

One Father One Blood Descent And Group Structure Among The Melpa People

[#Melpa people](#) [#kinship structure](#) [#descent groups](#) [#social organization](#) [#Melpa society](#)

Explore the foundational principles of 'one father, one blood' among the Melpa people, detailing how these concepts shape their intricate descent groups and overall social structure. This analysis offers key insights into Melpa kinship and communal identity.

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One Father, One Blood

The anthropological approach to the expulsion of the foreign women from the post-exilic community argues that it was the result of a witch-hunt. Its comparative approach notes that the community responded to its weak social boundaries in the same fashion as societies with similar social weaknesses. This book argues that the post-exilic community's decision to expel the foreign women in its midst was the direct result of the community's inability to enforce a common morality among its members. This anthropological approach to the expulsion shows how other societies with weak social moralities tend to react with witch-hunts, and it suggests that the expulsion in Ezra 9-10 was precisely such an activity. It concludes with an examination of the political and economic forces that could have eroded the social morality of the community.

Witch-hunts, Purity, and Social Boundaries

With their rich traditions of conflict resolution and peacemaking, the Pacific Islands provide a fertile environment for developing new approaches to crime and conflict. Interactions between formal justice systems and informal methods of dispute resolution contain useful insights for policy makers and others interested in socially attuned resolutions to the problems of order that are found increasingly in the Pacific Islands as elsewhere. Contributors to this volume include Pacific Islanders from Vanuatu, Fiji, the Solomon Islands, Papua New Guinea including Bougainville, as well as outsiders with a longstanding interest in the region. They come from a variety of backgrounds and include criminal justice practitioners, scholars, traditional leaders and community activists. The chapters deal with conflict in a variety of contexts, from interpersonal disputes within communities to large-scale conflicts between communities. This is a book not only of stories but also of practical models that combine different traditions in creative ways and that offer the prospect of building more sustainable resolutions to crime and conflict.

A Kind of Mending

When we think of kinship, we usually think of ties between people based upon blood or marriage. But we also have other ways—nowadays called ‘performative’—of establishing kinship, or hinting at kinship: many Christians have, in addition to parents, godparents; members of a trade union may refer to each other as ‘brother’ or ‘sister’. Similar performative ties are even more common among the so-called ‘tribal’ peoples that anthropologists have studied and, especially in recent years, they have received considerable attention from scholars in this field. However, these scholars tend to argue that performative kinship in the Tribal World is semantically on a par with kinship established through procreation and marriage. Harold Scheffler, long-time Professor of Anthropology at Yale University, has argued, by contrast, that procreative ties are everywhere semantically central, i.e. focal, that they provide bases from which other kinship ties are extended. Most of the essays in this volume illustrate the validity of Scheffler’s position, though two contest it, and one exemplifies the soundness of a similarly universalistic stance in gender behaviour. This book will be of interest to everyone concerned with current controversy in kinship and gender studies, as well as those who would know what anthropologists have to say about human nature. “The study of kinship once ruled the discipline of anthropology, and Hal Scheffler was one of its magisterial figures. This volume reminds us why. Scheffler’s powerful analyses of kinship systems often conflicted with the views of his more relativist contemporaries. He cut through the fog of theory to emphasise the human essentials, namely the importance of the social bonds rooted in motherhood and fatherhood. Anthropology in its decades-long retreat from the serious study of kinship has lost a great deal. This volume points the way to a restoration.” — Peter Wood, National Association of Scholars

Focality and Extension in Kinship

First published in 1974. Routledge is an imprint of Taylor & Francis, an informa company.

Ibss: Anthropology: 1972

For courses in Social Organization, Kinship, and Cultural Ecology. Kinship has made a come-back in Anthropology. Not only is there a line of noted, general, introductory works and readers in the topic, but theoretical discussions have been stimulated both by technological changes in mechanisms of reproduction and by reconsiderations of how to define kinship in the most productive ways for cross-cultural comparisons. In addition, kinship studies have moved away from the minutiae of kin terminological systems and the “kinship algebra” often associated with these, to the broader analysis of processes, historical changes and fundamental cultural meanings in which kin relationships are implicated. In this changed, and changing context both Andrew Strathern and Pamela J. Stewart -- both of the University of Pittsburgh -- bring together a number of interests and concerns, in order to provide pointers for students, as well as scholars, in this field of study. Taking an explicitly processual approach, the authors examine definitions of terms such as kinship itself, approach the topic in a way that is invariably ethnographic, and deploy materials from field areas where they themselves have worked.

