WAYS OF BALOMA

Hau Books

Executive Editor Giovanni da Col

Managing Editor Katharine Herman

Editorial Board
Carlos Fausto
Ilana Gershon
Michael Lempert
Stephan Palmié
Jonathan Parry
Joel Robbins
Danilyn Rutherford
Anne-Christine Taylor
Jason Throop



THE MALINOWSKI MONOGRAPHS

In tribute to the foundational, yet productively contentious, nature of the ethnographic imagination in anthropology, this series honors the creator of the term "ethnographic theory" himself. Monographs included in this series represent unique contributions to anthropology and showcase groundbreaking work that contributes to the emergence of new ethnographically-inspired theories or challenge the way the "ethnographic" is conceived today.

WAYS OF *BALOMA*RETHINKING MAGIC AND KINSHIP FROM THE TROBRIANDS

Mark S. Mosko

With Tabalu Pulayasi Daniel, Molubabeba Daniel, Pakalaki Tokulupai, and Yogaru Vincent



© 2017 Hau Books

Cover, © 2008 Mark S. Mosko Foreword, © 2017 Hau Books and Eduardo Viveiros de Castro Preface, © 2017 Hau Books and Pulayasi Daniel

Cover and layout design: Sheehan Moore

Typesetting: Prepress Plus (www.prepressplus.in)

ISBN: 978-0-9973675-6-0 LCCN: 2017945173

Hau Books Chicago Distribution Center 11030 S. Langley Chicago, IL 60628 www.haubooks.com

 $\mbox{\sc Hau}$ Books is marketed and distributed by The University of Chicago Press. www.press.uchicago.edu

Printed in the United States of America on acid-free paper.



The cover image was taken by the author, Mark S. Mosko, in Omarakana village in 2008. The inscription reads:

TOBOMA MISKAMBATI BRONISLAW MALINOWSKI 1884–1942

NOTABILITY SCIENTIST,
THE SON OF THE
POLISH NATION
FOUNDER OF MODERN
SOCIAL ANTHROPOLOGY
FRIEND OF TROBRIAND
ISLANDS PEOPLES
AND THE POPULARIZER
OF THEIR CULTURE

Table of Contents

Analytical table of contents	xiii
List of figures	XV
foreword Eduardo Viveiros de Castro	xvii
PREFACE Tabalu Paramount Chief Pulayasi Daniel, OBE	XXV
Acknowledgments	xxxiii
CHAPTER 1 Introduction: On magical images, powers, and persons	1
CHAPTER 2 Theoretical orientations: Partibility and participation	61
CHAPTER 3 The magical powers of <i>baloma</i>	89
CHAPTER 4 Baloma creations and procreations	133

CHAPTER 5 $Bwekasa$: The life-giving sacrificial rites of Trobriander, living and deceased	159
CHAPTER 6 Cycles of reproduction and reincarnation as <i>bwekasa</i> sacrifice	213
CHAPTER 7 Taboos, totems, and Tuma	273
CHAPTER 8 The supreme puzzle: <i>Suvasova</i> incest, rank, marriage alliance, and chiefly endogamy	329
CHAPTER 9 Conclusion: Analogy, homology, and changing ways of <i>baloma</i>	385
Glossary References Index of general terms	413 427 455
Index of personal names	469

Analytical table of contents

CH. I INTRODUCTION: ON MAGICAL IMAGES, POWERS, AND PERSONS (Pp. 1-60). Foreshadows and highlights (Pp. 6-19) – On methods, ethnographic theory, and the archive (Pp. 19-28) – The rhythm of fieldwork at Omarakana (Pp. 28-55) – Progression of chapters (Pp. 56-60)

CH. 2 THEORETICAL ORIENTATIONS: PARTIBILITY AND PARTICIPATION (*Pp. 61–88*). A Newborn Melanesian Ethnography: The "divine dividual" (*Pp. 62–71*) – Whence dividual spirits and other sacred beings? (*Pp. 71–77*) – Lévy-Bruhl's participation theory (*Pp. 77–80*) – What participation entails: Recent theories (*Pp. 80–88*)

