

1. Description

- 1.1 Name(s) of society, language, and language family: **Austronesian/Oceanic language. The Lakalai are also labeled as the Nakanai. They often identify themselves to others as West Nakanai. (1)**
 - 1.2 ISO code (3 letter code from ethnologue.com): **NAK (1)**
 - 1.3 Location (latitude/longitude): **Approximately locates at 150°30' to 150°6' E and 5°25' to 5°40' S, most Lakalai villages are on the central and Eastern part of the Hoskins Peninsula on the island of New Britain (1)**
 - 1.4 Brief history: **Lakalai land used to be part of German Papua New Guinea until WWI. Have history of being very violent people (1)**
 - 1.5 Influence of missionaries/schools/governments/powerful neighbors: **Nearby labor recruiters used to come to Lakalai villages and kidnap the men from their homes and force them to work on far away Plantations. Some young people volunteered to work on the closer-to-home plantations and years later when they returned, they brought back steel tools and European influence to their home villages. WWII had significant influence on the village populations. At the start of Australian reign (1920), Christian missionaries (Methodists and Roman Catholics) arrived and helped suppress warfare and set up a political system, creating a pacified society. All Lakalai are now Christians. Most are Roman Catholic, though many traditional beliefs still remain. (1)**
 - 1.6 Ecology (natural environment): **The climate is warm and humid during the day, cool at nighttime. There is an annual rainfall of about 355.6 centimeters. The rainy season is well-marked by the northwest monsoon blowing from December through March. Pago, is a close active volcano which erupted frequently early in the century. The eruptions allow for fertile soil. There are few freshwater sources and many villages are near beaches. (1)**
 - 1.7 Population size, mean village size, home range size, density: **Recent increase in population from under 2,700 in 1954 to almost 6,500 in 1980. Expansion is due to recovery from depopulation during the Japanese occupation of WW II, in addition to the abolition of warfare and access to Western medicine. Many Lakalai now want to limit family size to about five children. (1)**
- ## 2. Economy
- 2.1 Main carbohydrate staple(s): **Taro, manioc and sweet potatoes (1)**
 - 2.2 Main protein-lipid sources: **Small marsupial, bird, pig, fish, shellfish, megapode eggs (1)**
 - 2.3 Weapons: **Bow and arrow, blowguns: Use netting, trapping and now occasionally shotguns (1)**
 - 2.4 Food storage:
 - 2.5 Sexual division of production:
 - 2.6 Land tenure: **Senior male resident allocates land to clan members, strict with giveaways (1)**
 - 2.7 Ceramics:
 - 2.8 Specified (prescribed or proscribed) sharing patterns:
 - 2.9 Food taboos: **Each clan has several food taboos, which differ for sub clans, if clans share a food taboo they consider each other brothers and create phratries (1)**
 - 2.10 Canoes/watercraft? **Beautifully carved and painted canoes, detailed pieces of art (1)**

3. Anthropometry

- 3.1 Mean adult height (m and f): **Not recorded**
- 3.2 Mean adult weight (m and f): **Not recorded**

4. Life History, mating, marriage

- 4.1 Age at menarche (f):
- 4.2 Age at first birth (m and f):
- 4.3 Completed family size (m and f):
- 4.4 Inter-birth-interval (f):
- 4.5 Age first marriage (m and f):
- 4.6 Proportion of marriages ending in divorce: **Not recorded: Divorce rare after birth of children (1)**
- 4.7 Percent marriages polygynous, percent males married polygynously: **Not recorded; Men try Polygyny to avoid divorce, but women don't like this practice, so there are few successful polygynous relationships (1)**
- 4.8 Bride purchase (price), bride service, dowry: **Bride wealth contributed by groom and father's clan, can be many different things, such as handmade goods like clothing etc. (1)**
- 4.9 Inheritance patterns: **Most wealth held by men, the bulk is held for the bride-wealth of sons. "Productive trees" are sometimes planted for children of both sexes. Some magic, being clan-owned, should only be taught to a sister's child. (1)**
- 4.10 Parent-offspring interactions and conflict: **Extended family usually lives within the house. Post marital residence is normally patrilocal until the groom's father dies, at which point the man may join other kin, including clan mates. (1)**
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): **Lakalai are preferred to marry other Lakalai but lots of men marry non Lakalai (1)**
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? **One father, involved in parenting (1)**
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
- 4.16 Occurrence of sexual coercion, rape
- 4.17 Preferential category for spouse (e.g., cross cousin) **Sister exchange favored (1)**

- 4.18 Do females enjoy sexual freedoms? **Not really, women are to be secret about their sexual affairs, extramarital pregnancy is strongly disapproved (1)**
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children? **I'd assume the father since mother and father share almost equal roles in parenting (1)**
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect? **Classificatory siblings preferred in marriage, kin avoidance towards cross cousins (1)**
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: **Bilateral, Matrilineal (1)**
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony? **Yes**
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) **Adjoined villages arrange marriages between each other (1)**
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? **Marriages arranged, by father's and mother's brothers or possibly father's clan mates (1)**
- 4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare:
- 4.15 Outgroup vs ingroup cause of violent death:
- 4.16 Reported causes of in-group and out-group killing:
- 4.17 Number, diversity and relationship with neighboring societies (external relations): **Two adjacent villages would fight together for a cause, friendly to each other. Lakalai people used to be violent but now a peaceful people because of the missionary efforts (1)**
- 4.18 Cannibalism? No