Kinship in Action

Drawing on both their own fieldwork from 1991 to 1999 and older written sources, Stewart and Strathern explore how the Duna have remade their rituals and associated myths in response to the outside influences of government, Christianity, and large-scale economic development, specifically mining and oil prospecting. The authors provide in-depth ethnographic materials on the Duna and present many detailed descriptions of ritual practices that have been abandoned. Remaking the World is a timely contribution to the literature on agency and the making of cultural identity by indigenous peoples facing economic, social, and political change.

Remaking the World

Maggie Wilson was born in the highlands of Papua New Guinea to Melka Amp Jara, a woman of the highlands, and Patrick Leahy, brother of Australian explorers Michael and Daniel Leahy, who were among the first Australian explorers to encounter people in the Highlands of Papua New Guinea, during an expedition in search for gold. Maggie's life serves as a window into the complex social and cultural transformations experienced during the early years of the Australian administration in Papua New Guinea and the first three decades after independence. This ethnography--started as an autobiography and completed by Rosita Henry after Maggie's death in 2009--tells Maggie's story and the stories of

those whose lives she touched. Their recollections of Maggie Wilson offer insights into life in Papua New Guinea today.

A True Child of Papua New Guinea

Kuk is a settlement at c. 1600 m altitude in the upper Wahgi Valley of the Western Highlands Province of Papua New Guinea, near Mount Hagen, the provincial capital. The site forms part of the highland spine that runs for more than 2500 km from the western head of the island of New Guinea to the end of its eastern tail. Until the early 1930s, when the region was first explored by European outsiders, it was thought to be a single, uninhabited mountain chain. Instead, it was found to be a complex area of valleys and basins inhabited by large populations of people and pigs, supported by the intensive cultivation of the tropical American sweet potato on the slopes above swampy valley bottoms. With the end of World War II, the area, with others, became a focus for the development of coffee and tea plantations, of which the establishment of Kuk Research Station was a result. Large-scale drainage of the swamps produced abundant evidence in the form of stone axes and preserved wooden digging sticks and spades for their past use in cultivation. Investigations in 1966 at a tea plantation in the upper Wahgi Valley by a small team from The Australian National University yielded a date of over 2000 years ago for a wooden stick collected from the bottom of a prehistoric ditch. The establishment of Kuk Research Station a few kilometres away shortly afterwards provided an ideal opportunity for a research project.

One Father, One Blood

A wide-ranging, comparative study of concepts of motherhood.

The Politics of Anthropology

This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1984.

Ten Thousand Years of Cultivation at Kuk Swamp in the Highlands of Papua New Guinea

One of the great riddles of cultural history is the remarkable parallel that exists between the peoples of Amazonia and those of Melanesia. Although the two regions are separated by half a world in distance and at least 40,000 years of history, their cultures nonetheless reveal striking similarities in the areas of sex and gender. In both Amazonia and Melanesia, male-female differences infuse social organization and self-conception. They are the core of religion, symbolism, and cosmology, and they permeate ideas about body imagery, procreation, growth, men's cults, and rituals of initiation. The contributors to this innovative volume illuminate the various ways in which sex and gender are elaborated, obsessed over, and internalized, shaping subjective experiences common to entire cultural regions, and beyond. Through comparison of the life ways of Melanesia and Amazonia the authors expand the study of gender, as well as the comparative method in anthropology, in new and rewarding directions.

