
The Trobrianders Of Papua New Guinea Case Studies In Cultural Anthropology

Papua New Guinea

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ANIYAH MARTINEZ

Papua New Guinea Hau

This volume presents five variants of the Imdeduya myth: two versions of the actual myth, a short story, a song and John Kasaipwalova's English poem "Sail the Midnight Sun". This poem draws heavily on the Trobriand myth which introduces the protagonists Imdeduya and Yolina and reports on Yolina's

intention to marry the girl so famous for her beauty, on his long journey to Imdeduya's village and on their tragic love story. The texts are compared with each other with a final focus on the clash between orality and scripturality. Contrary to Kasaipwalova's fixed poetic text, the oral Imdeduya versions reveal the variability characteristic for oral tradition. This variability opens up questions about traditional stability and destabilization of oral literature, especially questions about the changing role of myth - and magic - in the Trobriand Islanders' society which gets more and more integrated into the by now "literal" nation of Papua New Guinea.

Culture and Inference Harvard University Press

This collection explores birthing in the Pacific against the background of debates about tradition and modernity. A wide-ranging introduction and conclusion, together with case studies from Papua New Guinea, New Caledonia, Vanuatu, Fiji, and Tonga, show how simple contrasts between traditional and modern practices, technocratic and organic models of childbirth, indigenous and foreign approaches, and notions of "before" and "after" can be potent but problematic. The difficulties entailed confront public health programs concerned with practical issues of infant and maternal survival in developing countries as well as scholarly analyses of birthing in cross-cultural contexts. The introduction analyzes central concepts and themes: questions of survival, safety, and well-being; the significance of postures, practices, and sites; the role of midwives, traditional birth attendants, and nurses; and the role of men in birthing and reproduction. Contributors--four anthropologists, a historian, and a community health worker--offer insights into the ways mothers, midwives, and nurses relate the traditional and the modern, and how ideas of tradition and modernity have shaped representations of Pacific childbirth. The conclusion provides researchers with a guide to relevant literature from several disciplines. As a whole the collection warns against either a celebration of emancipation through biomedicine or a recuperative romance about women's past powers in reproduction. Contributors: Ruta Fiti-Sinclair, Margaret Jolly, Vicki Lukere, Shelley Mallett, Helen Morton, Christine Salomon.

A Faraway, Familiar Place John Benjamins Publishing Company
 Nearly a century ago, it was predicted that Kula, the exchange of

shell valuables in the Massim region of Papua New Guinea, would disappear. Not only has this prophecy failed to come true, but today Kula is expanding beyond these island communities to the mainland and Australia. This book unveils the many deep motivations and meanings that lie behind the pursuit of Kula. Focusing upon the visually stimulating carved and painted prow boards that decorate canoes used by the Kula voyagers, Campbell argues that these designs comprise layers of encoded meaning. The unique colour associations and other formal elements speak to Vakutans about key emotional issues within their everyday and spiritual lives. How is men's participation in the Kula linked to their desire to achieve immortality? How do the messages conveyed by the canoe boards converge with those presented in Kula myths and rituals? In what ways do these systems of meaning reveal a male ideology that competes with the prevailing female ideology? Providing an alternative way of understanding the significance of Kula in the Trobriand Islands, *The Art of Kula* makes an influential new contribution to the ethnography of Papua New Guinea.

Rethinking Visual Anthropology University of Hawaii Press
 Some 40 years ago, Pacific anthropology was dominated by debates about 'women's wealth'. These exchanges were generated by Annette Weiner's (1976) critical reappraisal of Bronislaw Malinowski's classic work on the Trobriand Islands, and her observations that women's production of 'wealth' (banana leaf bundles and skirts) for elaborate transactions in mortuary rituals occupied a central role in Trobriand matrilineal cosmology and social organisation. This volume brings the debates about women's wealth back to the fore by critically revisiting and

engaging with ideas about gender and materiality, value, relationality and the social life and agency of things. The chapters, interspersed by three poems, evoke the sinuous materiality of the different objects made by women across the Pacific, and the intimate relationship between these objects of value and sensuous, gendered bodies. In the Epilogue, Professor Margaret Jolly observes how the volume also 'trace[s] a more abstract sinuosity in the movement of these things through time and place, as they coil through different regimes of value ... The eight chapters ... trace winding paths across the contemporary Pacific, from the Trobriands in Milne Bay, to Maisin, Wanigela and Korafe in Oro Province, Papua New Guinea, through the islands of Tonga to diasporic Tongan and Cook Islander communities in New Zealand'. This comparative perspective elucidates how women's wealth is defined, valued and contested in current exchanges, bride-price debates, church settings, development projects and the challenges of living in diaspora. Importantly, this reveals how women themselves preserve the different values and meanings in gift-giving and exchanges, despite processes of commodification that have resulted in the decline or replacement of 'women's wealth'.

