
The Trobrianders Of Papua New Guinea Case Studies In Cultural Anthropology

Ways of Baloma

Ranked Exchange on Rossel Island

Philosophy and Contemporary Issues

East Asia, Southeast Asia, Australia, New Zealand

The Balinese

Psycholinguistic and anthropological linguistic
analyses of tales told by Trobriand children and
adults

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Tales from the Trobriand Islands of Papua New
Guinea

Variants of a myth of love and hate from the
Trobriand Islands of Papua New Guinea

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Growing up on the Trobriand Islands in Papua
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The Language of the Trobriand Islanders
A Faraway, Familiar Place
Always Hungry, Never Greedy
Malinowski's Kiriwina
Crime and Custom in Savage Society
Excavation Season 1999
Childhood and educational ideologies in Tauwema
The Ethnography of Malinowski
Making the Modern Primitive
Culture and HIV in the Trobriands
Cloth and Human Experience
The Trobriand Islands 1915-18
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Inalienable Possessions

Baloma
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East and
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Asia is a vast
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Ranked Exchange on Rossel Island

Walter de Gruyter

This study of the complex Balinese culture examines Balinese concepts of personhood and society; the integration of art into every aspect of Balinese life; the effects of the Guen Revolution on

Balinese agriculture; the ecological role of their water temples in an age-old system of inigrate rice terraces; and the ethnohistory of Bali, including both colonial and Balinese views. The book is organized around four different periods of fieldwork and includes an appendix of available films and videos on the Balinese. *Philosophy and Contemporary Issues*
Routledge

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." East Asia, Southeast Asia, Australia, New Zealand The Trobrianders of Papua New Guinea 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. The Balinese Aarhus Universitetsforlag This book of classic scope is a monograph on a Melanesian society, an exploration of ranked exchange and a bold critique of anthropological exchange

theory. John Liep unravels the complex society and exchange system on Rossel Island east of New Guinea. At centre stage is the famous 'Rossel Island money', a hierarchy of more than twenty classes of sea shells displayed in payment rituals such as bridewealth and pig feasts. High-ranking shells are monopolized by big men who control exchange and dominate social life on the island. Theories of

reciprocity and gift exchange with their built-in utopian assumption of social equality, Liep finds, cannot account for a system of ranked exchange. Instead, exchange is unequal and money an instrument of distinction and power. Liep argues that ranked exchange has remained undiscovered as a general phenomenon. Still found in some Pacific societies it was formerly widespread in

Oceania and beyond. The book will be essential to students of indigenous currencies and exchange theory and of interest to economic anthropologists and Oceanists. *Psycholinguistic and anthropological linguistic analyses of tales told by Trobriand children and adults* John Benjamins Publishing The Trobrianders of Papua New Guinea Case Studies in Cultural Anthr [A-J, index](#)

Routledge
A romantic
and
adventurous
journey to the
hidden islands
and lagoons
beyond Papua
New Guinea
and north of
Australia.

**Tales from
the
Trobriand
Islands of
Papua New
Guinea** Case
Studies in
Cultural Anthr
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'. Variants of a myth of love and hate from the Trobriand Islands of Papua New Guinea Taylor & Francis This Volume explores the enormous impact the ethos of Muscular Christianity has had an on

modern civil society in English-speaking nations and among the peoples they colonized. First codified by British Christian Socialists in the mid-nineteenth century, explicitly religious forms of the ideology have persistently re-emerged over ensuing decades: secularized, essentialized, and normalized versions of the ethos - the public school spirit, the games ethic,

moral masculinity, the strenuous life - came to dominate and to spread rapidly across class, status, and gender lines. These developments have been appropriated by the state to support imperial military and colonial projects. Late nineteenth and early twentieth century apologists and critics alike widely understood Muscular Christianity to be a key engine of British

colonialism. This text demonstrates the need to re-evaluate the entire history of Muscular Christianity comes chiefly from contemporary post-colonial studies. The papers explore fascinating case materials from Canada, the U.S., India, Japan, Papua, New Guinea, the Spanish Caribbean, and in Britain in a joint effort to outline a truly international, post-colonial sport history. This book was

published as a special issue of the International Journal of the History of Sport. University of Hawaii Press Book about the social life and customs of the Trobriand Islanders of Papua New Guinea

International encyclopedia of adolescence

Univ of California Press

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.

