

1. Description

- 1.1 Name of society, language, and language family: Papua New Guinea, Abau, Sepik
- 1.2 ISO code (3 letter code from ethnologue.com): auu
- 1.3 Location (latitude/longitude): -4, 141
- 1.4 Brief history: First contacted in 1910, they have remained relatively unchanged and have not moved. Likely moved in from neighboring regions.
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: Christian Church in mid 1950s, Papua New Guinea government since 1975, Australian before that.
- 1.6 Ecology: Rivers, swampy floodplains.
- 1.7 Population size, mean village size, home range size, density: 7,270 people in 1,700 square miles.

2. Economy

- 2.1 Main carbohydrate staple(s): Sago
- 2.2 Main protein-lipid sources: Fish and pigs.
- 2.3 Weapons: Bow and arrow, blowguns?: Bow and arrow, mostly for hunting.
- 2.4 Food storage:
- 2.5 Sexual division of production: Men build and hunt, cut down sago. women harvest sago, cook, weave and raise children. Both tend gardens and fields.
- 2.6 Land tenure: Settlements are clearly defined, mostly by warfare. Individuals have land rights, usually based on inheritance.
- 2.7 Ceramics: None
- 2.8 Specified (prescribed or proscribed) sharing patterns: All hunters and farmers must share certain instances of food production, typically the first of anything. Sharing is an important quality.
- 2.9 Food taboos:
- 2.10 Canoes/watercraft?: Canoes

3. Anthropometry

- 3.1 Mean adult height (m and f):
- 3.2 Mean adult weight (m and f):

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:
- 4.7 Percent marriages polygynous, percent males married polygynously: 0%
- 4.8 Bride purchase (price), bride service, dowry?: Yes, jewelry, bows and arrows, bags.
- 4.9 Inheritance patterns: Men inherit father's possessions, land from mother or father, but patrilineal descent is preferred.
- 4.10 Parent-offspring interactions and conflict: Severe child beatings common.
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): Exogamy somewhat rare, when practiced, wives traded as an exchange.
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? Fathers recognized, paternity is not partible.
- 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)
- 4.18 Do females enjoy sexual freedoms? Little choice as to marriage, adultery occurs however.
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children?

- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades: No.
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect? No avoidance.
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Known by settlements, usually patrilineal.
- 4.26 Incest avoidance rules: Yes, no marriage of a sister's daughter.
- 4.27 Is there a formal marriage ceremony?
- 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?) Inside community preferred, outside accepted, woman changes community.
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Sometimes, always by males, usually by fathers.
- 4.31 Evidence for conflict of interest over who marries who: Yes, women often pressured into marriage.

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare:
- 4.15 Outgroup vs ingroup cause of violent death: In and outgroup accusations of sorcery or other crimes.
- 4.16 Reported causes of in-group and out-group killing: accusations of sorcery, revenge.
- 4.17 Number, diversity and relationship with neighboring societies (external relations): Sometimes, but rarely violent. Trade with neighbors. Participate a small amount in government.
- 4.18 Cannibalism? No.

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size:
- 5.2 Mobility pattern: (seasonality): None, not much as far as seasons in that part of the world.
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Traditionally, none. Now, a representative to the government.
- 5.4 Post marital residence: Community housing or single family unit.
- 5.5 Territoriality? (defined boundaries, active defense): Yes.
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: formerly group homes, outside influence toward single family units.
- 5.9 Specialized village structures (mens' houses): Group houses slightly separated into men's side and women and children's side.
- 5.10 Sleep in hammocks or on ground or elsewhere?
- 5.11 Social organization, clans, moieties, lineages, etc: Organized by village.
- 5.12 Trade: Stone tools for jewelry and pigs.
- 5.13 Indications of social hierarchies? No.

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR: Mostly only when sick or when a healer.
- 6.1 Specialization (shamans and medicine): Male healers, use ritual and herbs to heal.
- 6.2 Stimulants: Taro leaf.
- 6.3 Passage rituals (birth, death, puberty, seasonal): None
- 6.4 Other rituals: Most rituals are curing rituals. Drum playing and dancing are typical ways of healing.
- 6.5 Myths (Creation):
- 6.6 Cultural material (art, music, games): Carving and painting shields as art, etching on smoking pipes and penis sheathes, arrows etched, carved and painted.
- 6.7 Sex differences in RCR: Only men seem to be healers.
- 6.8 Missionary effect: Christianity has mostly had an impact on schooling, making Tok Pisin and English more commonly used languages.

6.9 RCR revival:

6.10 Death and afterlife beliefs: People may come back as spirits. Now, Christian beliefs play a role.

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): Elements of animism and spirits, superstition more than religion. Christianity also plays a role.

7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): Penis sheathes, bone jewelry.

7.6 Ceremonial/Ritual adornment: Large penis sheathes, headdress, belt of bones and seeds.

7.7 Sex differences in adornment: Penis sheathes only for males.

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

Numbered references

1. Craig, Barry. "[Abau](http://www.encyclopedia.com)." *Encyclopedia of World Cultures Supplement*. 2002. *Encyclopedia.com*. 19 Sep. 2012 <<http://www.encyclopedia.com>>.

2. Lock, Arnold. "Data Papers on Papua New Guinea Languages, Volume 57: Abau Grammar". 2011. SIL-PNG Academic Publications. Ukarumpa, Papua New Guinea.