

# IMACOQWA'S ARROW

On the Biunity of the Sun and Moon  
in a Papuan Lifeworld

JADRAN MIMICA

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in a Papuan Lifeworld

*Jadran Mimica*



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In memory of Roy Wagner



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## A Note on Orthography and Name Acronyms Used in the Text

Although all Yagwoia words and phrases are given in an impressionistic transcription, several characters are used with a more specific phonemic determination. As a general characteristic, in the Yagwoia all stops are voiceless, but most of the time they fluctuate between voiced, following the nasals, and voiceless, aspirated in word-initial positions (Lloyd 1973: 53). The character *c* designates an affricate phoneme [tʃ] (as in *church*) with both voiced and voiceless variants. The voiced variants appear after nasals while the voiceless variants, especially following a vowel, alternate as [ts] and [s]. Following a palatal, one can hear both voiced and voiceless fluctuations (e.g., *Omalyce* = dʒ/tʃ).

The character *ɾ* designates a sound which oscillates between a tap [r] and, sometimes, in slow speech, a voiceless dental *t*. Glottal stop is marked as [ʔ]. Yet another character, *q*, is a voiceless fricative uvular [χ]. The sound *h*, when it features in word-initial positions, is frequently not realized. I indicate this by writing *h/* (e.g., *h/ilyce*). In combination with *y*, they both fluctuate (e.g., *h/yeqwa*: *yeqwa/heqwa*). I have applied the same convention to all other words in which a segment is suppressed or omitted (e.g., *h/ilyca/qa'ni* → *ilyca'ni*; *o/uta/t'nye* → *uta'nye*). A colon: indicates a vowel length (e.g., [a:]). Some additional comments on Yagwoia phonology will also be made in several footnotes in the main body of the text.

As in my other works, instead of real Yagwoia names I use acronyms (e.g., PNguye, Qang) or just initials (e.g., OT). Since male names combine both patri- and matrigroup names, some acronyms indicate this with capital letters (e.g., PNguye). For a detailed outline of the Yagwoia naming system, see the appendix.

## List of Abbreviations

ADA	Anga Development Authority
ALM	Australian Lutheran Mission
bos	birth-order-suffix
f	female
LLG	local-level government
m	male
PNG	Papua New Guinea
SDAs	Seventh-Day Adventists
TG	territorial group

### Kin-type specifications

B	brother
Ch	child/children
D	daughter
F	father
FF	father's father
FM	father's mother
G	grandkin
H	husband
M	mother
MB	mother's brother
MM	mother's mother
S	son
Z	sister



ZCh	sister's children
ZH	sister's husband
ZS	sister's son

**Other**

^	simultaneous relation of conjunction and disjunction
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## CHAPTER I

# Introduction: The Yagwoia Lifeworld and Its Mythopoeia

The infinite has no properties. All value is the gift of finitude which is the necessary condition for activity [...]. The notion of the essential relatedness of all things is the primary step in understanding how finite entities require the unbounded universe, and how the universe acquires meaning and value by reason of its embodiment of the activity of finitude.

Alfred North Whitehead, "Mathematics and the Good" (1961: 196)

When the Australian journalist and travel writer Colin (Edwin) Simpson visited Menyamya Station in Morobe Province, Papua New Guinea (PNG), in 1953, barely two years after it had been established by the patrol officer Lloyd Hurrell (November 1950), a resident Lutheran missionary, Rev. Theo Lutze, told him: "In one village where we spoke to the people, telling them our reasons for being here, we were informed that the old men had said that if they had anything to do with the white man and his God the sun and moon would go out" (Simpson 1954: 150). The title of the chapter from which I just quoted, "Missionaries: 'The Sun and the Moon will Go Out'" (1954: 147), may perhaps give a different impression, namely that it was the Christian emissaries of the biblical God who proclaimed the inevitable eviction of the two celestial luminaries from the local cosmos, disregarding that Rev. Lutze clearly stated that this was the view of the local old men.

Twenty-four years later, in July 1977, a day after my first arrival in the Yagwoia area, which is administered from Menyamaya, I met a man

who was to become one of my main coworkers. He stepped out of a large gathering of mostly men and introduced himself. During a conversation in Tok Pisin I explained why I hoped to settle in his village of Yalqwaalye and mentioned that I wanted to learn about the local life and language, and ancestral stories, for instance about the sun and moon. Taqalyce, this was his name (i.e., matriname), abruptly replied that there were no such stories, affirming that "We here don't know anything about the sun and moon." I didn't believe him but accepted his reply as a matter of course; then and there I was a stranger about whom he knew nothing. Furthermore, since there were so many men and boys wearing traditional attire and nose-sticks in their perforated nasal septa, this was a clear indication that initiations were still an ongoing practice, which also implied that the sun and moon were anything but made obsolete by the White Man's God.

Since this first exchange almost fifty years ago I have learned a great deal about the Yagwoia lifeworld and its cosmological lineaments.<sup>1</sup> In what follows I focus on the existential significance of the two celestial luminaries, drawing on the mythopoeia of the sun and moon and, to a limited extent, the mythopoeia of Yagwoia speech-language.<sup>2</sup> My intent is to elucidate the inner meanings of what the sun and moon

1. My first ethnographic fieldwork of twenty-three months (1977–79) was followed by further visits of fifteen months between 1983 and 1986, five months in 1992, and a succession of field trips ranging between one and two months in duration since then (1994–95, 1995–96, 1996–97, 1998–99, 1999–2000). In the 2000s I carried out four field trips of one month's duration each (in 2002, 2003, 2007, and 2010). In July–August 2022 I carried out an ethnographic study of the national elections in the Menyamya-Aseki region, with the focus on the Yagwoia and their Menyamya-speaking neighboring territorial groups. Also, three of my Yagwoia coworkers have visited me in Australia (one in 2010 and two in 2017) and I am maintaining regular telephone and e-mail contact with them and several others who keep me informed about events in the area.
2. Translated literally, mythopoeia means "mythmaking." In my usage it foregrounds the primary reality of mythic representations as a dynamic mental activity, at once individual-subjective and intersubjective. Since it draws on a culturally specific constellation of archetypal imagination, the Yagwoia mythopoeia is expressed not just in individual verbal narratives, subject to ceaseless variations, but also in all fundamental domains of their lifeworld, such as language, counting system, ritual, and social institutional forms and practices, as well as in dreams and visionary experiences of

are in the context of the Yagwoia lifeworld by focusing on their lived experience of existence where the micro- and macrocosmos are inseparable. The approach taken here, as in my work at large, is grounded in psychoanalytic ethnography and phenomenology. Both are in the service of my hermeneutic endeavor to render the Yagwoia lifeworld and existence with a maximum fidelity to their self-understanding and its un/conscious cultural-historical horizon of life experience and meaning which undergirds it. My engagement with various theoretical issues is determined by this ethnographic and hermeneutic pursuit. Accordingly, they are dealt with as they thematically become relevant in the chapters that follow. Their relevance emerges from and is dictated by the ethnography of the Yagwoia lifeworld rather than it being a vehicle for anthropological discourses.

### The Yagwoia and the Angan Peoples

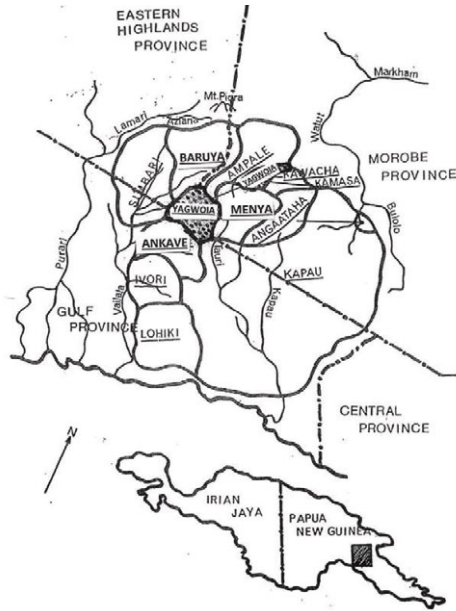
First, I shall provide a brief introduction of the Yagwoia people and their lifeworld with a sketch of their incorporation into the capitalist world-system. The Yagwoia, who number between thirteen thousand and fifteen thousand today, belong to the so-called Anga or Angan peoples.<sup>3</sup> Formerly, they were known among the neighboring groups, in patrol reports, and in anthropological literature as the Kukukuku peoples. This name still has some currency in the three provinces where the Anagans live and also in PNG at large. There are twelve Angan languages which constitute a stock-level family which belongs to the Trans-New Guinea Phylum. As the name indicates, the languages belonging to this phylum spread across the entire island.

The Yagwoia people live in the border area of three provinces of PNG: Morobe, Gulf, and the Eastern Highlands. Administratively, most Yagwoia are in the Kome local-level government (LLG) sector

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individuals (see Mimica 1981, 1988, 1991). The present study will amply demonstrate this.

3. I prefer to refer to them in plural (peoples) despite their mutual self-recognition as belonging to a distinctive congeries of territorial groups (TGs). Although the designation “tribe” is common in the Angan ethnographies, I use instead the label TG, which foregrounds the spatial-territorial saliency of these sociopolitical assemblages (see the text for further discussion).



**Figure 1.** Angan region. (Based on Lloyd 1973: 37.)

of Menyamya-Aseki District in the interior of Morobe Province. Their immediate neighbors are four other Angan peoples: Menyha-speakers (East), Baruya (North-Northeast), Sambia/Simbari (Northwest), and Ankave (South-Southwest)<sup>4</sup> (Figure 1).

The administrative center for the Yagwoia, Menyha, and Ankave regions is Menyamya Station on the Morobe side of the Angan region, while for the Sambia and the Baruya it is Merewaka Station in Eastern Highlands Province. Restricting myself to the Yagwoia and their Menyha neighbors, their economic base is shifting cultivation, with sweet potato, taro, yam, and banana being the main cultivars, combined with cash cropping, principally coffee.

The Yagwoia population is organized in a number of territorially delimited sociopolitical assemblages composed of segmentary groups.

4. The last three are well known in the anthropological literature of PNG due to the publications by Bonnemère (2018), Bonnemère and Lemonnier (2007), Godelier (1986), Herdt (1981, 1987), and Lemonnier (2006). The Baruya and the Sambia are in Eastern Highlands Province while the Ankave, in the interior of Gulf Province, due to their remoteness, are administered from the Menyamya Station.

An assemblage forms a spatial-territorial whole whose generic label in the Yagwoia language is *aane* (house). It applies to any type of physical dwelling, hence the “house,” but the prototypical house is the beehive-shaped dwelling consisting of a wooden cylindrical body with a small ovaloid entrance, no windows, and a conical thatched roof.<sup>5</sup> Its metaphoric twin is the human body and, more narrowly, the “womb,” which is specifically envisaged as a container. This metaphoric nexus of the lexeme *aane* delimits its primary sense. *Aane* also applies to a whole village comprising a number of hamlets, all of which have names, as does the village settlement as a whole. In the most extended spatially containing-encompassing sense, *aane* (house) also applies to the entire territory which contains all the settlements (hamlets, villages) and different ecological zones (e.g., grassland, fringe-forest region, forest at large) which belong to a particular territorial group. As such, it is identified with and delimited by its territory (container) and its distinctive group name. Each Yagwoia *aane* (house in the most extended sense) is the product of the activities and the movements of the ancestors who originated in the place called Qwoqwoyaqwa, which is literally the navel-umbilicus (*peyule*) of the cosmos revealed in the Yagwoia cosmomythopoeic traditions and knowledge (Mimica 1981).<sup>6</sup> For this most extended sense of the Yagwoia *aane* as the all-inclusive container of its component segmentary groups I use the gloss “territorial group” (TG). It pinpoints the salient containing and demarcating roles of territory and a correlative distinctive name of each of these largest sociopolitical ensembles. Their human content is organized into segmentary groups (the TG’s components) that live (i.e., are contained) therein, and maintain a long-term functional sociopolitical unity, cohesion, and self-identity in both their internal and external (with other TGs) affairs.

The Yagwoia language is spoken in five TGs which readily affirm their common or, more accurately, same lingual identity and the origin from Qwoqwoyaqwa, the navel=umbilicus of the cosmos. However, this homolingual mutuality and the singular origin, which are coextensive

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5. This type of dwelling is pan-Angan.

6. The Yagwoia cosmos is the self-closed and self-generative body of the cosmic androgyne Imacoqwa. Accordingly, Qwoqwoyaqwa is also the metonym for the womb of the Yagwoia world-body which is the all-inclusive container of the world (cosmos) as it was traditionally imagined and thought of by the Yagwoia (Mimica, 1981, 1988, 1991; see more on Imacoqwa further below and in the appendix).

with the distribution of the component segmentary groups among the Yagwoia TGs, and their mutual kinship and affinal relationships, does not sustain (and never did) any viable unifying and inclusive sociopolitical organization among them. Although they are homolingual and come from the same navel/umbilicus (i.e., womb), throughout their history these TGs have waged war with each other, just as they did with the groups that speak different (hetero) languages, who, on account of that difference, were *aamnye ulyce* (distant people, foreigners) and therefore subject to differential excorporative and incorporative modes of relatedness.<sup>7</sup> Equally, the homolingual Yagwoia TGs also formed individual alliances among themselves as well as with the groups speaking other languages. The most significant heterolingual alliance was between a Yagwoia TG, Iqwaye or Qwoqway-qwace, and the Menya-speaking Pataye TG. They have jointly fought three other Yagwoia TGs and several other TGs speaking, respectively, the Menya and Ambale languages. All of them are in the present-day Kome and Wapi LLGs.

Regarding the internal relations between the component segmentary groups distributed among the five Yagwoia TGs, they too, both in the past and presently, are driven by a high coefficient of adversarial segmentary dynamics. To a degree these groups can be rendered intelligible by such anthropological concepts and glosses as “patrilineal descent groups” that are composed of numerous “patrilineages.” In the Yagwoia language there are several names that label these constitutive segmentary units (Mimica 1981, 1991). In this book I will use just one such label: *latice*, meaning “vital knot.”<sup>8</sup> In the Yagwoia image and knowledge of

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7. This formulation amplifies the exo- and endodimensionality and the structuring topology of the Yagwoia TGs, their internal (endo-) and external (exo-) relations, ranging from affinal (marriage) practices, exchange, trade, dynamics and intensity of war (from restricted fighting and sporadic predation to complete routing of enemy settlements) to the endo- and exomodalities of cannibalism (see Mimica 1981, 1991, 2020).
  8. I use the vernacular label for these sociocentric groups which could be glossed as “patrilineal clans” but at the price of distorting both their authentic conceptualization and structure. As I do not describe their precise structural lineaments, nothing much should be presumed about the inner nature of their “patrilineality,” here merely used as a convenient gloss. In fact two other Yagwoia labels for *latice*, “penis” and “umbilical-cord-blood name,” are symptomatic of the bisexual meanings of the Yagwoia “patrilineality.” An equally apposite gloss would be “bone-groups.” Their characterization as “sociocentric” is due to the structure of the Yagwoia naming

the human body *laṭice* are vital knots or nexuses in which are joined intraskeletal passages through which bone marrow circulates; these are the bone or osteal *laṭice*. The second set of such vital nexuses binds the “blood ropes” (i.e., veins and arteries) into a parallel vital circulatory system. The axial osteal *laṭice* series comprises the nexuses located between the back of the head (occipital lobes) and then descends via the throat and along the spine to the navel and terminates at the root of the penis. Marrow is a seminal substance: in man it is discharged as semen and in woman as breast milk. Both are homogenetic substances. The penis root knot is also called *qaule laṭice* (tree-base knot); as a generic label for a Yagwoia “patrigrup,” it is specifically this “basal/penis root knot” that is meant. What must be grasped is the arboreal sense of the Yagwoia skeletal structure: the spine is the intrabodily tree trunk while the head and the extremities (arms, legs, hands>fingers, feet>toes) with the intraskeletal marrow and blood-ropes are the branches and roots. The body (womb) = house = tree is a micro^macrocosmic metaphoric blend of imagery which articulates the meanings of the Yagwoia TGs in reference to their human composites (one can also say corpuscles) and their constitutive segmentary patrigrup containers (*laṭice*). As such this metaphoric blend is also an apt image of the Yagwoia lifeworld and its TGs as a dynamic “body social” with a distinctive segmentary-agonistic “body politics.”<sup>9</sup>

The Yagwoia came into contact with Western civilization<sup>10</sup> and, with it, the capitalist world-system in November 1950 in the form of the Australian Colonial Government as concretely embodied in patrol officers (*kiaṭ* in Tok Pisin) led by Lloyd Hurrell (2006: 325–418).<sup>11</sup> From

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system predicated entirely on the *laṭice* groups. For a brief outline of the system, see the appendix; also Mimica (1991).

9. The foregoing is a bare sketch since there is no space here for a discussion of the determining cosmologic of the Yagwoia body-social (see Mimica 1991, 2006, 2020, 2023a).
10. One has to keep in mind that this realm of human existence was itself informed and historically transformed by its cosmo-ontological matrix and practices, ever so more intensely in the middle of the twentieth century, marked by two world wars and the Russian Revolution, being the climax of well over two centuries of class struggle, half a millennium of planetary expansion, and the actualization of new cosmological imaginary significations (Castoriadis 1987) brought about by scientific revolutions.
11. There were two earlier brief encounters (in the thirties and forties) but in Yagwoia living memory they have been occluded by the one which



here on, the Yagwoia began to deal with and assimilate into their life-world various aspects and components of this radically exogenous human presence whose planetary-epochal self-consciousness at that point in time was shaped by such notions and realities as the "Cold War," the "Nuclear Age," and the development of the "underdeveloped areas" of the world. Just five years after the end of World War II it was the ups and downs of tensions and relaxation between the capitalist West and the Soviet-communist bloc mediated by the United Nations that had conditioned the end of the colonial epoch.<sup>12</sup> Thus, in 1946, "the critical

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established the Menyamya patrol post, which became the tangential outpost of a radically different field of humanity, namely the world-system of capitalist civilization. For more detailed information on this historical phase of the "civilizing pacification" and incorporation into the planetary exteriority of the world-system, see McCarthy (1963) and Sinclair (1966). See also Bonnemère and Lemonnier (2009), where the focus is on the Ankave-speaking groups, the Yagwoia's southern neighbours in the interior of Gulf Province.

12. It is informative to maintain a longer and deeper historical horizon of the last hundred and fifty years of geopolitical vicissitudes engendered by global power relations for it often reveals the real contingencies of imperialist world-making and remaking: for instance, what might have been the plight of this part of Melanesia if the British did approve of the Belgian King Leopold II's request to allow his people to colonize New Guinea. In 1875 Lord Derby "ridiculed Leopold's claim that an overseas colony would provide a safety valve for Belgium, diverting her people from religious feuds. Besides, there would be diplomatic repercussions if they [the British] let Leopold try to colonize New Guinea." Lord Derby used the Australian colonial desire as an excuse: "The Australian colonies have got it into their heads that New Guinea is a part of Australia. They mean to have it one day or other and would be mad with rage at the idea of seeing a foreign flag planted there" (Pakenham 1991: 15). But Leopold was a persevering man. Still with an eye on the Pacific, he thought of acquiring Fiji; then, having next failed to buy the Philippines from Spain, frustrated yet undeterred, he told his foreign secretary in August 1875: "Neither the Spanish, nor the Portuguese, nor the Dutch are disposed to sell [a colony]. I plan to make discreet inquiries if there's anything to be done in Africa" (Hochschild 1999: 41–42; see also Pakenham 1991: 15). Thus, thanks to the supposed "Australian mad rage," no part of New Guinea had happened to become King Leopold's private possession, which is what happened with the Belgium Congo. Such are the differential distributions of fortunes, miseries, and horrors of world history.

‘needling’ of Soviet Russian delegates at the UN was very much an incentive for the Australian colonial government to attempt to bring all areas of Papua and New Guinea ‘under complete control by the middle of 1955’ (Simpson 1954: 233). It was Boris Stein, the chief Soviet diplomat at the UN forum, who “needled” the Australian representatives on the question of the future of the peoples in Australia’s New Guinea Mandated Territory. Historical materialist that he was, he asked: “When the Mandate was established the natives may have been in the Stone Age—but does Australia intend to develop the natives to, say, the Bronze Age with the same slowness as humanity generally has progressed?” (Simpson 1954: 233). Many a *kiap* of that period, though not Marxists by any stretch of the imagination, would have had a similar image of human progress. This sort of engagement in international world-making fora provides a window into the geopolitical and Western progressivist-developmental imaginary underpinning the work that *kiaps* were doing in Menyamya and other areas of PNG at the time.<sup>13</sup>

The Yagwoia were, of course, unaware of these encompassing conditions of the global externality, and after half a century later of Western school education and limited access to scientific and historical works only a few men and women have acquired some knowledge of world-historical developments responsible for the present-day geopolitico-economic-cum-ideological praxis. From the Yagwoia perspective—delineated and determined by their cosmic self-image—the White Man came to their abode because he and all other human beings originated from Qwoqwoyaqwa, the local navel of the world body (cosmos). Accordingly, the *kiap* came to their territory to find out his place of origin (see Mimica 1981, 2020).

In the local context of the early colonial encounter, through the agency of patrol officers and native Papuan policemen Yagwoia began to experience the most outward and limited manifestations of the capitalist world-system. And, reciprocally, the *kiaps* began to experience the

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13. For the 1962 UN Mission to Papua and New Guinea, led by Sir Hugh Foot (Lord Caradon), and its influence on speeding up the move towards self-government and independence, see Sinclair (1981: 217–23). Within this external geopolitical field of forces of the period one should refer to the effects of the Bandung conference (1955) and the rise of the Non-Aligned Movement in 1961 in Belgrade (i.e., the version of this organization as it was throughout the sixties).

Yagwoia. The very first patrol report that references them records the following:

Monday, 15/5 (1951) Many natives came up to the camp and were quite friendly. They had, however, a tendency to demand outrageous prices for the food they carried in and several times, when their demands were not met, they took their food away rather than sell. This attitude was most annoying but sufficient food was obtained for all members of the patrol. [. . .] It was disappointing to observe in these people the tendency to demand the biggest pay possible for their food irrespective of whether it was, or was not, worth it. Indeed, on several occasions when they saw that we were not going to knuckle down to these demands they carried their food away rather than sell it. This attitude is deplorable, but it is necessary to be firm with them in order that they may realise that they cannot dictate to us, even on such a small matter as sweet potato. (G. R. Keenan CPO; *Menyamya Patrol Report* no. 3, 1950/51; 16/6/1951, pp. 4, 10)

The *kiaps*, who were public servicemen, delivered a pacification program which involved frequent patrolling and interference with local affairs, mainly warfare, which was an acute and persistent feature of inter- and intratribal relations in this area. The government made it clear in every way that its presence meant a new order in which there was no place for the old ways. Warfare was suppressed mainly through policing and imprisonment of warriors, which proved to be a hard but successful method also judged as such by the Yagwoia themselves. By 1955 warfare in the Yagwoia area was effectively stopped, although their settlements remained classified as a restricted area until 1963.

In March 1951 the Australian Lutheran Mission (ALM) led by Rev. Freund<sup>14</sup> introduced the biblical foundations of the White Man's cultural reality and a wholly alien perspective on human existence and its purpose: the soul's task of salvation. This entailed not just evangelizing but also the development of educational and medical services. In 1957 a young ALM missionary, Rev. Russell Weir, established a small mission station at Kwaplalim in the Yagwoia territory. At this time native

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14. He became known and remembered locally as *m/Bendj Pren*. *m/Bendj* (or *m/be-mj*–; the nasal fluctuates) or *m/bendj-oqwa* is a generic label for White missionaries and can be rendered as a local equivalent of “reverend.” The source may have well been the name Benjamin, but this is not certain.

evangelists (mainly from Siasi Island) were allowed to settle in some of the villages in other sectors of Menyamya District. The Lutherans also opened the first trade store in Menyamya, paving the way for the development of a new entrepreneurial spirit:<sup>15</sup> *biznis* (Tok Pisin, from English “business”). In 1964–65 the first Yagwoia were baptized. In 1966 the first coffee trees were planted in the territory, thus orienting the subsistence economy toward cash cropping and participation in the world market. Coffee cropping began to intensify in the late seventies and remains the dominant source of cash. Money had already been introduced in the mid-fifties, but it did not eradicate the traditional shell valuables and the cowrie (*uNgye*) currency, which were fully functioning in the village economy until 1983. Indeed, in this domain Western money was complementary to and exchangeable for cowries. In bride-price the traditional currency had precedence. From the early sixties onward the Yagwoia and other Angans, mostly men, began to enlist regularly as laborers under the Highlands Labour Scheme to work on coastal plantations, and in that way became directly acquainted with world-horizons beyond the steep ranges of their homelands. Until the present day, external wage-work and education opportunities, with the opportunities they afford to get a taste of life in towns and elsewhere, remain the main avenue out of the local lifeworld into other regions of PNG.

In addition to several airstrips built in the central Angan region in the first two decades, the Australian administration developed a network of short roads along the Kwoṭayi (Tauri) river and its tributaries (Yalqwoyi and Wapi). This facilitated easier communication between the government station and the population concentrated on the ranges overlooking the major river valleys. The people were encouraged to shift from the spurs and establish settlements closer to the road. They also provided the labor force for building as well as for subsequent road maintenance

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15. Some years later came the Seventh-Day Adventists (SDAs); in addition to the task of the Christianization of the native souls, they contributed to the development of primary school education. In respect of this-worldly activities, the SDAs gained a reputation for building not the trade stores, an indisputable Lutheran trademark, but airstrips in remote areas independently of the government’s assistance. Some of their missionaries were also qualified pilots, a characteristic that impressed the locals irrespective of so many stringent taboos (on consuming pork, tobacco, betel-nut chewing, alcohol) that the acceptance of the SDA version of the “Good News” demanded from its adherents. For more details on Christianization among the Yagwoia, see Mimica (2020).

work. This had made the Yagwoia and other regions even more accessible to the administrators in Menyamya.<sup>16</sup> However, the *kiaps* had a problem justifying the demands for the work on road maintenance since the administration would not provide any vehicles. Thus Patrol Officer R. N. Desailly writes in the *Menyamya Patrol Report* no. 3, 1956/57: "There is little point in improving the road to take any sort of vehicle until such a vehicle is available, as the people have never, in most cases, seen one and cannot understand why the roads aren't good enough as they are" (p. 11). The reply from the Department of Native Affairs, District Office in Lae, was: "On the other hand, it is unlikely you will get a vehicle until you have roads on which to use it" (A. R. Haviland, DO). Eventually, a few vehicles were supplied by air since there was no vehicular road connecting the Angan region with outside areas such as the towns of Wau and Bulolo and, farther along the Markham Valley, the city of Lae on the north coast. This eventuated some twenty-five years later when the first "outside" road reached Menyamya in 1980, five years after Independence (September 16, 1975).<sup>17</sup> Nevertheless, Menyamya and the central Angan region have remained dependent on air transportation.

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16. This "opening up" of the Yagwoia territory was reinforced in 1960 when a road connecting the government station and the Kwaplalim mission station was completed. The Yagwoia provided the labor for this project, which started in 1958, and they have remained responsible for its maintenance.
  17. The road was built by the civil engineering company Zorba Construction Pty Ltd, founded in 1972 by a Greek Cypriot, Mr. Violaris, who had emigrated to PNG in 1966. It was my good fortune to meet him in September 1978 when my Yagwoia friend Hiwoye and I walked for two days from Menyamya via Aseki to a location near Slate Creek where the road construction was taking place at that time. By the end of 1979 it reached the local Aseki-Menyamya road, which was duly improved by Zorba bulldozers. With its offshoot Nawae Construction (established in 1976) the company became well known in Morobe and in PNG at large but, despite a national heritage reputation, it went into liquidation in 2020. Two newspaper comments bluntly state the reasons for the demise: "Nawae's own fault. If they can't offer decent bribes to our politicians for work tenders they shouldn't be in business" (i.e., if you don't bribe the relevant MPs, you don't get a contract); "Those pig bellies MPs and bureaucrats always thought of themselves. The company has history in this country and it is so sad to read of its ending like this" (*The National*, November 23, 2020). The company could not compete with external (mostly Chinese) companies to secure contracts from the national government.

Conterminous with the arrival of the “outside” road was the establishment in 1981 of the Anga Development Authority (ADA), which was intended to deliver infrastructural (primarily road) maintenance and sundry economic and social-educational services to the region and its people. The institutional framework for this development was the LLG first formed by the Australian colonial administration and, after Independence, further shaped by individual provincial governments relative to local social (i.e., tribal-segmentary) specificities.<sup>18</sup> Before the arrival of the outside road local coffee sales yielded low cash gains due to the cost of air transport. In the following two decades of the new era, initiated by the outside road (one could also characterize it as the road of development and prosperity) and its maintenance by the ADA, the region profited from the export of local coffee purchased by the ADA as well as by a number of coffee buyers/entrepreneurs coming from inside and outside the home (Morobe) province.<sup>19</sup> This, by local standards, high influx of cash led to the Yagwoia’s abandonment of the cowrie currency in their internal economy (in 1983) and, by the same token, their deeper incorporation into the PNG political economy with its differential distribution of prosperity and impoverishment. Through this encompassing tribal-segmentary national polity the Yagwoia were further enfolded into the realm of global capitalism (Mimica 2020: 3–5).

Regarding the functioning of the ADA in the local context, the following should be highlighted. The political-administrative institutions of the PNG state, from the local to the national parliamentary level, were created in the course of the colonial and post-Independence historical trajectory, especially from 1950 onward (Fenbury 1980; May 2001). An agency of the state such as the ADA pertains to the management of the body social just one notch above the LLG institutional tier. From its

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18. On the institution of the so-called special-purpose authorities (such as the ADA) and the wider political-administrative context of their formation and operation, see Filer (2004) and May (2001: 147–202).

19. In the next two decades the ADA metamorphosed and segmented into several subsidiaries and semi-independent outfits (e.g., Moala, Yha Hauka Kopi Ltd, Menyamya Producers Ltd). In this way it dissolved, together with the maintenance of the vital intradistrict section of the outside road. From the late nineties and throughout the first two decades of the new millennium the condition of the Menyamya–Aseki–Bulolo road has been abysmal, making it a recurrent item on the national news platforms and the “sworn priority promise to fix the problem” of every MP elected since 1997 (in all, three of them).

inception under the Australian colonial administration this lowest “tier” of the state was intended “primarily as a tutelary device to give Papua New Guineans experience in the operation of formal democratic-style institutions” (May 2001: 174), such as the bureaucratic state form and a system of laws which in the local context became known (in Tok Pisin) as the *Gavman*. These are the “apparatuses” designed to manage, on home grounds and internationally, the democratic rights and duties that constitute “freedom” and “civil liberties,” the primary modes of social capital of “citizens.” Nowadays, for the PNG and international corporatized states, they have become recategorized in socioeconomic terms as “consumers,” whose generic substance, envisaged in productionist terms, makes them a “human resource” available competitively, on a par with natural resources, on the global market.<sup>20</sup>

The LLG tier, however, is not to be mistaken for the “grassroot” level, which is a local tribal-segmentary social organization and dynamics specific to the region. In this respect it was most revealing to see a Yagwoia man, Cuqwolde, himself an aspiring politician, sizing up a provincial premier after he had lost in the 2002 election. The premier was a *save man* (educated man) holding a degree in political science. “You have this huge university name [i.e., degree] but I see that, truly, you have no knowledge of the grassroot[-level politics]” (*Yu gat dispela draipela nem bilong universiti tasol mi lukim, yu nogat save tru bilong grasrut*).<sup>21</sup>

20. A good example of this enframing of human existence by the Capitalocene’s global maya spanning from the modern Western social imaginary and projected onto PNG is the following *Pacnews* report (July 2009) on US–PNG relations: “The United States will preserve its cordial relationship with Papua New Guinea (PNG) into the future, in view of the fact that PNG has one of the most thriving democracies on earth,’ reports *The National*. On top of that, the US believes that the vast human and natural resources can aid positive development. ‘You have a thriving democracy, and you have a wealth of human and natural resources that can be the foundation of your success,’ acting US Ambassador Paul Berg said on Saturday. ‘You have a freedom of religion, freedom of expression, and you are free because of your thriving democracy you must uphold it to reach out for change.’ The US observed its 233rd independence anniversary on Saturday while its representative was in Buang LLG, Bulolo district, Morobe province, to launch its rural development programme.”

21. Over the years many a provincial premier and national MP from both the Eastern Highlands and Morobe Provinces were engaging Cuqwolde’s services to lobby for them in his home area. He is a representative of what



It is this domain that determines the functioning of the LLG agencies and, in so many derivative modes and reconfigurations, is reproduced in the dynamics of all upper “tiers” of the PNG state. Accordingly, from its inception, the ADA was dominated by the personnel recruited from the Menya-speaking Paʔaye territorial group (“tribe”), which soon established itself as the “*mama bilong developmen*” (mother of development) in the central Angan region.<sup>22</sup> On that basis not only have the Paʔaye consolidated their grip over the territorial gains they made through warfare in the prepacification period, they also exploited the general push for development<sup>23</sup> as a means for political-economic domination, which

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I call the local “outside men” who operate in towns and deal with bureaucrats, provincial and national politicians, as well as motley development agencies, NGOs, and mining companies (if they happen to operate in one’s region). From his high-school days (where he forged *wantok* [one talk = friend] connections with other Papua New Guineans) onward he has lived in Goroka, Lae, and, occasionally, Port Moresby, and has affinal connections in Kundiawa (Simbu Province) and Kainantu (Eastern Highlands Province). He was always married to non-Yagwoia women. He knows the ways of the PNG state bureaucracy and has been making a living, among other modes of operation, by hiring himself out to politicians who want to secure votes in those areas of their electorates in which they have no support because they are strangers. Individuals such as Cuqwolde pursue both their personal desires, social appetites, and political interests and those of their local groups. In so many instances the interests at stake provoke conflicts (e.g., in the case of mining these involve conflicting claims of land ownership and concomitant distribution of royalties) which are played out simultaneously in the local and external domains.

22. Throughout the eighties the ADA employed a small number of mostly German and Australian men and women who, by and large, had a very limited understanding of the actual “grassroots” character of the “development” their expertise was supposed to assist. Developmental experts of motley hues (past, present, and future), rejecting as they may be of such materialist-evolutionary schemes voiced by Boris Stein in 1946, are not much better off in regard to whatever view of existence in the globalized world they may uphold. They remain external to the local reality of time and space and the mode-of-being in the world, no matter how wellintended their contribution to the “development” or “glocalization” (apply any other preferred label) of the Angan lifeworlds.
23. The ideology and practice of development defined the colonial era and continues to determine postcolonial existential orientations both in PNG and globally. Historically, development has been redefined by so many



in some instances was followed by further territorial expansion. Their basic *modus operandi* was to come into a remote sector of the region and present themselves as the most developed Angan group, offering to establish a trade store superior to any that might already be there and to “look after” the interests of these remote locals: that is, monopolize the purchase of locally grown coffee and, if feasible, take over their land.<sup>24</sup> The electoral history of Menyamya-Aseki District (1972–2021) attests to their dominance. Until the 2022 national elections, no Yagwoia had managed to become elected as an MP. Rather, it was three Paʔaye and a member of a related Menya-speaking territorial group (Yangluya/qa/ʔnce) who were successful.<sup>25</sup>

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academic discourses and concomitant state practices: from “civilizing” to post-World War II “development” and “modernization,” and more recent examples such as “sustainable development” (Lorrain 1989; Rist 2008; Sachs 2010). With the growing awareness of the planetary ecological crisis and in opposition to global perpetual-growth capitalism, critical discourses now advocate “post-development” (Kothari et al. 2019; Latouche 1993) and “de-growth” (D’Alisa, Demaria, and Kallis 2014; Latouche 2009), envisioning a pluriverse of cultural lifeworlds on the ecologically finite planet. They also include quests for new imaginary templates (Latouche 2014) for planetary existence, on a par with motley Indigenous movements such as “Buen Vivir” (South America), Ubuntu (South Africa), and the neo-Gandhian “Eco-Swaraj” (India). To the best of my knowledge these developments in the theory and practice of the planet’s postdevelopment have, so far, made neither a traceable inroad nor a palpable footprint in the Angan region of PNG. Much the same can be said of PNG as a whole, despite the fact that more and more people are dissatisfied with and radically critical of the workings of the state and the destructive effects of so many “development” projects (especially mining and logging) it supports and is in turn supported by.

24. They attempted this in early 2000 in an area belonging to a Yagwoia territorial group but settled by a Sambia-speaking group. An airstrip was under construction there which was especially attractive to the Paʔaye. However, they were intercepted by the landowning Yagwoia group, who duly dispossessed them of the merchandise with which they intended to set up a store next to the airstrip. Until the present day this incident remains the source of arguments about compensation for the Paʔaye’s loss of goods, including in the form of land appropriation.
25. One only once, one three times, and one twice. The very first MP was a Paʔaye man. In 1977, due to his mismanagement of the campaign, he lost, and in the by-election of 1978 his contender, an Australian Baptist

The period between 2003 and 2007 was one of high hopes for the Yagwoia. A mining company came to the border area of their territory (belonging to the Iwolaqa-Malycaane territorial group) and most of them thought that, at last, “real” development was going to unroll. Some, however, feared that the drilling activity might cause the disappearance of local game, a view grounded in Yagwoia cosmology. Specifically, over several decades, local shamans have been reporting on the wild forest spirits’ (*hyaqaye ilymane*) responses to the exogenous changes taking place in their abode. These spirits are abandoning their chthonic dwellings, which in turn affects the local game, whose numbers, for that reason, may decline. Even so, these concerned individuals were more than happy to see the mining project take off.<sup>26</sup> Alas, the oil deposit that was found was too deep and limited for profitable extraction. The *kompani* (company) duly paid several claimants for the environmental damage it had caused in the course of exploration in various other sectors of the territory; then it left. Although no promise of future exploration was made, the Yagwoia kept their hopes high for a long time, causing in the process a major conflict over landownership claims by different *latice* groups.<sup>27</sup>

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missionary-turned-politician who settled in the Ambale-speaking area, was elected. His reign lasted until 1987 (see Mimica 2020: 7) The Paṭaye MP who lost in 2022 started out as an employee of the ADA and then, having acquired some capital, established his own trade store and pursued coffee buying in both Menyamya and Merewaka sectors of the Anga region. His first two runs for parliament had left him almost completely bankrupt. His eventual first win in 2002 was, by his own description, a *sori vot* (sorrow/compassionate vote). He told his followers that, given all the money that he had spent on them in the previous two campaigns, they should feel sorry and, therefore, unanimously vote for him. The current (as from 2022) MP is the very first Yagwoia elected to parliament and as such he represents a new historical threshold regarding specifically *their* relationship with the *Gavman*.

26. On shamans and spirit denizens in the Yagwoia lifeworld, see Mimica (2003, 2020).
27. The mining episode resulted in the establishment of a Community Development Association in 2006 under the tutelage of Cuqwolde (the local outside man, see fn. 21). It comprises several *latice* groups who maintain they are the rightful owners of the territory where the drilling took place, over and against other contending *latice* groups. Having successfully registered the association in Lae, Cuqwolde arranged with a *wantok* at the registry to refuse registration to any other claimants from his area on the

Thus, except for cash cropping and the outside road, whose vehicular viability is permanently in question, their region (and the central Angan region at large) has persistently failed to realize a major breakthrough in development epitomized by a hoped-for arrival of some *kompani* that would unleash a major extractive project. This is a source of intensifying frustration among the Yagwoia, who live in an age of expanded horizons and are bitterly aware that such lucrative developments are happening elsewhere in PNG but not in their abode. This great object of desire has not been materialized and, most likely, never will be.

The following formulation trenchantly expresses the Yagwoia *Welt-stimmung* (world-mood) brought about by the experience of the predicament of change whose source is external to themselves. It gained currency in the early nineties and was commonly expressed in Tok Pisin with a mixture of self-satisfying resignation and laughter. It foregrounds a sense of being pursued or chased by external agents (forces) which make them change. Thus: “*Masta raunim mi pinis! Anga na Moala raunim mi!*” “The White Man has chased me! The Anga [Development Authority] and Moala [coffee buyers/subsidiary of the ADA] are chasing me!” In some variants, *kiap* (patrol officer) is added to *masta* (from English “master” = White Man) as the root agent of change. In this framing, the Yagwoia have to be on the run in their own abode and change because of these agents and forces who are outsiders—foreigners.<sup>28</sup>

In the early 2000s, conditioned by the terminal dissolution of initiation practices (Mimica 2020), a more radical adage concerning the local world-mood and the sense of change in the Yagwoia body social became prominent, foregrounding a growing inner cleavage within the lifeworld. In the vernacular it pointedly and poignantly states: “*Helygalye yeknace—yekna; hyiurwye nengwolye taqanace-ete/t’ni qala gamaota!*” “Yours of yore [the custom of older generations]—is past; our [the present-day generation’s] characteristic behavior [custom, fashion] of this-very-now [present day] has come!” Rendered more colloquially: “Yours of yore—passé; our new characteristic behavior has come and is here to

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grounds that his association was the true incorporated representative body for the entire territorial group. As he said: “I have to protect the future life of my people.”

