commonly proclaim admiringly, naming the donor, 'This clan has given
us a great quantity of food, and yet there is plenty more.'
A man is a 'rubbish man' of no consequence if he has not
enough food to offer many friends and relatives as well as
meeting his personal requirements. The ideal is to produce
more food than can ever be eaten, and to possess so many
valuables that the owners come to think of them as worth-
less. People of neighbouring clans were much impressed
when some men who were discussing publicly the ornaments to
be given to their clan for the Pig Ceremonial urged them,
'Don't give us goldlip shell. You will be giving us some-
thing, and Paradise plumes would be fitting. But we have
plenty of shell. We have so much goldlip that it is just
like rubbish to us.' During the Kuma cargo cult of 1949,
actual rubbish (worthless leaves, scraps of grass and old
food leavings) was stored in specially constructed houses and
symbolized the hoped-for surplus of material goods.

In the cargo cult, it was a surplus of individual,
rather than clan, wealth that was stressed. One of the
strains of Kuma life - the curbing of individualism in a
highly individualistic people - had been lifted. Normally,
the extent to which a man can accumulate wealth is limited
by his having to satisfy obligations to relatives and to
contribute labour, food and valuables to projects undertaken
by his clan and by individual members of its smaller segments.
Thus, the renown of a wealthy man presupposes a prosperous clan. Despite their wives' complaints to the contrary, the Kuma are industrious in making gardens to provide more food than is needed for their own consumption and in raising enough pigs to satisfy their somewhat extravagant nutritional, social and ritual wants. The easy environment helps them to do so in spite of a primitive technology and simple techniques.

As a regional grouping within a wider culture area, the Kuma are in what Nadel has dubbed somewhat infelicitously an 'all-grouping' or 'only-relationship' with one another. That is to say, they exhibit the same general coordination of activities without a common aim-content and so form a kind of 'one-dimensional' grouping. We have seen, at the beginning of this chapter, the diffuseness of this cultural surround, and there is an equal diffuseness in the particular aspects of culture that will concern us in this study. The spirits on whom all finally rests are, as we shall see, dualistic and capricious. Hereditary leaders are found in conjunction with self-made leaders, and they have to prove their worth to be recognized. Jural

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aspects of social control are weak. Sanctions to induce conformity with the rules of desirable conduct are diffuse and depend upon self-help which is difficult to implement.

Against the background I have tried to depict here, the Kuma manage - as, of course, they must, since otherwise there could be no 'society' - to attain a certain conformity with their norms or standards. It is a society of individualists who have and assert a certain freedom to follow a fairly wide range of alternative courses. To understand the range of freedom and the influences which make people approach and retreat from conformity, we must know something of their basic social organization. Certain ambiguities are implicit in their own ideas of how they organize themselves in groups to attain their common ends, and we shall see them diverging quite markedly from these ideas. It is the manner of divergence, rather than the extent, which is significant for a study of freedom and conformity. As we shall see, the extent to which they fail to conform to their own ideas of how groups should be organized is not great, but the range of practical choices they make allows us to discern other principles besides the ones they are likely to formulate if asked why they live as they do.
Chapter II

LOCAL ORGANIZATION

Introduction, p.62; Social Grouping, p.64; Ideas of Descent, p.75; The Clan-Settlement, p.93; Local Nomenclature, p.97; The Kuma Lineage, p.100; The Kuma Clan, p.110; Ndugum Membership, p.115; The Incorporation of Outsiders, p.128; The Clan-oriented Community, p.131; Political Groups in Action, p.135.

'The emphasis of the system is patrilineal and patrilocal. The situation, however, is a human one, and provision is made for variations and alternatives.'

- A.P. Elkin, on the Enga.

Introduction A continually segmenting system is difficult to describe, not only because the kinds of grouping we can isolate are really 'successive stages in the life of a single segment, stages which occur at different times in the histories of different segments', but also because such factors as internal friction and defeat in warfare may precipitate further segmentation at any stage. The size of a group at any level or stage of segmentation is significant only in relation to the size of other groups

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in the same special manifestation of the system - not, as we might hope to find, in relation to other groups of the same kind which are segments of a different whole. A clan-settlement, for example, may number from one hundred to seventeen hundred persons; there are phratries which are smaller than the largest clan; a group of fifty men may constitute a clan, subclan or sub-subclan, according to its place in the particular system. 'Segmentation', as I am using the term, is the process of parts forming as distinct groups or changing their character in relation to the whole. 'Fission' refers to dissident groups hastening this process by splitting apart.

Such continual segmentation, in Barnes's view, is the critical characteristic of a lineage system, and certainly the African evidence seems to support this contention. But segmentation in the New Guinea Highlands shows a different emphasis. As a lineage system, it is most imperfect: people claim common descent, as members of unilinear descent groups always do, but only at certain stages of segmentation do they form groups we can legitimately call 'lineages'. According to the published accounts, lineages are always

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2 Ibid.. Vide also various writings of Evans-Pritchard, Fortes and Gluckman.
<table>
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<th>Enga</th>
<th>Mbowamb</th>
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<th>Siane</th>
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**Table I**

SEGMENTATION IN THE NEW GUINEA HIGHLANDS

Family (Sub-lineage)
minimal segments of clans and larger groupings. Among the Kuma, all groups are implicitly open groups, despite established members' claims to common agnatic descent. This would seem to give the Kuma segmentary system a distinctive character, but it is difficult to determine, even from the African accounts, how far the actual groups formed by various peoples diverge from native testimony concerning their nature. I shall try to depict all the Kuma's significant collectivities and groups, and then discuss their own ideas of how groups are formed.

Social Grouping

It would seem possible to say that Ndanga and Kuma are divisions of the kind of grouping for which Hogbin and Wedgwood have suggested the term 'phyle', namely 'a group of people having a similar culture but

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without any political cohesion'. The fact that people of the Yuwi-speaking phyle are known collectively as Nangamp by outsiders and, by themselves, as 'real people' as opposed to 'other' or 'different' people, indicates that some kind of cultural unity is recognized, though an exact description and analysis must wait for more detailed information on circumjacent peoples. The Nangamp phyle, if that is what we are to call this culture group, is a fairly palpable geographical clustering; so, too, is each of the two sub-phyles Kuma and Ndanga. But there are difficulties in trying to extend Hogbin and Wedgwood's full set of classifications to the narrower groupings making up the Kuma sub-phyle.

Within the area occupied by the Kuma there are distinct, though scattered, communities living in discrete local settlements. Distinct, that is, for the people who make up each community and the neighbouring ones. It is not strictly possible to talk about 'visible local groups' when the dwellings are scattered almost at random, at

4 H. Ian Hogbin and Camilla H. Wedgwood, 'Local Grouping in Melanesia', Oceania, Vol.XXIII, No.4, p.244.

5 'Phyles' seems preferable to 'phylai'. As Bateson said of 'ethe' (as a plural of 'ethos'), 'The latter could never be English'. Naven, Cambridge University Press, 1936, p.2.
distances up to a quarter of a mile from one another, over a rough and hilly terrain. From the air, it is possible to distinguish some areas which appear to be more densely settled than others, but some dwellings are hidden by trees, and others crouch inconspicuously in newly cleared gardens, blending with earth colours in bright sunlight. But the people themselves know where the boundaries lie, and each community inhabits a territory which is distinctively its own. These communities are 'parishes' in Hogbin and Wedgwood's sense. Each is the largest political unit to which its members belong, being at once the largest group within which some kind of law and order can be sustained and also, before pacification, the autonomous group for waging war. Each has a distinctive name which, as we shall see, is the name of a particular patrilineal clan predominant in that parish. But it is hard to describe simply and accurately the composition of these communities and their subdivisions, because appropriate terms are lacking. Many of the standard terms for particular groupings have been shaped to fit ethnographic conditions unlike those of

6 A 'parish' is 'the largest local group forming a political unit' or 'the largest local group which can be regarded as having any permanent political unity'. Op.cit., pp.243, 253.
the New Guinea Highlands. They have, accordingly, unsuitable connotations or denotations in respect of recruitment or functions, or both, and cannot be used without substantial qualification. The varying terminologies already used in describing Highlands societies may illustrate this difficulty.

Elkin wrote of the largest Enga grouping, the linguistic unit, 'We may call this a tribe, though as yet no political unity has been attributed to such a group, nor have significant cultural differences been reported between such tribes'. Read and Salisbury have used the term 'tribe' with more assurance to designate the groupings of widest span among the Gahuku-Gama and Siane respectively. The corresponding grouping in another part of the Eastern Highlands would seem to be the Usurufa 'district'.

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mentioned by Berndt. In this part of the western region, it would seem that the 'parish' (the scattered community indicated briefly above) is the only grouping to which the term 'tribe' could be applied with any precision, if we mean by it 'a politically or socially coherent and autonomous group occupying or claiming a particular territory'.

Among the Kuma (that is, within the sub-phyle) a wider grouping than the parish is found, a grouping which is not localized and so bears no resemblance to the 'galaxy of parishes' (in Hogbin and Wedgwood's terms) found elsewhere in New Guinea. It is a grouping which bears a certain structural similarity to the Gahuku-Gama 'tribe', but is functionally disparate. Elkin considered using the term 'clan' for a similar grouping among the Enga, but concluded: 'it might be wiser for the present to call (such groups) phratries each of which consists of a number of

9 'Members of the several villages constituting a district... look upon themselves as united by a common traditional, if not genealogical, bond; they come together for the age-grading ceremonies and seasonal pig festivals; they combine for offence, but defence rests largely with the individual villages or local clans.' R.M. Berndt, 'Kamano, Jate, Usurufa and Fore Kinship of the Eastern Highlands of New Guinea: a Preliminary Account', Oceania, Vol.XXXV, p.29.

10 Notes and Queries on Anthropology, Sixth Edition, 1951, p.66.
The term 'phratry' is most suitable for the equivalent grouping among the Kuma, if we mean by it a number of clans linked by an ascription of common unilinear descent. But 'phratry' implies, generally, some rule of marriage, and the grouping under consideration has no such function. Further, the term is only appropriate if we can divest it of any political implications. The Kuma phratry has no political functions whatsoever; in fact, its only function is to provide an historical rationale, in terms of a claim to common agnatic descent, for the existence and structure of functioning groups. Its nearest equivalent would seem to be the Maori waka. It is simply a loose aggregate of from two to nine clans with a common name and a common myth of origin as their only identifying features. It is an even clearer example of a 'one-dimensional' grouping than the sub-phyle. The sub-phyle is a clustering of people whose actions are co-ordinated in similar ways but who form different groups for this purpose. The phratry, however, is a grouping


12 Vide supra, p.60.
which seems independent of action. The association between the clans of a phratry is purely in people's conception of the past and has no significance for contemporary action. *Yek angandjip*; 'Before, they were brothers'; it is said that they used to live together and conduct their Pig Ceremonial as a single group. This refers to the mythical past; within living memory, they have had no occasions for uniting as an entity. In fact, every phratry includes at least two clans which are traditional enemies.

In terms of action, a particular clan is likely to have three kinds of relationships with other clans of the same phratry if it is a large one. There is the clan whose members are 'as brothers' (*angam angam*) to its own; this is generally an immediate neighbour, and always it is a clan with which there has been intensive intermarriage within the last two generations. This is a positive, friendly relationship. Members of the two clans avoid fighting each other, try to conduct their Pig Ceremonials simultaneously, and prefer to give women to each other.

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*(One-dimensional groupings) are not, of course, independent of action, nor can they be, since relationships and forms of grouping are abstractions from patterns of co-activity and imply, at least "in brackets", some reference to them.* S.F. Nadel, *op. cit.*, p.90. The reference to co-activity in the Kuma phratry is 'in brackets' only.
rather than to different clans. Then there is a traditional enemy, with which warfare was recurrent and hostility is still carefully maintained. No kind of co-operation is possible with such a clan; in fact, everyday encounters with its members are strenuously avoided and before warfare was prohibited every opportunity was sought to engage it in battle. Finally, there are clans which are neither 'as brothers' nor traditional enemies. They are potentially friendly and potentially hostile: inter-marriage is abruptly ceased if they become temporary enemies, but is resumed after peace-making ceremonies have been concluded. A clan may establish relationships such as these with any other clan, either within the phratry or outside it. Phratry membership does not entail any invariant association between clans excepting an historical one.

The Kuma phratry has no common territory. Each of its clans has an autonomous claim to the territory where most of its members live. The other one-dimensional grouping, the sub-phyle, is territorially exclusive in as much as the Wahgi River forms a clear boundary and a Ndanga clan settling in Kuma territory becomes, to all intents and purposes, Kuma. But the clans of each phratry are scattered amongst clans of other phratries, as may be seen
Figure 2

DISPERSAL OF KUMA PHRATRIES

- 'Real Kuma' Clans
- Aksumu Clans
- Kondojoham Clans
- Tongiba Clans
- Clans of Independent Origin
in Figure 2. If we include in the meaning of 'group', as we surely must, the idea of joint participation or cooperation in shared activities, neither the sub-phyle nor the phratry is in this sense a 'group' at all; they are only aggregates of two orders of generality. True, the less general aggregate is associated in people's minds with an idea of unilinear descent from a common ancestor whose name is generally incorporated in the collective name of the phratry. But the word for 'group', ndugum, is rarely used for it. A phratry is usually referred to as a person's kang'e' m worm, his 'big name'. 'Kuma' itself, which I am using as the Ndanga do to designate all the southerners, is such a name; for the southerners themselves, it means what I am calling the 'real Kuma', a phratry of nine clans. Antsrua phratry comprises five clans, Kontsgabam four and Tongilka two. Seven other clans claim independent origins. In addition to these twenty-seven clans which are indigenous to the area, the various clan remnants of Anbuglka, a Ndanga phratry, occupy a common 'parish' territory just west of Minj, within the area associated with Kuma settlement.

The Kuma's ideas of descent will be discussed presently, but first we need to know something of the real groups to which they ascribe common origins. The largest and most
readily observable of these is what Hogbin and Wedgwood would call the parish, the localized cluster or settlement formed by the patrilineal clan. Though scattered, this is a discrete local group; the clan that forms it is centred within one parish and no other. But a parish may divide, either because of internal friction or because its members have been routed in warfare. When portions of a parish split off in these ways and settle in different territory, one of them may either settle with another parish or (if it is large enough to function as a separate community) found a new clan of its own. Land, which is regarded as plentiful, can be obtained in either case from another clan, provided women are given or at least promised in return. When portion of a divided parish settles with an existing parish, it gradually sheds its association with the clan of the original parish and its members become assimilated over the generations into the clan forming the core of the host parish. If a new parish is established, the portion comes to be recognized as an autonomous group.

14 There is one exception to this, a clan which split through internal friction, half remaining in the original territory around Tsigmil and the other half migrating eastward to Kup. The two groups are still recognized as being formed by a single clan, but some of their own members and their neighbours are expecting that they will be ultimately recognized as separate clans.
The habitual association of pairs of adjacent parishes 'as brothers' is not organized into any wider system. Angam angam is used to cover two entire parishes, but the relationship may affect in practice only particular portions of the parishes if they are large ones. There is thus no real anomaly in two parishes, formed by clans which are traditional enemies, being simultaneously linked with a third parish 'as brothers', for the linkage of each is with a different portion of the third parish. An unusually large parish may be linked in this way with several other parishes although only two parishes are connected by each link, the several different links being established individually by several different portions of the parish.

These portions of a parish are, as it were, sub-communities. In a small parish, the parish clan is segmented into subclans, each of which is said to be descended from a son of the clan ancestor, and each subclan forms a settlement in a separate subdivision of the clan's territory. The dispersal of dwellings over hills and gullies which are not necessarily the boundaries between these settlements tends to obscure the extent to which these constituent portions of the parish are localized. But to

15 V. supra, p.70.
the Kuma themselves, who know the boundaries and identify themselves with particular subdivisions of the parish, these settlements are locally distinct groups. The largest clans are further segmented, a number of subclans claiming common descent from one particular son of the clan founder. The settlements formed by the related subclans cluster together to form a larger parish subdivision.

Typically, the subclan, which is always named, is divided into named sub-subclans, each of which is the core of a group. This group is not necessarily localized, but it is a distinct unit in the organization of everyday activities. It constitutes, as it were, a bank and a labour force for its members, who say that they are much more closely related to one another than to anyone else. Within the group formed by the sub-subclan, there are sometimes even smaller groupings, though they are sometimes difficult to discern and their names may not be known outside the subclan — nor even, in a few cases, outside the sub-subclan itself. But, as I have said, groupings which are narrower than the subclan are not necessarily localized, and they may be better understood when we have considered the ideas the Kuma have of relatedness in terms of unilinear descent.

**Ideas of Descent**

The Kuma have short memories. They claim that every man who is an acknowledged member of any
of the named groups (phratry, clan, group of related sub-
clans, subclan or sub-subclan) is descended in an unbroken line
of males from the group ancestor, but in each case the evi-
dence they adduce to show that this is so is fragmentary.
This is no less true of the sub-subclan, whose members
claim that actual genealogical connection can be traced
between them, than of the clan and phratry, which span so
many lines of descent that their members recognize the
impossibility of tracing their relationship. In respect
of the larger groups, the names of an original ancestor
and his sons are often cited, but in accounts which vary
considerably and can be corrected only in part by what is
put forward in the best evidence — the versions given by
persons who are said to be more knowledgeable in this field
than most people. In respect of the smallest named groups,
these knowledgeable persons and the very old are said to
be able to trace with exactitude the genealogical connec-
tions between all members. But even when such genealogies
can be traced with some precision, they never encompass
more than four generations including the youngest married
males of the group. The generations between the founders
of the smallest groups and the original ancestor of the
clan or phratry are misty and indeterminate: no one can
even guess how many generations have elapsed, and none of
Figure 5

SEGMENTATION OF C TYPE
(KUMNGA CLAN)
Figure 4

SEGMENTATION OF B TYPE
(TANGILKA CLAN)
Figure 3

PHASES OF SEGMENTATION

A

B

C
the intervening names (besides those of the ancestor's sons) is ever known.

Although the settlement which a clan dominates is relatively permanent, the group is gradually changing its structure and personnel. A process of development and decline can be discerned, and the various segmentary patterns found in existing clans can be interpreted as phases in this process. Three types corresponding to three phases of segmentation are represented schematically in Figure 3, and are illustrated by direct reference to particular clans in Figures 4 and 5.

In Figure 3, type A, of which there are ten actual cases, is divided simply into two or more subclans. Some of these clans are known to have once been large but to have declined seriously in numbers. In such cases, each subclan bears the name of one of the clan ancestor's sons and is said to have been previously divided into sub-subclans which later merged for expediency. Others are small, but are thought to have developed long after the larger clans were established; their component subclans may be found to resemble the sub-subclans of larger groups in at least two important respects: exact genealogical knowledge may be attributed to a few of their members, and the ancestors are thought to have been remote descendants, not actual sons, of the clan ancestor.
B is an intermediate type, of which there are fourteen actual cases, comprising two or more subclans divided into sub-subclans which are said to be descended from remote descendants of the subclan founders. Type B is thus a further segmentation of A. Then in Type C (three cases) segmentation has gone as far as it can before the main segments of a large expanding clan split off to form autonomous clans. Numbers of related subclans are grouped in main segments of the clan and these are beginning to assume the functions of separate clans. The subclans are still divided into sub-subclans, but these may be divided into yet smaller named groups. I have not indicated the presence

16 In terms of the local settlements formed by such a clan, this splitting may be found to be equivalent to the 'calving' of parishes recorded elsewhere in New Guinea, since a new parish is formed through amicable separation from the rest of the group. But the situation differs from Hogbin and Wedgwood's description of 'calving' (op. cit., p.70) in two respects. When the separation is amicable, it may be effected without change of residence, so that the two groups simply function independently side by side. Secondly, it seems always to be the separation of groups which are approximately equal in size and, although one may claim descent from an older brother of the other group's ancestor, the seniority of a clan's main segment (or of a clan in a phratry) has no practical significance. Hence, when a Kuma parish divides amicably into two it is generally a separation of equals, not of an older group and its offspring as the term 'calving' suggests.
of sub-sub-subclans in Figure 3 because, so far as I could discover, these divisions never extend evenly throughout an entire clan.

The significance of these clan types as phases of segmentation lies in the fact that in accounting for the development of phratries (the descent groups of the widest span) there is always the tradition that there was originally a single clan which underwent progressive segmentation through phases A and B until, at C stage, the main segments of the clan began to intermarry. Separate clanship was established as the groups became exogamous.

In two of the ten cases, A is a satellite clan which is exogamous and was formerly independent in other ways (occupying, for example, a separate parish territory) but declined in numbers and has now merged for most practical purposes with a clan of B type belonging to the same phratry. The other eight clans in this category are thought to be of recent development. Four of the seventeen clans I have classified as 'B' and 'C' are really transitional in segmentary type, and it may be useful to note how they diverge from the characters I have ascribed to these types. Two which had formerly expanded to C stage were, when I encountered them, stabilizing at B stage after having been reduced in numbers by recent migrations. One which had formerly represented phase B was stabilizing at C as its
population continued to expand. Another clan of B type had expanded unevenly in its different segments and seemed unlikely to reach phase C.

According to traditional accounts, the first clans to be established were the earliest of the 'real Kuma' ones. When the ancestors of the other clans arrived, the area north of the Wahgi River was already inhabited by some of the Ndanga clans now found there. These and the 'real Kuma' clans provided wives for the ancestors of the other Kuma clans. Details of the origin myths and other folklore references suggest that the ancestors could have been solitary migrants from the Kambi region south of the Kubors, and that the prior ancestor of the 'real Kuma' could have come to the place where history begins when he eloped with a woman either from the same region or from the west. But this is highly speculative; what the Kuma actually say is that a man and a woman either came out of the ground at Kumberagl (near Kugmil, west of Minj) like bean plants, or emerged from the Kumberagl spring. The man's name was Agmagl, which means 'Eastern Earth', and all his descendants became known as Agmaglka. He had three sons who founded separate clans of Agmaglka phratry, a large and formidable group.
One son, Konts, moved eastward to the Minj River. The two clans remaining at Kugmil still formed a large group, but they were decimated in warfare and by the time the valley came under administrative control one was a small and decadent clan and the other a yet smaller satellite sharing its parish. Konts, however, established his home up the Minj River and proceeded to found, through his seven sons, seven separate clans forming a phratry which superseded the old Agmaglka one. The clans lived in harmony for a time, but strife developed through women running away to lovers who had no formal claim to them. The clans of the women's betrothed insisted on their rights, even at the cost of warring with 'brothers'. Several sets of clans among Konts's descendants became traditional enemies, and four clans were driven away from the Minj River. The name 'Agmaglka' is never used now to signify any of the groups I have mentioned. The Minj River clans and the two Agmaglka clans which remained at Kugmil are known collectively as 'real Kuma' clans.

Each of the Kuma phratries has a legend similar to that of the 'real Kuma'. I have outlined this one because it illustrates the Kuma emphasis on a continually branching line of descent and the tendency to ignore the precise mechanisms whereby new groups are established. The account
I have given is a popular version of the 'real Kuma' legend. But there is another version which both the declining Kugmil people and the people of the flourishing Minj River clans are interested in suppressing. According to this version, Konts was not a son of Agmagl but an ignorant primitive who lived like a wild pig in the bush until he was found by Agmaglka huntsmen roving the Kubor Mountains for game. They took him back with them to Kugmil, where they taught him how to speak Yuwi and build houses; then they gave him a wife from each of their two clans and sent him off to the Minj River. According to this version, the link between the Minj River and Kugmil clans was not a patrilineal one but was a double linkage through two women. This kind of linkage would not be enough to give the Kugmil clans the prestige they derive from claiming to be historically connected with the flourishing Minj River clans, so it is not surprising to find the fiction that Konts was a son of Agmagl being promulgated by them. No one seriously believes that the Minj River people originated independently, as some of them have tried to claim, and it is consistent with the standard accounts of how all the other Kuma phratries were formed that each main division of the phratry should have been founded by a son of the original ancestor.
The first of each system of descent groups to be established is said to have been the simple unit consisting of the founding ancestor and his sons. The sons had children and grandchildren, establishing separate groups which bore their names. These grew and divided, until each was a subclan comprising several sub-subclans. Groups changed their nature and structure in such a way that a subclan of the original clan can be thought of as being transformed over generations of growth and segmentation into an independent phratry.

Accounts of how phratries were formed always stress the continual branching of an expanding line of descent. As expansion continued, the descendants of each of the ancestor's sons felt a corporate identity: they were ndugum endiri, 'one line', as opposed to ndugum ndel, 'other lines', comprising the other sons' descendants. But the descendants of one son were at this stage ndugum kembis, a 'small line'; this is the term applied to subclans and sub-subclans of existing clans. All the descendants of the original ancestor constituted ndugum wom, the 'big line' (clan), which was still ndugum endiri, 'one line', despite the corporate identity developed by its parts, so the 'small lines' did not yet exchange women in marriage. Soon, however, they began to hold courting ceremonies for each other and become partners in pre-nuptial sex relations.
Rules of exogamy do not always coincide with rules governing sex relations, but pre-nuptial relations are prohibited within all but the largest of the Kuma clans. The stage (my 'C' type of segmentation in Figure 3) when 'small lines' of the one 'big line' hold courting ceremonies for each other and become partners in pre-nuptial sex relations is a set of exceptional circumstances. In 1954, these circumstances were found to exist in three of the twenty-seven Kuma clans. The recognition that pre-nuptial sex relations occur regularly between members of 'small lines' is a prelude to their intermarrying - and becoming recognized as 'big lines' - unless the clan begins to decline in numbers before this can occur.

Let us examine this stage less abstractly, with reference to two of the 'real Kuma' clans. Kugika clan has a segmentary structure of B type, with a population (in December, 1953) of ninety-seven adult male members with two hundred and sixteen wives and children. It was formerly a large clan, at least twice its present size, with segmentation of C type. Members of the two main segments, Kozkup and Ndungkup, held small impromptu courting ceremonies for one another, and pre-nuptial sex relations occurred freely. Men of Kozkup and Ndungkup exchanged their sisters' daughters in marriage, and it is said that if the clan had

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17 The Tallensi, for example, have pre-nuptial sex relations with members of the exogamous patrilineal clan. Vide Meyer Fortes, The Web of Kinship Among the Tallensi, OUP, 1949, p.101.
not declined in numbers they would now be exchanging their own daughters. But the clan suffered substantial losses in a series of defeats by a traditional enemy, and internal friction led many members to migrate with their families to the Jimmi River region, where they are at present established as a separate clan. Now only three subclans remain - two subclans of Kozkup segment and one subclan of Ndungkup segment. The names 'Kozkup' and 'Ndungkup' are never used to refer to existing groups, and indeed they are only known to a few persons. There is no longer a sharp division of the clan into main segments. Intra-clan courting ceremonies are no longer held. The last sisters' daughters to be exchanged by Kozkup and Ndungkup men have been dead for several years. Pre-nuptial sex relations, which are forbidden because members of a small clan are felt to be too closely related, are surreptitious if they ever occur within Kugika clan.

Konumbuga, which is adjacent to Kugika and extends up the Minj River into the Kubor Mountains, is a clan of C type with a population (in December, 1953) of over seventeen hundred including men, women and children. It is divided into two main segments, Tumbekup and Kuzikup, each comprising three subclans formed of two or three sub-subclans. The Tumbekup moiety is also known as the 'ep Minj' Konumbuga,
for it is situated further up the Minj River than the other. The prospect of initiating intermarriage between the two was being discussed in 1954-5. Already the moieties had begun to hold courting ceremonies for each other, and prenuptial sex relations had developed between young people of the two groups without drawing disapproval. Kanbangi, a man of Konumbuga Kuzikup, was unsuccessful in trying to obtain a bride he wanted from Tumbekup moiety: the Tumbekup men objected that as he was Konumbuga he was like a brother to them already and they could gain nothing from agreeing to the marriage. In 1956, however, the newly appointed luluai of Kuzikup moiety married a Tumbekup girl and other marriages between the two groups may be expected to follow.

Large expanding clans are most formidable to their enemies and most ready to fight them. It is at C stage that clans which were reputedly large expanding ones commenced their decline, decimating each other in continually recurring warfare. Some clans were divided by the circumstances of their defeat, different segments finding refuge with widely scattered groups. An extreme instance of this kind of forced fission is Agalyimka, the most junior of the 'real Kuma', which scattered after an overwhelming defeat by Konumbuga clan. Part of the original clan fled eastward to Kup, halfway between Minj and Kundiawa, and
the rest fled westward. These two sections, still widely separated from each other, survive as independent clans. Smaller groups (subclans and sub-subclans of Agalyimka) joined neighbouring and distant clans, to be ultimately absorbed as 'subclans' and 'sub-subclans', though originally unrelated. 'Agalyimka' is a fairly common subclan and sub-subclan name, and some of the small groups so designated are definitely known to have been originally segments of Agalyimka clan.

Fission in the clan and parish has also occurred through one segment of a large group migrating to new territory after disagreement with another segment. In traditional accounts, such migration is always attributed to a quarrel over the stealing of fairy wrens' eggs from somebody's garden. This is an issue which would not cause lasting dissension now, but it would seem to symbolize abuse of the privileges conferred by common membership of a clan and a parish. In this way, a satellite clan attached to Kombuga clan in the extreme north-west of the Wahgi Valley traces its origins to a small clan in the extreme south-east between Kup and Kundiawa, and some of the clans now inhabiting the Jimmi River region, north of the Wahgi-Sepik Divide, are said to have sprung from Kuma clans.
Before administrative control was established the structure of the Kuma clans was continually changing, with fission and fusion constantly in process. In the light of tradition, the clan seems to its members to be faced with the alternative of expansion or extinction. Everyone knows of at least two or three clans which are now extinct; they are said to have died out because of losses in warfare and illnesses attributed to angry spirits. Individual survivors settle permanently with their affines, and their sons' sons grow up as full members of the host clan, finally absorbed by the exogamous group. In this way, survivors of Milyang clan have been absorbed by Kumnga and one of the Ndanga clans, and survivors of Mindjinga are being absorbed by Kugika, Konumbuga and Berëbëga clans.

Sometimes a dying clan survives for a time as a satellite of a flourishing one, becoming so identified with it that so long as the satellite remains exogamous the larger clan is said to practise the custom of tuale tindje, 'marrying in the middle'. This is viewed as the prerogative of expanding (C type) clans and is a signal of success, for such a clan has grown so large that its segments are felt to be only distantly related to each other.

As the boundaries of parishes formed by the Kuma clans have fluctuated with these segmentary changes, even
linguistic boundaries have advanced and receded with clans and clan segments moving to the extreme edges of the sub-phyle area and becoming bilingual. The hotch-potch observed in the northern foothills of the Wahgi-Sepik Divide, where the indigenes live cheek by jowl with migrants from Mount Hagen, Chimbu and both the northern and southern parts of the Middle Wahgi, is said to be paralleled by a similar situation immediately south of the Kubor Range, where (according to Kuma informants) migrants from Kuma country, Chimbu and Mount Hagen are interspersed with the natives.

Even if a clan continues to be associated with a particular territory and continues to achieve to an increasing extent the common goal of growth and renown, plainly this is a dangerous goal to attain. It can only be achieved through progressive segmentation. If this continues without interruption, the clan name may become a phratry name which embraces, amongst others, classes of people who as traditional enemies are aiming to destroy each other. This is a logical implication of the Kuma system. But the people's own immediate interest is in perpetuating and developing a group of agnatically related males who are strong and numerous enough to intimidate their present enemies. To this end, people who are not in fact related in this way are drawn into the group and, becoming gradually
assimilated, are assumed to be so. It is expedient for the Kuma to be uninterested in genealogies because the lack of strict reckoning facilitates the assimilation into agnatic descent groups of people who are not in fact agnatic kin. Genealogical shallowness is useful to them. They have a fairly clear picture of how the most inclusive aggregate of imputed agnates was formed, namely by a male ancestor whose sons were founders of the constituent groups. In respect of more recent history, they insist that the smallest groups consist of known agnates—i.e., of people between whom exact genealogical links can be traced in the male line. But genealogies, even of sub-subclans, are only fragmentary and never go back more than three generations further than the youngest effective members of these groups. Exact genealogical links can be traced between all established members of only one third of the sub-subclans, and nearly all groups of this kind include other members who have been incorporated from other clans or at least from other sub-subclans of the same clan. To an outside observer, the extent to which the Kuma clan and its segments depart from the Kuma ideal of unbroken agnatic descent from a common ancestor is obscured by the people's own insistence that the groups are formed by agnatic kin.
The Kuma system is a continuous shedding and re-forming of groups which are continually changing their structure. In view of this structural instability and the observable changes in the composition of the smaller groups, I would reject Salisbury's hypothesis of genealogical shallowness with structural stability and static groups. The Kuma's consciousness that the clan is by no means permanent or unchanging is accompanied by an over-emphasis of clanship and an insistence on its continuance, with the assimilation of outsiders being glossed over and hidden.

The common values of the parish or membership group are essentially clan values. Warfare is valued as a means of decimating an enemy clan and demonstrating the strength of a person's own clan. Individual aggression is also admired, especially if a murder (or the seizure of a woman or a pig) balances a score between the clans concerned. As we shall see in later chapters, there is a strenuous insistence on reciprocity between clans, and when this breaks down the possibility of serious conflict arises. Intermarriage tends to draw into the 'in-group' members of other clans who might otherwise have been potential enemies.

Brothers-in-law are ideally 'as brothers', and an extreme of conformity with this desired pattern can be found when men settle with their brothers-in-law.

Traditional hostilities are carefully maintained.

Ideally, the Kuma's world is divided into enemies who threaten the clan with extinction and affines who contribute towards its expansion by providing potential mothers of new clan members. Residual groups are poised between, ambivalently regarded as potential enemies and potential affines. There is an identification with the interests of friendly (intermarrying) clans when a reciprocal identification will clearly be advantageous. But it is the clan itself which matters, and its solidarity has to be continually reasserted.

Unity and solidarity are achieved by clansmen possessing common values, the chief of which is that of the clan's flourishing as a group admired by its friends and formidable to its enemies. Clanspeople's actions are loosely organized on a definitely segmentary basis, and the clan is governed by an informal association of leaders heading the various segments. We have seen that unity, in so far as it is achieved, is only temporary; that the Kuma value of the clan's flourishing is an ultimately self-defeating one, only transiently attained; that the prospering and expansion of a successful clan leads to its splitting up into new
entities. We must conclude that the implicit logic of the Kuma descent system involves an unwitting attempt to destroy the clan by the very insistence that it must prosper.

The Clan-Settlement

The localized settlement formed by the patrilineal clan is the largest, and at the same time the most readily observable, group among the Kuma. Dwellings decay and are rebuilt on different sites, but the broad character of the settlement remains unchanged: it continues to be a named clustering with boundaries which are well known both to its own occupants and to their neighbours.

The composition of such a clan-settlement conforms, on first enquiry, with Hogbin and Wedgwood's description of a 'patrilineal monocarpellary parish', if we read 'carpel' as 'exogamous unilinear group':

'In a patrilineal monocarpellary parish the rule of marriage is always patri-virilocal, and each parish is necessarily composed of the adult males of the parish carpel together with their wives and their unmarried children. Every man must marry a woman who is a birth-member of another parish, and every girl on marriage has to leave the territory of her birth-parish and live in that of her husband. An individual man who is not a member of the parish carpel may for a time reside in the parish territory under the aegis of a kinsman who belongs there, but such a visitor never becomes a member of the parish.'

19 Hogbin and Wedgwood, op. cit., p.256.
This is exactly the picture we get of the Kuma community from the Kuma's own accounts, but the accounts are to some extent fictitious. The 'parish' territory is always that of one particular clan, which we might therefore identify as the 'parish-centred carpel'. The settlement is formed in fact not by all but by a preponderant proportion of the adult males of the agnatic clan. The rule of residence at marriage is patri-virilocal, but within each parish there are a few men who have broken this rule; they live permanently with their wives' relatives and have become assimilated to some extent. Adoption of children is common, and a girl who has been adopted from a clan of a different parish is brought up in the expectation of marrying a member of the parish in which she has been reared. Similarly, a youth who is himself a birth-member of the parish may marry a girl of that parish if it is known that his father was originally a member of a clan centred in a different parish. The rule is that a man does not desert his own birth-parish to settle permanently in another, but there are certain circumstances, as we shall see, in which he may come ostensibly as a visitor and in fact remain indefinitely. Only a minute proportion of clan members leave the parish permanently to settle with others, but whole segments of clans

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20 One per cent of the male members of Kugika clan had left Kugika parish in 1954.
which have been routed in warfare or are dying out may be absorbed by other parishes. Clan members' wives are not in fact the only people incorporated into the parish from outside, and the Kuma clan itself is not a completely closed group.

Outsiders who are incorporated into the community are gradually incorporated into the clan itself. We may therefore follow the Kuma's own view of how they live together in groups and treat the parish settlement as a clan settlement. Within it we can find subclans and sub-subclans which are localized to some degree, the smaller settlements clustering continuously into larger groupings and together forming the clan settlement. We have seen that the parish is really the group formed by the clan and cannot be equated with the clan itself, and this is no less true of the recognized groups to which the Kuma attach the names of particular subclans and sub-subclans.

The situation of the larger groups is clear. The parish territory is divided into distinct areas which are associated with particular subclans, and the settlement formed by a particular subclan is situated exclusively within one of these. But the siting of a sub-subclan settlement is not always so clearcut. The force of expediency in Kuma life is such that, at this level of grouping, local divisions
become blurred. The sub-subclans are not always distinct local groups; different segments of one may be interdigitated for reasons of expediency with segments of another, though both are within the settlement of the subclan and this is a clear division of the parish or clan settlement.

The extent to which these smaller groups are localized varies considerably. We may briefly examine the nine sub-subclans of Kugika clan. Only two of them are both fully localized and locally distinct. (By 'fully localized' I mean that the dwellings of all their members cluster together, and I call a group 'locally distinct' when, fulfilling this condition, none of its dwellings shares a locality with those of any other group.) A third sub-subclan is fully localized without being locally distinct - that is, the dwellings of its members may be found to be adjacent to one another but this is not apparent, because some of them are closer to dwellings of part of another group than to the other dwellings of their own. In four cases, a sub-subclan is associated with a particular locality but is not exclusively settled there, some of its members choosing to live elsewhere in the subclan area. Finally, there are two cases of a sub-subclan being associated with two different localities and, although none of its members lives anywhere else, people belonging to other sub-subclans have settled
amongst them. Both of these sub-subclans are groups within which genealogical links between all members can be traced with some precision; a third sub-subclan which can be found to be an actual, not merely a putative, descent group is one associated with a particular locality but not exclusively settled there. This suggests that care is taken to trace exact genealogical relationships only when a descent group is not localized. But we shall return to this question presently.

Local Nomenclature The difficulties clouding the relationship between the descent system and the localized concentration of people in groups are further obscured by the local nomenclature used by the Kuma. Any area to the east or west of the speaker is referred to simply as 'east' (agl) or 'west' (wugl, wur). To the north and south, 'Kobun' (beyond the Wahgi-Sepik Divide) and 'Kambi' (beyond the Kabor Range) are regions which extend indefinitely into the distance, although their nearer boundaries are clear. 'North' and 'south' are not meaningful directions for the Kuma and the Ndanga; instead, the directions 'up' (ep or ep minya) and 'down' (mi or mi menye) indicate the position of any area between the speaker and the mountains on the one hand and the Wahgi River on the other. Apart from the
names 'Kobun' and 'Kambi', the only regional indicators in Yuwi are relative to the speaker's position at the moment of utterance.

There are, of course, names which refer to definite places. Konmil, Kondambi, Tsigmil, Tumba - these and many others are well known, because they are associated with particular parish clans. Any name which is generally known to people living outside the parish territory where such a place is situated refers to an area having a radius of an eighth of a mile or less where the clan-oriented community periodically celebrates its Pig Ceremonial. Every other part of the parish territory has a name designating an area of comparable size.

There is no place-name which can be applied to the parish territory itself; this, as I have mentioned, is referred to as a particular clan's 'earth'. Nor are there any inclusive names for the land occupied by particular subdivisions of the parish. Nevertheless, a subtle difference can be discerned in the loose extension of certain place-names. If a person who does not belong to Kugika parish - or one who is not within Kugika territory at the moment of speaking - says he is going to Kondambi, he may be using the name of the ceremonial ground symbolically to imply nothing more specific than that he is going to visit a member
of Kugika parish. The name of the ceremonial ground used by a main segment of a parish may also be used to indicate that he is going to visit this group. If a particular sub-clan has its own ceremonial ground, the name of this ground may be used in the same way but only, as a rule, by persons inside the parish territory.

If a subclan does not have a ceremonial ground of its own, the term 'house' (nggar) is used instead of a place-name. A man may say that he is going to Kugika nggar, naming the clan, but this implies an extended visit to particular friends or relatives; if he has business with the clan or with a particular member of the community that is likely to be brief, he uses the place-name. On any kind of visit at all, however, when he is going to enter the locality occupied by a particular subclan he says that he is going to this subclan's 'houses'.

Subclans which are unusually small and are at the same time fairly compactly settled are exceptions to this. They may be indicated by reference to a particular place-name which is that of a convenient meeting place for settling disputes and exchanging news. This place may be the site of an old ceremonial ground which was used when the subclan was a larger group, or its convenience may be simply a matter of accessibility to most of the homesteads.
This leads us to consider the extent and manner of localization of the smaller groups. At least for members of the subclan settlement, a place-name may be commonly known because it is associated with a particular sub-subclan. The members of a sub-subclan may live in a dozen or more of these small named localities. The localities where the members of a fully localized sub-subclan live are, of course, contiguous.

The Kuma Lineage  Most commonly, the Kuma sub-subclans have from eight to twenty adult male members each, although in a large clan they may have as many as forty or fifty. All but the largest of these have a tradition that the group's established members are so closely related that actual genealogical links can be traced between them. I did not meet a single individual who could recite unaided the genealogy of his sub-subclan, and I was able to construct (from fragments known to different individuals, and from discussions between them) full genealogies for only one third of the cases. Thus the Kuma sub-subclan cannot

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21 Genealogies were collected for all sub-subclans of five clans (one clan of the 'real Kuma' phratry, one clan of Kontsgabam phratry, one of Antsrua phratry, and two independent clans) and for the sub-subclans comprising various segments of several other clans.
be strictly designated a 'lineage' if we mean by this a group of persons whose genealogical relationship to one another can be exactly traced. For the Kuma themselves, however, the sub-subclan appears to be a lineage and the descent groups of wider span are thought to be the same kind of group, with the difference that the genealogical links between members were established so far back in time that no one can be expected to remember them.

When sub-subclan genealogies can be traced, they go back three generations further than the youngest married men to the founders of the group, invariably two brothers who are thought to have founded sub-lineages or minor lines. Even in sub-subclans where exact relationship cannot be traced between all established members, the names of the two brothers are often remembered. Their father's name is never known, despite the fact that the sub-subclan is always a group which is recognized at least by all members of the subclan whereas the sub-lineage may only be recognized as a group by members of the sub-subclan of which it is a part. The two brothers are always said to have had a common father, but there is no idea of this man founding a group. That was the work of his two sons.

22 For example, Kabakl Tagba ndandigl endiri, Kang'em na na piz. Na na kants. Baimankanim ndugum poro-poro-poro Kabakl Tagba viragl ngandigl: 'Kabakl and Tagba had a single father. I do not know his name. I did not see him. The entire Baimankanim line are the children of these two, Kabakl and Tagba' (literally, 'Kabakl Tagba father-of-two one-only. Name I not I-have-heard. I not I-have-seen. Baimankanim line-or-group the-whole-lot-of-them Kabakl Tagba two sons-of-two.')
Usually their mother is said to have been a woman of a certain clan, although her personal name may not be known. The name of her clan is often preserved as the identifying stem of the sub-subclan name itself, with the suffix kanim, from kan meaning 'rope' or 'vine'. Baimankanim, Kumngakanim, Ndambakanim, Tegaingkanim, Apkanim, Kissukanim (to draw examples from Kugika clan) are sub-subclans which are said to be descended from women given respectively by Baiman, Kumnga, Ndamba, Tegaing, Apka (Ngen-Abeka) and Kissu clans. Members of the sub-subclan maintain a special relationship with the clan that provided their ancestress, so long as it is not situated too far away. The men of this clan are abap (mother's brother) and mbebe (cross-cousin), and the sub-subclan cannot war with them.

The Kuma's view that the larger groups are all expanded and divided lineages is supported perhaps by the fact that an occasional subclan or main segment of a clan may be found to have a name incorporating the suffix kanim, which is more typical of lineage names attaching to sub-subclans. But the clan specified by the stem of a main segment's name is not held in any special relationship; it is said that the two groups have 'one name' (kangem endiri),

23 In another context, kangem endiri ('one name') may mean 'belonging to the same phratry'.
but they are not supposed to be 'namesakes' (djimbim). Nor is a main segment of a clan said to be composed of the descendants of a woman given by the clan so named, though the possibility may be admitted when leading questions are asked. The more usual response is: 'I don't know whether it was so before or not. I didn't see it. I belong to the present day.'

As we have already seen, only one third of the Kuma sub-subclans are strictly lineages. They are all, however, recognized named groups whose members are related to one another by what they believe are known links. Whether genealogical relationship is a fact, an assumption, or an ideal imperfectly realized, the sub-subclan is distinguished in Kuma thinking from the subclan, clan and phratry as a group in which such relationship can be traced between all members. Among all the recognized descent groups, the sub-subclan is the only one which is thought of as a pedigreed group and can sometimes be found to be so; in one third of cases, the pedigree can be elicited. There is some kind of premium on agnatic relatedness. But people who are not genealogically related are not finally barred from membership on that account. Like the parish and the clan that forms it, the sub-subclan is not a completely closed group; new members are welcome to join it, and discouraged from leaving.
The precise methods of incorporating new members will concern us later, but here we should note that a new member becomes identified with the more inclusive groups through joining a particular sub-subclan in its corporate activities, mainly co-operating in building and gardening and the provision of marriage payments. Pedigreed sub-subclans and those for which a precise genealogy cannot be traced are equally open groups and use the same methods of incorporating new members.

The largest Kuma sub-subclans (those with forty or fifty adult male members) do not have the distinctively lineage-like character of the smaller and more typical groups. In fact, they tend to function more as subclans than as sub-subclans: they tend to be more clearly localized, to develop a special orator, and to assume responsibility for providing brides on behalf of the clan instead of simply the means for paying for them. Genealogical relationships cannot be traced between all their members, who say that (as in the subclan, clan and phratry) the links are too far back for anyone to remember; up to seven different lines of descent, between which no link can be definitely established, may be traced in a single group. This does not mean that the sub-subclans that appear to be genuine lineages are the smallest ones; within the range of from five to twenty or so
adult male members, the smallest sub-subclan is no more likely to have a traceable pedigree than the largest is. We have seen, however, that a sub-subclan which is not definitely localized is more likely to have a traceable pedigree than one which is both fully localized and locally distinct.

Earlier in this chapter, I referred to the presence of yet smaller groups or sub-sub-subclans and mentioned that these divisions never seem to extend evenly throughout an entire clan. We may identify these now as sub-lineages, the minimal divisions of the Kuma in terms of descent. They are segments of sub-subclans on a genealogical basis, and are only found within groups for which definite genealogies can establish certain links between all members. Although the evidence concerning sub-subclans themselves suggests that definite genealogical linkage may perhaps supply a non-localized grouping with the kind of unity that can be derived from contiguity, this is countered by the unequivocal identification of the sub-sub-subclan or sub-lineage with a definite locality.

24 V. supra, p.96.
25 p.79.
This minimal grouping on the basis of agnatic descent would seem to correspond to the 'lineage' found by Salisbury among the Siane. Among the Kuma, however, I think it would be misleading to equate the 'lineage' with any particular level or phase of segmentation. When genealogical relationships can be traced with some precision between all members of a segment of a sub-subclan, this minimal grouping is always a sub-lineage; that is to say, it is always a genealogical division of a group which has a more inclusive pedigree of its own. I am calling this minimal division a 'sub-sub-subclan', but this is meant only as a provisional term. It has the disadvantage of implying that this division is just as much a corporate group as the clan and its constituent groups of wider span.

The groupings we have so far considered, apart from these minimal genealogical segments, are recognized by the Kuma themselves as 'groups', ndugum. The connotations of this term may help to clarify the interplay of locality with other factors in the composition, structure and functions of their groups. Ndugum are all named aggregates of people who participate jointly or at least co-operate in shared activities. Ndugum is the word for 'eye', and the phrase yi ndugum, which is used for a group of men claiming common agnatic descent, means literally 'a man's eye'.

The group to which a man belongs is, as it were, the organ with which he views society, the eye which focuses his interests and behaviour. That it is conceived of as a force which focuses and somehow achieves an organizing pattern may be judged by the Kuma's use of the term in another context; *noglu ndugum*, 'the water's eye', is a whirlpool in the river, and when a man grows up in or is incorporated as an adult into a *ndugum* he is drawn irresistibly into the pool of patterned relations it represents for its members.

The *ndugum* is the group formed by the clan, subclan or sub-subclan, depending upon the conversational context. The name of a *ndugum* refers both to the group itself with any or all of its full and associate members, and also to the men who, as imputed agnates, form the core which gives it its distinctive character. *Ndugum wom*, the 'big group', may be either the patrilineal clan or the monocarpellary parish; the subclan, sub-subclan or any group formed by either of these is a 'small group', *ndugum kembis*. It is by the name of his clan that a man is known to outsiders, and this name is used loosely for the parish as a whole. Only people of contiguous parishes have any accurate knowledge of the internal constitution of the clan. Only fellow

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27 V. infra, p.117 et seq.
members of a parish and a very few of their immediate neighbours can recite the names of all the sub-subclans and say which ones are related as segments of the same subclan. Only members of a subclan recognize the yet smaller associations which are divisions of one of its sub-subclans.

At this level, the association between group and locality is obscure. Minimal divisions may be of two kinds: members of such a segment may be traditionally known as the 'fathers' (that is, owners or occupants) of a particular place where its dwellings tend to cluster, or they may be known as the 'children' (that is, followers) of a particular leader. In the latter case, they rarely form a distinct local grouping; more usually, their dwellings tend to be closer to one another than to the dwellings of another division of the same sub-subclan, but are themselves interdigitated with homesteads belonging to people of one or two other sub-subclans. If, however, the members of a minimal division are known as the 'fathers' of a particular place, at least a preponderant number of them remain resident there and constitute a local group.

Minimal divisions of both kinds may be found simultaneously within the same sub-subclan. They are not mutually exclusive, and in fact overlap. For example, within a sub-subclan named Baimankanim, two of the ten adult males were known in 1954-5 as 'Ndubugndam', 'fathers' (ndam) of
the place Ndubugmil. They both had gardens there. One of
them lived at Ndubugmil, where the other man and his brother
had also lived during the latter's lifetime. It was said
that Ndubugndam had formerly been a larger grouping - as
large, in fact, as the present sub-subclan - acting as a
corporate local group centred around Ndubugmil. Within
Ndubugndam itself, there is no other local grouping larger
than the individual hearth-group or domestic unit.

The Ndubugndam grouping consists of all the male des-
cendants of the sub-subclan's junior ancestor, the younger
of the two sons of the woman given by Baiman clan. Des-
cendants of the older brother are known simply as 'Baiman-
kanim', the name of the sub-subclan as a whole. This in-
clusive group is further divided into two factions known
as 'Tai's children' and 'Wamdi's children' (ngag^em), com-
prising the followers of two leaders who are brothers.
These factions cut across the division of the sub-subclan
on a local and genealogical basis, the two Ndubugndam men
aligning themselves with different leaders and the other
members of the sub-subclan dividing fairly equally between
the two.

The very identity of these local-genealogical and
factional groupings as divisions of the sub-subclan may be
obscured for the outside observer by the use of the same
terms - 'father' meaning 'owner' or 'occupant', and 'child'
meaning 'follower' - outside the context of the sub-subclan group. A leader may have followers in other divisions of his subclan, and an individual man becomes known as the 'father' of a particular place if he, alone with his family, settles there and is continually associated with it. But the designation of a collectivity of people by means of one of these terms is significant in the formation of more widely recognized groups. Some sub-subclans and even sub-clans bear names which are compounded of a place name with 'fathers' as a suffix (for example, Bomungdam, Tunambauoldam) or of a man's name with the suffix 'children' (for example, Kondingagém, Bomangagém, Nggeltbingagém). It is said that these developed from divisions of sub-subclans expanding and ultimately becoming visibly distinct, local, corporate groups. If now, as sub-subclans in their own right, they are not visibly distinct as local groups, this anomaly is attributed to relatively recent dispersal occasioned by the expediency of siting new dwellings close to gardens which are to be freshly cultivated.

The Kuma Clan

As the parish is clan-based, we must know who are the people the Kuma recognize as belonging to the unit we can designate the clan. I am defining 'clan'
first of all fairly loosely as 'the largest recognized group within which marriage is prohibited by an ascription of common unilinear descent'. It seems clear from Table I that any ethnographer working in the Highlands is likely to discover a 'clan', even if he cannot satisfy himself that any of the other groups he encounters can legitimately be called 'tribes' or 'lineages'. The 'clans' discovered by five workers among five different peoples belong to no less than three different levels of segmentation. It would seem that this does not necessarily denote a radical difference in the nature of the groups among the different peoples. The difference seems to depend upon whether the ethnographer has chosen as his main criterion of clanship the emphatically corporate nature of descent groups which are also residential groups (in the Eastern Highlands) or the criterion of ascribed common descent (among the Kuman). From the descriptions given, it seems clear that what is meant by a 'clan' is, in the first case, a descent group with multiple activity functions and, in the second, the largest descent group the people recognize, irrespective

28 For a more precise definition of the Kuma clan, vide p. 113.

29 References are cited (v. Table I) on p. 64.
of functions. We may dismiss relative size as the sole criterion of what constitutes a clan. The former, however, has something to commend it, namely, that there is some utility in defining groups in terms of their functions, but a certain ambiguity steals readily into this kind of definition. We need to know what particular functions a clan serves by virtue of being a descent group. The only such function the Kuma clan serves is exogamy. Subclans and sub-subclans are also, of course, exogamous, but only derivatively so; to find their definitive functions,

Indeed, the definitive feature of a clan would seem to be that the ascription of unilinear descent calls for a rule of exogamy. The guarded definition of 'clan' in the sixth edition of Notes and Queries, p.89 ("a clan may be defined as a group of persons of both sexes, membership of which is determined by unilineal descent, actual or putative, with ipso facto obligations of an exclusive kind") strips it of all identifying features save those which are common to all unilinear descent groups, and is immediately qualified by the admission that exogamy is 'one of the most usual clan obligations'. Clans or sibs and rules of marriage are so commonly associated that past controversies concerning the historical development of social groups have stressed this linkage. Describing segmented descent groups among the Winnebago, Lowie was unable to call the lesser group a 'father-sib' without specifically qualifying that this group was only derivatively exogamous by virtue of the more inclusive group's exogamous nature (Primitive Society, Routledge and Kegan Paul, 1921, p.112), and many years afterwards he wrote, 'An exogamous kin is called a "clan"' (Social Organization, Routledge and Kegan Paul, 1950, p.9).
we have to view them as segments of the clan.

