

# Sikaiana Photo Archive

- These slides are a general overview of 3 ½ years of ethnographic research conducted among the Sikaiana people of the Solomon Islands from 1980-1993. Viewers are cautioned that there may be many changes over the past 25 years and this does not claim to represent current Sikaiana life.
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# Sikaiana Marriage, 1980-1983

- The following slides depict marriage practices on Sikaiana from 1980-83.
- Before the arrival of Christian missionaries in 1929, marriages were arranged (*aavana puluna*). After the arrival of missionaries, most marriages became determined by choice, but many Sikaiana people enlist the support of relatives in making a marriage.



The marriage ceremony on Sikaiana. The catechist leads the bride and groom into the church. The following slides are taken from two different weddings.



Catechist leading wedding party, Sikaiana.



Inside church, bride and groom in front. They have been covered with talcum powder, which is viewed as decorative and fragrant.





The Priest, Father Alan Piva, faces the wedding party and the congregation, Sikaiana.



Priest at front of church.



Bride and groom go forward to alter.



After the marriage ceremony, the bride and groom greet everyone and shake hands.



A meal after the wedding service, Sikaiana.

- The following slides show a wedding that took place in Honiara between Teata and Hetuumao in 1981. The wedding is more westernized in dress but the social dynamics underlying the marriage are similar to the ones on Sikaiana.



At the altar.



After the ceremony, led by the priest.



Bride and groom after their marriage, Honiara.



With family.



Reception meal in Honiara.



Table set for buffet, Honiara.



Bride and groom cut cake at wedding dinner, Honiara.