28. The “I/me” of these statements is the singularized universal, group “I,” or the collective person of *Ququne Yaquye* (Yaquye speech-language) provenance, the men and women of “this earth” (i.e., Yagwoia abode; on *Ququna Yaquye* and the acute sense of Yagwoia autochthony, see below).

stay!” The Tok Pisin version even more bluntly accentuates the radicality of this change: “*Nau nau! Bipo bipo!*” “Now /is/ now! Before /is/ before!” As one village *komiti* (local government elected representative) remarked in a mood of humorous resignation: “Now they all talk thus!,” that is, the present generation has cut loose from the older generation.

Nonetheless, all these momentous and relentless exogenous infusions and transmutations of their lifeworld/body social have been filtered through their own endogenous cultural imaginary matrix, which has historically produced and continues to sustain the Yagwoia ouroboric cosmos and mode of existence.<sup>29</sup> Comprehended from this inner perspective, the local cosmo-ontological determination of Yagwoia existence holds sway, in various modes and degrees, over everyone, be they educated or uneducated, Christians (predominantly of the Lutheran and the Seventh-Day Adventist [SDA] denominations) or *haiden* (heathens), both the unyielding as well as the indifferent ones, and those who embraced Christianity and then eventually renounced being *Kristens* (see Mimica 2020). Accordingly, the sun and moon, whose motions are conterminous with the most palpable manifestation of cosmic time in the everyday existential (circadian) cycle in the local Yagwoia sky, are not the same kind of celestial beings as they appear and are comprehended in the exogenous regions of the planet’s sky. Here, and not under the Yagwoia sky, modernity, postmodernity, and any other postprogressivist but nevertheless “forward-moving” temporal trajectories of global humanity are being set in motion, defined and redefined primarily in the fora of megapolitan political and academic discourses. And to be consonant with their rhetoric, I shall call them the postforward motions of globalized planetary humanity. But as experienced by the Yagwoia, with each sunset and sunrise that takes place within the local horizons of the sky^earth, which also includes two recently erected Digicel<sup>30</sup> telecommunication towers, day and night are lived as the factuality of the

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29. See the next section for the explication of what is ouroboros and its realization in and as the Yagwoia lifeworld.

30. This is a Bahamas-registered company owned by an Irishman which makes its profits in many un/post/developing countries of the globe’s tropical belt. One tower, erected in 2011, is on a range overlooking the Menyamyia Station (in the border area of Morobe and Gulf Provinces). Another is on the top of Mount Yelia, in the border area between Morobe and Eastern Highlands Provinces. The signals from this second tower can be picked up only at a few spots of what is an excessively rugged mountainous region.

Yagwoia ouroboric cosmos. Correspondingly, their existence manifests their ouroboric being-in-the-world, rather than some dim global semblance of various post-Copernican self-syntheses of Western modernity, especially as these figure in academic discourses on postmodernity and globalization (Mimica 2014a).

### The Yagwoia Ouroboric Cosmos: A Brief Outline

For the purpose of this introduction I will provide a few defining characteristics of this local Yagwoia cosmos. First, it is “ouroboric.” Ouroboros (from Greek “tail devourer,” the ancient symbol of the serpent that eats its own tail) is an archetypal image and a mythologeme (i.e., a mythic theme) occurring historically in many different cultural lifeworlds and individual unconscious phantasies (see Jung 1967; Neumann 1970). The Yagwoia variant, described in several of my publications (e.g., Mimica 1981, 1988, 1991, 2020), is *Imacoqwa* (Great-One-He), the macrocosmic world-body, macroanthropos or the Cosmic Self.<sup>31</sup> According to a secretive and repressed mythopoeia which reveals a singular biunity and, thereby, the inner oneness of Imacoqwa's world-body, he is self-created. His penis is also his umbilical cord lodged in his mouth and thus he generates himself and the entire cosmos into existence. His self-parturition through the self-severance of his phallo-umbilicus causes the separation of the sky and earth while his two eyes shoot up into the sky as the sun and moon (see, e.g., Mimica 1981, 1988, 1991). Their motions generate the day/night cycle and its correlate: the temporality of the world-body. In the Yagwoia lifeworld each daybreak echoes the original cosmogonic self-parturition, emergence from or opening up, and each nighttime is a semblance of the cosmogonic self-closure of the world-body. The Yagwoia cosmic temporality can be regarded as a variant of the “eternal recurrence” mythologem.

It is the diacritical feature of autocopulation (=autofellatio=ingestion) that determines Imacoqwa as a variant of the ouroboric archetype and, as such, an authentic articulation and cultural-historical manifestation of the phallus gestalt. Precisely in that determination (i.e., as a variant of the phallus gestalt) the ouroboros foregrounds its oral (self-eating/copulating) modality. It simultaneously pertains to the cosmo-ontological

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31. His selfness is underscored by the fact that he is self-created. For more on Imacoqwa, see the appendix.

dimension of the Yagwoia lifeworld (its constitutive cultural imaginary) and the dominant patterning of the libidinal dynamics of its human substance. In this latter dimension the image of the ouroboros crystallizes the primary narcissistic prenatal unity of the fetus and its maternal womb-container, which is thus determined as an autogenerative phallic womb (Mimica 1981). Simultaneously, the ouroboros manifests the originary oral-ocular-grasping (manual) unity and nucleus of all drives (nondifferentiated libido^mortido, i.e., life-creative and -destructive drives). At a more abstract level it can also be rendered in terms of such concepts as “circularity,” “autopoiesis,” “self-replication,” “self-reproduction,” “self-reference,” “self-recursion,” and “self-sameness and self-difference.”<sup>32</sup> Accordingly, it is well represented by the images of the Möbius strip and the Klein bottle.<sup>33</sup>

32. For an expression of this archetypal image in a Papuan mathematical framework, see Mimica (1988). The present study brings to the fore the core dynamic feature of ouroboric bisexual self-unity or biunity, namely its immanent autopolarity being the condition of ouroboric autogenerativity.
33. Imacoqwa's cosmogonic self-parturition (i.e., sky^earth separation), formative of the dynamic spatiotemporality of the world-body, can be visualized as the self-severance of the Klein bottle, which leads to the inside>outside transfiguration (eversion) of itself and as such is the matrix of the parallelistic and chiasmic mirror-transfigurations manifest in the Yagwoia language and the constitutive imaginary of their lifeworld. As we shall see, the effect of this cosmogonic self-transfiguration is a mode of mirror relation between these two domains whose separation maintains a vital autopolarization of everything that there is in the world-body, including itself. That is, as the ouroboric whole (cosmic container), the world-body imparts to and retains its cosmo-ontological wholeness in all its parts (i.e., part=wholes). In this regard my use in this work of the concept holon/ic and hologram/graphic is based on this precise relation between the macrocosmic Imacoqwa as the world-body (holonic container of everything) and its microcosmic contents (all and every single one of its denizens, especially human beings), each being a certain holographic (i.e., part=whole) modality of the macrocosmic container (see also fn. 41, below). For those who might not be familiar with the images of the Möbius strip and the Klein bottle, the following will suffice. Cut a sheet of paper into a longish rectangular strip, then twist it 180° and join its two ends with, say, stickytape. What you have got now is a surface with *one continuous side*. You can pass with the finger continuously alongside this entire self-closed surface from, as it were, “outside” going “inside” and coming again “outside” without crossing any boundaries between them. That is an example

Contrary to common misconceptions, the phallus, especially in its ouroboric variant, is a bisexual gestalt which, although it conspicuously foregrounds the erect penis, is not reducible to it. Within the psychoanalytic framework of libido development (and more paradoxically), it may be characterized as a wholly pregenital gestalt of self-generation (primary narcissism). The ouroboros fuses all libidinal zones and drives, in fact the whole of the body, to the oral-intrabodily interiority (stomach, womb) and its metabolic activities. Hence sucking, eating, swallowing, devouring, gestating (self-injection, self-incorporation, metabolizing) and their mirror-inverse: spitting, vomiting, ejaculating, defecating, procreating, speaking, that is, phallo-oral self-excorporation. Thus in the Yagwoia lifeworld the ouroboric phallus means this specific gestalt of the orally determined corporeal morphism active in the Yagwoia un/conscious, collective and individual, which articulates their libidinal body image and, as such, the sphere of the body-self. By and large the ouroboric modalities of these aspects of the phallus gestalt are insufficiently thematized in psychoanalytic and anthropological discourses, or, as in common understanding, the phallus is outrightly equated with the penis rather than, say, breasts, mouth cavity and face, a finger, or, indeed, the whole body.<sup>34</sup> Parenthetically, the problematic of the penis/phallus is

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of the Möbius strip. As for the Klein bottle, it is a continuous single surface similar to the Möbius strip. But unlike the latter one envisages it first as a cylinder. The next move is to imagine it being half-twisted and the two sides of the cylinder joined in the manner of the Möbius strip so that the twist produces the intertwining of the inside and outside within the self-closed body, which, if it were realizable in a four-dimensional space, would not intersect itself. That sort of inexistence is an image of Imacoqwa's preparturient situation. Following his cosmogonic self-parturition, which I call a cosmogonic or cosmo-ontological cut, the Yagwoia ouroboric world-body has begotten, qua itself, its own externalized sky^earth realm: the concrete lifeworld whose circadian cycle is a semblance of the pre^postparturient succession. For concrete images of the Möbius strip and Klein bottle, check Google. Pickover (2006) provides an excellent, easy-to-understand survey of these two as well as other related topological formations and their basic features (see also Barr 1989).

34. In the Yagwoia body image, which is ouroboric-phallic, the oral and the genital zones (male and female) are mapped out as the inside><outside mirror-transfiguration (a chiasitic eversion) of each other (see Mimica 1981: 88–93; 1991:43–46). As indicated in the previous footnote, this is the effect of Imacoqwa's cosmogonic self-severance (of his oral



manifest in the entire history of psychoanalytic discourses on the libidinal economy, psychogenesis, formation of sexual difference (especially in regard to femininity), embodiment, and gender identity.

In this work I will not explicate the ouroboric (phallo-oral) logic of sexuation and the constitution of sexual/gender difference in the Yagwoia lifeworld, which alone accounts for the meanings of their phallic sexed embodiment and such categories as “maleness” and “femaleness.”<sup>35</sup>

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phallo-umbilicus) on the sexed human embodiment (i.e., microcosmos). To be fair to common sense, penis/phallus is a particular Western analytical distinction and rationalization which obscures the primordial sphere of nonscientific human libidinal experience, imagination, and discourse. For no matter how un/tenable it might be within a critical analytical framework, no such conceptualization has produced Yagwoia realities or formed their bodies into meaningful experiential gestalts and imaginal representations, either individually or as a collective body social. Accordingly, my conceptual-cum-interpretive synthesis is guided by the demands of phenomenological fidelity to the Yagwoia lifeworld, their mythopoeic un/consciousness and archetypal imagination. The frameworks of analytical concepts external to their lifeworld have a subordinate yet correlative interpretive import.

35. I borrow the term “sexuation” from Lacan (1998) to refer to the concept of sexual difference as specifically constituted in the Yagwoia lifeworld. Thus it is the sexual difference as articulated in their notions about the *factual* determination of the human body as a sexed ouroboric embodiment (i.e., “facts” being so for the Yagwoia and not for Western science and commonsense) in relation to their language, social classification (specifically their naming system) and mythopoeic cosmology, which is the matrix of their lifeworld and its cultural imaginary. Accordingly, the problematic of sexuation in this context (i.e., the Yagwoia lifeworld and their mode of being in the world) is not assimilable into Lacan’s theory framed by his specific take on linguistics, the (linguistified) unconscious, logical theory, topology, and Western philosophical tradition at large. Furthermore, it has become entangled in the profusion of postmodern academic-cum-ideological discourses on sexuality and sexual and gender difference. However, like every other Western discourse, Lacan’s, too, is rooted in the Hellenic-Judeo-Christian civilizational imaginary; and, most importantly, his mythopoeia, especially in Seminar XX, “Encore,” pivots on Freud’s *Totem and Taboo* (via Darwin and Atkinson’s *Primal Law*: A. Lang and Atkinson 1903) as well as a nonouroboric image of the phallus gestalt formalized into the concept of “phallic function.” All of this allows for a productive cross-cultural critique of his theory of sexuation and of the motley



Nevertheless, some of this problematic will be broached in the pages that follow as this pertains to the Yagwoia attribution of sexes to the sun and moon. Here the following preliminary will suffice. Apart from showing that self-birth/procreation is the immanent telos of the Yagwoia version of the ouroboros, the cosmo-ontological cut also indicates the immanent bivalence of ouroboric autogenerativity: it is simultaneously self-generative/binding and self-destructive. Its every self-disjunctive action simultaneously produces its correlative self-conjunction. I characterize this immanent self-oppositional dynamic as schizosyzygial (from the Greek: *suzugos*, yoked). Hence my use of the symbol  $\wedge$ , which binds all polarities in the Yagwoia lifeworld initiated by the cosmogonic cut and the correlative sky $\wedge$ earth separation (formation of the existential world-space) and the emergence of the sun $\wedge$ moon and day $\wedge$ night interchange. All these primary opposites are sexed due to their ouroboric matrix, the cosmic androgyne, which through self-scission undergoes self-externalization and eversion. Accordingly, as specifically *ouroboric* polarities, each pair is not to be understood as two independent opposite entities which, as it were, come to be yoked together by an *external*, third component, thus complementing each other. Being ouroboric, their polarization and yoking are internal to themselves, as is the case with Imacoqwa himself: a self-generating phallus. Hence their biunity, which I also term twoity. In this regard I foreground maleness $\wedge$ femaleness ( $m\wedge f$ ), which, like all other polarities of the world-body, is constituted and exist qua the internal interdependence of the two poles. As we shall see, each in itself can only be in and qua the other.

I should also point out that regarding the preparturient cosmogonic situation Imacoqwa is a nondifferentiated a-cosmic totality, and qua that determination he is an absolute monadic self-unity. Precisely as such, he is the primordial androgynous Man (*qwole*), the maker of all human beings, male, female (and as the case may be<sup>36</sup>), and of everything that

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discourses that have mushroomed around it. This pursuit is reserved for another work.

36. The chiasitic effect of the Yagwoia pronominal usage in the announcement of the newborn baby's sex to his/her father echoes the cosmogonic origin of sexual difference as the effect of Imacoqwa's self-scission and the correlative sexual polarity. The usage is normative especially in the context of the fifth (i.e., the last) initiation ceremony, which marks the birth of a man's first child. Then a woman who has assisted the birthing mother comes to the enclosure where the man, now a father-genitor, awaits the

there is in the cosmos. This wording highlights the fundamental constancy between human beings, their ouroboric Imacoqwa, and his macrocosmic world-body which contains and generates all other beings. They are bound in what I characterize as a ceaseless trophic synergy of the life-flow intrinsic to which are such elementary transformative modalities of existence as sex, eating, conception, gestation, birth, sickness, suffering, and dying. In the ouroboric world-body dying and death are but the transformative modalities of the totalizing flow of life that is generated and feeds from itself qua all its denizens (see, e.g., Mimica 1996, 2003).

In contrast to the esoteric mythopoeia of Imacoqwa's self-generation, the widely diffused exoteric knowledge commonly taught to children identifies the two celestial luminaries as the ancestral couple Omalyce (man) and NGuyipu (woman), the latter also known as *Imacipu* (Great-One-She).<sup>37</sup> Under this designation and in concord with the name Imacoqwa, the ancestral woman is not identified with any particular Yagwoia sociocentric group. As Imacoqwa's two eyes, sun and moon are identified as the differentiated (sexuated) and individuated human ancestral couple from whom all humans descend.<sup>38</sup> From a comparative perspective these

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news; he asks her: "Is it I [i.e., man = male] or You [i.e., woman messenger = female]?" Whether male or female, the answer will be either I (if female) or You (male). Chiastic, from the Greek *chiasmus*, is the criss-crossing of lingual elements (e.g., sounds, words, phrases, sentences) so that they reappear in reversed or inverted order, equivalent to inverted parallelism (for more details, see chap. 4 fn. 14). I should say that in Yagwoia living memory there has been only one instance of what seems to have been a male baby with female-looking genitalia at birth. The child was from a Menya-speaking group. Some Yagwoia are also familiar with the Sambia "tanim-man" (see Gadjusek 1964; Herdt and Davidson 1988). For an account of a Yagwoia transgendered person, see Mimica (2008).

37. On Imacipu, see the appendix.

38. Here is implicit the cosmogonic progression from oneness via twoness to manyness or plurality (see Mimica 1981, 1988). We shall encounter it again in this work. Here as elsewhere in my work I discuss Yagwoia cosmogony and cosmological dynamics in reference to auto-creation or self-creation and allo-creation (creation of others) (Mimica 1981, 1988, 1991). Concomitantly, I characterize their *Imacoqwa* as self-/autocreator. I stress this to demarcate the problematic of Yagwoia ouroboric creation and cosmos, which is irreducibly libidinal-organismic. As such it is distinct from the range of the theological and cosmo-ontological implications that the idea

particular identifications (celestial eyes, a primordial male and female couple) show that the Yagwoia mythopoeia of the two celestial luminaries has parallels in other cultural lifeworlds, past and present, both in Melanesia and elsewhere (see Lévi-Strauss 1976 for a survey of Amerindian data). One observes numerous variations: for instance, the two luminaries may be twins, older and younger brothers, father and daughter. Furthermore, the empirical sun may be posited as just an image of the true sun which is not visible to the eyes of the flesh, and so on. As to the sexual assignation, the sexes of the sun and moon may vary widely not just across different cultures but also within a single lifeworld and with one and the same speaker on different occasions. As we shall see, the latter is the case among the Yagwoia.

However, there is an aspect of the Yagwoia self-understanding which indicates that the sun and moon are literally the generative life substance of their living bodies, just as everything else that lives and grows within and between the sky and earth (the world as they know it) depends on the activities of these two celestial luminaries. Moreover, the human soul, most overtly manifest as bodily heat and breathing, is also noetic (of the mind<sup>39</sup>), as clearly seen in the development of the infant's speech

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of creator and creation has in the context of Judeo-Christianity and Western thought in general (e.g., Ehrhardt 1968; Gilkey 1959; O'Connor and Oakley 1969). Similarly, any notion of demiurgos and demiurgic activity (making) is out of place in the Yagwoia lifeworld. Here, the archetypal matrix of all human creativity and "making" is Imacoqwa's immanent autogenerativity and, in the wake of the cosmogonic cut and its microcosmic effect, the human sexuated ouroboric embodiment apportioned between man (genital-injective) and woman (genital-ingestive procreative womb and milk-secreting breasts). The mediating phallic organ, in common to them both, is the mouth orifice which, due to it being the part=whole of the ouroboric embodiment, is a functional equivalent of the two lower (genital) zones (see Mimica 1981, 1991). It is the bodily (metabolic) and phallo-oral imagery and metaphors that figure prominently in all Yagwoia life^death activities (e.g., planting, hunting, cooking, salt-making, tapa-making, lime-making, plaiting, man-making [i.e., initiations], warfare, mortuary practices), the object of the last ones being the dissolution of the corpse (microcosmos) and its absorption (ingestion) into the world-body.

39. Although inspired by Husserl (1931), I here use noetic ("of mind," from the ancient Greek *nous*, mind) for all modalities of dynamic structuration of embodied mentation, un/conscious and conscious: from appetite, volition, affectivity, feeling, dreaming, hallucination, visions, phantasizing,

and, correlatively, his/her thinking activity. For the Yagwoia, speech and the soul's noetic activity are due to this immanent lunar-solar substantiality and the power of their embodiment. This particular aspect of Yagwoia embodiment became clear to me only gradually, but the critical period of gaining insight was during 1983 and 1984 when the Yagwoia experienced two successive solar eclipses. These events made their con-substantiality with the macrocosmos and its behavior existentially rather intense; they worried that the sky and earth might collapse on each other, resulting in the dissolution of the world-body. Similar but less intense anxiety was in evidence in their anticipation of the year 2000, conditioned by various announcements through the national media (especially radio broadcasts) and instructions from the government disseminated from the Menyamy administrative office.

As stated above, in the ouroboric lifeworld the micro- and macrocosmos are inseparable. These two domains are intrinsically connected in the Yagwoia's own self-experience and understanding, whether explicitly or implicitly, verbalized or un verbalized. My interpretive pursuit will dwell within their cultural un/conscious, where their lifeworld reality is in a continuous process of self-formation and preservation.<sup>40</sup> In this

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to the constructive signifying lingual activity of the mind, deliberate imagining, thinking, and propositioning in the medium of discursive articulation. "Noesis" designates the activity of the mind. Later in this study I will have to say something about how Yagwoia think about these "mind" (soul-thought) activities. Since in the Yagwoia lifeworld the external world-container is Imacoqwa's living ouroboric embodiment, which is in vital synergy with the human microcosmic embodiment and all its activities, including soul-activities and experiences, I prefer to use this ancient Greek term, which retains some of this macro^microcosmic sense of relationship between the human and the cosmic Mind activity. Husserl's usage derives from the classical tradition of Western philosophical thought; for an excellent historical presentation of *nous*, *noesis*, *noeta*, *psyche*, and other related concepts in the classical context, see Peters (1967).

40. I write "un/conscious" because the relation between consciousness and the un/conscious is not fixed but subject to diverse articulations across lifeworlds. Experientially, their mutual articulation does not conform to a universal dimensional topography, principally in terms of a distinction between psychic interiority and exteriority. In the Yagwoia lifeworld the ontological underpinnings of their experiences and existence differ profoundly from the normative modern Western calibration of interiority and exteriority. Their basic dimensionality of embodied self or "I-ness," such as

dimension I am guided by the productions of their archetypal imagination, objectified in concrete social institutional forms, from the structural dynamics of their language to the fullness of their social life, including all the great and small ritual modes of its self-articulation and actualization, as well as in the dreams and discursive thinking of numerous concrete persons. All of them actualize their transpersonal archetypal matrix. In this dynamic intersubjective (collective) field one can grasp the surplus of virtual mythopoeic meanings that remain outside explicit articulation.

Thus, my endeavor is to explicate the reality of the Yagwoia sun and moon in the fullness of their cultural un/conscious and on that basis to elucidate them in their authentic cosmo-ontological determination as two *living* beings, at once self-different and self-same, a dyad which is a unity whose oneness derives from and is sustained by the oneness immanent in the world-body as a whole. All vital powers of the human embodied self and soul, speech and language included, are due to the sun and moon and, through their motions and irradiations, to the ceaseless self-activity of their world-body, the macroanthropic self-generative (ouroboric) container of everything *that is*. He is also the primordial source of human speech and every human soul's noetic (mind) capacities. I will also show that intrinsic to the dynamics of the Yagwoia ouroboric cosmos is its holonic structure, which, through self-polarization, generates itself as a whole that is immanent in all its parts, hence part=wholes. Simultaneously, this living cosmos sustains its irreducible self-unity amid all manifest multiplicity and diversity of the world-body generated as it is from within itself. This matrical inner core which is the

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interiority/exteriority and all its derivatives, is a radically different inner/outer field. Spirits, no less than the soul, are not for the Yagwoia "internal objects" or "projections" but entities either entirely autonomous (e.g., spirits) and external to a given person's (ego) soul, or in a semidetachable incorporative/excorporative relation with the body and "I-ness," as, for instance, one's dream-soul component. Accordingly, my psychoanalytic explications are phenomenologically grounded in the Yagwoia lifeworld. Their psychic being is accounted for with a maximal fidelity to its lifeworld constitution. So, although my use of notions such as un/conscious, egoic self, and internal objects is within the framework of psychoanalytic (object relations) and Jungian metapsychological conceptualization, this is done as an interpretive exercise which both maintains and amplifies the ontological originality and existential integrity of the Yagwoia selfhood and lifeworld.

self-unity (self-sameness) beyond all self-diversity (self-same otherness) and multiplicity I call the ouroboric holon.<sup>41</sup>

As we shall see, the dialectic dynamic of autopolarization is at work in, or, better, is the very generative activity of, the sun and moon, and my aim is to elucidate its specificity, for which the term “biunity” is a convenient introductory characterization. The elucidation of the lunar-solar biunity will also enable me to comment, in various places, on the meaning of such a notion as “substance” in the Yagwoia ouroboric cosmos. This, however, is but a sideline to the main thematic scope of the study.

### Summary of the Chapters

The chapters follow a trajectory that unravels the inner depths and density of the Yagwoia mythopoeia of the sun and moon as restricted by the thematic relevance of my interpretive goal: to elucidate their ouroboric dialectic, which, as such, is the “nature” of these two celestial luminaries. In the next two sections of this chapter I introduce the problematic of Yagwoia mythopoeia, before, in the opening section of chapter 2, presenting the most widely known origin myth of the sun and moon. I then examine the details and meanings of this myth, with the focus on the cosmogonic motif of the “sun’s arrow” (pp. 55–77). It is the source and the cause of all solar irradiations, which differentially impact on the

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41. The concept of holon became well known after Koestler’s two publications (1967, 1970). However, its roots are in the Pre-Socratics and especially in Plato’s *Timaeus* and Proclus’s (2006) commentary on this majestic dialogue. As I use it, “holon/holonic” designates the irreducible self-unity and wholeness of the Yagwoia ouroboric cosmos. All parts of the world-body are, to a greater or lesser degree, a self-replication of its generative matrix, the ouroboric Imacoqwa. Hence, each and every part is a part=whole. A related characterization of this determination of the Yagwoia cosmos is the image of the hologram (see Wagner 2001): each part is a complete or to-a-degree hologram of the cosmic whole (holon). The conceptual foundations of this cosmo-ontological dynamics have been worked out in my study of the Yagwoia counting system and the concept of number (Mimica 1988) and the logic of their kinship, naming system, and preferential marriage practice (Mimica 1991). The study of counting and number, in turn, has enabled me to grasp the cosmo-ontological orientation to all other aspects of the Yagwoia lifeworld, including, most importantly, language and its determination by their cultural imaginary.

world-body and its denizens, most notably human beings. This in turn facilitates the explication of the sensory qualities of the two celestial luminaries and their different emissions and irradiations. I have subsumed them under the common characterization as “photothermal and aqueous” (chap. 3). One of the sun’s emissions causes scabies, which, in the framework of Western biomedical knowledge, is a skin infestation by burrowing mites called *Sarcoptes scabiei*. In the Yagwoia lifeworld this common and most uncomfortable skin condition is due to a particular mode of the solar arrow’s irradiation which shows the malignant and destructive side of this luminary’s light-heat.

In chapters 4 and 5 I examine the primary manner of curing this solar malignancy, namely the application of an appropriate spell. All such verbal creations are not due to human soul-thought but are revealed in dreams and visionary experiences by spirits, both those of deceased mortals and the immortal wild-forest spirits. The former, however, would have also originally received them, when they still were living humans, from the wild-forest spirits. Chapter 4 is a detailed study of one specific spell that targets scabies. The focus is on the dynamics of the spell as a cosmological diagram which brings about the cure of scabies by effecting the cosmogonic reincorporation of the microcosmic body (the afflicted person) into the world-body. In this way the former undergoes rebirth within its ouroboric world-container (macrocosmos), which, qua its solar eye, is the very source of the affliction. The central premise is that only the agent responsible for the affliction, the cosmic androgyne Imacoqwa, can for that very reason cure it. Here I also discuss the inner logic of this sort of inspirational-verbal production, that is, the Yagwoia archetypal un/conscious and its dynamic interrelation with their language. In the process I outline the fundamental aspects of the Yagwoia mythopoeia of language/speech.

In the last chapter I develop a psychoanalytic explication of the sun and moon’s dialectical determination in reference to the concepts of narcissism and the life and death drives (libido and mortido/destrudo). Together with the lunar nocturnal-watery emission, the sun’s light-heat is unequivocally acknowledged as the supreme source of life in the world-body. But despite being the source of life, when considered each in itself the sun and the moon’s irradiations turn out to be self-destructive. Only in their interpenetration can they generate and sustain themselves, each through each other and, in that way, the life of the world-body as a whole. As we shall see, this dialectic intimates the world-body’s infinite—holonic—“nature” as the generative matrix of the entirety of its



parts=wholes, including the irreducible elemental qualities: the world-body's substantiality. But the "infinite" thus intimated is due to its embodiment in and the "activity of finitude" (Whitehead 1961: 196). In the spirit of Whitehead's statement I have endeavored to make the Yagwoia intelligible within the bounds of the myriad particularities that actualize their concrete spatiotemporal finiteness. Like all human creations, this finite world nevertheless reveals something of the infinite that intertwines with the primary matrix of cultural lifeworlds, namely the human un/conscious, its libidinal dynamics, and specifically the principal modes of self-positing that unfold within the bounds of maternal envelopment: ouroboric desire and unconscious phantasies,<sup>42</sup> the soul's prime movers that motivate human knowledge and the poiesis of culture.

### The *Ququne* (Talk=Word or Myth) of the Sun^Moon

In this book's title I have written "the sun *and* moon" to avoid unnecessary puzzlement, although it should be "sun^moon." The reason for the latter (abbreviated as s^m) rather than either "sun *and* moon" or "sun-*and*-moon," or even "sun-moon," is to emphasize graphically the nature of their connection which makes them a celestial pair.<sup>43</sup> This sign ^ indicates their simultaneous conjunction and disjunction and, as such, their nature and identity as a syzygial couple or, as a first, more accurate approximation, a *biunity*. But there is more to this initial characterization of their "nature," and it is this particularity of the Yagwoia sun^moon that I want to elucidate. Accordingly, I will amplify "nature" with the concept of "quiddity," meaning "whatness,"<sup>44</sup> which foregrounds my interpretive

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42. This is a Kleinian concept; the spelling with ph- signals that unconscious phantasies are the spontaneous productions of the human un/conscious mind (see Spillius et al. 2011). They are to be differentiated from fantasy and fancy.

43. As it will become evident in the text, I apply this to other couplets (e.g., sky^earth, male^female [m^f]).

44. Derived from Latin *quid* ("what"), quiddity pertains to the "whatness" of something/anything, an *X*; it is that which makes any *X* what it is. In modern parlance one inquires about its determining "features," "structure," whereby something is what it is. A Scholastic-Aristotelian concept, together with haecceity and seity it makes a trinity of basic concepts useful for ontologically oriented explorations of any lifeworld. Haecceity (from *haec*, "this") makes something (*X*) describable in its particular character/s



concern with tacit cosmo-ontological meanings of the “whats” and the “hows” of “everything that there is” in the Yagwoia lifeworld, understood as such in its own terms.

The sun^moon's disjunctive conjunction opens up the perspective on the inner dynamism of the Yagwoia lifeworld as a whole and on their quiddity, that is, their whatness and nature as it is locally understood, which is the condition and cause of their syzygial bond. By their appearance they are *two* distinct luminaries, one of the daytime (*h/ilyca/qa/ni*), the other of the nighttime (*hiqune*). Yet their contrastive circadian separation, qua that very apartness, also highlights their togetherness; they go together in various degrees of visible celestial proximity and separation which are irreducibly regular since day and night succeed each other no matter what. This is so in spite of all irregularities, especially manifest by the moon's highly erratic movements in the Yagwoia sky in relation to the regular periodicity of lunation.<sup>45</sup> This fact of their ceaseless and predictable day^night alternation, regardless of lunation, is the most apparent affirmation of the sun^moon's biunity. Its extreme manifestation, unpredictable though it is, is when on certain occasions, such as eclipses, the sun^moon get fully conjoined—nay, fused together in sexual intercourse, which is how the Yagwoia render this lunar-solar conjunction that, in the bosom of daylight, consumes the sky^earth (i.e., the concrete world) into darkness. With this image we enter into the mythopoeic factuality of the Yagwoia lifeworld. From within its inner horizon this characterization pertains to, though it is not exhausted by, the activity of speaking.

The vernacular *ququne* means speech, talk, verbal activity in general, but it can also be glossed as “word,” although such a “speech-unit” has no saliency in Yagwoia understanding of speaking activity. In contrast to *tece*

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and individuality. Seity (from *seitas*, selfness) is that which constitutes the self or selfhood of something (*X*). A more familiar variant of this is ipseity.

45. Although Yagwoia are aware of lunation (the period between two successive new moons, i.e., 29.5 days) as a regular periodicity, they do not have any definite numerical determination of it. That is, they do not know how many days there are in a lunation or how many nights in a moonless period. Those among them who have some numerically accurate knowledge of these lunar periods have received it from Western-derived school education. In this regard no temporal modality of the Yagwoia lifeworld ever acquired a fixed numerical, let alone a metrical-mathematical, determination. This said, many Yagwoia women do observe lunation in order to monitor their menstrual cycle.

(call-ing, voice-ing), which is an orally produced sound (human and animal), the diacritical sense of *ququne* is the quality of the human speech, whose phonic distinctiveness and dynamics are indicated by the reduplicated root *ququ-* with its uvular consonant and a more^less oscillating upper-central vowel,<sup>46</sup> their libidinally motivated interaction iconized by

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46. It could be symbolized by a barred i but it could equally be a barred-u since this vowel can be heard as a more *fronted high* as well as a more *backed rounded* u and sometimes as a U; the best solution is to imagine it as a sort of sonic “smudge,” neither one nor the other but a fluctuating spread whose center gravitates toward the upper central region of the vowel space that can extend front<up^down more/less and back<up^down more/less. This front^back phonic oscillation and ambivalence, including the voiced^voiceless fluctuation of all stops, intimates the archetypal core of Yagwoia phonation and, as such, the saliency of the mirror parallelistic-chiastic dynamics of their noesis. I am describing it in this manner in order to highlight the following: all graphic phonetic representations, as well as sundry Western twentieth-century phonological theories (e.g., Anderson 1985; Berent 2013; Bybee 2001; Chomsky and Halle 1968; Goldsmith 1996; Jakobson 1968; Jakobson and Halle 1956; Jakobson and Waugh 2002; Lass 1984; Nathan 2008; Pellegrino et al 2009; Pike 1943, 1947; Trubetzkoy 1969), outstanding as they are, condition a Western reader, deeply habituated into the written word and, due to current computer usage, the coagulating techno-noetic imaginary and its impact on the Western ecology of mind (hence the emergence of the computational linguistics), to neglect the fact that human language is a noetic transmutation of the living embodied oral-voicing activity into concrete intelligible speech. In saying this, I accentuate both the physiological and the libidinal-imaginary facticity of the speech-sound production: it is the motility within the mouth chamber, itself primordially primed for and motivated by sucking-eating-voicing activity. At the same time this orifice, the principal among the nuclei of human libidinal organization, becomes, in the course of development, noetically retuned into a dynamic topological-eidetic oral organ and generative space actualized by the grosser and finer movements of various parts of the mouth chamber in relation to the ears and the rest of the body, which, through breathing, articulates and transforms the air stream from the sensible phonation into a system of sonic intelligibles, that is, a primary sign-ifier>ying scheme that generates and sustains, to use ancient Greek, the phonic “*stoicheia*” and their dynamic interaction. Moreover, this process of phonic construction is conditioned by the libidinal (energetic) dynamic and the correlative structuration of the body image (Schilder 1950, 1964). Comprehended from within this perspective, the libidinal physiognomy of the Yagwoia phonological schema

reduplication. In terms of the libidinal physiognomy of Yagwoia speech, they are more intensely copulative-ingestive than other speech sounds. This was the primordial determination of the speech flow whose original inner phonation and outer sonic character is accounted by cosmogonic mythopoeia focused on sound. In its core is the image of the cosmic androgyne Self as the source of the primal phonation and speech effected by the cosmogonic self-scission. The origin and diversification of tongues (languages) are accounted for in the Yagwoia myths of the making of the first men and the first woman; the myth of the jaw harp (*tapatapiye*) men; the building of the *inekiye* (cosmic) house; and the myth of the origin of the bull-roarer. These myths reveal the cosmo-ontological implications of the Yagwoia cultural meanings of speech (and language), including the Yagwoia view that the development of speech and soul-thought (i.e., thinking and cognition) is due to the sun^moon. Accordingly, my perspective on and the interpretation of Yagwoia language presented here and in other works is governed by Yagwoia mythopoeia as a whole and their views of and attitudes toward speech and speaking activity.<sup>47</sup>

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is consonant with the ouroboric image of the body and its libidinal zones as articulated in the body-partonyms (Mimica 1981, 2020), which, in turn, is a creation of the Yagwoia ouroboric archetypal matrix, the generative nucleus of their cultural imaginary.

47. See Mimica (2014a), a short extract from an unpublished study; although short, this publication indicates quite informatively why my fundamental orientation to Yagwoia language-speech is psychoanalytic. For a psychoanalytically grounded approach to language, see the works of Abraham (1995); Abraham and Torok (1986); Abse (1971); Bion (1955); Castoriadis (1987); Edelson (1975); Freud (1953, 1975, 1976, 1963); Kristeva (1984, 1989); Kugler (1982); Lacan (2006); V. H. Rosen (1977); Schilder (1942, 1964); Thass-Thienemann (1973). To this should be added Werner and Kaplan (1984), a unique synthesis of dynamic-organismic perspective (inclusive of psychoanalysis) on language and symbolic function. For a psychoanalytically inspired linguistic work on language sounds, see Fónagy (1963, 1983, 2001). For a detailed study of the significance of language in relation to the historical development of psychoanalysis, see Forrester (1980). In addition to the psychoanalytic and phenomenological frameworks, I draw on the insights into language and mind as formulated by Vico (1968, 1988), Herder (1966, 2002), Humboldt (1988, 1997), and the tradition of “anthropological linguistics” (e.g., Boas 1911; Friedrich 1979; Sapir 1928, 1947; Whorf 1956). In twentieth-century philosophy the Herderian and Humboldtian tradition is exemplified by Cassirer (1946, 1955, 2013). For the tradition of “German philosophy of

There are various genres of speech (*ququne*), among which *ququne qaule* (talk tree-base = “truth”)<sup>48</sup> and *yeknace ququne* (past-time, olden-time talk) are more common labels saturated with cosmological meanings. “Truth” is a gloss for the tree-base (in Tok Pisin *as*, from English “arse”), which implies both the rootedness in the ground, including the deeper underground roots, and the erect trunk which shoots skyward. Trunk is *ice yekna* or tree bone, in a culture where bones are thought to be formed from semen. This arboreal image implies not simply an ordinary, typical tree but the archetypal cosmic tree whose branches and roots intertwine. In doing so it evokes the self-generating (ouroboric) interconnection of opposites, sky^earth, above^below, in a cosmic unity. This primordial tree’s phallic trunk=bone is the axis mundi whose place is Qwoqwoyaqwa, the Yagwoia navel of the world-body (cosmos) (Figure 2). The tree is the entire skeletal edifice of the world-body pivoting as such on its axial=phallic spine. This macrocosmic arboreal edifice is concretely materialized in the ritually erected *inekiye* house and, in a reduced form, it is reproduced as the bau-plan in the traditional Yagwoia dwelling-house (*aana tu/t’nye*) (Mimica 1981). A reverberation of this archetypal arboreal image is the phrase *yekna ququne* (bone talk), which some speakers may use in the same sense as the *ququne qaule*. “Bone,” formed from father’s semen, is permanent and does not degrade like the bodily fleshy envelope formed in the course of gestation from the mother’s blood and, postpartum, her milk.<sup>49</sup> More specifically, the sense of “bone-talk” invokes the paternal-ancestral bone, which simultaneously stands for the phallic=arboreal trunk of any given *latice* group<sup>50</sup> and the irreducible, axial bone=trunk in Qwoqwoyaqwa in which all *latice* groups are rooted. In this respect all accounts belonging to “tree-base/past-time talk” presuppose territorial reference to the Yagwoia navel of the world-body and its local cosmography.

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language,” see, for example, Forster (2010, 2011); Mueller-Volmer (1977, 1986); Nerlich and Clarke (1996). For some developments of Viconian views, see Danesi (1993, 1995); Verene (1981).

48. *Qaule* can also be intended as “meaning.” For instance, if a talk is ambiguous and opaque, one can ask “*cigalye ququne te paqa kigalye quale?*” (your talk, what is its base=meaning?)
49. With death one’s flesh dissolves into and is absorbed into the terrestrial substance of the world-body.
50. As explained, *latice* is one of several generic terms for patrilineal groups that contain all Yagwoia population, past and present.



**Figure 2.** Qwoqwoyaqwa (navel of the world-body).

In view of the foregoing, the idea of what can be glossed as “truth” is one of the origination within the generative phallic matrix of the world-image lived and understood as the factual reality of the local cosmography. This cosmographic facticity is most strongly enunciated in a common qualification of Yagwoia speech (language) as the “*Yaquye ququne kwace tapa-ta/t’nye*”: “*Yaquye* [a *latice* name eponymous of all Yagwoia groups] speech-of-this-ground.” Speech, which in Yagwoia self-understanding-cum-cosmic-self-image that is fully actualized as a local *umwelt*, is rooted in the earth substance: that is, the local ecology which comprises the earth-rivers-mountains-sky. This irreducibly local-cosmographic substantiality or, phrased somewhat differently, sensuousness of the *Yaquye ququne* is further expressed by another image focused on the sonic distinctiveness of their speech as echoed by the local fluvial soundscape.

