

Cambridge University Press

978-0-521-37591-7 - Cultural Alternatives and a Feminist Anthropology: An Analysis of Culturally Constructed Gender Interests in Papua New Guinea

Frederick Errington and Deborah Gewertz

Index

[More information](#)

Index

- accommodation, between sexes, 64–67
 adoption, 153n12, 157n7
 adultery, 73–74, 156n4
 advertising, gender stereotypes and, 170n23
 affinal exchange, 59; and Chambri identity, 102; and clan 19; control of valuables and, 151n3; coordination of payments in, 53, 112; “going first”, 112; Golden-Girl myth and, 58; incommensurability of, 26, 27, 111, 115–117, 148n20; intervention in, 34; modern changes in, 111, 115–117; and money, 111–117, 162n6; politics of, 27, 29–30; of sisters, 153n16; in Wapiyeri’s myth, 19, 23; at wedding, 104; women/valuable distinction in, 58–59; and women, 153n16; and written records, 161n1; *see also* affinal indebtedness, bride-price
 affinal indebtedness, 17, 26–28; and money, 111, 115–117; nature of, 17; oscillating *vs.* perpetual, 147n13; *see also* affinal exchange
 agnates, antagonism between, 94–95
 agnation, and identity, 102
 ancestral names, *see* totemic names
 ancestral voices, funeral flutes as, 91
 anthropological reflexivity, 142n1
 anthropology: feminist issues and, 129–141; and human possibilities, 130; response comparison and, 142n1; social responsibility and, 8, 129–130
 art: Chambri, 60–61, 79, 145n2; individual subjectivities and, 170n22
 authority, *vs.* power, 147n17
 autonomy: of American men, 171n25; of Chambri men, 156n16; of clan, 157n5
 Bateson, G., 60, 79, 90, 157n9
 betrothal, male control over, 52–54
 biases, of anthropologists, 142n1
 birth order, *wau* relationship and, 161n20
 blood tie, between mother and child, 93–94
 bragging, 78
 bride-price, 51, 52; clan contribution, 99; disposal rights and, 115–117, 124–125; marriage without, 34; payment of, 19, 102; in Wapiyeri’s myth, 24, 25; *see also* affinal exchange
 brother–sister relation, 83–98, 161n24; *see also* sister’s son; *wau*
 Capitalism, 151n2, 168n11
 Catholicism, 158n5, 165n18
 ceremonial masks, 90, 157n9
 Chambri Lake region: map of, xii; political control of, 145n1
 Chambri society: behavior and, 35; contradiction in, 79; cultural assumptions in, 12–13; debating technique in, 162n5; dominance in 45–47; key elements of, 67; as model for Americans, 4; modern social alterations and, 117–123; social prerequisites of, 24; sociocultural context of, 10–12; Western influence and, 117–123; and world economy, 126; and writing, 149n14
 child care, 140
 childishness, transition to adulthood and, 167n6
 children: illegitimate, 146n9; nurture of, 143n6; patrilineal of, 97; and remarriage, 158n3
 Chodorow, N., 41–43
 clans: absorption of, 147n16, 151n4; autonomy of, 157n5; defined, 18–19; dependence of, on wage-earners, 114; educated Chambri and, 125; membership in, 97, 148n3, 157n5; and nature of persons, 47; totemic power of, 88, 125, 148n3; valuables of, and junior male agnates, 95–96

Cambridge University Press

978-0-521-37591-7 - Cultural Alternatives and a Feminist Anthropology: An Analysis of Culturally Constructed Gender Interests in Papua New Guinea

Frederick Errington and Deborah Gewertz

Index

[More information](#)