The clan, as conceived by the Kuma, is the largest aggregate of adult males who are prohibited by an ascription of common unilinear descent from exchanging their sisters and daughters in marriage. Primarily, the name of the clan designates a collectivity of 'brothers', and the significance of clan membership may emerge with more precision if we view its manifestation among the Kuma as a group of adult males who are imputed agnates.

In a very wide range of contexts, a man is identified by reference to his clan: it is enough to say 'Tangilka', for example, or 'Deimanka', naming his clan, without specifying his personal name or place of residence, to indicate what kind of behaviour should be observed towards or may be expected of him. But a woman is identified by reference to a clan. Before marriage, she may be identified as a 'Tangilka girl' or a 'Deimanka girl' by reference to her father's clan, but after marriage she is identified as, say, a 'Kugika woman', by reference to the clan of her husband. But there is a significant difference. At no stage in her life is she acknowledged by the men to be a member of either clan, although her association with one or the other may be quite plain. The Kuma stress male dominance. Given this fact, and the Kuma's assertions that the clan name refers
to a group of 'brothers', it is not surprising to find that the association of women with particular clans can in no case be characterized as fully effective 'membership'.

A woman is certainly a member of a clan-based parish. But this is to be no more than a member of an aggregate which it may be useful to designate, following LaPiere and popular usage, a 'public'. The term makes it possible to contrast physical presence in an aggregate with participation in corporate action. When disputes are openly argued, as they are among the Kuna, this is the potential audience which may gather to listen and express opinions which may influence the course of events. As a member of the public, a woman may also be a member of any actual assemblage which gathers for the hearing and settlement of a dispute. But, although it is in the interests of the clan that she is helping in the attempt at settlement, she is not thereby an effective member of the clan.

Effective membership of any group implies ability to exercise the rights and obligations conferred by belonging to it. As we shall see, the men of Kuma clans express and maintain certain relationships with each other through exchanging goods. Despite a woman's identification with a

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particular clan, she cannot - in the name of the clan, and on its behalf - herself transfer goods to others who are identified by another clan name. In fact, she herself is one of the goods exchanged by sets of persons who are acting in the name of their clans. A case could be made out for regarding her as the 'property' of the clan with which she is identified, as an 'asset' it 'possesses' rather than as one of the members who constitute it. A special category of 'wandering women' are treated as outright chattels of the clan. Some of these questions will concern us later.

Ndugum Membership The clan as the entirety of all imputed agnates is not, strictly speaking, physically existent anywhere as a functioning group; it is an oversimplified and stereotyped conception the Kuma have of the male component of the parish. It is, as it were, an intervening variable between relationships and activities - relationships on the basis of which associations of people are formed, and activities performed by associations or groups of people with reference to their norms or standards. It is what

32 Vide esp. pp.245-6, 247, 276-7, 453-7.
may be called the 'reference group' for members of the parish.

I am using the term 'reference group' in Sherif's sense of an 'anchoring group' with which an individual identifies himself: by identifying himself with it, by using it as a reference or anchoring point, an individual is able to orient his behaviour (Muzafer Sherif and Carolyn W. Sherif, Groups in Harmony and Tension, An Integration of Studies on Intergroup Relations, Harper, N.Y., 1953, p.167). The term 'reference group' was first used by Hyman in experimental social psychology to indicate how identification with a status group could influence individual action. Later writers, viewing the individual in relation to widely scattered secondary groups such as social classes, ethnic divisions or denominations of the Christian church, have set up what I think is an unnecessarily sharp dichotomy between 'reference groups' as abstract collectivities to which individuals belong only in a symbolic sense and 'membership groups' as functioning groups of which they are seen to be actual members. Lindesmith and Strauss, for example, define 'membership groups' as 'the groups to which the individual actually and objectively belongs', and 'reference groups' as 'those to which he does not actually belong but to which he aspires and with which he identifies himself' (Social Psychology, Dryden Press, N.Y., 1949, p.253). Merton and Kitt talk of the United States Army as a 'non-membership group that is taken as a frame of reference (by enlisted men)' ('Reference Group Behaviour', in Continuities in Social Research, R.K. Merton and P.F. Lazarsfeld, eds., Free Press Ill., 1950, p.86). But if we are dealing with small-scale societies in which the widest secondary groups are not so far-flung as those encountered by social psychologists in their own societies, we have to recognize the possibility of an individual's reference group being identical with his membership group or a stereotype of it. Sherif sees the divorce of the two leading to the personal plight of Stonequist's 'marginal man', poised between the attractions of his reference group and the demands and pressures of his membership group (op. cit., p.161). Newcomb also admits that they may be identical and asks, 'Under what conditions do reference groups most closely and least closely correspond to actual membership groups, and how are these discrepancies, great or small, associated with the variable forms of social behaviour?' ('Social Psychological Theory, Integrating Individual and Social Approaches', in Social Psychology at the Crossroads, John H. Rohrer and Muzaffer Sherif, eds., Harper, N.Y., 1951, p.48).
The Kuma parish is made up of fully effective members and various categories of people who are incomplete members. The situation of a child (who is prohibited by his relative youth and the corresponding stage of social development from fully participating in parish life) represents the simplest case of incomplete membership. The son of a migrant to the parish territory is an effective participant in most fields of activity, but an incomplete member of the clan because he is excluded from the rule of exogamy which governs that group. The fact that he is an incorporated member is recognized by his exclusion from this rule, but it is effective incorporation.

In considering the several degrees to which individuals are identified with the clan and parish, I think it is useful to draw a distinction between fully effective members and people who can be regarded in some way as 'associate members'. This term is meant in the sense of so-called 'associate members' of, for example, golf clubs and similar associations - people who are identified with a group but do not have to pay the full dues required for complete membership and are not accorded the full privileges of persons who are complete or fully effective members.

There are two categories of associate members in the Kuma parish - the women who have come to live in their
husbands' parish, and the men who have joined the parish as adults. They are both incomplete members of the parish, particularly in its relations with other parishes. They retain links with their birth-parishes and some degree of membership in the clans associated with them. They have a kind of dual identification. A fully effective member of the parish is unequivocally identified by the name of his parish or membership group which is primarily the name of his clan or reference group. People outside the parish identify associate members by the parish name, but fully effective members of the parish tend to identify them by their clans of origin. This dual identification points to a basic difference between fully effective members and associate members of the parish, namely that the latter's reference group is really their clan of origin rather than the clan of the place where they are living.

Unless a woman deserts her husband and subsequently gets embroiled in a complicated marriage tangle involving up to three or four different parishes - or unless, as a result of this, she becomes a 'wandering woman' - her parish membership is unequivocal. There can be some doubt, however, about a new male resident's parish membership. Because a man is not supposed to go to live permanently with a parish

34 V. infra, pp.119, 130, 151, 191-2, 195.
other than his own birth-parish, his change of residence is overtly expressed as his going to stay temporarily with kinsfolk. If the two parishes are adjacent, he may even continue to visit his former parish territory and tend his gardens there. But he may let his old gardens revert to bush and fail to cultivate them again. When this happens, his son may have difficulty in claiming land in the territory of his father's birth parish unless he goes back to live there immediately after the latter's death; if he stays with the parish in which he has been incorporated, his father's relatives may claim and work the land.

A male associate member of the parish is given land by his sponsor, who is most considerate of his needs. It is in a sponsor's interests to keep a new member with him, for this man is an addition both to his work force and to his personal following in rivalry with other leaders. A new member's own clansmen ask him, when he has been staying with his sponsor for some time, whether he intends to return to his birth parish, and he replies that he will come back 'later' - when his pigs are no longer attacked by illness, or when his pandanus has been harvested. In fact, men do sometimes settle with their wives' relatives for a few

35 V. infra, p.128.
years and then return to their own parishes. If they
continue to stay on, their clansmen become increasingly
insistent that they should return. A leader in a man's
birth parish may send a message to his sponsor, asking for
a public meeting to be called to discuss the matter, and
if the people with whom he has settled wish to maintain
friendly relations with this parish they may persuade him
to go. I have been told that if such a man did not return
to his birth-parish in times of war his clansmen would
endeavour to kill or capture a member of the parish with
which he had associated himself, in order to balance the
loss of a clansman and parish member. I have known members
of one parish to insist on another parish giving them two
new members to compensate them for the loss of two men who
had definitely changed their parish membership.

This insisting on equivalent gain to balance loss is
but a special instance of the Kuma's general emphasis on
exact reciprocity between groups. Like the shells and
plumes they exchange on behalf of their clans, parish
members are themselves valued. The Kuma groups are demon-
strably in competition for the allegiance of any individuals
who are poised between them. We have seen that, according
to the Kuma themselves, an individual man may not settle
permanently with any group besides his own birth-parish,
and that the Kuma's claim is at variance with what actually happens. This could mean that certain individuals exercise implicit freedom in the matter of residence and consequently of group affiliation. Or it could mean that they are subject to pressures and demands which allow them no real alternative. The validity of either or both of these interpretations of events may now be tested in respect of actual changes in parish membership.

The full range of changes in parish membership is known only in respect of one parish, namely that formed by Kugika clan - a parish which included in December 1953 ninety-seven adult male members of various degrees. The numbers involved are too small to yield statistical data of any significance, and the most I can say about these cases being typical is that exact parallels can be found in at least ten other parishes. These cases may now be examined in some detail.

Firstly, some mention should be made of a class of individuals who are invariably judged to be useless to their own clan and parish, whose members do not try to claim them back if they go to live with other groups. These are the 'men of yore', yek yi (mentally deficient men), and the 'knockabout men', yi rom or yi kurult (short and ugly men who cannot get wives). There are three mentally deficient
men in Kugika parish, and five 'knockabout men'. Two of
the mental defectives are living with their sisters, who
have joined the parish at marriage, and the third, who has
no sisters he can live with, is a native of the parish. A
mental defective's sister is obliged to care for him, and
if he has several sisters he may go to stay with each of
them in turn. He cannot be a fully effective member of any
group. He has no pigs, nor any other property of his own
besides a minimum of clothing which is made for him by his
sister (or by the wife of a real or classificatory brother,
if he has no actual sisters). He is given food in return
for helping a woman in her work, fetching and carrying as
a woman does. Four of the 'knockabout men' and the fifth
man's sister's husband are birth-members of the parish. Two
have permanently changed their allegiance to different
sub-groups, one becoming attached to a leader in a different
sub-subclan and being consistently associated with this
group, and the other joining a different subclan. 'Knock­
about men' own pigs and land, which are tended by the wives
of men with whom they have settled - or, if they have stayed
with their own groups, by their real or classificatory
brothers' wives. One 'knockabout man' who has stayed with
his birth-group seems to have compensated for the lack of
status associated with remaining unmarried by a kind of
over-fulfilment of a valued role as the only 'cigar-smoking' (yir-d-ndop) magical expert in his subclan. The fourth is a very young man who is known by other members of the parish as a 'knockabout man' but may conceivably remove himself from this category later by marrying.

Neither the mental defective nor the 'knockabout man' marries, so if he leaves his birth-parish to live with another group he is incorporated into it for a lifetime only, making no continuing alteration to its composition. A mental defective is not wanted by his own parish, but he is not free to change his parish membership at will; there is a clear rule that he must be cared for by his sister or, lacking a sister, by someone of his birth-parish. If his sister dies, he has to return to his birth-parish unless she has left a daughter who can continue to care for him. The 'knockabout man' is more mobile. He may please himself whether he lives with his own birth-parish or with that of his brother-in-law. Also, he may go to quite a distant parish to be for a time a paid employee (mboi) of a wealthy member.

It is possible, too, for a man to be unwanted by his birth-parish because of some offence he has committed against

the group, namely adultery with a real or classificatory
brother's wife, or witchcraft. In about 1950, a Kugika
youth's adultery with a classificatory brother's wife was
discovered and he left to take up residence with his mother's
birth-parish. In 1954 he danced with his matrilateral
kinsmen in the Kugika Pig Ceremonial and was treated as a
casual visitor. Three men now living in Kugika parish
have left their birth-parishes (a different one in every
case) because of quarrels. They themselves do not admit
this; two claim that they have simply preferred to settle
with their affinal relatives, and the third (an older man)
claims to be a birth member of Kugika parish and clan. The
nature of the 'quarrels' can only be elicited by enquiries
which I was unable to pursue in the three men's birth-
parishes. Adultery and witchcraft, however, are the only
two offences which, according to Kurna informants, can lead
to a member's expulsion from a parish, and I know of no
concrete instance of any other kind of dissension leading
an individual to desert his parish for another.

Some clans, however, decline in numbers and individual
survivors leave their old parish territory to attach them-
selves to flourishing groups. These are always the groups

\[37\] V. infra, pp.332-3, 336-344.
to which their affinal relatives belong. Two men descended from clans which are now extinct are living as members of Kugika parish. The only other parishes which could have had some claim on them have long disintegrated and scattered.

One of these men accompanied his brother (now deceased), who came to settle with a brother-in-law (through direct sister exchange, simultaneously his wife's brother and sister's husband). When his brother died, he inherited one of the widows and continued to live as an associate member of Kugika parish. The other man derives his identification with the parish through his father settling with a wife's brother when the few remaining members of his birth-parish were leaving their old territory to join other groups. His father and his mother's brother have both died, and he himself lives as an effectively incorporated member of the new parish.

If a man's agnatic descent group and the parish associated with it have disintegrated, there are no obstacles to his incorporation into a new parish and the eventual assimilation of his male descendants. If, however, he has left a flourishing birth-parish, its members are likely to urge him to return. It has already been stressed that increase in the number of clan and parish members is greatly desired and that this aim can come closer to being achieved
if members can attract outsiders to join the parish. This is seen by some of the leaders not only as a means of swelling the numbers of clan and parish members but also as an opportunity to extend their personal power, for the 'accession of outsiders' brings into a leader's range of influence people who have no allegiance to rival leaders. These 'outsiders' are again affinal relatives. Two men who, as far as one can judge, were fully effective members of their birth-parishes, have joined Kugika parish in order to be more closely associated with brothers-in-law who are important and widely renowned leaders. They gain some prestige from this association, in both their birth-parishes and the leaders' own parish. Another advantage is that they are able to meet, through their sponsors, a vast number of people belonging to other parishes. They are, as it were, 'in the thick of things', in contrast with the somewhat provincial existence which was theirs as members of groups without strong leaders. Prestige, a multiplicity of contacts, the sense of belonging to an informed elite: all these can be offered as inducements to change parish membership. The 'knockabout man' referred to earlier chose to

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join the parish of his sister's husband when this man had been given a 'boss-boy' badge in the early days of administrative influence and it was thought that he would acquire more authority than he exercised already. But, as a 'knock-about man', he was not wanted by his birth-parish; on the other hand, the two men who are capable of acting as fully effective members of a group left their birth-parishes without the approval of their fellow members. In 1954, one of them had been living with his sponsor for at least six years and the other had just joined the parish. When I left New Guinea in 1955, half a dozen of the latter's clansmen had visited him to request his return and he had told them that he would be returning 'later'. A similar deputation from the other man's clan had tried to insist on his return and had succeeded in acquiring two birth-members of Kugika parish in exchange for him and another clansman who had left them because of a 'quarrel'. The 'quarrel' had long been forgotten by members of the deserter's birth-parish, and they had sent numerous deputations to urge him to return. Only one of these men who are said to have left their birth-parishes as a result of quarrels is not known to have been visited by similar deputations.

I have tried to show that co-residence and the associated co-operation in communal life seems, on the surface
of things, to be dependent on agnatic descent for males and on marriage into agnatic descent groups for females, but that other factors can be found to be influencing modes of association. Our discussion has been in terms of different kinds and degrees of membership in either total communities or at least groupings or aggregates which are community-wide. The 'total community' or 'parish' is a clearly distinct local group. As a unit for common action, it is successively segmented into two kinds of smaller groupings which are associated with different subclans and the sub-subclans within them.

The Incorporation of Outsiders When a new member (other than a wife) joins the clan-based parish, each successive generation takes a further step towards full incorporation into the clan. The new parish member himself settles quietly with his sponsor, usually an affinal relative. He and his wife work the land they have been given; his wife helps the other women to prepare meals and food for feasts; he himself gives his labour in house-building and other tasks. They become full members of their sponsor's domestic group, and are well known to the people of the sponsor's sub-subclan. But they do not actively participate in the affairs of the parish. If a new parish member wishes to contribute some
item of wealth towards a payment being made by some member of the sponsor's subclan with whom he has established a personal tie of friendship, he gives the article to his sponsor, who presents it on his behalf. He himself has no legal right to transfer goods on behalf of the group. If one of his pigs breaks into somebody's garden, his sponsor represents him in the ensuing public discussion and undertakes to see that proper compensation is paid. The new parish member is not an active member of the public: he rarely joins an assemblage hearing a dispute and, when he does, he usually refrains from voicing his opinions in the general discussions. Members of the parish clan may silence him with a reminder that the discussion is really no concern of his clan. His son, however, who has grown up as a member of the parish, has as his age-mates the young men of the parish clan. He regards himself as a member of this clan and joins the fully effective members in work tasks, courting ceremonies, contributing towards and benefiting from marriage payments, celebrating the Pig Ceremonial, participating in public disputes. If he becomes personally involved in a dispute, no public reference is made to the fact that his father was an immigrant. He is now a fully effective member of the parish, but he has not yet become absorbed into the clan as an exogamic unit. He may - and
in fact may even be expected to marry a daughter of the clan. If his father's birth-clan is flourishing, he keeps in touch with his paternal relatives and acts as an agent or go-between in arranging marriage transactions. The son of such a man—that is to say, the grandson of a new parish member—grows up as the son of a birth member of the parish and is finally assimilated into the parish clan. No distinction whatsoever is made between this boy and the fully effective members of the clan who believe that if all the links could be discovered their descent could be traced in an unbroken line from the clan's founder.

There is no objective evidence to support their contention. In fact, there are certain clues which suggest that if the Kuma were more interested than they are in tracing precise genealogies we should find only a relatively small proportion of fully effective clan members whose direct agnatic forebears were not incorporated at some stage from outside. But when common unilinear descent is attributed and even stressed, we cannot expect to find native testimony contradicting it. The second-generation descendants of a man who has joined the parish from outside share all the rights and duties of full members of the clan, participating in all their common activities and even obeying their rule of exogamy. They are indistinguishable
from men who are thought to be direct descendants of the clan ancestor.

The numerical preponderance of fully effective members thus supports the Kuma's testimony that common clanship is the chief relational principle on which parish members are organized. But there are other principles operating which are not recognized by the Kuma as principles of association. In explaining a particular instance of incorporation from outside the parish, they refer to exceptional circumstances relating to the individual case, not to a rule which is followed in certain conditions.

The Clan-Oriented Community Recognizing the one principle of common agnatic descent, they equate the clan and the parish and speak of the parish as if it were composed of a pure agnatic descent group, with members' wives as the only people incorporated from other groups of the same order. It is this kind of group which is meant to be prospered by the Pig Ceremonial; it was for this kind of group that parish members went into battle. Whole spheres of corporate action have as their explicit purpose the welfare and continuance of the clan. The Kuma parish may, for this reason, be said to be not merely clan-based but actually clan-oriented: both the claims and activities of
its members are oriented towards the idea of the clan as a functioning entity.

But there is some sort of unity about the aggregate composed of full members of the agnatic descent group, their wives and children (both real and adopted), and other men who are known to have been incorporated from other clans within the last two generations, together with the wives and children of these men. The men of this aggregate have, other things being equal, the same obligations in the provision of marriage payments and the same rights in the sharing of reciprocal payments. They all participate in ceremonies aimed at the clan's increase and have the same obligation to support the clan in war with others. Together with their wives and adolescent children, including adopted ones, they constitute the public, the aggregate which is able, by forming assemblages to discuss disputes and alleged misdemeanours, to influence leaders' decisions.

The clan-oriented group is distinctly localized. So also is its main subdivision, which is based on and formed by the subclan. Smaller groupings tend to be localized, in so far as there is often a residential clustering on the part of a significant number of their members, but they are not distinct and visible local groups as are those formed by the clan and subclan. Kuma ideas of locality have
concerned us here, and some prominence has been given to their conception of named groups as segments of a descent system. Local organization as a dimension of social grouping demonstrates the Kuma's practical application of their ideas of descent.

In analysing the reality of the 'patrilineal monocarpellary parish' among the Kuma, I have described a clan-oriented community. The 'largest local group forming a political unit' is in fact an aggregate. It does not merely form a political unit; identification with the clan which forms it is not for political purposes only, but for all conceivable purposes. In Nadel's terms, its 'aim contents' are 'indeterminate' because they are not specific.

But this does not mean that its 'aim contents' are either absent or minimal, as Nadel's description of the community as an approximation to a one-dimensional grouping would imply. It is the most readily observable group among the Kuma because of the multifarious concrete activities associated with it and the constant references made by the Kuma to the clan that stands for it in every conversational context. It is an all-function aggregate in so far as it has some important functions in respect of every dimension

of Kuma culture. There seems to be no reason why it should be designated by a term which has a specifically political connotation. I have used such a term in discussing local organization because I believe it may facilitate comparison with other systems of local organization in New Guinea. But in ordinary English the term 'parish' has an ecclesiastical connotation which is inescapable. Certainly the Kuma's clan-oriented community is a 'parish' in the dual sense of 'the largest local unit for political action and for religious organization and observance', but, as we shall see, the character of Kuma religion makes the term inappropriate in this second sense and in any case there seems to be no reason to isolate these two of many functions for the purposes of definition.

Nevertheless, as Radcliffe-Brown pointed out, political organization is organization for 'law' and 'war' within a territorial framework, and an analysis of Kuma local organization would be incomplete without an account of the political functions performed by the Kuma 'parish' and its constituent groups.

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Political Groups in Action

The clan-oriented parish is the largest political group of any kind among the Kuma, but the parish subdivisions formed by particular segments of the clan have important political functions too. The manner in which the parish's political responsibilities are divided, so that many of them are borne by the particular subdivision most directly concerned, suggests that we can distinguish different kinds of political groups. The political community itself (the clan-oriented parish) I am calling the 'integrative political group'. It is in the name of the parish— or, more strictly, in the name of the clan forming the parish—that any kind of collective action is taken by any number of its members, however they are organized, in respect of people outside the parish. It is with outsiders as members of particular parish clans that the parish members marry, fight, hold peace-making ceremonies, and engage in the ritualized transfer of valuables. But particular activities expressing these relations between parishes are performed, on behalf of a parish, by a subdivision of it, so I am calling the parish subdivision formed by a subclan of the parish clan an 'executive political group'. A small parish with about fifty male members acts as its own executive in most of these activities, including warfare, but more generally the executive political unit is a distinct subdivision of the integrative one.
Although the parish is a territorial group, it can hardly be said to be politically responsible for its territory. As there was no land shortage, warfare was never undertaken with the aim of annexing another's territory. Nevertheless, groups could be—and in fact frequently were—driven away from their territory and forced to seek refuge with other groups. A group which was successful in chasing an enemy from its territory demonstrated in this way the decisiveness of its own victory and the invincibility of its strength, but its members did not proceed to occupy the deserted territory themselves. Not simply because they already had enough land, but for two other reasons. All groups lay sorcery traps with the aim of killing any enemy who dares to enter their territory, and a group which was forced to desert its territory in warfare left these traps behind them; hostile strangers could not very well settle there when they were threatened with destruction if they so much as entered the territory. A defeated group had an additional sanction in the general belief that spirits of the dead who lurk around burial grounds in parish territory are especially inimical to intruders who are enemies of the parish clan.

Sometimes a deserted territory lay vacant until the defeated group gathered enough strength to return with
confidence to face further possible clashes with the victor. Sometimes, however, friends of the defeated, who had nothing to fear from their sorcery traps and their departed spirits, moved in to occupy parts. No case is known of a defeated group trying on its return to evict these settlers by force. In numerous instances, it has simply stayed permanently on land acquired from other groups. The degree of geographical mobility exhibited by communities which are essentially localized groups may be gauged from the fact that within living memory about half of the Kuma communities have been chased from their territories in warfare, to return later, and at least two communities have settled permanently in new territory.

The parish is the largest political group of any permanence. There were no traditional alliances between any two parishes. One group would help another in a fight against a third group, and if either of them clashed again with this same enemy it could rely on the other's support. But this help was never given by the same ally in warfare against different enemies, unless the allies were 'as brothers' to each other, and even these groups were not obliged to help each other in warfare against any enemies

[^41]: V. supra, p.70.
besides those against whom they had previously fought together. It frequently happened that in clashes with a different enemy a former ally was unable to give its support because the group had already enlisted the aid of the former ally's traditional enemy.

Traditional enmities, on the other hand, are permanent unchanging political relations between particular clan-oriented parishes. Every male member has an equal obligation to maintain and perpetuate hostility towards his group's traditional enemy by seeking opportunities to kill any member of the enemy group who may be encountered individually, in retaliation for deaths within his own parish known or assumed to have been caused by enemies. In warfare with a traditional enemy, every man in the parish could be conscripted to fight, whereas a group which was only a temporary enemy invariably included some individuals who were related to parish members through intermarriage, and these kinship links with obligations not to kill or not to injure certain persons made the parish fighting force in some measure less effective.

It was nominally the parish clan which warred with other groups, and when a subdivision of the parish had suffered reverses it was obligatory for the rest of the parish to help. The decision to go to war or to seek
peaceful means of settling a dispute between parishes was largely, but not entirely, a matter for the parish subdivision to which the parties to the dispute belonged. The subclan orator called a meeting to discuss the issue, but members of other subdivisions besides his own could attend and voice their opinions, and it is unlikely that a parish subdivision would initiate warfare without the general approval of the leaders of other subdivisions. All the able-bodied men of a parish subdivision constituted an effective battle unit, and in the initial fighting they were generally helped by a second unit formed by another subdivision. The parish subdivisions were autonomous enough, however, to abstain from helping each other in warfare until it was plain that their clansmen and fellow members of their parish were facing defeat. When their help was ultimately given, it was as an entire subclan-based battle unit that more warriors would join in the fighting, not simply as fellow clansmen with a differential sense of obligation to one another.

When a fight with a temporary enemy was ended and the two parishes ritually re-established their former friendship by jointly holding a peace-making ceremony, there seems to have been no opportunity for the different parish subdivisions to act independently of one another. All the
parish members danced as a single unit, and pork presented by the former enemy was tasted by them all. The express purpose of the peace-making ceremony was to enable clans which had been enemies to resume intermarriage.

Kuma parishes warred with each other as temporary enemies when scores between them could not otherwise be equably adjusted, or balanced by the payment of indemnities. The Kuma themselves say that the most common causes of warfare were elopement and pig-stealing. Wars have been precipitated by other incidents – sometimes, for example, a theft of tobacco from somebody's garden – but only, it seems, when there have been serious tensions between the two groups concerned. These tensions arise through a group's failure to meet what members of another group insist are its obligations in the provision of women and wealth – that is, when the exchange of women, pigs and material valuables breaks down. Elopement and pig-stealing are crises in the conduct of such exchanges. The Kuma approve of pig-stealing, so long as the animal belongs to a member of some other group and the thief is undetected. If the theft is discovered, the thief and his group are faced with the alternative of supplying a pig in return or going to war. They are anxious, too, to acquire more women than they are strictly entitled to claim if they can manage this with
impunity. If a woman who has been promised to one group runs away to another, her lover and his group may either return her to the intended husband or be prepared to fight. It is said that if they decide to keep the woman they may establish their claim to do so by giving pigs and material valuables to compensate the husband for his loss, but in practice this never happens. Although wealth is given ostensibly in exchange for women, exact reciprocity is insisted on in the exchange of women for women and of wealth for wealth.

The clan is the exogamous unit, but a particular sub-clan exchanges women with an equivalent segment of another clan, on the larger unit's behalf and in its name. If a bride has been given to one subclan, this unit alone is responsible for completing the exchange with her clan of origin. The unity of the subclan in arranging the exchange of women between clans becomes clearer when we find that a sub-subclan is sometimes called upon to provide a bride to satisfy obligations incurred by another segment of the same subclan. Just as the parish subdivision formed by the subclan is the parish's executive group in warfare, the subclan itself is an executive of the parish clan in implementing the exchange of women between the larger units.
The phrasing of these functions as total clan or parish functions is an important means of integrating the whole. Although the parish settlement is a clearly separate local group, we might expect to find the integration of such a widely scattered community to be weak. Perhaps the very likelihood that people living in scattered homesteads cannot spontaneously develop a significant measure of solidarity and unity accounts for the Kuma's need, in the continual expectation of having to go to war, to stress what unity they have and to insist in every possible way that when individuals are interacting with outsiders they are doing so on behalf of the total group.

The clan-oriented parish is the 'in-group' in the interests of which all members ultimately unite against outsiders, no matter what individual or segmental loyalties may divide them on other issues. The parish-wide public is segmented along the same lines as the parish clan. If the parties to a dispute belong to only one sub-subclan, the group formed by the sub-subclan is the part of the public affected, and it is this group's leader who adjudicates. If the disputants belong to different sub-subclans

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42 Hogbin and Wedgwood have observed that 'where the people live in scattered homesteads the parish as a unit is usually relatively weak' (op. cit., p.272).
within the same subdivision of the parish, the audience is
drawn from the entire subdivision and the dispute is ad­
judicated by the subclan orator, the spokesman of the sub­
division. Disputes occurring between people of the same
subdivision are aired in that section of the parish territory
which is inhabited by their group. If the disputants belong
to different subdivisions of the parish, a meeting is held
to discuss the issue in some public place - it may be the
ceremonial ground, or perhaps a junction of roads linking
the areas occupied by different subdivisions. Leaders of
the affected subdivisions preside jointly.

There is no central authority to maintain law and order
in the parish, and it is clear that the administration of
justice within the group as a whole depends upon effective
integration of subdivisions which tend to govern themselves
separately. Although a particularly powerful and renowned
leader may gain personal followers in other parish sub­
divisions besides his own, no leader is empowered by his
position to make decisions on behalf of any group of wider
span than the subdivision itself. But in the settlement of
disputes either within or between the parish segments, the
norms or standards used as a basis for judging miscreants'
behaviour are those of the parish clan, in the interests
of which attempts are made to reconcile conflicting claims.
The Kuma clan is postulated to be a solidary group of males who are said to be descended through males only from a common ancestor whose name is given to the clan and parish. But on detailed examination we find that it is, strictly speaking, a figment of people's minds which is used as a reference group by the functioning membership group which is the parish.
Chapter III

MARRIAGE AND FILIATION

Reciprocity is given a strong positive value by the Kuma, who express it concretely by their strict insistence on exact equivalence in the exchange of valuables. It can be said of them with some truth that 'marrying and giving in marriage are processes of exchanging perhaps the most highly valued of scarce goods, to wit: women'. If a man cannot supply a woman from his own clan in exchange for his bride, there are certain relatives in other clans from whom he can seek a woman to complete the exchange.

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Kuma kinship stresses two ostensibly polar relationships which the system serves to separate although, as we shall see, in the last analysis they are ideally one. These are common membership in the exogamous descent group (the patrilineal clan) on the one hand and, on the other, the complex formed by these relatives outside the clan for any man arranging a marriage. We may speak of a 'complex' because of the meaningful way in which certain kinship terms are used to identify and distinguish between three classes of persons known as gulnan, abap and mbebe, all of whom are important agents in implementing exact reciprocity in the exchange of women.

Preferences and Prohibitions in the Choice of Wives

Men prefer to marry women who are not genealogically related to them. The only cognates with whom a union can be contracted are the descendants of cross-cousins, people who are too distantly related to be considered part of the kindred at all. A man has a right to claim any one of these women, but in practice he does not seem to insist if his mother's brother has already provided him with a wife.

Sometimes a man says that he would like to give his sister or his daughter to the clan that gave his mother, but that he has to give her instead to some other clan
which has provided a wife for himself or his son. Occasionally a man may acquire a wife from his father's mother's clan as part of an extended exchange taking place over the generations, if his own clan has given the father's sister in exchange for her mother. There is a preference, however, for more immediate return. Even when a woman has been specifically given in exchange for another, her clansmen are apt to insist on being given a new bride in return. Sister exchange is the ideal, but generally the 'sisters' exchanged are the men's clan sisters. Nominally this is a singleton exchange, but in practice it is either part of a general exchange of women between clans which are 'as brothers' and constantly intermarrying, or the beginning of a further set of exchanges. A man prefers to marry a woman from a clan he knows will be providing other brides for his clansmen.

There is no explicit preference for marrying women of either the mother's brother's clan or the father's sister's husband's clan. But, in fact, as a father obtains brides for his sons from his brother-in-law (the boys' mother's brother or father's sister's husband), marriage with women

2 V. supra, pp.70, 74.
of these clans is frequent. A man has a special relationship with the clan that provided his mother, but is not prohibited from marrying into it so long as his bride does not come from his mother's subclan.

A man's first marriage is nearly always with a woman who has not had a previous husband. There is no premium on virginity, but an unmarried woman is thought to be more malleable. A widow is judged to be too independent to be a really satisfactory wife, although it is recognized that she is experienced at tending pigs and she will be acquired as a secondary wife if she is still young when her husband dies. Men believe that a divorced woman is incapable of settling down in one place with one husband. They are reluctant to give marriage payments for women who have been married before, and when affinal relatives insist on receiving payments these are smaller than those given for 'new' (kolngye) brides. A girl who deserts her intended bridegroom to go to a former lover is rarely accepted by him as a wife, although he may have urged her to run away to him.

Of two hundred and fifty marriages contracted by members of Kugika clan, a majority were with women belonging to one or other of these clans. There is no significant preference for one as against the other, and in five per cent of cases the mother's brother's clan is the same clan as the father's sister's husband's, due to direct clan-sister exchange in the father's generation.
Young men gain much prestige if girls are known to run away to them. If such a girl has already been presented to her bridegroom's relatives, her lover complains that she is an old woman, being already married, and not a fitting bride for a 'boy' like himself.

There is a specific prohibition on marrying close kindred including a man's own primary relatives and those of his parents and children, as well as his parallel and cross cousins. If he and a forbidden relative should be attending the same courting ceremony, they avoid contact with each other by sitting at different fires or by declining to participate. The relatives of a fellow sub-subclan member are classed as his own, but he may marry the cross-cousin of a man who belongs to a different group in his subclan.

Other women who are ineligible are the sisters and daughters of a man's own clansman and of his traditional enemies. The incipient breakdown of clan exogamy begins when the clan has expanded and divided into two main segments which will ultimately break off into separate clans. It is said that the first stage is reached when men of the

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4 V. supra, pp.78, 84-5.
Figure 6

GIVING A SISTER'S DAUGHTER TO A CLANSMAN
different segments decide that they are sufficiently un-related to exchange sisters' daughters and their clansmen do not object strongly to their doing so. Even sub-subclans of the same subclan are regarded as being sufficiently un-related to exchange mothers' brothers' or fathers' sisters' daughters, but the daughters of their sisters are felt to be much closer kin. A significant change in kinship terminology resulting from the exchange of sisters' daughters between the main segments of an expanding clan is illustrated in Figure 6. A sister's daughter belongs, of course, to another clan. Her mother becomes kobap (parent-in-law). Kobap's siblings are always kobap by extension, so a former clan 'brother' is transformed to kobap, who may be interpreted as a potential parent-in-law. The way is now clear for the exchange of sisters.

The only clans into which a man is prohibited from marrying, apart from his own, are those which are its traditional enemies. Hostility between Kuma clans is strictly incompatible with intermarriage, and the question whether marriage is possible with a certain clan is answered, Ma ba.

obo ezmin, 'No, we fight', if the clan named is a traditional enemy. Warfare between previously intermarrying clans prevented further intermarriage until full compensation had been paid for the deaths incurred and peace-making ceremonies had been held.

Women from other clans who have been given in marriage to a clan which is a traditional enemy of a man's own clan can later be acquired as wives. If her husband's clan were defeated, a woman could be found and captured by a member of the victorious clan and taken back to be his wife. It is said that women who were married to members of a defeated clan would take this opportunity to leave their husbands and go to live with the admired victors. In any case, bamboo has to be exploded by fire before such a woman is permitted to eat with her new husband's clan, to ensure that any sorcery which has accompanied her will be ineffective. It is recognized that the woman herself owes no deep debt of loyalty to the enemy clan: it is her clan of origin which is important to her. No marriage payment is given for women who have deserted or been captured from enemy clans. They are simply spoils of war.

6 Cf. the kere rites described below, pp. 356, 381-2, 393.
Sister Exchange  Men exchange their sisters, either actual sisters or clan sisters. The character of the kinship system is summed up in this principle, and it underlines the complex of affinal-'maternal' relationships important for marriage, the crucial one being gulnan or 'brother-in-law'. But this is an abstraction; in terms of particular marriages, it is people's idea of how they are related that determines which men may exchange sisters and how this exchange can be effected.

Sister exchange as it is practised by the Kuma gives a certain support to Rivers's proposition that an exchange of sisters leads to the ignoring of affinity. The term abap classes together a maternal relative (mother's brother) and an affinal one (father's sister's husband). A mother's brother's wife is known as 'father's sister', arap. All descendants of abap and arap are subsumed under a single term, mbebe. Brothers-in-law are clearly distinguished from brothers (angnan) in terminology, but brothers-in-law (gulnan) are expected to, and do generally in fact, act in the same way as brothers should ideally act towards each other. The worst enemies are always clans which are said to be descended from brothers who quarrelled. Logically,

the sharp dichotomy between friendly affines and enemies with whom marriage is prohibited implies that the ultimate enemy is paradoxically the individual's own agnatic descent group. This is the reference group towards which sentiments of solidarity are directed and whose unity is stressed.

A boy's father arranges marriages for him with women provided by a real or classificatory mother's brother. If the real father is dead, the boy attaches himself to one of his classificatory fathers (generally a 'big man' in his sub-subclan), who then negotiates marriages for him. Alternatively, a boy may ask his mother's brother to find a bride for him. It may take pressure to persuade this relative to do so, because a person likes to deal with his contemporaries and, in arranging a marriage, gives preference to the claims of a brother-in-law over those of a callow youth who is his sister's son. For this reason, a fatherless boy has more success in claiming a bride from his mother's brother if a classificatory father negotiates on his behalf. In the last resort, if a boy has a sister, he may offer her in exchange for a bride for himself, negotiating in this case directly with his future brother-in-law.

A 'knockabout man', who is personally unprepossessing, may have to remain single if he has neither a real sister

8 V. supra, pp.121 ff.
nor a patrilateral parallel cousin he can offer in exchange for a bride. This is the only resort for men who give up attending courting ceremonies when it is clear that all the girls are avoiding contact with them, and who are specifically asked by clansmen not to dance with them in ceremonies which are viewed by other clans. Sometimes a woman urges her brother to let her marry a particular man, and he may agree if he can get the bridegroom's sister in exchange for her. If a man has no sisters but is sponsored by his real or classificatory father, the sponsor arranges for a clan sister to be given in exchange.

Reciprocity in providing and receiving brides is phrased in terms of actual sister exchange, which does occur sometimes. But it is exchange of women between clans, rather than between individual men, which is really important. Nearly every clan is associated with at least one other with which constant and intensive intermarriage takes place. The final 'ignoring of affinity' (in Rivers's terms), or identification of brothers-in-law with actual siblings, is expressed in a term for the relationship between two such clans: they are angam angam, 'like brothers', to each other. Members of such clans are generally anxious to sustain this relationship, which can be perpetuated by further intermarriage.
The Affinal-'Maternal' Complex A certain prominence is given to agnatic ties by the stress on clanship. But the genealogical position of a person's agnates is not important to him; all his clansmen are classificatory fathers, brothers and sons, and his relationships with them are determined by membership of the different segments of the clan. A man sees himself as being more closely related to members of his own sub-subclan than to members of other groups within his subclan, and more closely related to all members of his subclan than to members of other subclans. Common membership of a particular descent group determines the degree or intensity of kinship with agnatic relatives, and the kind of relationship between particular agnatic kin is determined by relative seniority.

Relatives in the affinal-'maternal' complex are the important relatives a man has in clans other than his own. These are the clans of his wives' brothers, his sisters' husbands, his mother's brothers and his father's sisters' husbands. Gulnan, abap and mbebe include, as well as affinal and maternal relatives, the father's sisters' descendants. But the primary meaning of abap is 'mother's brother', and the use of this term for 'father's sister's husband' is an extension of it; similarly, mbebe is primarily a cross-cousin who is related through the mother. As we shall see,
these terms actually include more matrilateral relatives than patrilateral ones. In consideration of these elements in the Kuma's ideas of relatedness, I am calling this complex a 'maternal' as well as an affinal one.

The behavioural pattern associated with gulnan (brother-in-law) is identical with that ideally attributed to brothers. Both are expected to be generally helpful, although a brother, living closer, can help more. A wife's brother or sister's husband who lives some distance away cannot be expected to help in daily work. But if their clans are contiguous, and particularly if their clans are 'as brothers', they treat each other as age-mates while they are young; they go to the same courting ceremonies and help each other in house-building. They give food and labour when asked. If one of them requires a bride for himself or a clansman, the other finds one either from his own clan or from some other with which he has affinal or 'maternal' links.

Relations with a 'brother-in-law' are free of the tensions associated with affinal relations in the Eastern Highlands - the 'strain and conflict' or 'distrust and suspicion' noted by Berndt, and the 'hostility and
suspicion' observed by Read. Kuma brothers-in-law are intimate associates, considerate of each other's interests. There is said to be no prohibition on the use of personal names between them. In fact they never use personal names in addressing each other, although they refer to each other freely by name. This may suggest a 'respect' or even an 'avoidance' relationship. As Radcliffe-Brown pointed out, this kind of relationship may be phrased as 'friendship' and yet cloak an incipient hostility. But the Kuma gulnan gravitate to each other's company and stand close together in a casual embrace which is common among age-mates. Their conversation is apparently unrestricted in range; it has elements of levity, but elements of seriousness too. I could find no evidence that the affection typically demonstrated between them was spurious.

A man's brother-in-law and son are not only in the relation of mother's brother and sister's son. They are also in a relation which will eventually require the brother-in-law to find a wife for the boy. If a young man is betrothed, he expresses it by saying, 'My mother's brother

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has betrothed a girl whom he will bring and give to me'.

It is said to be the duty of a boy's mother's brother to find brides for him, but so long as the father is living it is he who initiates enquiries about available women. Thus, in arranging his son's marriage, a man negotiates with his own brother-in-law. This is a real brother-in-law, not a classificatory one; if a clansman's brother-in-law is to be approached, it is the clansman who is responsible for arranging the marriage. Even when a boy's real father is negotiating on his behalf, he may receive a bride from a classificatory rather than an actual mother's brother. It commonly happens that this is a step-mother's brother - that is, a brother of the real mother's co-wife.

If the real father is dead, any classificatory father who belongs to the boy's subclan may give him one of the brides supplied by his own wife's brother or sister's husband. A classificatory father approaches his own brother-in-law rather than the boy's actual mother's brother, because the latter does not feel his obligations quite so keenly if the boy's actual father, his own gulnan, has died. A mother's

12 Na abnan amp kep enim, tu na ngonda: literally, 'My mother's-brother-my woman betrothal he-has-made, bringing me he-will-give'. (The form of abap incorporating a personal suffix, nan, is used in reference.)
brother is supposed to be as close as a brother-in-law, but rarely is in fact.

Gulnan (brother-in-law), abap (mother's brother or father's sister's husband) and mbebe (cross-cousin on either side): that is the order of intensity in the affinal-'maternal' complex of relationships. By 'intensity' I mean the number of occasions for meeting and utilizing the relationship. Like gulnan, mbebe is a man of Ego's own generation, and acts as an age-mate if he belongs to a neighbouring clan 'as brothers' to his own. But, although marriages between such clans are common, many others are contracted with clans which are neither 'as brothers' nor contiguous. If the clans of Ego and a cross-cousin (mbebe) have few affinal links or are not close neighbours, their relationship is likely to be tenuous. The intensity of these relationships, then, varies inversely with the individuals' generation distance from the parties to the marriage linking their two clans. The most intense relationship (between a man and his brother-in-law) is entirely within the generation where the marriage (Ego's own or his sister's) was contracted. Ego's relationship with his mother's brother and his father's sister's husband was established, of course, by marriages (of the father and his sister) in the generation above Ego's own. Finally, both Ego and his cross-cousin
Figure 7

THE AFFINAL-'MATERNAL' COMPLEX
(mbenge) are a generation below the parties to the marriage. This point is illustrated in Figure 7.

'This is my road - I shall take it myself' Children of a male or female cross-cousin may also be called mbebe, as indeed may all further descendants of these relatives so far as they are known. Ego's cross-cousins are mbebe to his son too, and ideally the relationship continues in perpetuity between the two groups. But in practice it grows progressively weaker with the passage of time and increase of genealogical distance from the parties to the marriage. It becomes so weak, in fact, that it has to be reaffirmed by further intermarriage if it is to continue at all. There is an established mechanism for doing this.

Marriage between cross-cousins is prohibited, but the children of cross-cousins (and their children again) are regarded as being sufficiently unrelated to be partners. The rule is that if Ego has not already claimed (for one of his clansmen) a woman who is an actual cross-cousin, he can demand in marriage (for himself or his son) a female descendant of an actual cross-cousin, male or female. This is, of course, subject to his own clan having given the bride in the last marriage previously contracted between the two clans.
All descendants of actual cross-cousins are grouped together in a single dynamic term: they constitute an individual's 'road' (kogl). The road laid down by the mother's brother (or father's sister's husband) and his children is a branching one, which Ego and his descendants can 'take' (tine) by means of marriage. A branch of this road may be blocked to him by its turning, as it were, back into his own clan territory: if a female mbebe has married a clansman of Ego's, her daughters are barred by common clanship. Otherwise, he may establish his own or his son's right to obtain a bride from the affinal-'maternal' group by proclaiming to the father or brother of a girl who is a distant mbebe, 'Na koganan - nam tinal', 'This is my road - I shall take it myself'.

The Kuma say that there are 'roads' laid down by all four kinds of cross-cousins - male and female, matrilateral and patrilateral - and that all the descendants of all the cross-cousins are known as mbebe unless they are related to Ego in some other way as well. The difference in this respect between mbebe and the Eastern Highlands terms noho

and nenafu, which are extended to descendants of only male cross-cousins, may be more apparent than real. If a man's female cross-cousin has married into a clan other than his own, her daughters are *ambugal ngaal* (girls who may be partners in courting ceremonies) and are only encountered at courting ceremonies and associated activities. I did not hear either *mba-be* or any other kinship term used for them, excepting in discussions of kinship terminology which I initiated. In practice, it seems that the extension of *mba-be* is, like the Eastern Highlands terms for cross-cousin, asymmetrical in the channels of descent. Actually 'taking' one's 'road' to marriage is so rare that I would hesitate to ascribe any particular significance to the fact that the cases I encountered involved only matrilateral cross-cousins' descendants.

**Clans of the Kinsmen**

The terms for what I have been calling affinal-'maternal' relationships are based on the admissibility of sister exchange, which equates Ego's matrilateral kin with patrilateral kin belonging to clans other than his own. Without a regular pattern of sister

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Figure 8

CLANS OF KINSMEN
IMPORTANT FOR MARRIAGE
exchange over the generations, Ego can have important relatives in four clans besides his own — his mother's clan, his father's sister's husband's clan, his own sister's husband's clan, and that of his wife. Distribution of the gulnan, abap and mbebe relatives between these four clans is illustrated in Figure 8.

When we consider what happens to the distribution of these terms, it is clear why sister exchange rarely occurs between the same two clans in succeeding generations. As we can see from Figure 8, abap (mother's brother and father's sister's husband) is one person as a result of a parental sister exchange. This means that abap and mbebe are found only in a single clan. But if Ego then gives his own sister to this clan and demands a wife in return, gulnan is also found only in this clan. This restricts to a single clan all of Ego's gulnan, abap and mbebe relatives, the people he can call upon for help and hospitality and the provision of brides and who are likely to be his partners in pig exchanges.

Although the terms for actual kinsmen in the mother's brother's and the father's sister's husband's clans are identical, the extension of the term mbebe to other members of these clans is asymmetrical. Like the Gahuku-Gama's term noho, analysed by Read, mbebe is applied to all of
Ego's collaterals in his mother's brother's clan but to a more limited range of people in his father's sister's husband's clan. Among the Kuma it is the subclan into which the father's sister has married which is the unit containing patrilateral mbebe. In the mother's brother's clan, however, all collaterals in all subclans are mbebe. If the sub-subclan of the father's sister's husband is large enough to include forty or fifty adult males, the term mbebe is only extended to men of other sub-subclans if there are other ties, perhaps trading partnerships, with Ego.

On this, the paternal side, a male mbebe was someone Ego had to avoid injuring in warfare, for the father's sister's husband's clan could be a temporary enemy. On this side, too, a female mbebe of Ego's generation is someone he is prohibited from marrying, even if there is no genealogical relationship to her. A patrilateral mbebe's wife is addressed as amp rua, 'old woman', a term which is used for the wives of clansmen. Strictly, amp rua should be applied to the wife of any patrilateral mbebe, real or classificatory. In fact, it is generally reserved for the wives of only those patrilateral mbebe who are older than Ego. Their daughters are referred to as girls at a particular stage of development (for example, ambugl moz, girls whose breasts are fully formed), as are Ego's own clan sisters. In other subclans
of the father's sister's husband's clan, men and their wives are *kobap*, potential parents-in-law, and their daughters are *[ambugl ngaal]*, partners in courting ceremonies. The term *ambugl ngaal* is similarly applied in the mother's clan, for it refers directly to the possibility of marriage. In the mother's clan, however, *kobap* is used only for a man who has already become Ego's father-in-law.

*Mbebe* may be in any subclan of the mother's clan. The asymmetry in extension of the term *mbebe* to people other than actual cross-cousins on either side expresses the importance of the mother's clan as a group. Unlike the Gahuku-Gama, the Kuma can and in fact do fairly frequently marry girls of this clan. In the event of warfare, however, there was a significant difference in a man's obligations towards his maternal kin and to people related to him through the affinal link with his father's sister. If his clan went to war with the clan of his mother, he did not have to avoid injuring men belonging to a segment of an enemy group: he had to avoid fighting altogether. Clansmen, fellow members of the subclan, and even perhaps a few members of his sub-subclan who were thought to be very distantly related to him, could fight his maternal relatives as temporary enemies, but it was inconceivable for Ego to fight his mother's clan at all.
The close identification with the mother's clan finds overt expression at death. If they survive him, a man's mother's brothers are his chief mourners. Any one of them may attack the dead man's clansmen with a dramatic show of anger, alleging loudly that the death has been caused by their neglect. It is obligatory for this to be done by one of the mother's brothers. His own clansmen accompany him, and they and their wives address the corpse in stricken wailing, 'Ngangnan-o! Ngangnan-o!', 'Oh, my son! My son!' The maternal clan, particularly the mother's brother himself if he is alive, has to be compensated for the death with a collection of valuables. Death has deprived the agnatic descent group of a useful member, a valued warrior, the potential father of clansmen yet unborn. But for the mother's relatives it is felt to be a more distinctly personal loss. Compensation is phrased as a gesture of sympathy: the dead man's clansmen 'feel sorry for' (kaimp pindjip) his maternal kin. If it is a woman who dies, compensation is paid to her brother on behalf of her son if he is not yet adult (that is, old enough to make the payment himself). If she has a small daughter, this child is given to the mother's brother to rear, again as a gesture of sympathy, and her guardian receives marriage payments for her when she grows up, instead of being given direct compensation in valuables at the time of the mother's death.
The emotional bond with the mother's clanspeople is one of deep affection. A youth pays frequent and casual visits to his mother's brother when he is with the latter's clan to attend courting ceremonies or to go to girls who have summoned him. A girl also stays with her mother's brother's family when she is visiting his clan for courting ceremonies, and his behaviour towards her is that of a very indulgent parent. She can find refuge with him if her father and brothers want to give her in marriage when she considers herself too young. Often he intercedes for her if she wishes to marry a man who is not her betrothed, although her father may choose to ignore this pleading. A girl who is adopted by her mother's brother has more freedom in choosing her husband than other girls have, provided she chooses a man of her mother's brother's clan. A girl who has remained with her father's clan up to her marriage, however, and has married into quite a different clan, may find that she has to discontinue her association with the kindly mother's brother because his clan and that of her husband are separated by distance or hostility.

Although the mother's brother is felt to be a particularly close relative, and although the ritual of mourning makes it clear that it is to his mother's clan that an individual really 'belongs' in a sense, the strongest bond
between two men is the relationship of brother-in-law. A woman has no gulnan. She is merely the pawn in the marriage game conducted by men who are gulnan to each other. Men are constantly exchanging visits with their wives' brothers and sisters' husbands - often to discuss prospective marriages they are negotiating together, but sometimes simply to talk with one another as friends and enjoy an easy hospitality.

Two men of the one subclan who are particularly friendly age-mates address each other often as gulnan, and when this happens they are in fact prospective 'brothers-in-law'. The use of the term is occasioned by their intimacy, and implies a willingness to exchange women in marriage. The women they exchange are either 'daughters' (adopted from some other clan) or relatives of forbidden degrees whom they can claim as brides to be presented to others. A man receiving a bride from an age-mate who is a fictive gulnan does not marry her himself, but uses her to fulfil his obligations to others. In any case, unless their respective sub-subclans are large, membership of the same subclan prevents him from marrying a woman already forbidden to his 'brother-in-law'. Thus the easy intimacy of their relationship is not threatened by their becoming kobap - father-in-law and son-in-law (a term also used for 'mother-in-law') - to each other.
Kobap is a socially distant relationship. A man embraces his father-in-law formally in greeting, and then retires without addressing him. When he encountered him in warfare, he was careful to draw blood so that his wife could see the wound and realize that her husband and his clan were superior to her own relatives. This could not happen, of course, if he had married a woman of his mother's clan. The injury inflicted was only a minor one, however, because a man would not kill the father of his brother-in-law. Further, he would carefully avoid injuring his brother-in-law at all. This brings out most clearly, I think, the distinction between gulnan as a person-to-person relationship and abap (mother's brother) as the nucleus of a relationship between person and group.

Domestic Kinship A man has continuous day-to-day contacts with members of his subclan and their wives and children. These are the people with whom he works and shares his food. More intimate relations are found within the narrower group of people who live together as a domestic unit.

The Kuma dwellings are built in loose clusters which are scattered about the gardens. They are generally grouped around a small clearing where the earth ovens are situated
and the residents eat together and sit around a fire talking on fine evenings. Groupings which share a common cooking grove seem to be of three kinds - a nuclear family, a polygynous family, or a group of brothers with their wives and children. The Kuma say that true brothers and their wives and children should live together. But brothers quarrel, so this kind of group rarely remains intact for long. A nuclear family is commonly observed living as a single unit, but this also tends to be a temporary arrangement. Despite the scattered nature of Kuma settlement, no one likes to be too isolated from his fellows, and there are obvious advantages in close co-operation, so the nuclear family tends to gain accretions. The wife's brother may bring his family to settle here, or an ageing bachelor may come to give his labour in return for the care of his pigs and a share of the food. Finally, the domestic group may consist of a polygynous family or a substantial part of it. If one of the women is constantly quarrelling with her co-wives, the husband builds a house for her somewhere else. Other people, however, may be added to a complete or incomplete polygynous domestic group. The families of Kugika clan (comprising three hundred and thirteen persons) belonged to fifty-seven domestic groups. Just before leaving their scattered dwellings to live in temporary villages for the Pig Ceremonial. Each
of these was composed of - or had as a core which had gathered accretions - the nuclear families of two brothers (four cases involving actual brothers, and four cases of classificatory brothers who were co-members of a sub-subclan), the nuclear family itself (thirty-eight cases), or the polygynous family (five complete and six incomplete).