The Yagwoia territory is dominated by a vast network of streams and rivers, all of which are the tributaries of the river Yalqwoyi (*aalye Yalqwoyi*), which in turn forms a confluence with the river Kwotayi at a tri-junction in Menyamya where these two are joined by the river Wapi (Figure 3). In Yagwoia river names have a terminal female-gender marker */-i/*, one of many lingual semiotic manifestations of their mythopoeic world-image. From the Yagwoia perspective, which is factually accurate,



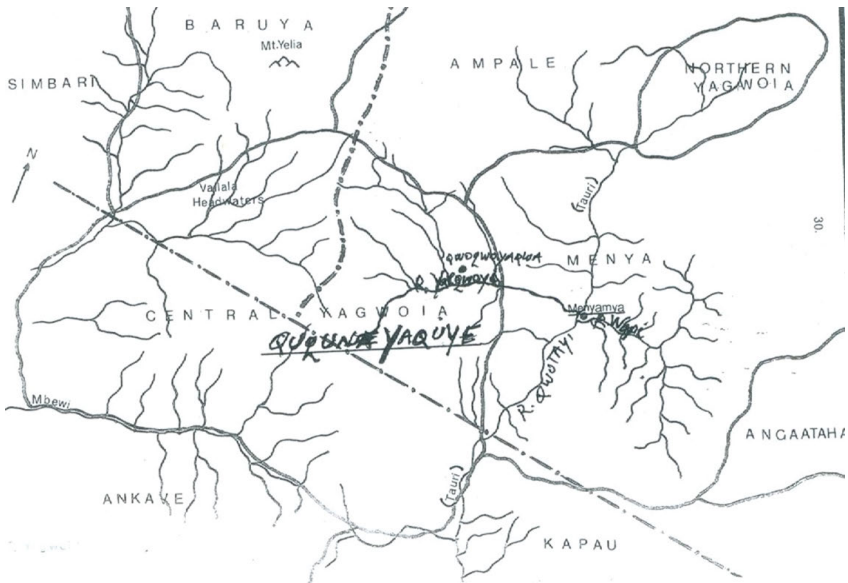


Figure 3. The Yalqwoyi river confluence.

Kwotayi is slow-moving, and its flow makes no imposing noise. By contrast, Yalqwoyi, whose confluence rolls from high and steep ranges, is fast and makes a lot of noise all the time, but more so when it swells in rainy weather. Then its noise is deafening. Correspondingly, the “Yagwoia speech-of-this-ground” is full of sound (sonorous) and streams fast; it is not muffled and, as it were, sluggish like the speech of other groups (Menya- and Kapau-speakers), whose alleged noiseless sonority echoes the river Kwotayi. I am emphasizing these cosmographic details from the very beginning in order to saturate my exposition of Yagwoia lifeworld with its mythopoeic hues. I thus intend to qualify and to a degree filter out the cosmo-ontological significations immanent in my interpretive use of English language, its terms and concepts.

In this regard all the foregoing vernacular labels may be readily glossed as “myth.” Indeed, many Yagwoia-speakers also use the Tok Pisin word *stori* (from English “story”) either by itself or in conjunction with *ququne*, where it figures as a generic nominal while *stori* is a specific kind of “talk=word” (e.g., *ququne stori*). In this pidginized version “talk=word” is siphoned into the Tok Pisin universe of discourse, figuring therein as *tumbuna stori* (ancestral story). Here a comment is in order since this Tok Pisin transfiguration can more readily assimilate

into the rationalized Western cultural-mental universe within which "myth," "tale," "folklore," and similar mind productions belong to the realm and discourse of fantasy and fiction. However, either as *ququne* or as *ququne stori*, Yagwoia mythopoeic mentality, past and present, would be readily distorted were it filtered through the framework of Western *mythos*, which has become primarily a negative category during the long historical development and differentiation within the Western ecology of mind, its mentalities and styles of cognition and ratiocination. Thus: "mythic," "poetic," "religious," "secular," "philosophical" (*episteme*, *theoria* vs. sensuous *doxa*), "metaphysical," "scientific," "empirical," "common-sense," "positivist," "scientistic," "naturalistic," "pragmatist," "historicist"; "subjectivist," "objectivist," "rational," "irrational," "prelogical," "intuitive," "tacit," "discursive," "logical," "propositional," "formal," "computational," "technocognitivist," "AI," "quantum computational," and so on and so forth.

This overall sequencing indicates both the differences and inner connections and orientations within the sphere of Western mentalities and styles of ratiocination, driven, among other motivations, by the aspiration to reach ever-higher levels of hyperrationality and dis/embodiment.<sup>51</sup> The last seven terms in the sequence also indicate the continuity and transformations of the foundational (Pythagorean) Platonic-Aristotelian cosmo-ontological legacy of the mainstream Western philosophical-scientific view of Reason and Mind (*logos*, *nous*) and its correlative world-image, which is that of mathematical-geometric order. The foundational mythophilosophic text is Plato's *Timaeus*. Whatever the professed epistemic and ontological positions of so many scientists may be, as far as modern science is concerned, whether "empiricoexperimental" or "theoretical," without mathematics this science, especially physics, would not be what it is.<sup>52</sup> Precisely because its parallel technological

51. Here I can only allude to the significance of the historical formation and transformation of ontotheological discourses through the encounter of the Greek *philosophia*, Judeo-Christianity, and the Hellenistic science at the roots of the Western scientific imaginary, which has motivated this kind of valuation of intellection/reason (*logos*) and mind (*nous*) and continues to do so in varying modalities.

52. The view of this seemingly "unreasonable effectiveness of mathematics" in physics and other "hard" (i.e., successfully mathematized) sciences is already on display in Plato's *Philebus*: "**Socrates:** Let us first consider whether in the manual arts one part is more allied to knowledge, and the other less, and the one should be regarded as purest, the other as less pure.

praxis is via mathematical (“computational”) ratiocination—“measuring and calculating,” as some critics used to say—this science has enabled the transformation of the capitalist world-system into the currently globalized planet.

Regarding the Western scientific project of reaching ever-higher degrees of “hyperrationality” and “hyperobjectivity,” Bachelard’s classic study, especially its last chapter, gives it a most radical expression; the following passage is diagnostic:

Now, it seems that the twentieth century has seen the beginning of scientific thought *against* sensations, and that we need to construct a theory of the objective *against* the object. In the past, reflection resisted the first reflex. Modern scientific thought requires us to resist the first reflection. The very use of the brain is therefore called into question. From now on, the brain is no longer unreservedly the appropriate instrument of scientific thought, in other words the brain is the *obstacle* to scientific thought. It is an obstacle in the sense that it co-ordinates our movements and appetites. We have to think *against* the brain. (Bachelard 2002: 248, original emphasis)

With this in mind one can set about inquiring into the un/conscious motivations for and the consequences of the overwhelmingly “computational” character of the current AI-mediated “cognitive” and “neuro” sciences, which cast themselves as “revolutions,” in the tradition of the one inaugurated by Copernicus and completed by Newton.<sup>53</sup> Revolutionary or otherwise, what is becoming increasingly evident is that the organismic-embodied brains and mind, framed as the objects of inquiry and understanding by these “new” noetic sciences, are in effect becoming transfigured as the function of their style of computational

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**Protarchus:** Yes, we ought to consider that. **Socrates:** And should the ruling elements of each of them be separated and distinguished from the rest?

**Protarchus:** What are they, and how can they be separated? **Socrates:** *For example, if arithmetic and the sciences of measurement and weighing were taken away from all arts, what was left of any of them would be, so to speak, pretty worthless.* **Protarchus:** Yes, pretty worthless. **Socrates:** *All that would be left for us would be to conjecture and to drill the perceptions by practice and experience, with the additional use of the powers of guessing* (Plato, *Philebus* 55d and 55e).

53. In the twentieth century classical physics was superseded by the Relativity and Quantum revolutions.



objectification.<sup>54</sup> They are becoming more and more a semblance of an ideal artificial computational system rather than the kind of embodied brains and minds that we all are: the ones forged through sexual intercourse and gestated for nine months in maternal wombs and, postpartum, developed in concrete human cultural-historical lifeworlds (Harris 2022). Even if some among so many practicing cognitive/neuroscientific revolutionaries may aver that they disagree with Kurzweil's (2005) futuristic phantasy of the forthcoming "singularity," they, nevertheless, feed on the same Western culturally-historically shaped imaginary and its generative desire and narcissistic (perfectionist) projections which Bachelard has so suggestively, if incompletely, outlined. A psychoanalytic-cum-anthropological elucidation of this latest Western "noetic revolution" has yet to be carried out.<sup>55</sup>

I shall now bracket out this mind-horizon of Western-dominated systems of technocognition, styles of noesis, and their accompanying world-visions and desires, in order to plunge deeper into the mythopoeic

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54. The following references will suffice as a basic guide: Dupuy (2000); Husbands, Holland, and Wheeler (2008); Jaki (1969); Meyering (1989); Yolton (1996).
  55. The following classic studies provide a relevant background in this connection: Seidenberg (1957); Mumford (1964); and, more recently, Serbriakoff (1987); Davis (2015). In the current increasingly apocalyptic world-mood of the Anthropocene, the latest figure of Western epochal self-consciousness and self-designation, which seeks its self-transcendence in the supposedly posthuman condition, the AI project is turning into a veritable evolutionary eschaton. Irrespective of futurists like Kurzweil, the last two books by Lovelock (2014, 2019), more of a mainstream scientist-visionary, are a good example of this trend. Thus, imperilled by Her anthropic progeny, we common human, womb-generated sapient mortals, Gaia's salvation will take place through the technocognitive evolution of a Hyperintelligence that will usher Her into the epoch of the Novacene. One can also add to this, as an intermediary evolutionary phase, Firestone's vision of a "cybernetic communism" and the role of ecotogenesis therein which will liberate the human female from "the tyranny of reproduction," a "clumsy, inefficient, and painful [...] archaism" (2015: 216; see also MacKay 2020). This will presumably substantially reduce, if not eradicate, the psychosexual imprint of the brain and mind of future posthuman generations. Living in "a cybernetic communism" in which full equality between the sexes is finally accomplished, these near-angelic beings would be perfectly fit for the task of realizing the Hyperintelligence of the Novacene, an AI New Heaven^New Earth.

noesis of the Yagwoia lifeworld, where all experience and noetic activity are the workings of the embodied microcosmic powers (energies) of the human soul in relation to the spirits and the autogenerative-androgynous world-body. And the human brain is a paternal solar-semenal substance, as is the bone marrow from which derive semen and women's milk (Mimica 1981, 1991).

### On the Relation between the Repressed Secret Mythopoeia of Imacoqwa's Autocreation and the Sun^Moon Accounts<sup>56</sup>

Among the Yagwoia different parts of the world-body (sky^earth) are owned by different *latice* groups, a topic I do not examine here. It will suffice to state that the sun^moon belong to the Iqwa-Palyce *latice*, specifically to its senior segment *Qwatalauwe*. This is enunciated by such a declaration as "I am Omalyce's (or sun's) eye" made by specifically those members knowledgeable of their *latice*'s macrocosmic (world-body) identity.<sup>57</sup> However, the plain fact that this *latice* owns the two celestial luminaries doesn't therefore confer on their mythopoeia a restriction on who can and cannot talk about them. Thus, regarding the origin of the sun^moon, I will present a skeletal version of the Yagwoia lunar^solar mythopoeia whose core motif is universally known.

For this reason many Yagwoia might readily characterize it as belonging to children and, therefore, not true. But the question of "truth" in the context of the Yagwoia lifeworld is internal to their intersubjective noetic-experiential matrix and its constitutive cultural imaginary: that is, their mythopoeic un/consciousness which shapes the structuring of experience, knowledge, and understanding. In this matrix the truth (*qaule*, *yekna*) of the Yagwoia lifeworld is the provenance of the secret cosmogonic mythopoeia which alone discloses in full the world-body's living dynamic.<sup>58</sup> Here, the theme of procreation through autosexual and

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56. For a clarification of Imacoqwa, the first man, Imacipu, the first woman, and the identification of Imacoqwa with Omalyce, see the appendix.

57. The phrase exemplifies the sense of the speaker's "I-ness" defined by group identity. The sun^moon ownership is also claimed by a cluster of Iqwa-/O/malyce-Caqapanoqwa *latice*, but the viability and the weight of its claim is open to disputations (for an example, see text below).

58. Due to secrecy, "truth" is relativized along a cline of exoteric and esoteric differentiation. A piece of "outside" (*bitaqanye*, i.e., exoteric) mythopoeia

homosexual fellatio (i.e., allosexual modes) surfaces through ever more explicit imagery. Conversely, in the less esoteric mythopoeia these image motifs are subject to various displacements which, it is important to emphasize, are not restricted to the narrative medium but pertain to the totality of Yagwoia lifeworld and its modes of existence, from secret ritual performances to the actualities of social life at large (Mimica 1981).<sup>59</sup> This is the scope of what I mean above by the notion of the “constitutive cultural imaginary” and its intersubjective matrix: the un/conscious of concrete Yagwoia persons in the continuity of the intergenerational flow of life. This continuous process includes the living, those who have lived but are no longer visibly present, and those who are yet to be born.

In this perspective mythopoeia is not confined to narration and verbal discourse. Moreover, their language is shaped by and sustains the mythopoeic factuality of Yagwoia reality. Accordingly, if one is familiar with this secret mythopoeic domain, one—or, better, one's un/conscious—will be able to tune into the most exoteric mythopoeic imagery, including the widely known sun^moon accounts, supposedly children's stuff, in which many motifs figure as the transfigured displacements and resonances of the esoteric themes and their imagery. One thus becomes aware that the repressive dynamics, which at once conceals and reveals through imagistic displacements, substitutions, and resonances, is a driving force of Yagwoia mythopoeic imagination and its intersubjective articulation into so many forms of Yagwoia life, past and present, including the specific “talk=word” commonly presented by anthropologists as “mythic narratives.” I will highlight this aspect in the account of the origin of the sun^moon that follows.

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that everybody knows is true relative to that context. The more secret (*pi't/nye*, i.e., esoteric) mythopoeia reveals, so to speak, the truer truth, which, however, does not entail that exoteric versions are thereby rendered invalid. In relation to the secret mythopoeia the “outside” accounts cease to be relevant as to their truth-coefficient and its evaluation. This in turn varies between individuals, as it does with one and the same person relative to context. Whether external or esoteric, what is important to keep in perspective is that the contents of both domains are the mythopoeic productions of one and the same cultural imaginary.

59. On the subject of Yagwoia initiations, institutional male homosexuality, and their historical vicissitudes, see Mimica (1991, 2020). For the same practices among other Angan groups, see Godelier (1986); Herdt (1981). For other New Guinea lifeworlds, see Herdt (1984).

## CHAPTER 2

# Narrative Accounts

### The Narrative and Its Exegesis

The version presented here is a composite synopsis, although I am focally drawing on one specific version narrated in the main by a boy in his early teens who was assisted by his somewhat younger patrilineal half brother.<sup>1</sup> Originally, they heard it from their true father's father (FF).<sup>2</sup> As the narrator stated in both the opening and the closing lines, "PNguye [his FF's name] recounted this talk of old and I heard<sup>3</sup> it thus":

1. The person Omalyca [i.e., Imacoqwa] put the sun^moon<sup>4</sup> under a bark-cape and told his woman Nguyipu [Imacipu or Imaapala] to

1. I specifically follow the basic sequential and syntactical pattern of their narration, partially imitating the interplay of medial and terminal verb constructions to convey, if only as a veneer, the figuration of repetition and more diffused parallelistic mirroring operative in Yagwoia narration.
2. Although, in fact, they are of the Iqwa-Palyce Qwatalauwye *latice*, there was not even a slightest intimation that they had a sense of themselves as the "owners" of the sun^moon. Perhaps later in their life this might have become a significant component of their self-qua-*latice*-group identity. On the other hand this same fact was very much a component of their FF's awareness of his group self-identity.
3. Hearing also means "learning" and "understanding."
4. In some versions they are referred to initially as "something belonging to him [Omalyca]."

look well after it, making sure that the cover stays put. [In some versions the primordial couple has children (one or two) so that Imacoqwa admonishes his wife to make sure that they don't remove the bark-cape; the tacit assumption is that this was the nighttime of the world, i.e., the sun^moon were not in the sky.]

2. He went into the forest to keep watch by a *pakayina* rope<sup>5</sup> [while] at home his wife was steam-cooking *hyaqune* [dark green] vegetables in a bamboo tube.

3. While the vegetables were steam-cooking, she lifted up the cover [in other versions it was the children, curious to see what was underneath, who removed the bark-cape] and the sun^moon escaped-run-up.

3.1 As they did so, the woman took the bamboo containing the *hyaqune* vegetables, and as she wanted to hit them with it, the vegetables shot out, hitting the moon; these became the dark marks on the moon's body [clearly visible at night].

4. So they [sun^moon] went up while the man [Imacoqwa] was staying at the *pakayina* rope when [something which] appeared-as a possum *iwace* [*hiye iwace*]<sup>6</sup> came [along the rope].

4.1 Comes-now appears thus [i.e., it is a semblance of the *iwace* possum assumed by the sun] [while] the man kneeling, pulls-an arrow-intending-to-shoot now; the arrow shot<sup>7</sup> [the marsupial] into the eyes.

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5. For a Yagwoia listener this metonymically states that Omalyca was going to hunt marsupial (possum) at night. The *pakayina* rope is stretched between two trees and forms the path for marsupials. In order to aim his arrow at the target the hunter relies on both the noise produced by the marsupial's movements and the visual field since the marsupial crawling along the rope is discernable as a darker body against the background of the surrounding darkness. One hunts by the *pakayina* regardless of whether the night is with or without the moon. Nowadays men may use a hand-torch strapped to the head-temple with rubber-bands cut from bicycle inner tubes. (This was an entirely local invention at least since the mid-seventies.) The hunter turns it on at the moment he has judged that the marsupial is in the middle of the rope, and as the sudden jet of flashlight blinds the animal, he fires an arrow. Firearms are not in ample supply among the Yagwoia and over so many years I have known of only a few men who used guns for hunting. One was home-made.

6. The identity of the possum species varies in different versions.

7. In Yagwoia the verb which predicates the action of arrow shooting also predicates copulation. What differentiates the two modes of the same

5. Shot [thus into] the eyes, the possum *iwace* went-up onto a *yaqwoli* tree; as [the possum] went-up on the *yaqwoli* tree [the man] shot another arrow [which missed the possum].

5.1 [The possum] went-on over-there toward another tree, *woumace* tree, and [the man] shot yet another arrow [which also missed]. Then the possum went to another tree, *lamaqalelye* [which has completely red leaves] and the man shot yet another arrow [missing]. [The possum] went to another tree, *yeugwo/t'nye*, and the arrows kept on missing. Missing so, the two [sun^moon] went up [into the sky].

6. [There are different versions of what follows in the wake of this primal daybreak. I comment on this below. The two boys' account ends like this:]

6.1 The man and the woman (i.e., Imacoqwa and Imaapala) went-up to the cloud-place [i.e., the sky].

6.2 At the cloud-place [sky] used to be night-darkness but [when] the moon and the sun went-up to the cloud-place the dawn-light came and shone. [This is this narrator's formulation of the cosmogonic daybreak motif.]

6.2.1 The dawn-light came, and now the old man Omalyce sang the song of the sun^moon.

PNguye [the narrator's FF] used to tell this talk=word=story thus and I thus heard it.

I will briefly clarify the three final sequences. As already stated, there are different versions. Commonly, as the sky gets lit with the sun's light Omalyca=Imacoqwa then realizes that the "something" he left at home under the bark-cape, in the care of his wife, was uncovered and that the possum he just shot was the sun and his nocturnal companion the moon. By surveying different versions one can clearly discern in the escapade motif of the two luminaries a gender saliency of their coupling (conjunction^disjunction) with respectively the woman (Imacipu) and man (Omalyca=Imacoqwa). Their precedence of emergence is less salient, but it is clear enough that the moon comes out first. Thus, in the episode dealing with the woman's activity at the cooking-shelter (3 and 3.1) the moon comes out first or, alternatively, his precedence is implied because

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copulative-propulsive-penetrating (i.e., disjunctive^conjunctive) action is the nominal adjunct (arrow or penis) which precedes and qualifies the verb. Furthermore, even with no specific nominal adjuncts mentioned it is the context of action which shows the intended modality of the copulative action.

he is the object of the woman's action. In this way their same-gender identification is established, not just through simple association but because of the woman's conjunctive^disjunctive action: she hits the moon with the cooked green vegetables as they shoot out of the bamboo tube. In this regard her action mirror-parallels the man's disjunctive^conjunctive action directed at the sun, which is thereby focally identified with the man Omalyca.

Note that I render the two scenes/actions (cooking-shelter/bamboo-shooting // marsupial-watch/arrow-shooting) as mirror-parallel because they are a manifestation of the same formative-noetic dynamic scheme as the grammatical=semantic parallelism which is the core poetic modus operandi in the Yagwoia language.<sup>8</sup> The characterization "mirror" pictures the nature of the dynamic polarization-differentiation which has produced and which sustains the world-body. This is revealed by the autocreations version of cosmogony, specifically in the image of the ouroboric cosmic androgyne from which derive all other variants of allocreation (see Mimica 1981, 1988, 1991). It is the cosmic androgyne=world-body which, through self-polarization, produces out of itself all principal differences constituting the living cosmos: for example, man^woman (maleness^femaleness), sky^earth, sun^moon, earth^water. As the holographic,<sup>9</sup> part=whole parts of their matrilineal biunity, these polarities are not constituted as two independent terms whose coupling is, as it were, external to each other. Rather, the terms themselves are

8. However, unlike the commonly espoused views of "poetic parallelism" (e.g., Fox 1971, 1977; Jakobson 1981; E. Lang 1987), the Yagwoia variant is a dynamic schematism generated by their mythopoeic imagination and is not restricted to intralingual structuration. Rather, their mirror-parallelism is a basic noetic self-manifestation of the archetypal ouroboric matrix and, as such, is the principal logical form-making scheme. It is the noetic activity which generates the overall intersubjective intelligibility and communicability of the Yagwoia mode of existence in and experience of their lifeworld (for some concrete examples, see below, pp. 89–91). Understood in this perspective, mythopoeic imagination is cosmo-ontological: that is, irreducibly coconstitutive of their being-in-the-world. Accordingly, the ontological determination of Yagwoia language is that it is not only rooted in the reality of *their* lifeworld but is actively engaged in its sustenance and, as in the activity of bespelling, speaking directly affects the flow of life.

9. For a general discussion of holographic world-views in Melanesia, see Wagner (2001).

generated by and through their organic bond; at the same time their bond qua itself generates their quiddity, their inherent nature or essence, which simultaneously generates the bond and the terms. This is their inner condition, without which neither of them would be able to subsist and be what and how it is. This is why I also characterize them as autopolarities, thereby highlighting their cosmogonic matrilineal determination. I will elucidate the internal nature of this kind of “mirroring” in due course; here “mirroring” just indicates that concrete relation between an *X* in front of the mirror and the *X* manifested in the mirroring surface. The seeming identity of the one in front of the mirror and the one in the mirror is altered; the one and the mirror-one relate as a self-same-difference (say, a logo inscribed on one’s t-shirt is reversed on the one in the mirror). However, in the ouroboric matrilineal container of the Yagwoia lifeworld this metaphoric image purports to convey the nature of substantial being and existence: that is the way the world-body and everything therein *is*. The nature, the quiddity, of this “*isness*” is the self-generative world-body disclosed in its various mythopoeic images and actualities of Yagwoia life.

I can now refer back to the general formative-noetic dynamic scheme of which the grammatical=semantic parallelism operative in the Yagwoia language is one instance, realized specifically in the lingual sphere. This *formative* noetic activity is neither restricted to language nor is it due to language. What the mythopoeia of the Yagwoia lifeworld attests to is that noetic activity is motivated by the archetypal imagination whose ur-form is manifest as the ouroboric image of Imacoqwa’s self-creation. It is this which is generated in an indefinite variety of concrete forms of being that constitute the Yagwoia lifeworld. In my work I treat “mirror-parallelism” as predicated upon that fundamental dynamic archetypal *eidos* (*arche-eidos* or *arche-morphe*) formative of both material modes of being and the “representations” as images and ideas, be they actualized as fluctuating intramental representations, lingual configurations, ritual productions, or the forms of institutional social life, its praxis and situations.

In the context of the Yagwoia lifeworld the two “mirror-parallel” scenes in the “talk=word” account are saturated with gender-specific yet parallel existential significations which converge on the motif of the sun^moon as covered by the bark-cape whose uncovering initiates the cosmogonic succession of conjunctive^disjunctive movements. This image implies a fetal preparturient (i.e., precosmogonic) identity of the celestial luminaries which other modes of mythopoeia (e.g., ritual acts,



mundane practices, including those pertaining to pregnancy and birth), as well as various secret “talk=word” imagery, make more explicit. I will further elaborate on this motif below.<sup>10</sup> It will suffice here to point out that the womb-space is also implied by the scene of the primal woman who is inside the cooking-shelter cooking vegetables in a bamboo container. This is a double container^contained situation akin to the “Russian-doll” relation (e.g., Mimica 2007: 96–97): the woman-cooking-bamboo pictures the womb which contains its generative phallus (bamboo) while the sun^moon under the bark-cape are the gestating embryonic being. In the Yagwoia cultural imaginary bark-cape has the significance of the maternal bodily envelopment (see, e.g., Mimica 2006: 278). This fetal nexus of meanings is further articulated in the rituals of initiations where the boy-novices become fetal beings and thus optimally amenable to ritually executed transformation of their bodily substantiality.

According to some other versions of the final section 6 (above), having in vain tried to recapture the sun^moon (possum), Omalyce (Imacoqwa) runs home, where he proceeds to chase his woman and child/ren with the intention of killing them. And as he does so (in some versions he kills them, i.e., makes destructive conjunction with them), they turn into stones at specific locations where they still are and can be seen. In the version that I chose as my primary reference the narrator produced a very idiosyncratic finale (6.1–6.3), which, nevertheless, precisely through its idiosyncrasies, both manifests his own appropriation and synthesis of Yagwoia mythopoeic knowledge and resonates with all the other variants that I heard. The two boys heard it from their paternal grandfather, although they, no doubt, have assimilated many other motifs diffused in the fluctuating stock of Yagwoia knowledge, which, transmitted intergenerationally, fundamentally exists only in the minds of the living individuals.

In 6.1 the narrator fuses the sun^moon with the identities of the primordial couple, which is the most common identity of the two luminaries, usually communicated to young children with the instruction to wave at the sun^moon at sunset or sunrise, addressing them in the process as “*auwva* [grandfather] Omalyaca” and “*ate* [grandmother] Nguypu.” However, the two luminaries are usually subsumed under the

10. This fetal preparturient identity is also implied in the versions where it is the child(ren) rather than the woman who removes the bark-cape since a child is a more immediate transfiguration of the fetus generated in the woman's womb.

single identity of Omalyce (Imacoqwa). This ambiguity is also reflected in the common identification of the sun^moon as male and female, but which also varies from person to person and, no less common, with one and the same person on different occasions.<sup>11</sup> As a feature of non-esoteric knowledge these ambiguous identifications tacitly indicate their more repressed, esoteric truth, which reveals that along with being two separate and distinct persons, Imacoqwa and Imacipu are a single androgynous cosmic person. This matrix of monadic biunity underpinning the identity of the sun^moon is implicit in a view according to which they are Omalyca's (i.e., Imacoqwa's) two eyes. Although the two boys didn't in any way indicate that they knew this particular identity of the sun^moon, in this version they narrated the motif of Omalyce's first arrow which shot the possum in the eyes (4.1), which resonates with that somewhat less-known fact by simultaneously displacing and revealing it. Of all the versions that I have heard since 1977, this is the only one in which this detail of the solar eye<sup>12</sup> occurs. It forcefully articulates a sense of ocular castration expressed in the nuclear secret version of cosmogony by the motif of the severance of the phallo-umbilicus which until that moment binds Imacoqwa's world-body in self-conjunction. This is the moment of the sky^earth separation which is followed by the ascent of Imacoqwa's two eyes as the sun^moon.

In the ritual context this cosmogonic parturition complex is reproduced in several versions but most dramatically and painfully in the nose-piercing act (in the first initiation ceremony), which, among other

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11. A good example of this is on pp. 89–91. Here and there in the text below I will deliberately replicate this ambivalence by using indiscriminately male and female pronouns for the sun^moon but will, nevertheless, indicate it in footnotes.
  12. Given that the two boys heard the “talk=word” from their paternal grandfather, who was the leading man of their *latice* and the foremost repository of his and other *latice* knowledge, the ocular identity of the sun^moon certainly figured prominently in his un/conscious. It is not farfetched to assume that if the crystalization of the motif of Omalyce's arrow shooting the marsupial's eyes did not take place specifically in his mind, then he was the conduit for the intergenerational transmission of this motif so expressive of the specifically Iqwa-Palyce *latice* ownership of and self-identification with the sun^moon. This *latice* is the “sun's eye” and for those members aware of that they themselves are it. The use of singular “eye” expresses the fact that in this context of *latice* identity Omalyce's two eyes are subsumed under his solar eye.

effects, causes the rupture of the novices' soul (*kune umpne*)<sup>13</sup> immanent in their bodily flesh. The nose-piercing act spurs the soul into growth (Mimica 2003), developing its illuminative=thinking ability and receptivity to the secret knowledge imparted through ritual acts<sup>14</sup> and the powers that the wild forest spirits may bestow upon the novices. Hitherto, the body and soul-growth was exclusively confined to maternal envelopment because every person is generated in the mother's womb and, via postpartum breastfeeding, maternally dominated nurture and care.<sup>15</sup> In boys this maternal predominance of their bodily flesh becomes altered and transformed through the initiation practices. These progressively solarize their bodies, effecting thereby their progressive osseous hardening and masculinization. However, the maternal-lunar quiddity of their flesh and soul is not thereby eradicated but gets attenuated through the increase of its solar quiddity. This nexus of meanings is implicit in the image-motif of Omalyce's arrow-shooting the possum's (sun's) eyes, which is why I have chosen it as a preferred reference version for the entire corpus of "talk=word" accounts of the origin of the sun^moon.

The principal narrator's naivety (both he and his half brother were uninitiated) was amplified by the fact that he also said while detailing the initial situation (1) that he didn't know the woman's name, although

13. *Kune umpne* literally means thought breath-warmth, which is a differentiated component of the somatic *aama umpne* (person breath-warmth), the source of bodily animation. Commonly, various differentiated soul components are not discriminated in discourse but one talks either about *umpne* (breath-warmth) or *kune umpne*, the latter foregrounding the sense of the person as endowed with thinking and speech (see Mimica 2020: 17–26).
14. Fundamentally, this secret knowledge is the "showings" (*ucoqwalye*) displayed in various ritual acts. These are accompanied by various remarks, comments (some rather gnomic), admonishments, and moral precepts which constitute a body of normative values a grown man must abide by. These make up the *ququ-teqace*, best rendered as the "word of counsel." It is significant that no verbal mythic account is given in the context of five initiation ceremonies, although these practices are nothing else but the reproduction of the originary cosmogonic activities that brought into existence the first human beings. Hence the characterization of these rituals as the "man-making activity" (*hyiwuwe aamnye imakmalana*).
15. In utero, the fetal body, specifically its bodily flesh, is formed from the genetrix's blood, while the genitor's semen forms the skeletal edifice, the condition of its arboreal ("bone") uprightness.

he named the man Omalyce as a matter of course. This is symptomatic of the manifest saliency of Omalyce's identity as the one that, even when taken as a separate person, occludes and subsumes the identity of his female consort Nguyipu. It should also be observed that there is no contradiction between 6.1, where it is said that the man and woman, Omalyce and Nguyipu, went to the sky, which simply follows from the fact that they are, at any rate, the sun and moon, and the final statement (6.2.1) that the old man Omalyce is singing the song of the sun^moon.<sup>16</sup> The song in question is a segment of the cosmogonic song sang day-on-end at the onset of the first initiation ceremony. This takes place at the *qwolamnye* ground, which gives the name to both the onset phase and the cosmogonic song.

As mentioned above, although the ending (6.2.1) is a viable one, it is primarily that: one particular version which does not exclude the validity of different versions with varying details. At this juncture I should point out that in the context of Yagwoia understanding, mythopoeia is internally constituted as an indeterminate field of causal nexuses. For instance, if I would have asked, say, those two boys how was it that Omalyce possessed the sun^moon, they would have probably answered that they didn't know. However, when, on one occasion, I asked OT this same question he replied without much hesitation that Omalyce took them (sun^moon) from the *qwolamnye* ground and brought them to his homestead and put them under the bark-cape. OT said this precisely because he harbored in his mind a plethora of mythopoeic details which together make up a more secret threshold of cosmogony but which still doesn't disclose the deeper and more repressed threshold that figures various fellatio motifs. In this, so to speak, "intermediary" threshold of Yagwoia cosmogonic mythopoeia the theme is the making of the primal woman (Imacipu) at the *qwolamnye* ground. Because this ground is also the factual ritual location where the inception of the first initiation ceremony takes place, this fact intimates the intrinsic connections between the initiation practices and the latent meanings of the theme of the "making

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16. Their identity is singular, mutually differentiated as individual personages and celestial luminaries, but the finality of their actions regarding their determination in time and space, as detailed in one sequence (6.1), is not necessarily terminal. Hence the reappearance or continuity of Omalyce in 6.2.1. This is also symptomatic of the fact that the differentiation and singularity of these personages is contingent on their latent unity and the all-inclusive identity of Imacoqwa.

of the primal woman," which in turn relates, often through substitutions, to the same generic idea of "making," though not of her but of the primal men. Both versions relate to the initiation practices and are likely to be invoked in that connection. As one learns still other, more secret (i.e., repressed) motifs, all ambiguities as to who (woman and/or men), how many (one and/or many), and the manner of their "making" become ever more determinate and intelligible until, in the end, the rock-bottom matrix of the Yagwoia cultural imaginary is reached (see Mimica 1981).

The point is that none of these details are interconnected into a fixed nexus which would thus have to unfurl a more definite sequence of details if any one of them would be invoked. Thus, the fact that OT responded to my question by invoking the sun^moon in connection with the *qwolamnye* situation was the function of his knowledge of so many details and not that they constitute a tight "syntagmatic" chain, that is, a well-interconnected narrative or, for that matter, a ritual sequence. By the same token, for Yagwoia, especially those men who became men through the initiatory practices, such "talk=word" details and accounts do not have a cognitive-affective status of "being only a story." Rather, they pertain to the primal events which took place in the locations in and around Qwoqwoyaqwa (the navel of the world-body) before the separation of the sky^earth. The primal events and situations, regardless of their verbal retelling and fluctuating details, also factually relate to ritual activities which reproduce the primal man-making actions from generation to generation. Within the reality of Yagwoia existence all mythopoeic "talk" is rooted in a causal-factual nexus of the primal events and persons who carried them out. These have been reproduced ever since through the initiation practices. This is why OT could plainly say that Imacoqwa brought the sun^moon from the *qwolamnye* place.

From my perspective as an ethnographer who is elucidating the reality of the Yagwoia lifeworld I can say that any number of mythopoeic details, through their very variations and mutual displacements and substitutions, interconnect and coalesce into meaningful concatenations both as individual parts and as fluctuating wholes because they irreducibly belong to the Yagwoia cultural imaginary, which is driven by its own self-forming dynamics that produce its self-identity as the function of its self-same-differentiations. These internal self-same-differences are the condition for the Yagwoia lifeworld being a self-totalizing field through the empirical multiplicity and the diversity of beings that comprise the actual lifeworld. This is also why the Yagwoia mythopoeia obstinately generates the self-same *eidos*, irreducibly inscribed in the most secret

cosmogonic image; and it does so through indefinite variations and motifs which are liable to assume an indefinite range of metamorphoses and specific “syntagmatic” concatenations. The most acute manifestation of this self-totalizing dynamics is the way the Yagwoia have managed to assimilate so much of that radically exogenous human presence which is the Western world-system and Christianity.<sup>17</sup>

Regarding OT’s response to my question about how it happened that Omalyce put the sun^moon under the bark-cape, it brings into focus the sun^moon’s fetal significance (mentioned above) because *qwolamnnye* is an equivalent of the cosmogonic womb-space. In the actual ritual practice, at the onset of the first initiation ceremony, which involves the participation of a huge number of men and women from different villages and TGs, it is the space of heterosexual license but this has to be carried out discreetly. For this reason the significance of *qwolamnnye* as the onset of the first initiation pertains not just to the “making” of the novices into men but also to the pregnancies which may result from so many sexual liaisons that precede the strictly all-male initiatory activities that take place in a ritual lodge erected for this purpose in the fringe-forest area. In this perspective the Yagwoia notion of these practices as “man-making” encompasses explicitly the making of new cohorts of initiated boys and growing them into men and, implicitly, the babies that will supplant the existing population. Both modalities are the differential variants of the single generative process driven by sexual desire and the genital conjunctive^disjunctive activity. This is why the motif of Omalyce putting the sun^moon under the bark-cape is anything but a fortuitous gesture. In the context of the Yagwoia life-world this mythopoeic detail is impregnated with cosmo-ontological significations even if not immediately transparent. But this also depends on who happens to be the listener: a Yagwoia immersed from within and without in his/her cultural lifeworld and its imaginary matrix, or, by contrast, some complete outsider, say a Western NGO worker.

Other mythopoeic motifs which also draw on the *qwolamnnye* as their context further amplify this coital-fetal-gestating spectrum of meanings. They also configure the sun^moon as the syzygial cosmic neonates whose birth=daybreak is the cosmogonic dawn from which issues their bifurcation and day^nighttime alternation. Procreation is also the generation of the parental mode of being, a father^mother conjugal relatedness which defines Iamcoqwa and Imacipu as the primordial couple. In

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17. I deal with this aspect of their lifeworld in a separate work in progress.

the factual social existence a man goes through the last (fifth) initiation ceremony only when he has begotten his first child; this fact of becoming a father-procreator is what makes him a fully initiated man. Correlatively, for a woman there is only one ceremony following the birth of her first child. This is coordinated with her man's last initiation (Mimica 1991). In the preparation for the event (whereby the birth of a child makes a man and woman a parental couple, i.e., actualizes their full male and female being as genitor<sup>^</sup>genetrix) they carry out the following activities: together they make salt, whereas the man alone, or with the assistance of one or two of his *kaṭoqwa* (coinitiates), hunts and smokes marsupials. After the birth of the child these will be distributed together with salt to his and his woman's (= the newborn's mother) respective female "mothers" (i.e., the women who are related as the man's and his woman's classificatory mothers). With the birth of each subsequent child the man (father) will go hunting marsupials, which will be distributed steam-cooked to the same class of female mothers. The child-birth marsupial (*hiye malaye*) meat is the substitute for the bodily flesh of the neonate, and in that determination it is eaten by the neonate's mother's and father's (classificatory) female mothers and, most importantly, the newborn's actual mother. The newborn, then, is "eaten" back into the stomachs of his/her mother (genetrix) as well as her and the father's (genitor) classificatory mothers (i.e., the newborn's maternal and paternal classificatory grandmothers).<sup>18</sup>

I mention this practice of childbirth marsupial hunting and distribution because it, as a factual aspect of Yagwoia life, is the existential context of the motif of Imacoqwa's marsupial hunting.<sup>19</sup> Relative to

18. For details and interpretation of this practice within the cosmo-ontological schema of Yagwoia kinship, see Mimica (1991: 90–92).

19. There is a version of the origin of the sun<sup>^</sup>moon "talk=word" focused on Omalyca's (Imacoqwa) nocturnal marsupial hunting corresponding to segment 2 in the presented version. But in this particular version (several variants) Omalyce has a tail (*hyeuwyē*) which he conceals from his woman. This in turn stimulates her curiosity, so she decides to unravel her man's secret. In the period before she finds out what her man is hiding, Omalyca's nocturnal hunt is invariably successful. However, each time he catches a possum and brings it home, instead of eating it he would completely burn off the flesh, then dispose of it and the bones into a hole. I forgo the rest and the details of how Omalyce lost his tail. It will suffice to point out that this version yet again simultaneously condenses, displaces, and cryptically reveals Imacoqwa's phallic being overtly articulated in the nuclear image



this context the motif has the tacit significance of male copulative procreation whereby the nexus “possum=child=hunting” ingeniously condenses and displaces several modes of coital activity (nose-piercing and insemination)<sup>20</sup> at once mutually distinct/different and generically the same. Both figure copiously in practice and in the secret cosmogonic mythopoeia. In the presented version the detail of Omalyca shooting the possum’s eye (4.1), as we already saw, implicitly refers to and, as a unique image, further amplifies the same nexus of repressed meanings. To sum up, the core of Yagwoia parental being is procreation, which reproduces its cosmogonic origin and, conterminously with it, parenting. The conjunctive^disjunctive actions that bind Imacoqwa and Imacipu to the sun^moon express that core meaning: phallic-libidinal progeneration=cosmogony. The most secret cosmogonic images articulate these meanings in full, as do the initiation practices.

I will now present two pieces of Yagwoia mythopoeia which specifically configure the marsupial identity of the sun^moon and simultaneously further develop other latent meanings of the motif of Omalyce’s arrow which shoots the sun. As discussed above, this is a displacement of the motif of phallo-oral-ocular-castration which reveals the nucleus of the cosmogonic truth where Omalyca’s self-rupture of the phallo-umbilicus equals the self-creation of himself=sun^earth=world-body. It is in this version that his phallic-ouroboric nature is fully revealed. And it is in this sense that his All-inclusive (i.e., universal) identity as Imacoqwa (Great-one-he) becomes intelligible. Only the image of autocreation

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of cosmogony as ouroboric autocreation. Furthermore, various details in this “tail” version of the sun^moon origin, although not transparent, pertain specifically to the initiatory practices. Accordingly, in the situation where I first heard this version, an initiated youth who was listening to the narrator immediately identified and correctly referred them to the initiatory context in which he experienced them as concrete activities whose object was his and other initiates’ bodies. A derivation of the motif of Omalyce’s tail will be discussed in detail further below (pp. 65–73).

