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Day 10 and Kiriwina Island at Kaibola  
jetty and visit to Yalumugwa Village for  
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Guinea History of the Trobrianders.

The Trobrianders are an indigenous

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tribe living on the Trobriand Islands archipelago of... Current Population. The current population is estimated to total around 12,000. The majority of these individuals live... Settling Disputes ...

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Trobriand Islands in the modern day  
Growing population. Since 1975, the  
government of Papua New Guinea has  
had political control of the island. In  
this time... Income inequality. After  
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Islands' economy has been

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The Trobrianders are a cultural group living in the Trobriand Islands located just off the eastern coast of Papua New Guinea in the Solomon Sea. The Trobriands consist of four major islands: Kiriwina, Kitava, Vakuta, and Kaileuna (Ember, 2001). Kiriwina is the largest island of the four, and



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currently has a population of approximately 12,000 people inhabiting 60 villages (Weiner, 1988, pg 11).

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imitate ... Marriage in the Trobriands.  
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## **Trobrianders of Papua New Guinea by Megan Anderson**

The people of the Trobriand Islands are mostly subsistence horticulturalists

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who live in traditional settlements. The social structure is based on matrilineal clans that control land and resources. People participate in the regional circuit of exchange of shells called kula, sailing to visit trade partners on seagoing canoes. In the late twentieth century, anti-colonial and cultural

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autonomy movements gained  
followers from the Trobriand societies.  
When inter-group warfare was  
forbidden by coloni

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the people described in Malinowski's



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This re-examination of the  
Trobrianders of Papua New Guinea,

*Page 27/68*

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the people described in Malinowski's classic ethnographic work of the early 20th century, provides a balanced view of the society from a male and female perspective, including coverage of new discoveries about the importance of woman's work and wealth in the society.

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**The Trobrianders of Papua New  
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Trobrianders of Papua New Guinea: a Lasting Society. The people of the Trobriand Islands in Papua New Guinea have been a source of interest to anthropologists since the early 1900s, when Bronislaw Malinowski first studied them. In a time when anthropology was "barely established

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as a formal discipline" (Weiner, 1988), Malinowski had an intense interest in ethnographical field work as well as ...

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The Trobriand Islands are in the Solomon Sea and are officially a part



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of Papua New Guinea; Islanders have an easygoing attitude to sex and encourage both men and women to take lovers

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Annette Barbara Cohen Weiner. A description of a village on Kiriwina Island, in the Trobriand Group, including their yam cult, fishing, life, traditions and, especially, the position of women in Trobriand society.

**Trobriand Islanders of Papua New**

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the north of Australia, close to the equator, the Trobriand Islands lie off the eastern tip of Papua New Guinea. Politically part of their country, the 28,000 Trobriand Islanders are very much their own people.

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Book about the social life and customs of the Trobriand Islanders of Papua New Guinea

This volume deals with the children's socialization on the Trobriands. After a survey of ethnographic studies on childhood, the book zooms in on

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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

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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'



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“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

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threatening the balance of their  
society.

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

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recipient of the annual Norman L. and  
Roselea J. Goldberg Prize for the best  
project in the area of medicine"--

This volume presents 22 tales from the  
Trobriand Islands told by children  
(boys between the age of 5 and 9  
years) and adults. The monograph is

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motivated not only by the anthropological linguistic aim to present a broad and quite unique collection of tales with the thematic approach to illustrate which topics and themes constitute the content of the stories, but also by the psycholinguistic and textlinguistic

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Questions of how children acquire linearization and other narrative strategies, how they develop them and how they use them to structure these texts in an adult-like way. The tales are presented in morpheme-interlinear transcriptions with first textlinguistic analyses and cultural background

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information necessary to fully understand them. A summarizing comparative analysis of the texts from a psycholinguistic, anthropological linguistic and philological point of view discusses the underlying schemata of the stories, the means narrators use to structure them, their structural

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complexity and their cultural  
specificity.

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

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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



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Studies 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

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commodification 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

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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

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essentialism, while critiqued by anthropologists, are nonetheless used by both parties in tourism interactions to conceptualize and contextualize difference. MacCarthy demonstrate how such tropes are employed in ways that fit with prevailing metanarratives which each side holds about the other,

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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 cross-cultural exchange in these four

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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"

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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

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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.



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Malinowski's Kiriwina presents nearly two hundred of Malinowski's previously unpublished photographs of the Islanders among whom he lived between 1915 and 1918. The images are more than embellishments of his ethnography; they are a recreation in

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striking detail of a distant world.

## Anthropology

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

This study of women, men, and

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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,

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dismissing "women's work" as unimportant, Weiner shows that women play a vital role in Trobriand society.

Some 40 years ago, Pacific anthropology was dominated by debates about 'women's wealth'.

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These exchanges were generated by Annette Weiner's (1976) critical reappraisal of Bronisław 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

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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

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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

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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,



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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-

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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

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the decline or replacement of  
'women's wealth'.

Explains the changing of seasons and describes how plants and animals adapt to and prepare for these changes.

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