182

Index

- club house, *vs.* men's house, 164n10
- collective action, and individuals, 167n8
- Coming of Age in Samoa* (Mead), 9
- conception, 146n8, 155n12, 158n7, 160n18
- consumption, self-definition and, 132, 135–137
- co-wives, 153n14, 164n9
- cultural assumptions, and Chambri society, 12–13, 150n22, 155n10
- cultural continuity, 131–132
- cultural differences, 7–10, 131–132
- Cyrtobagous singularis*, 165n15
- dead: ceremony for, 84, 86–89, 91; transformation of, 88
- “Deja vue repeat quarrel”, 71–3
- depersonalization, 139, 171n27, 172n30
- domestic labor: and capitalism, 168n11; compensation for, in marriage, 169n13; expression of rebellion and, 135; and leisure, 134; love and, 135; sex roles and, 168n12; as unpaid, 134; as validation of individuality, 134; and women, 133–134, 138; *see also* separate-but-equal model
- domination: and American men and women, 139–140; Chambri male/female relationships and, 43, 48, 139–140; cultural perspectives on, 44–45; and definitions of persons, 171n28; false consciousness and, 171n26; by males, as non-inevitable, 140, 141; Mead's view on, 48, 52; other forms of cultural constraint and, 150n1; and well-formed lives, 138–141; work relationships and, 172n31
- dual-job families, 169n12
- Eagle Magic, 149n6
- earnings, of men *vs.* women, 168n10
- education: and pay scale, 168n10; *vs.* initiation, 113; and women, 126–127
- ego differentiation, 42
- elopement, 34
- emotion, and identity, 152n10
- employment reverse discrimination and, 140
- endogamy, 55, 149n7
- entropy, 28, 147n19, 159n9; *see also* power equality: with agnatic seniors, 29; between American men and women, 140–41; Chambri and, 148n20; between Chambri men, 29; women's strategies for, 30
- ethnocentrism, American, 9–10
- European culture, and anthropologists, 1–2
- European influence, on Chambri, 11–12
- exchange: concept of person and, 165n14; and education, 113–115; gift *vs.* commodity, 163n2; and initiation, 113; men's house and, 61; social relationships and, 163n2; *see also* affinal exchange; trade
- female fluids, contact with, 157n11
- feminism, Western, 10, 129–141
- feminization, of objects, 157n11
- fishing, *Salvinia molesta* and, 114
- flash, 49, 96
- flutes, secret: acquisition of, in myth, 89–91; brother–sister relation and, 89; Chambri women and, 157n12; female voice of, 160n12; in funeral ritual, 86–89, 91
- formative experience, 35
- Fortune, R., 1–2, 53, 94
- Freeman, D., 9
- Freud, S., 42
- funeral bed, 87, 89
- funeral customs, *see* dead, ceremony for; flutes, secret
- Gaui Local Government Council, 149n12
- gender patterns, as universal, 145n13
- gender stereotype, advertising and, 170n23
- generational difference, and women, 158n6
- Golden-Girl myth, 57–62
- health, 32–33
- housework, *see* domestic labor
- husbands, deprecation of wives by, 138
- Iatmul people, 11, 148n2, 150n16, 153n13
- identity: agnation and, 102; cultural context and, 150n21; and gender, 143n4; money and, 125–126; as positionally defined, 130–131, 172n34; and sexual ambiguity, 143n5; sexual jealousy and, 156n4; social definition of, 4; social transactions and, 39; as subjectively defined, 131–138; totemic names and, 31–43; *vs.* subjectivity, 35, 37–39
- identity, Western, and class differences 166n4
- immanent totemism, in art objects, 60–61, 79, 145n2
- imported products, effect of, 11, 90
- individuality: collective action and, 167n8; domination and, 138–141; and social contexts, 35, 37–38
- individualizing influences, 119
- inequality, Chambri society and, 148n20; *see also* affinal indebtedness
- infanticide, 172n34
- initiation, 113, 115; for girls, 160n15; social reproduction and, 163n6; women and, 160n14

Cambridge University Press

978-0-521-37591-7 - Cultural Alternatives and a Feminist Anthropology: An Analysis of Culturally Constructed Gender Interests in Papua New Guinea

Frederick Errington and Deborah Gewertz

Index

[More information](#)