'Home' (nggar, literally 'house') for the Kuma means the territory of a person's own clan - if he is away from it. At a public meeting attended only by clansmen, he may use this term to refer to a cluster of houses occupied by his domestic group. A related term, 'dwelling place' (kona) refers to a small area - often no larger than half a square mile - to which a place name is attached. There may be two or more domestic groups living in a single 'dwelling place'.

Kinship bonds within the domestic group are the matrix of relations with the wider group comprising the clan and its dependants. The clan is idealized by the Kuma, and the solidarity of the agnatic descent groups is stressed in all kinds of everyday activities. The natives say that brothers, as the closest agnates, should stand together even more firmly than ordinary clansmen. And yet the relationship between brothers is an ambivalent one, fraught with tensions which lead to the splitting of domestic groups and have important effects in the wider political sphere.
Other changes in the composition of a domestic group are continually taking place. The most invariable ones are the removal of sisters at marriage and the arrival of other women as wives.

Brother and Sister

The relationship between brother and sister is unique. From childhood, there is a strong bond of affection between them which does not diminish as they grow older but is generally even firmer in adult life. Each supports the other in quarrels with outsiders. As adults, they are frequent visitors at each other's houses, and if one of them dies the other is likely to amputate part of a finger in grief. A man is bound by stronger emotional ties to his sister than to his wife, for it is said that he can acquire more wives but sisters cannot be replaced.

But strangely asymmetrical is their relationship. A woman is often prepared to sacrifice her own interests to those of her brother (for example, in perpetuating an uncongenial marriage to secure a particular bride for him in exchange for her), but her brother is never prepared to do this for her. Their interests clash only in a very few contexts, for she identifies herself so closely with him as symbol of her family and clan of origin that many of his interests are her own. On the other hand, no matter how
affectionately a man regards his sister, and no matter how strenuously he defends her in disputes with other people, he nearly always sides with her husband when the two quarrel. He defends his sister only if he sees actual evidence of maltreatment. Even then, he often continues to side with her husband unless she can convince him that the trouble is instigated by a co-wife who is trying to get rid of her. In attempting to dissolve a marriage which seems intolerable to her, the sister becomes the outsider confronted by the unswerving loyalty of a man for his brother-in-law. He regards his own marriage arrangements as more important than his sister's and, although it may distress him to do so, he forces her into an uncongenial and premature marriage if it will further his personal interests.

During childhood, a boy is protective towards a younger sister and defers to an older one. When they begin to attend courting ceremonies, he undertakes the task of disciplining her. Seeing her brother as an embodiment of the clan whose values she has been brought up to respect, she accepts his abrupt assumption of authority. He rebukes her when she fights with girls of other clans. He lectures her sternly and beats her when her behaviour shows that she is trying to avoid a marriage he and his father have arranged for her. The strength of a girl's attachment to her brother
overrides her other interests. She may rebel by eloping, but if he is attacked when he arrives to bring her back, she will leave her lover on the grounds that she does not want to stay with a member of a clan which will fight her brother.

'It is not good for brothers to quarrel' Men themselves display what Hogbin has called 'that commonplace of Melanesia, if not of the world, namely ambivalence of feelings between brothers'. The Kuma ambivalence is one of jealousy for power and prestige competing with a casual affection and being channelled into standard courses of action by pressures to live up to an expectation of solidarity.

The relationship is between 'true brothers' (angam wi), which include step-brothers (the sons of a man and his deceased brother whose widow he has inherited, of co-wives or successive wives), half-brothers and full brothers. Even if a woman has children by successive husbands who belong to different clans, which happens rarely, her sons call one another angnan and are reared together until the the older ones are sent back to their father's clan at adolescence. Nor is there any especial distinction in their

roles towards one another, apart from the frequent assertion that there is a special bond between brothers who have the same mother.

The relationship between brothers is supposed to be amicable and helpful. The term for 'brother', angnan, is used in addressing clansmen when active co-operation or a sympathetic audience is wanted. Clans practising constant intermarriage and therefore unable to war with each other are 'as brothers' (angam angam), for brothers should not fight. They should not even quarrel. But it is recognized that, as close associates living in the same domestic group, they are bound to quarrel sometimes. In fact their quarrels are frequent for, having divided their father's land between them, their gardens are adjacent and are often ravaged by each other's pigs. If one threatens the other with physical attack, other people (mostly sub-subclan members) intervene and restrain them. At such times, onlookers reiterate: 'It is not good for brothers to quarrel', naming men who have died after constantly quarrelling with their brothers, and listing all the disasters which have occurred

17 Angam yu-magl kets kants, kets nye piz: literally, 'Brother quarrel no-good I-see, no-good thinking I-hear'. Yu-magl ('a quarrel') is literally 'speech-earth'. Kets kants ('no-good I-see') is an expression of dislike or disapproval.
since brothers have been quarrelling. If one of the disputants has recently lost some pigs through illness or accident, he is reminded that quarrelling with his brother will cause more pigs to die and invite other evils, perhaps illness or death in his family. If the wives of brothers who quarrel have been known to quarrel, the men are accused of heeding their wives instead of forming their own judgments, and of growing weak and quarrelsome through associating too much with women.

A wife may exploit the tension between brothers if her husband's unmarried brother has any complaint to make about the way she is tending his pigs. He is not likely to follow the prescribed procedure of addressing his complaints to her husband. The reason is that he calls his brother's wife ambinan (wife) and shares with her husband the food she prepares. Accustomed to the easy informality of family meals, he waives the formality of reporting grievances to his brother and tackles the latter's wife directly. The pigs are his property, but she interprets his complaint as interference in her domestic affairs, because he has spoken to her in an angry and high-handed way. 'Am I your wife,' she cries, 'to be spoken to like that?' A woman who is addressed angrily is supposed to turn away without replying and later refer the matter to her husband, but she rarely does this. She knows that her husband will support
her if the quarrel with his brother develops, because of the implication that his brother has treated her too literally as if she were his own wife. These quarrels are bitter and flare up quickly, but they are suppressed when tempers subside, for an unmarried man depends on his brother's wife for food.

Married brothers separate to establish their own domestic groups if their wives prove to be incompatible with each other or if they themselves have had many quarrels. Usually it is the younger brother who moves, but it is said that any brother may move if he wishes. A dead father's spirit is said to be angered by any quarrel between his sons, and when a younger brother moves away he is apt to phrase this in terms of building his houses closer to certain gardens he wants to cultivate, even if his most cogent motive in moving is recognized by others as a wish to be independent of his brother. So long as he lives in the same domestic group as his older brother, he is subservient to him in all matters requiring co-operation and leadership, as in the siting of new houses, clearing new land for gardens, and deciding whether fences should be built. His wife, who has come to the group much more recently than his older brother's wife, is simply the latter's helpmate, whilst he himself has gained little in the way of status and respon-
sibility through marriage. When he establishes his separate domestic group, he tries to amass more pigs than his brother has and to acquire more wives. His voice is raised more frequently and confidently in public discussion. He may persuade a bachelor or an affine to join his domestic group and give labour in return for meals and the care of pigs. A man who has gathered supporters in this way may undermine the authority of a brother who is the hereditary head of the sub-subclan, by competing with him for power and raising objections to following his decisions.

The worst enemies are always clans that are said to be descended from brothers who quarrelled. Many clans are thought to owe their identity to a younger brother's decision to leave his home and establish a new group. In mythology, brothers whose strife accounts for lasting hostilities between the clans comprising their descendants had one father but different mothers.

The expression 'true brothers with the same mother' (angam wi, mandjip endiri) is the direct antonym of 'another kind of person' (mbegl ndel: literally, edible-leaf different). People who do not eat the same kinds of food are

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The significance of this is discussed on pp. 473-4, 499.
different kinds of beings; therefore there can be no closer identity than that between brothers who have been fed from the same breast. And yet it would appear to be this very circumstance which sets the stage for rivalry between brothers. The comfort derived from the mother's breast is withdrawn with the threatened arrival of a younger sibling. As we shall see later, a father's laxity in enforcing the separation from the mother permits the older boy's visits to his mother's house to introduce an element of competition into the younger son's relationship with his mother.

The Father and his Children

The importance of agnatic descent is closely linked with the idea of the father's role in procreation. In Kuma belief, a woman's uterus is the receptacle and her fluid the medium in which a man builds a foetus by repeated acts of intercourse. That is to say, a woman provides the site of conception, but a man is responsible for it. Sons are his pride. They represent his personal contribution to the clan's strength, and his role is to show them how to act in accordance with its traditions.

A father's rights and duties are defined with some precision. As he himself is thought to have made his sons, he has final authority over them and even his brother may not
chastise them without his leave. A father is jurally responsible for his unmarried son, and it is his duty to see that the boy commits no serious misdemeanours. It is the father who pays compensation for fowls stolen or adultery committed by an unmarried man. If a father is a practising sorcerer, proving his asceticism daily by refusing to share food with others, he takes unusual care in disciplining his son, admonishing him sternly if a theft or some other offence threatens to cause trouble with another sub-subclan or subclan. But it seems that even he does this only if he has another son to pamper. Most fathers will defend their sons staunchly, and if offences are proved they try to justify their sons' actions.

A doting father does all this, as a rule, without complaining, until his responsibility ceases with the boy's marriage. From this time, his son has no further claim on him for ornaments and plumes for personal use. A youth can easily borrow these from age-mates if he wants to attend an occasional ceremony, but a young man who is newly married at the time of the Pig Ceremonial may have considerable difficulty in getting enough ornaments to be able to participate fully in the dances, as his age-mates want to dance too.

19 V. infra, pp.376-7.
A father is obliged to help his son with marriage payments. The boy himself is expected to provide the bulk of his own first betrothal payment, but a wealthy father may give the entire betrothal payment when he is arranging a secondary marriage for his son. When the boy marries for the first time, his father apportions some of his own land for cultivation, and the young couple's food comes from gardens owned by the father until their own crops are mature. In return, a son helps his father in his work, and when his parent is old he supports him.

A father has the right to dispose of his daughter in marriage. His decision is subject to the approval of the other members of his sub-subclan, or of his subclan if it is a small one or he has incurred obligations towards them. The quality of his relationship with his daughter varies a great deal. A man who has no sons may be very affectionate and indulgent, but many men ignore their daughters when the latter are children, apart from disciplining them more strictly than they discipline their sons. But a man is proud of his adolescent daughter and provides her generously with plumes and ornaments to wear in ceremonies, for his prestige is enhanced by her being elaborately dressed. A bride's father has the right to dispose of marriage payments he receives for her; he decides how the goods will be distributed,
and keeps some for himself. After she is married, he is supposed to retain an interest in her welfare and to accept the dissolution of her marriage if the husband he has chosen for her is lazy in his work or unusually brutal in his treatment of her. In practice, however, it is in his interest to see that the marriage endures. The bridewealth he would have to return in order to take her back has already been distributed amongst others, so he will rarely admit that a daughter is justified in leaving her husband.

The Mother

If we except her express obligation to attend to her children's physical needs in their early years, a mother's rights and duties are less clearly defined. A woman controls her son only when he is a helpless infant. He may be punished for crying when he is able to walk, but it is the father who decides when this discipline should begin. In disciplining the small boy, the mother is deputizing for the acknowledged head of the family, the father.

A son's weaning may represent a severe break with his mother, for it is said to coincide with his being taken to live with his father after a formal sharing of food. But the accident of relative seniority in the family flavours

V. infra, pp.408ff, for an account of early childhood.
the quality of the important relationship a boy has with his mother. If she becomes pregnant again when he is about four years old, he is formally given half a sweet potato to eat with his father, who takes him straightway to sleep with him in a men's house. The father is sympathetic when it is clear that the son is missing his mother, and he may allow him to go back fairly frequently during the first year or so to sleep in the women's house. The sweet potato gift marking the transition from the mother's to the father's care does not occur unless his mother has further pregnancies. Otherwise, he may continue to suckle and sleep with her throughout his childhood. In these circumstances, his relationship with her is one of continued affection, and any weaknesses he may display later are attributed by his father to the long association with the mother.

Till puberty, a girl is controlled by her mother, whom she helps in routine tasks in the gardens and the cooking grove. She is supposed to help her mother up to the time of her own marriage, but in fact the beginning of courting activities usually coincides with a virtual separation. At this time, the girl sleeps mostly in men's houses, either with her brother and his age-mates or with her current lover and his. She spends most of her time with her own age-mates and the young men they summon to 'carry leg'. If she has
younger sisters, she manages to neglect her mother's gardens altogether. An only daughter deserts her mother less readily. Also, if there are only a couple of adolescent girls in a small subclan, they sleep with their mothers more often than members of a larger peer group do.

A woman has no specific role in negotiating her daughter's marriage, but she expects to have some say in the choice of the partner. Karu-uk objected vociferously when her husband told her that he had decided to give their adopted daughter to his mother's clan. She herself pressed the claim of her own clan of origin, and when he struck her angrily and injured her arm she left him for a period of weeks.

It is a woman's duty to hold a Wailik ceremony for a daughter who is to be given in marriage, and to decorate her with plumes and ornaments provided by the men of the girl's family. The next day, she fastens new string aprons over those her daughter is wearing, and this marks the end of the girl's dependence. After marriage, she has to make her own clothing and net bags and cook meals for her husband without her mother's help. A girl may be violently opposed to the match and refuse to participate in the Wailik ceremony and to be decorated for the main rites. In this case,

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21 V. supra, p.46.
her mother connives with the men of the bride's family to arrange for the bridegroom and his relatives to come and take the girl by force. She pretends to help her daughter in the fight against her captors, but later the bride learns that her mother has betrayed her. A girl's relationship with her mother may cease altogether at this time.

Sisters During childhood, a girl may have a kind of supplementary mother in an elder sister who instructs her in the work they share and protects her in quarrels with outsiders. The older girl does not, however, act as a guardian in the sense of having the main care of the child unless the mother is occupied with an even younger one. A girl's sister is her constant companion in childhood. She goes with her to help their mother in the gardens, and each carries part of her load of vegetables. They play together in the cooking grove while the evening meal is being prepared. At night, they sleep huddled together in the airless sleeping cubicle of their mother's house. The older girl's greater practical knowledge makes her the undisputed leader. She shows her little sister how to use a digging stick, and relays to her any commands given by their parents. At home in the women's house and the cooking grove, however, the younger girl protests when her sister issues what seem
to be arbitrary commands, and they fight savagely. The older girl may use brute force to beat the younger into submission.

The order of birth among siblings determines for the girl, as it does for the boy, the kind of treatment received in childhood. Weaning need not be traumatic, because daughters continue to sleep in their mother's house and have access to her breast, even if a younger sibling is being nursed at the same time. But a second daughter finds her aggressiveness curbed more than that of her elder sister. An older girl may be restrained and cuffed by the mother, or rebuked severely by some other relative. The second girl fighting with a third who is even younger has also her older sister to contend with, for the eldest springs immediately to the youngest sister's defence. The average family includes four children, and I know of only one family with as many as five daughters. When there are more than two, the eldest girl identifies herself more firmly with the adult women through helping them to control her younger sister and protect the youngest siblings. The second daughter is more likely to be openly rebellious.

Girls, at adolescence, cease to associate closely with their younger sisters, and seek the company of her age-mates. They become members of a group of girls who go to courting
Figure 10

AFFINAL KINSHIP TERMS (MALE EGO)
Figure 11

AFFINAL KINSHIP TERMS (FEMALE EGO)

mindjabana = Δ, KAMNA = O, EGO = YENAN, KAMNA, mindjabana = KOBANA

KOBAP = wap or amb.

H.F. H.M.

ambulnan = Δ, O = KOBAP

S.W. S. D. D.H.
ceremonies (ambügl kanant). There may be up to ten or so in a girl's subclan. Her relationship with them is the equivalent in reality of the relationship that should exist between sisters, namely one of amity and solidarity. Significantly, the term for 'sister' (ambėnan) is extended to age-mates much more than it is used by a woman in its primary sense. Age-mates remain her life-long friends and confidants, whereas she may never see her sister after they have gone to live with husbands belonging to different clans. She will support an age-mate staunchly in a brawl with girls of another clan and later in disputes with other women if they marry into the same clan.

Women of the Domestic Group

Women whose husbands belong to the same domestic group are regarded to some extent as the property of this group. This statement simply defines the recognized rights to widow inheritance. The rule is that a man may marry the widow of his own brother or his mother's brother, although he does not in fact marry a mother's brother's widow unless she is young. The self-reciprocal term kamma is used for affinal kin who may later be married to Ego. In practice, the term is not usually applied to the wife of an older brother. If she is much older than the speaker, he regards her as an old woman whom
he would not want to marry. He may address her for a time as kamna if his brother has accused him of treating her too literally as his own wife, but within two or three days he reverts to calling her 'wife'. Adultery with the wife of either a brother or a mother's brother is regarded as a most serious breach of sexual taboos.

Inheritance of either woman is a matter of individual choice and expediency. A powerful (nggi) man may assert his claim to a mother's brother's widow and give her to a clansman, but he does not have to be a powerful man to claim a widow of his own brother. If he himself is a widower and has daughters who will leave him with no one to cook his meals and care for his pigs, or if his brother has left sons he himself wants to rear as his own, he asserts his right to marry the woman himself. But a surviving brother with one or two wives of his own is likely to give his brother's widow to a clansman. He cannot give her to a member of another sub-subclan if there is a man of his own who wants to marry her, and if he wants to give her to another subclan any member of his own may insist on her remaining. This represents the practical working out of the procedure for acquiring wives in the first place, for they have been found by the subclan for adding strength to the clan, and paid for by the sub-subclan.
Women of the domestic group are normally co-wives, brothers' wives or women who are married to a father and his son. If a young wife is fortunate enough to have a mother-in-law living, she is given ready help with her cooking and garden work and is relieved of much of her responsibility for the care of pigs. The older woman tells her ribald jokes they can laugh at together in private, and instructs her in magical devices for keeping her husband faithful to her. She gives her advice in practical matters and teaches her how to treat minor illnesses. They are such intimate associates that the young wife drops the more formal term kobap (parent-in-law) and learns to call her ambi (mother). Old women are consistently affectionate towards small children, and an infant who is unwanted by its mother is nevertheless pampered if its grandmother is alive. In 1954, a girl baby who was to have been strangled in the bush was saved at the insistence of her father's mother, whilst two others who had no grandmothers to intervene were promptly killed. The comfort a child can get from its paternal grandmother includes, as everyone recognizes, access to her breasts. 'Yi-komba!' I heard one woman, Mai, shout a particularly strong and virile oath as she dragged her son's dog from her breast in the dark. 'I thought it was little Muru, and I let him drink my milk!' The shout was answered with ribald laughter from the other women of Mai's domestic group.
Co-wives or the wives of brothers may become so intimate that they address each other as 'mother' and 'daughter' (ambi and ambulan) or 'sister' (ambenan), depending upon their relative ages. On the other hand, they may become avowed enemies. The quality of their relationship seems to depend more on their clans of origin than on personal compatibilities. A senior wife is amicably disposed towards a new co-wife who comes from the same clan. By actively helping her to settle into her new surroundings, she herself adjusts quickly to sharing her husband's attentions. But if a junior wife comes from a clan which is a traditional enemy of her own clan of origin, she tries (with a fair expectation of success) to make her go back, and so long as she remains there is dissension between them. Co-wives and brothers' wives who come from clans which are enemies have more violent and spectacular disputes than other women do; they improvise weapons for attack and shout men's war-cries. The domestic and ultimately quite public strife caused by Kubun gaining a new wife is a typical outcome of getting wives from clans which are at enmity with each other.

I am using the terms 'senior wife' and 'junior wife' simply to denote the order in which co-wives have married their husband.
Kubun's new wife, Yere, came from Konumbuga clan, a traditional enemy of Kambiliga, the clan of his senior wife, Man. For several days after Yere's arrival, Man rushed at her brandishing a long pole and shouting 'Puai, puai!', a genuine battle-cry meaning 'May you go!' Many Konumbuga women were married to men of Kubun's clan, and many married women of all three subclans rushed to war with Man, the sole representative of their old enemies. Limbs were bruised and heads were bloodied in several pitched battles. Some of the men gathered intermittently and shouted at the women to desist. The orator of Kubun's sub-clan joked publicly about the husband's inability to control his wives, and the tul tul of the same group (a different man) exhorted him to deal with Man privately. Despite the fact that from six to fifteen women were fighting at once, most of the men continued to treat the affair as a dispute between co-wives.

Mogumbe, Kubun's brother's wife, was a Konumbuga woman by birth but had managed to live at peace with Man since Kubun had set up a new domestic unit, away from herself and her husband. A raucous, independent woman easily incited to argument and physical aggression, Mogumbe had been the first to spring to Yere's defence and, early in the affray, had split open Man's scalp with a heavy stick. Later, however, seeing Man hopelessly defeated, she urged her clanswomen that Man had been beaten enough and herself beat off some of her affinal relative's attackers. Man realized that she could not withstand the combined force of the Konumbuga women and eventually went home to her brothers, leaving the new wife the undisputed victor.

The relationship between brothers' wives is basically the same as that between co-wives, for they work in gardens which are mostly adjacent to each other, and they collaborate in providing and preparing food. Like co-wives, brothers' wives from the same clan of origin drift into a friendly, helpful relationship. A woman's concern for her brothers' interests has already been mentioned. She is apt to resent her husband's making gifts to other wives' brothers or contributing towards his brothers' marriage payments, for she
prefers her own brothers to receive this wealth. If, however, the co-wife or husband's brother's wife for whom a payment is being made comes from a woman's own clan of origin, she raises no objection to her husband giving lavishly. If she herself has a goldlip shell or some other item of wealth, she will probably contribute it too, because her brothers will be receiving part of this payment and her husband will make a special gift to her brothers at the same time.

There is no particularly close association of brothers' wives if they come from different clans and belong to different domestic groups. Such women tend to regard each other as rivals, particularly if there is any competition for power between their husbands. One is apt to speak slightingly of the other, assuming an expression of distaste when her name is mentioned, and hinting at secret misdemeanours. If a woman has evidence of another woman's adultery, she may make it public by informing the culprit's husband's brother's wife, who will accuse the adulteress in some public place.

So long as they are members of the same domestic group, the relationship between co-wives or the wives of brothers is a close one. Rarely neutral in its emotional tone, it is marked by intensity of either friendliness or hostility. A co-wife or husband's brother's wife from another clan is
a potential enemy towards whom a woman maintains a thinly veiled hostility which can erupt with little provocation. One from her own clan of origin is either an age-mate or a close associate who can take the place of the female members of her immediate family—the sister or the mother she has left, or the daughter who has left her at marriage.

**Sexual Antagonism Between Husband and Wife**

A minority of men have each more than one wife at any given time. But nearly every man hopes to have at least two wives, and the tradition of polygyny determines the character of the relations between spouses.

Women do not accept a double standard of sexual morality with docility. A married man's participation in courting ceremonies and extra-marital sexual relations with unmarried girls is approved by everyone except his wife. She herself is bound to the one husband, she is unable to participate in courting ceremonies, and her extra-marital sexual relations (if any are discovered) count as adultery. This is in marked contrast with the license accorded her before marriage, when she was free to summon men to 'carry leg' and make love to her. Resenting that their own opportunities

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23 Actually, about 26.5 per cent. V. *infra*, pp. 198-9.
for a variety of sexual experience have ceased, wives ac­
cuse husbands of being lazy and neglecting their work to go
with unmarried girls. It is not uncommon for a neglected
wife who sees her husband petting in public with an unmarried
girl to attack the latter violently. When this happens,
she is repeating the pattern established in adolescence of
aggression towards girls from other clans who stole her
current lover.

Many husbands and wives are mutually jealous and anta­
gonistic. Husbands accuse their wives of being delibera­
tely childless and sexually interested in other men. The
pattern of pre-marital sexual behaviour, in which the girl
takes the initiative and the man has to wait to be summoned,
encourages men in their belief that women are by nature in­
satiable in their sexual appetites and promiscuous in their
attachments. If a wife neither welcomes nor actively seeks
her husband's advances, it seems to him that she is either
conducting clandestine affairs with other men or at least
intending to do so. To signify that she is attracted to a
man, a married woman will literally 'make eyes' (ndug1 ere),
blinking hard several times in quick succession while
looking in his direction. If one of her husband's clansmen
has a wife who has a grudge against her, a public allegation
that she has been 'making eyes' at some youth is enough to
precipitate an open enquiry into her affairs and to preoccupy at least the members of her husband's subclan for an entire day.

Few women are quite reconciled to the disabilities attending marriage. They resent being expected to converse with other men only in their husbands' presence, and are impatient with the men's insistence that any concern for their personal appearance is symptomatic of adulterous intent. They give unwillingly their unending labour, in return for which their husbands seem to them to do little besides decorating themselves to dance and attract young girls. They feel the separation from their families of origin keenly, and these remain their strongest ties. They do not want to bear children, as they know that these will bind them even more firmly to their husbands' group. A husband is well aware that his wife is concerned primarily with the welfare of her clan of origin and places her brothers' interests before his own. If he meets their demands, he is assured of relief from the nagging he receives otherwise on the score of being a 'rubbish man' who cannot afford to make adequate marriage payments.

There are clear rules which all married people know they are supposed to follow in their dealings with each other. Men should not beat their wives without cause; women
should not address their husbands angrily; they should have no cause for quarrelling unless one of them proves lazy. In fact, a man and his wife are rarely seen together unless they are quarrelling in public or having a meal. The open and easy companionship observed between some Europeans and their wives elicit surprised comment. A husband seeks the company of his clansmen, and a wife spends her more limited leisure time with other women.

Sexual relations between husband and wife vary between two dominant patterns. Many men, particularly the wealthy, have only extra-marital sexual relations, unless they are anxious to have children. A wife's constancy and a single woman's promiscuity are both enjoined because of the belief that the sexual act has to be performed repeatedly by the same man for her to conceive, without the building of the foetus being interfered with by another man. When he feels that it is time for him to have children, a man devotes himself to the duty of impregnating his wife. Concern for the welfare of their pigs and gardens and for the future of the clan itself makes the wealthier men learn about and practise taboos, which include the avoidance of sexual relations with their wives while children are still breastfed or their wives are menstruating.
A less wealthy man may follow a different pattern. He is not the centre of a large domestic group. He continues to sleep with his wife in his own little house, although he may have built a separate one for her pigs. Their sexual relations tend to be less sporadic and to be based on mutual interest. He has little or no intercourse outside marriage. He tends to share with his wife to some extent the care of pigs and the preparation of meals. Altogether, their relationship is more companionable and less strained than that between married people who are wealthier, including the polygynists.

While the people are living in their scattered dwellings, these variations in husband-wife relations can pass unnoticed. But if a man does not build a separate house for his wife when he is moving to the temporary village at the beginning of a Pig Ceremonial, other men make sniggering comments and he has to withstand their obscene banter. When Kugika clan's two temporary villages were built in 1954, only one man persisted in openly sharing a house with his wife. The few others who were in the habit of sleeping with their wives either built separate houses and occupied only one of these at a time, or collaborated in building two houses, ostensibly to house husbands and wives respectively, one couple in fact sharing the men's house and the other couple sharing the women's house.
Polygyny and the Stability of Marriage  

Polygynists are admired, and most are eager to obtain more wives than they already have. The goal is to have ten wives, the largest number that can be indicated by a single gesture using both hands. In fact, I know of no man having more than six wives at a time, and a man who has four or five wives is accorded great prestige. It is said that if a man has many pigs he needs more women to tend them. A man with three or more wives is judged to be important and wealthy. A relatively young man who has two wives is thought to be ambitious and well on the way to success.

Polygyny is more general than the small proportion of polygynists found at any one time suggests. In 1954, of the eighty-seven men of Kugika clan who were old enough to be married, one man had four wives, five had three each, twelve had two each, fifty had one each, and nineteen were unmarried. That is, 26.5 per cent of the married men had more than one wife each. But at least 38 per cent of the men who were over thirty-five years of age at that time were known to have been polygynous at some time. Only 35 per cent of these had retained all the wives they had acquired.

By and large, monogamous marriages appear to be more stable than plural ones, in being both more enduring and less interrupted by periods of separation. In 1954, more
wives of polygynists than of monogamists deserted their husbands, despite the relatively low incidence of polygyny.

I do not regard the figures obtained with a view to assessing divorce rates as reliable, since questioning evoked three standard responses which illumine the Kuma's own view of marriage but tend to obscure the precise nature and degree of instability. Each of the men left unmarried as a result of the dissolution of marriages he had contracted said that he had had only one wife and that she had left him for a more attractive man. Each of the men with only one wife remaining insisted that she had sent away his previous wives. Finally, each of the men with two to four wives asserted that he had married many other women whom he himself had sent back to their relatives. In fact, it is rare for a man to send a wife back. If she neglects his gardens and his pigs, and he cannot control her, he gives her to a clansman, for she belongs now to his clan. It is rare, too, for a woman who leaves her husband for a more attractive man to be allowed to remain with him. It is true, however, that divorce is frequently a result of friction between co-wives.

Polygynists tend to follow the more austere of the two patterns of marital sex life outlined in the discussion of the marriage relationship. Before marriage, a Kuma girl seeks sexual experience for pleasure and for a sentiment of
a kind which is not markedly different from Western notions of romantic love. Awareness that their husbands may not only devote their sexual attentions to other women but may actually turn to their wives with the sole intention of having children by them is one of the women's objections to polygyny. A girl often gives as her most cogent reason for not wanting to marry a particular man who has been chosen for her the fact that he already has a wife; on the other hand, established wives try to get rid of new wives who come from clans other than their own, complaining that husbands neglect them sexually in favour of these younger women and still expect them to cook food and care for the pigs.

24 V. infra, pp.437-8.
Chapter IV

THE SOCIAL ECONOMY

Introduction, p.201; Land-holding and Use, p.204; The Institutional Targets of Production, p.213; The Nut Festival, p.219; The Social Symbolism of Food, p.226; The Circulation of Wealth, p.239; The Ritual Exchange Cycle, p.245; Pig Exchanges in the Konggol, p.253; Trade Without a Common Medium of Exchange, p.259; Social Transactions, Their Functions and Symbolism, p.273.

Introduction Each enduring relationship is concretely expressed in one or both of two ways - by the sharing or transfer of certain goods, or by the performance of certain services, between the one person or group and the other. The sharings, transfers and services are among the most observable elements of native life, so we may treat them as a real dimension (in Nadel's sense of an extreme degree of reality) of the 'network' of social relationships. This dimension I am calling 'the social economy'; the same relationships might be studied within the context of kinship, politics and ritual, or of other institutional fields including that of 'economics' more narrowly conceived.

1 The Foundations of Social Anthropology, pp.302-3.
Food, pigs, and material valuables of symbolic rather than utilitarian worth are the main goods concerned. Some are shared by certain people in accordance with unquestioned rights, and sometimes the bestowing of such rights is quasi-sacramental; some are sacrificed, and some are given away; some are surrendered as payments, solicitations and presentations. But however a person or group is granted access to another's goods, each such act (formal or informal) is the use of something of real value, so we may speak of this dimension of life as an 'economic' one. Under different conditions, which can be specified, an act of transfer or sharing may express, maintain, restore or change a relationship; it may terminate an old relationship or create a new one; it may create a reciprocal obligation or render it unnecessary.

The natives are very keenly aware of the kinds and quantities of goods which pass to and fro in this way and

2 Cf. Radcliffe-Brown's outline of this viewpoint, from which 'the economic system is a set of relations between persons and groups which maintains, and is maintained by, this exchange or circulation of goods and services' ('On Social Structure', Structure and Function in Primitive Society, p.198). I hope to demonstrate in this chapter that the transfer or sharing of goods does not simply express or maintain but has a number of different effects upon social relationships.
of the state of indebtedness between persons and groups. They keep a strict account, albeit often a mental one, of whether one man's right to command goods and services is being duly met and whether another's duty to provide them is being duly fulfilled. There is a certain sense in which women are looked upon as 'goods' to be disposed of by their menfolk, but here I am immediately concerned with food, pigs and the main material valuables (plumes and shells).

A comprehensive account of Kuma economic institutions per se would require a detailed analysis of the technology and techniques of production and of the whole distributive scheme in terms of claims on the yield of produced goods. This would be necessary to account for a condition I am taking for granted: that, at any one time, a certain fund or stock of capital and consumable goods is available to be disposed of in the ways mentioned. This is, of course, important and relevant, but its relevance is not central to the questions under study. A certain amount of the requisite information is in the first chapter; other data are given in the sections dealing with land-holding and use and with the institutional targets of production. But here I am more concerned with trying to analyse the use of the things

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3 But see p.246, for methods of recording others' indebtedness.
the Kuma see as having significant value. Since Kuma life depends wholly on agriculture, and since agricultural produce has a symbolic value of some complexity when used in the transfers or transactions to be studied, we need some information on the conditions of access to the land on which agriculture depends.

Land-Holding and Use

In this region, land is neither particularly scarce nor held to be of much value. The system of tenure, or 'the rights of persons and groups in land', is easy-going and fluid. It seems to require for its continuance a surplus of available land over what people actually use to produce the amount of food they need and to graze their pigs. There is no evidence of much emotional attachment to the land any group occupies. In the past, warfare was never undertaken with the object of acquiring land.

We should distinguish between land as the territory of a clan, and land as the property of individual persons - something to which they have exclusive (and recognized) rights. Since all land actually in use belongs, nominally

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at least, to some group or other, it is convenient to consider group tenure first.

A clan's territory is literally the 'earth' (magl) other groups associate with it because its members build their dwellings and hold their ceremonies there. The myth recounting how a clan was formed mentions a specific place where the clan ancestor first appeared. Always adjacent to a site which has been used as a ceremonial ground, it is the place where ritual objects used in the Pig Ceremonial have been kept. It does not necessarily retain its sacred character if these objects are removed to some other site. A few clans claim to have originated independently of other groups, but in most cases a number of distinct clans share a common myth of origin and postulate a common founding ancestor. Originally, it is said, the phratry comprised a single clan. The focus of its territory was the place named in the origin myth, where the Pig Ceremonial was first held. With growth and segmentation (often fission), new clans moved away to establish themselves in fresh territories. The place named in the origin myth was no longer either in common territory or accessible to all, since some had become enemies. There is no emotional attachment to this place. Nor, indeed, as I have said, is there any significant emotional attachment to the land which any clan now
occupies. A clan may change its territory through the
durtranes of war, and many are said to have done so, but
no clan ever went to war to annex more land. Victors drove
their defeated enemies from their territory simply as a
final demonstration of strength. They would not themselves
settle on the deserted land, for fear of sorcery traps and
vengeful ghosts.

Permanent loss of land in warfare was negligible.
Clan members scattered after a defeat and stayed with rela-
tives until peace-making ceremonies enabled them to return.
But there could be no reconciliation after a traditional
enemy had driven them away, and they did not come back until
they had mustered enough strength to risk further clashes.
Neighbours sometimes squatted on parts of the deserted area
during their absence. In this way, Kuinnga clan lost about
twenty acres to Ngeni-Muruka clan when its members fled after
a defeat. The Kumnga returned after taking several years
to build up their strength, but did not ask the Ngeni-
Muruka to give them back this land; they had acquired more
and this, together with what remained to them of their
former territory, constituted more than they actually needed
to use. A defeated clan generally acquired fresh territory
from some other group in exchange for one or more brides to
initiate intermarriage. Such land was given in perpetuity,
but further warfare resulted from failure to provide a bride promised in exchange for land.

Thus, in respect of group tenure, there is a certain fluidity, a certain lack of preoccupation with land issues which is intelligible in terms of Kuma history, and a certain amplitude of attitude towards land which is intelligible in the light of the whole ecological situation. Available land is by no means used to the full; uninhabited bush land extends into the Kubors, for miles beyond the southernmost Kuma settlements, and there are extensive tracts of 'no man's land' between some of the clan territories. If land were scarcer, we might expect a stricter insistence on exclusive rights to it and a stricter control over its use. But, as it is, clan members may cultivate or leave fallow almost at will the land they are entitled to work.

The situation is equally fluid and permissive in respect of usufruct for pasturing. If people want to fatten pigs quickly for an impending ceremonial, an intermarrying clan may make some of its excess land available for grazing. This is land which the owner clan has not used for several years and will clearly not need for several years to come. The land users build women's houses to accommodate their pigs, and the women either sleep there or visit daily to feed the animals. If it is apparent that the owner clan
will not be needing the land again, it is permissible for members of the land-using clan to squat there, building men's houses and making their home. Until their sons have grown up to take their places, these settlers have the status of temporary occupants intending to return to their own territory. If they and their sons remain, the land where they have settled comes gradually to be regarded as their own.

The gradual acquisition of land by an extended use of grazing rights complicates distribution. It is a factor which has so far been ignored by Government officers investigating land ownership before purchasing land for development by Europeans. Owners of grazing land, attracted by the imposing sums of money already received from the Administration by other clans, have been eager to sell. Members of a land-using clan, who have not settled there long enough to have an absolute right in native law, have had to either incur heavy debts by getting friends and relatives to tend their pigs elsewhere, or return their stock to pastures already fouled. Viewing the situation exclusively from the point of view of the owners, which has been the practice, makes the land seem deceptively plentiful to European observers. The significance of a gradual assumption of land rights over two generations of squatting tends
to be obscured by the Kuma themselves regarding land as plentiful. Dispossessed pig graziers do not feel that land ownership is a big enough issue to cause friction with an intermarrying clan.

Similarly, land ownership and usufruct are very rarely issues of conflict between individuals. Disputes arise concerning the ownership of trees, as elsewhere in New Guinea, but the settlement of such disputes rests on identifying the person who planted them, not the owner of the land where they are growing. During fifteen months' fieldwork, I did not hear of a single interclan dispute about land or boundaries, despite repeated enquiries, and only one dispute within Kugika clan concerned land ownership in any way. In this case the subject arose as a side issue in deciding who had planted some trees which had recently been felled. The question of land ownership was never settled, and no one worried about it once the rights to the felled trees were established.

Ownership of land is overtly vested in the men of the clan, though wives are said to own the crops they plant and harvest. In fact, women have a large say in disposing of crops grown in the gardens allotted to them by their husbands. Each man owns land which is at present under cultivation, as well as plantations of casuarina and other
soft timber trees. When all or most of his trees have been felled for house-building and other uses, he clears this to make new gardens. A wealthy man may have several stands of casuarinas, which he or his father has planted, and up to fifteen acres of kunai grass, in addition to flourishing gardens and some which have been recently abandoned.

Bush land, where pigs run during the day and men gather firewood in the evening, is not owned individually but belongs to the subclan or sometimes to the sub-subclan. A man who lives adjacent to this bush land may clear some of it to extend the area he has under cultivation, but generally he co-operates with his brothers in clearing a larger tract than he himself needs, and they partition this equally between them. If owners of the adjacent gardens do not wish to clear the bush for their own use, other members of their sub-subclan (or even of their subclan) may acquire it amicably after acquainting them informally of their intentions. Such land is then regarded as the property of the person who cleared it: his ownership is absolute and includes rights of alienation.

Land is inherited by males in the male line. When a man dies, his sons inherit jointly, and they cannot use his land individually until they have divided it equally between
them. If he has no sons, his daughters have usufruct until they marry, then they can return to harvest the crops they have planted there but the land itself reverts to the male heirs — to the dead man's brothers or, failing these, to his brothers' sons. An adopted son does not normally inherit land from his foster father, but if the latter leaves no sons the adopted son may inherit a little, particularly if he has proved himself a good worker and has been devoted to the owner. If he has been adopted from another clan and remains throughout his life with the adopting clan, his sons may claim land left by their adoptive grandfather. This happens when the father has been incorporated because his own clan is practically extinct.

A land owner has the right to dispose of his property either by outright gift under certain conditions or by granting usufruct for a season or longer. A man who has sons but no daughters may give some land to a member of his sub-clan who has daughters but no sons, on the understanding that the father of the girls will contribute towards the sons' marriage payments some of the wealth obtained through the girls' marriages. When this help has been given the second man's ownership of the land is absolute. A man whose pigs have ruined another's crops may grant usufruct for a season; he compensates the injured owner by giving him the use of a garden plot for the duration of the present crop,
and the user's wife has to tend the garden for this period. A male orphan's foster father acquires the right to use any land the child has inherited from his father. When the foster father dies, the land reverts to the foster son and his issue. Finally, a man who has no adult sons to help him, or who is ambitious and wants to incorporate more personal followers into his sub-subclan, may induce a daughter's husband to come and live nearby, giving him land to cultivate and promising him plenty of help.

There is no terminological distinction between outright gift and the extension of usufruct. *Nim magl ende ngonal* means simply 'I shall give you some land'. The owner specifies a limited period of usufruct by adding, *Aling tinal* - 'Later I shall take (it back)', but he never does this when he is giving a daughter's husband some land as an inducement for him to live with him. The daughter's husband may return to his clan territory within the first few years of his marriage. When this happens, he may give up his newly acquired land altogether, allowing it to revert to his wife's father after the plants have finished bearing. In some cases, a daughter's husband remains permanently with his wife's clan. In other cases, he goes back to his own clan, but continues to visit his new land to plant and tend further crops. If his sons grow up in the territory of his own clan
and his new land lies fallow for a generation, there may be some dispute over rights to trees which are planted there.

Clearly, land tenure is a fluid field for the Kurna. Rights are awarded as compensation, given in exchange for women, and apportioned to others as an indirect means of gaining wealth. For this system to work without friction, as it does, there has to be more land than people need for growing crops and raising pigs.

*The Institutional Targets of Production* Survival is not enough, in the Kuma view: there must be 'plenty' (*auwi*). There must be food that can be cooked and food that can be eaten raw; food for the family, feasts and casual visitors; and food to spare, so that inability to meet unexpected demands will not cause embarrassment.

The needs of the family or larger domestic group - people who share the evening meal - vary, of course, a good deal. Even a childless couple without either temporary guests or adherents of one kind or another generally consume between them at this meal at least two pounds of sweet potatoes and a pound of green vegetables, as well as yams, native asparagus and other foods in varying quantities. A

5 V. supra, pp.169-71.
large domestic group, consisting perhaps of a polygynous man with two of his wives and their children, together with a bachelor of his subclan and a brother-in-law with wife and children, may use for a single meal up to fifty pounds of sweet potatoes in addition to a variety of other foods.

It is difficult to estimate how much is consumed per capita weight of staple plus secondary foods daily, and indeed I think it would be impossible for a fieldworker primarily interested in unravelling complexities of social structure to collect the necessary material for measuring this with any precision. We should need to know, for example, precisely how the loads of food brought home by the women are consumed, using 'consumed' in the economists' sense of being destroyed or otherwise finally disposed of in the process of being used. I have seen up to five pounds (raw weight) of sweet potatoes, left over from a meal, put aside to be given to the pigs with other food in the morning, and sometimes there may be about half a pound of green vegetables left on each of the pieces of banana leaf used as plates by members of a family circle. Each person, on an average, seems to eat at least three pounds of sweet potato daily, but this is only a guess. Precise measurement of the amount of food actually eaten would, I think, tell us less about the Kuma than an analysis of their habits of continuous
eating, their obligations to share food, and the identity of visitors who have to be fed.

Everyone eats sweet potatoes in the morning, a light snack cooked in the middle of the day, and a larger meal in the evening, as well as nibbling various titbits throughout the day. Sugarcane, raw bananas and cucumbers are eaten casually from time to time with no obligation to share them with others, but a man rarely eats cooked food without offering some to his companions. When the pandanus fruit are ripe, he and some other man of his subclan cook the seeds and the pulp, and a group of men sit around the earth oven they have used and eat the crimson stew from pieces of a banana leaf. If the pandanus nuts are ripe, the men may cook these themselves and nibble them together while they are talking, or they may give some to their wives as a contribution to the evening meal.

Food is required for an unceasing stream of visitors from other clans. A man's affinal and maternal relatives may make extended visits or simply call in to stay for a night on their way to visit some other clan. Prospective affines, with whom he is negotiating the marriage of a son or a daughter; trading partners, who try to (but need not necessarily) notify him when to expect them; youths who come to attend courting ceremonies with the girls of his clan —
to all concerned with or related to him or his wife, hospitality is freely extended. These demands are never precisely predictable, and a surplus has to be available in case it should be needed. The alternative is shame and embarrassment before his visitors and loss of face with clansmen from whom he has to cadge extra food. If a man has to beg repeatedly, he may find his clansmen unwilling to help him in other ways; in this case, he is forced to seek help from relatives belonging to other clans, the people who have been his guests, and by seeking their help he incurs additional obligations towards them.

Periodic feasting makes further demands. A clan gives only rarely the lavish and spectacular feast that is part of the extended nut exchange, but from time to time individual members have to contribute towards nut feasts given by the clans of affinal or maternal relatives. I would estimate that once every two or three years a man may sacrifice to this end his entire pandanus crop of one season as well as all the groundnuts, yams, taro, sugarcane, bananas and cucumbers produced in a month. During this time, he

6 Vide pp. 375-6.

7 Described below, pp. 219 ff.
relies upon the generosity of the other men of his subclan, who share these foods with him, but he must also have a continual surplus to provide for others so placed. Sweet potato is never given with these foods in the nut exchange, so even when he has to give up all his other crops he and his family still have plenty to eat. People are only thought of as being actually short of food when the sweet potatoes are inadequate for their daily needs. Nearly everyone says that he has not enough at the end of the Pig Ceremonial, when sweet potatoes are scarce, even though he may have plenty of other food to eat.

The Pig Ceremonial itself is primarily a feast of pork which is shared with people of other clans. There are small preliminary feasts of pork, and larger and more formal feasts of vegetable food; these are to celebrate the completion of long-houses and recompense people of other subclans and related clans for help in thatching. For such a feast, a woman whose family is to use part of this particular long-house provides several bags of food holding up to eighty pounds each; if the long-house is for another division of her husband's subclan, she may provide up to thirty pounds of vegetable food. Similarly, a man brings several bundles of sugarcane for a feast connected with his own long-house, and only a single bundle for the long-house of another group.
It is perhaps somewhat inaccurate to call these presentations of vegetable foods 'feasts', for the accent is on the display and giving of food, and the recipients carry much of it away for home consumption and distribution among their relatives. Some of the recipients nibble part of the food unobtrusively during the speeches.

Members of a deceased's subclan have to provide food for the mourners at mortuary feasts. Affinal relatives help them by bringing contributions of food when they come to mourn. A woman may take thirty or forty pounds of vegetable food for her brother to contribute to a mortuary feast, but if a man of her husband's subclan dies she may spend a whole day cooking, with her co-wives or husband's brothers' wives, up to a hundred pounds of vegetables to give the mourners, as well as providing for the usual daily needs of her domestic group.

A bride's relatives provide vegetable food for the bridegroom and his clansmen each time a payment is given - at betrothal, the giving of the bride, the birth of children, and the death of the woman or any of her children. Whenever a return payment is made, the bridegroom's relatives furnish food for the bride's. Each of these occasions imposes some demand on every member of a small sub-subclan - or, in a larger group, on every member of a sub-lineage or all of a particular leader's followers.
Other occasional feasting takes place. A wealthy man who has completed a house to accommodate from ten to thirty pigs may give a feast for his subclan, but no outsiders attend apart from an occasional affinal relative who has helped with the building. Members of the owner's sub-subclan contribute food. When two or more girls have come to stay simultaneously with members of the one subclan, a formal presentation of vegetable food is made to the relatives who come to escort them home. Each member of the subclan provides some item - a bundle of sugarcane, a bunch of bananas, or a couple of pounds of beans.

Death in the subclan; occasional ceremonies; readiness to undertake an exchange of valuables connected with marriage: all these make unusually heavy demands on the food economy which cannot be precisely predicted. The natives have no techniques of long-term storage. They can allow for all these and other demands only by producing more than their basic requirements. There must always be 'plenty'. This is demonstrated most strikingly by the ceremonial exchange of nuts.

The Nut Festival A great harvest festival, Wubagl or Wubalt, involving a prodigious display of food, is held.

To facilitate reading, the Ndanga term, Wubalt, will be used in preference to the Kuma's own term, Wubagl, in which the final ŋ is occluded.
somewhere in the Nangamp region almost every year. The festivals are held to demonstrate friendship between clans - usually clans which have been at peace as long as can be remembered. They serve other important purposes as well, which will be mentioned. But some idea of the premium they place on plenty, and of the demand they place on productivity, may be gauged from the fact that at one such festival which took place in 1954 a stack of 60,000 cubic feet of unshelled groundnuts was presented, along with other food, to a clan numbering a little over five hundred persons.

Groundnuts, pandanus nuts, or both, with other food to supplement them, are stacked in a huge mound and are ceremonially presented. Besides the donor clan itself, members' trading partners, brothers-in-law and maternal relatives contribute their harvest of nuts, together with others collected from various members of their own clans. Although a Wubalt is nominally an exchange between two clans, the festival I saw in 1954 involved groundnuts from five clans, and when the recipient clan had fulfilled its obligations towards others the produce was distributed between at least four clans.

A clan may hold Wubalt for another so long as it is not committed that year to contributing its peanut or pandanus crop towards a festival being given by another group. The
recipient clan holds a return festival later, and the ex-
change then is completed. From three to seven years may 
elapse between the two festivals, according to the extent 
of the second clan's commitments. It cannot initiate a 
second exchange while still indebted to an earlier donor. 
Further, a Wubalt takes place only between clans which are 
not celebrating their Pig Ceremonial. The ritual associated 
with it repeats and keeps alive elements which assume greater 
significance in the more broadly spaced Konggol itself. 9

Since an abundant crop of nuts is necessary for this 
festival, it generally takes place late in the Dry Season, 
between August and October. People living in the Wahgi 
Valley basin do not grow pandanus nuts, which flourish only 
in the steeper side valleys. When they wanted to hold a 
Wubalt festival in former times, they had to rely on rela-
tives and friends to give them nuts they could present to 
another clan, supplying from their own crops only the minor 
vegetable foods they themselves could grow in profusion. 
The introduction of groundnuts, which can be grown on the 
flatter terraces with more success than the pandanus, has 
made it possible for people living there to supply the bulk 
of the food for any Wubalt they wish to hold. Their friends 
and relatives in the mountains are still obliged to make 
some contribution, but spend less time and labour now on 
gathering crops to fulfil these obligations.

9 V. infra, pp.237-8, 392-3.
Besides the pandanus nuts and groundnuts, sugarcane and bananas are presented in these exchanges, together with the red pandanus fruit if it is ripe. Subsidiary foods include cucumber decoratively arranged on branching sticks, as well as quantities of yams and taro. Sweet potato, the staple, is the only vegetable that is never given on these occasions. If the donor clan can demand contributions to the festival from people living close to the forests of either the Kubors or the Wahgi-Sepik Divide, it presents edible game along with the vegetables, and the festival may be marked by individual members of the donor clan holding about a dozen live snakes and several lizards and possums on long poles above their heads.

When the pandanus trees bear their nuts, the people who gather them eat the inferior nuts and heap the better ones in cooking groves near their houses. As nuts are added to a heap, parcels (mbogi) are made by binding two clusters of nuts together in leaves from the same tree. When some ten or twenty such parcels are ready in each grove, they are carried to a clearing which is accessible to all members of the clan and their visitors - either the entrance to a ceremonial ground or a site convenient to the road their friends and relatives and later members of the recipient clan will take. At the same time, bundles of sugarcane,
bunches of bananas and florescences of the red pandanus fruit are stacked with the nuts.

Preparations cannot begin until the pandanus nuts begin to drop off the trees. The red fruit, sugarcane and bananas are plucked before they are quite ready, to prevent them from rotting before the festival is held. Despite this precaution, there is a great deal of waste. Many of the bananas and pandanus fruit are hopelessly over-ripe before all the food has been collected. Much of the sugarcane is ultimately discarded by the recipients as inedibly tough and stringy through being cut too soon. Rats destroy some of the nuts, bananas and other foods while other fruit and vegetables are being added to the pile.

Foodstuffs being gathered together for a festival are kept in the parcels originally contributed by individual growers, and care is taken that the ownership of each parcel can be established. A woman can identify the knotting of string bags containing her yams, and a man can identify his own method of parcelling pandanus nuts or the length of his sugarcane. This avoids the possibility of people receiving indirectly, by individual gifts from members of the recipient clan, food that has been grown and gathered by their enemies. Before the 1954 Wubalt was held, a smaller festival took place when a clan which was 'as a brother' to the
nominal donor presented a mass of food as a group contribution to the later display. This clan was a traditional enemy of some of the people who ultimately received food.

The recipients' trading partners and relatives expect to receive a share of what has been given. Much of the food is eaten by the recipient clan itself, but members reserve a share for people who have either helped them already in the first part of the exchange or will be expected to help when it is time to give a festival in return. From the time the food is in the possession of the recipient clan, its distribution is informal and only individual gifts are given. Most of the persons expecting these gifts attend the festival as interested spectators. Some may even join with the recipient clan in dancing forward to encircle the great heap of food, and this is phrased as 'helping' them, for they swell the numbers and add to the display.

Strictly, the nuts should be eaten by members of the recipient clan and should not be distributed among their friends and relatives of other clans. 'You can give your friends some of the sugarcane,' an orator of the donor clan declaimed in 1954, 'but they cannot have the nuts. You yourselves can sleep here with us, and tomorrow we shall give you the groundnuts. People who go back to their homes tonight will only get sugarcane.' Members of the recipient
clan are not deterred by this advice. Friends and relatives are welcome to some nuts if they want them, for there are plenty for everyone.

Wubalt festivals, as I have said, are given to demonstrate friendship between clans - usually ones which have lived in peace with each other as long as their members can recall. An exchange may be initiated as a prelude to the exchange of women, or it may occur between clans that have exchanged a few brides already. Besides cementing friendship and encouraging intermarriage, it gives the two clans spectacular opportunities for display. The donor clan accumulates and presents for show a massive quantity of food, earning praise from orators of the recipient clan.

'We cannot make displays of food like this,' an orator declaimed in 1954. 'We gave you a little food before, but now you are giving us a lot! And when you give us this food you still have plenty more... It is wonderful to see so much food. If there are any differences of opinion between people of Komënka and Ngeniga clans, this giving of food will settle them... All our friends who have come with us today will have some of the sugarcane. We have plenty of friends, but there is plenty of food.'

There must always be 'plenty'. If this state is achieved to excess, conspicuous display gives tangible evidence of
prosperity. Much of the food is rotten by the time it is given, but no one cares because there is plenty more and the important thing is to make a huge display even if waste is involved. Food producers can gain repute by generous presentations to others. But those who receive must make adequate return later. The presentations are the polite facade of what are really prestations. And this is something the Kuma themselves know very well.

The Social Symbolism of Food  

The high place of food is due to its symbolic functions rather than to its being instrumental in satisfying hunger and gratifying taste. What it stands for or signifies are, in the widest sense, people's interests. The symbolism is extremely intricate, and I shall not attempt to do more than extract some of the more patent significances which are relevant to this study as a whole.