Maternities and Modernities

In recent years, the field of study variously called local, indigenous or traditional environmental knowledge (TEK) has experienced a crisis brought about by the questioning of some of its basic assumptions. This has included reassessing notions that scientific methods can accurately elicit and describe TEK or that incorporating it into development projects will improve the physical, social or economic well-being of marginalized peoples. The contributors to this volume argue that to accurately and appropriately describe TEK, the historical and political forces that have shaped it, as well as people's day-to-day engagement with the landscape around them must be taken into account. TEK thus emerges, not as an easily translatable tool for development experts, but as a rich and complex element of contemporary lives that should be defined and managed by indigenous and local peoples themselves.

Rethinking Women's Roles

All culture, particularly that of non-literate traditions, is constantly being recreated, and in the process also undergoes changes. In this book, Fredrik Barth examines the changes that have taken place

in the secret cosmological lore transmitted in male initiation ceremonies among the Mountain Ok of Inner New Guinea, and offers a new way of explaining how cultural change occurs. Professor Barth focuses in particular on accounting for the local variations in cosmological traditions that exist among the Ok people, who otherwise share similar material and ecological conditions, and similar languages. Rejecting existing anthropological theory as inadequate for explaining this, Professor Barth constructs a new model of the mechanisms of change, based on his close empirical observation of the processes of cultural transmission. This model emphasises the role of individual creativity in cultural reproduction and change, and maintains that cosmologies can be adequately understood only if they are regarded as knowledge in the process of communication, embedded in social organization, rather than as fixed bodies of belief. From the model he derives various theoretically grounded hypotheses regarding the probable courses of change that would be generated by such mechanisms. He then goes on to show that these hypotheses fit the actual patterns of variation that are found among the Ok.

Gender in Amazonia and Melanesia

A study of cultural change through the study of the Christianization of the Urapmin, a Melanesian society in Papua New Guinea.

Landscape, Process and Power

Australia and Papua New Guinea share a number of important social, cultural, and historical features, making a sustained comparison between the two especially productive. This situates the ethnography of the two areas within a comparative framework and examines the relationship between indigenous systems of knowledge and place - an issue of growing concern to anthropologists. The essays demonstrate the manner in which regimes of restricted knowledge serve to protect and augment cultural property and the proprietorship over sites and territory; how myths evolve to explain and culturally appropriate important events pertaining to contact between indigenous and Western societies; how graphic designs and other culturally important iconic and iconographic processes provide conduits of cross-cultural appropriation between indigenous and non-indigenous societies in today's multicultural nation states.

The Early State

This is Kaniuekutat's book. In it, he tells the story of his life and that of Innu culture in the northern parts of Labrador. The pages of this book are filled with the voice of Kaniuekutat giving his account of an Innu hunter's life and the problems and distress that have been caused by sedentarization and village life. Kaniuekutat invites us to see Innu society and culture from the inside, the way he lives it and reflects upon it. He was greatly concerned that young Innu may lose their traditional culture and the skills necessary to make a living as hunters, and wanted to convey a message: the Innu must take care of their language, their culture and their traditions.

Cosmologies in the Making

This is Kaniuekutat's book. In it, he tells the story of his life and that of Innu culture in the northern parts of Labrador. The pages of this book are filled with the voice of Kaniuekutat giving his account of an Innu hunter's life and the problems and distress that have been caused by sedentarization and village life. Kaniuekutat invites us to see Innu society and culture from the inside, the way he lives it and reflects upon it. He was greatly concerned that young Innu may lose their traditional culture and the skills necessary to make a living as hunters, and wanted to convey a message: the Innu must take care of their language, their culture and their traditions.

Becoming Sinners

First Published in 1997. Routledge is an imprint of Taylor & Francis, an informa company.

Emplaced Myth

A necessary task of missionaries in recent decades has been to help local Christians "inculturate" or "contextualize" their faith, although the criteria for doing so often came from outside the context in which new believers developed their understanding of Christianity. Highlighting the voices of non-Western scholars, this work recognizes the importance of ritual and ceremony in the life of communities that seek to worship God in ways that reflect culturally appropriate responses to Scripture. The contributors

-- some of missiology's leading lights -- discuss rituals, beliefs, and practices of diverse peoples, supporting the conclusion that orthodox Christianity is hybrid Christianity.