Index

183

- intergenerational relations, 42, 52–53
- jealousy, 156n4
- kina*, 24, 59, 144n8
- labor: sexual division of, 64–67, 155n11;
unpaid, 134, 168n11; *see also* domestic
labor; non-work; work
- leadership, 19, 29
- leisure, and domestic work 134–135,
170n21
- lin*, 59, 144n8
- Lokwi flutes, 91; *see also* flutes, secret
- love, and domestic work, 135
- Luluai*, 162n7
- Male and Female* (Mead), 5–6, 14
- male–female relationships: American,
130–141; Chambri, 7–9, 43, 48, 57–62,
139–140; *see also* domestic labor;
domination; identity
- male strategies, 57–67, 71, 94
- Margaret Mead and Samoa: The Making and
Unmaking of an Anthropological Myth*
(Freeman), 9
- marking payment, 49
- marriage: affinal obligations and, 105;
arrangement of, 48–54; choice by women
in, 55–56; as closed system, 52–53; and
correct *vs.* incorrect relationships, 146n7;
endogamous, 55, 149n7; father's sister's
daughter's, 153n16; marital precedent
and, 53–54; mother's brother's
daughter's, 50, 51–53, 147n11; to
non-Chambri, 124–125, 127, 165n17;
opposition of women and, 99–106;
outside home village, 54; ritual of, 99;
sphere of clan influence and, 54; unity of
men and, 99–106; in Wapiyeri's myth,
25; without bride-price, 34; *see also* affinal
exchange; bride-price; remarriage
- masked figures, *see* *mwai* costume
- matrilineal society, 152n6
- maturity, Western criteria for, 166n5
- Mead, M.: on affinal preoccupation, 27;
Chambri male/female relationships and,
7–9; on child marriage arrangements,
48–51; cultural assumptions and, 150n22;
and cultural differences, 8–10, 129; and
Freud, 42; gender identity and, 4, 144n10;
influence on Americans, 5–7; interpretive
error of, 7–9, 40–43; personality
formation and, 40–41; research
orientation of, 4–5, 8; and sexual fidelity,
73–74; and social responsibility, 8; view
of dominance, 44, 45–46
- men, American: and autonomy, 171n25;
and beliefs about women, 137–138;
domestic responsibility and, 168n12; and
unemployment 170n17
- men, Chambri: affinal preoccupation of, 27;
and autonomy, 156n16; and Golden Girl
myth, 59–60, 66; identity of, and
ancestral power, 17; and objective
validation, 137; partial society of, 57–62;
psycho-sexual conflict in, 46; ritual
secrets of, and women, 2–4
- men's house: Chambri women and, 65,
157n12; and modern changes, 122; in
myth, 64; social distinctions and, 60–61;
totemic significance of, 60; *vs.* club house,
164n10
- misfortune, 32
- modernization, 145n12, 163n3; *see also*
money
- money: affinal relationships and, 111–128,
162n6; and personal identity, 125–126;
totemic knowledge and, 164n11; *vs.*
valuables, 111, 115, 125; Western
relationships and, 165n16, 170n20
- money tree, 58, 87
- mosquito bags, control of revenue from,
144n8, 151n3
- mother's brother, *see* *wau*
- mother's brother's/sister's children link, 94
- music, 87, 164n10; *see also* flutes, secret
mwai costume, and courtship, 157n9
- myth: comparison of cultures and, 155n10;
as explanation, 145n2; 146n4, 156n1
- names, *see* totemic names
- negotiation, of male/female interests, 71–82
- non-work, as term, 168n11; *see also* domestic
labor; work
- novels, understanding of subjectivities and,
166n19
- ontological debt, 111–128
- patriclan, *see* clan
- patrimony, 104
- patrimoiety exogamy, 53
- patronage, 26–27, 53; *see also* clans
- person, nature of, 45, 47, 165n14, 172n34;
see also identity; personal worth
- personality: Chambri male–female
relationships and, 43; as masculine *vs.*
feminine, 144n9; non-reference to, 35
- personal worth, 45; Chambri *vs.* American,
162n1; economic viability and, 45; “good
job” criteria and, 133; objective
validation of, 132; pay scale and, 133;
Western criteria for, 172n33

Cambridge University Press

978-0-521-37591-7 - Cultural Alternatives and a Feminist Anthropology: An Analysis of Culturally Constructed Gender Interests in Papua New Guinea