Nadel points out that symbolic modes of action 'stand for' or 'signify' other modes of action or events (The Foundations of Social Anthropology, London, Cohen and West, 1951, p.261). But events or modes of action, if they are recurrent, signify people's abiding interests (using this term in the widest possible sense), so it would seem useful to speak of symbolic behaviour as signifying interests.
Food is a most flexible symbolic vehicle because of the wide range of symbolic meanings it has to convey. Practically every attitude which develops between people, either as individuals or as groups, can be so conveyed. I am therefore dealing with these complexities in wide categories — attitudes expressing positive interest (identification), indifference (discreteness) and negative interest (hostility). Only vegetable food (mongeny) is being considered here.

Sharing the same food is symbolic of an identity of interests. As I pointed out earlier, it is said of people of the same phyle, 'Their edible leaf (mbegl) is the same.' The significance is that although the staple food may change (it is taro, instead of sweet potato, near the Jimmi River) the edible leaf remains the same throughout the entire region where the Konggol Pig Ceremonial is celebrated. The leaf itself is not important: there are other leaves which can be cooked with pork. But this one is common to the whole region, and as a symbol it is a large affirmation which conveys a clear meaning; it implies the presence of the Pig Ceremonial which, as we shall see in a later chapter, itself expresses interests and values.

A Kuma may not, however, eat in the company of all persons belonging to the same phyle. Some living at a great distance and off the trade routes he may never encounter at
Food is never shared with an enemy, and even temporary enemies must exchange pigs before renewed intermarriage can provide occasions for them to eat together again. Food is not shared with strangers, for they are potential enemies, and there is a strong feeling that when a trading partnership is established an informal sharing of vegetable food should not take place until one partner has given the other some pork.

A man may eat with his cognatic and affinal relatives and also, it is said, with the members of his own clan. In fact, clansmen who are travelling together on a trading expedition may eat together if none of the fire taboos to be examined below apply to them. Normally, however, only members of the same subclan have the unequivocal right to share each other's food. Similarly, a man may eat with members of his wife's, mother's and father's sister's husband's subclans, but not with other members of their clans. As with the corporate activities of political groups, the significant unit in the sharing of vegetable food is nominally the clan but in practice the subclan.

Barriers are erected between people who would normally eat together by a system of fire taboos (ndop mabil) which

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V. supra, pp.135 ff.
are meant to inhibit conflict or avert danger in the network of intensive relationships within the group. A warrior who has killed a member of some clan which has been a temporary enemy is *ndop mabil* to all other members of his subclan. This means that he is unable to use their fires: he cannot eat food which has been cooked at one of their fires, nor even pick up a burning twig to light his cigar. As his victim's clan was only a temporary enemy, some members of his subclan have married or are descended from women of that clan. The natives believe that the victim's clansmen avenge his death by means of sorcery, for which relatives in the warrior's clan may be unwitting vehicles. It is sometimes phrased as the victim's spirit avenging his own death. The fire taboo applies to the warrior himself, his eldest son and also, it is said, each of his first-born descendants in perpetuity. It separates him from the other members of his subclan in barring him from the easy informality of communal eating, but does not in this case express hostility; it is meant to protect him from personal danger resulting from conflict with outsiders. Similarly, the fire taboo that applies to the practising sorcerer is meant to protect him from personal danger.

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12 This is described in an analysis of the sorcerer's role. V. [infra, pp.376-7](#).
danger stemming directly from his subtle aggression towards his clan's enemies.

The warrior and the sorcerer are men who occupy distinct roles in their group's dealings with outsiders. We may come closer to understanding how fire taboos express the social importance of sharing food by examining taboos applying to persons who occupy no such distinctive roles. Where special taboos do not operate, a man may share food with any member of his subclan but not of his entire clan, excepting that an unmarried youth may eat with age-mates of all subclans. This is because there is nothing to fear from them. The youths are not old enough to have acquired a knowledge of sorcery for themselves. Because of their inexperience, they have no means of knowing with any certainty which members of other subclans practise sorcery, apart from the few men who are renowned for it. So they are spared the embarrassment of being told, 'No, I cannot eat with you - I am ndop mabil.' If a man is anxious to have sons, he may institute a fire taboo and eat with no one but his own wife and children and those of his actual brothers. In this way he believes that he is protecting himself and his unborn child from witchcraft and from the sorcery of outsiders which may inadvertently reach him while he continues to share the food of people who are connected with them. The sharing
of food expresses the confident identification of a man with his group. The taboo on sharing food which has been cooked at the one fire is meant to protect him from dangers which may be inherent in this identification.

The idea of conflict is expressed most clearly in fire taboos which result from disputes within the subclan. If two men or the members of two sub-subclans have a serious and lasting quarrel, neither they nor their descendants may use one another's fires. It is unlikely that the fire taboo will be kept up indefinitely, as people say it should be. Quarrels are soon forgotten after the original disputants die, and the oldest quarrel leading to a fire taboo which still operated within Kugika clan in 1954 occurred between the fathers of mature men. This kind of fire taboo must be regarded as a means of lessening the overt expression of conflict within the subclan, for the right to share another's food is symbolic of goodwill and identification of interests.

When people of different clans share food informally during the otherwise highly stylized rituals of marriage and mourning and the end of the Pig Ceremonial, a merging of interests is again represented. Preparations for the final slaughter of pigs in the Konggol are not complete until householders in the temporary village have built little store-houses (kong tem'ën au'ëgl nggar: literally, 'pig a-
variety-of-spinach leaf house'). Here they keep a supply of sweet potatoes and green vegetables to share (it may be some months later, but the supply is continually renewed) with guests from other clans who stay with them during the pig-killing. Some of the vegetables may be contributed by the visitors themselves, but these are mixed with those of their hosts and are not separated after they have been stored together in the kong temen au egl nggar. The visitors are people who have already helped with the Pig Ceremonial by contributing plumes and ornaments which will be returned to them later with gifts of pork. In the meantime, having 'helped' the clan to make an impressive display of valuables, they have shown that they share the dominant interests of this time. They affirm this identification by eating vegetable food informally with their hosts.

People of different clans eat together during ceremonies connected with marriage and mourning. When affinal relatives come together at marriage, the formal presentation of the bride and the pork and the valuables emphasises the separate identity of the two clans, but the people actually participating in the ceremony share vegetable food informally, unobtrusively, as they might share it with intimate companions within the subclan. This is a way of expressing their common interest in joining the two groups. Symbolically, they
belong now to a single group and so are 'brothers', as affinal relatives should be. After a death, when ritual anger has been spent, the deceased's subclan provides vegetable food for the mourners. Again, this is done informally, unobtrusively, and all the mourners from near and distant clans who are affected by the death thus form symbolically a single group. On these critical occasions, the casual sharing of food symbolizes the momentary muting of separate group identity.

There is a further symbolism connected with food during the mourning rites. Women mourners from distant clans arrive wearing muddy crowns of leaves and carrying wild taro, carelessly uprooted, trailing from their hands. In a simulated ecstasy of grief, they bite into the taro and spit it out. As they approach with loud wailing, they cast despairing looks over their shoulders in the direction of their own homes, and their footsteps drag haltingly, seeming to signify that they do not want to approach the corpse but are impelled to do so by some force outside their own control. As they come closer, they are relieved of their circlets of

13 V. supra, p. 156.
14 V. supra, p. 146.
muddy leaves and their burdens of wild taro by women married to members of the dead man's subclan, who embrace them and lead them gently towards the corpse. Wild taro is said to have been the subsistence food of the ancestors before they learned to build houses and lead a settled life by practising agriculture. 'Eating' it dramatizes the extent of the mourners' grief. People say that the women do this to show they are deeply affected by the death. They act 'like wild pigs'. We cannot ignore the implication that an excess of grief makes people revert to the most primitive state they can conceive of, living on the wild foods of the bush. This ritual regression precedes the sharing of garden vegetables and accentuates, by contrast, the subsequent unity of the mourners' interests.

Whether the context of sharing food is formal (as at marriage and mourning) or informal (as between men of the one subclan who are idly talking), the sharing itself is always informal and unobtrusive. We have seen how it serves to express group identity and also an identification of interests transcending the boundaries of recognized groups, and how inability to share food expresses certain constraints and oppositions. Sharing food is a 'with' or 'together' (te) relationship expressed in joint activity; when food is transferred from one person or group to another, the transfer is
a co-operation between people who have complementary but distinct roles to perform. A 'from-to' relationship requiring that separate identity should be stressed finds expression in a formal presentation of food.

The formal presentation of food from one group to another reaches its highest pitch in the Wubalt ceremonies of nut exchange already described. The symbolism of presentation, as distinct from sharing, may be understood most readily if we consider first the meaning of a much simpler presentation of food from one subclan to another during preparations for a Pig Ceremonial. Each of the long-houses (kong ontr nggar) is built in turn, and its construction is simply a job of work (konngan) for men of the subclan, without formality or ritual, until the roof is ready to be thatched. Then the builders ask members of all the other subclans to bring kunai grass for thatching. Men of the other subclans dance on to the ceremonial ground, carrying bundles of grass which they deposit beside the new long-house while they dance

15 V. supra, pp.219-226.
16 If the long-house is a very large one - say, a hundred feet long - friends and relatives in other clans are also asked to bring kunai, but only the smaller scale transaction between subclans will be considered here.
around it. These men do the thatching, usually without either help or interference from the subclan members who have built the house. But first their hosts pile vegetable food in mounds (mongenyembil), which they arrange in a straight line. All the people who will be storing in the long-house the firewood for cooking the pigs bring food for this display. The orator of their subclan paces up and down beside the mounds, swinging his tomahawk and proclaiming that the slaughter of pigs, for which the long-houses are being prepared, will be a fine spectacle. He announces that the other subclans have helped his own by bringing kunai grass for the roof. He addresses them directly, 'The grass has yet to be put on the roof, but eat with us first! We have brought food for you.' The men of other subclans accept the food and eat some of it before proceeding with the thatching.

The heap of food, to which all members of the group have contributed, stands for the group itself. Before the formal presentation, the orator discusses with his helpers the proposed distribution of food. He indicates different heaps of vegetables (or parts of the one pile) with his tomahawk, and says, 'This is A', 'This is B,' naming the groups to which he is giving them.
In the Wubalt, there is a single great food heap. The centre is composed entirely of nuts, with assorted vegetables stacked around in a solid mass. People who have contributed food for this display include, as already mentioned, the donor clan's friends and relatives, but the food heap itself is known by the donor clan's name. Gathering and displaying this gigantic mass is the donor clan's way of demonstrating its prosperity. The group is great in numbers, because many people (albeit of different clans) have contributed to the display, and it has such an abundance of food that it can afford to present an enormous quantity to another group. Such an abundance that many cubic feet of vegetables have already rotted while others have been accumulated, and yet there is still more than enough for the recipient clan to eat and distribute amongst friends.

The Wubalt ceremony includes massed dancing with spears, symbolizing strength and the ease with which a prosperous clan can triumph over its enemies. There is a small rite, nothing more than a minor diversion during the proceedings, in which young men impersonating destructive spirits are chased away by members of the prosperous clan. There is a further entertainment in which a female impersonator 'carries leg' with a young man of the clan and then is snatched by another and yet another to 'carry leg' with them in succession.
The inclusion of this entertainment in the Wubalt festivities symbolizes the success of men belonging to a prosperous clan in achieving sexual attractiveness; by allowing a series of youths to snatch the 'girl' from her partner, as they can never do in reality, it is further suggested that if men succeed in producing so much food that they can present vast quantities to other clans they may become so powerful that they can discard the passivity they have to show in extra-marital sexual behaviour.

Food is clearly a symbolic means of considerable flexibility. There are continual references to it in the origin myths of the various clans: a young girl is gathering wild spinach when she finds a little snake which changes into a boy, or an umbilical cord is buried and comes up as the first bean plant. There are many references to it, too, in the Kuma's responses to the 'Invented Names' projective test: a certain person is not a real person but a bush spirit, for he does not eat sweet potato and in fact does not eat any food at all; a married couple give their food to others when they have plenty, and eat it all themselves when there is little; a description of an imagined person may be little more than a list of the foods he plants.

17 Department of Anthropology, Australian National University.
Food has an intimate place in all formal procedures, and giving it expresses sociality and common interests. Given informally and unobtrusively to persons belonging to some other group, it cancels the ordinary discreteness of groups; given with pomp, it emphasises the separateness of groups by exalting the prowess of one. Food signifies or stands for persons and groups, and for relations and the quality of relations between them. Its withdrawal expresses enmity and suspicion, in subtle and sometimes unsubtle ways; its giving expresses more positive sentiments.

Sharing food is part of the ordinary pattern of living, but food which is presented formally to others is displayed in a manner which satisfies Kuma aesthetic criteria. Mounds of food are laid out in orderly rows with the simple symmetry apparent in the design of their gardens and the patterns on their Geru boards, and long florescences of red pandanus fruit obtrude from a heap of nuts like Raggiana plumes from a headdress.

The Circulation of Wealth

The Kuma indicate that a man is wealthy by saying of him: Ambim mim. Kong mim. Kong mongi

18 V. infra, pp.349-50, 354-5.
tim - literally, 'Wives there-are. Pigs there-are. Pig-wealth there-is.' An abundance of one implies an abundance of the other two.

The simplest index of wealth is the size and number of the houses a man builds for his wives. Only a wealthy man has more than two wives, and he builds each of their houses to accommodate from fifteen to thirty pigs. His other material wealth (the plumes and shell ornaments) is called 'pig-wealth'. If a man has pigs to kill, and can command plumes and shells to present to others, he is able to press his claims to women — women to marry or to marry off to kinsmen, and women who can be induced by their relatives to publicly seek his attentions. And here, I think, is the significance of the way the Kuma speak of the wealthy. 'Pig-wealth there-is' means that the owner is able, if he wants to, to press claims and meet his commitments. Of course he will want to press his claims. But possessing pigs and pig-wealth is not to store them nor to put them on recurrent display: it is to use them. The aggregate effect is a vast

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19 Tumba-tai (literally, 'Sicklebill-Raggiana'), from Birds of Paradise, bower birds, Goura pigeons, Pesquet's parrots and many other birds.

20 Kinya-gele (literally, 'goldlip-snailshell'), which include goldlip, bailer, snailshell, tambu and small cowries.
circulatory flow of pigs, plumes and shells. The motive force of the flow is the reputation men can gain from ostentatious participation in it. Just as a prosperous clan enhances its reputation from presenting food to others, so a prosperous individual enhances his reputation by disposing of his valuables. What is more, disposal by prestation means the certainty of more wealth becoming available to him when reciprocal obligations are fulfilled. It is this, bolstered by the insistence on adequate return, which makes for the continuity of the flow of wealth, since the donor in one relationship is always the recipient in others. Kuma social structure is a 'network' in which debt-making and debt-settling are the intersecting strands.

The Kuma 'big men' or 'men of strength' (vi nggi), who can command much wealth, are 'entrepreneurs' in the sense that they control the flow of valuables between clans by making fresh prestations on their own account and choosing whether or not to contribute to others'. Their profit in these

I am using 'profit' in the following sense: 'Action is an attempt to substitute a more satisfactory state of affairs for a less satisfactory one... What gratifies less is abandoned in order to attain something that pleases more. That which is abandoned is called the price paid for the attainment of the end sought...

'The difference between the value of the price paid (the costs incurred) and that of the goal attained is called gain or profit or net yield. Profit in this primary sense is
transactions is incremental reputation. Intangible as reputation may seem, it is the ultimate end the Kuma seek through the pursuit of secular values. The aim is not simply to be wealthy, nor even to act as only the wealthy can act: it is to be known to be wealthy as well. And, further, a man does not really achieve his ambition until he can be seen to act as if wealth itself were of no account.

All this applies only to what we might call the more 'liquid' forms of wealth, which are the only forms the Kuma recognize as 'wealth' at all. Conventions which govern their use and disposal are quite different from those pertaining to other real property - a man's land with its improvements; his supply of weapons and tools; and any ritual objects (sacred flutes, or 'war bird' plumes for wearing into battle) he may be holding in trust for his sub-subclan. These are to be inherited by his sons.

21 (continued) purely subjective, it is an increase in the acting man's happiness, it is a psychical phenomenon that can be neither measured nor weighed.' Ludwig von Mises, Human Action, A Treatise on Economics, Yale University Press, New Haven, 1950, p.97. On the systematics of studying 'intangible profits' and related matters, Dr. W.E.H. Stanner's unpublished paper, 'Institutions as Transactions', has deeply influenced this chapter.

22 V. also pp. 244, 319, 487-8, 492.
He himself has inherited no great number of valuables from his father. When a man of great wealth dies, his maternal cross-cousins lie with his wives and slaughter some of his pigs, reducing the herd his sons will inherit to the number owned by one of little wealth. Some of the dead man's plumes and shell ornaments are used to decorate the body when mourners are due to arrive, and these valuables are left in the charnel house or the grave. The sons themselves break up many of their father's shell ornaments and pile the fragments on top of his body. It is said that if the dead man's wealth were not destroyed his heirs would be suspected of causing his death by witchcraft. The valuables they give his maternal relatives as compensation for his death have been collected largely from other members of his sub-subclan and from members of his subclan who have married women from his mother's clan. Valuables given in return have to be distributed amongst those who contributed to the original payment. It would seem to be largely by their own efforts that the sons of a wealthy man become in their turn men of wealth. Memory of their father's wealth is a strong incentive for them to grow wealthy too, and they use experience of his methods in negotiating exchanges to benefit from many of those left uncompleted at his death.
More wealth can be acquired by skilful manipulation of marriage exchanges. By arranging a marriage for another member of his group, a man is guaranteed a large share of the valuables the bride's relatives give in return for the marriage payment. It is not uncommon for a wealthy man to give a betrothal payment on behalf of a young man of his sub-subclan, and he does this as a single grand gesture, whereas the youth's gradual repayment is made privately and is scarcely noticed. A bridegroom distributing the return payment made by the bride's relatives gives a wealthy and powerful man a more substantial gift than the one received from him, in order to ingratiate himself.

Women, pigs and pig-wealth flow from clan to clan in an intricate network of marriage exchanges. Women and pigs are presented once for all by one clan to another: their 'consumption' as 'goods' produced by the clan is completed in a transaction which, although it may be part of an extended exchange relationship, is unitary so far as the actual 'goods' are concerned. When women protest against being treated as 'goods in exchange' and run away to men who are either outside this network or inappropriately placed within it, they threaten to upset the balance of payments - not only in a unitary exchange of two particular women, but in the whole complex of donor-recipient relations in which
their menfolk are concerned. Adequate return has to be made for all three items of exchange: women, pigs and pig-wealth. But plumes and ornaments which constitute the 'pig-wealth' or material valuables pass through a long succession of similar transactions, and a particular ornament may go all over the Wahgi Valley and beyond it, being given from one clan to another as part of a betrothal payment, marriage payment, compensation, return payment for any of these, or loan to a clan preparing for its Pig Ceremonial.

At any stage in the circulation of 'pig-wealth', the valuables may be used for bodily decoration. This, with the aim of sexual prestige, provides the main motive for less ambitious men (as for the 'men of strength' themselves) to co-operate in keeping the wealth in circulation. It is in the ritual exchange cycle of marriage, birth and death that a man acquires plumes and ornaments to enhance his sexual attractiveness and prestige and to demonstrate his own eminence and that of his clan.

**The Ritual Exchange Cycle**

Women, pigs and material valuables pass between intermarrying clans in a ritual complex of exchanges. Women cannot be traded in simple and final transactions, despite their own insistence that this is what
is done with them. The giving of women promises their clans of origin a continual stream of real income over the years. Betrothal, marriage and the birth and death of offspring provide successive occasions for the formal presentation of pigs and 'pig-wealth' from one clan to another.

The first payment is one to seal the betrothal. It consists mainly of plumes and shells, together with a cooked pig. The betrothal payment is a gift for which the donors expect no return save the guarantee that the woman will be reserved for the man who makes the payment. He guards his right to her by keeping a record of what he has given - a length of vine he has cut to measure the pig's girth, and another vine studded with knots recording the number of valuables (plumes at one end, and shells at the other). Ostensibly the record is to ensure that he will be fully reimbursed if the girl should go to another man. In fact, he uses it to prove his claim, and insists on her relatives honouring their promise to give her to him.

The valuables given at betrothal are equivalent in worth to a small marriage payment. It is said that in former times the main marriage payment given by a man of some wealth would consist of a few ropes of small cowrie shells (giri giri), a parcel of native salt, and from one to four Bird of Paradise plumes, together with a pig, whereas a poor man would
simply kill a pig and present it to his bride's relatives. Europeans, bringing supplies of trade goods which natives can purchase with food and services, have created opportunities for greater displays of wealth in the various exchanges. Nowadays, a poor man has to give at least four Bird of Paradise plumes and from two to four headdresses of less valued feathers, at least four goldlip shells, two bailer shells and several headbands of tambu shell. More generally, a marriage payment includes from fifteen to twenty plumes, a dozen or so headdresses of less valued feathers, from ten to twenty or so goldlip shells, about half a dozen bailer shells, from ten to twenty headbands of tambu shell, one or two skins of furred animals, various shell and feather ornaments of less worth, and a steel tomahawk or bushknife or both.

Unlike the gift at betrothal, the main marriage payment is explicitly an exchange of valuables between two clans. The wealth is ostensibly given in exchange for the bride herself, but her relatives are obliged to make a return payment of similar valuables, and another woman has to be given to them in exchange for her. Some of the goods changing hands at marriage are freely given, but other valuables are added to make a more spectacular display and to demonstrate goodwill, and these are explicitly exchanged for articles of the same
kind and worth. When a payment is being made, the goods for direct exchange are placed together, at first on one side of the bridewealth laid out on the ground for inspection, and then on the reverse side of the frame on which the payment is carried. An orator speaking on behalf of the bride-groom's relatives refers to the exchange, and indicates with a gesture of his tomahawk the items to be 'backed'. There can be no misunderstanding. In fact, the details have already been arranged so that the bride's relatives are able to produce exactly equivalent goods; hence the necessity for a preliminary inspection. If a payment has been generous, the bride's relatives give in return more goods than the original donors have demanded. The net payment received by the bride's relatives is rarely larger than the betrothal payment, although considerably more articles of wealth have been displayed and talked about and passed between the two groups.

The Kuma insist on exact equivalence in the goods that are 'backed' in explicit exchange. A shabby plume cannot be given in exchange for a new one. Shells have to be the same size, and a shell which is already cut will not be accepted in return for an uncut one. A headband of tambu

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23 V. also p. 255.
shells cannot be exchanged for something that could be bought for the same quantity of trade beads. In 1954, a man making a marriage payment exchanged privately with one of the bride's relatives, before the ritual exchange took place, a bailer shell he had cut carefully to his own taste. When the payment was made and 'backed', the bride's relative received his own bailer shell and returned the shell the other man had cut.

A man whose wife has borne a child has to make a further payment to her relatives. It is said that the payment made in respect of her first child should be about as large as the marriage payment itself, and that they will be content with smaller payments for subsequent children. In reality, the main marriage payment is rarely given until the wife has borne her first child, as it is only then that the husband can be certain that she will not desert him for another man. Also, of course, the delay can prevent him from giving an inordinately large payment for a wife who proves to be lazy or barren. A payment given after the birth of a child is generally larger than it would otherwise have been, but no separate payment is made for the child. Payments for subsequent children are often neglected altogether.

When two or more brides are to be given to the same clan, it is usual for the two clans concerned to arrange to
present them in exchange for the marriage payments at a single ceremony. More wealth changes hands at once, and more people are directly concerned, so a combined ceremony entails a greater display of strength and wealth. Nowadays, this display is needed only for prestige, but before pacification it was necessary for valuables to be carried by a crowd of people, as isolated individuals travelling past other groups not avowedly friendly were apt to be set upon and robbed.

Along with the main marriage payments given for women who have helped their husbands and looked after their pigs and probably borne children as well, other men whose wives have come from the same clan sometimes present a few extra valuables in the way of small gifts intended specifically for their own close affinal relatives. This gesture is meant to prevent their wives' families from comparing such a payment resentfully with payments they themselves have received, and to prevent the wives themselves from causing a disturbance through voicing objections to their husbands contributing towards other women's marriage payments.

Throughout his life, a man remains indebted to his wife's relatives for giving him a woman for whom he is never actually able to conclude payment. If he were to strive to meet all the payments that are due for his own wives and the
children they have borne, even a wealthy man would be hard pressed to meet his obligations towards his own clansmen and to initiate new exchanges. He contributes some item of wealth to every important payment made by a member of his own sub-subclan or by a clansman whose wife comes from the same clan as his own wife. The wealthier a man is, the more obligations he incurs to contribute towards his clansmen's payments, for he draws wives from different clans. Even a wealthy man avoids giving specific payments when daughters are born, unless he is negotiating with his affines some new exchange which will be ultimately to his advantage. He delays giving payments for the birth of sons - ostensibly until he is certain that his son is going to survive, but generally for a period of four to ten years. He 'maintains his credit' with affinal relatives - or, more accurately, staves off their demands for prompt payment - by adding small gifts especially for them when a clansman is making a payment to their clan, and by busying himself with securing new brides for them.

Death is the only occasion when accounts are squared and debts are finally settled. Payments at death are phrased as expressions of sorrow for the dead and sympathy with the bereaved. A man acts throughout his life as a member of Sympathy, love, grief and sometimes pain are expressed in the phrase, *Kaimp piz* ('Feeling I-learn').
his father's clan, which he cites as his own, but at death the people of his mother's clan address him as their son and we might almost say that in a certain sense it is this clan of origin to which he really belongs. Its contribution to the strength of his father's clan has never been fully paid for in his lifetime, but with his death it is finally recognized and settled. It is his mother's brother (the brother-in-law to whom the father's marriage payments are always owing) who has to receive compensation for the death.

The amount of wealth a dead man's close agnates give this relative is about equal to the main marriage payment. The same kinds of valuables are given, but the donors simply spread them on the ground; they never carry them blatantly and triumphantly on decorative frames, nor herald them with the formidable cry that announces the approach of an amp kolma or marriage payment. The formal speeches which accompany the presentation are concerned with the virtues of the deceased, with no mention of the return that has to be made for some of the items of wealth: this question is always settled in private discussion.

Apart from compensation to maternal relatives, there are usually additional accounts to be settled as an expression of sympathy with the deceased's own clan. The sole surviving brother of a woman who was never fully paid for may be given
a belated kolma when he has suffered a recent bereavement. Or the giving of the main marriage payment may be precipitated, after much delay, by the death of the wife's father. These acts, overtly expressions of sympathy for bereaved relatives, are also meant to avert the wrath of the dead. This is publicly stated when a belated payment is made to a man who is very old and is approaching death. 'Soon,' old Dangi was told in my hearing, 'you will die. We are sorry, so we give you this wealth. Also, we do not want you to die until we have given you what we owe you, for your spirit would be angry and cause sickness among us.'

Pig Exchanges in the Konggol

Marriage payments are always accompanied by pig exchanges. Generally a single pig, supplied by the bridegroom's immediate family, is exchanged for one given by the bride's. Wealthy men arranging their own or their children's marriages may exchange two or even three pigs each. If the bride's family cannot spare more than one pig of the requisite size, a 'big man' belonging to their sub-subclan may help them by supplying another, or the wealthy bridegroom may tell them loftily to give the extra pig at their leisure.

More complex pig exchanges are associated with the Pig Ceremonial or Konggol. This great fertility festival, held
by each clan at intervals of about fifteen years, reaches its climax in a mass slaughter of pigs. (That it is indeed a mass slaughter may be judged from the fact that at the Konggol held simultaneously by three Kuma clans in 1954-5, over two thousand pigs were killed.) Two days before the main slaughter, each owner kills a pig in the burial ground close to his own or his father's place of residence. This is to propitiate the spirits of close agnatic relatives who have died in his own lifetime. The 'spirit pigs' (kibe kong, so-called because the deceased relatives are supposed to eat the pigs' 'shadow' ) are ostensibly to be given freely to the owners' close associates, and people deny that these gifts of pork are bought, exchanged or given as part of any reciprocal transaction. The owners take the pigs, already smoked and butchered, to the ceremonial ground, where they arrange the pork on banana leaves in clusters corresponding to the sub-subclans and subclans of the recipients. Distribution of meat from the 'spirit pigs' is fairly formal, but it is essentially a private intra-clan affair. The owners give some pork firstly to members of their own subclans, and then to members of other groups. No pork is given to members of other clans apart from a few portions received by

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V. infra, pp. 325-6.
affines living on the clan's land and so incorporated, for most practical purposes, into the clan-oriented community.

Despite the assertions of the pigs' owners that they give this pork freely, the distribution is a kind of exchange within the clan. There is no Yuwi term for 'exchange', apart from the circumlocution, 'I give, (and) he makes (adequate) return', Ngont, eg ezim. Distribution of the 'spirit pigs' is known as 'giving', without mention of return. It is significant, however, that men who know Pidjin (and others who have learned only isolated Pidjin words) use the Pidjin term for 'exchange' while they are busy presenting their pork. Yek kong ende tcheindjim enal, aling kidzi ngonal, 'First I shall exchange some pork, then I shall give some freely'. In fact, it would seem that about half the pork given on this occasion is directly exchanged on the principle of exact reciprocity (for example, a forequarter for a forequarter). The rest is given freely, but even these gifts express obligations incurred in some other way.

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26 Literally, 'First pig a exchange I-shall-make, later nothing I-shall-give'.

27 During the distribution of 'spirit' pork by members of Kugika clan in 1955, I was able to record fully the part played by only three men in the giving and receiving of pork. The choice of these was necessarily limited by expediency. Koimamicup subclan, for example, had spread their
It is generally the wife of the pig's owner who determines - either directly through expressing her wish, or indirectly because it is through his marriage to her that he is related to the recipients - which clansmen will be given pork on this occasion, for she is the pigs' 'mother' (that is, guardian) and has made this display possible by her careful tending of the animals. Pork is given to clansmen who have married women of the wife's clan; to those whose mothers came from this clan; to clansmen who have given the owners their adopted daughters in marriage; and to others whose daughters' marriages have fulfilled the pig owners' obligations to supply affines with brides. A clansman's wife who has cared for a bachelor's pigs, and an expert in therapeutic magic who has treated someone successfully, receive generous gifts of pork.

Distribution of the 'spirit' pigs is, as it were, a dress rehearsal for the distribution of 'real' pigs (kong wi),

27 (continued)
pork at some distance from that of the other two subclans, and it would have been impossible to record a Koinamkup man's part in the proceedings without missing some of the details concerning the others. I decided to record Tai and Wamdi's gifts of pork largely because of their possible relevance to a conflict of power going on between these two brothers. Kaibigl was chosen as a member of another subclan, as a man of only moderate wealth and little authority (in contrast to both Tai and Wamdi), and as the father of Tunamp, aged eight, who was accompanying me and supplying various information.
which takes place the day after the mass slaughter. There have already been previous 'rehearsals'. When the clan is ready to begin its massed dancing, all members who own pigs have killed at least one each and have distributed the pork amongst outsiders as an incentive to contribute plumes and shell ornaments for the dancing. Luzbetak, in his account of a Konggol held in Nondugl in 1953, says of this stage of the ceremonial, 'Each sub-clan began this final part of the festival with a sacrifice of two or three pigs for the ancestors... Only members of the sub-clans (not their friends) were allowed to partake of this pork.' This would mean a sacrifice of 'spirit' pigs in the burial grounds. The pigs killed by members of Kugika clan at this stage of the ceremonial in 1954, however, were slaughtered in the cooking groves and given to members of other clans. They were certainly not sacrificed for the ancestors nor reserved for consumption by members of the clan or subclan. The 'real' pigs slaughtered in great numbers on the ceremonial ground itself at the end of the Konggol are also distributed amongst these people of other clans who have contributed ornaments in expectation of this reward. Some pork is first exchanged

between clansmen, but they do not, as a rule, keep the pork so given: they present it, along with their own pork, to their visitors.

Apart from the preliminary exchange of pork between clansmen who then proceed to give it away, the 'real' pigs are not explicitly exchanged. Plumes and shells which have been given to intending participants early in the ceremonial are now returned to their original owners (or replaced by new ones if they have been damaged in the dancing), together with gifts of pork which are explicitly thought of as payment for their use. In a sense, the pork represents 'interest' on 'capital' loaned. Receiving pork as 'interest' in this way creates an obligation to give pork in return when the owner of the ornament is celebrating the Konggol with his own clan later. Conversely, if a man has loaned an ornament to a member of some other clan for this purpose, he can expect the same service from the borrower.

Affinal and maternal kin are expected to give ornaments, and if they are slow to bring them they receive increasingly nagging reminders from the person expecting the loan. A man may have to sell one or two pigs for plumes and shells to give in expectation of pork, but if his own clan intends to celebrate the Konggol shortly he is more likely to borrow plumes and shells from relatives, whose services he can repay by giving them a share of the pork he receives.
Trade Without a Common Medium

Let us turn now to a type of exchange which has as its express purpose the acquisition of particular goods which are valued. Yuwi-speakers have been swift to adopt the Pidjin term for 'purchase' (bai-im). Even those who know no other Pidjin words are apt to substitute the more concise Yap ende bai-im enal ('Thing a buy I-shall-do') for the unwieldy Yap ende ngonal, yap ndel tinal ('Thing a I-shall-give, thing different I-shall-get') when wishing to denote purchase as distinct from gift-giving.

The exchange of valued articles for others which are more valued at the time is common, particularly when a Pig Ceremonial is about to take place and the clansmen need a supply of ornaments to wear while dancing. But if we are to call this bartering 'trade' or 'purchase', it should be stated at once that there is no market, no medium, nor any strict distinction between 'buyer' and 'seller'. The idea of offering goods for sale is completely absent. Every 'buyer' is equally a 'seller', for he disposes of goods desired by others in direct exchange for other goods he himself wants. A man initiates such a transaction because he is eager to acquire certain goods, not in order to obtain a material profit from the proceeds. A satisfactory (kabeg)

29 This is a clear example of von Mises's 'profit' as a 'psychical phenomenon'. V. supra, footnote on pp.241-2.
transaction is one in which he gets something without having to exchange for it goods that are judged to be of more intrinsic worth.

Not all objects bartered are interchangeable. A goldlip shell, for example, is judged to be of much more worth than a headband of beetles fastened with orchid fibre, but it is impossible to get even a goldlip shell of poor quality in exchange for any amount of such headbands. European beads, which have been used as currency by Europeans in transactions with natives, are only adequate for buying certain classes of goods, and people who live far from the centres of European settlement have no use for money. Nevertheless, goods which are traded are placed on a scale of relative worth, and if an article is traded for another of the same worth the exchange is said to be 'right' or 'just' (kabeg). Large pigs and war shields are too valuable to be traded. Goods which can be bartered fall roughly into three broad categories of worth. Generally speaking, each of the goods in one of the three categories may be bartered for any other in the same category. Most highly prized are the smaller pigs, Bird of Paradise plumes, and goldlip and bailer shells. Since goldlip is valued rather more highly than bailer, a plume obtained for the latter is of a somewhat inferior kind or quality. Similarly, a man who wants a bailer
shell urgently for some payment he is making may give a piglet in exchange, but for a pig of any size the least that is ever demanded is one Raggiana plume in impeccable condition, and indeed up to four of these may be asked for a single pig. Less valued, but still of considerable worth, are steel tomahawks, long steel bushknives and tambu shell headbands. A wide (four to six inches) waistband of woven cane may come into this category during a Pig Ceremonial. Native salt cuts across all three categories. Up to about ten pounds, parcelled as for a marriage payment of former times, could be exchanged for a plume or a shell or a small pig before European salt was introduced. Now it is said to be interchangeable with any of the goods in the second category of worth, but in fact it is customarily divided into small quantities for trading and is thus used for obtaining more goods of less intrinsic worth. Small quantities of both European and native salt are carried in bamboo tubes up to an inch in diameter, and part of their contents is traded for the less valued articles in the third category of worth. These include narrow (about two inches) woven cane waistbands, as well as armbands, ankle bands and hip-ropes of various kinds, decorative bunches of dried and pleated leaves, headbands of green beetles bound with yellow orchid fibre, numbers of these beetles threaded on to sticks,
quantities of lawyer cane for weaving, possum tails (to be used as ornaments or pulled apart to provide tufts of fur for turning with cords), bundles of fibre to be made into cords, and quantities of unstrung European beads.

Parties of from four to twelve or so men (mostly of one clan) visit trading partners who live several days' walk away. Each clan has a particular region its members visit for trading: Kugika men have trading partners in the Jimmi River region to the north; Tangilka men have trading partners in the Kambi region to the south; men of adjacent clans have trading partners in the Chimbu and Hagen areas to the east and west. They say that they have begun to visit one another's regions of trade only since pacification. Particular kinds of goods found in each region could always be obtained by a man either through a trading partner he had there or through a clansman or affinal relative who could negotiate on his behalf with a partner who did not have to be known personally to the prospective buyer. From the east came native salt manufactured near Kup; from the west, stone axe blades - some light and often delicately shaped blades for ceremonial axes from Mount Hagen, and chunkier blades for working axes from Abiamp, west of Minj; from the north, bright yellow (eventually fading to white) plumes of the Lesser Bird of Paradise found in the Jimmi.
region; and from the south, the glistening russet plumes of Raggiana, the Greater Bird of Paradise. Trade — or, more specifically, direct and indirect dealings with trading partners — rectified inequality in the distribution of resources.

Silverlip shells and the goldlip that later replaced them were introduced from the east, and bailer shells from the west. As European settlement began to spread over from the Eastern Highlands, there was an intensification of trade with the east to acquire steel and shells. With the establishment of a Sub-district Office at Minj and the Hallstrom Experimental Farm at Nondugl in more recent years, and the arrival of planters to take up land in the valley, the trade goods available earlier at isolated missions and patrol posts began to radiate in increased supplies from more permanent centres. In 1954, these were Minj, Nondugl and Banz (where the largest local Roman Catholic and Lutheran Mission Stations were situated). These centres had replaced the old sites of salt and stone deposits as sources of salt and axes.

Indeed, direct trading relations seem to have practically ceased between the clans to the east of the Minj River and those around Abiamp, to the west, where the stone deposits are situated. There are still indirect relations
with them through common trading partners among the Ndanga. That there were formerly direct relations between them is evidenced by the tradition that some of the sub-subclans in the east bear the names of western clans and are said to be descended from women given by these groups. The people further east, near the salt deposits, seem to have less intensive trading nowadays with their Kuma neighbours, preferring to acquire European trade goods from Chimbu to exchange in the Kambi for plumes.

The pattern of traditional trading between the Kuma and the people of the Jimmi and Kambi regions, to the north and south, has been less affected by European contacts. These remain the sole sources of the two principal Bird of Paradise plumes, and countless other plumes can be obtained there. Returning to the Wahgi Valley on their trading expeditions, the Kuma buy marsupial skins and quantities of fibre and lawyer cane as they travel through the mountains.

The term for 'trading partner' is, most significantly, a verb form, Na te nont, 'I together I-eat'. This expresses the hospitality which is characteristic of the relationship, and distinguishes it quite clearly from any kind of prestation. The Pidgin term for 'friend' (pren) is invariably interpreted in Yuwi by the phrase meaning 'trading partner'. In Kuma trading, we have to distinguish between institution-
alized transactions through trading partners and casual encounters along the trade routes. In the former type, a man is content to conform to the ruling scale of values outlined in the three categories of relative worth; but in the latter type he haggles for a bargain, trying to gain a material advantage.

A man stays with his trading partner and eats with him in his family circle. His host arranges sexual entertainment if young girls of the subclan have not already summoned him on their own initiative. His visit lasts for several days. Without haste (generally towards noon on the day after his arrival), he gives his host any goods he may have brought by request and shows him any other goods he has, telling the partner what he wishes to get in exchange. If the latter knows someone who is particularly anxious to acquire the goods brought, he may negotiate immediately, so that his friend may take back the things for which he has travelled so far. More often, however, he undertakes to find these later, and the goods for exchange are left in his care. Within a couple of months, he reciprocates the visit. This hospitality is extended to a trading partner's sons as well, and a man may leave his son in the care of a partner while he himself accompanies other members of the expedition.

on their visit to more distant clans. When he dies, his son continues the relationship with the trading partner and with a son of this man. Some partnerships have been established so long that their origin is forgotten, and men say that the fathers of their trading partners were partners of their own fathers.

Hospitality is also extended to one or two of the clansmen who accompany a trading partner on his expedition, and new trading relationships may be established in this way. They develop on the basis of personal liking and capacity for friendship, within the original partners' subclans and those of their affinal kin.

Visiting his Konumbuga brother-in-law's house, Wamdi found there his brother-in-law's trading partner from the Kambi and two of the latter's clansmen. He suggested that the two extra men should stay with him instead. One of them became quickly accepted as a member of his family circle, but after staying for several days as a member of Wamdi's domestic group the other man remained a polite stranger. He was soon befriended, however, by Teibakl, a member of Wamdi's subclan, who invited him to share dishes of cooked beans and eventually to share the evening meal. The guests stayed with Kugika clan for about a week, and when they departed Wamdi had established a new trading relationship with one of his guests and Teibakl with the other.

As the term for trading partner implies, the relationship should be one of easy familiarity and trust. But the natives are well aware that a man leaving valuables with
his partner runs the risk of being cheated, and they take
the precaution of enquiring about the fate of their valuables
through clansmen visiting their partners' clans. A man may
reclaim his goods if a transaction seems unnecessarily pro-
longed, and exact compensation for goods which cannot be
produced on demand. In all known cases, the aggrieved man
has kidnapped his defaulting partner's child, who may be
redeemed by the father bringing the valuables. If the goods
are not returned, the kidnapper is willing to bring up the
child as his own offspring and as a member of his own clan.
It is said that if a boy is taken the real father is quick
to pay his debts and have his son returned to him, whereas
a father is less likely to redeem a girl, who may remain
with her adoptive father's family till marriage. I know of
one concrete case where this has occurred. The adoptive
father gave her in marriage and received all payments for
her; the real father, who allowed her to be cared for by
a different clan, had no claim on these payments. During
1954, a boy and a girl from the Jimmi River region were
kidnapped by aggrieved Kuma trading partners. Both were re-
deemed about four months later by their parents' paying
their debts, and one of the interrupted trading partnerships
was resumed by the Jimmi man visiting his old partner and
leaving him valuables to exchange on his behalf.
A man may be away from home for two or three weeks on an arduous and, before pacification, hazardous walk, to get a wide cane waistband and the promise of a brilliant plume. These are not, of course, the only incentives for travelling. He may be working off obligations by getting something for a member of his sub-subclan or an affinal relative who has recently helped him. Also, a trading expedition is a kind of holiday (kor), a respite from his usual work and his usual surroundings. At his destination he enjoys again the intimacy of the domestic circle, this time at the house of a trading partner, and in leisurely gossip with the man and his associates he exchanges news of recent happenings in their respective districts. Returning home, he and his companions are the centre of attention for several days while they recount the news and tell of any adventures they have had. Such expeditions were dangerous before pacification, for strangers could be shot for sport without fear of retaliation, and a warrior's prestige was enhanced by his venturing forth to trade.

Trade without a common medium of exchange differs from more impersonal trade with currency in that an object cannot be 'bought' unless its owner also wants to 'buy' something. An offer for some article may be refused because its owner does not want the object offered in exchange, though he may
admit that it is of equal worth. Delay in finding an owner who is willing to part with a wanted article contributes to the tension between trading partners. But this factor may be better understood if we consider another kind of barter practised by the Kuma.

Casual barter along the trade routes is said to have been impossible before European control, though it is now common. The same kind of casual barter is traditional, however, when trading partners are taken to visit neighbouring clans, for under the aegis of his partner a man had nothing to fear. Visiting the Jimmi and Kambi regions for trade, the Kuma take more articles than they estimate will be needed for transactions through partners, to allow for this casual trading. They take mostly introduced goods, as the people they are visiting see Europeans rarely and do not have the same opportunities to acquire such goods.

Arriving in the territory of a clan in which they have no trading partners, they spread their goods on the ground in a public place, displaying what they have to offer, or hand them around for the strangers to examine. They announce that they are seeking pigs or plumes, naming the objects they want. The men of the two groups eye one another's apparel and, seeing a finely woven belt or a string of possum tails, approach the wearer directly, gesturing at the object
and saying abruptly, 'Tinal!', 'I want it!' or 'I shall take it!' If the owner is willing, he either asks the other man what he will give for it or tells him that he wants some specific article in exchange.

The categories of relative worth outlined earlier are only rough clusterings along the scale of recognized worth. A man will pay dearly for something he wants badly, especially if it is hard to get. On a single trading expedition to the Jimmi River in 1954, four different Kuma who were anxious to get wide cane waistbands to wear in their Pig Ceremonial exchanged for them respectively: a two-inch tube of salt (third category of worth); five shillings' worth of European beads (third category); one tambu shell headband (second category); a similar headband, together with a steel tomahawk (two goods of the second category). The man who gave the tube of salt was said to have made a good (ka) purchase. There was no suggestion that his sharp dealing, in taking advantage of an unsophisticated bush native whose valuation of salt was disproportionate to its 'true' worth, was morally wrong. In contrast with trading through partners, in which the Kuma are content to conform to the ruling scale of values, casual barter is aimed at getting the desired goods for as little as possible. The man who gave both a tambu headband and a steel tomahawk was
berated by his companions for paying so dearly, because, as they pointed out, the same might be expected by other owners. The man who obtained a similar waistband for a single tambu headband was rebuked even more severely; it was early in the trip, and other members of the expedition were already finding it hard to get waistbands for goods of less worth. Some expressed a certain sympathy for the man who had to yield a tomahawk in addition to a headband, understanding that this had happened in the following way. If a 'buyer' offers something which is not wanted by the owner of a desired good, he may be tempted to offer something else instead. But the man he is dealing with, seeing a second article produced for inspection, may demand both, confident that their owner's eagerness for what he has will make him yield them.

The principle that a man will pay an exorbitant 'price' for something he wants badly is exploited by enterprising men who visit a clan just after its Pig Ceremonial. People who have killed practically all their pigs need more to raise and fatten, so visitors come with piglets to exchange for plumes, knowing that there are plenty of these which have been worn in the massed dances. At this time, a man may be persuaded to part with as many as four plumes for a single piglet if the trader is persistent, though both are aware
that a 'fair' (kab\textsuperscript{e}g) 'price' would be only one.

Such trading, like the casual transactions that take place along the trade routes, is not done through established partners, but is undertaken by strangers approaching a particular clan as a whole. Immediate material gain is sought, and the men transferring goods remain strangers. They are in a 'from-to' relationship, but it is one which lasts only for the duration of a single transaction and is not marked by formality. Trading partnership, by contrast, is a 'with' or 'together' relationship which is enduring. To exploit a partner for material gain is to lose him, and the goods exchanged are of equivalent worth. A man uses such trading to enjoy a friend's easy hospitality and to reduce obligations to more constant associates. Something of the 'estimation of ultimate social advantage as more important than immediate material gain' observed by Firth among the Tikopia can be seen. A trading partner is a welcome guest, a member of one's own domestic group whenever he visits, and a liberal host himself. He is, as it were, drawn into the 'in-group' of clansmen and affines, the people who should not

\begin{footnotes}
\footnote{V. supra, p.234-5.}
\footnote{Raymond Firth, Primitive Polynesian Economy, Routledge, 1939, p.350.}
\end{footnotes}
be exploited for private ends. A stranger with whom a Kuma bargains belongs to the category of people who are remotely potential affines, and so long as he is only a remotely potential affine he is a potential enemy as well. He is outside the circle in which a person is expected to deal fairly - beyond the boundaries of justice.

Social Transactions, Their Functions and Symbolism

In an easy environment, but using techniques and materials which are fairly crude and often slipshod, the Kuma lead a life of flamboyance and elan on a material plane of plenty. Theirs is a sensate culture dominated by self-aggrandizement and display, which they use in the pursuit of reputation and triumph over others. Tensions resulting from this pursuit are apparent in a triad of marked oppositions: antagonism between men and women, opposition between maturity and youth, and division of people in general into kinsmen and strangers (or, more sharply, of people outside the clan into affines and enemies). Social transactions in which goods are transferred between persons or groups express these oppositions in many ways. Women and youths have no significant part in

them, and their very exclusion from activities which pre-
occupy mature men expresses the first two of these opposi-
tions. The third is variable in form. The Kuma seek renown
in the dual sense of personal fame and the eminence of
their own clans. The height of ambition is to hear the
valley resound with one's own name as that of a man of
strength and wealth with the might of a prosperous clan be-
hind him. To achieve this ambition (and a rare individual
does in fact achieve it), a Kuma has to manipulate his rela-
tions with 'brothers' to his own advantage, implicitly
treating them as strangers or potential enemies he can open-
ly exploit. He has to profit, again implicitly, from the
ritual exchange cycle in which his own clansmen and those
of his affines are blatantly insistent on exact equivalence
of what is transferred between them.

This, then, is the reciprocity which Malinowski called
34 'the basis of all human relationships', implying much the
same sublime equation of giving and receiving as is found
in the great religions of humility. Its manifestation among
the Kuma is a naive and ruthless calculation of ultimate
advantage, a greed in grasping one's just dues with an eye
to the main chance. Its concrete expression is in the trans-
fer of food and material valuables, of pigs and women. In
an easy environment, and with no real tensions over land,

34 'mutuality', 'give-and-take', 'the inner symmetry of all
social transactions', Crime and Custom in Savage Society,
Malinowski was nevertheless well aware of 'the keen self-
interest and watchful reckoning which runs right through'.
Idem, p.27.
they deliberately produce a plenteous supply of food. All else exchanged is kept scarce, not by intent, but by the conditions of transfer. Women's 'value' as persons is low enough for them to be regarded as goods in exchange and consequently low enough for female infanticide to be practised. The efficient increase of pigs is relegated by a practical-minded people to supernatural powers. An increased supply of material wealth made possible by European settlement has been met with increased demands.

Social transactions, which are the observable elements of a people's social economy, do not simply maintain existing relationships, but affect or change them. A transfer of goods from one person or group to another may do one of three things to the relationship between them. It may establish a new relationship. Or it may change one or more elements of the relationship without affecting its essential nature; renewing (by expressing and maintaining) an existing relationship belongs in this category, because relationships lapse if they are not periodically expressed. Thirdly, it may terminate a relationship. The idea of a 'pay-off' has no clear parallel among the Kuma, and it would be sophistical to try to interpret the interment of valuables with a corpse or the destruction of property at death as expressing the termination of a relationship with a person now dead.
On the contrary, we find that the ending of a relationship may be expressed by the deliberate withholding of goods. The Kuma express withdrawal from previously existing relationships by instituting taboos on sharing fire and food.

The effects of an actual transfer of goods on personal and group relationships are broadly of two kinds, the maintenance or renewal of an existing relationship and the establishment of a new one. Each of these two effects is brought about by the transfer of a distinct category of goods. The giving and receiving of whole pigs, which are both highly valued and also directly consumable (in the sense that they are eaten and so can never be exchanged again) establishes a new relationship. The second main category of goods which are transferred is that of material wealth, the valuables in the form of plumes and shells which are constantly changing hands. In contrast with the valued consumable pigs, these goods, which are also valued, are not given once for all but are continually being redistributed by the people who receive them. They are used in further prestations to which the recipients may be committed long before the plumes and shells are actually in their hands. The valuables are given, in the marriage exchanges, in conjunction with pigs and women. But each presentation of a pig and a woman establishes a series of new relationships
between person and person and between group and group, whereas material valuables continue to be exchanged by the same persons and groups, each further presentation expressing and serving to maintain or renew the relationships originally established.

Despite its perishable (that is, directly consumable) nature, vegetable food is transferred from one person or group to another without affecting relationships in the same way as the giving and receiving of pigs. The Wubalt exchange, which both expresses an existing relationship of long standing and opens the way for a new relationship to be established, is a telling exception. Wubalt is unique in displaying the largest quantity of vegetable food ever gathered together. It would seem that, as vegetable food is itself not highly valued, its display for formal presentation has to be blatantly excessive if it is to acquire enough symbolic value for the transfer to establish new relationships.

The establishment and maintenance of relationships as a function of the transfer of goods may be further differentiated. The relationships established and maintained are basically solidary ones. Exchange of goods at marriage establishes a set of relationships between members of different solidary groups. The transfer marks out a new solidary
unit, cutting across group boundaries, of people who have a common interest in the transaction: people who will have an abiding interest in maintaining the bonds they have established with one another. But the transfer of goods in all exchanges connected with marriage is marked by formality, which serves to emphasise the discreteness of the groups between which goods are exchanged. Informality — simple sharing, or the expression of common rights to certain goods — serves to emphasise a sense of belonging to the same group as the partner in the transaction.
Strife is by no means unknown in either the domestic group or the 'parish' community. Men's plans may miscarry through women's disagreements, and the women act as persons capable of using relations between others (for example, the ambivalence between brothers) to their own advantage. Quarrels occur between brothers, both real and classificatory, despite unanimous agreement that this should not happen. The use of weapons against clansmen would not be banned if people were never tempted to use them. Some sort of law and order has to be maintained, and this implies that the power exercised by certain individuals over others has to be authorized. That is, there exist roles in the performance of which the dominance of certain individuals over others is accepted. How far the
Kuma are prepared to submit to such dominance will emerge from the discussion.

I am using the term 'power' in the sense of 'influence over other people's actions', and the kind of power I shall be mainly concerned with is that embodied in political leadership – namely, the power to make acceptable decisions which either commit the group to certain action in relation to other groups or resolve some conflict within the group itself.

The clan-oriented 'parish' or community, which is the integrative political unit for the Kuma, has traditionally no centralized authority to co-ordinate the actions of its members. It is the significant unit for a variety of functions, notably territorial grouping, warfare, ceremonial, and the exchange of women and wealth. These functions (for example, the provision of brides) may be actually performed on its behalf by subdivisions or subclans, and details (for example, payment for brides) left to smaller groupings. Political leadership is segmentally based, and the only centripetal aspect of its organization is the loose association of segmentary leaders. It is a 'generalized' leadership, in the sense of leadership with multiple functions. If a man

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1 V. supra, pp.135 et seq.
is a leader in any of these spheres of action, he is a leader in practically every other. The leader's role is informal. There is no distinctive term even for the leader of a sub-subclan. There are no symbols of office, apart from his wearing a single white hawk's wing. There are no especial marks of deference, nor any rituals connected with the assumption of the role. It is simply said that he is 'first' (kumna), and that people 'listen to' (pindjip) or heed what he has to say. His followers may be referred to as his 'children' (ngagém). The only really formal element is the style of oratory he uses when making presentations on behalf of his group.

The single hawk's wing, generally dirty and bedraggled, is worn instead of a full headdress when a leader is visiting or expecting visits from members of other clans. These are informal, unritualized visits; on more formal occasions, plumed headdresses are worn. It is only on the most formal occasion of all, the rite known as Geru Mbugu and Mbolim Mbom-bo, that the ceremonial leader (and he alone) wears the battered hawk's wing, this time in conjunction with

\begin{footnotes}
\footnotetext[2]{V. infra, pp.381 et seq.}
\footnotetext[3]{The ceremonial leader's role is discussed below, pp.377-9.}
\end{footnotes}
poor specimens of unvalued feathers, among men who are decked in the most splendid of headdresses.

'Big men' are found among the Kuma, of the kind commonly encountered in New Guinea. They are wealthy and polygamous. They alternate between being more flamboyant than most both in dress and gesture, and, on occasions, ostentatiously unflamboyant. They are sometimes known as 'strong men' (nyinggi). The 'strength' they have attained includes some measure of influence over others. They are all, to some extent, leaders. But we can distinguish among them some who are authorized leaders and others whom I am calling 'spontaneous leaders', ambitious for personal influence and renown, but not fully qualified to become authorized leaders.