20. It will suffice here to point out that one of a number of phrases for the executor of nose-piercing renders him as the “person penis [= nose-piercing bone] piercer” (*aa'mnye lakice qaye-taqawwe q'woyega*). The act can be performed exclusively by the custodians of several nose-piercing bone-owning *lakice* and/or their sisters’ sons, specifically the ones whom the custodians choose and instruct for performing this activity. A study of “The meanings of Yagwoia nose-piercing” is in preparation.



reveals that Imacoqwa, the primal man, is the cosmic androgyne whose archetypal determination is that of the ouroboric phallus.

### PNguye on Imacoqwa's Solar-Possum-Claw and Arrow

The following exemplifies not any definite "talk=word" cluster of motifs but a diffuse discursive manifestation of mythopoeic image-articulations. The context was a conversation between OT, PNguye, the two boys' FF from whom they heard the above sun^moon "talk=word," and OmcaMce. The first two men are the members of Iqwa-Palyce-Qwatalauwye *latice*, the owner of Omalyce (especially his eyes); the third man belongs to a *latice* which is also Omalyce's bone, but unlike the former, it does not transmit his name as exoidentity.<sup>21</sup> As OT liked to emphasize in reference to his *latice* identity: "I alone am the man who brings out [i.e., begets] the man." Seemingly paradoxical as it may sound, he is saying in the first person ("I") that he (= his *latice*) alone is the Omalyce who procreates Omalyce. There is here no distinction between the name and substance any more than there would be a distinction between the *latice* (group) and its individual members; internally they are all multiple part=wholes instantiating the holographic corporeality whose substance is of one piece with its name. His sisters (all women belonging to the *latice* without difference) bear out Him, the phallic bone turned, qua their wombs, into their sons' flesh = Omalyce.<sup>22</sup>

The conversation revolved around the issue of OmcaMce's *latice* segment's ownership of a land tract in the area of the Kayemile range from which Omalyce (Imacoqwa = sun^moon) had ascended into the sky. As it happened, in the flow of the historical temporality<sup>23</sup> of the Yagwoia

21. That is, it does not transmit it to its "sisters' sons," who, as such, embody in their maternal flesh their mothers' patriline, the only name that Yagwoia women bear (see the appendix).

22. It should be said that Iqwa-Palyce women in fact bear as their patriline the name Palyce, which, as such, overlays Omalyce, which they externalize in their sons' flesh (see the appendix).

23. I write "historical temporality" in order to indicate the following: Yagwoia live in a time-bound world which, as such, has a specific historicity: that is, as both the local spatiotemporal dynamics and correlative vicissitudes of each and every *latice* group perpetuated intergenerationally through their respective human members, and as a mode of *their* consciousness of *their*

lifeworld, two to three generations ago, OmcaMce's segment was effectively displaced from that region and the land became occupied by a Menya-speaking group. Following the pacification there has been a recurrent move by various Iqwaye *laṭice* to repossess the lands from which they were displaced. The legacy of the Australian colonial administration is that it could never resolve this and related land problems any more than they can be handled by the PNG government.

So, in relation both to each other and to their Menya-speaking immediate neighbors, the Yagwoia have been entangled in endless land disputes and mediations which at best yield provisional results; most of the time they continue as perpetual deadlocks with varying degrees of lethality and deadly fatality. Since any claims about any sector of their territory are made on the basis of a claimant's (i.e., his *laṭice* segment's) concrete connections with a given land tract, these inevitably require substantiation based on the activities of his close and/or distal agnatic ancestors. These in turn entail a demonstration of the *laṭice*'s foundational activities. Such accounts, specific in their details to any given *laṭice*, are nevertheless all articulated within the generic cosmogonic pattern. Almost invariably, each *laṭice*'s ancestral actions and trajectory of movements within the territory are a certain microcosmic repetition of the macrocosmogony, often indicated by the motif of the sky^earth separation.

Since OmcaMce's *laṭice*'s bone-ancestor is also Omalyce (but as specifically refracted by his *laṭice*), his celestial ascent was mentioned, and it was in this context that the old PNguye invoked the cosmogonic Qwolamnye song, specifically the sequence about the sun's emergence which refers to the region under discussion.<sup>24</sup> He then said that various

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existence as existence in and qua the time *generated from within their cultural lifeworld and its imaginary*. Approached from within this inner perspective the spatiotemporality of Yagwoia factual existence and its historicity—their temporality—cannot be assimilated into a modern Western horizon of “historical consciousness” (commonsensical or philosophical) within which history is a category with specific cosmo-ontological meanings and significance entirely defined by the concrete historical trajectory and transformations of post/modern Western civilization, its Judeo-Greco-Christian, matrix and, in particular, the experience and meanings of temporal existence that this matrix has generated (as it still does) in the course of the development of that trajectory.

24. All Yagwoia songs are wholes comprising so many parts which refer to numerous sectors of their territory, the world-body, which in turn is apportioned by so many *laṭice* groups which in turn make up different TGs.

female plants (he named seven) that grow on trees (in that region) didn't spring out just like that—by themselves. Rather, they sprang up from the finger=claw marks that Imacoqwa made when he, as the sun=marsupial, climbed up the trees and then flew up into the sky. These plants are used for making the abdominal and chest bands which together with the grass-apron (made from an aquatic plant) are the three basic parts of traditional attire worn by an initiated male (Mimica 1981). In Yagowia trees are categorically male; their foliage and all the plants growing on them and on the ground (including various shrubs) are female. The female components of male attire reproduce on the male body the same contiguous-generative relation as the one they have with the tree. What PNguye implied with his detail is Imacoqwa's solar-phallic generativity; the tree bark his finger-claws had scraped became impregnated and bore the plants. Underpinning this image is the mythopoeic image of Imacoqwa's primordial generative self-conjunctive^disjunctive motion, which in the Qwolamnye cosmogonic song is manifested in the succession of all sorts of life-forms that comprise the Yagwoia lifeworld. In the secret image of the ouroboric self-creation this cosmogonic libidinal self-movement is indicated as a spiraling motion generated by the self-closure of the phallo-umbilicus which holds in self-conjunction the sky^earth = Imacoqwa's world-body (Mimica 1981; see also further below).

Imacoqwa as a marsupial also belongs to a number of other *latice* but under the secret name of Wuivy-Malyoqwa. As this personage he is both the possum=man (the prey that is killed) and the hunter (predator) who killed him. The killer=predator Wuivy-Malyoqwa also has the animal forms of the dog and the harpy eagle, the two animals which in fact hunt marsupials. These two animal identities of Wuivy-Malyoqwa (as killer=predator^prey) figure variously in the initiations. Most prominently, the harpy-eagle is enacted by the man who pierces the novices' nasal septa. In that act his bone has also the identity of the harpy eagle's claw=beak (the solar oral phallus) which seizes and penetrates the marsupial's (=novice's) nose. Having completed his action, he makes a gesture and a sound which is the same as the one made by a harpy

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All of them derive from Qwoqwoyaqwa, the navel of the world-body. In this perspective every song traverses numerous localities which are simultaneously the group=personal identities of the Yagwoia as a totality of the past and present generations.

eagle after it has caught/killed a marsupial.<sup>25</sup> The novices themselves are the embodiments of Wuïy-Malyoqwa as the cosmogonic marsupial=red man who came from the body of the first woman. He is the first woman-born neonate and he, like all novices, has the identity of the newborn sun which is now arising within them. The series of treatments meted out to the novices in the course of the initiations will progressively amplify the solar quiddity of their embodiment. This solar-libidinal ascension is specifically made manifest by the application of the red pigment along the novices' nasal ridge and, subsequently, in an increasing number of strokes, around their eyes. These form a pattern which pictures at once the solar rays and their cosmogonic cause, the prongs of Imacoqwa's arrow which, as we saw, caused the spillage of the sun's ocular light.

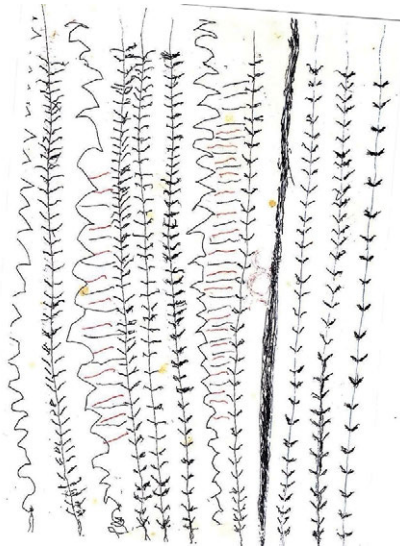
It is symptomatic that, starting from the nose-piercing onward, the drawing of this ocular pattern (*kwale'ekna*) is executed by upward strokes (from down>up). The reverse, up>down strokes, are applied in the last (fifth) ceremony when a man has begotten his first child. At that point he is made aware in no uncertain terms that the marrow (=semen) in his bones (i.e., solar-phallic-ocular quiddity) is now going down: embodied and continuing in the bones of his progeny. In this regard the most potent substance other than actual semen which goes into the homeopathic generation of the initiates' marrow=semen (= hard osseous

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25. As a dog, Wuïy-Malyoqwa belongs specifically to one *latice* (Iqwaye) which is eponymous of the Iqwaye TG (*aane* = house) as a whole, that is, all the *latice* located there. The Iqwaye TG is also known as Qwoqway-qwace (Qwoqwayaqwa-landers). Traditionally, they are also called "Iqwaye wokiye" (Iqwaye dogs) because in warfare whenever they killed a person they voiced "Wuïy—Awk, awk, awk..." that is, like a dog which has just caught a marsupial. In this characterization the warriors are the primordial Wuïy-Malyoqwa, both the killer and the prey. Another manifestation of this canine aspect of Imacoqwa's (=Wuïy-Malyoqwa) being is the sound of bull-roarers used during the initiations, hunting magic (to excite the dog, which is administered a special bespelt mixture), and warfare (to excite the warriors and frighten their prey). In the initiations the sounding of the bull-roarers is intended as a hair-raising voicing of an invisible dog. It announces an act one of whose condensed meanings is that the "dog will capture the marsupial (=novices)". The "capture" in question is their insemination by the senior initiates. Significantly, the origin of the bull-roarer is the tongue extracted from the primal dog's mouth. The replication and displacement of the cosmogonic phallo-umbilical rupture as the oral-ocular castration in this image couldn't be more acutely expressed.

= solar embodiment) is the mixture of salt, turmeric, and ginger which in the first initiation ceremony is ingested in especially large amounts and whose effect is agonizingly amplified by prolonged prohibition on water-drinking and exposure to intense fire-heat. The administration of this mixture by different *latice* custodians is accompanied by the subvocal incantation of spells. A man who has many children and maintains his muscular physique into old age is characterized as someone who still has *waqulye-ka't/nye* ("turmeric-ginger") running in his body. The concrete quiddity implied here is the "solar fire" (heat) that went into his making. What should be emphasized in this connection is that Yagwoia verbal imagery is not reducible to a notion of "verbal idioms" since all of them are predicated on various modes of making/doing, including speaking activity itself, which, qua activity, is generative, world-making. In this cosmo-ontological perspective the reality of all Yagwoia "praxis" is predicated upon the primordial cosmogonic generativity and their existence is in itself the transmutation and perpetuation of the primordial deeds.

One of the most expressive illustrations of the image of the sun's arrow being at the same time the spectral rays of the cosmogonic daybreak was produced by PNGuye when on one occasion he decided to draw on paper the sun's rays which Omalyce (Imacoqwa) saw when he shot the marsupial-sun (Figure 4).



**Figure 4.** PNGuye's drawing of the sun's rays=arrow.

Before commenting on the drawing, this is a good place to amplify the symmetry=transitivity implied by this phallo-ocular motif. As he shoots the marsupial-sun into his *eyes*, in the darkness (=womb) of the world, the sun's internal libidinal energy erupts and illuminates the world for the first time. Simultaneously, Omalyce *sees* this light as the conjunctive^disjunctive effect of his phallic-copulative-emissive act. What is implied by this imagery is the totalizing unity of the cosmogonic act: phallus= libido^mortido=generativity=eyes=seeing=piercing=-visibility=world-illumination=soul=knowledge. I could say that, in a sense, this totalizing condensation of meaning is also manifest in the drawing.

PNguye filled out both sides of an A4 sheet with black (grey) vertical lines symmetrically intersected by numerous short, slanted lines. In between these he inserted two bands of longish red and black dashes. Three vertical lines on the right side were made with a blue ballpoint pen. In the field between the extreme left and the middle of the page he drew in addition three serrated vertical lines, while off middle, in the right field, he drew a thicker black line. He commented that the vertical lines are Omalyce's *mdjolye mace* (*mdjolye*-type-of-arrow) while the red and blue/dark lines are the daybreak light-rays. He didn't elaborate any further, but it would not be a distortion to interpret the short hooked lines that intersect the vertical lines as the arrow-barbs (*amlase i:klalye*-type) among which the red-dark (rays) are interspersed. The three serrated vertical lines could be seen as an outline of the *mdjolye* arrow (its blade is serrated on both sides) as well as an indefinite shape of solar firelight. These shapes would suggest a blended image of two slightly different types of arrows.<sup>26</sup> The thicker black vertical line could be identified as a bow.

Regardless of the possible meanings of these particulars, what is significant is the way they form a blended pattern. It is exactly its fused quality as the solar rays=arrow, the melting of the shapes, which represents the two "objects" composed of multiple parts into a blend that articulates and expresses the density of the spectrum of significations condensed in the mythologem of the sun's arrow. It is easy to discern in this same image its potential to transfigure into the linear-vertical marks on the tree left by the marsupial=sun=Omalyca's claws as he was climbing up into the sky. Thus, the claws and the marks fuse with and are a transfiguration of the arrow (barbed and pronged) = sun-rays. I

26. This is indeed the case; see further below.

emphasize this relation precisely because the inner dynamics of mythopoeic noesis are the contiguity and metamorphoses of shapes and their transpositions through the cross-modal sensory medium. However, whatever the range of transfigurations, one and the same phallic *eidōs* persists and maintains its self-identity through the streaming of metamorphs which are its self-same differentiations and multiplications. This is the work of imagination as a formative power which generates shapes and figures (i.e., the power of figuration = imaging) at once sensory and intelligible.

### Solar Emission and Soul-Illumination

However, the notion of mythologem is an epistemic circumscription external to the Yagwoia lifeworld and their existential-experiential matrix. Accordingly, the reality and significations of the sun and his burning light-effluence have to be elucidated in terms of that matrix. For the Yagwoia the activity of their thought-soul (*kune umpne*) is solar-illuminative, which in that wording echoes similar experiences, notions, and metaphoric usages in numerous world cultures.<sup>27</sup> But in the Yagwoia lifeworld the metaphoric aspect is a manifestation of the factual modes of existence. To start with, from infancy onward the development of the soul's generative power of talking and thinking is due to the lunar-solar thermal-luminous quiddity immanent in the body. This may be further stimulated by feeding young children, male and female, with the pieces of a roasted marsupial, which (roasted and orally torn into pieces), receive a cosmogonic treatment in the first initiation ceremony.

Male children, however, would receive a major spur of developmental boost when their noses were pierced in the same ceremony. A remarkable articulation of Yagwoia notions concerning the dynamic of the lunar-solar activity of soul-thought is a thematic sequence of "names" in the *Qwolamnye Aapiye* (cosmogonic song) dealing with the making of different patterns of plaited (i.e., intertwined) bands which bind arrow-tips to their shafts and other tools/weapons.<sup>28</sup> Here, the mindful

27. Eliade (1976, 1979). For similar and more sublimated notions in philosophical discourses, see Blumenberg (1993).

28. This craft, which involves a supple dexterity of the hands, eyes, mouth, and the thinking soul, is a provenance of men. They also plait other pieces



activity of the coordinated hands (combining needle/-ing and finger manipulation), mouth and eye movements involved in this activity is the manifestation of the generative intertwining of the lunar-solar quiddity that drives the mindful=thinking-constructive=patterning activity of the soul. The driving pricking-poking activity of the needle aided by the teeth and ocular guidance focally expresses the specifically solar aspect of the thinking soul's phallic-oral-ocular propulsive motility (its "noesis").

The *umpne* (soul) of some individuals may receive an infusion of the sun's luminous power (*yeki'/t/nye* = strength) when they are seized by a shaking behavior (*kwajilase*) during which they have a diagnostic kind of vision. Thus, as OT described them to me, he first saw the sun's ropes (*unane*) coming toward him; everything around him disappeared as he became blinded by their luminosity. The blindness was not a blackout but an intense glare-vision which then turned into myriad colors (i.e., became spectral or chromatic light). This blinding glare which obliterates all ordinary visibility mediated by the eyes of the flesh is the threshold which opens up the new dimension of visibility open only to the gaze of shamans. What should be noted is that this glare transformed into the chromatic light diagnostic of the sun.<sup>29</sup> As an example of this he pointed at the star-shaped circular design featuring rainbow colors on a box of Omo detergent that was lying in a corner of my hut. He subsequently drew his vision (Figure 5).

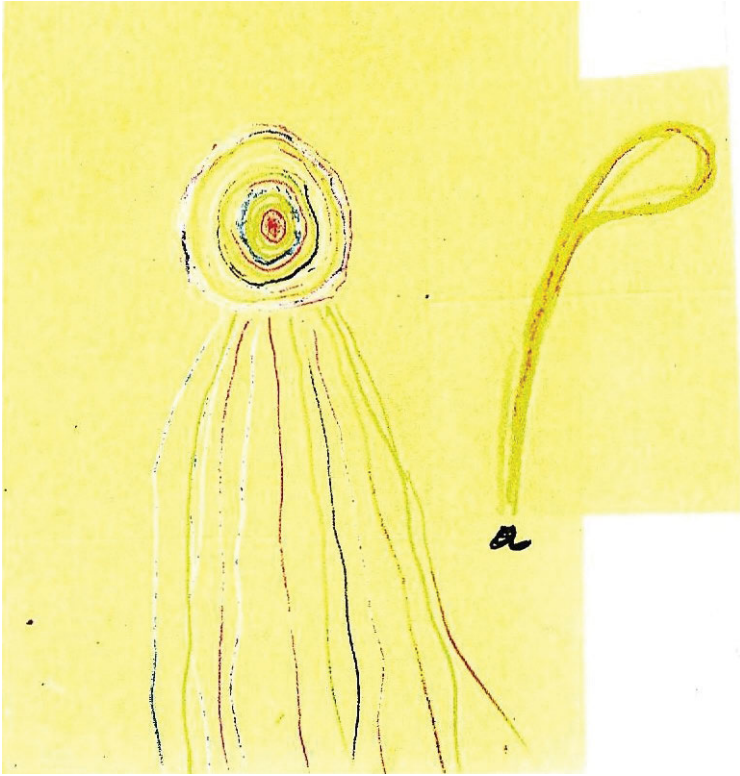
The polychromatic circle is the sun while the multiple tentacles are the sun's ropes which he (sun) was throwing into his eyes. These missiles are shaped like snares (a). While emitting them, the sun was simultaneously sliding up and down these ropes. One effect of this experience was that this man acquired the power of shamanic vision which enables shamans to see into the insides of human bodies and the sickness-objects lodged there.<sup>30</sup> These and related experiences through which some individuals (male and female) acquire various shamanistic powers may be induced by the wild forest spirits and can take place anywhere and

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of bodily attire (e.g., chest- and headbands, hairpieces) distinguished by intricate intertwined patterns.

29. This is an experiential version of the cosmogonic motif of Omalyce's phallic-ocular shooting of the sun-marsupial. Another variant of it is the act of nose-piercing, which is seen as a rupturing of the novices' souls. All of these are versions of the widely occurring "solar phallus" mythologem which is an archetypal gestalt (see Jung 1967).
30. For an example of this see below, p. 97.





**Figure 5.** OT's drawing of the sun's ropes (missiles).

anytime. However, they have a superior potency when they occur at the *qwolamnye* dancing ground during the onset of the first initiation ceremony. In that situation are activated the powers of the *himace* power objects which are the conduits for the soul-heat of the macrocosmic world-body. Then, as one of my Yagwoia informants commented, the *himace*-objects usher into *qwolamnye* an unprecedented number of wild spirits and their powers. This is why many shamans when they want to stress the exclusiveness and superiority of their shamanic soul-powers point out that they were seized by them not anywhere but—exactly—at the *qwolamnye*, which is the real space of man-making (i.e., cosmogonic creation). Such is one example of the sun's illuminative emission which directly affects human beings; however, there is another, more painful variant which reveals like no other the cosmogonic meanings of Omalyce's arrow. With this in mind a few more details about this arrow have to be presented.

## The Sun Arrow and Palycipu's Tail

I pointed out above that in his blended image of Omalyce's cosmogonic arrow=dawn-sunrays (Figure 4) PNGuye identified the arrow as *mdjolye* whose symmetrically serrated (saw-like teeth) or barbed blade is indicated by three serrated vertical lines. But although he didn't name it, another arrow-type is clearly suggested by the multiple small, hooked lines that intersect the vertical lines. Nevertheless, the type of arrow that Omalyce fired is *mace* (generic arrow) *amlase* (or *amnase* in some pronunciations) which usually has five prongs (sometimes three or four). If they are barbed (serrated), then it is *amlase i:klalye* (or *h/iklolye*). It is now clear enough why PNGuye's blended image combines the figurations of both types: *mdjolye* is *amlase*. Omalyce's original arrow was one of IqwaPalyce-Qwatalauwye *latice*'s main *himace*-power objects which PNGuye kept in his *him-aane* (*himace*-house) together with other *himace* belonging to his *latice*. Unfortunately, one night in the mid-1960s one of IqwaPalyce agnates broke into the house, stole the ropes of shells that PNGuye kept there, and set it afire. The arrow and some other *himace*-objects perished. Such was the factual fate of Omalyce's solar arrow, although its cosmogonic effect continues as the factual reality of the sun's irradiations.

This incident deserves a further comment. Although at first the culprit was unknown, some time later PNGuye had a revelatory dream in which he saw the sun (as in Figure 5) hovering over the house of the culprit, who was thereby identified. This enabled PNGuye and his close agnates to charge the culprit with theft and arson, which they duly reported to the resident *kiap* in Menyamya. This led to his arrest, trial, and imprisonment. Subsequently, he bore the Tok Pisin nickname "stilman" (thief) as a permanent marker of his ignominy. I came to know him quite well under that designation.

Regarding PNGuye's revelatory dream, the motif of the sun or some equivalent images of illumination figure symptomatically in the dreams conditioned by the kind of existential situations in which a serious misdeed was committed. Among the Yagwoia the sun does not have the position of a superordinate rector and judge so that it could be interpreted as structurally equivalent to an externalized superego agency (which is clearly the case among the Paiela of the Enga and western Highlands Provinces: see Biersack 1987, 1991, 1998, 2004; Mimica 2014b). Nevertheless, this kind of oneiric and other related experience suggests a certain moral-directive aspect of his all-seeing power which may imbue

the souls of his human progeny. As we shall see, what primarily dominates the solar irradiations is vindictiveness and concomitant harmful retributive intentionality. And this is directly the consequence of the cosmogonic birth of the Cosmic Imacoqwa and His/Her self-exteriority, the world-body.

Concerning the arrow's significance as a specifically IqwaPalyce power-object and a stock-piece of this *latice*'s substantial identity, there is an elaboration which targets it in the form of a verbal abuse to which the IqwaPalyce agnates and their mirror-self-difference, the sisters' children, can be subjected, either in person or, more commonly, behind their back. As a correlate the two variants have two rather different coefficients of adversity and concomitant lethality. The verbal abuse is focused on Omalyce's phallic identity as configured in the fusion of his arrow=marsupial=sun transposed onto a species of arboreal marsupial *hi:ye kwoyime*, whose distinctive trait is its tail (*h/yeuwye*). It is significantly longer than the animal's entire body; for this reason, the tail is cut off and worn as a somewhat outlandish decorative body-appendage. For the same reason of the tail's conspicuous length all (endo- and exo-) members of IqwaPalyce *latice* are prohibited to eat this marsupial, for that would be equivalent to eating themselves and, in that alimentary-oral mode, equivalent to incest predicated upon the ouroboric image of self-copulation=self-eating (Mimica 1991). Accordingly, if one is keen to provoke instant rage in an IqwaPalyce person, a good way to initiate the taunt is by calling him/her "*Panyeuwye*," which is a fused modification of *Palyce* (the *latice* name) and *h/yeuwye* (tail) (i.e., "Palyce-tail=cock"). The complete jibe, however, is more elaborate, in fact a short song:

1. *Panyeuwye! Eaaahaa!* (Palyce-tail! Jeering incantation)
2. *mapiye amlase* (sun *amlase*=arrow)
3. *mapiye amla-mla* (sun *amlamla*/reduplication/)
4. *kawwli iqwokulenyi!* (dawn-light-she childbirth-blood-vagina-she)

Regarding the lingual garb of the jeer, I emphasize that the names are, on the whole, nominals; there are no verbs as such. In this grammatical-categorical determination all activities and the unfolding process are implicated in the imagery condensed in the nominals. The movement of the action-process is iconized through a rudimentary syntactical schematism, namely a simple succession or stringing of nominals with no additional morphological marking of their syntactical and categorical relations. Nevertheless, as generated by the Yagwoia cultural imaginary

matrix, the image-shaped mythopoeic speech is eminently at work in this little verbal production. The succession of the lines, called *yeuwoye* (names) in the vernacular, constitutes a meaningful and logical progression in which each image follows on as a transfiguration of the one that precedes it and simultaneously develops further the implicit chain of actions that produce the terminal result. Thus, the first line introduces the image (=entity) of the Palyce=tail. Condensed in it is not just the cosmogonic mythologem (marsupial=sun=Omalyce's arrow) but, most significantly, the immanent phallic *eidos*, which is Imacoqwa in his nuclear ouroboric image of the cosmic androgyne, the One=All.

In line 2, the marsupial "tail" image-condensation is replaced by the "sun *amlase*-arrow," which, qua itself, both displaces the "tail" and retains its immanent phallic *eidos* (or *morphe*), manifest now as the entity of the arrow with which Omalyce shot the sun. This action, however, at the surface level of Yagwoia mythopoeia, has an ambiguous determination whereby the sun is an entity different/separate from Omalyce who shot him. Yet Omalyce is the sun (both as his eye and as himself, i.e., part=whole) and the sun arrow implies the self-referential character of Omalyce's action as self-shooting. It is symptomatic that the construction is a direct juxtaposition of the two nominals (i.e., sun > *amlase*) rather than a possessive suffixal construction, such as *mapiy-o-qwo-lde* (sun-poss), thus giving "sun's arrow," wherein the particles *o-qwo-* are male gender markers.<sup>31</sup> The direct juxtaposition suggests a sense of symmetrical transitivity between Omalyce (who fired the arrow) and the sun (shot by the arrow): the one is the other through the conjunction he brought into effect.

Although line 3 may seem a slight alteration of the image developed in line 2, it effects a further transfiguration of the process set in motion by the cosmogonic action implied by the "sun arrow" image. A new transformative action and development of the process initiated by the arrow (i.e., the immanent cosmogonic phallic propulsion and conjunction) is signified by the reduplication of the nominal root *amla-mla*, which, qua its reduplication, articulates the self-splitting of the arrow: that is, a critical cosmogonic moment of the disjunction whereby the sun breaks off and continues his celestial ascent. The reduplicated form qua its self-repetition is an acute icon of the cosmogonic rupture. But what this simple reduplication also does in relation to the immanent phallic

31. I should point out that in Yagwoia maleness also signifies largeness and bigness while femaleness signifies smallness and diminutiveness.

*eidōs* that is at once concealed and revealed (through the succession “tail” > “arrow”) is its self-alteration. Because of this I will make a short reference to the inner relation between the self-reduplication (=self-alteration) of the arrow and its equivalent in the nuclear self-creation image of cosmogony.

In the nuclear image of Imacoqwa's monadic self-creation the equivalent is the cosmogonic self-cut of the phallo-umbilicus, which is an act of self-differentiation: the sky<sup>^</sup>earth separate; Imacoqwa's two eyes emerge as the sun<sup>^</sup>moon; and the world-body with all its multiplicity is begotten as the effect of that self-alteration through self-splitting or self-twinning. This originary self-separation that followed on from self-unity continues on as the cosmo-ontological conjunctive<sup>^</sup>disjunctive dynamic that generates everything existing within the world-body. More pointedly, the primal self-cutting of the continuous self-generative, spiraling (i.e., self-centered=self-identical) motion, immanent within the ouroboric Imacoqwa, carries on as the principal *modus operandi* of all generation within the world-body as an indefinite plurality of self-differentiae, or multiplicity (Mimica 1981, 1988).

In this connection I have to emphasize that the self-difference in question is that of the self-same-difference or the mirror-difference. Within the cultural imaginary matrix of the Yagwoia lifeworld there is no dimension of radical otherness or “alterity” in popular postmodern academic parlance. In plain terms otherness qua otherness does not exist. The only otherness is the one that is generated by and from within the self-generating Imacoqwa, the ouroboric androgyne. This monadic ouroboric phallus is the biunity of its self-same-difference which is its immanent androgyny. I symbolize it as  $m^{\wedge}f$  (Mimica 2006). This indicates that maleness and femaleness are not independent polarities but are individually possible and actualizable only qua each other. The being of one is determined qua and within the mirror-being of the other. I will later elucidate this in greater detail when I come to unravel the quiddity of the sun<sup>^</sup>moon. Here it will suffice to point out that neither maleness nor femaleness can be what and how it is independently of the other. Each by itself would cease to be. That is their determination within the matrix of the ouroboric Imacoqwa, the cosmic androgyne; or, in a more concrete characterization, the androgyne is the phallic womb that generates both its Self and its own self-same Difference, inside and outside itself (Mimica 1981).

Back to the elucidation of the jibe, line 3. Just as the previous two lines, it, too, reproduces the inner phallic *eidōs* yet articulates its transfiguration.

The difference is produced in relation to the persisting self-sameness. In this regard it is important to point out that this successive process is a most rudimentary manifestation of the parallelistic logic operative in the Yagwoia mythopoeia. Indeed, each “name” (line) is grammatically (categorically), syntactically, and semantically (qua condensation) “parallel” to (i.e., the same as) yet a gradient different from the one that precedes it. More to the point, at the level of grammatical-categorical stringing there is maximum sameness (they are all nominals); the graduated differentiation of the lexical level is within the bounds of the maintenance of their sameness qua the inner phallic *eidos*. The overt meaning of each nominal means a different thing (Palyce-tail > sun arrow), which, nevertheless, reproduces one and the same inner *eidos*, the ouroboric phallus. Let’s now see what the line 4 image says=does.

I have glossed the two nominals *kaurwli iqwokulenyi* as “dawn-light-she childbirth-blood-vagina-she.” The first lexeme is a contraction of *kaurwlana* (also *kau/l/wlyana*), which refers to the spectacle of the sun’s light, especially its spectral colors when at dawn or sunset they rub off the clouds. The lexical components are *kaule*=cloud and *-wlana/wlyana* (refers to both the color-light spread and the cloud cover). The same lexeme is used in reference to a somewhat different atmospheric phenomenon, namely the cloud cover that often enshrouds the ranges. However, the form *kaurwli* has for its ending the female gender marker *-i*, which terminates the second lexeme as well. The latter is a compound phrase comprising the following components: *iqwo-* (from *iqwo-qwal/y/-aalye*) and *-kulenyi* (from *kula-ce* = vagina and *-ny-i*). The first component is a euphemistic lexeme which primarily refers to childbirth blood, although it can mean menstrual blood as well. The transparent component is *aalye*, meaning generically water, river, as well as all sorts of fluids. Some speakers interpret the component *iqwo-qwal/y-* as “dirty water,” which is apposite since this is a euphemistic expression.<sup>32</sup> A more derogatory though still euphemistic reference to vaginal blood is “urine” (*hiye*). By contrast, the examples of direct formulations for vaginal “water” are *kulace aalye* (vagina water) or plainly *kulace mdjace* (vagina blood). In fact, the second component of *iqwo-kulenyi* is the overt word for vagina, which amplifies the first euphemistic component. This is not surprising since the song is intended as a derogatory jeer. In addition the terminal female gender

32. The lexeme *iqwo-* figures as the first component of a number of *latice*, for example *Iqwa-Palyce*, *Iqwa/O/malyce*, *Iqway-Ace*, and is the root of the *latice* name *Iqwaye*, which is also eponymous of the whole TG.



marker accentuates the watery quality of the solar luminous effluence because in Yagwoia all river names invariably have this marker as their substantival ending. Water, then, primarily entails immanent femaleness as its dominant quality.

Having clarified the components of line 4, its meaning as a unified cosmogonic yet abusive mythopoeic image can now be elucidated. What is expressed here is the cosmogonic effect of the action pictured by the preceding image (line 3). The rupture of the sun arrow (i.e., sun=Omalyce) equals its birth as the dawn of the world-body. What has to be observed is that the terminal gender marker *-i* implies that this is the birth of the cosmic Imacoqwa but as his sexuated self-difference, the primal woman. Or, referring to the nuclear cosmogony of self-creation, the “childbirth-vagina-she” is his female self-otherness that externalizes his<sup>^</sup>herself as the world-body. As a morphologically marked female-gender-person nominal phrase, line 4 is a contrasexual intensification and complement of line 1.

Let me clarify. Reflecting on the morphological composition and attributive meanings, it wouldn't be a distortion to render this phrase as the “dawn-light-she childbirth-blood-vaginized-she.” This would indicate that the phallic *eidos*, imaged as the “Palyce-tail” (line 1), became, or is the transformation of, the phallic arrow's (Omalyce=sun) self-rapture (indicated by the reduplication in line 3). The modification would more strongly figure the “childbirth-blood-vaginal-watery-femaleness” attributes as the effect of the preceding shooting-rupturing actions, which, however, are grammatically implied in the nominal morphological shapes rather than articulated by a verb form. Although the inner reference of line 1 is Omalyce, since that is the identity that the IqwaPalyce *latice* transmits as its endo- and exo- bone-name, the lexeme Panyeuwye (Palyce-tail) displaces it to this *latice*'s name Palyce—exclusively borne by women. They are the embodiments of the “tail” (Omalyce's bone=phallus), which they procreate (give birth to/externalize) as the body-flesh=name substance of their sons. As such, by giving birth, woman actualizes her cosmogonic being as the procreative and vaginized (raptured) phallic womb-body. In this perspective the morphologically marked femaleness in line 4 foregrounds the unmarked maleness of the “Palyce-tail” in line 1 and concludes the transformation of the phallic *eidos* as well.

This male>to>female transfigurative intensification is also expressed through the more covert significative figuration of the phonemes that constitute the lexical items. To start with, in *Ququna Yaguye* (Yagwoia

language-speech), taken as a whole in respect of its cosmogonic origination and continuation, all speech sounds are inherently determined as male^female sonic substance. This is their immanent phonatory dynamism, being the imprint of the primordial phonation generated by the jaw harp which the original humans contained in their mouths. The outer rim of the Yagwoia jaw harp is the *aapala* (woman=female) part (container) which contains within itself the vibrating *kwole* (man=male) part (contained). This rigorously conjunctive^disjunctive (binary) vibration generates the primordial endosound which, being a cosmogonic variant of allocreation (Mimica 1981), replicates in the register of plurality Imacoqwa's original self-unity. Indeed, his monadic autocopulation is the irreducible source of the ouroboric autogenerative archephonation. This primordial phonation, a variant of the autogenerative twotwity also at work in Yagwoia counting and the generation of number (Mimica 1988), gave birth to different human *ququne* (speech-languages) when the primordial woman caused the rupture of the jaw harps by producing a rattling—dispersive—sound. She did this by shaking a dry fruit of a species of *tapauwye* bean which contains within its elongated husk a number of serially ordered individual seeds, which stand for the multiple and diverse sounds that were subsequently generated. The woman was outside the primal *inekiye* (men's cosmic house), the container of the jaw harp-playing men. Hence this is why the woman's bean-rattling sound is the exosound. In the conjunction of this dispersive exosound, produced by the multiplicity of the seeds shaken by one woman, and the multiple yet uniformly sounding male^female (i.e., self-contained) endosound generated by many yet non-differentiated, unison-sounding men, there ensued the multiplicity and diversity of human speech (=languages).<sup>33</sup> The chiasmic one^many mirroring between the inside and outside dimensionality of this cosmogonic situation is further highlighted by pointing out that the multiplicity of men is echoed by the multiplicity of seeds within the bean husk. As the cause of rupture of the primal interior phonation and the birth of phonic multiplicity and diversity of human speech into the exteriority, woman is the cosmogonic agency of the birthing dynamics

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33. A related version of the same theme of the origin of human speech (languages) is the talk=word of the building and the collapse of the *inekiye* cosmic house, which the Yagwoia readily relate to the biblical myth of the Tower of Babel. The mythopoeic autochtony and ouroboric originality of this Yagwoia talk=word, however, is indubitable. It is not a copy of the biblical myth.



intrinsic to the dimensionality of female embodiment which is the phallic womb-container. The inner relation between the two interpenetrating sources of the speech sounds is indicated by their common names: *tapat-apiye* (jaw harp), whose reduplicated root indicates the determining characteristic of endophonation, its biunity (or twoity), and *tapaurweye* (bean). In their shape and differential container^contained structure both are expressions of the ouroboric phallic (i.e., bisexual) gestalt.

The Yagwoia have no notion of such sound categories as “consonants” and “vowels” (or “semivowels,” “syllable” and “foot”), although it would not be a hermeneutic distortion to impute an implicit coefficient of male^female value to this categorical differentiation given their explicit mythopoeic view of the phallic-ouroboric (m^f) determination of the primal cosmogonic phonation and the disjunctive^conjunctive birth of human speech as a differentiated oral-sonic multiplicity. Accordingly, the consonantal spectrum would be more (but not exclusively) a pole of maleness and the vowel of femaleness. However, all speech sounds, no matter how phonemically individuated and differentiated they may be, are immanently m^f and, as such, autogenerative.<sup>34</sup> That is their cosmogonic endowment; in regard to their actual signifying function certain phonemes do carry this individuated differential value more so than others and are further circumscribed in their grammatical-categorical function as explicit morphemic monogender markers. The principal ones are: *female* {/i/, /p>pu/, /a/, /aa/}; *male* {/k>kw/, /q>qw/, /o/}. Looking now over the jibe as a whole, one can see the spread of implicit male and female values (underline=f, // =m, while the two explicit female gender markers are in boldface).

34. This is the determination of all substantiality of the ouroboric world-body, including the sounds of human speech, and will become fully explicated at the end this study. I should state that I do not take Western phonetics and phonology, which by and large ignore the immanent imaginal and mythopoeic dimension of speech sounds, as being the exclusive framework for the interpretation of their structuration and dynamics. As I stated at the very beginning, I take Yagwoia mythopeia, or, more to the point, mythonoesis, as a genuine noetic dimension that objectifies their experiential reality, including the structural dynamics of their speech (language). However, for some examples of cognate archetypal phantasies occurring in the history of modern linguistics (the last 150 years), specifically in connection with the conceptualization of sound structuration, see Pourciau (2017). On some equivalent notions in Indian linguistic thought, see Beck (1993) and Padoux (1990).

1. *Panyeuwye! Eaaahaa!*
2. *mapiye amlase*
3. *mapiye amla-mla*
4. */kau/wli i/qwoku/lenyi!*

The root morpheme *am-* (in arrow) echoes *amne* (breast), which is even more intensified by the alternative pronunciation of arrow as *amnace*. The echoing is not just external but also has an inner connection since the Yagwoia body image is a phallic gestalt, so that breast is intrinsically predicated as a phallic organ. In the context of the jibe that resonance is maximally motivated. This verbal piece in its entirety is saturated with the fundamental ouroboric phallic “*pragnanz*” (good form) generated by the archetypal matrix of the Yagwoia lifeworld which as a whole inhabits all its parts.

### Coda: Palycipu’s Shield=Moon

I will complete the foregoing exegesis by adding to it what is thematically but another, shorter, version of the same image of the IqwaPalyce sun arrow; it, too, can be intended as a jeer directed at that *latice*. A basic phrasing is “*IqwaPalyce mapmase hipulauwye*.” There are shorter phrases which will readily figure in direct jeering, for example “*IqwaPalyce mapamnace*,” “*IqwaPalyce hipulau-mnace*,” or “*IqwaPalyce mapmase hipulauwye*”; “*Mapmase hipulauwye; mapamnace—nace—nace—nace!*” Here, the new word=image is *hipulauwye*, which condenses the following meanings. Its two interfused referents are (a) a large shield (*kalepiye*) whose basic circular shape may vary from a more quadrangular to a near-ovoid outline; (b) a full moon. The *kalepiye* shield was traditionally used in fighting, especially in less lethal situations where adversaries would meet at a fighting ground and exchange arrows from a distance without attempting to advance at each other. In such relatively stationary “war-games” fighting men often sat or squatted behind their shields, shouting taunts and firing arrows at each other, some of which would hit the shields.<sup>35</sup> The taunt under consideration would have been especially apt in this context, although by no means restricted to it.