The Art of Kula

Routledge

The series

builds an extensive collection of high quality descriptions of languages around the world. Each volume offers a comprehensive grammatical description of a single language together with fully analyzed sample texts and, if appropriate, a word list and other relevant information which is available on the language in question. There are no restrictions as to language family or area, and although

special attention is paid to hitherto undescribed languages, new and valuable treatments of better known languages are also included. No theoretical model is imposed on the authors; the only criterion is a high standard of scientific quality. Race, Class, Violence, and Sexuality in a Rio Shantytown British Archaeological Reports Limited 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. *Papua New Guinea* John Benjamins Publishing Company 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

<p>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</p>	<p>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</p>	<p>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 anthropologist</p>
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s, are nonetheless used by both parties in tourism interactions to conceptualize and contextualize difference. Mac- Carthy 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 understanding

s 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. Growing up on the Trobriand Islands in Papua New Guinea Routledge

This volume deals with the children's socialization on the Trobriands. After a survey of ethnographic studies on childhood, the book zooms in on indigenous ideas of conception and birth-giving, the children's early development, their integration into playgroups, their games and their education within their 'own little community' until they reach the age

of seven years. During this time children enjoy much autonomy and independence. Attempts of parental education are confined to a minimum. However, parents use subtle means to raise their children. Educational ideologies are manifest in narratives and in speeches addressed to children. They provide guidelines for their integration into the Trobrianders' "balanced society" which

is characterized by cooperation and competition. It does not allow individual accumulation of wealth - surplus property gained has to be redistributed - but it values the fame acquired by individuals in competitive rituals. Fame is not regarded as threatening the balance of their society. *A Trobriand Case Study* - Harvard University Press
Bronislaw

Malinowski achieved international recognition as the founder of "functionalism" in social anthropology, based on his studies of Melanesian society on the Trobriand Islands off New Guinea. His *Crime and Custom in Savage Society* is now one of the classic works of modern anthropology. In his book, Malinowski describes and analyzes the ways in which Trobriand Islanders structure and maintain the

social and economic order of their tribe. This is essential reading for anyone interested in anthropology. [The Paradox of Keeping-While Giving](#) ANU Press
As a contemporary perspective on Malinowski's classic accounts of Trobriand sexuality, the book reaffirms the Trobriands' central place in the study of anthropology. This book is the recipient of the annual Norman L. and Roselea J.

Goldberg Prize for the best project in the area of "medicine"--
Ethnicity and Cultural Change In Kenya John Benjamins Publishing Company
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 over-simplify

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 Handbook of Markets and Economies: East Asia, Southeast Asia, Australia, New Zealand Taylor & Francis 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. **Fieldwork Photography 1915-1918** Waveland Press Bronislaw Malinowski claimed in his

monograph Argonauts of the Western Pacific that to approach the goal of ethnographic field-work, requires a "collection of ethnographic statements, characteristic narratives, typical utterances, items of folklore and magical formulae ... as a corpus inscriptionum, as documents of native mentality". This book finally meets Malinowski's demand. Based on more than 40 months of

field research the author presents, documents and illustrates the Trobriand Islanders' own indigenous typology of text categories or genres, covering the spectrum from ditties children chant while spinning a top, to gossip, songs, tales, and myths. The typology is based on Kilivila metalinguistic terms for these genres, and considers the relationship they have with registers or

varieties which are also metalinguistically distinguished by the native speakers of this language. Rooted in the 'ethnography of speaking' paradigm and in the 'anthropological linguistics/linguistic anthropology' approach, the book highlights the relevance of genres for researching the role of language, culture and cognition in social interaction, and demonstrates

<p>the importance of understanding genres for achieving linguistic and cultural competence. In addition to the data presented in the book, its readers have the opportunity to access the</p>	<p>original audio- and video- data presented via the internet on a special website, which mirrors the structure of the book. Thus, the reader can check the transcriptions against the original data</p>	<p>recordings. This makes the volume particularly valuable for teaching purposes in (general, Austronesian/ Oceanic, documentary, and anthropological) linguistics and ethnology.</p>
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