

Group 1 - Chapter 3 & chapter 5

Conception / pregnancy

- Spirit child from Tuma (waiwaia) returns & enters the woman's body
- waiwaia is ancestral spirit - from same matrilineage
- men have nothing to do with conception
- a bit contradictory - people say that child looks like father
- parallel to Musuo women

Father / child relationship

- fathers play large role in children's lives
- fathers give name from own matrilineage
- Material gifts show political power & strength of both lineages - proves political potential of child
- fathers show affection toward their children
- children show great genuine grief at father's funeral

Economic links

- brother-in-law provides yam garden
- husband can only gain political power through support from wife's matrilineage

Group 2

Magic-p.8 has social and political consequences. A way to show power
Sorcery - More concerned with death and seduction Chiefs must be able to control magic.

• More of the "bad" magic, but seduction is good

They fear the use of magic to control the weather.

Magic makes them feel better because it helps them "control" the situations that they don't understand.

Malinowski believed they used magic to control uncontrollable situations
He wanted to prove that primitive peoples knew the difference between magic and technology

Weiner - they turned to magic when they need a positive outcome for the war/tribe.

Prayer and religion are very important to Americans. After 9/11 many Americans turned to God for explanations

It is socially acceptable to have multiple superstitions.
"knocking on wood" Sports

Group 3

- Premarital sex is accepted in Trobriand culture. They start playing "erotic games" when they are about 7. They are sexually active around 13.

- Mates are selected through mutual attraction. Parents can agree or disagree, but ultimately it is their choice. They eat yams together in the morning instead of sneaking out.

- The most frowned upon incest is sister/brother. Marriage within the clan is also incest. As is a daughter/father which is more widely known. Parallel cousins are off limits too. A man isn't allowed to know about his sister or daughter's love affairs (pg. 76). This is like the Mosou who think it taboo to watch tv together that has love scenes in it.

- Attitudes toward sexuality is similar to that of the Mosou, in that they have sexual freedom prior to marriage. Promiscuity is also something in American culture. However, once married it is expected that you will be faithful to your spouse.

Group 4

- They eat yams together on the porch, which symbolizes the start of their marriage.
- The female's family gives yams to the couple. The bride's family also gives yams to the groom's family. The groom's family gives valuables such as kula shells, stone axe-blades, clay pots, or money to the bride's family.
- The couple resides with the groom's family for the first year.
- The couple only eats together for the first year during which the groom's mother cooks for them. After the first year it is taboo for the couple to eat together. The couple cannot show signs of affection in public. (More emotional bond than physical) Lives revolve around yam production.
- Getting marry creates a self-sustaining unit like in Wisdom from a Rainforest. Having multiple wives represents power. Mosou do not display their affection publically.

1. Inherited through matrilineage from uncles to nephews.
2. Chiefs have many wives all of which have to have their own Yam house. This wealth allows^{the} chief to pay people to do work for him, & to pay for other valuables. This wealth also allows the chief to have more alliances b/c he can influence them with gifts.
3. Chiefs oversee affairs of the hamlet, make alliances, strengthen their own matrilineage, controls local politics b/c he determines who has authority. Chiefs also represent village by attending other villages feasts & presides over disputes. Chiefs are believe to have all this power b/c they are supposedly strong in society.
4. No one can have their head higher than the chief. Chiefs cannot eat certain food or eat w/ certain people. Chiefs have these restrictions to seperate him from the common people.
- 5.

★ Group 5

Group 6

Items that are exchanged

- white Conus armshells (mwali)
- red Chama-shell necklaces
- Chama-shell belts etc. p. 146

How does the system work?

In the beginning individuals choose who they want to trade with based on their previous partnerships (sometimes based on lineage).

They communicate with partners and establish what they can gain from relationship. Through travel they receive "promised" or "hoped" items. Individuals sometimes bring "gifts" to lure the partners to other paths.

What purpose does it serve?

- Profit
- Increase fame and recognition (butana)
- Kula is separate sphere from everyday life and wealth
- Brings in items from other islands
- Individuals want to get the "prized shell".

How is it changing?

- Many Kula transactions have disappeared
- Trade not typically done by canoes any more, but rather motor boats and commercial fisheries.

stopped making red necklaces