Muscular Christianity and the Colonial and Post-Colonial World

Aarhus Universitetsforlag

Making the Modern Primitive provides an anthropological analysis of the encounter between local residents and tourists in the Trobriand Islands, a place renowned in anthropology and represented in various media as "culturally authentic." In such a place, how are ideas about authenticity implicated in creating and representing the self and cultural Others in the context of

cultural tourism? Michelle MacCarthy addresses this question by examining four arenas of interaction between Trobriand Islanders and tourists: formal performances, informal village visits, souvenir shopping, and tourist photography. Drawing on both symbolic/interpretive approaches and concepts drawn from economic anthropology, she examines the relationship of tourism to the commoditization of culture, the ways in which local residents actively represent and enact "Trobriandness," and the ways tourists interpret and narrate their experience. MacCarthy offers an anthropological critique of concepts of authenticity, tradition, and cultural commodification, based on long-term fieldwork among Trobriand Islanders and tourists. These notions, which have particular meanings as analytical concepts in anthropology, are also used and strategically deployed in the discourses of both Trobriand Islanders and tourists. Ideas about primitivity and cultural essentialism, while critiqued by anthropologists, are nonetheless used by both parties in tourism interactions to conceptualize and contextualize difference. MacCarthy demonstrates how such tropes are employed in ways that fit with prevailing metanarratives that each side holds about the other, and how these tropes are reproduced both in individual narratives of both tourists' and Trobrianders' experiences and in their interpretations (often misconstrued) of the lives of cultural Others with whom they interact. She examines the social dimensions of crosscultural exchange in these four arenas (performance, village life, souvenirs, photography) to argue that cultural commodities are conceived of as singularities, a special category whose commodity status is downplayed in order to generate an increased sense of authenticity and to perpetuate

the myth of a "primitive" economy and way of life more generally. In touristic encounters, experience itself is a sort of commodity, but relationships (real or imagined) are central to investing these experiences with meaning and value. This analysis contributes new understandings of the role and significance of authenticity in the anthropology of tourism, and its relationship to exchange; that is, how meaning and value are ascribed to the cultural products produced and consumed in the cultural tourism encounter with reference to ideas about what is and isn't authentic.

The Struggle for Development John Benjamins Publishing Company

There has been a distinct lack of intensive documentation of the history of the Trobriand Islands in Papua New Guinea, leaving the origins of the people shrouded in myth.

Birthing in the Pacific Yale University Press

Why is incest widely prohibited? Why does the scope of the prohibition vary from society to society? Why does incest occur despite the prohibition? What are the consequences? To reexamine these questions, this book brings together contributions from the fields of genetics, behavioral biology, primatology, biological and social anthropology, philosophy, and psychiatry.

Mirror for Humanity Case Studies in Cultural Anthr

A Faraway Familiar Place: An Anthropologist Returns to Papua New Guinea is for readers seeking an excursion deep into little-known terrain but allergic to the wide-eyed superficiality of ordinary travel literature. Author Michael French Smith savors the sometimes gritty romance of his travels to an island village far