CH. 3 THE MAGICAL POWERS OF BALOMA (Pp. 89–132). Tambiah's participation theory of magic and Newborn Melanesian Ethnography (Pp. 92–96) – Trobriand magic, religion, and the character of personhood (Pp. 96–97) – Austronesian comparisons (Pp. 97–98) – The spirits, the spells, the words, and the puzzles (Pp. 98–118) – The structure of megwa (Pp. 101–109) – Magical agency in post-Malinowski ethnography (Pp. 109–118) – Cosmology (Pp. 119–132) – Tuma and Boyowa (Pp. 120–124) – Kekwabu images and peu'ula powers (Pp. 124–132) – Human spirits, nona mind, and nanamsa thought (Pp. 127–132)

CH. 4 BALOMA CREATIONS AND PROCREATIONS (*Pp. 133–158*). Cosmogony (*Pp. 135–144*) – Megwa spells as reproduction (*Pp. 144–150*) – Reproduction between and within dalas (*Pp. 150–158*) – Melanesian "virgin birth" (*Pp. 152–158*)

CH. 5 BWEKASA: THE LIFE-GIVING SACRIFICIAL RITES OF TROBRIANDERS, LIVING AND DECEASED (*Pp. 159–211*). *Ula'ula*: ceremonial payment (*Pp. 162–169*)

- Sacrifice in anthropological theory (*Pp. 170–173*) - *Bwekasa*: sacrifice (*Pp. 173–204*) - Daily *bwekasa* meals (*Pp. 177–180*) - *Bwekasa* reported as "*bubwalua*" (*Pp. 180–199*) - *Bwekasa* foods and nonedibles (*Pp. 199–204*) - *Bwekasa* sacrifices of thought (*nanamsa*) (*Pp. 204–211*) - *Mimi*: dreams (*Pp. 204–206*) - *Tokaisivila*: seers (*Pp. 206–207*) - *Kibobuta*: personal correctness (*Pp. 207–210*) - *Megwa*: spells (*Pp. 210–211*)

CH. 6 CYCLES OF REPRODUCTION AND REINCARNATION AS BWEKASA SACRIFICE (Pp. 213–271). Magic and procreation (Pp. 214–217) – Virgin birth redux: conception as bwekasa (Pp. 217–227) – Malinowski's hints of procreative bwekasa (Pp. 223–227) – Buwala: free gifts (Pp. 227–231) – Mortuary rites as bwekasa (Pp. 231–255) – Annette Weiner on mortuary ritual (Pp. 233–249) – Lisaladabu as bwekasa (Pp. 249–255) – Lisaladabu rites celebrating bilubaloma (Pp. 255–266) – Kopoi "carrying" as bwekasa (Pp. 255–266) – Reincarnation: The keda roads (Pp. 266–269) – Lisaladabu in Tuma (Pp. 267–269) – Bwekasa, kinship, and kula (Pp. 269–271)

CH. 7 TABOOS, TOTEMS, AND TUMA (*Pp. 273–327*). Taboo in Oceanic perspective (*Pp. 276–278*) – Apropos the ethnography of Trobriand taboo (*Pp. 279–296*) – Seligman (*Pp. 279–281*) – Malinowski (*Pp. 281–284*) – Scoditti (*Pp. 285–286*) – Campbell (*Pp. 286–288*) – Montague (*Pp. 288–296*) – *Kikila*: ritual restrictions (*Pp. 297–301*) – Taboo violation, *suvasova* incest, and magical efficacy (*Pp. 301–309*) – Weiner on spirit incest and *dala* endogamy (*Pp. 309–310*) – Taboo observance, *suvasova* avoidance, and magical efficacy (*Pp. 311–316*) – The supreme chiefly taboo: *Libulebu* theft (*Pp. 312–316*) – *Kiklila* restrictions of what people (including chiefs) should do (*Pp. 316–322*) – Chiefly *kikila* and *ketota* rank (*Pp. 322–327*)

