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): aau
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 decent 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, levirrate: 
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