I Dreamed the Animals: Kaneuketat: The Life of an Innu Hunter

Discussions of land tenure in social anthropology have usually been deeply embedded in broader empirical and theoretical explanations of social, economic, legal, and political institutions. In this volume the editors have sought to correct the emphasis of previous studies by focusing our attention directly on land tenure in Oceania, without, it must be added, losing sight of the connections between land tenure principles and general social structure. The editors have deliberately looked for similarities by analyzing each tenure system from the same analytical and conceptual perspective. Chapters 1 and 9 specifically discuss the methodological and theoretical framework that evolved in the course of analyzing the seven tenure systems described in chapters 2 through 8. The difficulties and problems encountered by the contributors in presenting their data in comparable form is reflected by the more than three years of analysis, writing, editing, and rewriting necessary to complete this volume. The seven substantive ethnographic chapters illustrate the range and diversity in the land tenure practices which are found within the vast culture area of Oceania. The similarities in basic tenure principles between all seven systems seem all the more remarkable in light of the varied geographical and cultural settings of the seven societies. In all of these societies we find a complete absence of fee simple ownership and a corresponding presence of entailed family estates. The ethnography reveals tenure principles that detail an impressive number and variety of separate categories of property. Each category, in turn, includes an even greater number of rights and duties that symbolize different forms of proprietorship. The differential allocation of these rights and duties among persons and groups represents the exact point of connection between land tenure and social structure. For example, kinship principles that specify the distribution of authority within age, sex, descent, and status categories converge on such tenure principles as land use, land distribution, succession, and inheritance. Principles of political organization concerning the relative scaling of authority and power within the society have clear parallels in the land tenure system, where corporate and individual tenure privileges are differentiated. Economic principles subtly merge with land tenure principles in social domains, where land as a resource and land as a value intersect.

I Dreamed the Animals

This book traces the formation of historical consciousness among the Duna people of Papua New Guinea and explores how this is constituted differently for men and women.

Women of the Place

A compelling new book that presents a thoughtful and creative approach to transforming violent discordances, this work examines the intractable issues of revenge and restitution in a conflict context. It argues that in communities where violence must be paid for through compensation, violent conflict can be contained. With primary reference to the Highlands of Papua New Guinea and comparisons to cases from Africa, Pakistan, and other arenas of tribal social formations, the account explores how rituals such as wealth disbursement, oath taking, sacrifice, and formal apologies are often used as a means of averting or transcending acts of vengeance after violence. Through exploration of the balance between revenge and compensation at different junctures in the peace-making process, this compelling text devises a thought-provoking and inventive analysis that would benefit countless communities in conflict around the world.

The Name Must Not Go Down

Landmarks addresses a wide range of questions relevant to the recent history of anthropology and its importance to contemporary issues. These questions include the significance of anthropology for Third World studies; the debate on whether anthropology is a scientific or a humanistic subject; anthropology as a means of reflecting on ourselves as well as others; and the criticisms of anthropological work that have emerged out of postmodernism. Drawing on his research findings in Papua New Guinea since 1964 and his more recent work on the cross-cultural study of medicine, the author examines the extent to which we can achieve understanding between different cultures and the relative merits of approaches that stress indigenous categories or those of the observer. He concludes that the discipline now requires reconstruction rather than deconstruction, and advances the call for holistic models of human behavior which re-conceptualize the relationship between body and mind.

Traditional Ritual as Christian Worship

This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1976.

Land Tenure in Oceania

Strathern's illuminating study of the inequalities amongst the Highland societies of Papua New Guinea is now reissued with a new preface. The five papers in this volume seek to set these inequalities into a context of long-term and recent social changes that aim to develop schemes of analysis which will permit discussion of the societies over extended periods of time.