CH. 8 THE SUPREME PUZZLE: SUMSOM INCEST, RANK, MARRIAGE ALLIANCE, AND CHIEFLY ENDOGAMY (Pp. 329–383). Previous ethnography on marriage regulation (Pp. 333–334) – Extensions of primary kin terms versus classification (Pp. 334–343) – Polygynous marriage (Pp. 343–354) – Powell (Pp. 346–349) – Leach (Pp. 350) – Weiner (Pp. 350–354) – Litulela-tubulela relations as "same dala" (Pp. 355–361) – Magical inheritance (Pp. 361–368) – Vakalova: adoption (Pp. 364–366) – Magical inheritance as quasi-suvasova incest (Pp. 367–368) – Suvasova and quasi-suvasova (Pp. 368–383) – Ketota: rank endogamy (Pp. 369–370) – The Tabalu/Osapola-Bwaydaga chiefly alliance (Pp. 370–380) – Chiefly suvasova and quasi-suvasova (Pp. 380–382) – Chiefly quasi-endogamy (Pp. 382–383)

CH. 9 CONCLUSION: ANALOGY, HOMOLOGY, AND CHANGING WAYS OF BALOMA (Pp. 385–411). On change and its part(icipations) (Pp. 391–395) – Partibility, participation, and poststructuralism (Pp. 395–396) – Christianity and bilubaloma (Pp. 396–411)

List of figures

- 1.1. Map of Trobriand Islands
- 1.2. To'uluwa's *ligisa* personal hut, Malinowski's tent, and Bwenaia's stone "house" (*bwala*)
- 1.3. Pulayasi's *ligisia* personal dwellings
- 1.4. Fetching fresh water from Ibutaku cave
- 1.5. Collecting salt water
- 1.6. The Mogiyoisi waterhole where Malinowski obtained his water for cooking and drinking
- 1.7. Tabalu Pulayasi Daniel at rest
- 1.8. The ethnographer and Pulayasi
- 1.9. The Tabalu with his friend and traditional rival, Toliwaga Toguguwa Tobodeli
- 1.10. Kiriwina Council of Chiefs meeting
- 1.11. Omarakana women elders
- 3.1. Ikuli "form" of wotunu "tubes" and kekwabu "images"
- 5.1. Making *mona* taro pudding
- 5.2. "First string" of research collaborators
- 5.3. *Bwekasa* sacrifice with pooled community contributions
- 5.4. Omarakana's central *liku* yam storage house
- 5.5. Gugula heaps of taitu yams
- 5.6. Kuvi long yams on display
- 5.7. Sacred togita back portion of village pig
- 5.8. *Pwatai* towers food display

9.1.

5.9.	Sagali kaula to end Tabalu death obligations
5.10.	Bwekasa with store-bought goods
5.11.	North Mekeo <i>atsiatsi</i> sacrifice to ancestral spirits on peace chief's platform
5.12.	North Mekeo <i>pange</i> mortuary sacrifice to ancestral spirits
5.13.	Tanarere display of kula armshells (mwauli)
5.14.	Nonsmokable newsprint
6.1.	Kemelu doba exchange of banana-leaf bundles
6.2.	Kemelu kaula food heaps
6.3.	Sepwana heaps of doba
6.4.	Lisaladabu inflation
6.5.	Men's and women's doba ceremonial dancing skirts
6.6.	Men's pubic covering (napweya)
6.7.	Deli procession at lisaladabu
6.8.	Preparations for deli at lisaladabu in Malinowski's time
6.9.	Deli in Malinowski's time
6.10.	Deli exchange of veguwa
6.11.	Traditional kopoi "carrying" rite
6.12.	Modern kopoi rite of carrying the deceased
8.1.	Omarakana cross-cousin marriage
8.2.	Cross-cousin marriages between Tabalu and Osapola-Bwaydaga dalas
8.3.	Recent Tabalu/Osapola-Bwaydaga intermarriage
8.4.	Gubwatau affiliates bearing their gifts for the Tabalu
8.5.	Wosa George Mwasaluwa presenting urigubu to the ethnographer

United Methodist Church altar at Omarakana