35. Yagwoia exclusively used (and are still using) bows and arrows; they had no spears and lances. Other weapons were varieties of stone and wooden clubs, stone axes, and bone and wooden knives. With the arrival of the

In fact it would not be uncommon to use “*hipulauwye*,” although not in the presence of an IqwaPalyce person, when a full moon is in the sky, for example “Aiy, IqwaPalyce *hipulauwye* has come” or just “Up-there—Palycipu came up,” where the nominal is the *latice* name suffixed with the female gender marker *-pu* which designates the firstborn female; as such, the form Palycipu also designates any IqwaPalyce woman in her group (generic) identity, regardless of her actual birth-order. In view of this kind of usage it is safe to assume that some children would first get a sense of the moon’s femaleness by hearing these and similar simple utterances. Regarding the affective-semantic force of the verbal use, the meaning of *hipulauwye* is not determined by its supposed object-referent “*kalepiye* shield” but specifically its circular shape, which identifies it with the full moon. It is this lunar figural aspect of the shield that the name invokes. Thus, the phonemic components of its root *hipu-* are saturated with femaleness since both *hi-* and *-pu* independently function as

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White Man, they began to use iron axes and the ever-popular machetes. Metal arrow blades never gained wide currency. As for firearms, since the 1990s there has been a steady increase of both home-made and industrially manufactured guns (the most coveted being “*pamp-aksien*,” i.e., pump-action, guns). However, in respect of firearms acquisition, of the five Yagwoia TGs, Iqwaye and Iwola’-Malyce are quite self-consciously self-restrained, which is why they have only a few. This is in sharp contrast to the Menya-speaking groups, especially the Pataye, who throughout the nineties were copiously supplied with firearms by various provincial and national politicians as well as the local individuals belonging to these groups who serve in the PNG armed forces. Regarding the present-day pattern of fighting, among the Yagwoia the emphasis is on a strict parity between the warring parties. Thus, it is assumed that the conflict will always involve first the use of primary arms: bows and arrows, bush-knives and axes. If one party starts using guns, say of the home-made variety, the opponent will endeavor to match them in both make and number. If the guns are industrially made, then the opponent follows the suit. Since the pump-action guns and, especially, AK-47s are few and unevenly distributed among various TGs (in a sense they are the “heavy artillery”), their appearance creates the breakdown of the strict-parity agonistic dynamic. In townships, where the access to firearms (including rocket-propelled grenade launchers) is facilitated by large networks of illicit trade, the conflict between various groups is played out somewhat differently. However, even if a group boasts a rocket-propelled grenade launcher, it is primarily for show since the ammunition for it is both very expensive and very difficult to procure.

female gender morphemes; in its pronominal function *hi* is third-female person (she). As the root of the word for the moon=shield, *hipu-* at once displaces the female identity of IqwaPalycy *laṭice* (Palycipu) and, qua its phonemic resonance, retains and amplifies the signification of that name's femaleness in reference to the full moon. This in turn resonates with the fullness of the womb (i.e., pregnancy).

Now by itself this image of a pregnant shield=moon wouldn't be particularly provocative despite the obvious implications ensuing from the fact that the shield is a receptacle for arrows and "shooting" in Yagwoia is a copulatory action par excellence. What makes "*hipulaurwye*" as "the shoot-fucked-full-moon=shield=Palycipu" a strong term of verbal abuse is its explicit coupling with "*mapmase*" (or *mapamnase*).<sup>36</sup> This is not just any arrow (=penis) shot, as it were, by any Yagwoia *laṭice*. Rather, this is the "sun arrow" that belongs exclusively to IqwaPalycy, as does the "*hipulaurwye*" moon=shield. In this conjunction the meaning is that of the incestuous union: moon=shield=Palycipu is shot by her IqwaPalycy solar counterself Omalyce. In this framing the incestuous implication is relatively weak since it involves the IqwaPalycy lunar-solar person-ages Omalyce and Palycipu as two distinct identities. This kind of intra-*laṭice* incest (B<sup>^</sup>Z, F<sup>^</sup>D) can be rendered as "eating one's own bone," which is specifically the characterization of a large, Hilyce, *laṭice* (in the Iwolaqa-Malycaane TG) that has internally differentiated and segmented so that its members have been intermarrying for a long time.<sup>37</sup> And although it is readily acknowledged that they "have broken their bone" and therefore they can intermarry as they do, nevertheless, precisely qua that praxis, it is also true that they eat their own bone. This example is but a facet of the dialectics of self-same-difference played out as the internal dynamics of Yagwoia *laṭice*, their segmentation, differentiation, and fissioning, which can never escape the primary and overwhelming

36. *Mase* in *map-mase* (fusion of *mapiye* = sun and *mase*=arrow) is a generic name inclusive of all types of arrows although its primary referent is a plain arrow-tip made of a longish, round, thin and smooth piece of black palm. *Mapamnase* (*mapiye* + *amnase*) is the "sun arrow" with a multipronged tip which may be barbed (as discussed above).

37. In terms of the proprietary apportionment of the world-body by various *laṭice* groups, Hilyce owns the daylight (*bilyca'ni*) and the light-irradiating nocturnal celestial objects, principally among them the stars (*hilaqamne*). As indicated by its name, the sky (*hilaqa*) and many things pertaining to or associated with the celestial domain, are connected to this *laṭice*, and this is attested to by their names, all of which have the female root *hi-(la)-*.

sense of self-sameness and self-closure inscribed in its constitutive archetypal matrix. However, this case of auto-osteophagy is suggestive of a more acute ouroboric image of incest as “self-eating” (=self-copulation). This in turn is invoked by another abusive characterization of incest as a “dog licking its own penis,” which is what dogs indisputably do. Indeed, the logic of incest among Yagwoia is entirely determined by its ouroboric archetypal matrix (Mimica 1991). The *mapamnase*<sup>^</sup>*hipulauwye* conjunction is just one variant manifestation of that matrilineal core of the Yagwoia cultural imaginary.

What has to be highlighted in this connection is that precisely in its IqwaPalyce lunar<sup>^</sup>solar specificity the foregoing as well as some other related verbal abuses belong exclusively to that particular *latice*. Other structurally similar abuses (in terms of the logic of imagery) featuring names=identities belonging to different *latice* are accordingly the exclusive property of these other *latice*. That is, no matter how abusive and negative the framing of any given *latice* names=identities may be, and regardless of whether or not the *latice* members are present, such names and their phrasings are the inalienable property of their respective *latice*. Thus, I first learned about the *mapamnase*<sup>^</sup>*hipulauwye* abuse when on one occasion OmacaMce, to whom I referred above, said that this is an abuse of his *latice*'s bone-ancestor. As explained above (see also the appendix), it is true that Omalyce is this man's inner bone-identity except that no segment of his *latice* transmits the name Omalyce as their exoidentity. Their women are all Omalycipu but the name they transmit to their sons is Caqapana, which determines this *latice*'s exonominal substance. On the occasion when OmacaMce made this claim, OT, who is an IqwaPalyce man, didn't dispute it. But as soon as the former left, OT went on to protest that OmacaMce claimed names which are not his but belong exclusively to his own—IqwaPalyce—*latice*. In this respect, when, during initiations, the custodian of this *latice* administers salt-ginger-tumeric mixture to the novices, one of the spell-utterances he mutters sotto-voce is “*mapiye amla-mla*” (line 3 in the above jeer). It is intended to imbue the novices with anger and the retaliatory desire to fight, just as it does to the IqwaPalyce men when they hear the jibe. This spell-implantation of anger is transmitted via the sensory quality of the salt mixture, which is both forcefully smeared onto their bodies and ingested, rather than just through the sonic quality of muttering, which is unintelligible and virtually inaudible. The acidic quality of the salt mixture (it includes several plant ingredients) is *tice* (“fire,” i.e., hot and sun-like); it burns the novices' mouths and stomachs. It is this fire

inside them as a palpable somatic sensation that actualizes the power and substance of the spell (i.e., the muttered utterance). The novices have thereby been shot-through by Imacoqwa's (=Omalyce's) solar arrow in no uncertain terms as they will be so in other modes. What this example shows is that in Yagwoia understanding the immanent sensory qualities=powers of words=speech are intensified and transmitted not just qua themselves but via other substances and actions.

As for OT's objection to OmacaMce's claim, another man, who belonged to an altogether different *laṭice*, seconded OT by saying that this was indisputably true because when he was a child he always heard his mother saying when there was a full moon, "IqwaPalyce *hipulaurw-ye* has come!" and "Palycipu has come"; he never heard his mother say "*Iqwa-(O)malyce hipulaumnace*!" (i.e., *Iqwa-(O)malyce* is the inner, bone-name of OmacaMce's *laṭice*, which its women do not transmit). Therefore, it was clearly the case that only IqwaPalyce truly is the inalienable proprietor of the abuse of its bone-identity. The sun arrow and its fulsome shield=moon are Omalyce exclusively through the conduit of the phallic womb embodied in Palycipu.

This account of Palycipu's shield=moon concludes my presentation of the cosmogonic motif of the "sun's arrow." It is the source and the cause of all solar irradiations which, together with the moon's emissions, differentially impact on the world-body and its denizens, especially humans. This is the subject matter of the next chapter, where the specific focus is the explication of the sensory qualities of the two celestial luminaries and their different emissions and irradiations.



## CHAPTER 3

# The Qualities of the Sun and Moon

### The Photothermal and Aqueous Qualities of the Sun and Moon

First, a clarification of the term “photothermal” is in order. This, of course, is my labeling; the Yagwoia do not have or entertain such an encompassing concept concerning the qualities of “luminosity” or “temperature” but speak in terms of concrete varying and contrasting qualities of, say, light or shine that are exemplified by various concrete things: for example, fire, sun, night (=dark), hot (=fire=sun), cold (=water, wind), hard (=bone, stone), soft (=water, fat, flesh), and so on. It is from the contextual usages and evaluations of varying concrete material qualities of the world-body (macrocosmos) and the human body (microcosmos) that one can get an overall perspective on the tacit articulation and texture of the sensuous qualities of the Yagwoia lifeworld.

In the foregoing discussion I have touched upon the psychosexual meanings of the sun^moon, emphasizing that apart from their polar unity in the identity of Imacoqwa they imply the in-utero phallic unity of the genitors and the embryo=child. Furthermore, the sun specifically has the identity of the child as the living embodiment of recurrent new life and new beginning. In this regard the sexual difference between the sun^moon, as between the sky^earth, has a characteristic ouroboric phallic (i.e., bisexual) determination. Concerning specifically the parents-son link, maleness is manifested in and by the son, who is incorporating the father. Femaleness is manifested in and by woman’s immanent



phallic generativity as she is the ouroboric womb-container<sup>1</sup> in which her husband's phallic-injective implantation (semen) is transformed into the child. Although both male and female children are the product of the genitor's semen and the genetrix's blood, it is the son's bodily flesh, namely his external projective genitalia (the penis), that displays his maternal phallic pedigree. This is why only men's name combines both his patri- and matri-*latice* names (it is binominal). Therefore, the son is the intrabodily continuation of the father's endophallic substance=name (= *latice* bone) and, qua his flesh-envelopment, he is the externalization of his maternal=avuncular (mother is inclusive of the mother's brother)

1. As a sexuated ouroboric embodiment, woman's bodily interiority (womb) is the generative locus of her patrifilial phallic determination. This is why Yagwoia emphasize that every man's "true child" is his daughter. At the same time, in his position as a maternal uncle, that is, his sister's children's "mother's breast" (male mother), man will assert that his ZH (i.e., his affine) cannot say that "his children are *his*." No, as they came from his sister's womb, brother^sister's (cross-sex siblings) common generativity, the children are his (i.e., belong to the maternal uncle). The reality of the paternal claim to his daughter is made manifest in the naming system whereby woman only has her paternal *latice* name, that is, the patriname which she transmits exclusively to her male children as their matri(flesh)name. Accordingly, it is the man's (son's) matriname that manifests the reality of matrification and the mother's breasts claim (see Mimica 1991, 2020). In this respect women are phallophoric wombs through whose generative interiority (wombs) Imacqwa's human progeny are generated and circulate through the body social (composed of different *latice* groups) as His^Her sexuated (polarized) and multiple offshoots (see Mimica 1981, 1991). The dominant Yagwoia images of woman's womb and embryogenesis derive from garden cultivation, the main domain of women's daily activity. For a concrete expression of this in dreams, see Mimica (2006). Spells whose power is either to induce woman's pregnancy or to make her infertile explicitly picture the womb's phallic-container shape as a bamboo, which is a hollow container. This is consonant with the Yagwoia determining ouroboric-arboreal image of the body. In this regard the base-line topology of the body image is self-closure (acutely expressed in a spell used to cause the closure of the body when it has undergone a severe cleavage, e.g., a deep cut). The closure, however, undergoes metamorphosis: from predominantly vertical-elongated to predominantly ovoid. That is, the ouroboric phallic gestalt oscillates between its two immanent m^f poles and dimensionality (inside^outside > container^contained), thus manifesting its self-same-difference.

patrilineal interiority. The son is the means whereby the paternal bone and *latice* (group) identity continue and are further generated.<sup>2</sup> This is a variant of the ouroboric sexual difference within the circle of kinship relatedness, marriage, and the logic of human names (i.e., social classification; Mimica, 1991, 2007).

The structure of that differentiation is a disjunctive conjunction best envisaged through the images of the Klein bottle and the Möbius strip. As a cosmogonic originary situation this ouroboric self-closure contains its own internal goal, which is the world-begetting self-rupture. This in effect is a structural cut within the world-body that generates in the process its autopolariation and transformation into interdependent mirror-opposites or autopolarities which constitute the existing world and everything within it. The primary self-difference is the inside/outside dimension continuous with the sky/earth self-same-difference. On a par with the whole world-body, the sun/moon became the two manifestly separate celestial luminaries in consequence of this disjunctive/conjunctive cut (Mimica 1981). Their vital “powers” and motions have to be elucidated in terms of this ontocosmogonic Kleinian or Möbius circuitry and self-same-difference.

I put “powers” in quotes in order to highlight, as a first approximation, that it is a gloss for what is the focal theme of this book, indicated by the notion of “quiddity.” Equally appropriate for foregrounding their

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2. This is why only man, by marrying a woman from his FM's *latice*, can thereby beget a son who embodies the full bodily (bone-and-flesh) identity of his own father. Thus, he becomes the father to his own father and the kin-term “father” becomes self-reciprocal: I call my father “father” because he is my father; he calls me “father” because having married his classificatory mother (i.e., my FM = any woman from this *latice* has the same name and embody its bone identity) I thus become my father's “father”. Furthermore, since my son whom I begot through the womb of my classificatory FM is identical in his body=name, both in endo (patri) and exo (matri) names (bone and flesh) to my father. Therefore, I call him “father” and reciprocally, he calls me “father” because I am his father (Mimica 1991). In this mode of preferential marriage, Yagwoia realize what I call the absolute fatherhood: three men generated patrilineally through three successive generations are unified in the oneness and the self-sameness of fatherhood, in name=corporeality. It is simultaneously a mode of the self-actualization of the ouroboric archetypal matrix (Imacoqwa's self-creation) through the *logos* of their kinship terminology (identification-differentiation- classification) and the naming system.

essential nature are their qualities, such as “emissions,” “effluence,” “flow,” and “irradiation,” since these terms accurately express the sun^moon’s phenomenal qualities as they figure in the Yagwoia lifeworld. These terms also invoke various modalities of motion and activity which in turn dovetail with such Western notions as “energy” and “charge,” although these have been thoroughly assimilated into the modern scientific world-picture (Coopersmith 2010) dominated by “high-energy” physics and mathematics. They have become a part of the modern cultural system of technological domination and rationalization of the “energies of life” that sustain planetary ecology (Smil 2001, 2002, 2008). This technoscientific framing of life further extends to the “energetics” of the universe at large (Taube 1985). Accordingly, when it comes to the intelligibility of the Yagwoia lifeworld, it is better to stay within the sphere of their concrete bodily sensibilities and ouroboric cultural imaginary. By using primarily the above glosses, the anthropomorphic libidinal-somatic determinations of the sun^moon are not bracketed.<sup>3</sup> At the end of this exploration I will reintroduce the terms “energy” and “charge” as they both relate to the qualities of “flowing,” “liquidity,” “light,” “heat,” “activity,” “movement,” “filling,” “infusion,” “burning,” and “evaporation.”

The sun^moon in the Yagwoia lifeworld are both Imacoqwa’s two eyes and, qua Him^Her, the originary couple vis-à-vis whom all living humans, and all life, are the progeny. In certain contexts the Yagwoia will readily say that their bodies come from (i.e., are) the sun^moon. This was more strongly declared during my interviewing of a number of Iqwaye in 1983 (and again in November 1984) when, due to a recent solar eclipse (March 1983), their bodily kinship with the sun^moon was more germane to their sense of existence in the world-body, where this copulative conjunction between the sun^moon (=eclipse) could result in a cosmic coital “lock-up” thus collapsing the entire world-edifice. Within a period of about sixteen months there were two solar eclipses in PNG and the persistence of the orderly dynamics of the world-body was anything but unproblematic.<sup>4</sup> Commenting on the statements by a man who I asked

3. By the same token, as used in my interpretation of the Yagwoia lifeworld, the notions “libido” and “embodiment” are configured in terms of their ouroboric determination within the Yagwoia cultural imaginary (Mimica 1981, 2008).

4. For this reason, the period between March 1983 and December 1984 was remarkable precisely because the Yagwoia lifeworld, in its authentically, wholly local worldhood, was so intensely unsettling. I was in the field for

what he did at the time of the eclipse, OT emphasized that “We all are *map-malye*” (the sun’s children).<sup>5</sup> Therefore, like with all offshoots, from the like sprouts the like. It is this affirmation of the bodily cosubstantiality of the sun^moon and his progeny that opens up the path of my elucidation of their quiddity and places it in a much larger context of the generative circuitry of the totality of the world-body. In this book, however, I only deal with the former domain. What, then, is the quiddity of these two primordial ocular luminaries, the ambivalent man^woman, who run up-there in the sky? Let me survey some of their characterizations that I obtained on different occasions.

In a conversation with the old PNguye in which we discussed various celestial topics, including the recent solar eclipse (March 1983), he remarked that the sun is like a torch, high above the ground, while the moon is closer to it. Without the “moon’s urine” (i.e., watery fertile emissions) the sun (his heat) would dry everything. This is a commonly held view about the vital difference between the sun and moon. Without the moon’s urine nothing would grow because the sun’s fire-heat would “eat” (burn) everything. Another man, Hyaly-Mcepace, while talking about the eclipse, pointed out that the sun has “a different kind of strength” (*yeki’/t/nye*). “Different kind” implied exactly the view that the sun’s heat would destroy everything if it were left to itself, but at the same time without the sun there also would be no life. In the first place there would be no human beings. This is why the Iqwaye formulate their fears concerning the solar eclipse in terms of the direct interdependence between the sun^moon and living human beings. For instance, Hyaly-Mcepace said that his father and ancestors used to say that if the sun^moon die, so will humans (a view seconded by OT).

While discussing the identity of the two stars which accompany the sun^moon (the morning and evening star),<sup>6</sup> OT made the following

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a month in August–September 1983 and then from December 1984 to January 1986. It was then that my understanding of the Yagwoia cosmos as a lived and anxiety-provoking world-body reached a new threshold of empirical knowledge and reflection on their experience of existence.

5. “*Mapmalye—nengwolye yeuwye* .; *mapiye (qwo)olde namalyicewa*” (Sun-child—our name .; sun’s child—EMPHATIC). Here “our name” implies not a nominalistic neutrality but a generative sense of name=semen=seed=bodily substantiality.
6. I discuss in a separate work (unpublished) the Yagwoia view of specifically whether these are actually two distinct stars or two distinct appearances of a single star.

comment about the qualitative difference in their respective luminosity (*tice* = fire, heat, light, shine):

And the moon, I know to look good [i.e., observe it closely]. They know to say about it: “cooked vegetables were put on him—green—what—*hyaquna* (vegetable species). [*Hyaqune* vegetable, being green, is also used as a color term in the vernacular. However, “green” is also a “dark” hue, which indicates the nonspectral quality of the moon’s body and its light=shine.]

Well, they talk true about it. I know to look at it [observe]—ooh yes! It is truly put on him. But there is not something in him.[This phrasing implies a certain contrast which OT has in mind but has yet to specify. The presupposition is that to the extent that the moon has the vegetables on its body and is green=dark, it *lacks* something in the quality that excels in the sun. The statements that follow show what the contrast/difference is between the sun^ moon in regard to their shared but different quality: shine, i.e., light, and other qualities derived from it.]

His body doesn’t shine well. It is only water—nothing [else]. His shine is water-nothing [entirely watery]. And the sun’s shine! They know to give him [i.e., shoot him with] an arrow—of his—man! [By “they” and “his,” OT is referring to Imacoqwa/Omalyca, for it was He who shot the sun. And it was a momentous event, hence his exclamation “man!” The arrow shot is the cause of the sun’s intense light and irradiation.]

Thus—they call it *amlace* [arrow type]—[he] shot an *amlace* into him. Well!— *aama umpne* now.[Here, in a single breath, OT derives the human heat-soul from the arrow because of (a) their lexical association: *amlace* (arrow) and *aama umpne* (human heat-soul); and (b) the fact that the heat-soul originates from the ejaculative injection of semen (i.e., “arrow shooting”) in the copulative act.]<sup>7</sup>

He [sun] knows to do it so. Thus now, his eye. I say—eye—eeh true. [That is, this is the nature of the sun=eye, which is to say, the light of the sun as the celestial eye outshines the moon’s watery shine-light because the former was shot with the arrow, whereas the latter only received the steamed greens when hit (conj^disj) by the first woman with the bamboo container she grabbed from the fire.]

Imacoqwa made it thus. That [this subject matter]—I also know to get the meaning about this [i.e., figure it out]. That is so.

7. For Yagwoia ideas about soul, see Mimica (1981, 2020).

As OT says in his final statement, he has worked out the meaning of the difference in the light quality (luminosity) between the sun and moon on the basis of collective knowledge ("they say"), the widely known mythopoeic facts, including the ubiquitous fact of the moon's luminal irradiation which manifests itself as the fertilizing "urine" (dew). Unlike the sun, which is shiny-fire-hot, the moon is all-and-nothing but water. By linking the phallic-copulative source of the sun's light-heat and the human heat-soul, OT indicates the fundamental sexual-libidinal significance of the vital qualities of the sun's light. In this respect it is seminal-progenitive, and precisely as such it is the source of all life in the world-body, yet simultaneously this vital irradiation, if left to itself, would destroy all life.

This has to be linked to what OT said in another context in which he discussed the soul-heat (*himace umpne*) of the *himace* power-objects used in initiations. This vital heat of the power-objects derives from the sun's heat. The sun alone is the generator of heat. However, its light is not just photothermal but also liquescent. This is why the sun's irradiation, too, is sometimes characterized as "urine," implying to a degree its fundamental fertile "grease" (*plale*) quality. A stronger variant of this is to say that the blood (including semen and all vital bodily fluids) comes from the sun, who is Imacoqwa. This is what OT specifically said in his comments on the ritual-alimentary practices after the solar eclipse. The sun's liquescent quiddity, however, is dry, not wet. This dry yet liquid quality is manifest as the flammable tree-resin (*wo/t/na tice*) which when first extracted from the tree is liquid-wet-sticky, then turns solid-dry, but when ignited reverts to its primary liquid quality. It is used as the primary source of fire in a phase of the second initiation ceremony when the initiates are heated. Their bodies are thus solarized and made ever more bone-like (hardened). Simultaneously, the maternal-lunar (blood) fluid of their bodies is reduced.

This treatment terminates when the solar liquescent-dry fire gets extinguished by means of a long stick of *qana hwoye wapiye* (sugarcane) which is placed into the subsiding flames. These then quickly die out. This is due to the fact that the sugarcane is Imacoqwa's cooling semen and is equally a mode of his solar liquid emission but is cold-wet rather than its mirror-opposite, tree-resin, which is fire-hot-wet-dry. It should be observed that the two modalities are autopolarities. And it should also be observed that immanent in the sun's liquescent light-heat is its own counterpoint of life-generation. This follows from the view that if it were left to itself, the sun's heat would destroy all life. This in turn

implies a deeper intuition of the sun's generative heat, whose self-activity, if left unchecked, would exhaust itself in total self-annihilation, namely self-incineration. I will develop the conceptual implications of these seemingly paradoxical characteristics at the end of this exploration. I now focus on the moon and the qualities of its emission.

In the most general terms the moon's life-giving quiddity is the same as the sun's, but instead of the vital heat=fire and hardening liquescent dryness it generates "nothing but water," specifically the cool, nocturnal fertilizing urine which, although vital for the growth of everything, would, if left to itself, turn everything into itself, that is, complete water and softness, devoid of all strength, that is, hardness. In the context of the initiations it is exclusively the sun's heat-powers that endow the novices' bodies with solar strength. By themselves, their bodies would be all water (i.e., dominated by the original liquidity of the maternal flesh). As OT remarked in a comment on the solar eclipse: "The moon—there is no strength in him. And the sun—his strength is in excess (*yeki'/t/nyenye*). Man, woman, and ground—everything—he is controlling." Apart from echoing the view that the sun is the master of the sky, this characterization underscores the male^female self-difference in terms of the difference between aqueous softness, on the one hand, and hardness-dryness, on the other. Both imply the fundamental qualities of human embodiment, its solar-masculine skeletal muscular strength, the "bone" (*yekna*), and lunar-feminine soft and liquid fleshiness. And this is literally what is meant by the Yagwoia notion that the sun and moon give them (humans) their bodies. Indeed, it cannot be otherwise. The sun^moon give their progeny, which is the entire world-body, and its denizens only what they themselves are and have. The generated beings and realities are substantial embodiments of Imacoqwa's substantiality, which is self-generated. The creator and his creatures are in a consubstantial narcissistic<sup>8</sup> circuitry of Imacoqwa's life-flow generated by and issuing from the sun^moon. Their irradiative self-secretions generate substantial things that embody themselves. I will elucidate this self-same- differential consubstantiality between the sun^moon and their progeny living down there in the bosom of the world-body through two more examples.

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8. As I pointed out in chapter 1, this characterization also coreferences the meanings of self-re/production and self-reference.



## The Moon's Watery Body

A rather detailed elaboration of this characteristic of the moon came about in September 1983 when in a discussion I asked a group of Iqwaye to account for their sex ascriptions to the sun and moon as well as the sky and earth. The conversation eventually became focused on the moon and his cloud from which his "urine" pours onto and fertilizes the earth. What had concerned me in that context was how the moon's nocturnal cold emission (dew) was, without hesitation, turned into rain, which arguably is a kind of celestial water somewhat different from dew. Indeed, the generation of rain is a distinct moment in the circuitry of the life-flow and is directly produced through the differential calorific exchange between the sun's heat, earth, and wind's coldness (Mimica unpublished a). In this context, however, rain was deemed as nothing more than a specific modality of the moon's aquosity, the liquid-cold life-giving quality which sets it in sharp contrast to the sun's liquescent-dry-hard and excessively strong fire-heat capable of destroying everything.

The relevant moment of this discussion was when a man, Omca-Macaqulyi, formulated the maternal (female) identity of earth. OT then made a comment on what Omca-Macaqulyi first said and in the process he developed the following elaboration on the moon's watery body:

(a3)<sup>9</sup> And the sun is on the top [i.e., in the sky above the middle celestial region]. But in the middle one thing stays, we call it cloud (*gaule*). It is there because there is plenty of water inside the moon. Omca-Macaqulyi talks thus: "Moon has a lot of water inside [itself] as he puts urine into it [the cloud]. *Thus, all sorts of things up-there [in the sky] and here [on the ground] grow. This is so because he shoots-and-it goes [emits] upward into the sky, and he shoots-and-it-comes down onto the ground.*<sup>10</sup> Thus, the moon alone does it like that. We hold this

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9. This and the following specifications belong to the text from which I take the relevant segments.

10. What should be noted is the immediate saliency of the primary "differentials" in the Yagowia image of their cosmographic-existential space: the axial vertical sky<sup>^</sup>earth in relation to its celestial "middle," which mirrors the absolute umbilical "midpoint" of the world-body, the terrestrial Qwoqwoyaqwa location. Correlative with this fundamental world-image is the parallelistic mirroring dynamics that dominate Yagwoia noesis, especially when the subject matter pertains to their experiential world. The italicized statements, which I will comment on below, are symptomatic



view; [. . .] [pause] our ancestors, our fathers used to tell this sort of talk. They used to recount thus. That is all.

Then I asked him how the water comes to be inside the cloud, for he and Omca-Macqulyi first clearly said that the cloud contains the urine from the moon, which is to say that in this view the rain also originates from the moon and is not really different from dew, which the euphemism “urine” primarily designates. Speaking in the vernacular, OT proceeded to formulate the generation of rain. As he finished, I asked him to clarify a distinction he made between the “white” (*kapa/i/yaalye*) and “black” (*pace*) clouds. What are their respective sources, and where exactly does the water in the black cloud come from? His reply was a repetition in Tok Pisin of the previous vernacular formulation.

(b)1. As you already know—it is like this; at the time of the sun the white [cloud] comes. And when it is for you<sup>11</sup> the time for bringing rain, it is solely this *qaule* [cloud, i.e., the “black” one which is responsible]; it is not another one but this *qaule*. All big men say so: “It [cloud] is the base (cause), not something else.” It is not a stone-hole or a tree [which would be the source of rain]. [“Stone-hole” and “tree” are intended as the proverbially superficial and distorting images of cosmogonic origins which at once mask and hint at the true, the oral=vaginal (stone-hole) and phallic (tree) sources of everything that is in the world-body.] This sky, ooh—*qaule*—[it is] only the cloud that makes rain. You look—it is black—it belongs to rain, and the white one, it does not belong to rain. [With the latter] you can [do] whatever you want to do in the forest, or wherever—you can [do so]; wherever you want to roam, when you see white like that, you can roam. But when you see black like that, you cannot roam, for it will pelt on you on the road, rain will damage you. Here we say thus.

2. We also say: who controls this? No man controls this. No—the moon—he alone [controls it]. For when the time is good, the place

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of this dialectical cognitive schematism figuring a characteristic interplay between polarization and the correlative tensive sense of symmetry and asymmetry.

11. This is a dialogical usage; he does not mean that “you” is the human rain-maker who brings rain, although this is a perennial issue in the Yagwoia lifeworld. “You” here implies the human agent who will be affected by rain.

is clear so that there is *hilingice* truly [starry sky without clouds], the sky is truly clear; however, what is that something which comes at night [i.e., dew]?—Because he [moon] urinates just a little bit. So, I say—we all [i.e., not just me], big men and whichever man—we thus say: “All this, who is making rain?—It is the moon, he alone makes rain. Because of his *yuce* [bark-cape], moon’s *yuce*, which is this cloud.

JM. So *gaule* is his [moon’s] *yuce*!?

OT. [Confirms] Because it is his plate. He wants to urinate on the top of it, it fills up, then it [i.e., cloud=bark-cape=plate] turns around [i.e., tips over and] rain comes down.

Here is yet another mythopoeic formulation which both manifests OT’s pronounced use of symmetrization and amplifies in the strongest possible way the moon’s intrinsic excessive aquosity, secreted not only as dew but as rain as well. It will be informative here to reflect on symmetrization, which I use as a more encompassing descriptive term for parallelistic figurations that are so characteristic of the Yagwoia mode of thinking and speaking.<sup>12</sup> As I highlighted in the text, OT’s account goes from the specification of the primary axial (vertical) differential sky<sup>^</sup>earth (= up<sup>^</sup>down) and middle to its amplification by saying that all sorts of things grow both up and down and, adding to this, the moon shoots fluid both upward (sky) and downward (earth). An outsider may wonder, what could it possibly be? OT’s account might seem to convey that things grow in the sky and on the earth, but that would be to miss the significance of the cognitive parallelistic form and its dialectical dynamics that exert saliency in his thinking, or as the Yagowia express this activity, in the way one’s soul-thought *makes one think*.<sup>13</sup>

Earlier in the conversation, before he made this comment, OT discounted another man’s view whereby the moon has two women (=wives),

12. Its most rigorous expression is in their counting system driven by a binary dynamic that I term “twoity” (see Mimica 1988).
13. In another context, evincing the same parallelistic motivation and, in particular, the ouroboric image of the cosmic tree where the branches (envisaged as the “sky roots”) and the roots (“earth roots”) intertwine, OT came up with a view that there are “the sky people” and “the earth people.” This was very much his own idiosyncratic cosmographic detail which, nevertheless, is conditioned by the latent generative-noetic potential of the established archetypal images.

namely the sky and earth. In this way this man, Ng-Ca'paqulyi was his name, rationalized why he thought that the moon was male. In his thinking there was a clash of symmetry and asymmetry in the calibration of the difference (i.e., twofold) between the sky^earth as well as between the sun^moon; he had to decide which one is male and which female. This is a good example of the aforementioned ambivalence in Yagwoia assignation of sexes to the sun^moon. The point is that every which way one of them is male and the other is female. Their self-same-difference is the very actuality of their sexuation. The specific assignations vary precisely because their difference qua difference remains invariant. Whichever is male or female, the sun^moon are mutually self-same-differentiated as exactly male and female. Which is which does not change anything about the self-generative androgynous totality of which they are the part=wholes, and which they in their mutual self-same-difference co-constitute, multiply, and differentiate into so many different kinds (species) of beings. Nevertheless, we shall see later that the mirror-difference of their quiddity shows that, fundamentally, the sun is the irreducible pole of maleness and the moon of femaleness.

In the context of this conversation it was thematically relevant to reflect on the implicit differential spatial dimension above^below that is conterminous with these primary polarities (sky^earth, sun^moon) which figure the dynamic spatiality of the Yagwoia world-body and, the sense of their existential space subject to their mode of conceptualization, that is, their "cognitive articulation and objectification." Ng-Ca'paqulyi's formulation stirred OT to opt for the asymmetry of the relations in the *above* dimension (hence, he argued, the moon is married only to the sun, *not also* to the sky), in order to keep the contrastive emphasis on the asymmetry in the *below* dimension, that is, the moon's phallic-emissive relation with the earth. For the view of the moon having the earth-and-sky as his wives neutralizes the contrastive, conjunctive^disjunctive difference between them: both are then rendered as female. However, although the female-maternal view of and the sex assignation to earth is predominant, it has to be pointed out that in their lingual garb the sky^earth form an overt mirror-couplet. That is, although earth is female (=mother), the root of the word *kwace* (earth) is masculine (*kwa-*, *qwa-*) and figures as a gender marker. The root of the word for sky, *hilaqa*, is feminine (*hi-la-*).<sup>14</sup> It may well be that this

14. This morphological inversion has to be interpreted as a sort of chiasmatic effect of the ouroboric cosmogonic cut which severs the phallo-umbilicus

lexical aspect has conditioned Ng-Ca'paqulyi's formulation. But for OT, on the other hand, the view that the moon has the sky as his woman (=wife) while ordinarily the celestial "she" is the irreducible domain of the "above" and the male pole is dissonant with its primary and indis-sociable conjunctive^disjunctive counterpart earth, now rendered as the moon's woman (=wife).

In this regard the celestial masculinity is conditioned by the significance of the axis mundi (i.e., ouroboric tree-of-life), which confers its phallic, "upward"-propelling axiality to the sky^earth disjunction^conjunction and upon the overall determination of the cosmographic morphology of the world-body. Furthermore, in coitus, it is the man who is "on-the-top" of the woman, although his penis goes inside her. But precisely in that coital inwardness, their overall phallic self-unity contains within itself the telic outward=outside thrust realized in the birth-eruption of the newborn baby. In this properly ouroboric determination of the oral phallus as the immanently androgynous container^contained gestalt the upper region of the mouth-eyes (=face) is at once feminine opening=receptacle and the threshold which receives the masculine injector, penis=breast. The phallic valency is irreducibly *bivalent*. On the other hand, the "sun-wife" view is tenable precisely because "she" is not the proper contrastive mirror-equivalent of earth in the way that the sky clearly is, although the sun also belongs to the celestial (i.e., *above*) domain.

This notwithstanding, a few minutes later in the same conversation, a too strong symmetry introduced by Ng-Ca'paqulyi's formulation of the moon's sky^earth wives was now clearly replicated by OT in his new formulation, evinced in the statements in (a3) that the moon shoots his watery emission *both* upward and downward, and that, as it were, all sorts of things grow both in the sky and on the earth.<sup>15</sup> What appear to be seemingly inane constructions are but the fleeting actualizations of the primary mode of noetic activity-polarizing

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that holds together the sky and earth. Since ouroboric self-identity is maximally self-symmetrical (originally up=down), the severance effects the self-same-difference; hence the word for sky mirrors the feminine identity of the earth and, inversely, the word for earth mirrors back the masculine identity of the sky. I comment further on chiasmatic implications of ouroboric dynamics in chapter 4.

15. As indicated in fn. 13, this image is consonant with his view of the "sky people" and the "earth people."

differentiation^identification—and its dominant correlative gestalt of parallelistic self-mirroring (twinning) of the primary determining components of the world-body, its cosmographic morphology and generative male^female (m^f) dynamics. The sky^earth and the sun^moon are the part=wholes which always imply a dynamic sense of latent self-totalization of the whole (world-body) of which they are the delimiting and all-inclusive (container^contained) part=wholes. This is why within their parameters self-mirroring can occur, so to speak, in all directions (up^down) and qua all parts precisely because the world-body qua itself is maximally self-same (self-symmetrical) while its multiple sundry parts make it ever more self-same-different (self-asymmetrical). This is a more concrete way of describing the “holographic” effects of Yagwoia thinking (noesis) in which there is a continuous principal tension between the all-consuming self-sameness (one) and its own self-same-difference (twoity) which generates everything that-there-is (all).<sup>16</sup> In this regard Ng-Ca'paqulyi's thinking resonates with OT's formulations (in a3) and they both articulate the shared intersubjective style of noesis, as do all other participants in this and other conversations. More strongly, their overt differences are generated by the same matrix of noetic schematism at the roots of which is their ouroboric cosmic Self.

The same noetic schematism is at work in (b1), producing now an optimal symmetrical *difference* through the contrast between the white and black cloud, that is,  $\bar{A} \neq /> (\text{cut, twining}) = A/-A = A_w/A_b$ . And from this ensue still other palpable experiential-qualitative differences within the substantiality<sup>17</sup> of the world-body: white cloud = no rain = dry = good

16. To amplify this: the holographic determination of the ouroboric world-body actualizes every single part (any “something”) of any of its regions, including each region itself, into a smaller or a greater attenuation (a/symmetrization = in/de/creasing self-same-difference) of its matrical inner core—the ouroboric holon (infinite self-symmetry = self-sameness).

17. My use of “substance” has to be qualified since I do not take it for granted; it is an open question whether some such philosophical category might apply to a lifeworld such as the Yagwoia. Correspondingly, in contrast to common usage, “substance” is not to be equated with “matter”/“materiality” without a critical reflection; the question of their relation is conterminous with the history of classical Western metaphysics (including scientific thought: e.g., McMullin 1963; Pasnau 2011). This is why I use “body,” “corporeity,” “embodiment,” and “bodiliness” as the primary, more concrete and experiential terms for the elucidation of substantiality and materiality of the Yagwoia world-body and all its denizens. More

weather; black cloud = rain = wet = bad weather. What is one and self-same entity (cloud) engenders through self-difference (self-twinning) self-multiplicity a veritable noetic generativity which parallels the generativity of the actual substantiality and qualities of the world-body.<sup>18</sup>

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specifically, it is “embodiment” in its primordial life-situation that I take as the primary reference, namely that of a Yagwoia baby at his/her mother’s breast and, of course, the maternal comportment. This maternal matrix of generation and decomposition of bodiliness presupposes their cultural imaginary constellated by the ouroboric archetypal dynamics; the notions about and practices concerning pregnancy, birth and death, and the entire developmental trajectory, especially as it was traditionally articulated through the male initiation practices. A particularly important context in which Yagwoia tacit understanding of their corporeality is given practical articulation is salt production, especially as performed by a young couple in the anticipation of the birth of their first child, which precipitates for the man his fatherhood and the passage through the last (fifth) initiation. For the woman, this will turn her into a mother and she will undergo the one and only initiation that Yagwoia women have traditionally had. In salt-making the dynamics of interrelations between micro- and macrocosmos are articulated through the factual metamorphoses of vegetal matter into the substance of salt through the mediation of fire and water. This veritable alchemy is, in turn, intrinsically related to the process of the treatments and transformation of the novices’ bodies in the first initiation ceremony, which, in turn, is related to Yagwoia notions about intrauterine gestation and the cosmogonic matrix of all these practices. A deeper reflection on all those categories and concepts which underpin the history of thought and discourses of Western philosophy and sciences (just to invoke *arche*, *physis*, *chora*, *hyle*, and *ousia* from the repertoire of the ancient Greeks) would show that they, too, subsist upon and derive from a dense mythopoeic substratum grounded in the maternal matrix of generation of life and the concomitant un/conscious archetypal phantasies (e.g., Peters 1967; Turbayne 1991; for philological evidence, see Onions 1988; Thass-Theinemann 1973). These are the permanent sources of the primitive epistemophilic desire to penetrate=incorporate=devour the “flesh” of the world (Merleau-Ponty 1963, 2003) and make it noetically digestible=comprehensible=intelligible. For a Maussian approach to the anthropological problematic of “substance” in reference to the Indian religious and philosophical tradition that Hegel, for good reasons, characterized as “substantialism” (Halbfass 1988: 88–89), see Allen (1998).