Frederick Errington and Deborah Gewertz

Index

[More information](#)184 *Index*

- politics, Chambri: intrigue in, 71–82; matrilateral relationship and, 97; and power, 29, 47, 147n17; and wife-stealing, 73–74; women as catalysts in, 80; *see also* affinal exchange
- power: ancestral, 17, 32, 143n3, 149n10; augmentation of, 159n9; bragging and, 78; Chambri politics and, 29, 47, 147n17; of Chambri women, 6–7, 30, 78–82; competition for, 106–108; cross-cultural variation and, 146n5; distribution of, 84; funeral flutes and, 91; loss of, 28–30, 147n15, 147n19, 152n8; male *vs.* female, 47; marriage patterns and, 153n16; matrilaterally bestowed, 95–96; money and, 122–123; names and, 36–37, 75–77, 149n13; nature of, 17; personal identity and, 47, 48; political rhetoric and, 157n10; and politics, 147n17; sex roles and, 144n11; and sexual attraction, 77–78; wealth and 162n7; women *vs.* objects and, 76; *see also* entropy; totemic names
- privacy, cultural perspectives on, 166n2
- privilege, and personal validation, 141
- property, 28, 46
- remarriage, 158n3
- reproduction: personal worth and, 152n6; power of names and, 47; and self-validation of women, 52–53; and societal context, 155n13; women's ontological debt and, 30
- revolution, fundamental change and, 172n13
- sabulintoub*, 89
- sago-frying ceremony, 108–110
- sago palm, in Chambri mythology, 58–59
- Salvinia molesta*, 114, 165n15
- Sawos, and trade with Chambri, 89–91
- scarification, 152n11, 157n11, 160n18
- secret names, *see* totemic names
- self: Chambri women and, 131; validation of, and marriage patterns, 52–54; Western concept of, 166n3
- self-evaluation, subjective identity and, 132
- self-expression, personal worth and, 45
- self-sufficiency, Golden-Girl myth and, 62
- separate-but-equal model, 171n26, 172n32
- Sepik River Societies: A Historical Ethnography of the Chambri and their Neighbors* (Gewertz), 12
- Sex and Temperament* (Mead), 5, 6–7, 45–46
- sex roles: American business and, 172n30; in Chambri *vs.* Western societies, 130; as universal pattern, 144n11; 145n13
- sexual experience, personal involvement in, 128
- shaman, 161n19
- shell valuables, 24; intergroup trade and, 11, 12, 153n13; as representation of women, 59; symbolism of, 154n3; in *uncheban* myth, 146n10
- sisters: and death of brother, 84–86, 98; flutes as voices of, 91; marriage into same clan and, 52–53, 54; and power of men, 160n16; as transformers of brothers, 92–93, 96; *see also* brother–sister relation
- sister's sons, and *wau*, 161n23
- six-to-sixes, 164n10
- social relationships: and aberrant behavior, 35; autonomy and, 25; Chambri identity and, 33, 35, 37–39, 47, 48, 127–128; of Chambri women, 52; control over, and power, 19; economics and, 46–47; entropy and, 29; exchange and 163n2; future trends in, 125–126; isolation and, 25, 33; monetization of, 111–128; non-normal patterns of, 57–58; personal identity and, 47
- social strategies, 13
- sociocultural systems, differences between 7–10
- socioeconomic context, and Chambri cultural assumptions, 12–13
- solidarity, Chambri women and, 42
- sorcery, 149n6, 149n10, 150n15, 152n9
- soups, in Chambri mythology, 154n8
- string bands, 164n10
- subjectivity: Chambri emotion and, 152n10; interpersonal comparisons and, 132; *see also* identity
- talimbun*, 24, 59, 144n8
- Tchambuli, *see* Chambri society
- theft: ritual objects and, 157n8; of totemic names, 75–77, 157n8
- “The Marriages of Mandonk's Sisters” (myth), 19–26
- Time* magazine, review of Freeman in, 9–10
- totemic names, 31–33; ancestral protection and, 32; Chambri art and, 60–61; Chambri identity and, 31–43, 47; clan ownership of, 47; defined, 19; health and, 32–33; Iatmul as source of, 148n2; imported objects and, 159n9; misfortune and, 32; in myth, 65; power and, 17, 29, 32, 36–37, 65, 149n13; social transactions and, 39; theft of wives and, 74–77; threat of young widows and, 81–82; *see also* power
- totemic power, *see* power