from roads, electricity, telephone service, and the Internet, but puts to rest the cliché of "Stone Age" Papua New Guinea. He also gives the lie to stereotypes of anthropologists as either machete-wielding swashbucklers or detached observers turning real people into abstractions. Smith uses his anthropological expertise subtly, to illuminate Papua New Guinean lives, to nudge readers to look more closely at ideas they take for granted, and to take a wry look at his own experiences as an anthropologist. Although Smith first went to Papua New Guinea in 1973, in 2008 it had been ten years since he had been back to Kragur Village, Kairiru Island, where he was an honorary "citizen." He went back not only to see people he had known for decades, but also to find out if his desire to return was more than an urge to flee the bureaucracy and recycled indoor air of his job in a large American city. Smith finds in Kragur many things he remembered fondly, including a life immersed in nature and freedom from 9-5 tyranny. And he again encounters the stifling midday heat, the wet tropical sores, and the sometimes excruciating intensity of village social life that he had somehow managed to forget. Through practicing Taoist "not doing" Smith continues to learn about villagers' difficult transition from an older world based on giving to one in which money rules and the potent mix of devotion and innovation that animates Kragur's pervasive religious life. Becoming entangled in local political events, he gets a closer look at how ancestral loyalties and fear of sorcery influence hotly disputed contemporary elections. In turn, Kragur people practice their own form of anthropology on Smith, questioning him about American work, family, religion, and politics, including Barack Obama's campaign for president. They

ask for help with their financial problems—accounting lessons and advice on attracting tourists—but, poor as they are, they also offer sympathy for the Americans they hear are beset by economic crisis. By the end of the book Smith returns to Kragur again—in 2011—to complete projects begun in 2008, see Kragur’s chief for the last time (he died later that year), and bring Kragur’s story up to date. *A Faraway Familiar Place* provides practical wisdom for anyone leaving well-traveled roads for muddy forest tracks and landings on obscure beaches, as well as asking important questions about wealth and poverty, democracy, and being “modern.”

Malinowski's Kiriwina University of Chicago Press

This concise introductory textbook emphasizes the major concepts of both anthropology and the anthropology of religion. It is aimed at students encountering anthropology for the first time. Reviewers describe the text as vivid, rich, user-friendly, accessible, and well-organized. *The Anthropology of Religion, Magic, and Witchcraft* examines religious expression from a cross-cultural perspective while incorporating key theoretical concepts. In addition to providing a basic overview of anthropology, including definition of key terms and exposure to ethnographies, the text exposes students to the varying complexity of world religions.

Ways of Baloma Taylor & Francis

The Wamira people of Papua New Guinea display what outsiders would describe as an obsession with food. Who owns how many pigs, how much taro grows in whose garden, and who contributes what food at a feast, are all questions uppermost in their thoughts. Wamirans account for this preoccupation by saying that

they suffer from perpetual famine. They explain this by means of an elaborate and colorful myth about Tamodukorokoro, a monster who would have brought them abundant food, but whom, in typical Wamiran style of fearing what they desire, they chased away. In this carefully crafted and beautifully evocative book, Kahn, who lived with the Wamira people for two and a half years, argues that Wamirans’ famine has in fact little to do with the belly. For Wamirans, concepts of food and hunger are cultural constructs. By means of food, they objectify emotions, balance relations between men and women, communicate rivalries among men, and ultimately, control the ambivalent desires that they fear would otherwise control them. Effectively combining analyses of myths and symbols with analytical accounts of subsistence and ritual behavior, Kahn writes with a degree of nuance that takes the reader beyond academic analyses into the experience of the ethnographer and the daily lives of the people with whom she resided.

Always Hungry, Never Greedy Smithsonian Institution

This study of women, men, and exchanges of wealth in the Trobriand Islands, Papua New Guinea, makes an interesting comparison with the work of pioneer ethnographer Bronislaw Malinowski, who conducted his seminal research there between 1915 and 1918. While Malinowski and others have focused on men, dismissing “women’s work” as unimportant, Weiner shows that women play a vital role in Trobriand society.

Kilivila Walter de Gruyter

The Trobriand Islanders’ eschatological belief system explains what happens when someone dies. Bronislaw Malinowski described essentials of this eschatology in his articles “Baloma:

the Spirits of the Dead in the Trobriand Islands" and "Myth in Primitive Psychology". There he also presented the Trobrianders' belief that a "baloma" can be reborn; he claimed that Trobrianders are unaware of the father's role as genitor. This volume presents a critical review of Malinowski's ethnography of Trobriand eschatology - finally settling the "virgin birth" controversy. It also documents the ritualized and highly poetic "wosi milamala" - the harvest festival songs. They are sung in an archaic variety of Kilivila called "biga baloma" - the baloma language. Malinowski briefly refers to these songs but does not mention that they codify many aspects of Trobriand eschatology. The songs are still sung at specific occasions; however, they are now moribund. With these songs Trobriand eschatology will vanish.