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: **Small, no more than 150 inhabitants (1)**
- 5.2 Mobility pattern: (seasonality):
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): **Clan system along with village Hamlets (1) Chiefs known as suara are the "big men" in the village and are in charge of punishing/scolding younger men for bad behavior (3).**
- 5.4 Post marital residence: **Post marital residence is normally patrilocal when the groom's father dies, the man may join other kin, including clan mates. Christianity influenced society to allow couples to get their own homes. (1)**
- 5.5 Territoriality? (Defined boundaries, active defense): **Two or more adjacent villages constituted a territory within which relations were usually friendly. Villages of the same territory were connected by paths, intermarried, attended each other's ceremonies, and collaborated in warfare (1)**
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: **Villages usually divided into two separate hamlets. Each village had own garden and water supply (1)**
- 5.9 Specialized village structures (mens' houses): Each **hamlet had its own men's house, feasting area, and dance plaza. (1)**
- 5.10 Sleep in hammocks or on ground or elsewhere? **Sleep on handmade pandanus mats on the ground (1)**
- 5.11 Social organization, clans, moieties, lineages, etc: **Clans (1)**
- 5.12 Trade: **Traded shells for items such as rice, now receive cash (1)**
- 5.13 Indications of social hierarchies? **Senior male resident makes important decisions for clan members, such as land allocation (1)**

6. Ritual/Ceremony/Religion (RCR)

- 6.0 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine): Most **"medicine" dealt with spells until western medicine was introduced (3)**
- 6.2 Stimulants:
- 6.3 Passage rituals (birth, death, puberty, seasonal): **The ceremonies are enjoyable and not really religious. Most important ceremony-Mage after someone dies: there's dancing and feasting of pig. Every dry season men wear masks and chase women and children around the village occasionally beating the women. When boys reach maturity, they wear a special headdress indicating their ability to get married and parade around the village. Similarly girls have a ceremony when they first put on their leaf skirts, also for first menarche and for their first born child of either sex. The father usually is obligated to plan/throw the ceremonies for his children (1)**
- 6.4 Other rituals:
- 6.5 Myths (Creation): **Sumua, a single god, resides in the volcano and controls the taro crop. Cargo-cult myth. Un-cleared bush and the high seas are thought to be the home of a variety of spirits, which enter the villages after dark. Ghosts of near kin may be helpful, but in general spirits are at best unpredictable and are likely to be dangerous to the living (3)**
- 6.6 Cultural material (art, music, games): **Hand-made wooden slit gongs and hour glass drums to be used during ceremonies (3).**

- 6.7 Sex differences in RCR: **Men usually are the participants in the ceremonies. They hope to possibly attract a mate with their dance (1)**
- 6.8 Missionary effect: **Stopped violence, changed many social rules: including reducing arranged marriages and couple interaction (1).**
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs: **Dead buried in the house floor, during the mage ceremony the humerous bone of the dead was exhumed to be used during the ceremony: the bone was attached to a spear which had been used to kill a man. This is no longer practiced and the bodies are buried in cemeteries. Mourning entails the widow to be secluded and all kin to abstain from eating their favorite foods. Souls of the dead are thought to remain in the un-cleared village bush, the olu (a sacred place), the cemetery and in the Christian ideal of Heaven. (3)**
- 6.11 Taboo of naming dead people?
- 6.12 Is there tekonymy?
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) **Women were most likely to know about magic relating to child growth and fertility. Garden magic was preformed by special magicians to help grow crops; Weather magicians were hired to bring or prevent rain. Most of the men knew spells for love magic, hunting, and fishing. Older men were said to know dark sorcery dealing with death, but deaths tended to be blamed on those whose ancestors were renowned sorcerers. Both sexes "rescued" souls captured by ghosts and act as curers. Special war magicians were used as well to help with war efforts. (1).**

7. Adornment

- 7.1 Body paint: **During ceremonies (1).**
- 7.2 Piercings:
- 7.3 Haircut:
- 7.4 Scarification:
- 7.5 Adornment (beads, feathers, lip plates, etc.):
- 7.6 Ceremonial/Ritual adornment: **Detailed designed body paint, masks (1) The masks make the men feel fierce and strong, often leading them to violent behavior (2)**
- 7.7 Sex differences in adornment: **Usually only the men wear body paint/masks because they are the ones who participate (1)**
- 7.8 Missionary effect: **The missionary efforts decreased violence and changed some social rules: including the decreasing of arranged marriages, and couple interaction. (1).**
- 7.9 Cultural revival in adornment:

8. Kinship systems

- 8.1 Sibling classification system: **Classificatory siblings preferred to cross cousins (1).**
- 8.2 Sororate, levirate: **Both practiced (1)**
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

- **A woman is seen as the continuation of the descent group. It is said that she should be respected by her brother, but in general women are degraded and male alliances, including those between brothers-in-law, disadvantage women. However, an abused wife may, shame her husband by cursing him in public, or she may leave him if her kin agree that she has been badly mistreated. It's said that too much contact with women, and especially with menstrual blood and blood involved in childbirth, is thought to weaken a man. Men seen as weak because of the taboo usually slept in a separate men's house and avoided contact with young babies, considered contaminated by the aura of childbirth. Missionary efforts have decreased the presence of most of these actions, but some menstrual taboos still exist (3).**

Numbered references

1. "Marriage and Family - Lakalai." *Countries and Their Cultures*. Web. 16 Feb. 2012. <<http://www.everyculture.com/Oceania/Lakalai-Marriage-and-Family.html>>.
2. *Masks and Men in a Melanesian Society: The Valuku or Tubuan of the Lakalai of New Britain* by C. A. Valentine Review by: Marie Reay. *American Anthropologist*, New Series, Vol. 64, No. 4 (Aug., 1962), pp. 870-871
3. Chowning, Ann. "Lakalai." *Encyclopedia of World Cultures*. 1996. *Encyclopedia.com*. 19 Feb. 2012 <<http://www.encyclopedia.com>>