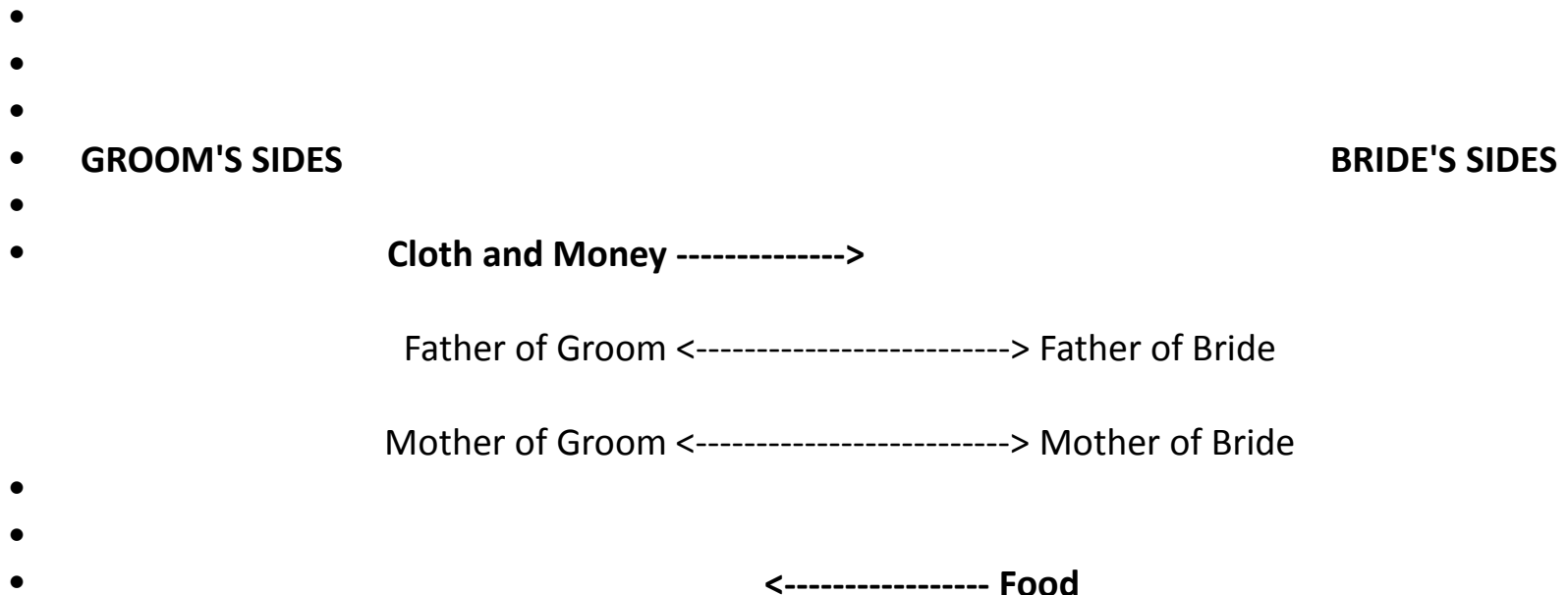
# *Penupenu*

Marriages are followed by exchanges of gifts (*penupenu*) between the families of the bride and groom. These exchanges take place both on Sikaiana and Honiara, although many Honiara exchanges in the 1980s took place at Tenaru, a settlement of Sikaiana people outside of Honiara. Usually, there are two sets of exchanges. The relatives of the father of the groom bring cloth and money to the relatives of the father of the bride who make a return presentation of food. Then the relatives of the mother of the groom bring cloth and money to the relatives of the mother of the bride and there is a return of food. Goods are collected from a range of relatives and then distributed to a range of relatives. Usually a contributor to a collection will receive from the return presentation. Contributions may be remembered in future exchanges.

After each presentation, there is dancing, and sometimes drinking.

# Marriage Exchange (*penupenu*)

There are two sets of presentations between the families of the fathers of the bride and groom and the families of the mothers of the bride and groom. Generally, the valuables going from the fathers' families are considered more valuable than the return from the mothers' families.



- The following slides depict several *penupenu*, both on Sikaiana and at Tenaru, a settlement of Sikaiana migrants about 15 miles outside of Honiara, the capital of the Solomon Islands. Usually, the *penupenu* follows the weddings.



Bringing valuables at Tenaru.



Bringing valuables at Tenaru. Note that all the men are wearing the same cloth. They bought a bolt of cloth and cut it into pieces and they will give the cloth to the bride's family.



Tenaru



This woman, representing the bride's family, is covered with the cloth. This practice of covering the recipient with cloth was not a common practice. But it added some dramatic flair to the event.



*Penupenu* at Tenaru



Tenaru.



*Penupenu* at Tenaru.



*Penupenu* at Tenaru.



*Penupenu* on Sikaiana. Wealth is collected.



*Penupenu* on Sikaiana.



Penupenu on Sikaiana. Bringing wealth.



*Penupenu* on Sikaiana. Bringing wealth.



*Penupenu* on Sikaiana.



*Penupenu* on Sikaiana.



After the wealth is presented, there is dancing. Women beat drums for the dancing.



Dancing after presentation, Sikaiana.



Dancing after the presentation, Sikaiana.



Dancing after the presentation, Sikaiana.



Maïsa is tired of the anthropologist taking pictures, Sikaiana.



Dancing, Tenaru.



Dancing after presentation, Tenaru.



Dancing after presentation, Tenaru.



Dancing, Tenaru.



Women beating drums for dancing, Sikaiana.



Dancing after presentation, Sikaiana.



Women celebrate after presentation, Sikaiana.



Drinking after a presentation, Sikaiana. Often people drink alcohol after a *penupenu*.



After a *penupenu*, Sikaiana.



Sharing a cup.



*Penupenu* on Sikaiana. A family examines it's the exchange materials.



*Penupenu* on Sikaiana. Goods have been given by the groom's family.



*Penupenu* on Sikaiana. Goods from groom's family.



Mother of bride stands with material presented by her son-in-law's family.



People keep records of what each person gives towards a *penupenu* because this affects how much they will get at the distributions and also may influence how much they will be given when their sons get married.