Leaders and Orators

The authorized leader is, as I have said, kumna or 'first' — that is, he is primus inter pares. There is one such leader in each of the smallest recognized groups, the sub-subclans. It is only among such groups (and smaller nascent groupings) that pedigreed groups or lineages can be found. This fact has some significance for succession to leadership roles. Leadership in the groups of wider span, the subclans or parish subdivisions, is based on leadership of the less inclusive groups. That is to say, it is always the authorized leader of one of the constituent
groups who is the authorized orator for the group formed by
the subclan. Again, he is *primus inter pares*. Just as
authorized leadership in mundane affairs is effective in
the group formed by a segment of the subclan, so too is
the symbolic leadership of representative oratory effective
for the group formed by a segment of the clan.

The sub-subclan leader adjudicates informally in dis­
putes between members of that group, and represents them in
the settlement of any disputes with outsiders. If a young
person belonging to the sub-subclan consistently flouts
moral standards, it is normally this leader who calls a
meeting to discuss the question and warn the offender. The
payment of indemnities is generally decided by him alone
if the dispute occurs within the sub-subclan; if more than
one such group is concerned, one of the leaders announces
publicly what he considers to be a just settlement, and
the other may either discuss the matter further or concur
with the first leader's opinion on his own group's behalf.
Decisions of a sub-subclan leader in such matters are gene­
rally followed. The leader's tendency to make an authori­
tative pronouncement in a clear commanding voice at a crucial
point in public discussion and then turn on his heel and
stride away, is similar to behaviour reported from the Siane.

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Members of a sub-subclan consult their leader in everyday matters. Few proceed to clear new land for gardens or to begin building new houses without informing him of their intention; in this way, they can ensure that sufficient labour will be available. If several men wish to build new houses, the leader discusses with all of them the urgency of their needs and accords priority to one. He may ask a man wanting to make a betrothal or marriage payment to wait until other work is done, for the larger the party carrying the payment, the more prestige gained by the group. The leader himself may be a prominent member of the party and may make the speeches. Speech-making, however, is primarily the business of the subclan orator, whereas the sub-subclan leader's role is primarily to manage and time the work activities of a number of people. The orator is known as Kangëb Ro, the 'Rhetoric Thumper'. He represents his group in dealings with outsiders - mainly in the ritual transfer of goods, such as a marriage payment, a collection of valuables for a friendly clan to use in its Pig Ceremonial, or a mound of food for a feast.

The Rhetoric Thumper needs skill in oratory, because of the idiom of construction and delivery. While addressing the assemblage, he struts vigorously backwards and forwards, about eight paces in each direction. He swings his tomahawk
as he walks, and often holds a carved spear upright in his other hand. He divides his speech clearly into measured periods: his shorter statements are extended by repeating a-a-a-a-a, and longer ones are spoken more rapidly so that each corresponds in time to a set of paces in one direction. What is said as he goes is often balanced exactly by what is said as he comes back; the subject perhaps is varied in twin sentences of identical construction ('Our clan has decreased a-a-a-a-a; Our pigs have decreased a-a-a-a-a'). The subtle uses of alliteration, rhyme and consonance, and the development of a kind of sprung rhythm after an initially regular metrical form, may be illustrated by an oration given at the conclusion of dances held in honour of the two Great Spirits at the climax of the Pig Ceremonial in 1955. The speech was made just before pork from the 'spirit pigs' was thrown to the crowd.

Kiap wom-na-a-a-a-a
Now that the Government has come
Mongi tim-na-a-a-a-a
There is wealth
Aling mongi moraa-na
Later the wealth will stay
Kugika ya moram-na
The Kugika will stay here
Kong ats ronam-na
And look after their pigs

Kiap kong-krismas kan-djin-na
We have seen the Government's pig-festival

Pi kanaka krismas enim kanam-na
Now you will see a native festival

Kong tsigman poro nim, abagl mim-a-a
Our pigs have all died, there are only a few left

Tugba to koinamin-na
Tomorrow we shall kill and cook them

Agamp poro Kondambi moiaa-na!
Everyone stay at Kondambi!

No poro ninam-na, keg pia!
When you have finished eating, go!

As well as referring to oratory itself, the title Kang8b Ro may be used to signify the Rhetoric Thumper's traditional power to make decisions on behalf of his group. When, for example, the 1954-5 Pig Ceremonial was interrupted by the death of a powerful man who had been simultaneously luluai and ceremonial leader, the view was frequently

5 A New Year celebration for which all clans of the sub-district gather annually on the Government Station to dance before Europeans and receive gifts of pigs, tinned meat and local vegetables.
expressed that no one could decide when the pigs should be killed, since no new Kang^b Ro had emerged. In time of war, it was the subclan orator who announced the decision to attack and, before this was decided, called a meeting to discuss the possibility. But in this capacity he was known as Obo Yu, the 'Arrow Word'. Before going to war, he would deliver a speech rallying the members of his group to remember their obligation to avenge deaths occurring in previous battles with the same enemy, and reminding them of the skill and daring of outstanding warriors of the past.

A leader's reputation is enhanced by his skill in oratory, for by this means he is known as a leader to people outside the group he leads. The authorized power roles are supposed to be hereditary, as those in the symbolic dances at the end of the Pig Ceremonial, and that of the sorcerer, are supposed to be. A man does as his father did, and hopes that his son will follow in his steps. But expediency may override hereditary right. When a man by virtue of hereditary right fills an authorized power role, he does so by virtue of other things as well; he still has

6 V. infra, pp.383-5.

7 V. infra, pp.372 ff.
to win the confidence of his followers, exercise his power over them with skill, and achieve by his own efforts whatever renown is his. Fitness for public oratory is a necessary qualification if he is to be known outside his group. A few men may be found who, though leaders and also, according to hereditary right, the authorized orators of their subclans, are not adept at making speeches. These men tend to ignore their followers' cries of 'Speech! Speech!', when the occasion demands an oration, and sometimes arrange for more accomplished orators to deputize for them.

The Rhetoric Thumper is essentially the spokesman for the subclan in its relations with other groups of the same order. Speeches have to be made when one subclan presents food to another of the same clan in return for help in thatching a long-house. More frequently, he performs when two clans are celebrating a transfer of goods; this happens when the presentation is the direct concern of his own subclan, even though the people making the presentation purport to be acting on behalf of the clan.

**The New Officials** The Government-appointed luluai or headman is the only person authorized to act as orator for the entire clan and 'parish' on all occasions. It has been the policy of local administrative officers since 1952, when
a Sub-district Office was established at Minj, to appoint a luluai as headman of each clan and a tul tul as his deputy in each subclan. These new offices have fitted fairly well with the segmentally based roles of traditional authority. Since the office of luluai is wholly untraditional, the appointment has usually come to a man recognized as a leader by the largest possible number of people - that is, the orator of the largest group. The luluai and his tul tul have as one of their most important duties to prevent their people from fighting, on pain of losing to others their badges of office. Many of the traditional leaders among the first appointees were disqualified in this way. When the appointments were first made, a minor personage - perhaps the leader of a very small group, a more important leader's younger brother, or a 'spontaneous leader' without any qualifications besides drive and ambition - was sometimes pushed forward by the traditional leaders to deal with 'Government business', as has happened in many parts of New Guinea. But it soon became apparent that appointment as a native official could be used to extend personal power, and when a luluai or a tul tul died or was dismissed a flock of would-be leaders gathered about the Sub-district Office, avid for appointment.
A **luluai** is expected to maintain law and order in the community formed by the clan. He also has to obtain and maintain his group's co-operation with the Government works programme in the area. This means seeing that the entire labour force of the group participates in road-building, and cutting grass at the Government Station. If the labour force is short or shirks work, the **luluai** is held personally responsible and is likely to lose his badge of office temporarily. According to the temper and disposition of the European officer, this may be done with no affront to the **luluai**'s personal dignity; but I have seen it torn from a **luluai**'s forehead while abuse is flowing. It is ironical but true that the ability to submit with dignity to such humiliation increases the respect accorded a native leader by his followers.

Continuous power conflicts may arise if **luluai** and ceremonial leader are not the same person. The **luluai** may have to urge the hastening or postponing of ceremonies in order to comply with the Government's demands for his group's labour. Under the constant threat of having his badge of office removed, he must remind the ceremonial leader and the other members of the group that they may find themselves in the Government gaol instead of killing their pigs unless they treat these demands as pressing. In most cases, the **luluai** is heeded after much discussion.
In maintaining law and order within the community, the rule is that the tul tul should adjudicate disputes between members of his own subclan, and that cases involving members of different subclans should be heard by the luluai. There is a further rule that if a tul tul is unable to settle a dispute he should refer it to the luluai. Failing agreement at this level, the case may be settled by the Court of Native Affairs. The European idea of consulting representatives of the groups to which the disputants belong accords well with Kuma ideas of justice. Disputes between people who are members of different sub-subclans of the same subclan are discussed at meetings which various members of the subclan, including the leaders of both the sub-subclans affected, attend. When a dispute occurs between members of different subclans, a community-wide meeting is held; both the sub-subclan leaders and the subclan orators are usually present. The idea of a series of courts of appeal, however, is an innovation and, although a luluai may occasionally be called upon to try to settle a case after a tul tul has been unsuccessful, he declines to do so unless the appeal comes directly from the tul tul himself. Without consulting a native official at all, a disputant may head for the Court of Native Affairs at any stage in the course of its dispute and its settlement, though his journey
may have scarcely begun when he decides not to register his complaint. He may consider, when his anger subsides, that the issue is trifling. Or he may be accompanied by others who persuade him that it is really 'a matter for luluai and tul tul' — that is, something to be settled without recourse to the Court of Native Affairs. Frequently, however, he goes to the Government Station to consult either a native interpreter or a native policeman, who advises him whether to take his complaint to the Court or not. This official may advise the man what he should do on returning home: since he is thoroughly familiar with court procedure and with the local European officer's views, he gives advice on the legality of alternative courses of action.

Native police exercise only transitory power, since they come to Minj from other areas (up to 1954, no closer than Mount Hagen in the west and Tsina-Tsina in the east) and expect to be transferred elsewhere. An interpreter, however, is necessarily a native of the Yuwi-speaking phyle. If he is a Kuma, he may use his knowledge of court procedure and Europeans' views to gain ascendancy over the people of his community. I know two interpreters who spent their wages in accumulating enough 'pig-wealth' to obtain several wives each and to 'finance' some of their followers' exchanges. One was later appointed luluai of his clan, although
he had no hereditary claim to any traditional authority.

Hereditary Claims to Leadership  The dominant descent group of the Kuma, the agnatic clan, is, strictly speaking, an abstraction which never quite accords with reality but is used as a reference group by members of the clan-oriented community. This kind of abstraction is paralleled on the level of the smallest recognized groups by the fiction that a majority of members in each are related to one another by definite genealogical links which can be traced by certain persons. Such links can be traced in one third of the groups.

The Kuma assert that when the authorized leader of one of these small groups dies he is normally succeeded by his eldest son. If this happens continually without interruption, the authorized leader is directly descended in the male line from the elder of the founding ancestors of the group, who are said to have been two brothers. In cases where nothing is known to contradict this, it is assumed by the Kuma to be so. Since genealogical knowledge is fragmentary, there is no real means of testing this assumption. If we limit our test to the present authorized leaders' accession to office, we find that a previous leader has been succeeded by his son in only a slight majority of
Order of Succession to Authorized Leadership: A, B, C, D.

Future Succession (Di's view): G, L, son of L.

Figure 12
cases, namely sixty-four per cent. Other previous leaders have been succeeded by their actual brothers, their patrilateral kin of various degrees, or by men who cannot trace specific genealogical connection with them. Another test is to plot known leaders on the genealogies we can construct for a third of the groups. If we do this, we find that succession in an unbroken line of eldest surviving sons from the senior ancestor to the present leader can in no case be established.

What actually happens may be illustrated by a particular case. As in all other groups for which full genealogies can be constructed, the genealogy branches to separate the descendants of the original ancestors, who were two brothers, and no authorized leaders are reported to have come from the junior branch. Figure 12 depicts the senior branch of the lineage. All known males of this line, living and dead, are shown, and persons to whom reference will be made are lettered according to the order of their birth. The genealogy was constructed from the testimony of D, E and F, and represents in all essentials but one (which will be discussed below) the present leader, D's view of the lineage segment. Information about A, B and C was corroborated by an elderly descendant of the junior ancestor.
The senior ancestor, A, was succeeded on his death by his eldest son, B. At the time of B's death, his own sons were not old enough to succeed him, so his brother did. This was his youngest brother, C, since the older brother had predeceased him. When C died, the sons of B and the other brother were still too young to accede, so C's own oldest surviving son, D, became the authorized leader. This, it is said, was as it should be: a man should do as his father did, and a leader should be succeeded by his son. But, according to D, his father's older brothers' sons would have had an hereditary claim to leadership had they been old enough. He said further that when he himself grew old his place would be taken by G, who would be the right age to lead the group; G would probably be succeeded by L, and ultimately the role would revert to the original rule of succession, a son succeeding his father in a direct line from the senior ancestor. In speculating about future leadership, D assumed that when he himself was too old to exercise authority both F and E would also be too old and L would be too young.

But Figure 12 represents only the older generation's view of the lineage segment which yields the leaders of the group, whereas future succession to authorized leadership will plainly be the concern of men who belong to the younger
Figure 16

Genealogy from youth in another sub-subclan

'Father of D and E'
Name not known

Elderly man of junior line
Figure 15

GENEALOGY GIVEN BY J
Figure 14
GENEALOGY GIVEN BY H

C

G  M  H

D  J  K

E  O  P

F  L  N

Founder of junior line
Figure 13

GENEALOGY GIVEN BY G

[Diagram of a genealogy with individuals labeled G, M, J, K, O, P, L, N, and H, with C as the founder of the junior line.]
So let us examine now these younger men's view of their genealogical relationship to one another within the senior branch of the lineage. The views expressed by G, H and J are shown in Figures 13, 14 and 15. C, the father of the present leader, has become for them the senior founding ancestor himself. They think, too, that D, E and F are all sons of C. It is only when they try to account for their own genealogical relationship to one another as grandsons of C that their views diverge.

H's father was clearly a brother of the present leader, but only H himself agrees with the older men that his father was an older brother. J says he was a brother who was older than E but younger than D; G is not certain of his position in the family, but is inclined to think that he was one of the younger brothers. In fact, H's father died as a young man, when these three members of the younger generation were children. He was not a man of importance, and in genealogies collected from young men outside the group he does not appear at all, H being represented as the eldest son of D. (Vide Figure 16).

A more striking divergence is in respect of G's position in the genealogies. In all of the younger generation's genealogies, G's father is said to be a son of C - not, as the older men state, a son of one of C's brothers. This is
a necessary contraction when C, not his father A, is seen as the founding ancestor. G's own view is that his father was an older brother of D, E and F, and this is consistent enough with the older men's statements that G stems from a more senior line than D. H also sees G as the son of the oldest brother. J, however, says that G is his own older brother, offspring of the present leader, D. Young men of other sub-subclans tend to see G as the son of either D or E. G's mother calls E Kamna (spouse's same-sex sibling) and thinks that her deceased husband was an actual brother of D and E. Her testimony on this point gives a certain piquancy to J's explanation of his claim that G is his own older brother. J's father, D, confirmed his story with evident pride when I asked him about it.

J's story is that D was for many years the secret lover of G's mother and was the actual father of her children, though everyone assumed that they were the children of her husband. D did not tell his son J about this until the husband had been dead for several years. G said that he had heard the story and did not know whether it was true or not; he was not interested in establishing his own paternity. Similarly, G's mother laughed about innumerable secret meetings with D, and said that she did not know whether D was the actual father of her children or not. All these
people ridiculed my suggestion that adultery might have been arranged to ensure that an otherwise barren wife would have children; on the contrary, they said, the husband would have fought D if he had discovered it.

Such vagueness about paternity helps to cloud the precise relationship between individuals who are said to be members of the same lineage - that is, people between whom it is said that direct genealogical links can be traced through the male line. A man has many 'fathers'. All his clansmen and fellow members of the community who belong to his father's generation may be styled 'Father', although in practice the use of this term tends to be restricted to members of that generation within the subclan, and it is used regularly only in respect of men belonging to the same sub-subclan. By the 'father's generation' I do not mean men of the father's exact genealogical level (a precise step in descent), but merely men born about the same time as the father. Men of the same sub-subclan are in one of four relationships to each other - 'fathers', 'brothers', 'sons' or 'men of the second generation (ascending and descending)'.

There is no clear terminological distinction between such categories of people as 'first father', 'next father' and 'other fathers', as has been reported of the Siane. When the term 'my first father' (ndanan kumna) is used, it refers to the authorized leader of the smallest recognized group. In the case cited in Figures 13 to 16, this is the oldest man of the parental generation in the senior branch of the lineage. But there is a yet older man in the junior branch who is still active and could not be said to be disqualified from leadership by advancing age. In other groups, too, it is not necessarily the oldest man in the parental generation who is the authorized leader. It is evident that seniority is important in the dual sense of being older than others in the same generation and being descended from a more senior ancestor than others are.

There is often a secondary role, that of the authorized leader's assistant, who is several years younger. He is in fact a kind of 'second father', but there is no term for him. He is rarely an actual brother of the leader, but is frequently a patrilateral parallel cousin. In groups with genealogies which can be elicited, the secondary leader is

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always, in the cases I know, technically the next in succession to the authorized leader, if we exclude the leader's own sons. He may be, like F in Figure 13, the most senior of a line senior to that of the leader, but disqualified from being 'first' because he was too young when the previous leader died or retired. Or he may be the most senior of a line junior to that of a leader who has no sons. In groups whose members cannot trace their exact relationship to one another, he is often simply another member of the leader's generation, thought by others to be an actual brother or patrilateral parallel cousin of the leader, but not related to him in precisely this way at all.

The secondary leader helps the authorized leader in many ways. He relays commands and himself orders people to follow the leader's decision if they seem hesitant. He supports him in public discussion. In the investigation of complaints, he pursues in detail any lines of enquiry the leader has suggested. His relationship to other members of the group is very much that of a second oldest brother to maturer men and of a secondary father to the younger men. He is likely, later, to aspire to the authorized leader's position. If he is too old to be accepted as leader by the time the authorized leader dies, or if he is not acceptable to the group because there are others who are wealthier,
he may carry out the leader's duties for a time while a younger man he has adopted as a secondary leader of his own is learning how to conduct disputes and establish a standing in the community.

The secondary leaders of groups without genealogies have no real hereditary claims to power, but have managed to achieve in some degree the common ambition for wealth and renown. When such 'spontaneous leaders' attach themselves to authorized leaders, the fiction grows that they have some vague claim to hereditary succession. In most groups there are other 'spontaneous leaders' who do not necessarily attach themselves to authorized leaders. The flamboyant personality of a man of wealth and influence is admired, and the Kuma are a flamboyant people. It seems that nearly every man has the opportunity of becoming some sort of a leader, of moving into some kind of ascendancy over others. It is no exaggeration to say that more than half the Kuma become leaders. I mean by this, of course, half the men, for the women are always to some extent incomplete members of their fathers' and their husbands' groups. In fact, nearly a third of the men in any of the recognized groups are either authorized or 'spontaneous' leaders at any given time. Slightly more than two thirds are ngagem or 'followers'. The significance of equating 'followers' with 'children' or
'men of a lower generation' is now clearer: three fifths of the parental generation – that is, three fifths of the mature men between thirty-five and fifty-five – are leaders. The people they lead include two fifths of their own generation and all the younger men. Some of the leaders jostle for power, competing with each other to attract adherents. The rivals are generally brothers, for the range of adherents they can expect to attract is the same, at least within their own group. The weight of seniority is such that a younger brother has to attract outsiders into the group more often than an older brother. What they are competing for is not necessarily an acknowledged position in their group, but a recognition that they are 'strong' and a renown which surpasses all others'.

On the one hand, an important duty of the authorized leader is to maintain law and order. On the other, he is only primus inter pares, a leader among leaders. His 'followers' may either co-operate with him and consolidate his influence, or compete with him to supplant his power with their own. In a society which values ascendancy over others as a means of getting prestige and renown, there are, of course, people over whom power is consistently being exercised – the women, children and young men. I know of no man under thirty becoming recognized as a leader. The
overlapping of the generations ensures that there will be followers to submit to the leaders' decisions. Seniority, then, is used as a mechanism for attaining the common value of power and renown, and it is made the more effective by establishing continuity with the past. Men of the parental generation have known as living people more of the clan ancestors than the younger generation, and through their contact with the past they are able to cite precedent for actions.

Sanctions Precedent is cited frequently in the settlement of disputes, and men of the parental generation thus have a decisive part to play in public discussion. There are two clear reference points for any such discussion: actions are judged in terms of group interests and against a set of standards or rules of conduct which embody the accepted ideas of equity. For some kind of counterpoise to be reached in a society which stresses both group solidarity and personal eminence, ideas of clanship and continuance have to be translatable into concrete rules governing what is considered 'right' or 'just'.

It is judged to be 'right' (kabēge) for a man to be a good worker; to control his wives without making public issues of any disagreements he has with them; to be always
honest, co-operative and agreeable towards fellow members of the clan and community. It is 'bad' or 'wrong' (kets) to quarrel with clansmen, still more 'wrong' to quarrel with members of the smaller groups, and 'wrong indeed' to quarrel with brothers. The closer the relationship between 'brothers', the stronger the obligation to act peaceably towards each other. It is much more serious to have disputes within the subclan than with people outside it, and still more serious to have disputes within the sub-subclan. Quarrels between members of different groups within the same subclan are nevertheless particularly frequent. Perhaps this is because members of these localized groups interact more intensively than members of other groups, whereas additional obligations towards fellow members of the smaller groupings help to lessen overt conflict within them.

There are clear rules, known and ostensibly accepted by all, concerning adultery and theft. The same term, kunump, is used for both offences, and the term implies that an offender is illicitly helping himself to another man's property. 'Good' behaviour for a woman towards members of her husband's community includes the prohibition of stealing - phrased by reference to specific articles (string bags, items of clothing, food from people's gardens). She is a 'good woman' (amp nduma) if she obeys her husband in all things and refrains from quarrelling with the other women.
Conformity with the rules cannot be said to be induced by any strong positive sanctions. It is not particularly rewarding for a Kuma to keep out of quarrels, for example; the most a man can expect to achieve by conforming closely with the rules is a kind of anonymity in a society which values renown. When 'good' conduct is actually observed, people do not express their approval; it is simply taken for granted. Actions which are admired and rewarded with prestige and public favour are not necessarily 'good' or 'right'. We must examine, then, the negative sanctions which deal with breaches of the rules, and see how effective these are in encouraging some degree of conformity with them.

Sanctions involving death and physical violence are no longer operative. The only offence formerly judged to be serious enough to warrant the death penalty was witchcraft, which, by bringing about the death of a clansman, constituted a complete denial of the ideals of clanship. Mutilation was the punishment for the more serious of the kunump or 'theft' offences including adultery, pig stealing and the theft of a man's sugarcane or bananas. An arrow could be shot into the culprit's eye, or one of his ear-lobes could be cut off, and he might be forced to eat it. As mutilations, these were indistinguishable from those which were self-inflicted in mourning or received in battle. But an
adulterer or a man who stole pigs could be further mutilated by having his skin scarred with horizontal cuts, and it is said that men who committed suicide after being discovered in adultery did so in order to avoid being branded in this way.

Obvious mutilations are no longer inflicted as punishment for wrong-doing, although mourners continue to hack at their ear lobes and chop off parts of their fingers when close relatives have died. But these punishments were always regarded as extreme, and were only meted out to habitual offenders. A man who was discovered in adultery was expected to pay compensation to the woman's husband, but he was not attacked and mutilated by members of the husband's group unless it was generally known that he was the sort of man who habitually seduced other men's wives. Similarly, an isolated theft of sugarcane or bananas could be forgiven, so long as an adequate indemnity was paid, and only an habitual stealer of pigs would be mutilated by men of the owner's group.

In the days when such punishments could be enforced, they were the concern of the group to which the offended person belonged - primarily his sub-subclan, but the whole subclan if the offender belonged to a different one. No particular duty is attributed in retrospect to the authorized
leader in administering punishments involving mutilation: it is simply said that the offended person's 'brothers' inflicted them in anger. The offended person himself does not seem to have rallied members of the group to carry out 'self-help' on his behalf; the offence was essentially an injury to the group itself, and the punishment was inflicted by men who considered themselves 'brothers' acting on their joint behalf, not 'brothers' of a particular individual whom they were helping to achieve satisfaction for a personal injury.

Punishment inflicted on an adulterous woman, however, was directly the concern of the husband whose sexual rights had been infringed. Again, the extreme forms seem only to have been inflicted on a woman who was known or suspected to have been frequently adulterous. Some men simply beat wives who were discovered in isolated acts. A fairly common punishment seems to have been for the husband to shoot an arrow or a stick into his wife's thigh, to prevent her from walking about to find other men. This was always done to prevent newly married women from deserting their husbands, and it still occurs occasionally in the early days of marriage, though it is never used now as a punishment for adultery. An habitual adulteress could be punished further by her husband driving a stake through her foot to tether
her to his home and prevent her from wandering away. Or she could be sent away by the aggrieved husband, who could either give her to a clansman or return her to her brothers and demand back his marriage payments. He was more likely, then as now, to give her to a clansman, because of the difficulty of getting payments returned. If she objected and ran away, she could become known as a 'wandering woman'.

The demand for indemnities has always been an important sanction, though it often seems to encourage a separation of public and private morality instead of conformity with the rules of 'good' conduct. A co-respondent in any adultery case still has to pay compensation to the husband. Conversely, a man who is invited by a married woman to commit adultery may inform the husband and be paid to stay away from her. One young man boasted to me that he had collected such payments from several different husbands and was thinking of seeking further wealth by inducing yet another married woman to approach him. Compensation is paid, too, for damage done by pigs to property. We have already seen that a man whose pigs have damaged someone else's garden may compensate him by giving him the use of a garden for a season. This happens if he cannot spare enough valuables

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10 V. infra, pp. 453-7.
to compensate the owner. After a dispute, compensation is paid for personal injury, in some cases for every blow struck. Payment is expected, also, for reviling someone in an argument and for slandering a person if the allegations are understood later to be untrue.

Witchcraft, adultery, theft, damage to property, personal injury, abusive speech and irresponsible allegations—all these are met with negative sanctions. But some other departures from the accepted rules have what Nadel has called an 'intrinsic' penalty, leaving a trail of practical consequences which are clearly against a person's best interests. If a man does not provide his wives with firewood, he cannot expect them to cook his meals; he is welcome to share other people's food, but he knows that they will laugh at him and may not be willing to feed him regularly if he has a wife. In fact, nearly all the men provide their wives with ample firewood. The obvious practical consequences of laziness are many: he is constantly embroiled in disputes concerning damage done by other people's pigs to his unfenced gardens; his wife nags him for letting her house become dilapidated; men he is helping in their work urge him

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constantly to hurry. But these practical consequences are tolerable to some. Most men build new houses for their wives as soon as the old buildings deteriorate, but relatively few fence their gardens until they are urged by others to do so. Many prefer talking to working, seem to enjoy being embroiled in disputes, and come along to participate in other people's quarrels as soon as angry voices are heard.

**Public Opinion** A consideration of power and equity among the Kuma necessitates continual reference to 'anger', 'disputes' and 'public discussion'. We must now examine more closely what actually happens when people complain about others' behaviour and air their grievances in public.

It is not uncommon for a complainant to shout angrily in the night, to be answered by voices raised from other people's houses enquiring the reason for the disturbance. Someone cries out either *Tugba kubikin yu ninamɛn*, 'Tomorrow morning we shall talk about it', or *Tugba kubikin kot enamɛn*, using the Pidjin term *kot* or 'court'. The 'court' where rival claims are discussed and the leaders try to adjust antagonists' conflicting interests is a public meeting which anyone who is interested may attend. Any adult - that is, any member of the 'public' - may participate in the
discussion, so long as he (or, in the case of a woman, her husband) belongs to the same group as one of the parties to the dispute. By 'group' in this context I mean the sub-subclan if the dispute is between its members, the parish subdivision if more than one sub-subclan is involved, and the community itself if the dispute is between members of different subdivisions. Married women participate volubly in most discussions. Indeed, the most common disputes are those arising from damage caused by pigs straying into other people's gardens, and generally one begins with the woman responsible for the garden haranguing the woman responsible for the pig.

A leader to whom an aggrieved person has complained may formally call a public meeting. But more frequently the complainant goes to a public place where such meetings are held and either calls out for his antagonist to come and discuss the matter or directs a loud stream of abuse towards the place where the man who has offended him is likely to be. Or he may go straight to the man and storm at him angrily; other people gather to watch and to intervene, and insist on the disputants voicing their grievances at a meeting where the authorized leaders are in attendance. When a dispute develops in a public place, the leaders are summoned to adjudicate.
For an authorized leader to be effective, his decisions in the settlement of disputes must be acceptable to his followers. There is free expression of opinion, and often the authorized leader's part is limited to urging the disputants to settle their differences quickly so that everyone can get back to work. When work has been set by the Government, native officials are particularly insistent that disputes should be settled quickly. But it is also the authorized leader's duty to decide the nature and amount of indemnities to be paid. An experienced leader can sometimes bring a prolonged dispute to an end: he may persuade the disputants to wait a little time before they take any threatened action, knowing that tempers will cool in the interim, or he may transform a tense situation into a joke. He rarely attempts to impose a judgment which is not in accord with public opinion as it is expressed by the participants in the dispute and their interested supporters. A leader is unsuccessful in settling a dispute if he demands that compensation should be paid by people who are not satisfied that they are liable. Acceptance of indemnities signifies that the dispute has been settled satisfactorily and there is no further cause for complaint. A leader may command that extra compensation should be offered to a particularly angry complainant, and it sometimes happens that the compensation is spurned as
insufficient. It is common for a dispute to end with the exchange of several goldlip or bailer shells to compensate for false accusations, harsh words and physical blows delivered in the course of the dispute, in addition to the indemnity for the damage or theft occasioning it.

During disputes between members of different subclans, recriminations are exchanged recalling offences committed by the opposing groups in the past. Kunump, in the sense of theft but not of adultery, is regarded as an act of aggression on the part of one group towards another. If compensation has to be given, the group as a whole is responsible for providing it and it is a matter for the group's members (guided by their leaders) to determine who will donate the articles to be given. On one occasion, when the owner of a stolen pig identified the thief from information given by a youth of the thief's subclan, it was this young man, not the thief himself, who was commanded by the subclan orator to provide a pig to compensate the owner. In this case, the adjustment of the Kuma idea of justice to the interests of particular groups can be seen clearly. The act of stealing was acknowledged to be wrong, so the group accepted responsibility for compensating the owner. But the group itself was judged to be more important than an outsider's loss. In a discussion held by members of the subclan
after the public dispute, when they were deciding who would supply a pig as compensation, everyone sympathized with the thief for being caught. His action in stealing a pig from another group was understandable; the young man's action in helping outsiders to identify him was reprehensible.

A dispute may preoccupy people for several hours each morning on two or three consecutive days before a settlement is reached, and if any of the disputants' houses are within earshot people may shout abusively into the night. A quarrel between co-wives may last as long as five days. Any disagreement they have should be resolved, according to the leaders, by the husband himself, but he is rarely able to deal with it alone. Generally, after intervening without success, he tries to persuade the authorized leader of his group to listen to the women's differences and try to reconcile them, but the leader always refuses to intervene in what he considers to be a domestic quarrel. In fact, such a disagreement soon becomes a public issue, but a meeting is not called until side-issues the women refer to in the course of the argument reawaken old grievances in people who are not members of their husband's family.

Everyone is free to contribute to the discussion in a public meeting. Mostly the participants are men and women aged from twenty to sixty; older and younger people, and
men who have recently been incorporated from other clans, come merely to listen and to give evidence when it is specifically requested. Precedent is cited, particularly if it can be turned to the advantage of a speaker's group. Despite the constant assertion that punctuates these discussions - 'There is too much talking; let us get on with our work!' - the Kuma relish litigation. They hark back to similar disputes in the past, and, if the details are obscure to any person present, they summarize them eagerly.

Members of the disputants' groups who are not themselves directly concerned reiterate maxims referring to standards of conduct, ideas of justice, and the proper settlement of disputes in general. If a contribution to the discussion is patently irrelevant, one of the leaders calls the meeting to order by summarizing the events that led up to the dispute, and demands clarification if this is needed. In eliciting the grounds for a grievance and interpreting them in terms of a common value system, the leaders manage a dispute according to the 'objective' requirements of the task in hand, just as their management of building activities is marked by comments on the 'objective' requirements of the building under construction. The common value

12 In this respect as well as in others, the leadership situation among the Kuma corresponds to the 'democratic' as opposed to the 'authoritarian' degree of control distinguished by R. White and R. Lippitt, 'Leader Behaviour and Member
system, as it is expressed in the frequently reiterated rules or ideal standards of behaviour, is part of the 'objective' data of the situation because it provides a standard against which everyone measures the actions being discussed. The settlement of disputes with reference to these rules or ideal standards attains and maintains them to some extent. It provides an opportunity for segmental interests to be expressed and resolved in the interest of a wider group. Through the resolution of differences openly voiced, it welds the component groups of the clan-oriented community into a consistent whole. The rules or ideal standards of conduct are the bases on which solidary segmentary groups can associate with one another for the pursuit of common ends. The rules do not apply to relations with outsiders. Paradoxically, the expression of conflict within the community provides the only occasions, apart from the widely spaced ceremonials, for people to form assemblages drawn from all members of the community, but the assemblages are concerned, not with perpetuating conflict, but with resolving it.

12 (continued)

Power, Equity and Freedom  

During the adjudication of disputes, men other than the authorized leaders express themselves volubly and are listened to with some respect if they consistently voice the correct sentiments - more specifically, if they use the cliches of acceptable moral judgments ('It is not good for brothers to quarrel') and urge a settlement of differences in the group's interests. Such people - the 'big men', and those with some hereditary claim to authorized leadership - tend to manage work-teams in the same way. They work conspicuously and with rapt attention to the progress of the task, and call for others to bring materials needed at critical stages. But if an authorized leader is present they generally defer to him and lead only in seeing that his commands are obeyed. This kind of 'spontaneous' leader may deputize for the authorized leader at the presentation of marriage payments and make an oration on behalf of his relatives. On other occasions when oratory is called for, he may make a speech in addition to that made by the authorized orator. At the completion of the Pig Ceremonial in 1955, no less than five rival orators tried to make speeches.

On the other hand, the 'spontaneous' leader's recommendation is apt to carry little weight in a decision which is going to affect the future action of the group. The report
of a decision he has made or a command he has given may be rejected with the comment: Kang'eb Ro ma ba, 'He is not a Rhetoric Thumper'. Apart from his personal following, group members tend to wait for the authorized leader to endorse his decision.

It is as a 'spontaneous' or secondary leader that a man gains experience in management, oratory and issuing commands, before he becomes an authorized leader. But not all are content to wait for independent power. Factions develop within the smallest recognized group, each faction comprising a rival leader and his followers. When this happens, one faction may become gradually disassociated and a 'spontaneous' leader may eventually establish a new sub-subclan. With such opportunities, a 'big man' may create for himself a new position of power on the traditional pattern as fission occurs.

To be accepted as any kind of leader, a man must be prepared to depart from the rules or ideal standards of conduct. He has to display qualities of character which are not explicitly encouraged. He must give commands in the expectation that they will be obeyed, and to do this he has to choose an audience to whom they are acceptable and a time when his hearers are ready for the action he demands. He must be wealthy, but if he is to maintain his wealth he can
be liberal only in public and must hide his valuable plumes and ornaments carefully so that the young men of his group cannot casually borrow them. In trading, he has to strike a hard bargain without seeming to be mean. Being wealthy, he can sometimes override the insistence on exact reciprocity to others, and, being a man to be reckoned with, can obtain exact reciprocity from others without having to openly demand it.

To some extent, the authority of a leader is founded on his displaying to excess in some fields conformity with the rule that he should help his 'brothers', notably members of his sub-subclan. To some extent, too, it is based on his willingness to pay lip-service to a set of ideal standards which he, being essentially 'emancipated' from them, can use for his own advancement. He may abuse his power, using it to obtain either personal advantage or advantage for his sub-group. As well as the social values he holds and expresses verbally on behalf of his followers, he pursues on his own account a constellation of private values as he seeks wealth, prestige and power over his fellows.

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13 'The superior person, the leader, knows that all political and historical ideas are myths. He himself is entirely emancipated from them, but he values them (for practical reasons).' Karl Mannheim, Ideology and Utopia, New York, Harcourt Brace and Co., 1936, p.122.
Kangĕm ep minya mim, 'His name reaches high'; this is the judgment of himself which an ambitious leader is anxious to win. When the valley resounds with his name, and the name of his clan has become famous and formidable because it is the name of his clan, he has achieved his ambition. Many leaders achieve it to some extent, but their self-classification is usually an over-statement; few achieve it completely. In 1954 there was one such man, a truly 'big' man of the biggest Kuma community - or, in Kuma terms, a 'strong' man of a 'strong' clan. All men who can influence other people's actions are free to become 'strong' men. But personal power is intimately tied up with the strength and numbers of the clan-oriented community. A wealthy man presupposes a wealthy clan. The drive for personal power, which results in more than half of the mature men becoming leaders of one kind or another, supplies a strong motive for working towards the solidarity and continuance and expansion of the clan.

Chapter VI

MAN AND THE SPIRITS

Introduction, p. 321; Ideas of the Soul, p. 325; Mana (Kundje) and Witchcraft, p. 332; The Spirits, p. 344; Ritual Contact With the Spirits, p. 351; Sorcerers and Magicians, p. 370; The Themes of Ritual, p. 389.

Introduction The Kuma recognize a distinct category of spiritual beings, kibe, to whom they ascribe such human attributes as volition, appetite and capacity to feel resentment. The spirits are thought to be interested in human beings, pigs and crops, and there are standardized ways of approaching them to determine their will, ascertain their temper and seek explanations for their alleged interference with human affairs. These standardized approaches are the main province of ritual.

From Tylor onward, countless writers have drawn attention to the 'moral' or 'integrative' influence of religion and ritual on something they have variously referred to as 'man', 'the group' or 'society'. Durkheim's 'church' and Nadel's 'congregation' are little more specific than Radcliffe-Brown's 'total society' in respect of the simpler
peoples. To understand the religious dimension of Kuma social structure, we need to know how wide is the network of relations between people who not only believe in the same spiritual beings but also co-operate with one another in approaching them by ritual means.

All the Nangamp are said to know about and be affected by four classes of kibe. These include two powerful spirits known everywhere as Mbolim the Red Spirit and Geru the Guardian of Pigs, the spirits of remote ancestors, those of the recently dead, and a bevy of bush spirits. But the widest group of people who co-operate with one another regularly to approach these beings is the group identified earlier as the 'parish' in Hogbin and Wedgwood's sense, namely the clan-oriented community. Thus, when we use it to describe groupings of the Kuma, the term 'parish' - which was originally introduced with its local government connotation to refer to a localized political grouping - acquires an ecclesiastical connotation as well. In this respect, the term may well be misleading, for there is no Kuma 'diocese' or religious grouping of any wider span than the 'parish' itself, and certainly the ceremonial leaders of individual 'parishes' who consult each other

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1 Pp. 93 ff., 131-134.
informally on points of precedent in no way constitute an ecclesiastical body.

As a religious community, the Kuma 'parish' is no less oriented towards the clan than it is in its political aspects. The ends towards which people engage jointly in religious observances are the prosperity and continuance of the agnatic descent group. As we have seen, this 'group' is (strictly speaking) an abstraction, a figment set up as an ideal to which the 'parish' never quite conforms. If, following Durkheim, we view society as the god its members worship, the Kuma religion suggests that a fictive image of society may be worshipped by people who, for very human reasons, are unable to live in exactly that kind of society, desirable as it may seem to them.

Participating in religious rites signifies an acceptance of the beings in whose honour they are enacted. All must accept them, for all must participate to some degree, so freedom of belief is possible only within the range of acceptance from secret dubiety to conviction. I met people who professed several different degrees of acceptance. What they accept is another matter. There are few details an adult man cannot learn about if he is interested enough to ask the right people, but few persons know even the bulk of Kuma religious doctrine. Myths are not widely known, and
different narrators give highly idiosyncratic versions of them. The major ceremonial cycle, the Konggol or Pig Ceremonial, is celebrated by each 'parish' in succession, in an approximate order to which slavish adherence is not required. Each 'parish' is free to celebrate its Pig Ceremonial whenever it is ready to do so. About fifteen years may elapse between two successive Pig Ceremonials held by the one 'parish', and the ceremonial leader has to consult with men of other groups to ascertain the traditional order of events in the ceremonial itself. There are numerous opportunities for any man of the 'parish' to introduce little innovations of his own - a song, perhaps, which he himself has composed, or a new style of dancing he has observed while visiting a neighbouring phyle.

Religion has a twofold relevance in a study of freedom and conformity. Religious organization - the patterning of relations within a religious community to facilitate cooperation in ritual approaches to the spirits - is itself a field wherein conformity may be insisted on and certain freedoms may be allowed. Further, a people's religion articulates their values, which include the purposes for which they approach the supernatural, the objects and occasions they ritualize, and the themes their ritual stresses. These values are stimuli to action, and by examining Kuma religious
life we may hope to find some clues to people's motives for conforming in certain ways or for taking advantage of any freedom of choice which is offered them.

**Ideas of the Soul**

The Kuma's idea of a soul is a dualistic one separating consciousness and immortality. The soul of a living person, which is conceived as consciousness or intellect, is his 'shadow', *minman*. Besides being the shadow cast beyond him by the sun, *minman* is also his reflection in water. As consciousness, it is a kind of life principle which distinguishes the living from the dead. The Kuma share the belief, frequently encountered in New Guinea, that if illness includes loss of consciousness it may be attributed to an angry spirit stealing the patient's shadow or consciousness. A medium may be called in to recover the patient's shadow-soul by going through the actions of capturing it in a little bag and restoring it to the sick person's body. Also, visiting distant places in dreams is interpreted as the sleeper's shadow-soul leaving his body and undertaking the journey. *Minman* is not peculiar to man, but is attributed to lesser animals also. A pig which is sacrificed is thought of as having a visible material part, which is eaten by the people making the sacrifice, and an invisible immaterial part, the shadow-pork (literally, 'pig's shadow') which is
A person's shadow-soul is thought to survive for a short time after death, but it is not judged to be immortal. It is extinguished when mourning is ritually terminated, up to two months after the person's death. Anyone who imagines he sees the ghost of a dead person before mourning is ended refers to it as the dead person's minman. Anyone who has known the deceased as a living person may say he has seen a shadowy image, which is recognized by its seeming to wear ornaments the dead person characteristically wore and by appearing in places he frequented while living.

Kibe, 'spirit' or 'ghost', is the immortal aspect of the Kuma soul. People do not agree whether this is part of the living person as well as being the spirit representing his personal survival. Some say that kibe is simply the ghost of a person once living; others, that a living person has a kibe which is dormant during his lifetime, inhabiting his body and learning all about him so that it can represent him after death. Some missionaries have tried to ban the word, because of its association with ideas they interpret as ancestor-worship, and they use minman as an invariable translation of 'soul'. But kibe, with all its connotations of ancestral beings and ancestral essence, of haunted places and ghostly interference with human affairs, is the only word the Kuma have for anything approaching an immortal soul.
Kibe is used collectively for all spiritual beings. Those thought of as having once been human may be divided into two categories, the ancestral spirits and the ghosts of the recently dead. The natives do not distinguish sharply between them, though they sometimes refer more specifically to ancestral kibe as 'ancestors beyond the second generation' (kowandjin). But the disposition and behaviour attributed to the two categories of spirits are by no means identical. Surviving relatives may say that they have seen ghosts of the recently dead, although even the closest relatives cannot see them unless they themselves are people who are particularly prone to seeing ghosts. But any surviving relative may feel a ghost touching him, and if he becomes ill a common explanation is that he must have angered a ghost through some neglect or misdemeanour.

In Kuma belief, man's essentially unbridled pig-like nature erupts after death. The ghost of a recently dead person considers only himself. He retains his human appetite for pork, and if his relatives do not satisfy his hunger he strikes them actual physical blows which cause illness or even death. The duty of feeding him with shadow-pork lies with his sons, so these are the people who are thought to be most susceptible to his anger. Only the living have to curb such anti-social feelings; he is free now to vent the full force of his anger.
A ghost is expected to be jealously interested in what is owed to him by the living—perhaps the valuables they never paid him as compensation or bridewealth, or ritual obligations they have neglected. He is thought to be especially displeased if his primary relatives neglect to sacrifice a pig as a means of bringing mourning to a formal conclusion, or if his brother shows disrespect by co-habiting with an inherited wife in a house which the ghost when alive used to share with her. His anger may be attributed to his surviving sons' failure to make Geru boards for his grandchildren to wear when a pig is sacrificed for him, or to their choice of the wrong pig for one of these sacrifices. He is conceived as a wholly malicious and destructive being who offers a perpetual threat to the living.

Only the ghosts of relatives an individual has known personally can threaten him in these ways, and the most dangerous are his intimates, especially parents and brothers. A dead husband's anger may be blamed for illness in a widow or remarried woman, but as her parents and brothers lie in alien territory, their spirits cannot harm her. The natives

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3 V. also p. 358.
say there is little to fear from the ghosts of relatives who have died as children, for ghosts stay the same as they were at the time of death. Women are as dangerous as men. All the dead who have been buried near a person's residence and accustomed haunts are deemed likely to harm him. The ghosts of his mother and father are judged to be the most dangerous of all, because he neglects his constant obligations to sacrifice pigs for them to eat and to make Geru boards for them to see.

The ghost of a recently dead person wanders about the clan territory, sleeping in the burial ground and walking about at night. He stays there so long as people who have known him remain. When all these have died, he drifts away to a remote mountain-top in the Kubor Range, where he joins the vast unseen community of older ghosts. Here he curbs again his fundamentally pig-like nature, as he had to do while living, and settles down to cultivate ghostly gardens. He becomes an anonymous member of the ghostly community, for his name and personal characteristics have been forgotten. He is still kibe, but has no separate identity apart from the mass of disembodied spirits who are thought to inhabit the mountain. When a great roll of thunder comes from the

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direction of Mount Spinks, people think there may have been some trouble in the afterworld, and say that they will hear of a death. But if a death in fact occurs, it is attributed not to these older ghosts but to one of the more recently dead who are still lurking about the burial grounds. Sometime before these ghosts are forgotten and have vanished to the mountain-top, their grandchildren have to wear carved Geru beards in their honour, and death or illness in a son's family may be attributed to his failure to make such boards.

The ancestral beings are sometimes confused with a class of beings about whom little is known. These are the pagi-yem agamp, the 'back-where-they-started people'. They are said to have emerged from inside Mount Spinks and 'made' the ancestors of the living. No one knows exactly how this was done. When their work was finished, they disappeared inside the mountain. For some of the Kuma, the pagi-yem agamp are the ancestors themselves, who 'made' their descendants in the same way as living parents 'make' their own children.

The truly ancestral kibe, on the other hand, are thought of as being essentially benevolent. They bless the crops and ensure bountiful harvests. They give their descendants and their living clansmen strength and success in war, for
they themselves conducted successful battles and proved
themselves strong and fearsome warriors. But they also
suffered reverses so, to keep their goodwill, the living
have to maintain their hostility towards the traditional
enemies and seek every opportunity to overcome them.

Kowandjin is a term which may be used for all agnatic
relatives of the third ascending generation and beyond it.
Sometimes, the strict meaning of the term may be given as
the fathers and grandfathers of living people's own grand-
fathers in the same patriline. They are conceived as re-
ferring, not to particular ancestors from whom descent can
be traced, but to the ancestors of a particular clan.
Glancing back at the past, the Kuma see the 'parish' ances-
tors as clan ancestors. If the clan-oriented 'parish' has
migrated to new territory, the ancestral kibe are thought
to follow them, continuing to exercise some influence over
their lives. Kibe of the more recently dead, however, are
not thought to follow their living relatives spontaneously.
In fact, if there are several deaths in a man's family these
are attributed to a particularly malevolent kibe, and the
man will go and settle with his affinal relatives to escape
its influence. A spirit of the recently dead is thought to
be confined to wandering within its own clan territory, un-
less it is deliberately taken elsewhere. If a 'parish' had
to relinquish its territory in warfare, some of the full members of its clan took with them some bones and perhaps other relics to deposit in their new place of residence, and henceforth the spirits of these relatives were thought to be associated with their new abode. Why, then, when a man believes himself to be victimized by a particularly malicious kibe, does he decide to settle elsewhere, instead of merely carrying the relics of this relative to a place where the ghost may be removed from contact with the haunted man's family? The answer is that taking the relics elsewhere does not remove the kibe's influence, but merely extends it. If a victorious clan were to settle in the territory deserted by its defeated enemy, its own members and associates would be exposed to the harmful influence of the dead who were buried there.

Mana (Kundje) and Witchcraft Besides having a minman or shadow-soul and the capacity to achieve an anonymous immortality as an ancestral kibe, some persons are thought to possess certain supernatural attributes which are not common to all. Two of these are powers respectively for good and evil, and cannot both be possessed by the one individual. They are the attributes, on the one hand, of powerful magicians (particularly sorcerers) who use their powers for the
good of the community, and, on the other, of witches who are thought to bring destruction to it. Supernatural attributes which lack the moral force of these two are accorded little importance by the Kuma. One of these is the ability to see and talk with spirits of the recently dead.

Anyone may see a ghost as a shadowy figure appearing in his path and recognize the apparition as a dead person he has known. But this is a rare experience for most, and seems only to happen in the first few weeks when, in fact, the ghost is still thought of as minman and has not begun to display the capricious brutality of a personally known kibe. There can be no conversation with a minman; the person who thinks he can see a ghost merely has to address it, speaking aloud, for the apparition to vanish. That is the experience recounted by ordinary Kuma who are not supposed to have any especial power to deal with spirits. But there may be up to five or so persons in a subclan settlement who are thought to be in more regular and significant contact with ghosts. Of such a person it is said: Kibe kanem, 'He (or she) sees ghosts'. This title gives no clue to what is thought to happen when such a person 'sees ghosts'. He is, as it were, possessed from time to time by particular ghosts with whom he converses. If such a person is about
to sacrifice a pig, he may say that the ghost has told him which pig to sacrifice. Otherwise, little significance is given to 'seeing ghosts'.

A man or a woman is said to be komugl, 'mad' (literally, 'deaf') while actually seeing and communing with a ghost. In the cases I actually observed, the subjects exhibited delusional behaviour. When Ogmi, for example, was communing with ghosts, she hacked with a bamboo knife at rubbish scattered on the floor, saying, 'Now I shall cut the pig'; then she lifted a handful of rubbish and passed it to another woman, whom she addressed by her son's name. People who 'see ghosts' would seem, then, to be emotionally unstable individuals subject to temporary bouts of insanity which are recognized as such by the rest of the community. But spirit mediums who are consulted and asked to hold seances are said to have emerged from this class - those who are judged to be particularly sensitive to the influence of spirits of the recently dead. And people who accepted the cargo cult of 1949 interpreted these bouts of temporary insanity as visions in which the spirits issued directives for all to follow.

Another supernatural attribute of a kind which is morally neutral is that attributed to the mentally deficient. There are nearly always one or two mental defectives of each
sex in the subclan settlement. Their behaviour is explained and excused by the saying, 'Yek yi', 'They are men of yore', meaning the time before the ancestors established law and order with the aid of a coherent language. It is said that when a woman rests a string bag containing her baby on the ground and goes away to dig her sweet potatoes, a spirit (kibe) may come along and, jealous of the fine infant, may exchange it for a spirit child. This belief has been reported from many parts of New Guinea. It is not elaborated systematically by the Kuma: the spirit concerned is variously thought to be a bush spirit or an ancestral spirit from some other clan or a spirit from pre-ancestral mythical times.

Supernatural attributes which are conceived as powers for good and evil are accorded more prominence. The power for good is known as kundje, a general term for benevolent magic. Sorcery which is practised in the interests of the clan-oriented community, therapeutic magic, love magic, divining, gardening and hunting magic: all these are kundje. The term may denote the magical technique itself or the power for good it invokes. 'Good' is conceived primarily as the good of the clan and the destruction of its enemies. By implication, it means the good of the clan-oriented community. Thus, sorcery is regarded as benevolent although
it is aimed at the destruction of human life, because it is the life of an enemy that is endangered. Every magician is thought to possess some degree of kundje or supernatural power for good. The least important forms of magic require putting this power (a kind of benevolent mana or manitou) into effect. The greatest kundje is that possessed and operated by a sorcerer. Different degrees of kundje are attributed to individuals who practise the various magical techniques and, as most of these may be learned by any man who is interested, a degree of kundje is available to all.

Kundje is regarded as a personal attribute of practising sorcerers and of any man who has achieved particular distinction in any other sphere of magic. The degree of kundje possessed by others is not thought to exceed the degree attaching to the techniques they practise. Kundje may be regarded, too, as a property of certain material objects. But whereas certain plants, for example, which are commonly used in love magic are thought to possess this property in their own right, the objects manipulated by the sorcerer are endowed with supernatural power by his association with them.

Kum, on the other hand, is a power for evil which is attributed by the Kuma to certain individuals. Kum is
5 Witchcraft. In its most elaborate form, it corresponds in most essentials to African and Navaho witchcraft. There is a 'witchcraft substance' - more accurately, perhaps, a 'spirit', but not known as such - which is said to inhabit a witch's body and emanate its evil influence through his actions. The witch is said to be a ghoul who wanders about the burial grounds at night. There are no oracles to decide that a person is a witch: anyone can observe witch-like behaviour in others and contribute to the systematic collection of evidence to show who was responsible for death. Unless counter-magic is practised, witchcraft is believed to be fatal to the victim against whom it is directed.

Kum is said to be a 'thing' (yap) with material existence inside a witch's stomach in a form which resembles the foetus of a small animal. It also has appetites attributed to it - primarily for human flesh, but also for pork - which demand satisfaction. It is said to express its demands in conversation with the person whose body it is

5 'Witchcraft is distinguished from sorcery in that it is generally believed to be a power, more for evil than for good, lodged in an individual himself or herself (the witch)', Notes and Queries, 6th edition, p.189.

temporarily inhabiting, and to overrule his objections to meeting them. A witch admitting his guilt blames the kum that is inside him and claims for it decisions which are independent of his own volition.

Men, women and children have been accused and convicted of witchcraft. The men seem to have been in every case exceptionally lazy and unhelpful towards members of their own group and also inclined to associate with individuals of some enemy group, despite the strict rule of avoidance. The women seem to have been in every case exceptionally prone to starting quarrels and also subject to recurrent fits of insanity. The only child definitely known to have been accused and convicted of witchcraft was a twelve-years-old girl who was generally disliked, apparently on account of her undisguised selfishness and greed.