Cambridge University Press

978-0-521-37591-7 - Cultural Alternatives and a Feminist Anthropology: An Analysis of Culturally Constructed Gender Interests in Papua New Guinea

Frederick Errington and Deborah Gewertz

Index

[More information](#)

Index

185

- tourism: cost of accommodations, 164n7;
cost of travel and, 164n7; sale of artifacts
and, 114; *Salvinia molesta* and, 165n15
- town, cost of living in, 163n4
- trade: entropy of totemic power and, 159n9;
important items in, 151n3; and
individual's range of influence, 153n13;
intertribal, 111–12, 89–91; *Salvinia
molesta* and, 114; shell valuables in, 11,
12; transportation costs and, 114
- travel, 149n5, 164n7
- Tsimtsan, myth of, 62–64, 66, 155n11
- Tutul*, 49, 52
- uncheban*, 21–22, 24, 25, 146n6
- valuables: and affinal exchange, 49, 52,
105; of clan, and junior male agnates,
95–96; *see also* affinal exchange; shell
valuables
- wage earners, clan viability and, 114, 122
- wages, in U.S., of men *vs.* women, 133
- wakan*, 161n19
- Wapiyeri, 17–19, 21–23
- wau*, 83, 94, 158n2, 161n20; *see also* sister's
son
- Western influence, and Chambri, 117–123
- widows, threat of, 81–82
- wife-beating, 79, 80
- wife-givers: *vs.* wife-takers, 26, 29–30, 58,
106, 111, 115–117; *see also* affinal
indebtedness
- wife-stealing, 75–77; *see also* “Deja vue
repeat quarrel”
- wind, conception and, 146n8, 158n7
- wives, and sisters, 100–102
- wombs, representation of, by valuables,
58–59
- women, American: and Chambri as model,
7, 130–131, 140; and consumption,
136–137; criteria of maturity for, 166n5;
and deprecation of husbands, 137–138;
domestic responsibility and, 139–140,
168n12, 170n19; in dual-job families,
169n12; and employment, 133, 167n10,
170n24; and femininity, 172n29; identity
of, as contingent, 137, 170n19, 171n25,
171n26; and inequality as non-workers,
138, leisure and, 170n21; as non-workers,
139–140; pregnant, rights of, 140; and
solidarity, 169n15
- women, Chambri: and blood ties with
children, 93–94; clan membership of, 97,
153n14; control of revenue by, 151n3;
domination of, 11, 12, 153n12; and
influence on men, 52, 158n14; and
initiation ceremony, 160n14; as initiators
of relationships, 77–78; and male ritual
secrets, 78–80; in myth of Tsimtsan,
64–67; non-subservience of, 152n7;
partial society of, 62–64; patrilineage
and, 63; personality formation and,
40–42; personal worth and, 62, 139,
152n6; politics of affinal exchange and,
153n16; possibilities available to,
126–128; power of, 78–82, 97; property
and, 46; and proximity to clanswomen,
54; pursuit of interests and, 63, 66,
156n16; representation of, by valuables,
58–59; role in choice of husband, 55–56;
solidarity and, 108–110, 158n6; strategies
of, 57–67, 66, 71, 82; as targets of
sorcery, 152n9; theft of totemic names
and, 75–77, 81–82; violence against,
152n8
- women, in non-Western sociocultural
contexts, 131
- women's house, 119–122, 164n8
- work: personal identity and, 131–135,
151n2, 170n17; *vs.* non-work, 139–140,
140, 169n13, 172n31; *see also* domestic
labor; labor
- writing, Chambri preoccupation with,
149n14
- Yauranda, *see* Yorondu, A.
- Yorondu, A., 1–4, 164n11