18. For the topic of the generation of rain and waters in the world-body, I refer to Mimica (unpublished b).

However, when in the same conversation I asked next where the moon's water, his "urine," comes from, OT gave a striking reply:

Who will know that!? There is talk. What kind of body is inside him, we do not know. We say that the moon urinates, but who knows from what something his water comes—from the penis, from the mouth; he who knows can talk. The talk alone is, but we do not know what kind of body the moon is. You look at a tree—you can see its water coming. But the moon's—what [is it]? What kind of body [he is] we do not know.

Here OT shifted the noetic accent from the prodigious mythonoetic imaginal stratum in which the Yagwoia lifeworld, as they experience and understand it, is generated by their autopoietic Self (Imacoqwa), to the narrowly perceptual—"empirical," as it were—self-suspension. Hence, the mythonoetic images, with which he was hitherto thinking and making the world-body intelligible, are now reduced to primarily a mode of talking, a "nominalistic" gloss, so to speak, and the "empirical" moon is bared to an unknown factuality which has never been properly *seen and scrutinized*. But the factual possibilities are, nevertheless, irreducibly projected within the cast of human physiognomy, that is, as the human bodily self-projection. Hence, OT says "has the moon got the penis or mouth?" Nevertheless, within this movement of thought, the basic aspect of the mythonoetic self-world identification remains unaltered. The world-body is still retained in the identifying projection which bears the tacit index "like-me-[i.e., human]-corporeity"; but how exactly, that is not known, and therefore is brought into question. However, "human-corporeity" is to be understood as a factual reality in the Yagwoia lifeworld. In that determination the human body is radically different from modern Western ideas and understanding, both commonsensical and scientific. By the same token, the categories "human" and "animal" are themselves in question as to what specifically they may be in the Yagwoia lifeworld.

For Yagwoia, the human body is a phallic-arboreal edifice and of a piece with the edifice of the world-body as expressed especially in the image of the ouroboric tree-of-life erected through ritual action as the *inekiye* house (Mimica 1981, 2006, 2008). Accordingly, when in his critical reflection OT makes reference to the tree whose aqueous flow is easily determinable, it follows that the arborescence of human factual corporeality is as nominal and factual as is the phallic humanness of the trees in the Yagwoia lifeworld.



What can be seen is that the metaphoricity of human corporeality and arborescence fluctuates in its literal or figural factuality in Yagwoia self-world comprehension relative to the context of intended differentiation of the human bodily self from its archetypal world-body. But throughout, the latter remains in the cosmo-ontological determination as the macroidentity of the former, and so OT's self-suspension in respect of the factuality of the moon's waters is neither an act of deanthropomorphization nor one of demythopoetization. Rather, it can be characterized as a critical mythonoesis, on a par with his statements, equally critical, that the rain doesn't come from some hole in a rock or a tree but from the black cloud. The critical accent is placed on the perceptual register (seeing).<sup>19</sup> Furthermore, to my questioning about his characterization of the cloud as the "bark-cape" and "plate," OT replied: "Imacoqwa called it so. *Qaule* is moon's *yuce*. *Yuce* is not a *piksa*<sup>20</sup> [i.e., merely a figure of speech]. This *yuce* turns around and discharges [the rain]. Moon urinates into his *yuce*."

Here, the invocation of Imacoqwa seemingly ratifies the factuality of the cloud as the moon's bark-cape. But he could equally be invoked in regard to the moon's urine, for, indeed, the moon is Imacoqwa. On both accounts OT is deliberating and thinking within the framework of the self-sustaining mythonoesis. And the totalizing dialectical dynamics of this process show that the moon's generation of its self-substantiality, at once watery and luminescent, has to be understood in relation to its mirror-relation with the sun, of which he is a dependent autopolar self-same-difference.<sup>21</sup> Indeed, the moon is Imacoqwa's

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19. An excellent example of this visual "empirical" orientation (see Ernst 1991) is when in a conversation about the habits of the echidna (spiny anteater) a second-grade initiate challenged a married man who, upon my questioning, professed that he knew that it lays eggs from which its progeny hatches. However, it was clear that he didn't know this but was led by me to affirm it. The young initiate minced no words but bluntly dismissed the man's claim by saying: "When did you see it [echidna] laying an egg so that you claim to know where its child comes from?!" After some muttering protest the man gave in by admitting that he never did. Yagwoia classify the spiny anteater as a "*hiye*" (*hiye ilquna*), a generic category that includes all marsupials.
  20. This is a Tok Pisin word from English "picture." The Yagwoia also use it in the vernacular.
  21. In no wise should this formulation be interpreted to imply some equivalent of the Western scientific understanding that the moon's light is the



other eye, or, more fundamentally, as the first man^woman they are both the self-same-difference of the primordial self-generating phallic corporeality. Accordingly, the moon's prodigious generativity of the cold, nocturnal light and water must be, in the first instance, grasped as the autopolar mode of the same generativity and the same substantiality as the sun. The intuition of this differential self-twinning and transformation into self-opposites is well exemplified in the above instance of the difference between the white and black cloud. It is the same substantiality yet self-different. I now proceed to examine the manifestation of the same problematic in respect of the sun's quiddity.

### The Sun Arrow's Malignant Legacy

With the moon the implicit danger is that if he<sup>22</sup> were by himself his watery emission would turn the world-body and all human bodies as well into aqueous, thermally cold substantiality which, in a sense would eclipse itself, thereby turning it into a maximal affirmation of its own quiddity. The result would be its own self-totalization, which amounts to a self-negation. This immanent potential for annihilation of bodily life by an unbalanced life-substance also applies, as we saw earlier, to the sun's heat-light emission. This thermal luminousness is the essential fire-light (*tice*). It is the very self-manifestation of the life of the world-body. Every daybreak is the new birth of the world-body out of its own nocturnal self-occlusion. The sun's shining-spectralizing light is a burning irradiation that palpably stirs everything and makes it dry, even though the human body first copiously sweats, that is, emits wetness. The acute gradient of the transformation of the sun's palpable generation into

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reflection of the sun's light. The Yagwoia have no such notion, although some of them who became educated through the present-day school curriculum may well be aware of this fact. In all my years of living among them I heard no such notion expressed. On the other hand, I know of many university-educated Western urbanites whose scientific astronomical world-picture is rudimentary and who either hold the view that the moon's light is its own, independent of the sun, or are not clear as to what the facts are.

22. As indicated earlier (p. 49, ft 11), here I intentionally use the male pronoun in order to underscore the ambivalence of the gender assignation to the sun^moon.

destruction of bodily life is as narrow as it is obvious. Even when they are most soothing, the sun's rays have a piercing-penetrating quality. The Yagwoia view two sicknesses as caused by this intrinsically destructive and acutely volatile coefficient of the sun's fire-light effluence. One is an intrabodily condition and another is scabies (*b/i/yace*), the most common skin condition that plagues Yagwoia.<sup>23</sup> Although the latter can be, and is often, referred to as the "sun arrow" (*map-mace*),<sup>24</sup> the former condition has that label as its only name.

This intrabodily "sun arrow" is a sickness object (*nabalye*), specifically a projectile which the sun shoots into humans. I was told that it is like a piece of glass, but unlike so many sickness objects which get lodged in human bodies by spirits and humans, the "sun arrow" is visible only to healers (*aa'mnye napalye iye*; *glasmen* and *glasmeri* in Tok Pisin<sup>25</sup>). It will be recalled that their power of this kind of vision that sees what is ordinarily invisible is due to the sun's illuminatory penetration of a shaman's soul (see above, pp. 63–64). Ordinary sickness objects while inside the body can only be seen by shamans, but once extracted everybody can see and examine them. Not so with the glass-like "sun arrow." Unlike the common sickness objects, *as soon as it gets extracted from the body this solar projectile disappears*. According to one of my curer informants, the visible indications of its presence inside the body are a yellowish gloss on the sufferer's eyes and skin, and the noise of the stomach.

The sensory transubstantiation or evaporation of this projectile can be explicated as follows: the solar heat-light is the source of all visibility in the world-body. When extracted and exposed to its source (sunlight), the solar arrow, itself a solar light=projectile, dissolves into the maximally intensive mode of its original translucency, which is the zero-visibility for ordinary eyes. To put it more pointedly, once extracted from the body,

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23. The coefficient of adversity of Yagwoia physical environment increases dramatically in rainy season (*qulaqula*; roughly December to March). Most people avoid washing themselves because of lower temperatures and the perils of swollen rivers and streams. It is especially then that scabies is rampant. As one Iqwaye observed towards the end of a rainy season, with a mixture of weary astonishment and humor: "People, pigs, dogs, everybody has got scabies!"

24. This is a contraction of *mapiye mace*, sun arrow. Because of the same label and similar though not exactly identical etiology and manifestation, the two can be and are easily confused.

25. Shaman is an appropriate gloss for these healers (see Mimica 2020: 19–20).

the solar projectile turns into its own (sunlight's) terminal auto-opposite: when exposed to sunlight, this missile, hitherto invisible to the ordinary (nonhealer's) gaze, becomes fully extinguished, that is, self-nullified and absorbed by its source, sun-eye-light. However, this terminal invisibility is to be understood not as a simple contrary of visibility, say "night-darkness," but as the invisible modality internal to the illuminative power of sunlight itself. It is, so to speak, that supravisible modality which a potential recipient of the shamanic power of vision first experiences when seized by the solar illumination = the solar glare that obliterates ordinary vision (see pp. 63–64) and in consequence of which s/he becomes able to see the otherwise invisible (to ordinary eyes) sickness objects lodged inside the body. Shamans can lose their acquired power of illuminatory vision, but that doesn't make their eyes blind to the visible world made possible by regular solar daylight (*bilyca'ni*). What has become "blind" to the "supraluminous" (i.e., void of visionary power) is their *umpne* (soul).

As to the solar source of scabies, it does not seem to be explicitly grasped by many Yagwoia. One view is that it is caused by the spike (*ilqu-lena*) of an echidna (spiny anteater: *ilquna*, *ilyquna*) lodged in the body by a spirit (*ilymane*). This in turn causes skin inflammation on various parts of the body and the eruption of numerous little sores which incessantly itch and secrete transparent pus. This rotten menace can be treated with well over a dozen traditional vegetal potions, along with the medicine available from the government aid posts. However, the most common way is by means of a spell incantation (*ququna yakale*, word/speech spell-voicing) whose power can eradicate the skin condition. The spell has curative power precisely because it articulates the true "etiology" of the sickness, that is, a "causal" nexus of those relations between the human body and the world-body through which the condition is brought into effect. For that very reason, the scabious condition can be undone.

The spell and its exegesis reveal scabies to be caused by an imperceptible fluid called "*mapiye hiye*" (sun's urine) which the sun originally began to secrete after he was shot by the creator Omalyce's *amlace* arrow. At that moment the sun experienced pain for the first time as his bodily fluid poured out. Thereafter the sun vengefully makes humans suffer the same kind of pain by penetrating them with his deadly fluid ("arrow"). This is the core notion in the *yakale* determination of scabies. The human body is a composite of the sun's fiery and the moon's watery thermoluminous substantiality (i.e., bodiliness), and scabies makes the human body a painful replication of the sun's wounded body. Through the heat and secretion of their scabeous bodies, humans feel even more intensely the

archetypal solar fire-light that generates all life. The itching pain, pus, and flaming discomfort are the other side of the sun's shiny body and glaze. The latter are gloriously manifested by the shiny beautiful bodies of male initiates at the end of each initiation. Precisely on account of being shot, the sun's burning pain is the permanent condition of his self-generativity, his hot light. By positing this primordial cosmogonic event as the origin and cause of scabies, the spell shows that the affliction, like all sickness, bears the general characteristic of the cosmo-ontological fusion of birth and destruction. From its very inception the macro- and microbodily life-effluence is determined by its immanent autopolar negative modality of self-destruction.

As for the connection between the sun and the echidna, it is expressed in the *Qwolamnye Aapiye* (cosmogonic song) where the echidna is coupled with three birds, two of which are harpy eagle varietals. Together they are a mythopoeic image of the sky^earth conjunction (echidna=earth).<sup>26</sup> The sun's destructive ray is specifically represented by their claws. In the ordinary framework of understanding, the echidna is thought and posited literally as the source of scabies with no overt connection with the sun. But this nexus and its understanding will vary relative to any given person's knowledge and the contextually conditioned critical-doxic modification of the gradient of literalness and factuality with which s/he understands the meaning of the nexus. The above example of OT's view of the moon's watery body exemplifies well such doxic modifications or shifts in the judgment of a given idea/understanding. One and the same person may uphold the doxic modality of the identity sun=echidna as being so "in the song" (with no further entailments), and that scabies is literally caused by an echidna's spike, without having any knowledge of the conception of scabies as being caused by the sun's arrow.

However, the entire complex of these notions about the sun's arrow as the cause of sickness is but a refraction and doxic differentiation of a generic understanding, namely that the sun's fire-heat has sundry effects on his human progeny. A version of this view is the Baruya notion that every embryo is created through both a man's seminal fertilization and the sun's "intervention in the woman's belly" (Godelier 1986: 53). The

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26. At the end of an exoteric myth of brother^sister incest (equivalent to the sky^earth conjunction) and initiation, their separation leads into a metamorphosis: the brother turns into the Raggianna bird of paradise, who flies skyward, while his sister becomes the echidna who goes underground.

Yagwoia, who are the Baruya's immediate neighbors,<sup>27</sup> do not entertain such an understanding of conception. However, they do have a jocular remark which applies to some such instance as when two unrelated persons show a striking physical resemblance. In that case one can say that "it must have been the sun who copulated with their respective mothers," hence why they resemble each other. Here the solar paternity is meant just as a joke, akin to the Western remark, applied to the same sort of case of resemblance, that "the milkman must have been the same." Nevertheless, for the Yagwoia too, it is factually true that they all are the children of the sun^moon. Furthermore, in the cosmogonic song there are two images which express the sun's penetration of the womb and vagina. The womb is represented as the house interior into which the sun's ray enters through the door; the vaginal penetration is also imaged as the sun's ray which shoots in-between a V-forked branch. In this regard, although every tree is male, as an ouroboric phallic gestalt it has male and female aspects. Thus, the trunk is male but its interior, if hollow or has a hole, makes it a receptacle which is female.<sup>28</sup> Branches are male, but their forked nodes (V) and leaves are female.

I now proceed to explore the problematic of the sun's malignancy by focusing on the way the Yagwoia deal with scabies (*Sarcoptes scabiei*).

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27. Historically, at least some of the Baruya lineages, specifically in the Mere-waka area, derive from the Yagwoia.

28. Accordingly, one form of Yagwoia corpse disposal is a hollowed pandanus trunk sealed at the top and erected inside a grove of betel palms, preferably located on a land tract of the deceased's maternal *latice* so that the bodily flesh decomposes into its self-same macrocosmic maternal flesh (=earth).

## CHAPTER 4

# The Scabies Spell

### *Ququna Yakale: An Introduction*

Ordinarily, all *ququna yakale* are chanted and/or muttered in a quiet voice while any louder pronunciation is but a hissing, rising intoning that immediately subsides into a murmur. Spell chanting is intended as a nonintelligible semiaudible activity. Its effect comes from the directed physical application and activation of the spell's power conterminous with the act, not because of aural internalization. Spells are jealously kept secret and are imparted only to relations, or to a nonrelation for substantial payments. Accordingly, they can also be purchased, and, if so, they can be in another language which the buyer may not necessarily know all that well. Their power is immanent in them regardless of whether they are fully intelligible to the user. If effective, the *yakale* treatments have to be remunerated for. Some persons are well known for the possession of powerful spells. Individuals are approached relative to the reputed efficiency of their spells and relative to the actual malady or other conditions for which they may be used, for example to cause or prevent pregnancy, make oneself sexually attractive, stop diarrhea, and so on.

The *h/iyace yakale* (spell) treatment is brief. Here is a concrete example.

Two lads in their mid-teens had advanced scabies. Large surfaces of their bodies were covered with numerous sores, forming bluish sheets of encrustation. Oma-Amcalaqwa, a man who knew the appropriate spell, chanted it loudly, but in the Menya language (*Ququna Pataye*). I was told that he learned it (i.e., bought it) from a Menya man and,



**Figure 6.** Treatment of scabies.

accordingly, the chanter was confident that his spell was not intelligible to those present.<sup>1</sup> How well he himself knew *Ququna Pataye* is an open question which, nevertheless, doesn't affect the immanent power of his spell. While chanting, he was simultaneously shaking a dry flowery tip of the *taqaurwyelqwole* reed all over the scabious body of each boy, one at a time. He did this with sweeping movements, allowing the reed's dry flowery tip to brush the surface of the body so that the cotton-like flower residues came off and dispersed all over the affected skin (Figure 6). The man then gave each boy his own reed tip, which they placed in the crown of a banana tree. He told one of them to come back for another treatment if his scabies did not diminish. His condition was particularly bad since his entire genital area was also copiously encrusted. He coated his body with a thick layer of blue-gray mud (*q'wace kainaalye*), thus giving

1. Among the older generations of Iqwaye (born up to the 1950s) there were quite a few men and women who knew some Menya, especially those who had affinal relations and whose children would have spent prolonged periods with their Menya-speaking kin. From the 1960s onward fewer and fewer Iqwaye were motivated to learn a little of the language of their neighbors and allies as Tok Pisin was becoming ever more the common medium of communication in the outside domains of their region.



himself a provisional “new skin” which momentarily cooled the inflamed surfaces and protected them from pestering flies. When in blossom, the *taqaurwylqwole* flower is red. But although full of liquid, it dries fast to a degree that even a slight touch will cause it to disintegrate. This property of fast drying is also the desired effect which the spell is intended to produce: to quickly drain the pus from the sores caused by the sun’s urine, so that the skin regains its healthy texture and gloss.

Let me explore this process through the inner meanings of one such spell which, like all Yagwoia *ququna yakale*, is overtly performed as an unintelligible verbal application.

### *The Language and Dynamics of Ququna Yakale*

I learned this spell from OT. He first told me that he learned the *h/iyaqe yakale* from a man, but when he imparted it to me, he said that his father taught it to him.<sup>2</sup> *Ququna yakale* frequently originate in dreams, where they are communicated to a person by a spirit, be that a deceased relative or a wild forest spirit. This kind of knowledge can also be imparted during *tece* experiences when a possessed person, totally under the control of a wild forest spirit, has visions and runs into the forest. *Yakale*, which can be translated as a “call,” “voicing,” or rendered interpretively as a preformed/set speech, must be approached as a product of a lingual cognition and affect driven by the transpersonal, archetypal intentionality of desire not bound by ordinary wakeful-perceptual ego-consciousness. The cognitive formation of spells is literally inspirational, or slightly inflected: in-spi(rit)-rational. The pun indicates the dynamics of the Yagwoia creative un/conscious within which their cultural imaginary qua spirit *imagos* takes possession of and, reciprocally, gets possessed by the Yagwoia language (*Yaquye Ququna*) and articulates its immanent schematism into an optimal lingual iconic diagram of their transpersonal Cosmic Self (Imacoqwa), the primordial ouroboric container and the world-body totality. This formulation follows the Yagwoia mythopoeia of and notions about speech, especially the view (a) that the cosmogonic *Qwolamnye Aapiye* song was not created by “us”—ordinary humans—but by Imacoqwa; and (b) that the development of speech and *kune-umpne* (thought-soul) in children is due to the sun^moon. The more I became familiar with the cosmomythoetic dynamics of Yagwoia language in

2. Virtually all spells in my corpus were imparted to me by OT, An-gapaca-Nguye, and Palyc-Caqapana.



relation to my psychoanalytic and phenomenological understanding of individual Yagwoia, the more I was led to conceptualize and frame the interpretation of their "inner language form" (Humboldt 1988) in terms of the intersubjective reality and objectivity of their cultural imaginary and its archetypal matrix.

In this sense Yagwoia spells are acute expressions of the pervasive archetypal noetic intentionality which forms the schematism of their language, from its phonic segments to its most inclusive discursive wholes generated through syntax. Speech (language), being a transformed mode of the primal ouroboric panorality, is a major autopoietic means of the Yagwoia ouroboric Self who generates Him<sup>^</sup>Herself in the process of speaking. This is why the idea of *ququne yakale* implies the speaking activity as a phallic generative bespeaking which is causally efficient. Internally, every spell is a preformed totality which, by being uttered, is intended to alter its object in accordance with itself. A spell is an imaginal-lingual diagram or a verbal cosmogonic blueprint activated in the act of bespeaking. The primary substance of activity is already preformed: a completed concatenation of sounds=words=utterances (*ququna*) that encapsulate the cosmogonic (hence true) self-generative actuality and determination of the things and beings in the world-body. In short, like the arcane mythopoeia, spells bespeak the cosmogonic generative determination of what there is and how it is. This is the source of their power of making and transforming the substance of and conditions in the world-body, including the human embodiment which is the former's microsmic instantiation.

This formulation also indicates that the sort of perspective on spell activities in terms of such theoretical frameworks as "speech act" and "performative/pragmatic" approaches to language (e.g., Levinson 1983) is of a limited value for understanding the Yagwoia as "speaking beings" and their existential reality qua language=speech. This, in my view, holds true regardless of whether the "speech act" theory in question is phenomenological (e.g., Lanigan 1977; Reinach 1983), "Austinian" (Austin 1968; Searle 1969), or of any other hue (e.g., anthropologically mindful "ethnopragmaticists" such as Goddard [2006] and Wierzbicka [2003]; for a historical survey, see Nerlich and Clarke 1996). These theoretical formulations are saturated with Western philosophical, scientific, and commonsense rationalism and the correlative sublimated sensibilities and orientations (technology included) to the world as these have developed since the Scientific Revolution. Speech act theories neglect those motivations and experiences of speaking activity captured by such notions as the "omnipotence of thought," "the identity of opposites," the

dynamic interplay of word and thing re/presentations in the un/conscious, or, more radically—as is the case in the Yagwoia lifeworld—that the mortal human speaker (microcosmos) is endowed with the speech power of a macrocosmic being such as Imacoqwa.

In the West these and equivalent notions underpin the earlier widespread mythopoeia of the creative, divine word, which included, on the one hand, the Western tradition of *logos/verbum* and, on the other, the “language of Adam,” of which “divine onomathesia” was one particular lineage.<sup>3</sup> Though claiming to be “pragmatic,” the assumptions of speech act theory have hardly anything in common with the experience and cultural reality of speech and action in a lifeworld such as the Yagwoia. To wit, cosmo-ontologically, Yagwoia spell performances and the existential context of the human–world synergy are anything but equivalent to a social situation where a Western dignitary will baptize a ship by releasing a bottle of champagne and uttering something like “I name this ship *Hortense Powdermaker*,” no matter what the experiential, lived intensity of his/her “illocutionary force” might be.

In the following presentation my intention is to bracket, if only to a degree, the basic Western pragmatic, logical, and syntactical-grammatical frameworks of understanding. The motivation for this is that linguistic-theoretical discourses and their historical transformations (see, e.g., Deely 1982; Kristeva 1989; Nerlich and Clarke 1996; Seuren 1998; Verburg 1998) especially in the course of the twentieth century (Graffi 2002; Rauh 2010), mediate the entire universe of philosophical, logistical-cum-mathematical, and linguistic thought and discourses about meaning, signifying practices, pragmatics, logic and logical form (starting with subject and predicate). These discourses are also about the problematic of the relations between language, mind, [psyche, libidinal dynamics, desire, imagination,

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3. For some accounts of the historical antecedents, genesis, and transformations, see, for example, Boman (1960: 58–69); Kittel (1964: 69–143); Lawson (2001); Lonergan (1997); Prickett (1986); Thornton (1942). In this regard, given its historical context of the eighteenth-century Enlightenment, of special significance is Johan Georg Hamann’s (2007: 205–18) view of language and his “metacritique on the purism of Reason,” that is, Kant’s *Critique of Pure Reason*. What should also be pointed out is that it is this archetypal phantasy of “divine word” and of (qua Plato and Philo Judeus) “divine ideas” which was the source of such Western philosophical-scientific projects as *lingua/caracteristica universalis* and *calculus ratiocinator* (Leibniz; see Hintikka 1997), whose consummation is the current pursuit of AI and computer technology.

phantasy, modes of] cognition, communicative intention, and reality. The terms within the brackets indicate that the hitherto prevailing academic philosophical, psychological, linguistic, cognitive scientific, as well as anthropological linguistic approaches to language, thought, and culture often attenuate or altogether exclude the reality of the psychic being and the un/conscious, which is the principal domain of psychoanalytic evidence. What are thus left out are the ubiquitous dynamics of instinctual drives (libido^mortido), the omnipotence of thought, the fluctuating relations between identity/unity of opposites and the negative<sup>4</sup> in the un/conscious (e.g., Freud 1991; Green 1999). These dynamics are correlative with varying modes of cognitive indifference toward contradiction characteristic of the “primary process” mentation at work in the creative imagination, visionary experiences, and, most broadly, the *poiesis* formative of human cultural lifeworlds and the languages that inhabit them.

This academic bias stems from the history of Western metaphysics, logic, science, and correlative ontological, pragmatic, and logistic views, that is, the cultural-historical shaping of the Western “*logos*” and its specific versions of ensidic rationalizations. Their various proponents thus reinforce the sociocultural-historical imaginary matrix which sustains this *logos*. The word “ensidic” is short for the identitary or ensemblistic-identitarian logic, that is, “inherited logic (in the broadest sense of the term ‘logic’) [which is] at the same time consubstantial to the ontology corresponding to this logic” (Castoriadis 1987: 221). The term is derived from “ensemble” (“collection,” “set”—as in set theory) and identitary, giving ens-id-ic. With this term Castoriadis refers to the traditional Western conception of being as delimited, defined in its determined identity:

[B]eing is being something determined (*einai ti*), speaking is saying something determined (*ti legein*). And, of course, speaking the truth is determining speaking and what is said by determinations of being or else determining being by the determinations of speaking, and finally, observing that both are but one and the same. This evolution, instigated by the requirements of one dimension of speaking and amounting to the domination or the autonomization of this

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4. Here “negative” stands for a whole spectrum of “NO” phenomena, ranging from lingually expressed negation to such experiences of privation as “emptiness,” “nothing,” “nobody,” “naught,” “nullity,” “zero,” “void,” “non-being.” These come to the fore especially (though not exclusively) in the psychodynamics of depression and narcissistic and borderline conditions.

dimension, was neither accidental nor inexorable; it corresponded to the institution by the West of thinking as Reason. (1987: 221)<sup>5</sup>

The recent historical (nineteenth- and twentieth-century) development of set-theoretical frameworks in mathematics and logic, their formalization and correlative purification and rigorization (i.e., axiomatization), epitomizes this view of logic and being (see, e.g., Giaquinto 2002; Kline 1980; Mancosu 2010). These developments have also shaped the philosophical and linguistic conceptualization of language and thinking activity.<sup>6</sup>

By contrast, my objective is to foreground, within the limitations of this study, the ouroboric mythopoeia operative in the Yagwoia lifeworld, including their language, and thus exhibit the foundational shapes of its very own and culturally specific identitary-ensemblistic determinations (Castoriadis 1987).<sup>7</sup> Hence my primary focus on the holographic part=whole

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5. See Castoriadis (1987: 221–339, 340–73; 1997: 3–18, 184–87, 311–30, 342–73). This process of the institution of Reason has to be comprehended within a purview of the long historical genesis of the Western ecology of mind, from its roots in Judeo-Christianity (and its deeper context of the Eastern Mediterranean civilizational sphere) and its transformations in the last five hundred years. The latter is context of the development of capitalist civilization, the global world-system, and the reign of technoscientific rationality.
  6. On logic, see, for example, Bochenski (1970), Carnap (1959); Coffa (1991); Gibson (2004); Hintikka (1997); Kneebone (2001); Kung (1967); Proust (1989). In respect of language, see, for example, Bar-Hillel (1954); Chomsky (1955); Montague (1974); Reichenbach (1947: chaps. 1 and 7); Seuren (2009, 2010). For a critical take on logicism of the Western philosophical *logos*, see Heidegger (1975, 1982, 1984, 2009, 2010); see also Fay (1977); Shirley (2010). One can also constructively link this critical perspective to the studies of metaphorical mind and cognition, for example Blumenberg (2010); Danesi (1993, 1995); Foss (1966); Gerhart and Russell (1984); Gibbs (1994); Johnson (1987); Lakoff (1987); Lakoff and Johnson (1980, 1999); Ricoeur (1974, 1977, 1978); Rogers (1978); Wheelwright (1954, 1962).
  7. As Castoriadis observes, “ensemblization is already at work not only in the Aristotelian *organon*, but long before this, as soon as society and language exist” (1987: 226). That is to say, there is no human reality without some form of logical articulation, starting with identity^difference and ordering (separation^union, classification). The same can be said of all living beings—indeed, all of nature.

and the container^contained dynamics. Within this perspective the constitutive relation between psyche, libidinal dynamics, desire, mythopoeic thought, and language is foregrounded. I now turn to the scabies spell.

### *Ququna H/iyace Yakale*

Before presenting the spell and the exegesis of individual lines I will outline the thematic structure of the spell and its lingual medium. Fundamentally, the spell bespeaks a ceaselessly generative and consubstantial micro^macrocosmic relationship between the world-body and the human body which has become shot and afflicted by the sun's arrow. This living bodily interdependence and consubstantiality is articulated as a whole composed of its own parts. But they are not entities composed of a neuter substantiality. In the Yagwoia life-world the world-body is a self-generative androgynous phallic *totality* whose sexualization was counterminous with the cosmogonic self-rupture. Accordingly, sexual difference is a vital generative self-same-difference of the autogenerative (ouroboric) phallus. Its precosmogonic self-closure was the condition of maximal self-sameness. With the cosmogonic self-rupture the world-body has rendered itself into a sexualized (male^female) whole which is an ouroboric biunity. Correlatively, all its parts are also sexualized entities and all its generative processes are copulative (i.e., conjunctive^disjunctive). The most inclusive framework of the world-body as a macrocosmic whole=container is delimited by the sky^earth, which in their mutual dynamic difference codetermine its primary disjunctive^conjunctive self-same-difference. Notwithstanding the symptomatic ambivalence of sex ascription (as discussed earlier) which reveals their ouroboric biunity, sky is male, earth is female, and their mutual relation determines the world-body as the container^contained whole. As such, it contains itself within itself, which is correlative with its self-generativity or, phrased somewhat differently, self-referentiality and self-recursiveness. In the spell this global self-generating twoity (container^contained) is presupposed and, as we shall see, is articulated in its phallo-umbilical self-connection. All entities (things, beings) in the world-body are male or female, and these sexualized parts constitute the bodiliness of the whole as a differentiated multiplicity. However, whether male or female, either of these two monogendered determinations is so qua the modification of their primary m^f (male^female) quiddity due to their generation by their matrilineal m^f biunity, the world-body, which generates all its diverse substantiality.

In order to facilitate maximum clarity, in my translation I make use of different typesets of letters and numbers which most economically indicate each individual entity and its difference from every other. So, for male trees the capital letters A–I; birds are in small letters boldface; female plants are in small letters, and streams are numbered 1–23. Verb phrases are given in boldface so that they can be discerned at a glance. They pertain either to a single line or to a unit of lines as a whole. Starting with the *amlace* arrow (1.1), the spell itemizes nine different tree taxa and a sugarcane varietal (9.4), in all eleven *male* entities that iconically pertain to or represent the phallic-skeletal frame of the body.<sup>8</sup> The next male set is comprised of six different bird taxa (in 6.3), their beaks representing the oral phallus. The female fleshy envelope and the vital blood-fluids are represented respectively by thirteen different plant taxa, two localities (toponyms), and twenty-one streams (aquonyms). With the exception of the sugarcane, birds, and streams, a number of trees and plants form the two principal sets of taxa repeated several times in twenty-one lines (i.e., strings of words) which can be grouped into nine discernible units.

*H/iyace Yakale*

1.1 (m) Ep-mace, Map-mace **pakloqul-qwacena**.

1.2 (f) Ule **kipatoun-gwacena**.

2.1 (m) Wocice hyaqwole **pamala-qayailana**.

2.2 (f) Koqwmanye, hiyaqalye, a:tle, kaikye **qwapa-plama-oula-klda-plamauwa**.

3.1 (f) Koqwamnye outa'/t/nye aalye

“hiyaqalye outa'/t/nye aalye

“kalydice outa'/t/nye aalye

3.2 (m) wocice outa'/t/nye aalye

“hyaqwole outa'/t/nye aalye **qwapa-plama-ilda-plamawa**.

4.1 (f) Kayemile, Moukaqwe, Komaolaalye

4.2 (m) wocice aalye, hyaqwole aalye, hyeqwoce aalye

4.3 (f) kalyce-qwole, umcungwa, qoqwamnye, hiya-qalye outa'/t/nye aalye **qwapa-pla-ilda-plamawa**.

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8. Tree taxa are universally male endearment names; plants are female.

5. (m) Hyaqwole-hyeulye, mumne-hyeulye, wocice-hyeulye **qwapa-pamala-teuwya-calyana**.

6.1 (f) Kmace, Kapilyi, Pininyi, Hyeqwoqwauyaalye

6.2 (f) koqwamnye, qwaplequlye, plena, qoqwa'ace, hiungulye, a:tla aalye.

6.3 (m) hiwauwye, yaeymace, tapatelye, aGaice, wopiye, alaquye aalye **qwapa-pama(la)-ilelmo-qwolyana**.

7.1 (f) Hyaquna-pilyi auwye, Acoqamy-auwye, Kunyilaqaly-auwye, Namilya-auwye, Cuqouwy-auwye, Hilaqaalye **qwapa-pamala-ilelmo-qwolyana**.

7.2 (f) cipepe, kalyce-qwole, plene, a:tla aalye **pamala-kilde-plomo-qwacena**.

8.1 (f) Wolaqayi, Utiminyi, Yaqwonye, Pataalye aalye **pamala-kilde-plomo-qwacena**.

8.2 (f) Kaqace, plena, qoqwamnye, cipepe **qwapa-plamala-ei'/t/ne-nole**

8.3 (m) Kuyauce, wolo/u/wk/i/ye, hyaqwole, cokale aalye **qwapa-plamala-ilde-plamowa**.

9.1 (f) Icico-Qwapilye, Aldiminye, Wopetimnye, Teme/i/yke, Caqangwe

9.2 (f) wolepace, cilapne

9.3 (m) aqu:wye, etelqwamna

9.4 (") woye wapiye aalye **qwapa-plamala-ilde-plamowa**.

### Interpretive Translation<sup>9</sup>

1.1 m SUN'S ARROW X^Y **kill (and) restore you (I now)**

1.2 f Rope (veins) **extract-discard you (I now)**

2.1 m Trees: A, B **flow-up (climb) (I now)**

2.2 f Plants: a, b, c, d **quickly-drain-cover/hide (sores) run (they now)**

3.1 f Plants a-from water (juice), b-from water, e-from water

3.2 m Trees A-from water (sap), B-from water **quickly drain-run (they now)**

4.1 f Locality/stream: 1,2,3

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9. A detailed discussion of the translation is in the immediate text below and the section that follows.



- 4.2 **m** Trees: A's water, B's water, C's water
- 4.3 **f** Plants: e1,<sup>10</sup> f, a, b-from water **quickly drain-run (they now)**
5. **m** Trees: B-fruit, D-fruit, A-fruit **quickly flow-(pick) drop/release (I now)**
- 6.1 **f** Streams: 4, 5, 6, 7
- 6.2 **f** Plants: a, g, h, i, c water
- 6.3 **m** Birds: **a, b, c, d, e, f** water **quickly flow-(picked)throw (I now)**
- 7.1 **f** Streams: 8-complete, 9-complete, 10-complete, 11-complete, 12-complete, 13  
**quickly flow (pick) throw (I now)**
- 7.2 **f** Plants: j, e1, h, c water (juice) **flow-run (I continue now)** (into streams)
- 8.1 **f** Streams: 14, 15, 16, 17, 18 water **flow-run (I continue now)**
- 8.2 **f** Plants: k, h, a, j **quickly-drain-cover (they now)**
- 8.3 **m** Trees: E, F, B, G water (sap) **quickly-drain-run (they now)**
- 9.1 **f** Streams: 19 (pond (hole)), 20, 21, 22, 23
- 9.2 **f** Plants: l, m
- 9.3 **m** Trees: H, I
- 9.4 **m** SUGARCANE water **quickly-drain-run (they now)**

The way the words are put together into lines which are further bound into units is best characterized as the process of stringing, which produces lines of words and units. For the Yagwoia, these are simply *yewwye* (names). In songs the melodic component is the song proper (*aapiye*). However, these names must be understood not just as lingual words in a nominalist sense but as the words which *are* generatively consubstantial with their entiative referents within the micro^macrocosmic totality. This reality is intended, thematized by, and realized in the very performance of the bespeaking of the *ququna yakale*. In the spell-domain of Yagwoia speech-ecology the vital-generative power of *yakale* words translates into a transformation of the world-substance. I write “translates into” although I could equally write “projects and instantiates.” These are my renditions of the *ququna yakale* dynamism which, in the Yagwoia frame

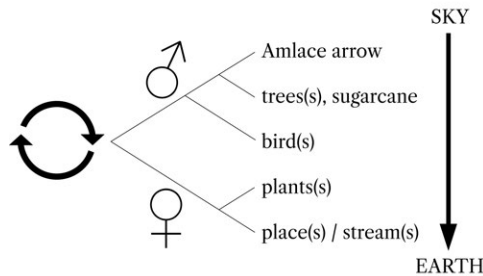
10. Indicates that *kalyce-qwole* is a varietal of (e)—*kalycice*.



of embodied “mind,” that is, their soul-thought and its vital milieu of the ouroboric world-body, is one of synergic-causal relations, impacts, and effects. In short, in the Yagoia lifeworld the domain of spell application amounts to a factual word=world actualization.

### *The Curing Process and Its Micro^Macro Bodily Cosmography*

The first outline of the spell's internal schema is as shown in Figure 7. The reason why I have placed the plural marker(s) in parentheses is to indicate that different taxa have to be understood as different instantiations of a single generic entity: that is, the biunity (autogenerative oneness) of the world-body self-multiplied and self-differentiated. The multiplicity of different entities is nothing else but the self-pluralization of the oneness which self-generates itself as the plurality of its own self-same-differentiation. Self-differentiation is but the correlate of the activity of self-generation by the cosmic One who thereby generates the Many. Accordingly, Figure 7 indicates that at every level of differentiation all entities are speciations-differentiations and individuations of one and the same ouroboric totality, the world-holon, which in turn is reproduced in each of its parts as the immanent twioity of maleness^femaleness. The symbol  $\langle m^{\wedge}f \rangle$  indicates this internal self-generating determination. This is schematically spelled out in Figure 8.



**Figure 7.** The scabies spell scheme.

$$\begin{aligned} \langle m^{\wedge}f \rangle \text{ m TREE } \{T\} &== \{A/B/C/D/.../n\} \\ \langle m^{\wedge}f \rangle \text{ f plant } \{p\} &== \{a/b/c/d/.../n\} \\ \langle m^{\wedge}f \rangle \{X\} &== \{./../././.\} \end{aligned}$$

**Figure 8.** Immanent generative twioity maleness^femaleness.

Another aspect of this autogenerative self-differentiation, speciation, and self-multiplication is the addition of lingual particulars to the three principal classes of entities. For instance, in 2.1/2 a male pair of trees, A, B, and four female plants, a, b, c, d, are bespoken. Then in 3 these two male^female sets are modified by adding a new lingual particular such as the suffix which means “from” in the sense of “ensuing from”: “(plant) a-from water (i.e., fluid/juice),” and so on; and likewise for the two trees. In 4.2 the same idea is modified through the omission of the suffix but the noun “water” (fluid) remains, and the phrase means: (tree) A-fluid, B-fluid, that is, A’s fluid, and so on. In 5 trees are further individuated, that is, made self-differentiated through another lingual particular (noun), which, again, is a part of the tree(s): so, B’s fruit, D’s fruit, and so on. But note the possessive relation between the tree and its fruit is rendered through the juxtaposition of the two words—B f, D f—without a possessive compound suffix, for instance *-qwo-lde*, which would translate as B-poss f, D-poss f. If this were the case, it would be yet another lingual particularizing differentiation of the generic tree(s) entity qua their parts/attributes. This kind of lingual modification creates a graduated particularization and differentiation of the elements in the very process of their, often repetitive, muffled incantation. Furthermore, the multiplication of word (morphemic) particulars is also a manifestation of the immanent autogenerativity (fecundity) that speaking activity has in the matrix of the Yagwoia cultural imaginary. I will illustrate this by designating the hitherto mentioned particulars with the following signs: 0 [indicates a thing/being (i.e., species) lingually given as a plain, “substantial” noun]; \* (suffix “ensuing-from”); # (noun “water, fluid”, part-of); & (noun “fruit”, part-of) (Figure 9).