People may be suspected of witchcraft if they have been noticed roaming off on solitary walks, for it is not customary to walk alone and without a purpose; solitary unexplained rambles are only undertaken, it is said, by persons who intend to commit adultery or witchcraft. A person who has been noticed engaging members of hostile clans in conversation, or even entering enemy territory, is immediately suspect. If a death has been attributed to witchcraft, mourners' actions are watched, and if they
'cry only with their eyes' (neglecting to embrace other mourners and flap their hands across their chests in gestures of grief) they may be suspected of causing the death. The crucial test is that while a witch is simulating sorrow he fiddles with twigs which he later throws away; it is thought that the witch's kum adheres to the twigs and will cause another death in the territory where they fall.

The natives say that it is enough for a witch to eat human flesh and look at his prospective victim for the latter to sicken and die. The evil stare is said to be reinforced by his handling various objects belonging to the victim, generally a net apron or some ornaments he has worn habitually. The witch may keep these objects in his house while he cooks and eats the spoils from the grave, or he may carry them while he walks in the burial ground at night to steal some human meat. More commonly, he is thought to give them to a member of an enemy clan in order that they may be used in sorcery. Precautions are taken to guard the flesh of the recently dead from such interference. After a burial, several men of the subclan of the deceased watch beside the open grave at night. After the death of an important man, the guard may remain near the body each night until decomposition is well advanced. No such precautions are taken when a person of no importance - a woman, a very
old man, or a child - dies. Young men of the dead person's subclan simply visit the grave in the morning and look for signs - a footprint, some bent grass or a disturbed plank - of a witch's visit.

A serious charge of witchcraft has to be supported by evidence that the culprit has had in his possession objects belonging to the victim - it may be simply a few leaves of tobacco, or the shavings of a Geru board he was making - and that these have been given to some member of an enemy clan. I know of one well substantiated case of such objects being taken to an enemy's territory. It is certain that there are in fact occasional 'witches' who try to bring about the death of their clansmen. It is more doubtful, however, that they actually rob graves and eat human flesh. Holes have been found in the earth around recent graves, and it has been alleged that these were made by grave-robbers, but I have seen none which could not be explained by either the quick erosion common in the Wet Season or the rooting of pigs. Other evidence which has been cited to prove the guilt of various witches is the finding of cooked meat - allegedly human, but possibly pork - inside their houses, and observers' reports of solitary wanderings near a burial ground.
Accusations of witchcraft are of two kinds. One is part of the hasty unthinking abuse shouted in quarrels between husband and wife. No evidence is cited in support, and the accused always denies the charge hotly. People ignore it when the quarrel is over. In such cases, it is usually the wife who is accused of witchcraft, but she may retaliate by making a similar accusation against her husband. Women, coming as they do from elsewhere, cannot be expected to have the same concern for the welfare of the clan as their husbands. But most of the accusations made against women are the result of the men's temporary anger. The rarer kind, which are made as earnest judgments supported by substantial evidence, seem to have been made more frequently against men.

If a death is thought to have been caused by witchcraft, it is said to be the duty of the dead man's clansmen to identify the witch and punish him. In fact, the dead man's own affinal and matrilateral relatives undertake to discover the culprit. They have to produce evidence of guilt, which they show the dead man's clansmen. Since these relatives do not themselves belong to the victim's clan, they are able to negotiate with his enemies and discover from them who has given them objects to use in sorcery. The enemies are co-operative and in fact are apt to name several
persons in the hope that the clan will be further depleted by the removal of the 'witches'. The victim's relatives pursue their enquiries tirelessly until the exact identity of the witch is established.

The victim's clansmen have to be perfectly certain that the witch has been accurately identified before they are willing to take action against a member of their own group. The alleged witch is confronted, at a public meeting, with the evidence brought against him, and he is given the opportunity of acquitting himself by offering an acceptable explanation. A number of alleged witches, however, have chosen to admit their guilt, saying that their actions have been prompted by the *kum* inhabiting their bodies.

The belief in witchcraft would seem to express and perpetuate conflict within the community. After the death of an important man, people are suspicious of one another, knowing that one of their number has been a traitor to the group and is capable of causing more deaths. In former times, persons convicted of witchcraft were killed, so the death of an important man removed two members of the group. But the more serious allegations of witchcraft which have been supported by public opinion seem to have drawn the sub-clan, standing for the clan itself, more closely together. The witch has always been regarded as a traitor to his group.
The method of killing a witch was to shoot him with arrows and spears and to hack him with tomahawks before hurling his body into a swiftly flowing river which could carry him away from the clan territory. The use of weapons, which are never normally used against clansmen, emphasises the 'unnatural' quality of the crime. The eating of human flesh, which is attributed to witches alone, is regarded by the Kuma as a reversal of human nature. They know that the 'Braedi' (the natives near Goroka) eat human flesh, but the 'Braedi' are agamp ndel, a different kind of people.

The witch, then, is 'another kind of person', not simply an ordinary member of the group with ordinary human weaknesses, so he is removed from the group in its own interests. Now that the death penalty has been abolished, he is invited to leave the community and settle elsewhere. His kum could be removed, it is said, by magical means, but the Kuma know of no way of effecting this without causing the witch's death. The kum itself, however, could spontaneously leave the witch's body and lodge itself in some other human host. A person who is convicted of witchcraft may claim that he was possessed by kum but that it has left him, and there is a chance that his clansmen may accept this assurance that he will not be responsible for further deaths. They were likely to take this opportunity to rehabilitate a
confessed witch if he was a proven warrior who could still be useful to them in battle. I know of one man who was definitely convicted of witchcraft being allowed to continue to live as a member of his clan because he was a useful warrior; he himself had insisted that his kum had left him, and it was not until he died that further deaths within the community were retrospectively attributed to him.

The Spirits A discussion of the supernatural would be incomplete without some mention of a class of beings, masalai, frequently encountered in Melanesian religion, the bush spirits known in this region as kibe kangi. For the Kuma, they are wholly evil. They are said to inhabit the uncleared regions, particularly uninhabited mountain forests and low-lying swampy areas previously occupied by clans now extinct. When passing these places, people take care to avoid contact with trailing vines and undergrowth, in case this should call the attention of the bush spirits to their presence. The masalai are said to carry bows invisible to human eyes and shoot invisible arrows at anyone

Vide, for example, George Brown, Melanesians and Polynesians, MacMillan, 1910, circa p.198; Margaret Mead, 'The Masalai Cult Among the Arapesh', Oceania, Vol.IV, pp.37-53; and various writings of Hogbin, Kaberry, Wedgwood and Williams.
wandering near their haunts. He does not necessarily feel the impact of the arrows, but the natives explain yaws and abscesses as wounds received in this way.

The masalai include ghosts of some dead persons and the children they have had while lurking in the bush. People who have been denied the usual mortuary rites - mainly witches and wayfarers - are fated to become bush spirits instead of joining the ancestral spirits of their clan. People dying with infectious diseases have been buried hastily in the uninhabited lower terraces to prevent them from infecting the living, and they are also said to have become masalai. They include, too, the ancestral spirits of clans which have become extinct, for these beings have now no group of living persons towards whom they are capable of directing any benign influence.

Unlike ordinary ghosts, the bush spirits are thought to continue some aspects of their human existence besides eating. They are said to bear children, although they have no habitation apart from the bush in its wild state nor any regulations governing their association with one another. They are supposed to have sexual relations with each other and with the living. The dream of having sexual intercourse with a strange girl who is suddenly known to be a masalai masquerading as a living person is a nightmare commonly
experienced by men. Such dreams are thought to portend some evil, and sometimes they are interpreted as meaning that the dreamer's wives will be sterile. If shrieks and groans come from a sleeper in a nearby house, they are taken as symptoms of his dreaming about bush spirits. Gonorrhea is said to be caused by a masalai having sexual relations with someone who mistakes the spirit for a real person.

Most of the supernatural beings are powers more for evil than for good, and this is particularly true of the two 'great spirits', kibe wom, in whose honour the Pig Cere­monial is held. Both these beings are concerned with fer­tility. Mbolim, the Red Spirit, is thought to be interested primarily in human fertility, whilst Geru is interested primarily in the fertility of pigs. Both are incidentally concerned with fertility of crops as well, but there is no supernatural being to whom this is attributed as a ruling interest. Yet it would be misleading to call Mbolim and Geru 'fertility spirits', for they are conceived as essen­tially harmful. It is their nature to be capriciously de­structive of life and property, but they can be controlled by man and induced to serve his interests. They represent a crude and evil force which man believes he can harness by his rituals of propitiation; it is only when these spirits have been propitiated that men and their pigs and crops can be benefited.
Mbólím and G-eru are both invisible. Mbólím, who is more generally known as 'the Red Spirit' (Kibe Mbang), is thought by many to have a vaguely human shape. Others picture him coming like a great wind and filling the sky with a cloud of dust which would be red if it could be seen. Some identify him as a spirit who was once human and travelled about in the mythical past instructing people how to perform the Pig Ceremonial. His instructions to all clans were the same. He is thought to influence all groups, and is never conceived as an ancestral spirit. His influence can be felt in any place within the Nangamp culture area, but he is thought to be still constantly travelling. He is induced to stay in one particular place when a clan celebrating the Pig Ceremonial in his and Geru's honour builds for him a miniature house where he can live for a few days. Then he is thought to go away to attend a Pig Ceremonial in another part of the valley. During a dance which is held in his honour at the end of the Pig Ceremonial, he is represented as 'the pig Mbólím' by a man wearing a pig's tusks pressed against his head like rams' horns. The other dancers lead him about, for the ritual has tamed the destructive force symbolized by the pig's tusks.

The conception of Geru is even vaguer than that of Mbólím. He is spoken of as though he were a personalized
spirit, but human form is not ascribed to him. Geru is not thought to wander away as Mbolim does; he continues to be closely associated with the clan that has honoured him. He is not believed to be the spirit of a particular ancestor, but from the people's varying impressions of him he emerges rather as an essence which stands for the ancestral spirits. Like the Red Spirit, Geru is capriciously destructive, capable of wrecking people's herds and crops if he is not propitiated. He is the Guardian of Pigs, and it is thought that he is offended if the wrong pigs are killed for presentation to other groups or for the appeasement of the spirits of the dead. It is believed that he can vent his anger by destroying a clan's entire supply of pigs, but that he will guard the pigs from harm so long as the ancestors are honoured and the ceremonies and symbolic sacrifices are properly enacted.

Before the Pig Ceremonial begins, each subclan builds a house in honour of the Geru spirit. This is the initiation house, where most of the rites are performed during the boys' seclusion from the women at the end of the Pig Ceremonial. Women are not permitted to approach the Geru house during the boys' initiation, but before this they may bring food to the doorway and stretch inside to hand it to their husbands. The overt function of the Geru house is to provide
a headquarters for men participating in the dances, a place where they can get dressed for dancing in their ornaments and plumes. Further, it is here that Geru boards are made and stored in preparation for the dance in honour of the Geru spirit.

The small flat boards known simply by the name of the Geru spirit are painted on both sides with geometric symbols of fertility. They are made primarily for children to wear on their heads, but adult men also wear them in Geru's dance and in the rites held when the 'spirit pigs' are killed. Out of the context of the Pig Ceremonial, they may be made whenever pigs are sacrificed to spirits of recently dead relatives. The dead person's son's children wear them in the burial ground where the pig is killed. All the Kuma burial grounds are littered with a few of these boards which have been used in pig sacrifices and discarded there. The boards are made to both honour Geru and placate the spirits of the recently dead, and also to ensure fertility. There is no identification of the Geru boards with women, as has

8 V. infra, p.355.
been reported from the Siane, further east, if we exclude the recurrence of the diamond-shaped 'vulva' motif, which is the chief symbol of fertility.

A second overt function of the Geru house, then, is to provide a place where the men of a particular subclan can gather to make their Geru boards in preparation for the dance in honour of the great spirit. They make these boards to placate the Geru essence which stands for the spirits of all the grandfathers for whom they wore Geru boards as children. When they wish to placate the angry spirits of particular relatives, they make Geru boards in the relative privacy of the home.

But the covert function of the Geru house is to provide a meeting place where the men, as full members of the clan, can initiate their sons into the ancestral ways. It is here that the flutes associated with pig fertility are kept, and it is here that the novices are instructed to act out the

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9 R.F. Salisbury, *Siane*, draft thesis, Australian National University, 1954, pp.429, 431. The Geru boards made and used by the Kuma are smaller than those of the Siane. They are square or rectangular boards about eight inches by six inches or six inches by four, decorated with geometric designs. The base of the board may be extended in a prong on either side for fastening on to a headdress or, more usually, a small open-work bamboo cap with similar prongs may be lashed to the base.
the values of the agnatic descent group, the chief of which is the continuance and welfare of the clan itself.

**Ritual Contact With the Spirits**

Ritual approaches to the spirits display a certain style, a unity of symbol, language and idea. The natives' manner of personal adornment expresses this style. Paradise plumes spray from their headdresses like tawny and golden fountains; iridescent pearlshell gleams from throat and waist; here and there, someone may be wearing a brilliant crimson or lemon wig. The most splendid and elaborate decorations are worn for the massed dances during the Pig Ceremonial; the gaudy peng or 'judges' wigs', for example, are made only when the wearers' clan is celebrating the Konggol, and up to a dozen plumes selected for their freshness and sheen may wave from a single wig.

It is to the glory of an individual and his clan that he should be splendidly dressed at this time. The wealth hung about his body in the form of plumes and shells is regarded as the wealth of his clan. Indeed, the clan has to be thriving and prosperous to hold the Pig Ceremonial at all, since hundreds of pigs have to be slaughtered and distributed amongst friends and relatives in other groups.
The Pig Ceremonial emphasises the continuity of the clan, by honouring the ancestors and the two great spirits who are intimately associated with them.

Kuma ceremonial acts out the desired results, strength and prosperity. Blatantly, aggressively, the men sound their flutes on still evenings so that the hooting will be heard all over the valley and people near and far will know that this clan is getting ready to kill its pigs. Members invite friendly clans to join them in making a bigger display than they can manage alone, and in the daytime there may be up to seven or eight hundred hand-drums pounded in unison. An equal number of voices proclaim oblique little songs sung over and over in a strident rhythm, and heels stamp the earth in the monotonous concertina movement of the dance. The clanspeople who own this earth are busy attracting new friends and intimidating old enemies.

But there is another side to the interest in personal adornment and self-aggrandizement. The strength and continuance of the clan depend upon the ancestral spirits, the ghosts of the recently dead, and the two great spirits Mbolim and Geru. These are mostly capricious and malevolent, and men have to propitiate them to divert their evil force. They offer prayers, during the Pig Ceremonial, directly to the ancestral spirits, asking for success in love and war.
The prayer is not complete without the sacrifice of a fowl. Pigs, too, have to be sacrificed to the spirits of the recently dead, and occasions for these sacrifices may arise at any time. They are the chief means of regularizing relations with the ghosts by satisfying their hunger and so curbing their anger.

Men kill these in the burial ground, in order that the spirits haunting the place may watch the solemn proceedings and, knowing the sacrifice is for them, bless the living with all the benefits they seek. If a close relative wants to ensure that a ghost will not be angry when he takes part in an impending ceremonial, he may put the pig's tongue on the fire and let it burn away while he wails to show his grief for the dead. More generally, he and his family eat the whole pig and leave only the shadow-pork (kong minman) for the spirit. Being unsubstantial, a ghost is thought to make a satisfying meal of the unsubstantial, so by 'sacrificing' a pig the owner is not depriving himself of pork.

Close relatives have a sacred duty to satisfy a ghost's hunger for shadow-pork. They must kill and cook a pig in the burial ground to mark the formal end of mourning. They peel off and scatter on the grave the mud which has caked their bodies. The widow removes her bark cloak, cane necklets and dangling pearlshells, as well as the cake of blue-
grey mud she has worn on her forehead since her husband's death. Men usually cook pigs, but on this occasion a woman does so. The natives say a ghost becomes attached to the person who cooks the pig for him, and it is better to expose to such danger a person of no account. If a widow is still young enough to have children and so is to be inherited by the deceased's real or classificatory brother, the cooking may be delegated to an unmarried daughter; it is thought that if the older woman cooks the pig, her husband's ghost will follow her about and grow angry when he sees her cohabiting with his brother. But, because she has cared for his pigs and knows them all intimately, it is generally the widow who decides which pig will be killed. One past the age of child-bearing may even decide when the pig should be killed and the period of mourning ended.

Later, when the dead man's sons have children of their own, each is expected to make Geru boards for them to wear when he kills another pig in honour of his father. This pig is also killed and cooked in the burial ground, where the children are dressed in plumes and ornaments with the Geru boards on their heads. The boards are laid briefly on the carcase before it is cooked, and later hung on the branches of trees or simply hurled into the undergrowth to rot away. The boards are the visible signs to convince the
children's grandparents that they are being honoured and to establish some continuity between past and future. No particular time is set for the pig sacrifices to deceased parents who are hungry for shadow-pork and want to see their grandchildren wearing boards. In fact, a son usually delays the sacrifice until some member of his family is ill. Whether slight or serious, the illness may be attributed to the wrath of the dead for whom Geru boards have not yet been made and pigs have not yet been sacrificed.

Near the end of the Pig Ceremonial, only a few days before the mass slaughter of pigs on the ceremonial ground, clanspeople sacrifice some of their pigs to the ghosts of the recently dead. All members of the clan separate their pigs into two lots. They reserve the 'real pigs' (kong wi) for presentation to people from near and far. But each clan member with pigs to kill takes at least one of them and sacrifices it in the burial ground to give his deceased parents and brothers a meal of shadow-pork. The pigs selected for this sacrifice are known as kibe kong, the 'spirit pigs'. By sacrificing pigs and dedicating the spirits of these animals to the spirits of deceased relatives, the Kuma try to establish rapport with the dead and to keep or restore the goodwill of their ancestors.
The importance of keeping the goodwill of the ancestral spirits is expressed most clearly in the climactic rites of the Pig Ceremonial, when the actors finally identify themselves with the ancestors. In the various kere or 'throwing away' rites, which are common at this stage, the influence of sorcery from other clans is made ineffective. Sorcery performed by enemies of the ancestors is thought to be the most dangerous of all, and 'throwing away' its influence takes precedence over making the sorcery of any other enemy harmless. During the dance in honour of Geru, the leader looks towards the territory of a traditional enemy and cries out in a voice that chokes with anguish, 'Oh, my clansmen! You are our brothers, so why do we have to fight?' For the rest of this ceremony, he acts as the ancestor living in a peaceful clan not yet divided by hostilities which were fated to be lasting.

There are other identifications with the ancestors at this time. In 1955 Wamdi arranged for his sterile wife to be the first woman to see the Red Spirit's house, and for the rest of the morning everyone addressed her as Tegaing amp, 'Woman of Tegaing clan'. A Tegaing woman who later bore many children is said to have been the first woman who saw the Red Spirit's house at the first Pig Ceremonial ever held by Wamdi's clan.
There is one occasion when men impersonate the dead to avoid the danger incurred by direct contact with the Red Spirit. Mbolim's house is built secretly by a select band of men. They pre-fabricate it and then surreptitiously, after the 'spirit pigs' have been killed, carry sections of the building on to the ceremonial ground at night and erect it there. The Red Spirit is due to arrive with the dawn, and they have to finish their task before the new day breaks. When the sky begins to lighten, they refrain from uttering one another's personal names lest a person named should be struck dead by the angry spirit. They use instead the names of their fathers if these are dead and so immune to the Red Spirit's interference. In postulating that this danger exists, and in taking precautions to avert it, the Kuma establish continuity with the past.

They establish their particular kind of continuity with the past by imagining themselves, in ritual context, among people of a previous generation. They establish it, too, by projecting forward into the present, as ghosts, their ideas of people who have been known and are now dead. The situation where this can be observed most clearly is the seance (nggol mok), in which close kin who are dead seem to enter the circle of the living through the agency of spirit mediums.
A very few of the special class of people who can both see and communicate with ghosts may become mediums. Wugum, a Kuma woman married to a Ndanga, was the only spirit medium I met, and I heard of only four others - two women and two men. The ghosts with whom they communicate are those associated with the territory where they are staying. A person wishing to practise as a spirit medium consults a practising medium to learn the necessary skills. Besides the ability to 'see ghosts', the qualifications seem to include a keen intelligence, a ventriloquist's skill and a detailed knowledge of other people's affairs.

The seance I attended was held in a woman's house, but this was evidently a matter of convenience, for I was told that it would have been equally fitting for it to be held in one of the men's houses. Both men and women were there, but no other woman besides the medium took an active part. There is no occasion for a woman to communicate with her dead relatives in a seance, since it is held for the benefit of the clan into which she has married; she cannot contact the ghosts of her own parents and siblings away from the place where they have been buried.

The seance was conducted with little formality. The medium had inserted a bamboo tube through the thatching of the roof, and when she addressed the spirits we heard their
answers as a whistling which seemed to come from the bamboo tube. Members of the audience asked whether particular relatives were present and, when the answer was 'Yes', spoke directly to the ghosts. The whistling that seemed to issue from the bamboo tube in response to their questions followed the pitch and rhythm of ordinary speech, and most of the answers could be understood quite easily by the audience, who commented amongst themselves before proceeding. Nevertheless, the medium always translated the whistled replies into ordinary speech.

Seances can be held to ascertain the temper of the dead towards living relatives who are contemplating any action which could be seriously affected by their anger. This particular seance was held when the Pig Ceremonial was approaching its climax, but it would not have been held without a more specific reason. A little girl had been sleeping fitfully and waking with a start. Her father had interpreted this as evidence that the ghosts had stolen her shadow-soul, and had sought Wugum's advice. The medium divined where the ghost had deposited the soul, and went through the motions of capturing it in her string bag and returning it to the child's body. She blamed the ghost of the child's grandfather, who she said was angry because his son had decided to give away the meat and fat of a particular
pig he himself wanted. As this was one of the animals to be killed in the Pig Ceremonial, others began to wonder whether their own dead relatives were content with their decisions to kill certain pigs for presentation to others. The seance established which pigs people should give to other clans and which they should sacrifice for their dead relatives. The ghostly answers showed a detailed knowledge of the pigs possessed by different members of the subclan. They showed, too, an intimate knowledge of recent events. One ghost advised the husband of a particularly quarrelsome woman to divorce her, predicting that she would die very soon if he did not get rid of her.

The fire was kept low in the crowded room, and the men's voices addressing the spirits in the darkness had the rough informality of their speech with one another. As a ritualized approach to the supernatural, the seance was crude. The element of mystery supplied by the bamboo tube seems to have served the same purpose as a greater degree of formality might have done.

Approaches to the supernatural power for good - the positive mana or manitou called kundje - display something of the same ritual style. Kundje, it has been noted, includes both supernatural power for good which can be used by man and also the magical means by which he can control it.
The most important means is war sorcery, obo kundje, considered to be necessary for the clan's continued existence. It was used in warfare, as its name suggests, and even when the clan is not at war the sorcerers continue to practise their arts of decimating traditional enemies. Though aimed at the destruction of human life, sorcery is kundje and 'benevolent' because it uses supernatural power for the good of the clan. A warring clan tried all the sorcery techniques which could be acquired, to discard or permanently adopt them according to the outcome of the battle. Thus the yir-d-ndop or 'cigar-smoking' technique was discredited in Kugika clan by the thoroughness of the defeat which followed its use.

Kuma sorcery techniques are variations on one clear pattern of action. A spell, which is said to be an advance statement of the desired result (the death of an enemy), is whispered over some worthless objects alleged to have been brought from an enemy house. Such objects were small bundles of thatching grass, pieces of wood, or handfuls of rubbish of the kind that is strewn on the floors of houses. In the 'cigar-smoking' technique, the sorcerer smoked a cigar with the lighted end in his mouth and blew the smoke over a pig's liver, which was said to have been the liver of an enemy. The sorcerer whispered a spell and spat on
the liver to make the kundje adhere to it before leaving it inside his house to be eaten by rats. By the time the meat was devoured, the enemy was supposed to be dead. In the Kobun amp or 'woman of the Jimmi River region' technique (so-called because a woman was given as payment for supplying it), the sorcerer burns some worthless objects which he says are from enemy houses. Warriors blacken their skins with the charcoal, to intimidate the enemy. Men of Kugika clan consider this technique to be the most effective of all, because they acquired it just before their most successful encounter with a traditional enemy.

Explanations for the acquisition of enemy property in spite of the taboo on entering enemy territory are consistent with the Kuma view of the supernatural. The spirit of a clansman who was killed by this enemy may be said to have brought the objects, or the shadow-soul of the sorcerer may be said to have left his body long enough to go and steal them. A witch's readiness to give sorcery materials to an enemy of his clan has already been discussed. But informants deny that they themselves ever accept them, since this would imply their own readiness to have amicable dealings with an ostensible enemy.

Medicine is also kundje. We have to distinguish between two kinds of therapeutic kundje which are equivalent to first
aid and physic respectively. 'First aid' includes methods of controlling the supernatural causes of illness through the simple and direct treatment of symptoms - rubbing a patient's skin with a nettle called nonts to treat faintness and internal pains; treating discomfort from spleen enlargement by bathing the affected parts with water; cauterizing yaws with boiling fat; applying hot banana leaves to an aching stomach. These cures are not accompanied by spells. But if the illness is severe, or if the patient must be cured quickly to take part in an impending ceremonial, the first aid treatment may be preceded by a rite which only a man who specializes in some kind of kundje, whether sorcery or physic, may perform. The rite itself is kundje; it includes an incantation to the spirits believed to be responsible for the illness, and the ritual killing of a fowl.

What I am calling 'physic' is highly valued therapeutic magic which specialists use when a patient seems threatened with death. A 'cigar-smoking' expert, though his sorcery may be discredited, gains some prestige for his skill in physic. He smokes a cigar, again with the lighted end in his mouth, but this time blows the smoke over the patient's body, particularly those parts where he feels pain or discomfort. Such an expert practises mostly in his own community, but people of other groups may consult him. A man who
practises unique or rare techniques for curing serious illness is similarly sought by members of friendly groups. When a Kuma man was dying from dysentery and beri-beri in 1954, one of two Ndanga known to treat this illness was brought across the valley to attend to him. In all recorded methods of physic, the magician whispers a spell - generally 'There is no sickness' (Kets na enim).

Angry spirits are blamed for illness. Minor ailments which are treated by first aid are thought to respond to direct treatment of symptoms, but the physic used for more serious illness means contacting the spirit held responsible. A kundje expert may say that an angry ghost has deposited pebbles inside the patient's forehead, and proceed to 'remove' these while he addresses the ghost in undertones. Or he may instruct the ghost to go away, promising that the patient will sacrifice a pig for him when he recovers.

The temper of the ghosts may be ascertained by divining, which the natives use for prediction in a variety of circumstances and for establishing the aetiology of disease. The technique is 'the pointed stick', kadl mbombo. A diviner drives a sharpened stick from a ginger plant into a sweet potato and talks to the spirits in muffled undertones. If he cannot pierce the sweet potato easily, this is interpreted as resistance on the part of angry spirits. If he can, the spirits are not angry.
Everything depends on the whims of the spirits. The success of any venture is thought to depend upon their pleasure. If people think the spirits are angry, a diviner may be asked to perform the test of the pointed stick before they are propitiated; if the stick slips easily through the sweet potato the propitiation rites are delayed, for it is thought that the spirits are away venting their anger in some other place and the rites will be unavailing until they return. If there are signs of rain, a diviner must determine whether the spirits are angry enough to interrupt a dance or ruin a feast. If the spirits are found to be angry, someone performs another kind of kundje to cause the weather to improve: he spits in the direction of the mountains and instructs the rain and the spirits responsible to go away.

Interpreting the test of the pointed stick is allegedly a simple matter: the spirits demonstrate their anger by resisting the passage of the stick through the sweet potato. But there is ample opportunity for an individual diviner to read the result he desires. The test never shows, for example, that there will only be a light shower if the mountains are hung with heavy rain clouds in the Wet Season when rain falls in torrents throughout most afternoons. Nor does it show that it would be unwise to employ the services of a
particular wig-maker when the prospective wearer is already committed by other considerations to employ him. Several different sweet potatoes may be used in the one test. If the diviner wants to show that the spirits are angry, he may slightly withhold the pressure; to get the opposite result, he pierces the softer potatoes easily and may exert enough pressure on the others to drive the stick some distance inside them.

Love magic is also *kundje* - in this case, a power attributed to objects, not to actions which express a relationship with supernatural beings. A young man carries charms and aromatic roots and leaves in small net pouches under the arm. He tucks into his armband, or places in the bunch of leaves which dangles from the back of his waist, special leaves to which he attributes the power of *kundje*. He rolls beeswax (or, nowadays, chewing gum from the trade store) into tight little balls which he presses on to the skin of his hand drum, hoping that when he beats it during a dance one of the girls will snatch it from him and expect him to follow her. Youths obtain special plants to use as love magic from the Jimmi River natives in trade, but older men enlist the aid of spirits. Before taking part in a series of dances, an older man prays to the ancestral spirits that the girls may find him attractive. Or he kills a pig
in honour of some relative known to have been so attractive that girls fought for his favours. By these means the men hope to gain a magnetic quality which will attract women, whereas women use magic to ensure the fidelity of a particular man. A man uses practical measures to keep his wife faithful: he cuts her hair and removes her ornaments so that other men will not find her attractive. His brothers help him if he cannot do this alone. But a woman who lives with her husband's relatives can take no practical steps to make her husband faithful to her. She resorts to magical practices and, whereas the man wears love charms openly and carries them proudly, the woman practises her magic in secret, knowing that her husband will use countermagic if he thinks that she is trying to make him faithful to her.

Men obtain their love charms and magic herbs from friends and trading partners in near and distant places which they visit for courting and for trade, but the women have access only to local herbs. To secure the fidelity of their husbands, they add these local herbs to sweet potato when cooking. Before a bride goes to her husband's home, her mother or closest female relative instructs her in the procedure and shows her which leaves to use. Her relatives stuff the pork they exchange with her husband's clan with
the aromatic herb azamp, to ensure that he will not desire other women. But the husband is used to stuffing with azamp the pork intended for his sister's husband so, although he may be hungry for pork and find azamp most appetizing, he refrains from eating any of the pork given to his clan by his wife's relatives.

Many of the magical techniques involve no spell, for the power of kundje can be attributed to any element of magical procedure, such as the object manipulated (as in love magic) or the ritual itself (as in divination). Spells are usually statements of the desired result: 'he is not ill'; 'an enemy will die'; 'the sweet potatoes will grow big'. Similarly, many of the songs sung by dancers in the Pig Ceremonial predict the beneficial results expected from ritual. Strength is sought by enacting the important ceremonial, and the natives sing: 'We shall swing our tomahawks so strongly that they will be buried in the timber'. Increased wealth is suggested in song ('Goldlip is good; goldlip is good when it comes to Kondambi') and in symbolic gestures of giving and receiving wealth in the dance in honour of the Red Spirit. Wishful dreams depicting similar benefits are interpreted as predictions: to dream of the acquisition of wealth or the death of an enemy is to be certain that this will happen. The spell, however, may be a simple
command; rain which threatens an afternoon's dancing or the completion of a journey is told to go away. Such whispered commands, composed of the common phrases of ordinary language, are not distinguished in form from everyday speech, and can be regarded as spells only in as much as they are invariable in form and cannot be omitted from the accompanying rites. They are important enough to warrant spitting on the objects over which they are said, in order to secure the words firmly.

In general, the Kuma may be said to be confident and aggressive in their ritual contact with the impersonal supernatural force of kundje, issuing commands, stating that what they desire will be so, bending the supernatural to their will. Their contact with the spirits, by contrast, is characterized by propitiation, persuasion, supplication. The difference corresponds with the distinction frequently made between religion and magic, the one dealing with personalized beings who induce in believers a feeling of awe or 'religious thrill' and the other dealing with impersonal force which natives manipulate in a practical way to fill gaps in empirical

10 Cf. the fixing of the voice when spells are recited, in Malinowski's 'Baloma: the spirits of the dead in the Trobriand Islands', Magic, Science and Religion, Beacon Press, the Free Press, 1948, p.167.
competence. But the border between the two is not distinct. Kuma magic is commonly used to serve religious ends. The gestures symbolic of giving and receiving goldlip shell occur in a dance to honour one of the two great spirits. And when a man spits at the rain and says Keq po!, 'Go away!', he may be addressing either the rain itself or the spirit responsible for sending it.

Sorcerers and Magicians Minor magical procedures (for example, divination and the less esoteric forms of healing), necessary as they are felt to be, do not endow their practitioners with any particular prestige. Nearly everyone practises love magic: all youths who attend courting ceremonies wear charms or magic leaves; nearly all of the women cook aromatic herbs with their husbands' food; nearly all men between the ages of thirty-five and fifty-five either pray to the ancestral spirits or sacrifice pigs to close relatives they wish to emulate. Other kinds of magic are less widely practised. Hunting magic is widely known, but is rarely performed. At most times, garden magic - burying fertility stones before planting sweet potatoes, or whispering a spell over a woman's digging stick - is performed in about half the people's gardens, and then by only a few
persons on behalf of members of their subclan. But everyone plants certain shrubs at the edges of some of his gardens, to ward off danger. And at the end of the Pig Ceremonial all the women drape sweet potato vines over their heads while the men perform their dance for the Red Spirit.

Most of the healers and other magicians are mature men aged from thirty-five to fifty, although there is no prohibition on young men learning these skills. Males and females of any age are free to practise first aid, but in fact each separate technique tends to be used by members of only one sex, and then by only a few persons in each group. In Kugika clan, one woman in each subclan (together with the daughter of one of them) treats discomfort from spleen enlargement by bathing with water; from one to three men in each subclan cauterize yaws; a similar number of men treat stomach ache with hot banana leaves. Almost everyone knows how to apply these minor forms of therapeutic kundje. There are only a few persons - in Kugika clan, only two men in each subclan - who practise divination, but spirit mediums (even women) may also use the 'pointed stick'. The various practitioners teach these minor forms of kundje to any members of their subclan who express a desire to learn. They do not ask for payments, but if someone acquires a new technique from a member of some other clan he usually gives a small pig in return.
A man who wants to learn a new form of sorcery has to pay for it with material valuables and fully grown pigs. One man gave the equivalent of thirty-five Australian pounds for a single spell. The amount of magic and sorcery so acquired does not affect the amount of valuables required as payment. Most sorcery costs about as much as a betrothal payment, whether it is a single spell or whether, like the 'cigar-smoking' complex, it includes other magical procedures as well as the sorcery itself. I have already mentioned that the 'Woman of the Jimmi River region' sorcery derives its name from the payment made for it. This sorcery passed along the trading route from the Jimmi River region to the south-eastern wall of the valley in exchange for brides. Other forms of sorcery have followed the same route.

Persons occupying particular positions in the social structure are not obliged to acquire any of the minor magical skills, though a man who seeks to learn divination or first aid is sometimes prompted by the conviction that there should always be someone in his subclan who practises it. People do not transmit these minor skills on the basis of kinship. Sorcery, which is valued more, tends to be a family affair. Men who practised it told me that they had learned some forms from their fathers and planned to teach them, together
with any others they had acquired, to their eldest sons. A man who has no sons may transmit his skills to a younger brother, or even to his father's brother's son. The son of a particularly powerful sorcerer does not necessarily inherit the full extent of his father's power, but there is a good chance that he may do so. Sorcery is supposed to be hereditary, but it is not necessarily an eldest son who inherits; it may be a younger son or even a classificatory son who is favoured or expresses an interest in sorcery.

Other people besides the practising sorcerer's heirs may acquire this power by buying sorcery from other clans, if they are wealthy enough and have a strong wish to practise. They also may transmit their knowledge to their sons. Thus, although the practice of sorcery tends to be hereditary, it is available to all.

The Kuna associate the knowledge of sorcery with wealth, prestige and authority. If someone is asked whether another is a 'strong man' or a famous one, the answer is apt to be: 'He is; he practises kundje', which always means obo kundje or war sorcery in this context. The sorcerer does not, however, fill an acknowledged power-role in his group. That is to say, although sorcery and authority are closely associated in people's minds, a man does not automatically exercise authority by virtue of being a sorcerer. In spite of
this, we may expect to find that the practice of sorcery coincides fairly closely with the traditional positions of power.

In fact, heads of sub-subclans tend to practise sorcery. In 1954, six of the nine group leaders in Kugika clan were sorcerers, as well as a man who had retired from the headmanship of a seventh sub-subclan in favour of a younger, more active man. Two of the three subclan orators were sorcerers, and the best known sorcerers in neighbouring clans were subclan orators. About half the war leaders in Kugika clan practised sorcery. On the other hand, seven of the seventeen sorcery experts in this clan occupied no acknowledged position of power; four of them, and four of the experts who did, practised sorcery only in times of war. Seventeen sorcerers among only ninety-odd adult males of the clan-oriented community may seem to represent a surprisingly large proportion of men, but only nine of these continued to practise sorcery in times of peace.

The reputations of outstanding leaders are enhanced by the knowledge that they are sorcerers. The wealthy and powerful Kugika luluai was thought by members of subclans other than his own to practise sorcery. In fact, he told me, he had acquired the 'cigar-smoking' complex of magical techniques some years ago but had ceased to practise most of
them when the sorcery was discredited by defeat, and by 1954 practised only a couple of esoteric forms of first aid.

The status of men who practise sorcery but occupy no position of power varies. Nunung-Balos, a diviner who practised several forms of first aid as well as sorcery, was respected by members of his subclan and acknowledged by them to be a powerful sorcerer. His knowledge of sorcery increased people's faith in his healing and prediction, but gave him no authority outside the particular situations in which he used these skills. Elderly practitioners are always accorded some prestige and have a sometimes unjustified reputation for having a detailed knowledge of other matters.

It is hard to assess how a knowledge of sorcery affects the status of those who practised their skills only when their clan was at war, as it is possible that it was altered at such times. They tend to be quiet men who take no part in initiating collective action. Kege contributed mildly to public discussion, but Ngants and Ongugl attended mass meetings merely as spectators. Kege and Ngants were well liked and constantly sought as companions on trading expeditions; Ongugl, a serious withdrawn man, was mistakenly thought by many to practise sorcery in peace-time and was respected on that account. Azip was the only sorcerer in Kugika clan who was constantly embroiled in arguments, and
the support which members of his subclan invariably gave to him in disputes with outsiders was evidence of their solidarity. He neglected his gardens, begged from other members of his sub-subclan, and incurred obligations he could not fulfil. He was the only true hypochondriac of the clan, and affinal relatives had to nurse him through a serious illness because all the members of his own sub-subclan had quarrelled with him.

Sorcerers who cease to practise when there is no longer any immediate threat of war do so, they say, in order to share food with members of their subclan and their affines. The practising sorcerer, being under a 'fire taboo' (ndop mabil) and unable to share cooked food, is excluded from the easy informality of communal eating. He may sit with his wives and children, brothers and visitors, while they eat their evening meal, but the food he himself eats is prepared on a separate fire and kept apart. He neither shares food nor accepts it from others.

The sorcerer has to use a separate cooking fire because he is thought to be more than usually vulnerable to the sorcery of enemies; moreover, his own sorcery is regarded as dangerous and likely to rebound upon himself. It is also

11 V. supra, pp. 228-30.
possible that some of the food cooked by others may have been given to them by members of clans which have been temporary enemies; as he has directed some of his sorcery against them and may have been responsible for deaths, he is believed to be a likely target for the anger of their dead.

Practising sorcerers have special houses which they alone may enter freely. Other men who are also sorcerers or who are seasoned warriors may occasionally be invited to go inside but, in general, they are indeed 'taboo houses' (nggar mabil). They are sometimes known as 'war houses', and their overt function is the storage of weapons. Generally a sorcerer builds his 'taboo house' in a lonely place hidden by trees and separated from the nearest gardens by thick plantations of sugarcane. If he builds close to his settlement, he screens the site with a tall fence hung with large dried leaves. An individual sorcerer may have more than one 'taboo house', or two sorcerers may choose to share a single structure. They keep their weapons inside and block the doorway with a war shield. The sorcerer practises his skills at the 'taboo house', hidden from all of the women and most of the other men.

One of the most powerful of the practising sorcerers is ceremonial leader for his group. He is known as a
Rhetoric Thumper, and is in fact the orator of one of the subclans. He is ultimately responsible for the conduct of the Pig Ceremonial, but never announces important decisions in connection with it until he has consulted meetings of his clansmen. A clan with more than one ceremonial ground may have a number of ceremonial leaders. Each clan, however, has only one set of sacred objects for building the Red Spirit's house, and the group which uses them provides the most important ceremonial leader of the clan. He is responsible for co-ordinating the timing of the various rites enacted simultaneously on every ground. He needs a thorough knowledge of the elaborate sequence of ritual and, as he himself has only participated in one previous ceremonial or, at the most, two, he consults with clansmen and also with members of other clans who have celebrated their Pig Ceremonial more recently in order to determine precedent for details. He tells his clansmen in which dances they should wear special kinds of decorations, and he himself takes part in all the dances. During the entire Pig Ceremonial, he continues to practise sorcery against enemy clans and, although there is much feasting at this time and great quantities of food are presented from one group to another, he never breaks his self-imposed fire taboo. He finds time

12 V. supra, pp. 284 ff.
to visit other groups and 'carry leg' with girls in the belief that this will enhance his own reputation and that of his clan.

The ceremonial leader is busiest at the end of the Pig Ceremonial, when he has to set the dates for the killing of the 'spirit pigs' and 'real pigs' and for the final dances in honour of the two great spirits; he has to see that these are carried out properly, supervise the building of the Red Spirit's house, and make preparations for the boys' initiation.

No matter how large or small is the clan, from six to twelve men are chosen for the task of building the Red Spirit's house. Other persons are supposed to think that it is the work of Mbolim himself, but actually everyone knows that men are responsible, and even the women can say the names of some of them. The men work secretly in the yard of a 'taboo house' set up near the Geru house, and when they are erecting the prefabricated structure at night a guard is set up at each entrance to the ceremonial ground to prevent outsiders from seeing them. The guard is drawn from about five or so other men who have been admitted to some of the associated secrets.

Building the spirit's house is said to be an hereditary task, and in fact the fathers of most of the men engaged in
making the house at Kondambi in 1955 were known to have done so in previous Pig Ceremonials. But several of the Kuma clans build either incomplete spirit houses or substitute structures like those erected on subsidiary ceremonial grounds, little more than elevated wooden rails on which to hang the jawbones of the 'spirit pigs'. These omissions are said to be caused by the loss of the sacred objects which form part of the house; no one knows where they have been hidden. For this reason, other men than those whose hereditary duty it is to construct the house are shown where the sacred objects are hidden and may watch the work. If one of the builders dies without leaving a son, one of these men will take his place next time the clan is holding its Pig Ceremonial. These additional men may have been recently invited to join the team, or they may be the sons of understudies who have seen some of the secrets during a previous Pig Ceremonial. Thus, although only from six to twelve men actually build the Red Spirit's house, and their work is regarded as being highly secret, in fact from fifteen to twenty men help to find the sacred objects and guard the secrets. In selecting new men for the task, the ceremonial leader and the house-builders try to apportion responsibility for the spirit house as evenly as possible between the different sub-subclans.
Men have other ritualized parts to play during the last few days of the Pig Ceremonial. So far as possible, a man acts as his father did. What he does may best be understood by considering the sequence of events in the Geru Mbugu and Mbolim Mbom-bo dances. The natives refer to these as two separate dances, but I shall recount them as a single ceremony, because the two clans whose Geru Mbugu ceremonies I actually witnessed combined them in this way.

The Red Spirit's house stood in the centre of the ceremonial ground, hung with the jawbones of 'spirit pigs' which had been killed the day before. A few poles had been driven into the ground beside it, and on top of these were frames bearing Paradise plumes. More plumes waved from the tops of long-houses. The owners had put them there with the dual purpose of honouring the Red Spirit and demonstrating to visitors the wealth of the clan. The women of the place and visitors from near and far clustered about the long-houses. Some of the visitors had already begun to climb to the tops of long-houses to get a better view of the ground.

A sudden explosion of bamboo was heard, then a long-sustained cry of 'O-o-o-o-o!' coming from the Geru house. In the yard surrounding this house, the men and children
were gathered to ritually 'throw away' alien sorcery. Geru boards were tucked into their waistbands. They would have worn them proudly on their heads, had the clan not been in partial mourning for an important man of a neighbouring community. His two cross-cousins were present; one had a strip of blue-grey mourning mud on his charcoal-blackened skin, and the other a strip of charcoal on skin that was caked with the blue-grey mud. The other men were splendidly decked with assorted plumes — excepting the ceremonial leader, who wore a pair of borrowed shorts (torn and streaked with pigs' grease), a couple bedraggled fowl feathers, and the battered creamy hawk's wing which is a symbol of leadership.

When the bamboo exploded on the fire and the sorcery had been 'thrown away', the men gave their great cry and stampeded into the bush, breaking through the fence surrounding the Geru house. There had been rumours that a mock fight would be staged on the ceremonial ground between two of the men, in order to divert the attention of the women and visitors so that when the crowd of dancers came on to the ground the spectators would be taken by surprise. But in fact the two men selected wanted to take part in the dance themselves, and had quietly joined the other men in the Geru yard. Passing behind the houses of the temporary
village on their way to the opposite end of the ceremonial ground, the men preserved an atmosphere of secrecy by treading with care, silencing one another and enjoining the children to follow quietly, but they were never really hidden. They paused a few hundred yards from the other end of the ceremonial ground and crouched down in the long kunai grass while waiting for the men from a subsidiary ground half a mile away to join them.

When the others arrived, the ceremonial leader signalled to some of the men crouching near him and twenty men stood up to form two lines facing each other. 'Now!' said the leader, and about forty men with spears surged past them. He himself began to dance around his partner, kicking his legs up behind him, and the other men danced also in pairs, with all the sedateness of a Morris dance, performing symbolic actions as they moved gradually along behind the spearsmen. After them came about forty more men who shuffled along pounding hand-drums with a loud monotonous beat, and the children followed. The procession advanced on to the ceremonial ground.

At the first sign of movement and the first sound of drums, the crowd milling excitedly about the long-houses had come forward to meet the dancers. The men with spears twirling at the ready rushed towards them, at once scattering
the evil influence believed to have been brought inside clan territory by all the visitors, and scattering the crowd to clear a path for the dancers. The spearsmen dashed forward, retreated to squat on their haunches, then dashed forward again.

Some of the pairs were performing a dance called Mbolim kirt, holding a small board between them and sawing a length of vine backwards and forwards through a diamond-shaped hole in its centre. This action symbolizes continual sexual intercourse and, by implication, fertility in the clan. Other pairs performed Kiwin mam, in which they sawed a piece of bamboo with a length of vine; this represents the act of making fire, and suggests the whole complex of social life shared by people who make fire together. Others were performing Kila ming, using a stick to scrape the hairs off a djeglamp vine; this act stands for 'getting ready', preparing tools and instruments and weapons for use. Other pairs gestured at each other as if they were passing goldlip shells backwards and forwards between them, though their cupped hands were empty. This action has no distinctive name; sometimes it is known as Kiwin mam and so coupled with the symbolic fire-making; the gestures themselves symbolize the acquisition and circulation of wealth. This whole complex of paired actions is known collectively as Mbolim Mbom-bo,
for it is performed in honour of the Red Spirit. It in-
cludes yet another set of gestures, to which the name applies
more specifically. One man was not decorated as the others
were: only one side of his face and body was blackened with
charcoal, and he wore no ornaments except a pair of pig's
tusks pressed against his ears and curving towards his face.
He was known as 'the pig Mbolim'. He played his part in
the Mbolim Mbom-bo dance with a partner shaking a short lump
of wood at him. The lump of wood was like a miniature
stick for killing pigs. As the pairs of dancers encircled
the Red Spirit's house, 'the pig Mbolim's' partner drove
him with rhythmic movements of his stick and led him along
the route.

The great procession of spearsmen, dancers and drummers
encircled the Red Spirit's house a dozen times. During
the ceremony, the leader cried out to the clan enemies to
express his shame at warring with the ancestor's brothers.
While most of the men were still dancing, the builders of
the spirit house climbed on top of it and ate pork which the
women handed up to them. The ceremonial leader mounted his
private platform and gobbled great slabs of meat from one
of the 'spirit pigs' killed the previous day. The luluai,

13 V. supra, p. 356.
the ceremonial leader and leaders of sub-subclans made speeches, and then pieces of meat were hurled at the crowd. Pork flew from the ceremonial leader's platform, from the roof of the Red Spirit's house, and from the roof of each long-house. People in the crowd collided laughingly in their efforts to catch it. The next day, the 'real pigs' were to be killed; this was merely a beginning.

The Geru Mbugu and Mbolim Mbom-bo ceremony was the men's concern. Men performed all the important actions and also made up the corps de ballet of spearsmen and drummers. The women had a less formal part to play. They loaded their string bags with pork and plucked lengths of sweet potato vine; then, while waiting for the men to appear, they seated themselves around the Red Spirit's house with the bags of pork beside them and the sweet potato leaves trailing over their heads. The men danced round them. Unobtrusive as it was in the most spectacular of all the men's ceremonies, the women's part expressed the central purpose of the whole sequence of events comprising the Pig Ceremonial - namely, the fertility of the clan and its pigs and gardens.

The next day, the women adorned themselves with plumes and ornaments. They wore, for a single morning, the gaudy wigs in which some of the men had strutted about the valley for months. But, laden with this finery, they had no
ritualized actions to perform; they simply stood around and watched the men killing pigs. It was a day of practical action, not of spectacular ceremony. Ritual elements were subordinate to the main business of killing and distributing seven hundred pigs. Most of these were decorated with face-paint, and when the animals were killed the women who had cared for them took off the wigs and laid them on the carcases. Small stones, known as 'the pig Mbolim's stones', were stuffed into their mouths in the belief that this would make the owners' pigs fatten and multiply. Rows of carcases radiated from the Red Spirit's house in lines which corresponded to the sub-subclans of their owners. The men who dragged the pigs away to be cooked threw the colourful 'judges' wigs', which had been used for the last time, carelessly under the house.

Visitors from other clans destroyed the dancing area by building great fires for singeing the pigs and digging earth ovens for cooking them, but the local men huddled together in a straggling bunch and walked slowly around the ceremonial ground. Inside this unorganized mob of men, unseen by outside observers, one man disguised as an old woman shuffled along, prodding the earth with a digging stick. This was Amp Rua, the 'Old Woman' who, as wife of the founding ancestor of the clan, bore sons long after she had
passed the normal age, sons who founded the groups bearing their names. The digging stick she carried was one of the sacred objects unearthed by the builders of the Red Spirit's house. Rooting in the ground with it, she turned up pieces of bark which she handed to the men, to be hidden and later buried in their gardens. Amp Rua was so old that the man impersonating her was doubled up and guided by the other men as he walked.

The most important ritual is the men's concern, and women are subordinate and even oppressed in mundane life. But the transvesticism in this little drama, the symbolism of the sweet potato leaves, and the decoration of the women as a reward for caring for the pigs, have a clear significance. They constitute an admission by the men that, no matter what elaborate ritual measures they may take to make their clan numerous, their gardens fertile and their pigs prolific and fat, it is up to the women to bear children and take care of the pigs and crops. This is equally an admission that the men's system of values is fundamentally unrealistic. The society is a male-dominated one in which 'women are nothing'. But, no matter what men do to make women conform, the women themselves are free to either attain, on the men's behalf, the value of clan continuance and prosperity, or to obstruct the men's own achievement.
The Themes of Ritual

Aspects of the ambivalent relationships between men and women are commonly themes for ritual expression. One of these aspects is conflict, a theme which refers to conflict between groups and generations as well as to sexual antagonism. But first we need to know something of the general thematic setting of Kuma ritual.

The dominant ritual form is the Konggol or Pig Ceremonial, which is celebrated by each clan only once every fifteen years. The lapse of time does not imply that the ritual dimension of life is muted for long periods and suddenly becomes obtrusive. In the interim, of course, the ritual of mourning and marriage continues, and there are innumerable occasions for angry spirits to be propitiated. Also, at least once every year people attend a Pig Ceremonial held by some other Kuma or Ndanga clan. They go to watch the dances and be courted by girls; they may supply a phalanx of dancers for one of the massed displays; they take plumes and ornaments to friends, and expect to get pork in return; they join the crowds that gather to witness the spectacular climax.

It is hard for a scattered community which is not a closed group to maintain its unity. The Pig Ceremonial helps by exalting the clan, which is the symbol of the community and (in being the reference group of most of its members) supplies its continuity with the past. The idea of clanship,
which structures the past for the Kuma, projects into the future a solidarity which is achieved at least momentarily by the stressing of common values. Fertility, which is the explicit aim of the Pig Ceremonial and a constant theme in the ritual comprising it, is the chief of these values. It is on the basis of the fertility theme that certain objects, activities and qualities of human relationships are selected for ritual expression as valued, if subsidiary, ends.

The idea of fertility is itself overtly expressed in some of the rites. Before the undergrowth is cleared from the ceremonial ground in preparation for the dancing, a special digging stick (the kong kulya) is made. This is the stick the Old Woman carries when she is uncovering pieces of bark to induce fertility in gardens. The stick is treated with pigs' blood and then used to clear the ground of grass before being placed in a sacred stream near the ceremonial ground. There it lies with the central pole of the Red Spirit's house, to be recovered many months later for the Old Woman rite.

This pole, which is called 'the original pole' (yek ontr) and is said to be the identical one used in previous Pig Ceremonials, is also an explicit symbol of fertility. It represents the penis in symbolic coitus when the building of the house is being completed. When it is driven upright
into the ground, an open lozenge of wood representing the vulva is placed over it and left there until the miniature house is demolished several weeks or months after the end of the Ceremonial. The 'vulva' is hidden by the roof of the house, and the women are not told about it. They are led to believe that if they touch the central pole of the Red Spirit's house they will produce abundant vaginal fluid. They touch the pole eagerly, for they believe that a woman with a dry womb cannot derive any enjoyment from sexual intercourse. The men, however, think of a woman whose womb has dried as one who is not likely to bear children; they say that in touching the penis or central pole the women are coming into contact with the act still taking place under the roof and so will bear many children. Men who touch the pole expect to develop large testes, and this is taken as another assurance of many children. Afterwards, the women sit around the Red Spirit's house with sweet potato leaves on their heads in order that their gardens will be fertile; only a few of them realize that proximity to the spirit house is meant by the men to affect them similarly.

During preparations for the Geru Mbugu ceremony, a small rite is performed with the overt intent of promoting garden fertility. The men and boys carry toy bows and arrows, of
the kind used in rites expressing traditional hostilities, and give them to a sorcerer, who holds them against a bundle of fresh leaves from the sweet potato vine. An orator makes a speech announcing that the fathers and grandfathers of all who are present are to be honoured in the dance that is about to begin. Then the sorcerer returns the bows and arrows to the owners, each with a piece of vine which is later planted. Garden fertility is expressed both verbally and in the handling of sweet potato leaves; traditional hostilities are implied in the use of toy bows and the fact that the chief actor is a sorcerer. We may interpret the association of these two ideas in a single rite as an identification of garden fertility with human continuance and well-being: it is through keeping up their fathers' and grandfathers' hostilities that people expect their clan to prosper, and the overt expression of this aim as garden fertility, which is easy to achieve by practical means, would seem to assure its attainment.