Times Enmeshed

Sport is an important part of the lives of rural Papua New Guineans, and a significant connection to global imaginaries for economically marginal villagers. Such grassroots sport, however, is rarely studied and has never previously been the subject of an ethnographic monograph. This book represents a pioneering study of the history and effects of grassroots sport in Papua New Guinea. *We Are Playing Football* explores Panapompom people's attempts to recreate the international game, and the social and subjective effects of this effort. From a raw ethnographic starting-point, the book moves through historical and interpretive materials, exploring the motives, methods and results of Panapompom people's work to recreate global images of football, and to turn them to their own political ends. As the argument proceeds, we see how playing football implicates Panapompom people in circuits of domination, power and humiliation that tether them to colonial modes of control, and derogatory racist identities, which they themselves reproduce in their communities. From its effects on the most intimate self-understanding, through the embodied experience of playing football, to the details of colonial history and the values and ideas underpinning community life, this book offers an original and challenging assessment of what it means to be "globalised." It charts the new outlooks and imaginaries, the disruptions, failures and disappointments, and above all the vital synergies between different people that define the global situation of Panapompom people.

Peace-Making and the Imagination

Marxist theory has been an undercurrent in western social science since the late nineteenth century. It came into prominence in the social sciences in the 1960s and 1970s and has had a profound effect on history, sociology and anthropology. This book represents an attempt to gather together Marxist perspectives in archaeology and to examine whether indeed they represent advances in archaeological theory. The papers in this volume look forward to the growing use of Marxist theory by archaeologists; as well as enriching archaeology as a discipline they have important implications for sociology and anthropology through the addition of a long-term, historical perspective. This is a book primarily for undergraduates and research students and their teachers in departments of archaeology and anthropology but it should also be of interest to historians, sociologists and geographers.

Symbolising Boundaries

Examines the process of nation making in Fiji, Papua New Guinea, the Solomon Islands, and Vanuatu

Delivering the Goods

Over the past several decades there has been an explosion of interest in genetics and genetic inheritance within both the research community and the mass media. The science of genetics now forecasts great advances in alleviating disease and prolonging human life, placing the family and kin group under the spotlight. In *Experiencing the New Genetics*, Kaja Finkler argues that the often uncritical presentation of research on genetic inheritance as well as the attitudes of some in the biomedical establishment contribute to a "genetic essentialism," a new genetic determinism, and the medicalization of kinship in American society. She explores some of the social and cultural consequences of this phenomenon. Finkler discovers that the new genetics can turn a healthy person into a perpetual patient, complicate the redefinition of the family that has been occurring in American society for the past few decades, and lead to the abdication of responsibility for addressing the problem of unhealthy environmental conditions. *Experiencing the New Genetics* will assist scholars and general readers alike in making sense of this timely and multifaceted issue.

Landmarks

The myths of the Gimi, a people of the Eastern Highlands of Papua New Guinea, attribute the origin of death and misery to the incestuous desires of the first woman or man, as if one sex or the other were guilty of the very first misdeed. Working for years among the Gimi, speaking their language, anthropologist Gillian Gillison gained rare insight into these myths and their pervasive influence in the organization of social life. Hers is a fascinating account of relations between the sexes and the role of myth in the transition between unconscious fantasy and cultural forms. Gillison shows how the themes expressed in Gimi myths—especially sexual hostility and an obsession with menstrual blood—are dramatized in the elaborate public rituals that accompany marriage, death, and other life crises. The separate myths of Gimi women and men seem to speak to one another, to protest, alter, and enlarge upon myths of the other sex. The sexes cast blame in the veiled imagery of myth and then play out their debate in joint rituals, cooperating in shows of conflict and resolution that leave men undefeated and accord women the greater blame for misfortune.

The Ilahita Arapesh

This edited collection attempts to revive a unified anthropological approach to the study of sex and gender hierarchies. Seventeen distinguished contributors - from cultural anthropology, physical anthropology, archaeology, and anthropological linguistics - have produced a wealth of fascinating data on human and primate, ancient and contemporary, and 'primitive' and developed societies, covering topics such as mothering and child care, work, health, intrafamily relationships, and public power. The interdisciplinary approach successfully contributes to the development of better theory and methodology in anthropology.

The Kula

The first modern ethnography of the Murik, a relatively large and important community settled on the Sepik River estuary in Papua New Guinea.

Inequality in New Guinea Highlands Societies

We Are Playing Football