The Archaeology of the Trobriand Islands, Milne Bay

Province, Papua New Guinea Univ of California Press

New edition of the classic ethnographic study of Malay women factory workers. In the two decades since its original publication, *Spirits of Resistance and Capitalist Discipline* has become a classic in the fields of anthropology, labor, gender and globalization studies. Based on intensive fieldwork, the book captures a moment of profound transformation for rural Muslim women even as their labor helped launch Malaysia's rise as a tiger economy. Aihwa Ong's analysis of the disruptions, conflicts, and ambivalences that roiled the lives of working women has inspired later generations of feminist ethnographers in their study of power, resistance, religious upheavals, and subject formation in the industrial periphery. With a critical introduction by anthropologist Carla Freeman, this new edition upholds an

exemplary model of anthropological inquiry into cultural modes of resistance to the ideology, discipline, and workings of global capitalism. "This work ... remains powerful for its refusal to oversimplify the complexities of export industrialization as a model for economic development, and for its demonstration of the intimate dialectics of culture, economy, gender, religion, and class, and the meaningfulness of place amid the swirling forces of global capitalism ... [It] opened up many of the questions that should continue to inspire our analyses of globalization today. Indeed, these questions are equally compelling for the reader returning to this work after twenty years and for the reader new to this text and to the intriguing and complex puzzles of globalization." — from the Introduction by Carla Freeman

The Language of the Trobriand Islanders Routledge

This text brings together a collection of essays by leading anthropologists, covering an entire range of visual representation and including discussions on the anthropology of art, the study of landscape, and the history of anthropology.

An Anthropologist Returns to Papua New Guinea ANU Press

Drawing on the author's experience in Brazil, this text provides a portrait of everyday life among the women of the favelas - a portrait that challenges much of what we think we know about the 'culture of poverty'. It helps us understand the nature of joking and laughter in the shantytown.

Race, Class, Violence, and Sexuality in a Rio Shantytown

Waveland Press

An exhaustive socio-cultural survey of young people around the world. The focus is cultural and historical, and the work offers a rarely found worldwide perspective.

Growing up on the Trobriand Islands in Papua New Guinea

Wadsworth Publishing Company

Cloth and Human Experience explores a wide variety of cultures and eras, discussing production and trade, economics, and symbolic and spiritual associations.

The Anthropology of Religion, Magic, and Witchcraft -- Pearson eText Routledge

A study of nation-building processes in the young state of Papua New Guinea, and of opposition to these in one of the country's peripheral provinces, Manus. Intense resistance to Lucifer (the state) is offered there by Wind Nation, the old Paliau Movement made famous by Mead and Schwartz.

Spirits of Resistance and Capitalist Discipline, Second Edition John Benjamins Publishing Company

This text is designed to provide a concise introduction to cultural anthropology, carefully balancing coverage of core topics with contemporary changes in the field.

Inbreeding, Incest, and the Incest Taboo Stanford University Press
Inalienable Possessions tests anthropology's traditional assumptions about kinship, economics, power, and gender in an exciting challenge to accepted theories of reciprocity and

marriage exchange. Focusing on Oceania societies from Polynesia to Papua New Guinea and including Australian Aborigine groups, Annette Weiner investigates the category of possessions that must not be given or, if they are circulated, must return finally to the giver. Reciprocity, she says, is only the superficial aspect of exchange, which overlays much more politically powerful strategies of "keeping-while-giving." The idea of keeping-while-giving places women at the heart of the political process, however much that process may vary in different societies, for women possess a wealth of their own that gives them power. Power is intimately involved in cultural reproduction, and Weiner describes the location of power in each society, showing how the degree of control over the production and distribution of cloth wealth coincides with women's rank and the development of hierarchy in the community. Other inalienable possessions, whether material objects, landed property, ancestral myths, or sacred knowledge, bestow social identity and rank as well. Calling attention to their presence in Western history, Weiner points out that her formulations are not limited to Oceania. The paradox of keeping-while-giving is a concept certain to influence future developments in ethnography and the theoretical study of gender and exchange.

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