The rites enacted in the Konggol, particularly in the ceremonies before the ultimate pig-killing, are concerned with multiplying benefits which can come to the clan, and

14 V. infra, p. 394.
with warding off evil. Mention has already been made of the 'throwing away' rites which are meant to dispel the evil influence of alien sorcery. The men explode lengths of strong bamboo on which a notch has been scratched as each avenue of evil influence is named. They seize their spears and plunge through gardens and fences, loosening palings and trampling sweet potato vines as they go, until they reach some place which lies in the direction of enemy territory. Here they make a sorcery trap, then return, triumphant as after a victory, to gather immediately for another concerted rush in the direction of a different enemy. They shout war-cries, 'O-o-o-o-o-o!' and 'Puai! Puai!' as they run, and twirl their spears above their shoulders. On reaching their destination, they stand for a moment in menacing attitudes, facing the enemy territory. The sorcery of outsiders should be ineffective now, but it is necessary for the men to repeat symbolically (by charging towards the enemy and menacing them from a distance) the battles their ancestors, their fathers and grandfathers, and they themselves have conducted. Old hostilities are thus restated, and the older warriors' enthusiastic leadership affirms the value placed on warfare. For the young men, untried as

warriors and carrying simple bows and arrows or borrowed spears, the rush in the direction of the enemy is evidently an exciting and impressive experience.

Weapons are used in many ritual contexts. Dancers hold them as strength-giving ornaments in the daily ballets of the Konggol. Sorcerers shoot arrows from toy bows in the direction of enemy territory when they kill fowls and piglets to propitiate ancestral spirits. Spear dances occur in the Wubalt nut festival, as well as in the ceremonies for Geru and the Red Spirit towards the end of the Konggol.

Warfare is valued for its own sake, as it expresses the aggressive attitude that men admire but cannot indulge to any extent within the community. They value it, too, as a means of intimidating and exterminating enemies who threaten to diminish and destroy the clan. The recognition that many clans have been depleted in unsuccessful warfare does not prevent them from viewing warfare as a most powerful means of achieving strength in numbers. The assertion of this value in ritual is an important way of maintaining it and

16 V. supra, pp. 391-2.

17 V. supra, p. 237.

18 V. supra, p. 383-6.
transmitting it to younger men. As well as being valued for its own sake, warfare is stressed as a means to the most valued end, the survival and increase of the clan.

Ritualized relations with supernatural beings stress the propitiation of forces which are conceived as essentially malevolent. The beings who are most commonly approached in this way are the ghosts of relatives who have been known as living persons. These are often referred to collectively as ndandjin kobandjin, 'our fathers and grandfathers', the people who authorized customary action, and they consist mainly of the fathers of living men. The unalloyed malevolence attributed to parents, once they are dead, would seem surprising, in view of the affectionate relations which can be seen to exist between living parents and their children, were it not for the permissiveness of parental authority. As we shall see later, a Kuma boy tends to take advantage of his father's failure to interfere with his actions. It is possible to interpret the constant threat from the dead as a guilty projection of punishment which was never in fact received for the neglect of a loving parent. The constant stressing of propitiation suggests some conflict between the living and the generation that went before. And certainly the interests ascribed to spirits of the recently dead conflict with those of the living.
Another region of conflict which I have suggested is selected for extensive treatment in ritual is the relationship between men and women. Kuma ritual exploits this relationship in two of its aspects—antagonism between the sexes, and sexual relations themselves.

When people leave their scattered dwellings and come to live together in a temporary village for the Pig Ceremonial, extra-marital sexual activities of the approved kinds are more frequent and varied than ever. We can attribute this partly to the increasing opportunities provided by visitors, and partly to the general emphasis on personal display and sexual attractiveness in the ceremonies. The plumes and shells on the dancers' bodies are meant to demonstrate the wealth and strength of the clan, but the dancers themselves are moved by the hope that they will attract girls. The men spend a whole morning decorating themselves for a dance which will last about an hour and which they will leave if girls should summon them. When the ceremonial ground is cleared, at least one patch of grass is left as a lawn where public petting parties can take place. Up to twenty or so couples gather here to 'carry leg' when a large dance, with from two to six hundred people taking part,

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V. supra, p. 50 n.
is in progress.

Sexual attractiveness, with prestige in its wake, is the explicit aim of men wearing the ceremonial 'judges' wigs'. There are thought to enhance personal charm, partly because of their aesthetic appeal and partly because they suggest wealth. The right to wear a wig, like nearly every right and duty, normally passes from a man to his first-born son, but if a wife has reared many pigs for the Konggol he may delegate this right to her unmarried daughter. The wig is uncomfortable to wear, because it is fastened to an unyielding bamboo frame which reaches to the shoulders. In former times, the owner kept it on his head for several months and did not remove it till the day of the pig-killing. Even with the aid of a decorated head-rest, sleep could have brought little respite. Nowadays, the wig is fashioned so that the wearer removes it before sleeping, and the decorated 'head-rest' (peng page) serves as a peg on which he hangs it at night. Each wigman carries a peng page; he holds it instead of a drum or a weapon in the dances.

But discomfort can be borne when a man is confident that he will gain prestige. It is said that a wig makes even an older man so attractive that the girls of all the friendly clans vie with one another for his favours. In fact, few girls spontaneously invite an older man to 'carry leg',
so he arranges (with men to whom he has promised some pork) for one or two girls from each of several clans to solicit him. Younger men conceal their amusement when they see a girl with an elderly bewigged man at the beginning of the period when wigs are worn, but they are used to the spectacle by the time they are ready to kill their pigs. Young wigmen continue to boast to their contemporaries about girls who have solicited them, whereas the older wigmen (who are mostly summoned by arrangement) are apt to announce publicly in bored voices that they are tired from constantly 'carrying leg' and that the girls leave them scarcely time to make their Geru boards.

When a girl has selected the same man to 'carry leg' several times, she may go to stay with him for a couple of days, then return with a payment for her family. Generally she selects a youth, but during the Pig Ceremonial she may stay with an older man who wears a wig. The girl does not do this on her own initiative; the wigman arranges the matter with her parents. He visits friends and relatives in distant places, partly to publicise the fact that his clan has many pigs which they will soon be killing, and partly to gain a wide reputation for being sexually attractive.

During the Pig Ceremonial, Kanant courting ceremonies are held more frequently than at other times. Sometimes they
are held in the long-houses, and one or two entire clans are invited to participate.

In Kanant ceremonies, young men sit cross-legged in a circle with their backs to a central fire, and girls sitting with their legs doubled under them form an outer ring facing them. The men sing songs in nasal voices, each moving his head in the direction of the girl on each side in turn and shaking his shoulders as he does so. The girls, for their part, weave the upper parts of their bodies in sinuous movements towards the men on either side. Gradually the faces of a man and a girl come together and, with noses pressed together to serve as a pivot, they roll their heads from side to side.

Although I am calling these 'courting ceremonies', they are not directly concerned with arranging marriage, but merely provide opportunities for men and girls of friendly (interrmarrying) clans to meet, converse playfully and make appointments. The Kanant songs of this period praise the girls of the clans taking part, mention the superb ornaments the men expect to get from other clans, and urge the prolongation of the courting ceremony itself.

The relevance of sexual acts themselves to the Kuma value of fertility is recognized in the symbolic joining of the pole and the lozenge under the roof of the Red Spirit's
house. The diamond shape, as symbol of the woman's vulva, is a dominant motif in art. It is the basis of most of the designs painted on the Geru boards. Sex is stressed during the Pig Ceremonial, and recurs as a ritual theme in the Wubalt nut festival. Sexual attractiveness is the explicit personal aim accounting for the elaborate and colourful bodily decoration, and it is closely associated with prestige. There was some reference in an earlier chapter to a class of 'knockabout men' who are unprepossessing in personal appearance and, by Kuma standards, completely lacking in personal charm. The deliberate exclusion of these men from rituals which are viewed by people of other clans indicates the importance the Kuma attach to personal attractiveness in males. My suggestion that perhaps the Kuma style of dancing may have been based on the Paradise bird's habits of display was dismissed summarily; on the contrary, the men said the Paradise bird may have learned his courting behaviour by swooping over ceremonial grounds and seeing the Kuma dancing.

But relations between men and the women they seek by ritual and practical means are characterized by a fundamental antagonism. This is comparable to the sexual antagonism noted by Read among the Gahuku-Gama of the Eastern Highlands.

Generalizing about the opposite sex, men say: *Amp kidzi*, 'Women are nothing', and women retaliate with: *Yi kets*, 'Men are no good'. Men who devote much time and wealth to securing by their complex rituals the continuance of their line resent their wives' often undisguised reluctance to bear children, and the marriage relationship is fraught with tension. Women who are pampered and sought after as young girls resent polygyny, openly envy their husbands' sanctioned promiscuity, and are generally dissatisfied with the place assigned to them by the men.

The theme of sexual antagonism is not stressed in ritual to the same extent as warfare and the aim of sexual attractiveness, but, being basic to Kuma life, it finds occasionally startling expression. The Wubalt festival includes a minor rite in which male and female roles are reversed, and in a small epilogue to the Pig Ceremonial the men admit their dependence on the women for the achievement of a value which the whole complex ritual is meant to be instrumental in attaining. Transvesticism occurs in both these subsidiary rites. The former is a public entertainment in which transvesticism ensures that the act will be received with hilarity; the latter is a male secret in which

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21 described on pp.237-8.
the transvestite is jealously guarded from the women's ridicule.

Male initiation takes place at the end of the Kong gol, when the values asserted in ritual are fresh in men's minds. Secluded from the women in the Geru house, the boys are cleansed of contact with their mothers by being roasted beside a great fire before they see the flutes. At the end of the seclusion, the men make a path bordered with decorative shrubs and leading on to the ceremonial ground from the Geru house. Along this path they construct a barrier with an arch of dracaena above it and black treefern roots fastened to the sides. This is a replica of sorcery traps which stand inside each territory in the direction of enemy clans. Passing through the arch formed by the sorcery trap, as the boys have to do on their way to rejoin the women, is symbolic of approaching the enemy. The men's ambivalence towards the women is momentarily resolved, and the women are plainly revealed as their antagonists.

\[\text{22 For an account of male initiation, v. infra, pp. 420-431.}\]

\[\text{23 more accurately, I believe, Taetsia fruticosa.}\]
Chapter VII

LEARNING TO BE A KUMA


Formal and Informal Training  Kuma parents, in association with the growing child, stress ideas which govern (or are supposed to govern) their association with other adults. These are the values which can be summed up in the conception of clanship and the insistence on reciprocity. They are overtly expressed in instructions given to novices in male initiation. But there is little formal instruction in either practical skills or the adult values. Relatively few are fully initiated in a formal manner, and the ceremonies are held at long intervals — only, in fact, at the end of each Pig Ceremonial.

Certainly parents teach their children, as parents universally do, the socially accepted definitions of 'good' and 'right' conduct, but they do this casually. They present
them with situations in which the values can be learned. Older people seem to succeed in (and even profit from) acting against the rules, or at least interpreting the rules in their own interest. What is explicitly taught does not wholly agree with what is learnt by observation and experience. Eventually, a child reaches a stage in development when he is able to manipulate the adult values and experiment with the consequences of evading them. By 'a stage in development' I mean one of the named life-stages the Kuma recognize as important. The name of the life-stage through which a person is passing stands for or signifies the rights and duties accorded by virtue of age and sex.

The natives divide a man's life-span crudely into three. From birth to puberty, he is a child (ngagl); then he is a youth (ngang); he is a man (yi) when he takes a wife. A woman is a girl (ambugl) until she goes, at fifteen to seventeen, to her husband, and then she is a woman (amp). No such decisive step marks the youth's transition to manhood. If he marries early, he may still be called a 'youth' until all his age-mates have wives. (The youngest married man I met was fifteen, but no one under twenty is consistently referred to as a 'man'.) The end of childhood may be similarly obscured, for a girl as well as for a boy. Both cease to be children (ngagl) when they attend their first courting
ceremonies. A boy who has no close contemporaries and has associated with a gang of younger lads may begin to attend courting ceremonies but be known as a 'child' until some of the others go to courting ceremonies too. A girl, similarly placed, may insist that she is still 'little' if her relatives want to give her in marriage while there are older girls not yet married.

These broad stages are, of course, divided further. A boy is a small child (ngagl kembis) up to seven or eight years of age, when he leaves his parents' domestic group to seek the company of age-mates. Then he is a 'big' or 'strong' child (ngagl dongal) till adolescence. A year or two before he goes to his first courting ceremony, while he is still ngagl dongal, he is referred to as ngagl baril, a child on the verge of becoming a youth. Ngagl is a male child, unless a girl's name is mentioned. The term for 'girl' (ambugl) is qualified by the same adjectives to distinguish different periods of childhood, and an adolescent girl is known as ambugl kanant, referring to the courting ceremonies she attends.

These are not the only life-stages the Kuma recognize. A man who has reached his peak of physical development, for example, is yindjimbigl, a 'big' or 'strong' man in the
sense of being one who is fully developed. Yi nggi, a 'big man' in a different sense, is also a 'strong' man, but his is the strength of hardwood, or of a rope that will not break; the timber and the rope are nggi and, significantly, yi nggi is a man to be reckoned with. Men cannot be yi nggi until they are yi ndjimbigr with the 'strength' of physical maturity. Such a man voices his opinion regularly in disputes, and if he is going to be a man of importance it is now apparent. But the term refers to a stage of physical, not social, development. Similarly, yi rua is a man in his declining years. The female equivalent, amp rua, is used in several different but related senses. It may imply senility, or mean that the woman referred to has passed the age of child-bearing. It is also a term of address for certain women who stand in the relation of 'clan mother' or one which can be classified with it. It may refer to the original 'clan mother', the ancestress of the group. It may distinguish a married woman from an unmarried girl.

1 V. supra, pp. 279-282.
2 V. supra, p.164.
3 V. supra, p.387-8.
But the life-stages to be considered here are those which can be viewed as learning situations. They are structured in such a way that a developing individual is confronted with a certain freedom of choice. The freedom may be more apparent than real. A boy, for example, may be 'free' to choose whether to obey his father's commands or identify with age-mates and rebel against adult authority, but a father's approval of certain childish activities may be an additional pressure for him to conform to expectations of his peer group. From the adults' point of view, it may be expedient to present a developing individual with illusory or intolerable choices, in order to gain certain extraneous satisfactions for themselves.

Learning Situations for Boys  A Kuma child is gradually prepared, in a somewhat haphazard but finally adequate way, for life as a gregarious, extraverted adult, generous with things of little value and graspingly insistent on adequate return for things that matter. Infants are held loosely, with their arms free, and in time they learn to steady themselves by grasping their mothers' breasts, often manipulating one breast rhythmically while sucking the other. A mother feeds her baby at any time and place, whenever he is hungry. There are generally other people nearby. He goes to his
mother when she is sitting with other women and casually fondles her breast while he watches the other adults. Some women say they find pleasure in oral stimulation of the nipples; this is prominent in young people's love-play, and when a child is weaned its mother may turn her attention to suckling a kitten or a piglet. While breastfeeding continues, the only jarring note is some mothers' insistence on their children sucking when sated. I have seen some savage conflicts when children of two or three years have protested against forced feeding. It presents a Kuma woman with one of the few opportunities she has for demonstrating and exploiting power over others. She may do so for a variety of reasons - because she herself seeks pleasure, because she thinks the child needs a great quantity of food, or because she hopes that suckling will prevent further pregnancy. Many women are reluctant to have children because they know that children will bind them to their husbands' group. Conflicts over forced feeding are a child's first observable attempts at aggression towards others, and the outcome is variable.

A child is weaned when his mother is pregnant again. The most usual interval between births is three or four years, and during this time the child has been learning to suck sugarcane and to eat soft roasted sweet potatoes. When
his mother is again pregnant, the little boy is given a sweet potato to put in the fire. His father breaks the roasted potato into two, giving half to his son and eating the other half himself. This is thought to encourage the child to go with him and leave the mother. The Kuma say that this should happen when every boy is weaned, and that it should constitute a complete break with the mother. But a boy does not in fact go to stay with his father until two or three more years have passed. The sharing of the sweet potato may be delayed till then, and in some cases it never takes place in a formal way at all.

From the time a boy is weaned, his father is in supreme authority but comforts and pampers him. The only misdemeanour for which a 'small child' is punished is crying which is met promptly with smacking and commands to desist. When the father has begun to punish the boy, but not before, the mother may also smack her son for crying, but she knows that her husband will be annoyed if he hears of her punishing the boy for any other reason. The father is an indulgent parent in all other respects, and treats him with easy companionship and affection. But the boy is still with the mother a good deal. He continues to sleep in her house, and sits straddled on her shoulders when she goes to visit her brothers.
The mother is less generous than the father: whereas he offers his son bananas and sugarcane without stint, she may neglect the child until it demands food. From the boy's point of view, the mother becomes increasingly niggardly with food; in time, as we shall see, she makes him earn it. Adult men say that while a little boy feeds at his mother's breast he is cared for solely by her, whereas afterwards he needs only his father.

The accident of the order of birth determines the kind of relationships a developing boy has with his older associates. Elder and younger brother grow up in different emotional climates, and it is not surprising that they are often incompatible in later life, competing for power within their sub-subclan and splitting apart to form separate domestic groups. For an older boy, the loved parent — the one who is remembered with respect and affection — is the father, whilst the mother is the creature who gave him suck. A man may take his son to sleep with him when the boy is six or seven. The youngest child in a family, however, is not forcibly weaned; he is not cuffed and scolded, as his older brother has been, for approaching the breast. A boy who has no younger siblings may continue to suckle and sleep with his mother for several years.
An older brother, being associated more closely with his father after weaning, tends to remember this transition as a release from women's dominance. By the time a boy is eight or nine, he has been drawn into the activities of the peer group and has learned that he must despise women if he is to be accepted. A boy who still regards his mother with warm affection learns to simulate more 'manly' sentiments in the presence of age-mates; otherwise, they greet him with disparaging comments.

A boy learns the male values through his association with the gang of 'big boys' who play organized games away from the adults. These lads are mostly aged between eight and twelve, but older and younger boys sometimes join them. They all belong to the same subclan. As 'small children', those of the same domestic group have already picked wild strawberries together, chased each other around the cooking grove, and searched together for edible insects and birds' eggs. One of the earliest joint activities, according to men's recollections of this period, consists of going into the bush together to defecate and play with their faeces. Adults express different attitudes to such activities.

The oldest in the group of 'big boys' is generally the leader, and after he has begun to attend courting ceremonies he may still, for a time, direct some of their group activities,
without necessarily participating in them. The boy's position in the group changes as he grows older. At first, he is a 'small' boy (ngagl kembis), led by the hand of an older real or classificatory brother. Gradually he plays a more active part in the life of the gang, and by the time he is nine or ten he exercises a certain amount of authority over several younger boys if he cares to do so. He himself submits to the dominance of older boys, and takes one of them as his model.

The 'big' boy learns that many of the commands his father has begun to issue can be evaded, so long as he substitutes actions which will win his father's approval. He finds that he can win it by imitating and identifying with his age-mates, who are constantly aggressive towards contemporaries belonging to other groups.

This band attacks boys of other subclans. Members steal fowls' eggs and occasionally a whole fowl which they cook and eat in secret. They defecate in houses belonging to another group if they happen to be playing nearby. A couple of hours are spent nearly every day in fighting the gangs formed by their contemporaries in other subclans, or in settling a dispute by competing with them in football matches, in rough games played with sticks and stones, and in contests known as tagba mboz.
This term signifies a formalized method of fighting, in which the antagonists kick one another's shins but cannot use hands or weapons. Tagba mboz is not only practised by the ngagl dongal peer-group gangs; it is also a traditional means of settling serious disputes between subclans. One such contest is held as part of the male initiation. It begins with the novices and their contemporaries standing in rows facing each other. They start to kick, holding their hands behind their backs. At first it is a kind of tournament, with pairs of contestants laughing and good-naturedly scuffing each other's shins. Then men join in, and the kicking grows rougher. What began as a controlled game of skill degenerates rapidly into a free-for-all fight. Unmarried girls join in to help their brothers, and older women rush to the defence of their sons. Already the men have begun to punch, scratch and pull each other's hair. The rules of the game have been forgotten. Women tear beams from the roofs of houses and use them as weapons. Men, women and children are caught up in a large-scale brawl which cannot end until someone is seriously injured. In the tagba mboz I witnessed, a man was knocked unconscious and everyone retired to wait for the outcome. All who had fought with his group insisted that if he died they would have to kill a member of the opposing subclan in retaliation, and, until
his recovery was certain, people shouted out periodically to ask whether he was still alive.

Similarly, competitive games between the gangs of 'big boys' (including tagba mboz in which adults do not participate) always begin with a careful insistence on the rules, but invariably end in hooliganism and thuggery. In Kugika clan in 1953, these gangs numbered eight, nine and fourteen boys each. A man who deplores such behaviour publicly privately praises his son for distinguishing himself in gang battles. Occasionally, a gang calls for volunteers from other subclans to help with an attack on the boys of some neighbouring clan. A lad who has proved himself a formidable opponent is conscripted to take part in such inter-clan clashes.

Individual encounters with outsiders are marked by behaviour which is just as anti-social. A 'big boy' may cuff a smaller one from another subclan if he meets him going along a public path, or steal a spear from a visitor who is unrelated to him. Such acts win praise from those whose approval he seeks - his father and the other men of his group. Elders commend his skill and resourcefulness in stealing without being detected.

The 'big boy', preoccupied with the life of his gang, has been ignoring commands to help his father in his work.
He may get a few vines from the bush to use as rope, and cut one or two palings for a fence, but that is all. Sometimes, at play with smaller children, he builds model houses with twigs and scraps of bark, and any adults who are present will help him. If children of different subclans are playing together, an adult helps only boys of his own group, pointedly ignoring and occasionally actively hindering the others and ridiculing their efforts. As well as being encouraged to express group solidarity in their own actions, boys find themselves benefiting from equally solidary acts on the part of adults.

'Big' boys hear myths and stories from youths relaxing in the men's house in the evenings, and from their fathers late at night. Some of the stories have a pedagogic element. One demonstrates the disastrous consequences of fathers being too harsh with their children. The father in the narrative illtreats his little daughter and ultimately throws her into a river, assuming that she will drown. She survives, to be reared by the man who finds her. When she grows up and goes to courting ceremonies, she takes a lover who is revealed as her own brother. The youth kills his father when he discovers what has happened. Incest, parricide and confusion have resulted from a father's attempt to drown his daughter. The youth marries his sister, but her father's
The kindling clan cannot receive marriage payments for her; the kindly guardian's clan benefits instead. The overt moral, for the Kuma, is that fathers should see that their daughters live to adulthood, and keep them in their own care for this period. But the story also demonstrates the possibility of female infanticide, the fact that fathers of female children are presented with the choice of rearing or destroying them.

The heroes of the stories are nearly always boys - either unmarried youths or the 'big boys' themselves. They distinguish themselves in hunting exploits and enjoy the hospitality of prospective affines, who help them to foil the treachery of people belonging to unrelated clans. The youths and boys who tell the stories people them with their own friends, either members of their gang or youths who go to courting ceremonies with them. There is a story of an old man who lives alone in the bush and preys upon boys who go hunting there. The boy he kills has the same name as the narrator; the hero who avenges the death and makes the bush safe for other boys by killing the wicked old man bears the name of an especially close friend of the narrator or of an older boy he admires.

The old man in these stories is always the villain, and old women are introduced as comic characters. These two
stock characters are both present in a humorous story discouraging greed at others' expense. The old woman is bent under the enormous load of food she carries dutifully to her insatiable husband, and then she is bent under the load of bones and other refuse that is all he has left of the meal. Starved, and exhausted from trudging constantly between the gardens and the cooking grove, she does her duty without complaining. Then suddenly, at the end of her endurance, she disguises herself as a man and kills her husband, adding his frail old body to her burden and disposing of it with the other remains of his meal. Here the old woman is a sympathetic character, as well as providing amusement with her incidental antics.

A woman is the central character in one version of another story, which demonstrates the disastrous consequences of a refusal to heed warnings given by people of no account. In other versions it is a boy who issues the warning. He has seen the entrance of a cave blocked by a landslide and, fearing that it may happen again, advises the members of his hunting party not to sleep inside. But he is only a child, and the men do not heed him, so the entire group is smothered when a fresh landslide occurs. This story is applied specifically to the narrator's own clan, subclan or sub-subclan, to account for a decline in numbers. In
the version with a woman the central character who issues the warning, her advice is dismissed because she is only a woman, who is 'nothing'. This story is plainly an imaginative projection on the part of women and children, the people of no account in the running of practical affairs. Told with all seriousness, it sounds like a fantasy compensating for lack of power in a power-ridden community. But there is a deeper symbolism to it. It expresses the possibility that the group may be destroyed by a too literal and rigid adherence to the values which are held to preserve it. The grown men who make the decision to sleep in the cave are the people with authority. There must be loopholes in the authority system for the group to survive.

A boy begins, from the time he leaves his mother's house, to learn how highly adult men rate sexual prestige. Youths lounging in the men's house boast of girls who have sent for them and of married women who have tried to seduce them. At about four or five years of age, a child has been teased by parents and other adults about his prospects of 'carrying leg' with little girls of his own age visiting from other clans. As a 'big' boy, he is sent by adolescent girls of his subclan to carry messages to youths of other clans. He may have to keep watch by the fire at courting ceremonies - to keep it alight, stifle the smouldering of men's bustles
when they trail in it, and make the flames die down if he

sees a couple over-acting. The youths encourage him to

look forward with some eagerness to the time when he him­
self will be old enough to participate. As a mere child, he

is free to join the girls who talk and sing around the fire

before the young men arrive. From the girls' gossip, and

from gossip in the men's house, he learns the advantages

of being sexually attractive. He observes young men deferring

to any of their number who is particularly attractive to

girls, and learns to admire the youth who yawns ostenta­
tiously and boasts that he is exhausted from walking about
to 'carry leg' at the girls' bidding. He learns that, al­
though women in general are 'nothing', he will have to.
der defer to the wishes of unmarried girls who, by openly seeking
him (or by refraining from doing so) will determine his
sexual prestige. This influences other men's judgments of

him.

A 'big' boy learns from his mother about the informal

power women sometimes exercise. He can successfully evade

4 exceeding, that is, the degree of contact with each other

the ceremony requires. The most common kind of 'over­
acting' in this sense is known as pa: a man and girl press
forward alternately, with noses pressed together, until
each in turn bends back with shoulders almost touching the

ground.
compliance with his father's commands but, if he neglects the tasks (to provide kindling and drinking water for the domestic group) set by his mother, she can and does induce him to obey her by refusing to give him food. The father says he has no power to make the mother feed him, and points out that he himself has to fetch firewood and cannot neglect this duty. A boy may subsist for a couple of days on bananas and cucumbers and any other small items of food he can beg from others while he rebelliously continues to ignore his mother's commands. But eventually he is persuaded by hunger. He cannot fail to regard the getting of wood and water as binding duties presenting no supportable alternatives. On the other hand, it becomes apparent to him that in matters of house-building, fencing, and antagonism towards outsiders, various choices are permissible. The contrast between a permissive father and a mother who may starve him to induce conformity encourages a boy's identification with the agnatic descent group.

**Male Initiation**  
Formal initiation has several features which prevent it from wholly fulfilling the functions such ceremonies commonly serve. It occurs, as already noted, only at the end of the Pig Ceremonial, held by the clan at
intervals of about fifteen years. A people like the Australian aborigines, who bring forward a new bunch of initiates each year, can clearly use the rites to ensure a fair measure of conformity with the values they express. But in fifteen years a 'small' child may have become an adult, without being formally initiated at all. The accident of age, and other factors involving personal choice, operate to prevent the male values from being formally taught to all boys with any uniformity. Kuma initiation affects only a handful of boys at long intervals. Amongst the elders who are responsible for formally teaching the values are some who themselves have never been initiated. Asked what age a boy should be initiated, the Kuma reply that he should preferably be a 'big boy' who is about to leave childhood. But in fact the novices may be any age from four upward, so long as they are not yet married and can expect to marry later. Unlike the Australian aborigines' highly stylized rites, which mould every male in much the same way, formalized elements allowing no scope for individual variation are unobtrusive; there are, of course, many formal elements, but some boys participate in the ceremonies and trials to a lesser extent than others, and others again do not participate at all. These practical effects of the time lag between one initiation and the next are consistent with the character of adult life. Both the nature and the timing of
the ceremonies prepare effectively enough for the diffuseness and diversity of adult roles.

The boys' initiation is known as 'seeing the flutes' or, more literally, 'seeing the birds' (*kai kane*). The esoteric term, *derembugu*, simply refers to the bamboo flutes as musical instruments. As ritual objects which are shown to novices, they are known as 'birds' (*kai*). While a Pig Ceremonial is in progress, the piping and hooting of flutes are heard at night over great distances in the open basin of the valley. When the sounds are intensified, people living for miles around know that the clan in whose territory the 'birds' are crying out is approaching the end of its Pig Ceremonial.

Women and children used to believe that the sounds were indeed made by birds, more precisely the Lesser Birds of Paradise. The men described them falsely as being as big as cassowaries. They promised the women and children that they would see the birds when the pigs were slaughtered, for then, it was said, they would come to the ceremonial ground to drink the pigs' blood. Women who asked about the birds after the pig-killing were told that the birds had already drunk and departed. As proof, the men pointed to the pigs' mouths, from which the tongues had already been removed. These, they said, had been eaten by the fabulous birds.
The deception has not withstood the spread of European settlement. Native police and servants from other areas have introduced identical flutes and piped them on the Government Station for their own amusement. People living near Minj now play their flutes quite openly, although they say that in former times a woman could be killed after accidentally seeing one. Clans of the 'real Kuma' and Anbuglka phratries, and one independent clan, have been affected in this way. In other communities, whose members have not had so much contact with the Government Station, the men try to retain the secrecy of the cult. In 1954-5, women from a group living farther east had learned about the men's deception while visiting relatives on the lower Minj River, but, in the presence of men of their husbands' group, they simulated belief. Ceremonial leaders of the Minj River clans secure secrecy for part of the initiation by having a special house built in the bush for some of the rites traditionally associated with Geru's house. One leader decided to alter the timing of the rites in order that the boys' initiation would end before the bulk of the visitors from other clans arrived.

The initiation lasts for several days and nights. During the daytime, the boys have to tramp long distances without water or sugarcane to slake their thirst. They undergo a
series of trials, uprooting saplings and throwing a tomahawk to cleave a log. They go to a place where the men have made a tunnel of branches over a stream. The boys crouch in icy water at the end of the tunnel, and have their mouths rubbed with the stinging nettles used for curing faintness. This is supposed to remove the weakness caused by the boys' association with women. When they retrace their steps, they receive one of many beatings at the hands of the men.

At night in Geru's house, the men show them the sacred flutes and announce that they must play them in the bush the next day. The novices run around a great fire until they are exhausted, urged on with blows from the men's sticks while their eyes are streaming from the smoke. The men invite them, sweating and thirsty from running in the extreme heat from the fire, to drink from a bamboo tube which they pass around. Each boy has to pretend to enjoy a drink of water. A novice who protests that the tube is empty is punished with a further beating. He may cry and call out to his father, but if he calls out for his mother he is beaten with extra severity.

The boys may sleep for a few hours each night - not on the ground, but on wooden platforms; a boy whose father owns a war shield will use this as a bed which he cannot share with others. Then they have to listen to lectures on the
conduct the men expect of them now and on their duties as adults. They must not eat with women till after the initiation, and during this period certain foods (fish, rats, snakes and poultry) are forbidden. They cannot please themselves when or where they eat, but must wait for the men to command them. 'Later,' the men say, 'you may eat fowls and all kinds of food. The women will eat half, and you will be with them to eat the other half. But now these foods are taboo.' They tell the boys not to sit on the ground during the initiation period, and forbid them to touch their aprons and bustles. A boy wishing to adjust his apron must do so with a stick the men provide for him. This is indeed the end of childhood, when a boy could place his hands over his apron and hold his genitals without interference.

Lecturers instruct the novices to co-operate in work with clansmen; to marry ('take' women) and have sons to continue their line; to be strong and defeat the clan's enemies, avenge the death of a clansman, and prevent the clan from being destroyed by traditional enemies. In short, they must do as their fathers did. They must plant plenty of sugarcane and bananas to offer affines and friends, and accumulate enough pigs to slaughter at the ceremonial in honour of the Red Spirit, Geru and the ancestors.
In the intimacy of Geru's house late at night, the instructors reiterate the male values of the agnatic descent group — notably, co-operation with 'brothers', clan solidarity and fertility, the appeasement of spirits, and warfare. The men take it in turns to preach to the boys, in shifts lasting from twenty minutes to an hour each. One by one, they tell them what they must do to conform. The physical hardships and harsh punishment for any infringement of the men's commands impress on a boy the values he must regard as important and strive by his manner of living to attain.

Several factors in the initiation process prevent value inculcation, however deliberate and repetitive, from ensuring that all initiates are equally motivated to conform. There are significant variations in the values men hold and in the means they advocate for attaining them. The lectures are given informally as commands to do what the speakers say is 'good' or 'right', but the speeches follow no set pattern: the speakers stress and elaborate different commands, according to their own interests. A luluai commands the boys to heed what the Government officer tells them, whilst men who hold no office in the Administration emphasise that they must heed what their 'fathers' say. All mention warfare, but some are content to command the boys to be strong (nggi)
and kill their enemies, whereas important sorcerers and warriors tell them also to avenge the deaths of particular clansmen. Wealthy and influential men may command them not to steal from their 'brothers', but this may be omitted when a man who has few valuables and pigs is speaking. The lecturers draw on their own experience for illustrations. 'If a man wants a drink of water,' one says, 'you must not be lazy - go and get it for him.' 'If a brother of yours is working,' says another, 'you must not hide - go and help him.' Yet another man says, 'If a man has some work to do, do not go away, for you must help him.' The alternatives to co-operation are mentioned, but no mention is made of the results of such alternatives - a reputation for laziness, and difficulty in securing co-operation in return.

According to the Kuma, each boy has to be initiated to become a full member of the clan. In practice, although every boy is associated in some way with at least one initiation, different boys experience it differently. A boy who was an infant, unable to walk and talk, at the time of one initiation, is fifteen years later already a youth who attends courting ceremonies and helps the men in their tasks. Such a boy does not experience the initiation as a novice, but is co-opted by the older men to help them initiate the younger boys. At the time of an initiation held in 1955,
there were in two subclans ten young men (seven of them married) who had either missed the previous initiation altogether or had played only a minimal part in it because of their extreme youth. Five were co-opted by the elders and, like the older men, were known as 'fathers of the flutes' (derembugu ndam). As such, they had to observe a strict taboo on eating pork. Two youths who were known to steal from members of their subclans were deliberately excluded from the group of instructors but were expected to accompany the boys into the bush, guide them along the route and warn them if they saw a woman approaching. The other three chose not to take part in the rites at all, preferring to continue feasting. The older men raised no objection to their dissociating themselves, as they were married and already regarded as full and worthy members of the clan-oriented community.

Two of the five young men co-opted by the elders were birth-members of this community but actually sons of men who had been incorporated in adulthood. No distinction was made between these two and the others, even though they were not full members of the exogamous group. As birth-members of the clan-oriented community, they were granted unrestricted association with the 'sacred' flutes.

\[V. \text{ supra, p.129.}\]
The 'fathers of the flutes' act also as 'fathers' of the boys being initiated. Each man is associated with a particular boy - his own son, his younger brother, or simply a boy of his sub-subclan who has no closer relative. He is a guardian who protects the boy from undue harshness, and may even prevent him from participating in the more arduous trials. Men feel that their sons and young relatives have to be protected in this way, for 'small children' cannot be expected to perform the same feats as the 'big boys'. They recognize, too, that some of the men may express old animosities by beating particular boys with unnecessary harshness. It is well known that a boy who has committed a theft is likely to be treated severely by the irate owner; also, that a man who was himself beaten harshly will remember this and act in the same way towards the son of the man who thrashed him. Two of the men called their small sons (aged five and six) out of the line marching quickly around the fire in the Geru house during the 1955 initiation - to have food and rest before going into the bush to play the flutes. The 'big boys', who are tall enough to be choked and blinded by the smoke, encounter a stricter discipline. One twelve-year-old, finding the heat and smoke intolerable, rushed towards the doorway, but his father pulled him back quickly and pushed him into line. The smaller boys' guardians
called them over from time to time to wipe their faces with leaves (for novices are not permitted to dash the sweat from their eyes), but the older boys had to blink and continue marching around the fire. The younger ones did not undertake the more onerous tasks set the older boys in the bush. They did not have to uproot saplings, and the log they had to cleave with their tomahawks was pulled closer. A plea that any of the younger boys felt unwell was enough to absolve him from tasks he would otherwise have had to attempt. Three of the seventeen boys aged from four to twelve were excluded from the initiation, because their fathers were still in mourning and disapproved of the flutes being sounded at such a time.

The accident of age — how old a boy is when a Pig Ceremonial is held — is the chief factor determining the degree to which he is subjected to the deliberate inculcation of male values during initiation, and whether indeed he is ever subjected to it at all. The informal learning he experiences in contacts with parents and peers is evidently enough to ensure a workable minimum of conformity with the rules. The explicit inculcation affects deeply about half the total number of boys undergoing initiation, the 'big boys' of the time. The rest of the boys, as 'small children', protected from the most severe hardships and
permitted to sleep through some of the older men's speeches, are not indoctrinated to the same degree. This is consistent with the difference in the degree to which individual men conform to the ideal modes of serving the values, and with the presence in the adult population of a core of men who do conform in most respects. I am not, of course, arguing that only those who go through the full initiation grow up to conform. But the contrast with the Australian aborigines suggests a certain parallel between some aspects of initiation and the character of adult life. When initiation is highly formalized and equally experienced by all, the tradition is clear and we can view nonconformity as deviation from a norm. When the rites occur at longer intervals, are less formal, and are experienced differently by various boys, we may find an equal diffuseness in adult behaviour: the tradition is not so simple and clearcut, and we may describe adult life more accurately as 'variations on a pattern' than as 'deviations from a norm'.

Learning Situations for Girls A female child may be unwanted by either parent - and, indeed, she is fortunate to survive, because a baby girl may be destroyed at the insistence of a disappointed father. She does not go to stay with her father so long as her mother is alive. Breast-
feeding may continue long into the mother's next pregnancy, although by this time the child is eating solid foods. A mother's co-wife or a paternal grandmother may care for a little girl during the birth of a new baby; returning to her mother's house, she resumes some of her former intimacy with this parent, continuing for a time to handle her mother's breast although she may be discouraged from sucking while the new baby is being fed at the other breast.

A girl sleeps in the same tiny compartment of the house with her mother and the new infant and becomes, of course, a rival for her mother's attentions. She begins to interfere with the younger child as soon as it is old enough to be left alone, and by the time the younger child is two years old there is constant squabbling and hair-pulling before they sleep at night. In small girls' fights, the mother always sides with the younger and weaker child and reproves the older.

A little girl is with her mother most of the time, and otherwise with various women of the domestic group. She accompanies her mother more and more to the gardens as she grows older. She is given a little digging stick, and copies her mother in digging out sweet potatoes and weeding. She is given a little net bag, and carries home a few sweet potatoes. It begins as a game, but by the time she is eight
years old she may be carrying up to thirty pounds of potatoes or a bundle of thatching grass up to eighteen inches in diameter. Her work is becoming onerous, and she begins to evade it.

A girl approaching puberty spends as much time as she can in the company of older girls. Her subclan 'sisters' ask her to accompany them when they are meeting boys. The younger girl acts as a chaperone or guardian, and if the couple are sitting together in a sweet potato patch they conduct themselves exactly as they would in one of the public parties held at dances on the ceremonial ground. When a subclan 'sister' goes to stay with a man to get wealth for her relatives, a younger girl always goes 'to look after her', as the natives say. When the older girl is decked with plumes and ornaments for her return, the younger girl is also decorated, somewhat less lavishly, and brings her ornaments home to win her brothers' praise.

Adults tease little girls, too, about 'carrying leg', and encourage them to look forward to this as enjoyable. A woman sings courting songs and tells her daughter nostalgically of the life a girl leads when old enough to go to courting ceremonies: how she will 'carry leg', have sexual

6 V. supra, p.398.
relations with young men and finally 'go to' (that is, marry) a man she likes.

A girl goes to her first Kanant courting ceremony when her breasts begin to develop. There is no especial rite connected with either her first courting ceremony or her first menses, which may occur before or after this event. The youths of her subclan teach her the Kanant songs, even though she will not be singing them in the ceremonies, and the older girls demonstrate the actions. When she is ready, she simply joins more experienced girls.

In contrast with the boys, who may be in a gang by the time they are seven or eight, girls do not join a group of age-mates until they are about thirteen. A girl begins to desert her mother at this time, ceasing to work in the gardens and fetch and carry. Her 'work' (konngan) is now to 'carry leg' and go to courting ceremonies. It is regarded as legitimate work because it is a means of attracting visitors and keeping up satisfactory relations with friendly clans. A girl attends these ceremonies for up to three or four years. She is singularly free from responsibility. Her companions are her age-mates, the youths of her sub-clan, and men of other clans. It is often said that a girl should continue to sleep with her mother till marriage, but in practice she rarely does so. She spends her nights in
the men's houses with a number of other young people of both sexes. They often go to sleep in the house where a courting ceremony has taken place. From two to five couples who have been 'carrying leg' at night sleep side by side, arranging themselves so that no girl is lying beside another girl's partner. If a girl has not been with a man, she sleeps with other girls in the men's houses where her sub-clan 'brothers' live. Most frequently of all, she sleeps in the same house as her actual brother.

In disputes taking place at the time of a girl's marriage or just prior to it, the mother may protest rhetorically that the girl is not her daughter at all because she sleeps only in men's houses. A mother who complains of her daughter's independence is met with sullen silence, and the girl simply leaves to seek the company of age-mates.

A girl is free to have a variety of sexual experiences. 'Carrying leg', some forms of love-play, and sexual intercourse occur at the girl's initiative unless the couple are already intimate. Men say that they would be 'ashamed' to suggest sexual relations with an unmarried girl, and the idea of 'carrying leg' without first being summoned to do so is foreign to them. Men cannot participate at all in Garu Wiro courting ceremonies without being invited. In Kanant

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7 A Garu Wiro (from nggar-u wi ro, literally 'Shout inside the house') is held to celebrate the completion of a 'women's house' built to accommodate many pigs. Special songs, similar to the Kanant ones, are sung, and couples 'carry leg' in the pig-stalls. The aim is pig fertility.
ceremonies, the girls may choose to ignore some or all of their partners, either deliberately swaying away from them while 'turning head', or sitting back unconcernedly on their heels to smoke cigars they have demanded from their brothers. An unattractive 'knockabout man' gives up attending these ceremonies when he has been to several in succession without any girl swaying towards him and pressing her nose to his. This is the only time in a girl's life when she is free to select her partner.

After about a year of courting ceremonies, a girl's parents or brothers accept a formal betrothal payment for her. Relatives of the man and girl formally taste fat from the pigs they exchange. The ritual of betrothal, as all other formal arrangements connected with marriage, establishes or cements friendly relations between two clans. Both man and girl are required to partake of the pork. A girl may signify her objection to the betrothal by maintaining a stubborn silence and rejecting the portion offered. But her wishes are not specifically consulted, and, if she does reject it, this does not in any way invalidate the betrothal. Most girls accept it, because they like pork and do not take the betrothal seriously. They see marriage as something which will happen in the remote future - and, in any case, the girl is aware of the rule that betrothal can be terminated by the return of the payment.
Betrothal does not curtail a girl's freedom during the rest of the time before marriage. She continues to summon men, but avoids the man to whom she is betrothed. The men say that she need not avoid him, but that she thinks there will be ample opportunity to have sexual relations with him after marriage. The girl herself always explains her avoidance, if asked, by saying that she does not like the man. In the meantime, she 'carries leg' and has sexual relations promiscuously. Her brothers and other men of her clan, who are themselves summoned in the same way by girls of other clans, encourage her to be promiscuous.

A girl's clan 'brothers' make up songs about men from distant places seeing her and deciding to visit her clan instead of going on to some other group, and the songs are sung at Kanant ceremonies in which she takes part. If one of her 'brothers' is interested in a girl of a particular clan, he may suggest to her that she summon a youth of this clan. She may help him by suggesting to her partner that the girl in question be asked to summon her 'brother' to reciprocate.

Promiscuous relations with young men of other clans are approved. But, after she has been attending courting ceremonies for two or three years, she tends to develop a more lasting attachment for one man. When it becomes
apparent to her 'fathers' and 'brothers' that she is neglecting all others, someone suggests that she should 'help' this man by going to stay with him for a couple of days in the manner already described. Her brothers grow alarmed if the man she is staying with is an attractive youth and she is not bathed promptly with pigs' grease and decorated for her return. They demand to know whether the lover's relatives intend to send her back with some payment for them, or whether they are trying to keep her to gain an extra bride.

A girl is able to stay with different men in succession, provided they all belong to different clans. She does not go to a former lover a second time, as his clan relatives have already paid for the favour bestowed on him and no further payment can be expected. These interludes may take place at any time during the girl's Kanant years, whether she is betrothed or not. Her betrothed has no grounds for objecting, and he never does in fact, for the only right he has acquired is that of eventually claiming her as his wife.

A betrothal, the natives say, may be ended by returning the betrothal payment in full. They say, further, that

8 V. supra, p.398.
marriage, like 'carrying leg' and pre-nuptial sex relations, takes place at a girl's initiative: she 'goes to' a man when and as she chooses. What is said to happen is so much at variance with what actually can be seen to happen, that a girl's irrealist expectation that the inevitable may be avoided requires explanation. The psychological reasons need not concern us. The social reason, which is more relevant here, can be found in expediency. For the successful attainment of the men's values, it is expedient for adults to neglect a girl's education for marriage.

In practice, a girl rarely 'goes' to a man of her own choosing. More often, she is 'taken' by the clansmen of the man to whom she is betrothed. The men of her subclan arrange to give her to the bridegroom's relatives, and prepare for the marriage ritual. But she runs away from them, to be chased, dragged back and held by the men while they and their womenfolk bathe her in pigs' grease and decorate her. She may finally submit when they have drawn attention to the splendid plumes and ornaments she will wear, promised her frequent gifts of pork, and assured her that she will be able to come back regularly to visit her brothers. But, if it is clear that she is not going to be persuaded, her relatives instruct those of the bridegroom to come and capture her. This is done by force, with the
girl's relatives resisting and ostensibly helping her. They put up an impressive show, but never actually win the battle.

Later, her mother and brothers visit the bridegroom, and the mother makes it clear that the battle was a hoax. She tells his supporters that she had to hit them hard to convince her daughter that she sympathized with her. She promises any who were injured that they will be given portions of the first pig the new bride raises. The sudden revelation of the mother's duplicity is evidently meant to ensure that the bride, no longer surrounded by her 'sisters' and 'brothers', will learn to identify herself with the women who are already married to the bridegroom's group. A kind of substitute mother is provided for her over the first few days. An older woman who is married to a member of the bridegroom's subclan — if possible, a woman who came from her own clan of origin — is appointed her guardian. The girl sleeps in this woman's house and is never left alone, even to defecate. The older woman is kindly and considerate, but assiduous in trying to stop her from running away.

The girl watches for an opportunity, and she always seems to manage an eventual escape while the older woman is sleeping or has her attention briefly diverted. She goes
back to her own family, but her mother and brothers rebuke her and notify the bridegroom's relatives with a request to come and get her. A bride may run away to her own relatives several times before she realizes fully that they will not permit her to avoid the marriage. Her husband's relatives bring her back each time and keep her closely guarded, at first by the older woman and then by the bridegroom himself.

It is said, further, that the marriage is sealed by the bride sharing with her husband a sweet potato she has cooked. But she can rarely be persuaded to cook food for him at this stage, and they both eat food cooked by the older woman. In the evening, after the older woman has left them, the bridegroom may try to have sexual intercourse. She repulses his approaches and, when he is persistent, attacks him with lengths of firewood and burning sticks. A bride may justify her repeated attempts to escape by alleging that her husband has tried to rape her continually during the early weeks of marriage. Men say that a bridegroom has gone to a lot of trouble and so deserves sexual rights. Both men and women attribute a further motive to the persistent bridegroom: they say he has to try to make her bear a child for him immediately, in order to be certain that she will stay. Some brides are already pregnant to
other men, for when a woman learns that her daughter is pregnant she may either help with an abortion or persuade the menfolk to hasten the marriage. The bridegroom tries to ensure that she will bear 'his' child by having repeated intercourse immediately.

In all known cases of a bride being 'taken', she has continued her efforts to escape. Having given up hoping that her relatives will help, she goes to the nearest river and attempts suicide. It is said that in former times such efforts were sometimes successful, and certainly one still hears an occasional report of actual suicide in such circumstances on the peripheries of the area under Government influence. Missionaries, too, say that they have persuaded the Kuma to prevent people from killing themselves in circumstances which traditionally lead to suicide. Nowadays, the unwilling bride is expected to try to drown herself, but the bridegroom's relatives, guarding her closely, prevent her from ending her life.

What actually happens at the end of the girl's years of freedom is thus at variance with what is said to occur. But the bride's unwillingness is expressed in regular forms - the running away from her 'fathers' and 'brothers'; the

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9 Suicide is discussed below, pp. 493-6.
resistance towards the men who have come to claim her; the repeated return to her family; the suicide attempt, always by drowning. This pattern recurs. Is the bride's unwillingness simulated, then, like the mother's resistance to the bride's captors? We should not neglect the possibility that the sequence of events at a girl's marriage is a formal protest, not a real one. I found no evidence that this was so. In her most unguarded moments, talking with an age-mate who has come to visit her, a bride seems confused by what she alleges is a betrayal by her family, and tries to enlist help for a new escape plan. 'Why? Why?' she asks, expecting no reply. Unless she is clearly mature, with a rounded figure and pendulous breasts, she protests that she is only a little girl, a mere child not ready for marriage.

It has already been noted that the bridegroom does not expect the girl to stay with him willingly. He does seem to be deceived, however, by an actual simulation which takes place after her return to her relatives and attempt at suicide have been unsuccessful. For a few days, she pretends to be reconciled to the marriage and goes quietly and uncomplainingly with the women, even beginning to help them a little in their gardens. Then, when their vigilance is relaxed, she runs away again. This time she goes to a
man of some other clan, with whom she has previously
'carried leg' - generally one who has suggested earlier
that she should go to him. This man can keep her as his
wife if her relatives agree to the original bridegroom
being reimbursed by him: that is the recognized rule. But,
in practice, if his clan and the original bridegroom's
are friendly towards each other, he avoids incurring their
hostility and sends her back with a small present for the
injured husband. If his clan is a traditional enemy of
the husband's clan or has recently had a serious dispute
with it, he and his clansmen urge her to stay. Formerly,
this led to warfare, and to such circumstances traditional
enmities between clans are always traced. Nowadays, the
situation cannot be resolved without recourse to the Court
of Native Affairs.

A girl has seen her older companions taken by force
to husbands who have been chosen for them. She has seen
them return and be given back promptly. She has heard the
stir occasioned by the bride of a clan member escaping,
and she has witnessed her clansmen's triumph when they have
brought her back. She ought, one would think, to learn
from observation the futility of trying to evade the marriage
planned for her. And yet I would say that her struggle
against her captors, her attempts at escape and suicide,
and her resistance to the bridegroom's advances are not simulated: that she really hopes to evade the marriage.

There is some justification for her thinking that she may be able to evade it and go ultimately, when she is ready, to a man she has chosen. Marriage, according to myth, is a woman's idea. Mothers tell a story in which two women tire of the man Nogldari's habit of wandering off and leaving them alone. They meet his father and follow his suggestion that they should shoot little arrows into Nogldari's thighs so that he cannot walk off and leave them. N-gent: 'It is only a story,' the mother may say. But one of the women in the story is given the girl's own name, and I found no mother who had told her daughter that in real life it is the bridegroom who shoots little arrows into the bride's thighs — perhaps because this is a humiliating experience. She tells her daughter that she herself 'went to' the father after 'carrying leg' with him, though this is often untrue, and predicts that the daughter will 'go to' a man in similar manner. In fact there are occasional opportunities for her to observe girls 'going to' men of their own choice without interference. A girl may choose her own husband if she has been adopted by her mother's brother, so long as she chooses a man of her guardian's clan. Also, the daughter of a very powerful and wealthy man
(who is not depending on her marriage to bring him either wealth or a co-operative kinsman) has a good chance of choosing her own husband.

Some men say that they themselves would willingly allow their daughters and sisters to marry men of their own choice if the women were capable of making responsible decisions. 'A young girl,' they say, 'is like the branch of a casuarina. The wind blows that way, and she goes there; the wind blows this way, and she comes here.' Girls are fickle, and if they were to follow their own fancy there would be no stability in marriage at all, for a woman would stay a little time with one man and then move away to find another husband, never settling down to bear children, tend pigs and work in the gardens. So the men's story runs.

While a girl is still unmarried, it suits the men to encourage her to be fickle; they say that it ensures a wide variety of sexual experience for themselves with girls of other clans. But they benefit, too, from the variety of social relationships which are formed by girls of their clan attracting visitors who are often potential trading partners and potential hosts at ceremonies where they are invited to share pork and other food. The girls' relationships with men of friendly, intermarrying clans serves one
of the functions of marriage in stabilizing friendly cooperation between groups. The men's submission to the girls' wishes, seeking their favours and allowing them all initiative while practising elaborate devices to attract them, can be viewed as holding their authority in abeyance while it is expedient to do so. It ceases to be expedient when the man who has established his right to marry the girl decides to press his claim - or if the girl herself, by making it clear that she has become attached to another, seems to threaten the validity of the betrothal. Then the full force of the male-dominated authority system is summoned to make her comply with plans which will benefit her male relatives.

Women's Interpretations of Male Values. At least two women - a girl's mother, and a married woman who came from the girl's own clan of origin - are implicated in this covert enforcement of male authority. Most women over the age of thirty have had some experience of guarding girls who have been forced into marriage. It seems puzzling that the women, having been subjected to this kind of treatment themselves, later join forces with the men in compelling new brides to conform to the men's requirements. In view
of their own early training and their own experience of
the struggles at marriage, it would seem to be more consis­
tent for them to connive with the younger women to defeat
the men's purposes. But there is a simple explanation for
their apparent inconsistency. Women interpret the men's
values in distinctive ways, in the light of their own early
experience. In helping their husbands' group to establish
its right to a particular bride, they may seem to be serving
its interests and acting out its values. But we have seen
that, although a certain measure of identification with
their husbands' group is possible, this in itself is not
enough to account for a complete reversal of their attitude
towards male dominance. The women who push their daughters
into uncongenial and premature marriages (and who guard
the brides given to their own husbands' group) are serving
two other interests, and if we consider their actions in
terms of these interests their volte-face is perfectly
understandable.

Like the boy, a girl has learned to identify herself
with the group she has lived with in childhood. This is
nearly always some subdivision of the community formed by
and oriented to serve her father's and brother's clan. The
values she has learned are those of an agnatic descent group.
They are, most of them, essentially male values, and they
are reinterpreted by her to serve her particular interests. I propose to examine three of these values — clanship, sex and warfare — in order to show how the women's interpretation of them may be seen to account for a radical reversal of attitude.