- 2.1 A0, B0
- 2.2 a0, b0, c0, d0
- 3.1 a\*#, b\*#, e\*#
- 3.2 A\*#, B\*#
- 4.2 A#, B#, C#
- 4.3 e1, f, a, b\*#
- 5 B&, D&, A&

**Figure 9.** The schematic amplification of lexical components.

What I wish to highlight with this explication is that verbal (lexical) differentiation exfoliates qua repetition which articulates a series. The overall progression of the series runs, via repetition, along a course of self-differentiation whose inception and terminus are, as we shall see, the two poles of a single disjunctive^conjunctive totality constituted as the container^contained. It is articulated by the series as a whole in relation to all its parts. And this is nothing else but the macro^microcosmic bodily whole and its differentiated parts, which themselves are whole entities, that is, part=wholes. To the extent that the totality of trees is the phallic male bodiliness and the totality of plants is the phallic female fleshy envelope, the overall identity of the macrocosmic body is Imacoqwa (Omalyce), and, simultaneously, it is the microcosmic body of the afflicted person:

macrocosmos=microcosmos  
world-body=human body  
Imacoqwa=tree(s)^plant(s)=afflicted person (=skeleton^flesh)

The Imacoqwa-centered identity of the whole nexus follows from His^Her autogenerative nature. In his comments on specifically the line 2.1, OT expressed this idea by saying that "Imacoqwa made you sick and he will also help you [make you recover]." This is why the spell invokes his identity, most saliently in reference to his arrow, the first two trees (A, B), and the sugarcane *woye wapiye* (9.4).

This totality is internally articulated in terms of a single dynamic mode, namely the progressive movement whose iconic shape is descending-spiraling, that is, circular and markedly intensifying. Because it is unidirectional, this movement is both circular and directed and, in that sense, linear rather than aimlessly meandering. Furthermore, whether it is expanding or retracting, spiraling or circling is an image of simultaneous self-sameness and self-difference. As such, it is readily iconically presented through repetition. In the spell spiraling is an image of the originary generative motion, that is, the autogenerative procreative movement of the nondifferentiated protosubstantiality<sup>11</sup> of the

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11. I could also characterize it as the prime matter (*materia prima*), given that it is from this precosmic self-generative condition that the Yagowia ouroboric world-body and all its denizens come into being following its cosmogonic self-parturition. As for the primal (precosmogonic) motion, it is immanent in the protosubstantiality of the world-body as a whole and

world-body in its condition of the precosmogonic self-closure that one of my informants described as the whirling motion of the airplane propeller (Mimica 1981). This movement is explicitly enacted in the one-way circular motion of men and women when they dance on and on at the *qwolamnye* dancing ground at the onset of the first initiation. As a dancing movement it is supposed to go counterclockwise. The verb-stem *-lo-* designates this motion, which in that context can be specifically glossed as “round-dancing or circling.” The esoteric form, however, is *ela-*, which belongs exclusively to one of the “Mother” *latice* (specifically Tau-TaGalyce) whose apical ancestress is *Ipi-Ele*’/t/nye. This can be rendered as “Ipi-[engendered-by-qwolamnye]-circular-dancing.” The derivatives of this name figure in the spells used by the ritual custodians of this *latice*. The verb form *elongwole* features in the cordiline-planting (life-ensuring) rite and specifically bespeaks the primordial circular *qwolamnye* motion, for example *elongwa*; *e:la-eta-elongwole*; it is the initial phoneme /e/ that carries the diacritical esoteric (secret) value.

In this perspective all factual-manifest—“empirical”—motion in the world-body is a manifest differentiated derivation of its primordial nondifferentiated, self-revolving libidinal flow. In the spell the simple sotto-voce re-citing/calling of successive different names=entities is the vehicle for this iconization, which, due to the concrete spatial-referential signification of so many words, concretizes the salient topographic physiognomy of a specific mountainous region in the Yagwoia territory. The motion is descending. It commences at a location on the top of a range where Imacoqwa shot the sun and where the sun^moon went up into the sky, then progresses through a series of locations along the same range by following the confluence of various streams (4.1; 6.1; 7.1; 8.1; 9.1), all of which terminate in a singular aquatic place inside Qwoqwoyaqwa, the phallo-umbilical womb-point of the world-body.

But simultaneously this is the movement through intrabodily blood-ropes (in Western anatomical terms the veins and arteries) of the microcosmic body of the person afflicted by scabies. In that domain the streams are the image of the blood carrying and transmuting the sun’s

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inheres in the dynamic of every mode of the latter’s part=wholes. In this respect one has to take into consideration this cosmo-ontological matrix when interpreting the semantic configuration of activity, motion, stasis, and force in the sphere of language rather than thinking about these categories in narrow Western commonsensical perceptual and/or uncritical scientific terms.

burning “urine” inflicted by his arrow. Unlike in the factual topography of this range, the *ququna yakale* (spell) makes all streams draining as a unified confluence into a single terminal receptacle, the Ica/q’ali pond inside Qwoqwoyaqwa where the sky and earth were held in phallic-umbilical self-conjunction and where the primordial creation of the first woman and the birth of the red marsupial man took place (Mimica 1981). Factually, most streams and rivers in the Iqwaye territory drain into Yalqwoyi river, which joins Kwotayi and Wapi rivers at Menyamya; from there these three rivers continue as one known outside the region as Tauri, which drains into the Papuan Gulf. What is important is that the spell reshapes the factual topography into the imaginal cosmography of the Yagwoia ouroboric world-body which is closed-in-on-itself, its absolute center, that is, the phallic navel Qwoqwoyaqwa and, within it, the Ica/q’ali pond.

In this perspective Yagwoia cosmographic topography reveals itself as an absolute ouroboric container. The intention of the spell is to drain fast and extinguish the entire afflicted fluid in the blood-ropes=streams into this originary pool=womb out of which the new life-fluid (blood) will reemerge and with it the new body, freed from the destructive penetration of the burning solar fluid. Most importantly, the streams cool the hot body along the way. Overall, the progression is that of the sun’s hot destructive phallic missile which totally merges with its cold watery target and in that conjunctive absorption is dissolved. And all along this macro^microcosmic course-way the movement of the flow is generated through the m^f conjunctions, that is, the copulation of the male and female components (living beings) of the world-body. Note that the initiation of the curative flow is through the crucial first action of a marked disjunction while the termination is the act of conjunction (Figure 10). Let me elaborate on this sketch through the interpretation of the individual lines.

In 1.1 the sun arrow is bespoken qua the verb in the first-person singular, indicating the identification of the spell-chanter and Imacoqwa (Omalyce). As the sun’s thermoluminescent liquid emission, the arrow also indicates his ouroboric phallic identity, which inheres in the spell as an implicit *eidōs*. The very shape of the arrow’s tip, which consists of five, often barbed, prongs, intrinsically resonates with the perceptual characteristics of scabious skin. The arrow’s barbs are like the numerous infected pores from which emanates pus of predominantly yellowish translucent quality. Significantly, semen and pus are both termed by one and the same word, *kul/y/pne*. This indicates again the fundamental polar ambivalence of the solar (and lunar) quiddity which generates



Figure 10. Macro^microcosmic scheme.

both destructive-degenerative and nourishing-generative modalities of life-flows.

The seemingly two names (*ep-mace/map-mace*) are a reduplication formed by the differentiation of the initial segments (*e-/ma-*) of the nominal root *mapi-ye* (sun). The arrow is one but the two nominal segments twine or polarize and thus to a degree differentiate it. Accordingly, the two names can be seen as semihomophonic mirror resonances of each other symbolized as ( $\wedge \approx \vee$ ). The central denominator is the phoneme /p/:

$$\begin{aligned} (\vee A) e- \\ & \approx > \textbf{p} + mace \text{ (arrow)} \\ (\wedge A) ma- \end{aligned}$$

Qua this nominal image, the act of twining initiates the self-splitting of the solar arrow lodged in the afflicted microcosmic body. Simultaneously, this is an act which pertains to the macrocosmic world-body and it echoes the primary cosmogonic self-splitting of Imacoqwa as the cosmic androgyne—the macrocosmos. It is this immanent ouroboric phallic *eidos* of the cosmic holon that underpins and constellates the images of the actions taking place within the cosmographic situation pictured by the spell. Accordingly, precisely because it is twinned, the arrow is in the self-relation of male^female copulatory conjunction^disjunction. This in turn brings into effect the transformative dynamism of the life-flow.

Within the nominal-phonetic (i.e., lexical) horizon of the arrow-entity a plethora of associations irradiates from the two initial phonemes /e/ and, especially, /p/. The former most likely echoes *ele-*, the primordial circular archemotion, while the latter echoes the identity of *panyeurwe* marsupial tail (from *IqwaPalyce-h/yeurwe*), that is, the *qwoyima* marsupial's tail as the synecdoche (condensation) of the sun=marsupial shot by Imacoqwa in the moment of the ascent into the sky. The tail is the phallic homologue, or, better, the image-homomorph of both Imacoqwa's phallic identity and the arrow which shot the sun=marsupial. Then there is the phallo-umbilicus (*pe/y/-ule*), which is what the arrow also represents in the context of the sun's original ascension, that is, cosmogonic birth; femaleness, because of its homophony with the feminine clitic *-p-*, which connotes the fluid quality of the sun's burning emission. Indeed, both homophones of the principal female clitics (*-p-*, *-i-*) compose the word *ma-p-i-ye* (sun), of which the second is also present in *h-i-ye* (urine). This nexus, focused on the identity of marsupial=tail=arrow as mediated by the phonic element *-p-*, also echoes the female variant of the patronym *Palycipu*, that is, the *Iqwa-Palyce latice*, which owns the sun^moon and transmits Imacoqwa's *Omalyce* identity as the ex-*oname*. OT stressed that the scabies spell is singularly the property of his (*IqwaPalyce: Qwatalauwye*) *latice*. On that basis, as a custodian of his *latice's* solar-lunar identity and the ownership of the sun^moon, it is especially his spell-performance which most effectively can activate the power it contains.

The above outlined iconic continuity is carried on in 1.2, where the overt reference is to the rope (*ule*), that is, blood-ropes penetrated by the multipronged sun arrow. It is stuck in there. Furthermore, a related image from the *Qwolamnye Aapiye* (cosmogonic song) suggests that the "rope" is also a light entity, the sun's ray, connoted as such by the



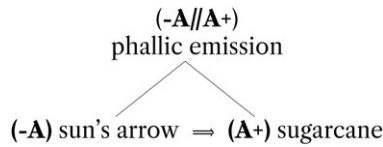
lexeme *ule*. The verb phrase “*I extract-discard you (now)*” means that the spell-chanter has undone the virulent conjunction of the sun-Imacoqwa and his human progeny. By collapsing or dislodging the fixed “arrow” (=emission), that is, by effecting a vital disjunction, the curative process is set in motion and it will terminate in a mirror-symmetrical, opposite conjunction (9.4).

The continuity of the image-homomorphy from 1.1 to 1.2 follows from the phallic-emissive shape of the arrow (emission) and the intrabodily blood-ropes which, together with the intraskeletal marrow (seminal) passages, constitute the inner arborescence of the human body. For the Yagwoia this is the microcosmic version of the macrocosmic world-tree whose branches and roots intertwine (see Mimica 1981, 2006). This cosmo-ontological image of the human body figures in (a) the dream and visionary experiences of the individuals who, because of such revelations, acquire the power to heal broken bones and severe cleavages of the bodily envelope (i.e., ruptured blood-ropes and ligaments); and (b) a spell that brings into effect speedy closure of severe bodily cleavages. It makes the body assume its archetypal cosmogonic self-closure and thus regain its immaculate ouroboric wholeness. In the context of 1.2, as they form an arborescent container of moving blood, the blood-ropes also both amplify the liquidity of the sun’s emission and echo the image of the primordial cosmogonic life-flow, namely the self-centering circularity of the nondifferentiated protosubstance which eventually leads into the self-rupture of the ouroboric androgyne. As I pointed out earlier, this is the archesource of all macro^microcosmic life-flow. This is the reason why in that pre-parturient situation Imacoqwa’s quiddity can be rightly characterized as a protosubstance.

Simultaneously, the same image-homomorphy of this nuclear phallic *eidos* is continued by other entities that follow: tree(s), plant(s), stream(s), bird(s), beak(s), tree-fruit(s). The spell ends with the exact symmetrical yet opposite homomorph of the phallic arrow, the *hwoye wapiye* sugarcane (9.4), which, as we shall see, fully extinguishes the burning liquid injected into the body by the sun’s emission. That is, the process starts as the dislodgment of Imacoqwa’s destructive (negative) phallic *burning*-liquid-light emission (sun’s ocular arrow) and terminates with the equally phallic liquid yet *cooling* and restorative (positive) discharge. Both modalities are but the transfigurations of that primordial cosmogonic autogenerative protosubstance whose quiddity is evidently polyvalent since it, qua the lunar-solar emissions, displays an indeterminate range



of polar qualities that make up the concrete bodiliness of the world-body and its denizens (Figure 11).



**Figure 11.** The transfigurations of the sun arrow's emission.

The continuity of image-homomorphy sustains the iconic self-same, phallic-emissive identity (*eidos*) of the entire series of the differentiated multiplicity of entities (arrow, ropes, trees, plants, etc.). This echoes the phallic oneness, that is, the ouroboric self-unity, of the world-body. Taken as a whole, the field of significations articulated by the spell is a dense cosmogonic image-gestalt within which words configure its ouroboric phallic “*pragnanz*” through the succession of specific images of the m<sup>^</sup>f conjunctive<sup>^</sup>disjunctive curative life-flow. All of them function as the particularizing phases of the self-metamorphic process through which one and the same generative substance is at once maintained as self-same and transformed, or, in the intention of the spell, is bemade self-different. To picture it visually, it is like a photo negative subjected to a serial photocopying in which every sheet of paper simultaneously alters and retains the copied image, which finally becomes a positive semblance of its proper self (Figure 12).

$$\begin{array}{c}
 \text{arrow } (-\mathbf{A})X/Y^{\mathbf{A}}/B^{\mathbf{a}}/b^{1/2^{\wedge}}.^{\wedge}SC(\mathbf{A}+) \text{ sugarcane} \\
 \text{hot-liquid-fire-light} \Rightarrow \text{cold-liquid-fluid}
 \end{array}$$

**Figure 12.** The schematic amplification of the transfiguration process.

Although not immediately discernible in the manifest lingual forms, this process, which in effect is the burning solar emission's turning into its own opposite, is imaged as ouroboric self-circling, the fusion of self-destruction and regeneration. One could say that this figuration of self-inversion echoes those rhetorical dynamic patterns known as chiasmus.<sup>12</sup>

12. As the Greek letter  $\chi$  (*chi*; hence the name *chiasmus*) iconically shows, the nucleus of this concept is the crisscrossing of elements (e.g., sounds, words,

However, given that chiasmus belongs to the tradition of rhetoric, this notion might unduly neutralize the cosmo-ontological significance that language activity has within the Yagwoia cultural imaginary. It is clearly the case that the primary object of the spell is the macro^microcosmic nexus of embodiment, specifically the sensory qualities and conditions of its substance, and its transformation. Accordingly, it is this transmutation in the sphere of the palpable phallic-ouroboric bodiliness that motivates the lingual deployment and ordering within the register of the *ququna yakale* (spell). In this regard, this kind of *ququna* (talk, word) and the *Ququna Yaguye* (Yagwoia language) as a whole manifest the dynamics of the same cosmo-ontological source, the androgyne Imacoqwa. Since the Yagwoia cultural imaginary is under the spell of this ouroboric archetypal dynamics, my renditions follow the structural figurations which are clearly motivated by this mythopoeic matrix. Hence my choice of such figures and images as “Möbius strip,” “Klein bottle,” “mirroring,” “echoing,” the interplay of “symmetry and asymmetry.” They more adequately render Yagwoia mythopoeic productions and facilitate their elucidation in relation to the un/conscious dynamics of the mind wherein word=world-making is a basic mode of reality orientation and action.

Line 2.1 invokes *wocice* (A) and *hyaqwole* (B), the two main trees from which the sun^moon have ascended into the sky. This scene implies Imacoqwa’s arboreal (phallic) identity as both the sun=marsupial and the ouroboric tree of life. The focus is on the celestial ascent, that is, the disjunction of the arrow from the body (earth) within which the sun’s toxic emission thereby starts its accelerating descent. It was in reference to this line that OT said that the reason Omalyce (Imacoqwa=sun) is invoked is because he is the cause of the skin condition. Accordingly, he is the one who will undo it. I will spell out later the importance of this

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phrases, sentences) so that they reappear in reversed or inverted order, equivalent to inverted parallelism. This is succinctly expressed in the formula *abba*. From this basic pattern, numerous dynamic configurations can be generated in linguistic and extralinguistic modalities, textual (poetry, prose) as well as in visual art (Thomas 2013). To quote Nanny (1988: 51): “[C]hiastic patterning [...] occurs on all levels of both poetic and prose texts and not just on the syntactic level: on the level of sounds (including rhyme) and graphemes (inclusive of punctuation), words, sentences, lines, stanzas, chapters, books, on the level of narrative (plot, character, diegesis, mimesis) and dramatic elements (scene, act, setting, time) as well as on the level of theme or concept.” See also Lissner (2007); Pelkey (2017); for an interdisciplinary survey of chiasmus and culture, see Wiseman and Paul (2014).

for the overall understanding of the intentional structure of the curing process articulated in the spell. The plants in line 2.2 are an image of the fleshy envelope of the body, that is, the macro^microcosmic skin.<sup>13</sup> The verb phrase "*quickly-drain-cover/hide-run (they now)*" refers to the plants which, being the female macrocosmic flesh, regenerate (cover) the skin afflicted by scabies. The sun's arrow's emission is now drained away. OT commented: "The same as with feces. Once you have defecated, they go down into the [latrine] hole. You will not eat them back, will you?! You don't think about them any longer. They are gone completely." Here comes to the fore a somewhat ambivalent sense of those bodily parts which, although seen as the parts of oneself, are nevertheless given up because they are exuvial and excremental, therefore refuse. There are no direct substitutes for them, as there are, for instance, for one's own bone and flesh. Hence the remark "you will not eat them back."<sup>14</sup> The predication of plants in the phrase "cover-hide" means that they cover the sores while the dislodged "sun's arrow," the liquid missile, is getting drained away.

This activity, or, better, the process, is the constant theme of nuanced verb phrasing in the remaining lines. Thus in 3.1/2 both the male tree-water and the female plant-water indicate the transformed substantiality of the originally burning liquid, the sun's emission. It is now being transmuted into and drained away by the conjunction of arboreal and plant juices which are the healthy macrocosmic bodily life-fluid. Within the microcosmic body it is the pus which is being drained away while the sores will in effect dry up and the skin (=plants) will cover them up. As stated above, in the vernacular both semen and pus are termed *kul/y/pne*, but as bodily fluids their life-valency is polar, that is, self-same-different. In these two lines is indicated a new phase of the curing process. The solar emission is now fully transformed into a guided copulative flow

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13. They are also used in various contexts in the initiation ceremonies.

14. However, in the ouroboric universe all parts of the self are eventually and inevitably orally self-recycled. In the context of salt-making, a process envisaged as taking place within the salt-maker's body, the vegetal ashes (=feces) and brine (=urine) are transmuted into the ossified semen, a maximally hardened solar quiddity. This is accomplished through the physical metamorphoses brought into effect by the use of fire and water, and the power of copious spells deemed absolutely vital for the success of this activity.

through the world-body. The fluid emission is about to become fully fledged riverine confluence.

It becomes so in 4.1/2/3. Here is first bespoken the Kayemile range where Imacoqwa originally shot the sun. This locality is followed by another adjacent place (Moukaqwe) and a stream (Komaolaalye). They mark a new aqueous and thermal threshold of the life-flow into which the juices from the skeletal and fleshy components (trees and plants<sup>15</sup>) drain and are carried away. The intention is to make the body become cooler, less dominated by the heat of the sun's noxious emission. Since it is an upper terrestrial region (range), Kayemile also indicates the celestial realm and, at the level of microcosmic corporeality, the upper, head region.

In 5 the paramount male arboreal component is differentiated in reference to its parts, the fruits of red and white colors. They are the tree's feminine<sup>16</sup> component and represent the scabious sores. The verb phrase "*quickly flow-(pick) drop/release (I now)*" overtly is in the first-person singular but it indicates oral-phallic avian activity. The birds, explicitly named in the next set of lines, eat these fruits. With this image the spell intends to dispose of the scabious sores in the same manner as the fruit is picked and thrown away by birds.

Significantly, from this line until the last set, the names of different streams are consistently bespoken first and without repetitions. This is so because the stream junctions are differential markers of the progression of the life-flow's motion within the world-body. In this set the named birds (in 6.3) are the only male vehicle for the ouroboric phallic *eidos*; as such, they also indicate Imacoqwa's identity. In 7.1 the streams are bespoken as *aurwya*, which designates a topographical characteristic, most probably their complete course-way. This attribute intensifies the aqueous effluence; as such, it is equivalent to 4.1, where the streams are first explicitly bespoken. They carry away the fruits (scabious sores) picked

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15. Some of the named plants are used for the decoration of the *langwole* tree post inside the ritual lodge in the second initiation ceremony. The post represents Imacoqwa; the plants are his apron (his female component).
  16. It is important to keep in mind the potential for the self-differentiation of any entity in terms of its immanent male^female twioity. The relation of a tree to its fruit as the male-to-female is the same as between the tree and its bifurcated branch. But simultaneously a sprouting fruit itself can be also seen as a projecting penis, that is, male.

and dropped by birds, together with the plants' juice (=water) as well as all the trees' and plants' juice hitherto named.

The same general moving image is reproduced in set 8; its differentiation is effected through a new string of streams (8.1), one new plant (k), and three new tree names (E, F, G). The streams are located near the navel (center) of the world-body and so the effluence is about to reach its destination. This is accomplished in the next set of lines. The first name is that of *Icica/qa/li aalimne*, the phallo-umbilical pool of the world-body's (sky^earth) self-conjunction.<sup>17</sup> This pool is the ultimate receptacle into which the confluence of all the liquids initiated by the self-splitting of the sun's arrow is finally drained. The aquanym is coupled with a toponym—*Qwapilye*—which is adjacent to it. This pronounced conjunction of the water and ground amplifies the polarity and twofold immanence in the substantiality of the world-body. Then follow four other stream-localities within *Qwoqwoyaqwa*, each of which belongs to a particular *lat-ice* group.

In addition to the two pairs of plants and trees, the terminal life-form is the *hwoye-wapiye* sugarcane. As explained above, it is the symmetrical mirror-homomorph of the sun's arrow. The sugarcane's fluid is Omalyce's semen. It is specifically used in that seminal determination in the first and second initiation ceremonies. In the latter context the sugarcane is used to extinguish the flames of a burning tree-resin (*wuo/t/na tice*) which is Imacoqwa's life-generating-fluid in its most palpable burning modality. The sugarcane, cool and heat-extinguishing, is the tree-resin's mirror-inverse.<sup>18</sup> The two are a mutual self-same-difference that can be pictured as a Möbius strip or a Klein bottle: on its

17. This is also the place where the primordial woman was cut open (Mimica 1981, 1991).

18. Similar to the sensory relation tree-resin^sugarcane is the role of the salt, ginger, and *waqulye* (turmeric), especially when they are mixed together into the salt-bundle ingested in the initiatory contexts. This substance is solar-seminal but, unlike the sugarcane, it is similar to the tree-resin because when ingested it burns the mouth and stomach. This can be sometimes excessive to the point that some novices get mouth blisters. According to some informants, in the past there were several cases of death: that is, these novices are said to have been "killed by the salt." The ingestion of such a painfully hot substance is intended to endow the novices with the qualities of aggressive impulsiveness and readiness to fight, ability to endure hardship, and to retain sexual potency ("burning ginger") in their bodies well into advanced age.

outside surface one and the same flow is the burning fire which, as it moves into its inside surface, becomes extinguished and cooling, which again turns into its opposite qualities. What should be noted is that these are not independent polarities but are generated from within one and the same cosmic seity: Imacoqwa's androgynous biunity. It is this determination that makes them autopolarities or twoities, as I originally formulated this dynamics in the context of Yagwoia counting (Mimica 1988).

In his comments on 9.4 OT invoked the cooling seminal power of the sugarcane as made evident in important ritual contexts. He said that unlike the custodians of the nose-piercing bone, who inflict pain on novices and make them sick, his *IqwaPalyce latice*, which owes and administers the sugarcane, restores their bodies by extinguishing the fires and quenching thirst. He was exalting his *latice's* generative (restorative-reproductive) powers. In the spell the bespeaking of the sugarcane's water does the same for the body of the person afflicted by scabies. This life-fluid is the terminal injective intensification of the cooling>cooled effluence which has now drained completely into the navel=womb of the world-body.

## The Meaning of Verb Phrases

Before completing this exegesis with an interpretive synthesis, I will review the verb phrases whose subject matter is the progression and transformation of the thermo-aqueous effluence. The skeletal syntactical frame of all the lines is noun phrase + verb phrase. All verbs are in fact polysegmental verbal phrases. They are listed below:

1.1	<b>paklo-qul-qwacena</b>	kill-2obj-shoot-1S Compl
1.2	<b>kipato-un-gwacena</b>	collapse-2obj-shoot-1S Compl
2.1	<b>pamala- -gaya-ilana</b>	flow-climb-1S Compl
2.2	<b>qwapa-plama-oule-klda -plamauwa</b>	quickly-drain-cover-run-3P Compl
3.	<b>qwapa-plama- -ilda-plamawa</b>	" - " - " - " "
4.	<b>qwapa-pla- (ma) -ilda-plamawa</b>	" - " - " " " "
5.	<b>qwapa-pamala -teuwa-calyana</b>	" - flow-drop/release-1S Compl
6.	<b>qwapa-pama (la) -ilelmo-qwolyana</b>	" - " (picked) threw 1S Compl
7.1	<b>qwapa-pamala-ilelmo-qwolyana</b>	" " " " " "
7.2	<b>pamala-kilde-plomo-qwacena</b>	" pour-run 1S Compl
8.1	<b>pamala-kilde-plomo-qwacena</b>	" " " " " "
8.2	<b>qwapa-plamala-eitine-nole</b>	quickly-drain-cover-1S Compl
8.3	<b>qwapa-plamala-ilde-plamowa</b>	" " -run-3P Compl
9.	<b>qwapa-plamala-ilde-plamowa</b>	" " -" - "

As can be seen, the verbs are composed of only a few recurrent component morphemes which I list below:

		1.1	paklo-qul-	-qwacena
		1.2	kipato-un-	"
	pamala	2.1	qaya	-ila-na
qwapa	"	5.	teuwya-ca-ly-a-na	
+	"	6;7.1	ilelmo-qwo	"
0	"	7.2,8.1	kilde-	plomo- "
+	plamala	2.2	oule-kilde-	plamowa
+	"	3.	ilda	"
+	"	4.	"	"
+	"	8.3.;9	"	"
+	"	8.2	ei'/t/ne-nole	

The terminal components are italicized. They encode the number-person (agent)-tense-aspect, which, together with the morphemes that precede them, specify a given action, process, patient/object, and so on, as a unity of discrete particulars.<sup>19</sup> Informants generally find it difficult to translate these intraverbal and verb phrase components and render them only in terms of a general sense of a given verbal compound. By comparison to the verb compositions in everyday speech, the morphological encoding of modality and the person-cum-temporal-aspectual character of actions articulated in these verb phrases is more or less opaque. The fact that spells were never intended for overt pronunciation further exacerbates the morphophonemic fluctuations so characteristic of the *Yaguye Ququna* as a living speech.<sup>20</sup> Nevertheless, despite their opacity it is hermeneutically productive to interpret proximally the meanings of these constructions precisely because they are formed through the synthesis of discrete verb particulars. Let me explore what is at play here.

The motion of the aqueous effluence as a whole has the copulative-phallic physiognomy. This sexual-libidinal process was initiated by the activity of the initial destructive agent, the sun's arrow, which generates and injects the burning fluid (1.1). The arrow, however, is the carrier of Imacoqwa's agency, who fired the lethal missile and as such is in part=whole identity with him and, of course, the sun. The terminal

19. By contrast, the so-called "medial verbs" most commonly do not encode number-person-tense information (Foley 1986).

20. This is a common feature of Angan languages, tellingly reflected in the title of a Summer Institute of Linguistics collection of papers on their phonologies and morphophonemics: *Angan Languages are Different* (Healey 1981).



component *-qwacena* in the verb phrase also figures in 1.2 as well as 7.2 and 8.1. Grammatically, the sun arrow can be rendered as the instrumental object of the action executed by the first person/agent encoded in the phrase **paklo-qul-qwacena**. The morphemes are the stem **paklo-**, meaning “kill,”<sup>21</sup> **q-**, second-person object (patient) “you,” and **-ul**, which is opaque but here may have a sense of reviving, that is, the opposite of killing. The terminal component **-qwacena** is here glossed as “1S Compl” in the sense of “I have done.” However, the sense emerging from the whole compound is that by dislodging the sun arrow, Imacoqwa=chanter (the “I”) has both afflicted (killed) and initiated the curative (restorative) process, which is thereby continued. The causal agency is one and the same—Imacoqwa (sun) qua his arrow—and so is its impact, negative and positive. The toxic emission upon dislodgment begins to undergo the process of transubstantiation into its terminal polar opposite.

In the original cosmogonic situation too, although the shooting action was effected and its conjunction with the target completed as the arrow went through it, the sun=marsupial was not shot dead then and there but continued his ascending motion.<sup>22</sup> In the spell the arrow’s conjunction^disjunction, pictured by the nominal reduplication, is the first in the progression of the curative confluence as a series of disjunctive^conjunctive accretions of male and female fluids continued by the dislodgment of the sun’s missile (1.2). As I said above, the morphological encoding of modality and the temporal-aspectual character of this and the subsequent actions is opaque by comparison to the verb compositions in everyday speech. Nevertheless, given the mode of cosmogonic actuality brought about by the activation of the spell, a perspective on its temporal-aspectual configuring can be delineated as follows.

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21. For the Yagwoia, the activity of “killing” subsumes fighting, beating (i.e., intense physical assault), but it does not have to necessitate death as a consequence. This is why a killing which does result in death is predicated as “kill-die” both in the vernacular and in Tok Pisin.
  22. This is also articulated in two equivalent lines in the Creation song. They give two different yet interrelated characteristics of the shot marsupial’s (object) reaction to the arrow: *qalo-qwacena* [carry-on (with the arrow in his body) 1S have done/shot]; *bau-qwacena* [cry hau 1S have-done/shot]. In the first compound the 3<sup>rd</sup> person-object/patient marker *-u-* is not realized while in the second it is fused with the onomatopoeic morpheme *bau*, the cry the marsupial made when shot. In both lines *-qwacena* specifies that “I” have shot the marsupial who continues to move on.

The process as a whole is an ingressive progression: that is, the ouroboric return of the overly hot body (microcosmos) into the womb-locus of the world-body (macrocosmos). I should point out that in the Yagwoia life-world the regular day>night (circadian) cycle of succession has the same cosmogonic determination. Every sunset is the self-ingression of the world-body into the womb of the night and each sunrise is the world-body's daybreak.<sup>23</sup> That is, the world-body's circadian temporality is a variant of the originary cosmogonic matrical dynamics. In the spell, ingression is generated or conjugated as a conjunctive^disjunctive flow in which one and the same impulsion effects both a moment of completion and continuity of successive actions. Thus, the overall resulting forward flow can be comprehended as the intersection and the succession of actions each actualized as a discrete phase-completion and continuation of the ongoing flow. From one accomplished action issues the next one propelled by the one and the same phallic impetus. In the lines 1.1&2 and 2.1&2 it is the disjunctive aspect/moment (of separation) that dominates although always bound to its conjunctive counterpoint; in the rest of the lines the conjugative propulsion is even. In view of this cosmo-ontological explication I have decided to render the tense in all the phrases as a simple present in which each action is delimited by a bracketed "now". This seems to me to convey more pointedly the progressive continuity of the curative flow.

As discussed earlier, in the Yagwoia life-world arrow shooting is a copulative mode of activity and in their language shooting and copulation are identically predicated. Saying "*lakice h/uwyena*" (penis 3obj-shoot 1S Compl) or "*mace h/uwyena*" (arrow 3obj-shoot 1S Compl) is the same action predicated by the same transitive verb stem in relation to the two—at once different but equivalent—instrumental objects which specify what kind of shooting is at work. The stem *-h/uw-* signifies "propelling motion" and has several allomorphic variations. Semantically and morphologically, this verb relates to stems which predicate varieties of actions envisaged as kinds of doing and moving. In fact, both "do" and "move" are modalities of motion/motility. From this most generic activity/process there derive, that is, differentiate=individuate=particularize, such species of activity=movement as "do," "go," "move-copulate-shoot," "give," and many others. In the Yagwoia lifeworld, then, "go," "copulate," "shoot," or "give" are particular modalities of a generic or, more

23. In this regard Yagwoia cosmic temporality is a radical variant of the cosmic cyclicity known as the "eternal recurrence" or "eternal return".

accurately, world-making-sustaining activity primordially manifested as the “motion” which is ceaselessly generative of both life and death processes immanent in the world-body=Imacoqwa. Understood within the cosmo-ontological purview of the Yagwoia life-world, all motion is the manifestation of Imacoqwa’s autogenerative (i.e., ouroboric) energy. Rendered psychoanalytically, it is the streaming of libido^mortido.

As mentioned, a homophonic variant of this verb stem also predicates the action of giving, always when the receiver is in the third-person position, while for other positions a stem *cap-* is used. It is derived from *capna* (finger) because fingers are metonymically the hand, the instrument=agency of giving.<sup>24</sup> This is why shooting is also often glossed in Tok Pisin as “*givim supia*” (arrow) or, for copulation, “*givim kok*” (penis). For the Yagwoia, the act of giving is typified as a manual propelling movement in which the detachable “missile” is the thing given; it bears the imprint of the fingers of the giving hand and, therefore, of the giver’s bodily person (agency=identity) as a whole. And if the thing given is edible, then it will inevitably be eaten, that is, orally taken into the body, as are semen and milk, the two modalities of the primordial nourishing-procreative substance which is the prototype of all food. In the context of the bachelors’ hut lingual usage, the copulative aspect of this activity can be made explicit in no uncertain terms. Thus, if one is given some food or edible substance which one has accepted, a remark may follow: “Now I have fuck-shot you”; the emotional range of such a pronouncement may vary from unconditional affection to a rapacious aggression.

But edible or not, in the Yagwoia lifeworld, one way or another, everything pertains to the human bodily self and its activities. Many other activities, for example planting, digging, making fences, and so on, or, more abstractly, being/becoming, having, doing—in short, existing-acting in the world—have a phallic-copulative-ingestive (i.e., oral-genital and procreative-generative-destructive) physiognomy, which is a focal mode of the bodily-self-world relationship. In this regard one has to bear in mind that the cosmo-ontological determination of the world and reality in the Yagwoia lifeworld is ouroboric self-embodiment

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24. Fingers are part=wholes, rendered as such qua the finger-names which function as birth-order suffixes in the naming system. They are human names saturated with cosmo-ontological significations articulated as the ouroboric dialectic of One^Many (Mimica 1988). It is important to keep in mind that the structure of part=whole relations is holographic.

(container^contained), that is, self-devouring=copulating=digesting=generating. This is the matrix of all, every, and any kind of being=meaning that there is for the Yagwoia self and its lifeworld, which is the cosmic Imacoqwa. Language is just one domain and mode of the self-articulation of this ouroboric self-world autogenerative totality.

Considering the difference between the two verb phrases (a) "*mace b/wwyena*" and (b) "*Ep-mace Map-mace paklo-qul-qwacena*" (1.1), in the former the adjunct "arrow" is the instrumental (indirect) object of the shooting=copulative activity whose object is someone else; in the latter, the arrow is both the original missile (carrying Imacoqwa's agency) and the object of the dislodging activity whose agency is Imacoqwa=spell-chanter. In both instances the intraverbal components are codetermined in respect of their particularized meanings by the preceding words. In (a) the adjunct nominal "arrow" (instrumental object) of the verb makes it clear by which means shooting (=copulating=killing) is effected, by contrast to when the adjunct is "penis." In (b) the reduplicated forms of the same nominal by themselves picture the discrete specificity of the effects of the action further articulated in the verb slot. However, the metaphorical multivocality and transposition are not thereby neutralized. Rather, they are more sharply configured into a lingual gestalt (string of words) whose core phallic "*pragnanz*" is heightened. Most importantly, the adjunct, or any other word (and its components) external to the verb slot proper, participates in the synthesis of meaning effected by the components within the verb slot. The global intentional relation which articulates the connections between all parts of word-strings, within and outside the verb, is that of a dynamic differentiation and discrete particularization of a continuum delimited by a diacritical starting point and a cut-off/terminal point.

Overall, this differentiating particularization is bipolar, so that the element which precedes is, on the whole, a more general particular while the element that follows after it is more particularizing: that is, it adds to the specification and particularization of the totality of which it is a part, both within a word and in relation to more inclusive strings of words (e.g., phrase, sentence, etc.). This formulation subsumes standard concepts of word order, the morphological and syntactical articulation of grammatical roles and relations, and, specifically, such a scheme as iconic sequencing of intraverbal elements which in their order of concatenation indicate the actual or intended order of discrete aspects of a given course of action or situation. In the above example (1.1) the reduplicated sun arrow nominal, the instrument and, as such, the agency

of the kill- (shooting)-restorative action, is the generic nominal element which, however, qua reduplication, pictures activity, namely the to-and-fro movement of the arrow, thus its incipient dislodgment.

But this meaning, to mimic the Yagwoia nominal, of the “arr-farrow” is further specified, that is, defined by the elements that follow in the verb phrase. However, **paklo-** (kill) both modulates and particularizes the action whose core characteristic is phallic propulsion first generated by the firing of the arrow, which, in the etiology of scabies, is the root cause. In relation to the particle that comes after it, **paklo-** is a general attribute, while **qul-** further particularizes it and the action as a whole. This in turn is particularized by **-qwacena**, which articulates the action in terms of the subject agent (1S) who is the source of the arrow-and-what-it-has done-to-the-patient, as both the cause of affliction and its, now initiated, alleviation.

In this formulation verbal phrases, hitherto characterized as polysegmental, are interpreted cosmo-onto-logically as the ongoing process of particularization-specification that is taking place within an immanent mytholingual-existential space. That space is preset to differentiate in terms of the schematism of a ceaseless generic<sup>^</sup>specific self-differentiation, that is, as a self-same androgynous whole undergoing through its immanent self-difference a transformation into a multiplicity of particularized entities, actions, situations, conditions, all of which differentially shade into each other to beget the eventual self-transformation into the self-mirror-opposite. This is but the self-manifestation of the noetic dynamics of the holographic part=whole totalization qua self-conjugative particularization/individuation. In other words, like the totality of the Yagwoia lifeworld, generated, as it is, from within its cultural imaginary matrix, speaking, too, is the dynamic articulation of the ouroboric dialectics of the One<sup>^</sup>Many self-generation (Mimica 1981, 1988, 1991).

In this regard it can be said that, in the Yagwoia lifeworld, speaking-language is determined not by an abstract yet supposedly primal “communicative” intentionality but by the ceaseless cosmogonic autogenerativity of the world-holon Imacoqwa. Herein is also the meaning of its “signifying” function. Within the sphere of the authentic self-manifestation of the Yagwoia lifeworld, namely as the concrete cosmogonic image of the world-body, this “function” is immanent in the ouroboric activity of self-generation, at once autocopulative and autophageous. With the rupture of the phallo-umbilical self-connection, the primal ouroboric “*logos*” pours out into its own exterior world-dimension substantial with the circling of the sun<sup>^</sup>moon. Further elucidation of this

mythopoeic situation would require relating it to the domain of Yagwoia understanding of and practices pertaining to conception, pregnancy, and the entire trajectory of human microcosmic bodily-existential development: from birth to death, dissolution, and final incorporation into the macrocosmic world-body. From this threshold of understanding, one can then extend the hermeneutic pursuit to psychoanalysis and archetypal psychology, producing thereby a complementary perspective on the Yagwoia ouroboric "*logos*" in its pregnant determination as "word=world".

Polysegmental compounding of verbal phrases allows for numerous combinations and nuanced transfigurations. This is already evident in 1.2 from the way the action, whose object is "rope" (i.e., intrabodily blood-ropes), is predicated as **ki-patoun-gwacena**.<sup>25</sup> The first segment, itself polysegmental, specifies a breaking-extractive activity also predicated by **-qwacena** (itself polysegmental) as the terminal component. The latter retains a partial syntactical-morphological and, in that sense, semantic continuity with 1.1, namely that the flow continues due to the same agent who has originally fired and undone the arrow, and that the extraction/collapsing of the fluid missile stuck in the blood-rope(s) is an action whose impetus is the same as the one operative in the firing and undoing of the sun arrow: that is, phallic-penetrative conjunction now undergoing disjunction and transformation. As emphasized above, in 1.1 the reduplication of the arrow already pictures the disjunctive action fully effected in 1.2, then continued and developed further on.

