

the same daily routine together, are the ones who do one another supernatural and actual harm. They play havoc with one's harvest, they bring confusion upon one's economic exchanges, they cause disease and death. Everyone possesses magic for these purposes and uses it upon all occasions, as we shall see. The magic is indispensable for dealings within one's locality, but its force is thought not to maintain itself outside one's known and familiar circle of villages. People with whom one associates daily are the witches and sorcerers who threaten one's affairs.

At the centre of this local group, however, is a group within which a different behaviour is required. Throughout life one may turn to it for backing. It is not the family, for it does not include the father nor his brothers and sisters nor a man's own children. It is the firm undissolving group of the mother's line. Living, they own their gardens and their house-sites in a common village. Dead, they are buried in a common plot on ancestral land. Every village has at its core a graveyard overgrown with the brilliant-leaved croton shrubs. In it lie the distaff line of one's mother, male and female, the owners of the village during their lives, buried now at its centre. Around it are grouped the platform houses of the living owners, the matrilineal line. Within this group inheritance passes and co-operation exists. It is called the 'mother's milk,' the *susu*, and consists of a female line of descent and the brothers of these women in each generation. The children of these brothers are not included; they belong to their mother's villages, groups toward which there is usually a major enmity.

The *susu* lives, often with closely related *susu*, in its own village, the privacy of which is strictly observed. There is no casual coming and going in Dobu. A path leads around the outskirts of each village, and those who are privileged to approach so near, skirt the settlement by this path. As we shall see, after their father's death the