It is always with a group of men that a woman identifies herself. The women with whom she associates most closely as a child do not in themselves form a group, apart from the domestic unit to which their husbands and sons also belong. The only women's group to which she has ever belonged is the cluster of age-mates who take part in the same courting ceremonies. These belong to the same subclan. The aims they pursue are partly individual. They help one another to fight girls from other clans who have summoned men in whom they themselves are interested. But they include also the aims of the 'youths' of their clan, the girls' brothers and the clansmen of these men. As we have seen, a girl may seek a particular man in order to arrange some advantage for a clan 'brother'; she may go to stay with a man to get a payment for her brothers; she may perpetuate an uncongenial marriage in order that her brother may obtain a particular girl in exchange for her. It is through the unmarried girl and her age-mates that a clan or subclan is invited to courting ceremonies.
Associating closely with their brothers and identifying themselves with the men's interests, the girls develop a hostility towards clan enemies which is comparable to that of men. Imbued with the male value of warfare, they reinterpret this in their own interests. In 1955, two girls belonging to a neutral clan summoned men of two traditionally hostile clans on the same day, causing a face-to-face encounter between traditional enemies and incurring the anger of their clansmen. But this is an isolated case. Generally, the women not only respect the traditional enmities between clans but also do their best to further them. They themselves do not associate in any way with members of clans which are their fathers' traditional enemies.

Wives are drawn from a wide range of clans, and when a woman marries there may be women from clans which are traditional enemies of her brothers amongst the wives of her husband's clansmen. Her husband may even have another wife who comes from such a group. Co-operation is not possible between women so placed. Most of the wives, however, come from clans which intermarry with her brothers' clans.

10 In 1954, the wives of members of Kugika clan had come from fifteen different clans.
group and may have been temporary enemies at some time. These are persons with whom she has learned to recognize that co-operation is desirable but conflict is possible. She has already, before marriage, fought with some of their women as sexual rivals.

Any loyalty a woman learns to develop towards her husband's group - and through habitual association it would seem that she develops some - is not unequivocal, but is relative to the interests of her own clan of origin. When a dispute arises, she may have the choice of siding with a man associated through affinal or maternal links with her brothers' agnates, or with a man who is simply a member of her husband's sub-subclan or wider group. Her choice is clear. Loyalty towards her husband's clan is limited further by the fact that, in spite of her being constantly associated with her husband's community, she does not develop the clearcut hostility he and his 'brothers' display towards their enemies. She 'carried leg' and had pre-marital sex relations with her husband's traditional enemies; they visited her to participate in courting ceremonies, and she and her age-mates went to their territory for ceremonies held in exchange. She does not regard them in any way as her own enemies, although she recognizes the hostility that exists between them and her husband's group. A woman
occasionally escapes from an uncongenial marriage by running away to a man whose clan is a traditional enemy of her husband's.

Before warfare was prohibited, women would exploit not only the latent hostilities between their husbands' clans and others, but also any battle in which their husbands' clans were defeated. In chasing the defeated enemy from its territory, the victors are said to have captured wives and taken them back to produce sons to add to the glory of their own clan. After a crushing defeat, some of the wives used to desert their husbands in order to go to the victorious clan. Reports that women would 'go to' men in this way are possibly euphemistic, like the mother's distortion of the facts when she tells her daughter about the circumstances of her own marriage. Nevertheless, women profess to admire successful warriors, and some of them say that they would willingly go to men of a victorious clan if their husbands were defeated in warfare. This was the only way a married woman could seek a different partner and be reasonably certain of retaining her status as a married women, without being accorded by the group she went to the treatment meted out to a 'wandering woman'.

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Living with a group in which the women come from clans actually or potentially hostile to her own clan of origin, a woman welcomes any girl from her own clan. A new bride from her clan of origin is seen as helper, friend, companion, and an ally in quarrels. By helping to keep the girl with her bridegroom, the older woman is serving the interests of her own clan of origin, and at the same time serving her own committed interests.

Wandering Women Occasionally a woman severs all ties with her brothers' clan and that of her husband, to become a 'wandering woman' (amp wabure or, more colloquially, waburamp). The classic definition the Kuma give for this term, apart from 'harlot' (pamuk meri in Pidjin), is that of a woman who is not content to settle in one place with one husband but spends her time roving from clan to clan attaching herself to a series of men in succession. She is said to be obsessed with sex, in which her appetites are insatiable, and to be incapable of making gardens and looking after pigs.

If a shout is heard in the night, it may be to announce that a house is on fire, or that a thief or a lunatic is at large, or that a quarrel is impending. But if the words
are indistinguishable, people generally interpret the cry as an announcement that a 'wandering woman' has arrived. If indeed a woman has come to stay with a lover, they question her to find out whether she is a genuine wanderer or simply a new wife escaping an uncongenial marriage. If the latter, the men return her promptly to her husband. A 'wandering woman', however, is encouraged to stay, because her severance from the clans of her brothers and her original husband is complete and marriage payments cannot be demanded for her.

During the Pig Ceremonial of 1954-5, two such women arrived. Each intended to stay with a man she had seen in one of the massed dances; in each case he gave her to a clansman within a few days of her arrival, and before departing for another group she was passed around a succession of clansmen. At times, the man to whom she had been given made a public announcement calling on some other man to claim her, stating that preference would be given to his own subclan.

Just as Weber's thief acknowledged the validity of criminal law by acting surreptitiously, the actions of the 'wandering woman' are oriented to values which are

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\(^{12}\) 'It is possible for action to be oriented to an order in other ways than through conformity with its prescriptions, as they are generally understood by the actors. Even in the cases of evasion of or deliberate disobedience to these
socially accepted. I talked with the two wanderers, and it seemed clear that their ultimate aim was to conform to the ordinary pattern of living, though the means they used to achieve their aim were deviant ones. Each was seeking a husband and permanent home, resented being passed around from man to man, and kept running away to another clan, trying to find a man who would keep her. The attempt to attain socially recognized values by deviant means is sometimes ultimately successful. The man to whom a wandering woman has gone may accept her as a wife and resist his clan-men's attempts to treat her as a common prostitute — or one of the men to whom she is given may need a wife and she herself, tired of wandering, may decide to remain with him. One of the two I met was given to a youth who had lately been named as co-respondent in several adultery cases; his father, who had had to pay compensation to the husbands, hoped that his son would not go with other men's wives if he had one of his own.

(continued)

prescriptions, the probability of its being recognized as a valid norm may have an effect on action. This may, in the first place, be true from the point of view of sheer expediency. A thief orients his action to the validity of criminal law in that he acts surreptitiously. The fact that the order is recognized as valid in his society is made evident by the fact that he cannot violate it openly without punishment'. Max Weber, The Theory of Social and Economic Organization (translated by A.R. Henderson and Talcott Parsons; revised and edited by Talcott Parsons), William Hodge and Co., Ltd., 1947, p.114.
No particular stigma of any duration attaches to a Kuma woman who has once been a wanderer, so long as she settles down inconspicuously to gardening and pig-raising for her husband. If she proves herself capable of being a good wife, her brothers recognize her again and claim a small marriage payment to replace the one they had to return to her original husband when her wanderings began.

The attribution of insatiable and promiscuous sexual appetites to this class of woman (and, indeed, to women in general) serves to maintain Kuma values. Many men claim that all women are harlots at heart and would be wandering women if they were not kept under restraint. In ribald joking about a woman who has come to their clan in this way, and in passing her roughly to clansman after clansman, the men are showing their wives what will happen to them if they wander. A man who suspects his wife of either actual adultery or adulterous intent may accuse her of being 'just like a wandering woman', a warning that she is going too far in deviating from the behaviour expected of a wife.

A woman whose husband wants to give her to a clansman objects loudly that she is not a wanderer, to be passed from one man to another. A woman sometimes gives as her reason for remaining with a disliked, or returning to a deserted, husband, her fear of being spoken of and treated as a
wandering woman. Controls to induce some measure of conformity in married women among the Kuma are evidently not strong enough to succeed without an occasional dramatic departure from normal behaviour to heighten awareness of what constitutes normality or respectability.

The training received by most of the Kuma women for adulthood would seem to fit them more effectively for life as a 'wandering woman' than for the routine lot of wife and mother. In many cases, the value clanship has for a woman in respect of her own group of origin - and, it should be remembered, the personal regard she has for a brother - are apparently the only factors deterring her from taking this course. 'I am Konumbuga,' said a sixteen-years-old girl, naming her brothers' clan, 'and nobody can speak slightingly of me.' This pride of clanship is expressed throughout a woman's life in loyalty to her brothers, and is never entirely transferred to her husband's clan. To break her ties with her husband, she may also have to break with her clan of origin, and this seems to be intolerable to most.

Men Without Clans The closest male equivalent to the 'wandering woman' is the man who imagines he is a 'big man' and wanders from place to place seeking a recognition denied
him in his own birth-group. He too is outside the segmentary framework which limits and determines ordinary social relations. I met such a man in 1954 on one of his journeys between the administrative centres at Minj and Kundiawa, where he was hoping to be recognized as paramount headman of the entire Wahgi Valley. The Kuma told me that even before European contact there had always been an occasional man from their own or one of the adjacent areas who had followed this pattern. No especial term is applied to him; it is simply said that he is 'crazy'. Since this is the term applied to a mental defective, and the social relations of both have certain similarities, we may briefly compare them. It may be remembered that a mentally deficient man remains unmarried and without possessions and is of such little value to his clan that he is encouraged to live with his sister as an incomplete member of her husband's community. One of the womanish tasks allotted to him is helping to carry food for feasts. Sometimes a mental defective indicates the piles of food stacked for a feast and boasts proudly that he has brought it all and there is plenty more.

Like the mental defective, a man who develops grandiose delusions can be cared for by his sister, but he prefers to wander and does not stay to help her in her work. The people he visits on his journeys give him food in return
for the entertainment he affords them. He is the butt of jokes designed to humour his mistaken ideas. Girls summon him for appointments they never keep. An authorized leader he wishes to consult may send a young boy with the story that the boy is now the orator and is the proper person to consult. Mature men laugh at him in passing, but he is 'befriended' by the youths and girls who have leisure to be amused by his antics. He sits with them and outlines his plans for the area. Some clans, he says, he intends to wipe out single-handed — those whose members have seemed unfriendly towards him in recent encounters, not enemies of any particular group. He identifies himself with no group; few, if any, of his temporary hosts know which precisely is his birth clan. The man I met told me that he came from the east and had a sister who had married into one of the Ndanga groups; he could not remember which one.

In seeking recognition for power which is delusional, the wandering male is demonstrating the imagined attainment of values (wealth, power and sexual attractiveness) which are normally sought within the framework provided by the segmentary group structure. The personal renown of the genuine 'big man' is always balanced by the renown he brings to his group, but the wanderer has no fixed attachment to any one clan or community. The value he claims to have
attained is not only delusional but also incomplete: the sense of clanship is lacking, together with the means of attaining in actuality the things he values.

The action patterns of the wandering male, outlined above, are indicated - to a lesser degree, and without their delusional content - in the residence pattern followed by a few men who find difficulty in settling permanently in one place. Such a man may divide his time between two or more communities, cultivating land in a desultory way in each place. I knew one man who divided his time fairly evenly between his own birth-place and those of his wife and his daughter's husband. His clan allegiance, however, was quite clear. Even a man who simply settles for part of the time with his brother-in-law continues to be identified with his birth-clan so long as he continues to cultivate some of his land in its territory. A man who divides his time between two or more places of residence is generally lazy, and is sometimes an habitual thief. A Kuma who first brought the cargo cult from Kup to the Minj River in 1949 was such a man. This man, of no fixed abode but of unequivocal group affiliation, acquired by means of the cult a real, if temporary, power over others. It was through his exercise of this power that the cult developed as an association of people without clans. 13

13 V. infra, pp. 488-9.
The 'wandering woman' and the occasional man who develops grandiose delusions are both seeking to achieve socially accepted ends by means which are not only unusual but unrealistic. We may view these as personal solutions to value conflicts commonly induced by the circumstances of Kuma life. Another expression of value conflict is a temporary 'madness' called ndadl, which affects both men and women and seems to act as a kind of social catharsis for the strains of conforming to some of the more important Kuma values.

14 Edndadl Eating a mushroom-like fungus, nonda, which grows on logs, is said to cause temporary insanity in some people at particular times. The same is said of a fruit called nongen growing north of the Wahgi River, and of a variety of the nutbearing pandanus found near Chimbu. The abnormal (komugl) behaviour of each person lasts generally no longer than a single day. Kuma men and women living near the Minj River were affected in this way for two consecutive days early in October, 1954.

14 More strictly, ndadl is the condition of the women (not the men) affected by nonda, and the name given to their dancing, whereas the men's condition and activities are simply 'crazy' (komugl). I am using the term ndadl here, as the Kuma sometimes use it colloquially, to cover the mental state and activities characteristic of both men and women at this period.
Men decorated themselves carelessly in exaggerated bustles, seized their weapons and set out to terrorize the community by raging about charging at everyone they could see. They attacked clansmen and their families, and a few visited neighbouring communities to terrorize affinal relatives. The people I saw and talked with knew when they were going to be affected by the fungus they had eaten. The men were tense and excited, afflicted by shivering, and eager to dance. Instead of being tense and excited, the women appeared to be light-headed and irresponsible. They began to dance, and ordered their husbands and sons to decorate them. The husbands brought their best plumes and ornaments and fastened them carefully on to their womenfolk, giving them weapons to hold. The women danced in formations corresponding to the subclans of their husbands and sons. Some very old women were among those affected.

This event is said to take place annually. It is the married women's only opportunity to dance in formation as the men and unmarried girls do. After dancing, they relaxed inside their houses and others gathered round to watch them. All the women affected giggled uncontrollably, flirting with their husbands' clansmen and boasting of sexual adventures. Some of these were actual incidents remembered from the days before they were married, and some
were mostly fictitious incidents which they alleged had happened recently. One woman who was known to be having an affair did not mention this. At least one woman's boasting appeared to be genuinely delusional, and several of the women seemed to have momentary delusions that they were still unmarried.

By no means all the Kuma are affected by eating the fungus. In 1954, eleven men and nineteen women of the Kugika community were affected, and it was said that five other men and three other women had been affected in previous years. These thirty-nine individuals were the only members of a group comprising three hundred and thirteen who were subject to these periodic deviations from normal behaviour. It is said to be a matter of heredity: a person is likely to become ndadl if either his father or his mother did. 'Mushroom madness', as we might call ndadl, is viewed as abnormality, and the Kuma say that a person affected by the fungus is not responsible for his or her actions. Nevertheless, it is evident that an individual subject to such fits has a certain amount of control over his actions. It is said that minor wounds are sometimes inflicted by men when they are shooting arrows at clansmen on these occasions, but during the two days when I witnessed this behaviour all the arrows fell short of their mark. Men attacked their
clansmen at close quarters only when there were others present who could restrain them in time to prevent injuries from being inflicted. It is perhaps significant that the men ignored one another and menaced only people who were not themselves affected by the madness. Two ndadl men's attempts to set fire to houses belonging to other men of their sub-subclans were promptly thwarted by others. Women and youths encouraged the men to be aggressive, by emerging deliberately from behind houses and trees at a safe distance, to withdraw quickly with excited shrieks and giggles when a ndadl man caught sight of them and lunged forward with spear poised or bow drawn. For people who are not affected by the fungus, the event is an exciting diversion; for the ndadl people themselves, it is a departure from the normal to be joked about in retrospect.

I do not know how far behaviour is actually affected by properties of the fungus, nor why eating nonda should affect only a relatively small proportion of the people who eat it. Observable physical correlates include double vision, shivering at times exaggerated to rigors, and intermittent aphasia. These are not common to all people subject

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With the co-operation of the District Medical Officer, Western Highlands, a sample of nonda was sent to Port Moresby but was found to be unsuitable for analysis on arrival.
to ndadl, and it is clear that not all are delusional. Their behaviour shows predictable elements, notably aggression towards clanspeople and affines on the part of men and irresponsible boasting of real and imaginary sexual adventures and enactment of normally forbidden dances on the part of women.

Similar forms of 'running amok' occur commonly in New Guinea. They may be viewed as a kind of institutionalized deviance which channels the expression of anti-social sentiments into a limited range of activities permitted at certain times. Normally, open aggression towards clanspeople is strongly disapproved and finds forbidden expression in frequent disputes. Authorized and spontaneous leaders express aggressiveness towards their clanspeople and affines by issuing commands and manipulating the values held by others to their own advantage. In 1954, none of these leaders were affected by eating the fungus nonda. Sorcerers also find constant expression for aggressiveness, although this is directed towards enemies and never towards their own clansmen or affines. No practising sorcerers ran amok, and only two men who had practised sorcery in the past did.

People who may be affected have a certain choice in the matter. One woman who had been ndadl on previous occasions claimed that she was now too old to make an exhibition.
of herself dancing, and bathed in the river to free herself successfully of the influence of the fungus, as soon as she felt a fit approaching.

The Kuma say that only people whose parents used to run amok can be similarly affected, but several people who were not expected to behave in this way did so. Of some of these, it was said that one of the parents must have been affected without the informants' knowledge, and some suggested that one man was only pretending. I have no doubt that these people, having once run amok, will be remembered as persons who did so, and that a son or daughter of any of these may be ndadl without drawing surprised comment. The only strict limit on numbers is the expectation that only one of any number of siblings is ever affected. We may interpret this as a safeguard ensuring that there will be enough 'normal' people to protect property from wanton destruction, restrain behaviour which is actually dangerous to others, and protect the actors from their own excesses (such as eating tobacco).

The Kuma are too egalitarian, perhaps, to limit the opportunity for social catharsis to particular categories of persons. They say that people of any age may run amok at certain times. But in fact, the children of both sexes and the adolescent girls take part only in hide-and-seek to
incite the men to further antics. In 1954, the ages of people actually affected were seventeen to sixty for women and seventeen to forty for men. We can view this, against the background of the learning situations confronting people at different stages of their life, as an institutionalization of tendencies which are not normally permitted expression - for women, a haunting nostalgia for the Kanant years, and, for the men, a wilful aggression against members of their own group.

Such impulses are normally restrained, and they find institutionalized expression in ndal. Violence towards outsiders, taking the clan-oriented community as the in-group, is encouraged at all ages. The subclan is the in-group for the 'big boy'; aggression against outsiders is still seen primarily as aggression against other clans, but it is given its freest expression in encounters with gangs associated with other subclans. Ndal encourages violence towards clansmen and fellow members of the community, patterned this time on a reversal of segmentary group solidarity. Members of any group within the community may be chosen as victims, but the most startling acts of violence (setting fire to clansmen's houses) occurred within the sub-subclan. The ordinary curbing of these two tendencies - sexual freedom and display for women, and in-group violence
for men - is recognized by the Kuma to be necessary for social life, that is, for people to live in a more regulated way than 'wild pigs' do. But their curbing is merely expedient. The tendencies themselves remain, and are given periodic expression.
Chapter VIII

TRADITION, FREEDOM AND CONFORMITY

Strain, tension and disharmony are part of Kuma life. They are not of recent (post-European) origin, for people make much of them as themes in their legends about the past. They are, rather, the complex effects of the pursuit of certain ideals which form the persistent character of a continuing culture and of the persons who bear it. The natives pursue one such ideal, clan dominance, in the spirit which Sorokin has called 'tribal egoism':

'An exclusive love of one's own group makes its members indifferent or even aggressive towards other groups and outsiders. The members of "my group, right or wrong" cannot help treating the rest of humanity as a mere means for their group. If its well-being can be obtained only at the cost of outsiders, the group does not hesitate to attack, to exploit, and to misuse the rest of mankind in any way in which it can accomplish its task. Its narrow in-group altruism turns - for the outsiders - into an aggressive group egoism'.

So predatory a rivalry imposes heavy, though different, penalties on those who win and those who lose.

The 'in-group altruism' is the ideal of clan solidarity - not merely in Durkheim's sense of the cohesion of parts in a whole but, further, as a moral principle. It is instrumental to clan dominance, but not so forceful in effect, for men pursue it in a spirit of lip-service which allows much scope for individual egoism. People strive in a materialistic and short-sighted way for their ends, in a tradition which distributes power, rewards and the costs of achievement very unequally. Some of the complex disunities are too deep-seated to be resolved by traditional means. The ends and the conditions in which they can be attained thus bring about and perpetuate the strain, tension and disharmony.

So strong and selfish an ideal as clan dominance necessarily leads to chaos in the wider field of inter-clan relations. The most stable element is the enduring hostility between traditional enemies, and tension and conflict can temporarily alienate the most friendly of groups. Even clans which are 'as brothers' are in implicit competition for the goods they exchange and, since they are open groups aiming to gain new members by any of the available means, in competition too for the allegiance of
their members. The idea of a wealthy clan which is strong in numbers and strong in war is the prime secular value which gives meaning and purpose to the natives' actions. Sometimes it is transiently realized. But every group or ndugum is continually segmenting. The name of an autonomous exogamic group geared to war against other groups of the same nature and holding, through its members, the highest value for action may designate, in a very few generations, a one-dimensional or uni-bonded phratry, an association of clans which has no significance for action. If the natives' own interpretations of the past are not entirely legendary, achievement transforms segments into wholes with members who pursue the same ideal of dominance, independently of one another, in respect of different clans. Only large clans can be powerful and eminent, but size leads to segmentation, and the frictions which come with size hasten the process. The ideal is thus, in a sense, self-defeating: it can be attained, but the conditions in which it can be attained lead to a dissolution of the group it is meant to prosper.

The weaker or less efficacious ideal of clan solidarity works out rather differently. The natives say that they would really like to be 'like wild pigs', undisciplined and self-seeking, but that, as they must live together,
they think of other people and restrain themselves from stealing pigs and women from clansmen. But, in practice, to 'think of others' may mean merely to exalt the clan and judge the actions of others in terms of the general good while practising a private morality which actually conflicts with the general good. Self-restraint is then a mask for shrewdness in covering up one's more flagrant departures from the rules. When the victim is an outsider there is nothing, apart from expediency, to halt the expression of anti-social impulses.

The costs of achievement are heavy and most unequally paid - as, of course, they must be when moral principles apply only to a limited range of people. So rapacious is the rivalry between clans competing for dominance that the fleeting eminence of one makes others face depreciation in their own and everyone else's eyes. So bitter is the warring of the sexes that suicide, marital discord, odd personalities, and real and simulated protests, result. Women are brutally and (since they protest) ineffectively conditioned to put up with a most unequal social position and a less advantageous ratio of effort and reward, the effects of male-imposed ideals. The men too show evidence
of strain. The violence they have to curb in everyday life finds untrammelled expression in stealing pigs and women from outsiders. But the license accorded to 'tribal egoism' is not enough. The wealth of a clan, and its strength in warfare, are the strength and wealth of its members, and the ruling ideal is the more personal ambition to be the strongest member of the strongest clan. A man has to triumph over his 'brothers' to achieve this ambition. The worst enemies are always clans which, according to traditional accounts, are descended from brothers, and the legends express real conflicts in contemporary life. Social

2 I hesitate to cite the prevalence the natives attribute to certain nightmares as evidence of strain or tension, but they may illustrate the general areas of psychological conflict. The themes are fighting, cannibalism (and by implication witchcraft) and sex. I have few detailed accounts of these nightmares, but the dreamers and others told me that most men experience them from time to time. In one, the dreamer is alone fighting a vast crowd of men whose faces he can see only dimly. He brushes them aside with one hand and knocks them all down. Sometimes the men rush at him and, to escape, he spreads out his arms like the wings of a bird and flies away. He is not always successful; in one instance, the attackers grabbed the dreamer's legs and prevented him from flying. In another common nightmare, the dreamer eats some pork and then people tell him that it is not pork but human flesh he has eaten. This nightmare is so common that when a man says that he has dreamed of eating pork his hearers say, 'You must have eaten a dead man', and laugh. A third common nightmare is the one, cited in an earlier chapter, in which the dreamer has sexual intercourse with a strange girl before he discovers that she is really a bush spirit masquerading as a human.
control is weak; the rules of good conduct within the clan-oriented community are often reiterated because they are often broken; individual egoism, which is expressly forbidden, erupts in frequent and bitter disputes. A man's closest antagonists in the struggle for power and wealth are the members of his own group, the body of people for whose sake he ought to conform.

I have, in passing, referred to Kuma culture as characteristically 'sensate' in Sorokin's sense. The typical Kuma is a noisy, active extrovert of the kind that Sorokin sketched in general terms. 'For him reality and values are sensory and largely material; the transcendental he does not recognize. He expands his sensory needs as much as possible and does not strive to develop spiritual needs. He seeks to satisfy his sensory needs through an energetic modification of his empirical environment'. This summarizes the Kuma preoccupation with women, pigs and 'pig-wealth', the ostentatious and materialistic pursuit of power and plenty. 'He is not given to self-analysis or introversion'; rather, the Kuma is impulsive in action, sociable to the point of being suspicious of solitude, and prone to bicker

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in public about the smallest grievances. The sensate person 'views everything dynamically, as an incessant becoming', and believes in change. So the Kuma looks forward to having more wives, more wealth, more pigs - looks forward, too, to his clan becoming bigger and stronger than any he knows. He sees his group as expanding or declining, never stationary. He is a utilitarianist and hedonist.

The boastful expediency of everyday life is paralleled by procrastination and extemporizing in a religious life which, not surprisingly, is not highly stylized, and by a preference for the gaudy and imitative in a visual art which expresses a crude symbolism in a slipshod way. The songs are mostly doggerel, and it is again not surprising that the greatest development in aesthetic expression is rhetoric. Sensate ethical norms are relative and changeable. The 'in-group altruism' of the Kuma extends variously to members of one's own clan, subclan or sub-subclan, so people who are members of the 'in-group' on one occasion may be treated as outsiders on another.

Freedom, too, is sensate. Sorokin contrasts this kind with 'ascetic-ideational freedom':

\[\text{Ibid.}\]
'An individual is free when he can satisfy all his desires by the means he has at his disposal. If the sum total of his desires exceeds the sum total of the means for their satisfaction, he is unfree... The formula suggests two different ways to become free. One is to decrease one's desires so as to make their sum total either equal to or smaller than the sum total of the available means for their satisfaction. The other is to expand the means for their satisfaction to equal or exceed one's expanding desires. The first gives us the ascetic, stoic, or ideational type of freedom; the second, the sensate, hedonistic, or utilitarian type. The first form of freedom is essentially inner; the second, mainly external. The first is achieved through the inner control and transformation of one's ego; the second, through a transformation of the external milieu of the individual. Job's "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" is the supreme expression of ascetic-ideational freedom. "The more I have the more I want" is a concise formulation of sensate freedom.\footnote{Idem, p.469.}

Sorokin is speaking of freedom as a reality or condition of life, not as an idea or conception of such a reality. The Kuma have no 'idea' of freedom, but their aggressive pursuit of power and advantage is, as it were, an 'experimenting' with the reality. Concern for the general good informs Kuma materialism not at all with any ascetic or stoic ideal. The religion is one of fear and the propitiation of evil; just as the wider real world beyond the clan is anarchic, there is no place for positive sentiments or forces for good in the extra-sensory sphere. The only sacrifices are symbolic ones undertaken for immediate advantage.
If, with Durkheim, we view society as social unity, regulation and self-expression, the question of freedom and conformity can be understood as a balance between the three. Unity in any degree is attained by - one might say at the 'price' of - regulation by rules and sanctions; the conformity which results is always attained at the cost of self-expression - that is, at the cost of a loss of freedom. We can only assess the unity in respect of particular ideals, for unity in respect of one may mean disunity in respect of another. And we can only assess the costs - the restraints on freedom required for enforced or voluntary conformity - by reference to broad classes of aims and people. What I have summarized as 'strain, tension and disharmony' is evidence that the 'price' of unity is too high, the costs of regulation too heavy and unequal, and the opportunities for self-expression too limited.

The spread of a typical cargo cult westward across the Nangamp culture area late in 1949 was an illustration of how some of the inbuilt tensions could find a channelled release. Conditions which were external to the system gave those who bore the heaviest burdens a charter for a new kind of balance between unity, regulation and self-

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expression. They threw off traditional restraints and showed something akin to Niebuhr's 'embryonic sense of freedom' no longer suppressed. Under these conditions, innovation and personal initiative neither drew blame from others nor exposed the actors to foreseeable consequences of a detrimental kind: that is, they represented truly 'alternative' choices. This freedom was short-lived, for it necessarily collided with other kinds of social necessity than those of the uncomfortable tradition from which the cult was, at least in part, an effort to break free. The cult offered an outlet for some of the disabilities of Kuma life, but it was an illusory outlet. The freedom thus essayed was still one of Sir Thomas Browne's 'verities yet in their chaos'. The natives pursued much

7 'The primitive community has no freedom in its social structure, not because the individual lacks an embryonic sense of freedom but precisely because he does have such a sense; and the community is not imaginative enough to deal with this freedom without suppressing it... Insofar as freedom has arisen to destroy the harmony of nature, the community seeks to suppress it for the sake of preserving the social unity. There are thus elements of tyranny in the social cohesion of the primitive community... The innocency of primitive life thus embodies the twin evils of the tyrannical subordination of life to life and the anarchic conflict of life with life'. Reinhold Niebuhr, The Nature and Destiny of Man, II, p.83.

much the same ends of life, but by fantastically inap­propriate means. They sought individual eminence, but without trying to build up a strong and wealthy clan. They sought wealth with less cost of effort. They sought power by acting as if they had it. The progress of the cult showed how conformity with a tradition of minor tyranny, of anarchic contest of sex with sex and clan with clan – a tradition in which only a few can be at real advantage – had built up tensions which led to a blundering encounter of the illusion and reality of freedom.

9 The distinction is sometimes obscured in discussions of freedom, which various writers have treated as 'a feeling of freedom' (Bidney), 'a concept that has meaning only in a subjective sense' (Boas), or 'what is recognized as freedom' by the actors themselves. Dorothy D. Lee says that there is no freedom (in this extreme relativist sense) among the Tiv, but that for people of some other cultures freedom may be 'the filling of an ascribed role'; for the modern Greeks, for example, 'diligence is an expression of freedom to perform one's function'. We could paraphrase this, perhaps, as 'freedom to conform'. It suggests Boas's dictum, 'A person who is in complete harmony with his culture is free', which could lead to a psychological formulation of the proposition that real (as distinct from illusory) freedom is a function of 'social euphoria' or the 'health' and well-being of society. Vide David Bidney, Theoretical Anthropology, Columbia University Press, 1953, p.450; Franz Boas, 'Liberty Among Primitive People', in Freedom, Its Meaning, ed. R.N. Anschen, p.51 (cited by Bidney, loc. cit.); George S. Langrod, 'Liberty and Authority', in Freedom and Authority in Our Time, Twelfth Symposium of the Conference on Science, Philosophy and Religion, ed. Lyman Bryson, Louis Finkelstein, R.M. MacIver and Richard McKeon, New York, 1953, p.161; Dorothy D. Lee, 'Freedom and Authority as Integral to Culture and Structure', in Freedom and Authority in Our Time, op. cit., pp.335, 340.
The cargo cult of which I write was flourishing at Mur, near Kup, on the eastern side of the Nangamp culture area, in about August, 1949. Natives living near Minj heard rumours that the people at Kup had gone mad, and they became curious when the madness was reported to be lasting - not for one or two days, like the customary 'mushroom madness', but for weeks on end, with no sign of abating. Two individuals, independently of each other, brought this 'madness' to the 'real Kuma' of the Minj River. The people who described the cult to me five years later still spoke of it as 'the madness'.

Since I am discussing the cult in relation to conformity with tradition, the extent to which alien contact had already interfered with that tradition is relevant. The earliest continuous contact with Europeans was during the four years prior to World War II, when a patrol post was set up at Pugamil, about a mile east of the Minj River. The natives who crowded around the first patrol officer, chattering in wonderment, remember his turning to them and shouting 'Shut up!', a command which they later used in the cargo cult. They fled in terror to the bush, not daring to go home till nightfall. Their accounts of the incident circulated quickly among the Minj River people, who hid in the bush to avoid the powerful stranger. The story confirmed,
for the natives, the rumours they had already heard of the incredible power of Europeans. They interpreted as further evidence of this power the docility of native police who accompanied the patrol officer. A native policeman stayed at the patrol post till World War II and continued to exercise power over the local people on behalf of the Europeans. He commanded them not to fight, and intervened when they did so. Administrative staff withdrew from the area during the war, and the only Europeans in direct contact with the natives were a few soldiers stationed for several months near the site of the old patrol post. They seem to have had little to do with the Kuma, apart from hiring women and buying pigs. A new patrol post was set up in 1947 at Minj, where a Sub-district Office was established in 1952. Just before the outbreak of the cult in 1949, a native policeman prevented some of the Minj River people from killing a young girl they had convicted of witchcraft. The incident impressed them further with the power exercised by Europeans and their deputies, the native police. It was seen as a power for evil being used to block the attainment of traditional aims, the triumph of the clan over its enemies and the restoration of law and order within by the removal of traitors. Tradition had not collapsed, but it had been seriously threatened. The natives reacted
to this threat by seeking freedom from old restraints, because the Europeans were suppressing those parts of the tradition which had allowed the free expression of aggressiveness - suppressing in fact the very activities which had made the system tolerable to them. In banning warfare, they denied the most concrete means of achieving clan dominance; in denying the criminality of witchcraft, they banned an important assertion of unity and solidarity.

The two individuals who brought the cult to the 'real Kuma' were a young woman, Kauigl, and the vagrant 'rubbish man' mentioned earlier - Kaibigl, who was also a thief. They represented, of course, the classes who had to bear the biggest costs of traditional life. Kaibigl was staying with his daughter at Mur when the cult began. He obtained there a bayonet and, returning to the Minj River, announced that he was the 'Government' of the entire Wahgi Valley. He spoke slightingly of the tomahawks and shells the Europeans had brought, and said that the natives would have better ones later. He declared that he intended to get rid of the Europeans; he and his followers would have rifles (he showed the bayonet as proof that this was possible) and would shoot the patrol officers and police if they tried to interfere with the cult. The most powerful traditional leader of Kaibigl's group, whom the Government had appointed head-
man, advised him to take his story elsewhere, so he went up the Minj River and stayed with the other main segment of his clan, amongst whom he found a more sympathetic audience. He appointed one man 'King' of the Minj River region, and others he appointed to positions of power in facsimile of the European system. These were known by the Pidjin terms for their counterparts in European administration: **Namba-wan Kiap** (District Commissioner, or officer in command), **Namba-tu Kiap** (Assistant District Officer or Patrol Officer), **Turnim-tok** (Interpreter), **Kopral** (Native Police Corporal), **Hap-kopral** (Lance-corporal) and **Manki-masta** (household servant). The cult at Mur had imitated the organization of missions as well as the administrative structure, but there had been scarcely any direct contact with missions in the region of the Minj River. Kaibigl appointed one man 'Bishop', a new kind of Rhetoric Thumper who made speeches. This man described the benefits people would gain at some unspecified time in the future if they brought pigs and vegetables for the cult leaders; he did not shout commands and kick people to induce compliance as the other officials were doing.

The young woman, Kauigl, whose husband was a 'real Kuma', was with her parents at Mur when the cult began. Always a person who could 'see ghosts', she now recounted
prophetic dreams and visions, most of them promising wealth. Her husband's relatives had not yet begun to practise the cult, although some had made pilgrimages up the Minj River to visit Kaibigl and view the cult activities there. Back with her husband's people, Kauigl continued to 'see ghosts', this time the shades of her husband's relatives who, she said, called her 'Maria' and told her what positions of power awaited the people of their subclan. She appointed three Namba-wan Kiaps (including her husband), three Namba-tu Kiaps, two policemen, one manki-masta and three luluais or Government headmen. She appointed as Mbozip ('Boss-boy', an interim appointment before permanent headmen were chosen) all the other men of the subclan with the exception of three to whom she gave the disparaging title Lapun (Pidjin for 'old'). She appointed two of the wives 'white women', and addressed them as Misis (Pidjin for 'European woman'). Kauigl asserted that the ghosts had shown her an infinite number of valuables which the living could acquire easily by practising the cult; they included shells, headmen's badges, European clothing, bayonets and rifles. There would be plenty, she said, for everyone.

Kauigl's version of the cult flourished at Kuzibil, directly across the Minj River from the Government Station. Kaibigl's was mainly at Mbilngyi, several hours' walk up
the river. Two other manifestations of the cult appeared almost immediately at places between Kuzibil and Mbilngyi. People say that storehouses to receive the spirits' wealth were built in at least one locality in the territory of every clan from Kup almost to Kudzip. About three months after Kaibigl had brought the bayonet from Mur, a patrol officer visited Mbilngyi, burned the storehouses there, and gaolated the leaders. Natives who had taken part in cult activities but had become disillusioned when time passed without the wealth arriving had reported the leaders' expressed intention to kill any Europeans and police who interfered. It is unlikely that they would have reported it if evidences of new strains had not appeared. A relaxation of sexual taboos had led to two unmarried girls becoming pregnant to men of their own subclan, and they had committed suicide with their lovers. The 'King' of the Minj River also killed himself as soon as he learned that the patrol officer was coming to Mbilngyi; people say that he did this not because he feared going to gaol but because he could not make adequate return, as he would be required to do, for pigs he had obtained from people he had promised wealth.

The natives elsewhere burned their own storehouses as soon as they heard about the patrol officer's action.
He had also drained a pool which Kaibigl and his followers had constructed and which they had said contained some of the valuables. Storehouses and pools or dams were the main concrete evidences of cult activity everywhere. Kauigl called her storehouse the 'spirits' house', and decreed that it should be divided into two rooms where the male and female ghosts could live; the dam, she said, was needed in case the spirits bringing the wealth chose to live in water. Further, the people had to build residences, equipped with beds, for the cult officials, and sweep the ground around them. The prophets and officials themselves did no work; they commanded their followers to bring them pigs and vegetables, and promised to pay for them, when the ghostly wealth arrived, with as many as twenty or thirty goldlip shells for a fully grown pig. They commanded the women to net innumerable string bags to hold the promised wealth, and filled the bags with worthless articles which they said would miraculously change into objects of real wealth. Crudely-shaped pieces of wood were to turn into guns; banana leaves would suddenly change to newspaper; food-leavings and scraps of grass would be transformed into the most valued plumes and shells. They piled the rubbish in the storehouses, where minor cult officials masquerading as native police stood guard.
The cult followers abandoned normal work to carry out the leaders' commands. Trading parties ceased to travel in the mountains, in case the wealth should arrive during their absence. Cult officials dictated marriage arrangements for their followers. They undertook to provide fabulous marriage payments when the wealth appeared, and in this way upset other men's claims to the women. They introduced no new rules of marriage, but are said to have insisted on actual sister exchange whenever possible, in order that dissenters could not acquire any of the promised wealth.

But rules governing sex relations went by the board. Cult followers chose as partners their clan sisters, and sisters of closer degree. Youths and girls of the same subclan took part in courting ceremonies together. Married women joined the male adherents of the cult in decorating themselves fantastically and taking part in the mass 'madness'. Actors and observers say now that much of the 'madness' was simulated. It took the form of shaking-fits and comas of the kind commonly reported of cargo cults elsewhere.

The cult changed the basis of wealth and power. Isolated 'big men' made a realistic appraisal of the situation, expressed disbelief in the prophets' revelations, and
counseled caution which relatively few heeded. Many of the traditional leaders, attracted by the prospect of further wealth, took part in the cult and so gave practical recognition to the prophets' assertions. A few impoverished themselves by giving the prophets and officials most of their pigs and valuables as the less wealthy were doing. It was a time when 'real' wealth was of no immediate advantage because opportunities to gain more now seemed to be equal. Braggadocio was accepted without question, and people who were formerly of little account achieved sudden eminence when they or others said that the spirits had named them. Kaibigl was one of many men of no account who became, almost overnight, as swaggering and boastful as the traditional Rhetoric Thumpers, as bold in command as the Europeans. Disabilities of sex and age diminished. Kauigl was one of several women who started new manifestations of the cult in various places and kept them going by reporting visions and allotting positions of power. The chief cult official in one locality was a young boy. It is not surprising that the new leaders relaxed the ordinary rules, nor that the power they wielded so energetically brought little order to relations between their followers.

The cult seems to have affected no single clan-oriented community as a complete group. Kugika clan, to which
Kauigl's husband belonged, split asunder. Nearly all members of the subclan settlement heeded her prophecies, but there were two dissenters in addition to the aged to whom she had promised no benefits. Soon after Kauigl started the cult at Kuzibil, other members of Kugika clan began to practise similar activities at the Wozna River, some three miles away. Nine adults (three men and six women) of the thirty-two in one subclan settlement joined with nineteen (thirteen men and six women) of the seventy-seven in the remaining group to take part. People aligned themselves in a new way for the organization of their activities: they divided into adherents of the cult, irrespective of traditional group affiliations, and sceptics who were still willing to seek their wealth by traditional means. Some people whom the prophets had not named went to stay with other groups while they took part in the cult. People of at least six different clans gathered at Mbilngyi to hear Kaibigl's pronouncements. Amongst them were individual members of clans which were traditional enemies — people who normally avoided each other unless they were seeking to destroy life. The cult broke down the traditional division of the world into clansmen, affines and enemies.

Such a cleavage with tradition could be only temporary. The cult failed, and in its failure demonstrated at least
implicitly the necessity for old restraints and means. It was a new religion in which the 'church', 'congregation' or religious community was no longer identical with the political unit. Indeed, the 'congregation' was not a community in any real sense for, although it was locally based, it was not locally distinct. The political unit had dissolved. Adherents of the cult protested against the European yoke in the name of 'the natives', but this term signified a new entity which could be no more than a one-dimensional grouping. The proposed removal of the Europeans was merely instrumental to the main purpose, which was to obtain the goods they controlled. The accent of the cult was on personal power and wealth, in singular contrast with the traditional ideal of an individual achieving renown as the 'strongest' member of the 'strongest' clan.

One of the strains of traditional native life is, as I have said, the curbing of individualism in an individualistic people. What curbs it is clanship (or ndugum membership), with the necessity to think of others. The cargo cult lifted this restraint by promising changes in the whole scheme of life, but Europeans had already threatened the scheme by banning warfare and witch-hunting. These prohibitions struck at the very roots of the social structure. The chaos which resulted had to be a religious crisis,
because the natives had already interpreted the appearance of the Europeans in terms of traditional religious beliefs. As early as 1935, two 'big men' had gone home to the Minj River from a visit to the new patrol post at Kundiawa and told their followers that they had seen some spirits of the dead, who had unlimited supplies of shells and steel tomahawks. The dual effect of the new prohibitions— the simultaneous denial of restraint and of the compensations the traditional system offered for it— found an equally complex response in the cargo cult beliefs.

Traditionally, the ghosts of dead relatives are unequivocally evil; the only power for good is that which the natives attribute vaguely to the remote ancestors. The local ghosts of particular relatives suddenly acquired an important power for good, whereas the Europeans represented evil. But the natives did not try to propitiate the Europeans; they gave them pigs, women and vegetables at first freely as well as on demand, but learned early that they could expect payment. They used fragments of European material culture—a bayonet, a cartridge, a piece of newspaper, a scrap of European cloth—as symbols of the power and wealth they hoped to gain. Their willingness to discard traditional patterns of working in order to carry out what they thought were preliminaries to receiving the
wealth demonstrates that it is really wealth for which they ordinarily work. The ghostly wealth was to come in such abundance that people would think of it as 'rubbish', so it was fitting that actual rubbish should be put in the storehouses to symbolize the hoped-for surplus.

The Kuma cargo cult stood for more than an 'authoritarian way of salvation amid the uncertainties of modern experience'. It was, rather, an attempt to re-discover self-assertion and self-expression when new forces external to the system began to block the few conventional outlets. The attempt to strike a new balance between unity, regulation and self-expression involved discarding traditional regulation and ignoring traditional unity. The new kind of unity sought by people without clans proved unattainable; the new mode of regulation borrowed from the European system proved impracticable; the new freedom proved a mirage.

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11 Cf. R. Thurnwald's judgment: 'It is forgotten that what the native of any country and the representative of every culture is ultimately, even if unconsciously - interested in is self-assertion and self-expression', in 'The Price of the White Man's Peace', *Pacific Affairs*, Vol. IX, No.3, 1936, p.357.
Suicide, which led to the betrayal and destruction of the cargo cult, was no new thing. The frequency of actual and attempted suicide is perhaps the most dramatic evidence of true strain in the traditional life. It is impossible to give reliable evidence on the frequency. But in the year of my stay, there were numerous attempts and I heard of three women who killed themselves. The Durkheimian view of suicide as an index of social cohesion which depends on the integration of the individual with the group does not help this stage of analysis, because the categories 'cohesion' and 'integration' are too broad. But we can rephrase it in terms of Durkheim's own conception of society as unity, regulation and self-expression. Imbalance in the three sets up tensions and strains. The suicide rate is high when social unity is sought by over-rigid regulation at an excess cost of self-expression.

12 This formulation is, I believe, fundamentally in agreement with that given by Firth on the basis of Nadel's. After discussing Durkheim's view of suicide, Firth writes, 'An alternative view is given by Nadel, who argues for a correlation between social rigidity or inclusiveness and the incidence of suicide. The less the latitude given to misfits, the fewer legitimate alternatives of living offered, the more is the predisposition to suicide'. Firth suggests, on the Tikopian evidence, that 'a distinction of significance is that between suicide attempted and suicide accomplished, and that the incidence of suicide accomplished has to be interpreted in relation inter alia to factors of social organization'. He cites Tikopia as a society with high social cohesion, low rigidity and a high suicide attempt rate, and concludes, 'Institutionalized roles, such as that of spirit medium, and institutional persuasion procedures ... may give people ample opportunity to redress their social balance'. Elements of Social Organization, Watts and Co., London, 1951, p.75.
Nadel pointed out that people do not necessarily approve of the behaviour they 'expect' of others. The 'right' or socially approved course for a Kuma bride is to settle down to married life when and as others dictate. But she has been brought up to hope marriage will be an extension of her adolescent freedom to choose her own partner in her own time. It is not surprising that most women try to evade the marriages arranged for them, and to pursue values which have been steadily inculcated from early childhood. Anachronistic values. What girls seek is the opportunity to prolong their freedom, to delay marriage until they are ready to go to men of their own choosing. In certain situations, including this one, such crises in value attainment are invariable enough for attempted suicide to be the 'expected' response.

A woman may also attempt suicide later in life, after a serious quarrel with her husband - generally a quarrel over neglect of a basic duty, the provision of firewood or food. Quarrels which lead to suicide attempts occur late at night, after the people have retired to their own houses. The man threatens to send away his wife and claim back his marriage payment or, if the neglect has been his own, to

13 The Foundations of Social Anthropology, p. 117.
deny any charges she may make to support a decision to leave him. In either case, his wife faces the prospect of becoming a 'wandering woman' without home, family and clan. The three women whose attempts at suicide in 1954 succeeded were women (of three different clans) who had quarrelled with their husbands in this way. In the same year, four women in a single clan made similar attempts but were rescued by neighbours. All tried to hang themselves from trees near their houses. In every case, neighbours found the woman the same night and, when the suicide attempt had been successful, cut down the body before it was cold. The attempt was an 'expected' response to the situation.

It is 'expected' in yet another set of circumstances. People say that a man's siblings feel his death more keenly than other relatives do. If brothers survive him, the one who has associated with him most closely tries to hang himself in an excess of grief. If sisters survive, the one who has been closest to him tries to kill herself too. It is not actual seniority that determines such closeness; the sibling who attempts suicide is always the next in order of birth, whether older or younger. Other people, not so deeply affected, have to prevent such attempts from succeeding. Sorrowing sisters who try to hurl themselves into their brothers' graves are dragged back; bereaved brothers are guarded as closely as unwilling brides.
A sibling's attempted suicide often follows his admission that he has somehow failed in his duties, that he has neglected his dead brother's wishes. Although people fail to conform fully to kinship-role requirements, they recognize belatedly that they should have done so: they should have valued a neglected relative more than the activities they substituted for helping him. This would seem to be an invariable crisis in value attainment, since an attempt at suicide is 'expected' of everyone placed in this position by a brother's death. Not by a sister's. Sisters are not especially attached to each other, and the relationship between brother and sister is strikingly asymmetrical: he is at no time required to value her wishes above his own. But choosing not to conform to kinship role requirements may lead a person to recognize that he has made the wrong choice. And he never fully conforms.

The natives say that in former times a man always committed suicide when clansmen learned of his adultery with a brother's or a mother's brother's wife. Not all men commit adultery, and certainly not all men commit adultery with this class of woman. But when everyone knows that they have done so, an important relationship is endangered. Again, the adulterer's suicide was a recognition that he should have valued this relationship more than the momentary satisfaction he chose to seek.
Other choices may be forced upon a person by incompatible roles converging. The clearest example is the Scottish story cited by Linton of a man who finds himself host to his brother's murderer. There is little of this convergence among the Kuma, because roles which are likely to conflict tend to be distributed between different groups. There is a clear hierarchy of values, according as the choice a man makes affects the clan as a whole or one of its segments. Beyond the clan, there are no wider groups demanding a loyalty which can determine choices.

Kinship roles conflict rarely, and I know of only two cases. In the first, two brothers-in-law took part in a dispute between their clans over pig-stealing. The fact that they chose to support their clansmen actively in argument, instead of refraining from quarrelling with brothers-in-law, suggests that rules protecting kinsmen in times of war may not have been wholly effective. It may be remembered that when a man's clan was at war with his mother's he could not join in the fighting at all, whereas he could fight his brother-in-law's group so long as he did not injure

14 As host, he conducts the murderer safely beyond clan territory before, as brother to the victim, he engages him in mortal combat. Ralph Linton, Cultural Background of Personality, Kegan Paul, 1947, pp.82-3.
this man himself. If such rules were in fact not wholly effective, it would seem that a man would have more opportunity for fighting his brother-in-law (since he would take part in any skirmish with the latter's clan, and his identification with his own would be particularly strong at such a time) than for fighting his mother's brother (since presumably he would not be present at any battle with this relative's clan). This would suggest that, since his mother's brother was protected more effectively from his attacks, he was really a more valued relative than the brother-in-law, despite the evidence I have cited to the contrary. But this is speculation: what we can observe today is an extremely rare quarrel between brothers-in-law when the interests of their respective clans are openly conflicting. The only case I know of a man actually renouncing one kinship tie in order to maintain another is one in which a relative traced through a woman was renounced in favour of an affine: a man asked his sister's son not to visit him, in order that his daughter's husband, the youth's traditional enemy, might stay with him.

Roles rarely converge, but actors forget their parts. We have seen many inconsistencies between the natives' own accounts of things and what they may be observed to do.
The tradition to which they try to conform is a set of rules, an abstraction, just as the *ndugum* or agnatic descent group in terms of which they organize their activities is an abstraction, a 'reference group' imperfectly realized. Thus the natives achieve Bergson's first condition of freedom, spontaneous action - but at considerable cost. There are inconsistencies, too, in the implicit logic of the rules they conceive of as tradition. The force of the spurious 'tradition' is to distinguish a person's own group from all others - from affines and friends on the one hand, and, on the other, from enemies and strangers. But the system does not work. Ostensibly, the 'in-group' and the enemy are diametrically opposed, but the natives aver that the worst enemies are descended from brothers who have quarrelled. If this is so, it is really the breakdown of the system which allows the fullest expression of the dominant interest in warfare and enables men to channel their worst aggression towards outsiders. The phratry legend provides an implicit rationale for the common fact that brothers, who should not quarrel, do so most bitterly and often - a covert equation of enemy with in-group. There is a further contradiction. The 'ignoring of affinity' in kinship terminology, which constant and intensive intermarriage supports by making different clans
'as brothers', has a clear parallel in the covert incorporation of affines into the clan-oriented community and the ultimate absorption of their agnatic descendants into the exogamous patrilineal clan. So, despite all the elaborate mechanisms to emphasise the disparity of the three categories of persons and groups, in the last analysis they are all one.

Exogamy itself, the rule of marriage that rigidly withstood the general social upheaval at the time of the cargo cult, breaks down as soon as the clan achieves that eminence for which its members have striven. Periodically, too, people desert their scattered homesteads and live in a crowded village to celebrate the Pig Ceremonial. These two conditions, the continual re-forming of groups and the drastic reorganization of activities which the religion dictates, maintain the system in all its fluidity and consequent discordance.

The change and movement of Kuna history are such that some form of recurrent crisis characterizes several divisions of life. Men add to their group only to destroy it, for an increase in numbers precipitates the amicable separation of segments which have grown large enough to stand alone. Individual egoism takes over as the group grows larger; friction develops, factions are formed, and fission
takes place - usually on segmentary lines. Similarly, pigs are hoarded and fattened for years in preparation for their spectacular destruction; since they have to be accumulated in sufficient quantities to demonstrate the wealth of the clan, the interval between one Pig Ceremonial and the next represents a mounting wave of prosperity. The pigs are killed, the wave breaks, and clan members have to begin again to accumulate stock which can fatten and multiply.

At any single instant in time, some of the clans may be 'new' ones recently formed by fission or by amicable separation; others may be declining ones; yet others may be prosperous expanding groups ready to divide. What one sees, in fact, is a number of disparate instances of various phases in a process which may take, in the case of a single clan, generations to come full circle. It is not a simple cycle which repeats itself invariably in the history of each group: the clan may face either growth and decay and extinction or redoubled growth and division. The natives are themselves well aware that the group may face extinction - not in the sense of destruction of its identity, for the people who form it live on and establish new entities, but in the fullest sense of dying out (as some have done) by loss of its members. Even an expanding group may swerve from its course through internal friction or the 'external'
pressure of defeat in war. The banning of warfare has removed this pressure, and clans which were declining in the year of my stay had begun to decline before the first Europeans arrived. The ideal of warfare persists as a challenge to clan members to preserve and develop their unity.

At the same instant, one sees a cross section of a most significant means the natives use to infuse a sense of unity, and some measure of real unity, into the clan. One or more clans may be celebrating the elaborate and prolonged Pig Ceremonial; others may have recently finished and dispersed to their scattered dwellings; yet others may be getting ready to hold theirs soon; and there may be a number poised midway between one Pig Ceremonial and the next. The ritual is a unifying device which is 'external' to everyday life; even the most mundane activities are performed in a new setting, the temporary village.

When we have more information about the surrounding peoples, it will be possible to define more clearly the distinctive characteristics of Nangamp culture. Here I have tried to gauge the quality of Kuma life from what can be seen over an all-too-brief period. There is some measure of freedom, in spite of tyrannically enforced conformity. There is some measure of unity and regulation, in spite of
anarchic conflict. And there is a large potential of self-expression, ready to find an outlet whenever circumstances seem to offer an alternative. Such a life has both a utilitarian and a symbolic rationale. The one leads to a set of crises which includes the destruction of the entity of triumphant groups, a kind of suppressed crisis in women's lives, and a glut of pigs, a surfeit of 'scarce' goods. The other leads to flamboyant rhetoric and boasting of the might of one's own group, to symbolic trauma among women, to wasteful display of food and wealth, and a sumptuary treatment of pigs as if they were, after all, of no great account. The ideals of these people seem relatively constant, but the conditions in which they can be allowed are changing rapidly. It is a task for further inquiry to discover in what ways the utilitarian and symbolic rationales themselves will change.
Harry J. Alpert  
Emile Durkheim and His Sociology.  

David Bidney  

Franz Boas  
'Liberty Among Primitive People',  

Sir Thomas Browne  
'Christian Morals', Religio Medici,  

Raymond Firth  
Elements of Social Organization.  

George C. Homans and David M. Schneider  

George S. Langrod  

Richard T. LaPiere  
A Theory of Social Control.  

Dorothy D. Lee  
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