In 2.1 the action is glossed "*flow rise (I now)*." But the first of the two verbal polysegmental components, "*pamala qaya-ilana*," does not exclusively specify that kind of activity, as evident from the fact that *pamala* occurs in other verb phrases which are not about tree climbing. Ordinarily this action is predicated by the stem *il-o-* (up-move/go), as, for instance, in "*nga ice toqwo-li ila-ngana*" (I tree this-obj up-move/go-1S/Progress). Note that the object of my activity is specified by both the generic noun "tree" and the individuating demonstrative "this"<sup>26</sup> inflected by a suffix *-li*, indicating that "this tree" is the object of the action specified by the verb (phrase) "I am-moving-up-this-tree." As in the above examples, it is important to grasp that the object "this tree" is primarily related to the verb, that is, the agency=activity which affects it. In this sense "this tree" semantically and syntactically coarticulates with the

25. In Yagwoia phonology, following a nasal, voiceless stops become voiced; hence *kipatou-n-g-wacena*.

26. It can also be given a categorical sense of "definiteness."

intraverbal morphemes which specify an action in terms of discrete particulars. In other words “this tree” is already entangled in the predication of the activity of climbing and, as such an object, it is seen as part of the activity itself.

Now tree climbing in the Yagwoia lifeworld is an eminently male and phallic-copulative activity. Every tree is categorically a phallic entity; climbing up is a copulative movement. For instance, in the cosmogonic song and in the curing songs numerous depictions of marsupials’ various movements and modes of propulsion are simultaneously the images of phallic activity, which in turn symbolize the universal solar-libidinal flow within the world-body. Yet another one is an explicit jocular way of expressing the climbing activity by accentuating its phallic-copulative aspect, thus: “*Nga ice lakice o-tangana*” (I tree penis go-1S Progress). Here, tree is codefined by the nominal “penis” and it, reciprocally, by the tree since the latter is erect, and projects the shape-image of the former (rather than it being limp), simultaneously identified with the entire body as it, with maximal muscular tension and forceful exertion, propels itself upward.<sup>27</sup> Together they convey a differential image of the tree as the object of action, its mode and attributes or specificities.

In the verb the action is here specified merely by the stem *-o-* (go) since “upward directionality” of that motion is already implied by the uprightness of the tree and the penis (=body). The latter two are a differential—passive^active—image of each other and simultaneously suggest the character of the upward jerky-pushy movement whereby the climber, who holds onto the tree trunk as if it were another human body, is propelling himself upward and, as it were, fucking it in the process. The multivocality of the movement itself projects impaling, shaking, fighting, and all of them open up a fan of discrete characteristics which can be chosen, qua particular words and verb morphemes, as components to be strung together inside the verb set, or outside of it as an adjunct. Indeed, it would be acceptable to predicate the action of tree climbing by including the noun *mala* (fight) in the above phrase: “tree penis fight go-1S/Progress.”

In this example, however, the object of the action (tree) is somewhat differently specified in respect of the action specified by the verb: no

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27. Both experientially and conceptually, the Yagwoia body image is phallic (it subsumes both the arboreal and house-space domains) while the systemic lexical mapping, especially of the penile, vaginal, and oral tracts, acutely articulates the ouroboric scheme of sexuation.



longer as a passive object of “fuck-climbing” but as a reciprocal coeval. This is so because in Yagwoia metaphoric fusion “intercourse=fighting,” two fighting adversaries, especially if bodily entangled and rolling on the ground, will readily be characterized as involved in “copulation.” Inversely, regarding a couple whose copulation is noticeable (e.g., one hears them making a lot of noise), it will be readily said that the two are “fighting.”<sup>28</sup> In this perspective the two nouns “tree-penis” carry a range of tacit significations which codefine the kind or the mode/manner of the motion (erectile > upward > propelling) predicated by the stem+1S/Progress “going.” But there is no exclusive or irreducibly concept-and-word-monadic designation of that kind of action which in English the verb “climb” designates. In the Yagwoia lifeworld, “climbing” is primarily a composite of certain discrete characteristic modes and attributes of bodily movements and direction, hence the core of predication is “go,” that is, motion: phallic-copulative-injective-up-sky-ward (by contrast to phallic-ingestive) at that. They both strictly express the irreducible intentional projection of the human body into and as the world. That kind of bodiliness—phallic-ouroboric—is the ground of all other modifications of the self-world coarticulation.<sup>29</sup>

Relative to this cosmo-ontological background, the genus “motion” has manifold manifestations and can be specified in terms of numerous particular and discrete modalities, depending on the kind of tenor that is intended. And it is exactly this general determination of the horizon of significations and signifying potentials which opens up a range of fluctuating potentialities. The cosmo-ontological background is intrinsically figural-metaphorical and it underlies the construction of all lingual (i.e., grammatical-categorical-syntactical) relations, morphological forms, and their meanings. In this determination any activity, state, condition, and so on, can be treated as a multivocal unity—a figural “genus” and “species,” subject to numerous specifications qua discrete attributions,

28. Yet another image, which especially applies to a new couple expected to produce a child, is that of “cooking food.”

29. I emphasize that this phrasing doesn't neutralize the primary, bodily-experiential matrix of the cosmo-ontological and categorical meanings, namely the mother^child symbiotic-devouring biunity and, correlatively, the dynamics of the archetypal unconscious phantasies, especially as explored and articulated within the Kleinian-Bionian psychoanalytic frameworks. For a pertinent comment regarding the latter, see Merleau-Ponty's “Nature and Logos: The Human Body” (1963: 197–99; see also 2003: 203–84).

modalizations<sup>30</sup>—in a word, depictions—which is what any predicative activity depends on. In this regard, although predication is a basic cognitive activity involved in all lingual construction, it is grounded in a vast field of prepredicative imaginal and perceptual significations. This is why one has to approach all “parts of speech,” syntax and grammar at large, as categories and schemata formed through noetic activity in which different constructive modes, prepredicative and predicative (Husserl 1975), are operative.

With this in mind, consider the informant’s gloss for the verb phrase in 2.1 as “climbing,” his focus being on the components “*qaya-ila-na*,” meaning “move-up-1S Compl.” The component *qaya* is opaque, but the next one, *-ila-*, meaning “going-up,” allows that the preceding one is tentatively assigned “movement” as a plausible generic meaning. The line sets 1 and 2 in the spell relate to the mythic imagery as articulated in the cosmogonic song. Apart from drawing on other spells in my translation, I was also guided by a graduated series of the marsupial=sun’s movements in one of the lines which parallels 1 and 2.1: (a) *qalaye*; (b) *a-qalaye-mak/i/ye*; (c) *eqa-ila-paqa*. These are graduated variants of the marsupial’s motion whose respective meanings are as follows: (a) designates the trace created by the marsupial’s movement—this is a metonymic image; the animal is not present (it has moved on and continues moving) but its trace indicates its recent movement; (b) is the same, but *mak/i/ye*, “holding, grasping,” specifies that the movement trace—a mark of its absent presence—is effected by the marsupial’s paws, with which it holds the tree branches and moves itself; (c) means “he-trace-up-come” 3S Present-Compl (i.e., “has-come-up now”). The reason why the focus is on the movement as the trace of the invisible moving marsupial is due to the image as a whole. The marsupial is the sun-ray, the solar phallic missile, whose movement penetrates the trees on which it moves. And this is proximally the image articulated in 2.1, itself a transfiguration of the movement initiated in 1.1/2.

In the lingual-mythopoeic context of the spell OT chose to render the verb phrase as “climbing,” which pertains to the two trees but as something that occurs in the context of significations indicated by the preceding morphemic components, whose global tenor is that of a progressing motion of an aqueous flow, first explicitly indicated as such by the preceding component *pamala*—glossed “flow(-ing).” The entire line can be interpreted thus: (the arrow-shot marsupial/sun/creator=sun’s

30. By this I do not just mean those explicit and limited number of modals which are morphologically marked in the verb.

arrow) *I have flow-gone (climbed) up (the) wocice hyaqwole* (trees = the ouroboric tree of life = axis mundi and the source of all life^death). The phrasing of upward movement (into the sky) articulates the dislodgment of the arrow as a celestial disjunction, especially since the *-ila-* component unequivocally relates to and invokes *b/ila-qa* (sky). This amplifies the correlative contraposition in 2.2 wherein the continuation of the flow implies the downward movement to the womb-locus of the earth (9). In 2.2 this is bespoken as “*quickly-drain-cover/hide (sores) run (they now)*,” which pertains to the activity of the four plants (a, b, c, d). These female things of the world-body are a new layer of flesh which, as bespoken, comes to cover (grow over) the sores while their pus is transmuting via the blood-ropes (1.2) into the streaming confluence.<sup>31</sup>

In the next set (3) the addition of *aalye* (water, fluid) makes explicit that the subject matter of bespeaking is the transforming (cooling) flow first started by the sun's painful emission but now flowing from the trees and plants into and with the streams, through the macro^microcosmic body. This flow is under the supreme agency of the spell-chanter, who is identified with Imacoqwa, that is, the world-body.

The meaning of the motion articulated by particular components which concatenate into so many discrete combinations is maintained as a unified flow yet subject to different accretions, which itself is iconic of the additive injection of new cooling fluids as the confluence progresses through the world-body. Accordingly, the intraverb-phrase initial components *pamala-* and *qwapa plama-/pamala*<sup>32</sup> cospecify as seemingly different actions as “climbing,” “covering,” “picking-releasing-dropping,” “draining-flowing.” In fact, they designate the two most salient and, qua that saliency, generic attributes of the aqueous effluence: quickness and the flowing motion itself. These are the two particular discrete yet generic characteristics vis-à-vis which all other components function as additional specifying/individuating discrete particulars. The terminal

31. This echoes PNguye's image of Imacoqwa's solar-possum-claw (chap. 2.3); various female plants sprang from the finger=claw marks that Imacoqwa made when he, as the sun=marsupial, climbed up the tree and then flew up into the sky.

32. It will be observed that except for the lines 1.1/2, *qwapa* (quick, rapid), *pamala-*, and *plamala-*, which in the present treatment I have distinguished, figure in all predications as initial components. The latter also occurs in 7.2 and 8.1 as a penultimate component (*-plomo-*), while in five others it is the terminal component inflected for 3rd person plural.

components complete this composition by adding the obligatory agentive determination (person, number, tense aspect) to the verb phrase.

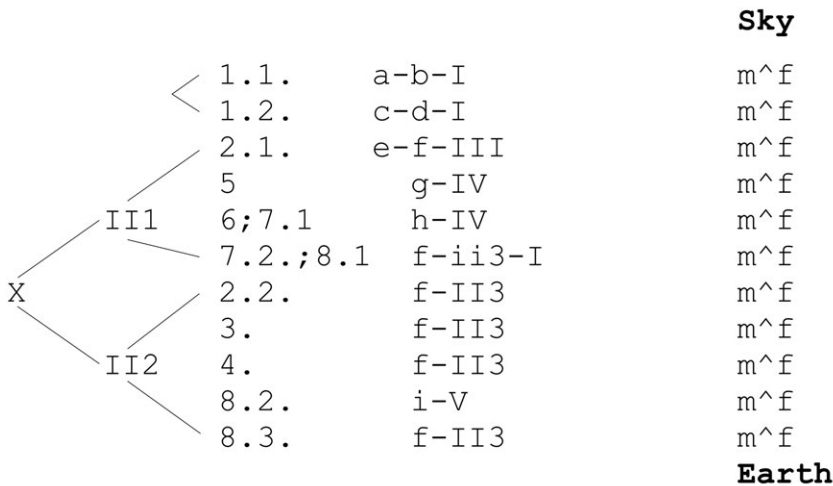
Since *pamala-/plamala-* are the variations of the same segments, as is the form *plomo-/plamawa*, I have rendered them as differentiating modalities of their generic sense “aqueous motion,” relative to their position within the verb string. Accordingly, *pamala* is “flow” (most generic), *plamala* is “run,” and *plomo/plamawa* is “drain.” This conveys a sense of intensification of the entire curative flow. For this rendition I was guided by the equivalent usage in a spell for ulcer curing. Here *pama/la* suggests not just flow (of pus) but the manner of its causation, namely making the ulcer burst so that the fluid drains/runs out quickly.

In 2.2 OT rendered the whole verb phrase as the “covering=hiding” action of plants, being a new layer of flesh upon the blood-ropes=confluence. In 8.2 this action is also rendered by “*-citine-nole*”; both components are opaque. In 2.2 the components “*-oule-k/u/lda-*” (also in other lines “*-kilde*,” “*-ilde*”) are modifications of a single set of elements whose meaning within the phrase is opaque, although on the basis of comparison with equivalent morphemes they could be interpreted as signifying a tearing or detaching movement which effects outpouring/expressing of fluid from trees and plants. This tearing yet ejaculatory-expressive movement is configured, or inflected, in a different mode, by the verb phrase whose agentive vehicle are bird(s). In 5 they are not named, only the tree-fruits which they, qua Imacoqwa=spell-chanter, indicated by the first-person terminal form (*-calyana*), “pick-release” into the confluence. The same activity is formulated in 6.3 and 7.1 but through different component morphemes. The difference between *-teuɰya-ca-lyana-* and *-il-elmo-qwo-lyana* seems to be that in the former it means primarily that the fruit is picked and “released/dropped.” The latter is a somewhat more particular and perhaps stronger version of this regenerative activity. The equivalent forms *ilamilama*, *inelmo*, and *kilemo* specify the peeling off (not just a generic taking/picking) and the “throwing” of a fruit.<sup>33</sup> The use of *-qwacena* in 7.2 and 8.1, which in 1 bespeaks the incipient phallic propulsive dislodgment of the arrow and the restorative onset of the flow, similarly intensifies the motion of the confluence, as both the plants’ juice and the flow of streams, by amplifying its phallic physiognomy. The prime

33. Again, in this translation I am guided by the occurrence of these forms in the cosmogonic song and the ulcer curing spell. In the former there are several lines about exactly the same motif of the birds (Imacoqwa) picking (copulating with) various tree-fruits, at once female and phallic.

mover is again in 1S, the Imacoqwa=spell-chanter. Finally, the entire conjunctive confluence of streams^plants^trees^sugarcane terminates as “*quickly-drain-run (they now)*” in the agentive third-person plural form -*plamowa*, the generic sense of which is the restorative aquatic flow. This is a fitting construction in view of the dominant femaleness of the aqueous confluence and its terrestrial terminus in the womb-point being the matrix of the ouroboric (re)birth=cure=regeneration=healthy bodiliness.

The polysegmental verb phrases articulate a graduated self-differentiation of one and the same flow=process whose determination is the copulative disjunctive^conjunctive phallic propulsion. Together with their preceding nominals, verbal constructions articulate the very idea of the cure as a mode of the cosmogonic process. The strings of noun and verb phrases articulate this totalizing process homomorphically—as a lingual iconic diagram which is also an iconic manifestation of the inner language form (Humboldt 1988) of the *Quqna Yaguye*. This homomorphism is Imacoqwa's means for generating His^Her own ouroboric identity (i.e., His Self) qua its own self-differentiation: the autogeneration of His^Her androgynous oneness into the multiplicity of His^Her world-body, its substantiality and modalities. Figure 13 summarizes this inner language form of the spell's verb phrases as a cosmogonic homomorph. X, II1, II2, and II3 are the most recurrent components (*qwapa-pamala/plamala*); I, III, IV, and V are the remaining terminal compounds, and the small letters a-i indicate the diacritical stem compounds.



**Figure 13.** The inner language form of the spell.

Overall, the bespeaking qua verb phrases is formed by and forms the same spiraling-unidirectional-graduated-differentiating schematism fully crystalized in the *Qwolamnye Aapiye* (cosmogonic song). The same schematism is at work in healing songs, mortuary dirges, and, albeit rather more diffusely, in the daily use of language. This schematism is the manifestation of the fundamental formative intentionality which creates *Ququna Yaquye*, the Yagwoia language. Speaking activity generates lingual totalities (strings of words) through the concatenation of lingual elements; or, phrased slightly differently, through their conjunction the lingual parts yield a lingual-imaginal whole—the spell (*ququna yakale*)—at once differentiated and unified qua its internal self-differentiated elements.

Already at the infralevel of the construction of phonic segments the lingual process is a homomorph of the originary cosmogonic creativity since the noetic production (i.e., self-differentiation and self-synthesis) of phonic substance into different phonic segments (phonemes) has the meaning of the disjunctive^conjunctive schizounity of maleness^femaleness. As discussed earlier, in the *Ququna Yaquye*, speaking is an autocopulatory activity and the phon(em)ic segments, “vowels, consonants, semivowels,” are the elemental phonic manifestation of the cosmo-ontological self-same-difference, male^female twoitly, which generates the speech substance: *ququna* (talk=words). In its cosmo-ontological determination, speaking is a derived mode of the primordial self-generation. The immanent lingual schematism is the dynamic imprint of the original autopoiesis of the ouroboric world-body. Because of this primordial determination, the *energia* of this language, qua speaking, always reproduces its original archetypal *ergon*, which is simultaneously its matrix: the autopoietic cosmic totality or the ouroboric Self.

That is, the “work,” “product” (*ergon*), is simultaneously the “worker,” “producer” Imacoqwa. I have taken the originally Aristotelian concept of *energia/ergon* from Humboldt (1988: 49) but rendered it psychoanalytically as the ouroboric libidinal self-effluence of the Yagwoia archetypal Self: Imacoqwa. In this determination energetic life-flow is bivalent: libido^mortido. Hence, I characterize Yagwoia as an ouroboric language, being a mode of Imacoqwa’s self-generation.<sup>34</sup> This summary rendition

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34. Correlative to this perspective which interrelates psychoanalysis and Yagwoia cosmic mythopoeia, Humboldt’s *energia^ergon* should simultaneously be comprehended in terms of its Spinozian (and, equally, Coleridgean; see Barfield 1971) undercarriage: *natura naturans^natura naturata*. In this respect Imacoqwa, the Yagwoia ouroboric androgyne, is indeed the

derives from the Yagwoia mythopoeia of the origin of speech and different languages, which in turn relate to the arcane image of Imacoqwa as the "phallus who speaks."<sup>35</sup> Accordingly, this internal lingual diagrammatization is the manifestation of the dialectical autopoietic process of the transformation of the primary, protosubstantiality of the world-body qua words and the lingual totalities (utterances) which words constitute. This noetic dynamic is also manifest in Yagwoia counting and the construction of number (Mimica 1988). It is this domain of Yagwoia mythonoeisis, to wit, of "computation," and its cosmo-ontological matrix that also guides my hermeneutic of the inner speech form of the *Ququne Yaguye*.

On this view the lingual iconic diagram produced by the spell-speaking process is a double macro^microcosmic icon: of its own nuclear agency, the speaking phallus and its ouroboric libidinal *energia*; and it is the homomorph of the cosmogonic dynamics articulated by the spell. This latter, of course, is the microcosmic body shot by the sun's arrow and purportedly regenerated through the effluence of the world-body. The speech chain itself is generated by and generates its own intralingual phallo-umbilicus which connects the two self-different poles (sky^earth conterminous with the container^contained) of the self-same nuclear Self. This is the primary matrix of the ceaseless energetic self-circuitry presupposed by all speaking. In it there is only the incessant flux of the male^female self-conjugation, the production of the self-same-difference (disjunction conjunction). In Figure 13 this circuitry is implied by the vertical sky^earth axis, which indicates the phallic self-closure of the life-flow articulated in the spell. Within this speech totality (the spell as a whole) the creative libidinal *energia* immanent in speech parallels the

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self-causing autosexual-devouring activity (*natura naturans*) which generates and sustains itself, the whole world-body (*natura naturata*). Everything and all in it is self-contained by and within itself (container^contained). The speaking self-activity is a mode of phallic ouroboric panorality. Regarding the historicity of the concept of *energia*, one must bear in mind its amplifications in the context of Christian theology, wherein this Greek philosophical concept is assimilated into the notion of the Divine Spirit correlatively with the equally philosophical concept of the *Logos* as the Divine Word. Humboldt's frequent invocation of spirit and language resonates with this noetic-discursive domain of the Western cultural imaginary. Here is a nice passage: "To describe language as a *work of the spirit* is a perfectly correct and adequate terminology, if only because the existence of spirit as such can be thought of only in and as activity" (Humboldt 1988: 49, original emphasis).

35. This in turn relates to the ritual imagery concerning the bull-roarer and the myth of its origin.

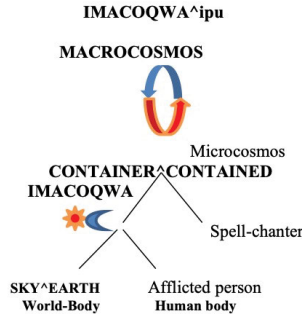


transformative process within the micro^macrocosmic body: the transformation of the libidinal life-flow from its destructive (mortido) to its life-sustaining modality. That this is the case is made evident by the spell as a whole. I will now clarify this innermost sphere of the spell's meaning.

### The Ouroboic Determination of the Curing Process

The spell articulates the identificatory relation between the world-body and the human microcosmic body as the identity of substances. Simultaneously, there is the identification between the spell-chanter and Imacoqwa—the ever-present *fons et origo* (i.e., “source and origin”) of the world-body. The macrocosmic androgyne is the archesubject both of the curing process and of the affliction. He is both the archeagent and the patient of the condition as a whole. As the sun, he is the source of the arrow, the cause of scabies. As the world-body, he is the autogenerative phallic womb (container^contained) within which the life-flow is cooling and transmuting the sun's burning emission in the human afflicted body. It is this unified macro^microbody that Imacoqwa qua the spell-chanter subjects to the curative transformation. In this sense the macrobody is at once the afflicting^afflicted and the curing=generative=transformative womb-container of the process; Imacoqwa is simultaneously the cause, curer, and the body afflicted by scabies. The macrocosmic whole is the generative container^ of all its parts, the ^contained, including itself (Figure 14). Container^contained is a fundamental dynamic relation operative in Yagwoia thought and a figure of their specific ensidic scheme generated from within their cultural imaginary (Castoriadis 1987) and institutions. Viewed from the modern Western ensidic (set-theoretical) perspective, it can be said of this ouroboric lifeworld that it is a kind of “a set of all sets” which is an autogenerative member of itself. The ouroboric world-body includes itself qua itself as both the whole of all parts, which as such are part=wholes, and the whole of all wholes.<sup>36</sup>

36. And this is so irrespective of Russell's paradox and the history of set-theory. Thinking along the lines of Castoriadis (1997: 342–73), Russell's paradox articulates a particular way of framing the ensidic *logos* in the mathematical domain, especially as it became socially instituted at a certain point in the history of Western lifeworlds and their scientific self-rationalization in the second half of the nineteenth century (Ferreiros 1999; Giaquinto 2002; Mancosu 2010). Correlatively, this trajectory of the Western philosophical-scientific *logos* has to be reflected upon in relation to the vicissitudes and fate of the infinite in the history of Western thought, starting with



**Figure 14.** The macro^microcosmic relation as the ouroboric container^contained scheme.

the original upsurge of the *apeiron* (unlimited, unbound, indeterminate) in the thought of Anaximander. An excellent and symptomatic example of the repressive dynamics underpinning the modern, ultra self-certain take on the ensidic rationality in mathematics and logic initiated by Bolzano is Russell's pronouncement on the history of thinking about infinity: "In the first place, though people had talked glibly about infinity ever since the beginning of Greek thought, nobody had ever thought of asking, What is infinity? *If any philosopher had been asked for a definition of infinity, he might have produced some unintelligible rigmarole but he would certainly not have been able to give a definition that had any meaning at all.* Twenty years ago, roughly speaking, Dedekind and Cantor asked this question and, what is more remarkable, they answered it" (1963: 66, emphasis added). For Russell, everything experienced, imagined, figured, and thought by humanity on the subject of infinity, including the last two and a half thousand years of Western thought, was non-sense; but enter Dedekind and Cantor (and before them Bolzano), who usher the light of set-theoretical intelligibility, and—*voilà*—infinity is shown for what it truly-no-non-sense is, namely "a property of certain sets." Such is Russell's ensidism, which, undoubtedly, is still subscribed to by many. For a survey of Western philosophical thought on infinity, see Harries (2001); Mahnke (1966); Moore (1990); Poulet (1966); Sweeney (1972, 1992); Zellini (2004). For a recent interdisciplinary survey, see Heller and Woodin (2011). For a recent discussion of Cantor's metaphysical views derived, as they are, from the Western socio-cultural-historical imaginary, see Newstead (2009). On *to apeiron* of Anaximander, see Drozdek (2008); Heidegger (1984); Kočandrlje and Couprie (2017); McKirahan (2010: 33–36); Seligman (1962). For its significance in the context of present-day—"postmodern"—Western thought at large, see S. M. Rosen (2004). For psychoanalytic explorations of the infinite as it became articulated in Western, specifically mathematical, formulations, see Lombardi (2016) Matte-Blanco (1975, 1988).

With this ceaselessly self-totalizing^totalized perspective made explicit, I can amplify the autopoietic character of the scabies cure. The innermost determination of the spell's logic and imagery is the self-referencing of the sickness and the cure to one and the same causal agent: the self-creator Omalyce (Imacoqwa). This follows from the autopoietic determination of the relationship between the sun^moon and Omalyce, that is, the self-creator and His creation as His self-otherness (world-body). The process of creation, the creator and the created, subject and object, cause and effect, are one and the same. The spell articulates the cosmo-ontological identity between the micro- and macrocosmic bodiliness as the self-differentiated part=wholes of the self-same totality: the self-creator Him^Herself. Accordingly, the sickness has an irreducible aspect of self-infliction, and the curing process, intended to be effected by the performance of the spell, is of the same archetypal cosmo-ontological kind as the process of sickness itself.

Both the etiology of scabies and its cure are the token-replications of the archetypal act of cosmogony. But the cure is a progressive succession of positive copulative disjunctive conjunctions. Indeed, to the extent that the cure is brought about by a series of generative (i.e., copulative) emissions which follow the initial negative-destructive modality of the life-fluid, the sun's arrow, the final cooling-extinguishing copulative emission from the sugarcane terminates the reprocessing of this burning thermal-luminescent substance. Note that along the way this negative life-fluid has been chilled and transmuted in all the streams between the place of the original celestial ascent (sky^earth separation) and the aquatic-terrestrial phallo-umbilical place of the sky^earth conjunction. This makes explicit that the life-flow has closed in on itself; it has brought about its full autoconjunction.

All the fluids injected from the part=wholes (trees, plants, streams) of the world-body are positively generative of the new, healthy body. The sugarcane is the terminal copulative mediating agency of this curative macrocosmic self-conjunction, which, as the nuclear modus of self-creation, begets (effects) the cured embodiment of itself and its correlate, the microcosmic body afflicted by scabies. In short, just as the affliction is effected by a negative alloverversion of conjunction (the sun shoots the human body), the cure is brought into effect through the radically self-regressive movement of the macrocosmic body to that point of its autoconjunction when it fully recovers or, more strongly, begets itself in its positivity. So, the macrocosmic body within itself recycles its negativity and turns it into positivity. In other words, through the spell the

world-body (container) is turned in upon itself, and as such gives a new birth, the new body, to its own contained: the microcosmic body of a concrete human being.

This is best visualized in terms of the ouroboros eating its own tail. The initial bite is the negative self-conjunction, the beginning of self-destruction. To undo this conjunction, the spell starts off by dislodging the arrow (1.1 and 2), but the process of cure irreversibly follows the initiated course of action. As it were, by injecting more of itself, the ouroboros eats its own healthy fluids—the cold generative self-substantiality—and these transform the burning-destructive substance of the sun's missile into the cooled-generative substance internal to the world-body and its own part=wholes. This curative progression of self-generative self-conjunctions terminates at a maximal “zero” point, total self-consummation. However, this “zero,” precisely because it is pangenerative, begets the regenerated whole, the healthy body—its own wholeness rather than its own dissolution. In other words, the self-eating ouroboros does not copulate=eat itself away into a self-disintegration (annihilation) but into the renewed fullness (whole-ness) of its own being. This is to be expected. In its negative mode the ouroboros is always a self-impregnating wholeness. Full of itself, every which way, either as a burning hot liquid light or a cooling generative fluid, as autonihilating or as autohealing, out of ouroboros comes nothing else but the self-same-different, fulsome ouroboric holon.

A weaker image of this process is the snake shedding its own skin. The old skin is the container within which the contained new body and its skin are generated. The microcosmic scabious flesh is cast off within and is assimilated into the innermost center of its world-body, the womb-container. What this womb yields instead is the new skin, but the body that receives it remains in the same container, for they are inseparable. They are always invariably related to each other as the container^contained. The world-body is like a Klein bottle so that in its hollowness the inside and outside are but the relative dimensional twioity of the single self-ingestive-and self-externalizing metabolic<sup>37</sup> space and process of the world-body. And precisely for that reason, the scabies as well as its cure come about relative to the self-modalizations of the one and the same self-differentiating metabolic self-generation of the world-body totality.

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37. Internal to this process, one should remember, is the catabolic moment.

It can be seen that both the etiology of scabies and its cure are but the modalities of the same dynamic self-circuitry of the life-flow, its negative and positive mirror images. Each is a mode of the incessant ouroboric self-generation, manifesting its immanent ambi^valence, its constant self-mirror-differential potential. And to the extent that the cure is effected through the total self-translation of the heat of the sun (sky) into the cold aqueousness of and consummation in the flesh in the womb-point of the earth, the effect of this on the microcosmic body is not a one-sided dominance of this new thermal quality: lunar aqueous coldness. Rather, the cure reinstates a balance of heat and cold in the body's own internal effluence.<sup>38</sup> Through the identification with its macrocosmic embodiment, the microcosmic body has fully assimilated and metabolized the sun's emission, and in that way it has become freed from its malignant burning power.

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38. The reinstatement of the balance of the hot and cold is a basic task of all Yagwoia curing practices.



## CHAPTER 5

# Elucidation of the Lunar-Solar Quiddity

### The Dialectical Quiddity of the Autopoietic (Ouroboric) Libido^Mortido: The Meaning of the Solar-Lunar Photothermal Liquidity

I am now in a position to deepen the interpretation of the sun^moon's quiddity as the modalities of a single self-same-differentiating circuitry of a photothermal-liqueous life-flow. The two celestial luminaries are its primary generators. At this point of exegesis of the inner nature of this life-flow I will make use of the notions of "energy" and "charge" by drawing on their somatic-experiential meanings in the context of Yagwoia macro^microcosmic embodiment. We must start with how appetitively driven desire and passion are experienced as the primary mode of the libidinal (including mortido) motive-force (*energia*). Conterminous with it are attraction-repulsion, fusion, destruction. All of them pertain to the overt quality of the lunar-solar self-differential motility and liquidity. This self-difference has yet to be more fully elucidated, but it is evident enough that the sun^moon are the autopolar concentrates of the Cosmic Self's (His^Her) life^death energetic flow. To the extent that it foregrounds a psychoanalytic perspective on the Yagwoia world-body, this formulation has to be comprehended through concrete mythopoeic images.

Thus, from the vantage point of the nuclear matrix of Yagwoia cosmogony as self-creation, the sun^moon are Imacoqwa's two eyes. In the perspective of the allocreation version of cosmogony they are overtly



differentiated as the primordial man and woman.<sup>1</sup> The core myth of the sun^moon, however, simultaneously maintains the unity and difference of their differentiated and individualized identities. It clearly shows that they are a male^female syzygy identified simultaneously with the primal couple, their children, and the marsupial's two eyes shot by the creator's arrow. The sun^moon are simultaneously the progenitors and the progeny. The rootedness of the world-body's self-differential energetic charges, then, is in its archetypal *fons et origo*, the embryonic syzygy which as such is also the core of the child imago of the ouroboric Self.

But the mythopoeic images of the progenitive effluence clearly indicate a deeper expression and articulation of the libidinal dynamics of the Yagwoia ouroboric Self. The sun^moon's ocular identity indicates the primal unity of the Self's libidinal and narcissistic dynamics. The motif of the shooting of the marsupial with the *amlace* arrow into his two eyes expresses the moment of puncturing the ouroboric Self's primary, nondifferentiated narcissistic-libidinal energy. With this act, the nondifferentiated libido^mortido bifurcates and twines (self-differentiates-sexuates) into the solar (hot/dry/male) and the lunar (cold/wet/female) outpourings. These are now the Self's differentiated life and death (mortido^libido) energetic streams. The sun^moon bifurcation is specifically the twining of the masculine and the feminine energy concentrates=charges, which remain connected as a schizosyzigial twoity, a disjunction^conjunction rather than as a conjunctive^disjunction. Let me develop these psychoanalytic characterizations of the life-flow through the specificities of the material discussed so far. I will first amplify the most salient mythopoeic details indicative of the sun^moon's psychosexual meanings.

### The Amplification of the Sun^Moon's Inner Nature

The origin of the sun^moon must be comprehended in the context of the total structure of the Yagwoia mythopoeic field. Omalyce shot the sun with an *amlace* arrow as he was ascending from the trees into the sky (a). The moon was hit by the woman, Omalyce's wife, with a bamboo tube full of steamed *hyaqune* vegetables. This was in the cooking shelter when the moon was escaping from underneath the *yuce* bark-cape (womb) (b).

1. For the details of these two (auto^allo) modes of cosmogony, see Mimica (1981, 1988, 1991).

The phallic disjunction^conjunction was twofold. In (a), the arrow is the phallo-umbilical reconnection between the man and the child-sun. This identifies him as male. The sun has a phallic wound which bleeds and irradiates its seminal-blood-urinal liquid heat. It is also the eye that bleeds-looks. Each dawn is the repetition of the originary emergence, that is, separation of the sun from the womb of the world-body. The colors of the dawn are the burning blood and self-spectralization (differentiation) of the world-body. It is significant that the sun urinates-bleeds on a par with the moon's cold and wet urination, but the woman's menstruation is equivalent to the sun's bleeding. In this regard woman's burning bleeding is a structural equivalent of the burning skin affected by scabies, except that the menstrual flow emanates from the inside of the body.

Both the sun and moon, the male and female, bleed-urinate because primordially both of them had to be born. They had undergone the cut, the phallo-umbilical severance from the container-womb. This disjunction was followed by the homomorphic conjunction. But in the sun (man) the phallo-umbilical arrow remained stuck in it (outside), as is the case with the man's penis, while in the moon-woman the vegetal content of the phallus remained spread on her body, that is, flesh. Therefore, the source of all bodily secretion, and specifically the woman's menstrual secretion and bodily pain, is the originary cosmo-ontological severance of birth, which was at once the disjunctive^conjunctive birth of sexual difference and the separation from the phallic conjunction of the genitors (father^mother). In the same movement the genitors (parents) themselves became effectively self-differentiated and thus posited as an ontically separate twoity: father^mother = parents.

The sun's effluence is burning-hot and dry. His light outshines all other light, and it has incomparable strength. Nothing is stronger than the sun's heat (energy), whose intensification, if unchecked, would progress to the point of absolute (zero-point) self-conflagration and evaporation. This radiant light is absolute motion, vibration, the fire that "eats"<sup>2</sup> (destroys) everything and turns all otherness into itself. Were it by itself, the sun would thus burn itself into self-extinction, as clearly suggested by the evaporation of the sun's missile when extracted by a healer from the afflicted body and exposed to sunlight. The sun's energetic dynamism is the burning eye of the narcissistic life-effluence which touches-enlivens (stirs) everything and thus makes everything be. As such, the solar

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2. The activity of fire as "eating" is made acutely explicit in the context of salt-making.

illumination affirms itself as the self-sameness qua and in all otherness. If the sun were by itself, everything would be annihilated into absolute autocombustive vibration (movement), which itself terminates in a unilateral self-exhaustion. By "eating" the world-body, the sun would incinerate and extinguish it into a null-modality of the energetic irradiation immanent in itself. Its fire-light-heat would terminate in nonactivity and absolute self-evaporation, a *non-generative nullity*—☉.

Reflecting further on its quiddity, as observed before, the sun's fire=light=heat is also characterized as "urine" (*mapiye hiye*). Thus, precisely as fire-heat, the sun's light is not devoid of its own *liqueous* quality. This determination clearly indicates that one of the intrinsic qualities of the photothermal irradiations of the two luminaries is liquidity. In the sun's body this effluence is fertilizing (life-giving) yet burning hot, dry, and hardening, which by itself would lead into absolute self-nullifying intensity.

This would be the absolute self-consummation of the world-body's metabolism in its exterior dimension, for the sun is the celestial agent of the cosmic openness. This solar energetic streaming would irreversibly run its own one-way course from self-life into self-death. Here is evident the latent irreversible and negative unilateral fusion of life^death as the intrinsic determination of the sun's (and the moon's) energetic self-effluence. In this mode of the unilateral self-unity the sun's narcissistic libido^mortido is, so to speak, a blind autodestructive energy. This aspect is exactly manifest in the etiology of scabies, which can be seen as an expression of narcissitic rage and vindictive envy. I can put it like this: the sun's malignant arrow is the creator's negative look at himself qua his creation, his self-otherness. Scabies can be regarded as that gradient of the creator's (sun-eye) irradiative effluence where the destructive modality of his narcissism becomes effectively manifest. But the sun's effluence cannot realize itself as a unilateral energetic self-totalization, which equals self-extinction, precisely because it is locked in the same energetic circuitry with its other eye or mirror, the moon. Together they are codetermined by and codetermine the totality of the self-differentiated edifice of the world-body contained by the sky^earth.

At the point of his<sup>3</sup> skyward dehiscence, the moon was phallo-umbilically reconnected to the woman. Therefore, the moon is overtly

3. This is again my intentional use of the male pronoun in order to underscore the ambivalence of the gender assignation to the sun^moon.

identified as female. Her body is darkened by the *hyaqune* vegetables and visible as the dark and light spots so characteristic of the moon. Her body is cold and wet; it generates water, and its light is also weak, cold, and, most significantly, wet. Unlike the sun's spectralizing-chromatic light, which generates different colors—a veritable manifestation of his glaringly generative life-energy—the lunar light is achromatic, virtually a motionless irradiation. This is amplified by the moon's achromatic dark/light marks. The moon's energy is nothing else but the progressive all-permeating and all-absorbing liquefaction which would irreversibly exhaust itself in its own absolute - zero intensity - and turn everything into liquid. The world-body no less than the human bodies would equally become nothing else but liquidity.

If it existed by itself, the lunar liqueous thermoluminousness would be a progressive weakening into a total all-absorbing and all-receptive softness of absolute liquidity, stillness, and watery coldness. Its motionless illumination would absorb everything into nonreflection and nonvibration, a perfect image of acosmic ingestive-passivity and the mirror inversion of the sun's active autodestructiveness. The all-absorbing eye of the watery narcissism abolishes all surfaces, contours, refraction, reflection. To wit, every kind of pebble thrown into the water sinks into it, leaving no trace on its surface, which quickly self-restores its uniform stillness and density. What persists is insatiable one-way self-absorption of all differentiation and otherness. The moon's look would liquefy and thus annihilate all that which the sun's glare would at once enliven and destroy by expansive-dispersive movement and combustion, that is, the active principle of life<sup>^</sup>death and the mirror inversion of the lunar liquefaction.

The inner potential of the moon's "nature," that is, its bodiliness, is its self-secretion as a cool, stilling outpouring, which, if left to itself, would irreversibly end in a total dedifferentiation and liquid self-same-fullness without extension or intension, without depth or surface, a dimensionless liquid totality of neither density nor transparency, nor luminousness. This would be an absolutely nongenerative fullness impregnating itself with its own liqueous insatiability. The potential of lunar liquefaction is a picture of the absolute self-consummation of the inner metabolic dynamics, that is, the interiority of the world-body, for the moon is the agent of the world-body's nocturnal self-closure. Such an absolute liquefaction would be the terminally self-totalized container, at once without any other content but itself and thus without its own self-difference, which would make it a generative container.

Such is the inner potential of the sun^moon's photothermal liquidity. It can be seen that the nature of the sun^moon's quiddity, if each is considered as an autonomous stream, suggests a one-way energetic effluence whose *auto-intensification is as irreversible as it is self-terminating*. If left to itself, this intensification can only terminate in the climactic self-totalization of the moon's self-same-fullness and, mirror inversely, the sun's self-nullification; in either mode such effluence is a *nongenerative self-termination*. Either as the fire-chromatic-light or the watery-achromatic-light, so long as it is by itself, this primordial effluence can only burn or liquefy itself out of generative existence, creating nothing other than its own absolute self-same termination in which the solar self-evaporation mirrors the lunar insatiable self-fullness. This is a mode of mirror-nothingness which is both an immanent potential of and the condition for the effective autogenerative ouroboric life^death flow (Figure 15).

**Sun** A'---->A"---> A"..... A∞ total combustion  
**Moon** -A'--- -A"---- -A"----- -A∞ total liquefaction

**Figure 15.** The sun^moon's mirror-nothingness.

Here is manifest the deadly potential of human libidnal energy devoid of its mirror-homomorphic interpenetration. Such unilateral self-sameness, a veritable manifestation of absolute narcissism, cannot eventuate precisely because the sun^moon are two interdependent part=wholes, the two "eyes." In this regard it is well worth elaborating on several other mirror-differential qualities of their quiddity. The sun's irradiation is autodispersive and autodifferentiating; it therefore also generates discontinuity and, correlatively, the potential for self-multiplication. The moon's effluence, by contrast, is auto-absorbent and uniformly both self-containing and self-filling; this is why her self-intensification equals the intensification of her self-sameness and seamless self-continuity. In their interpenetration (intra-mutual-consummation), the moon is the autogenerative medium of their respective yet mutual self-sameness and self-unity (containing); the sun is the autogenerative mediator of their self-same-difference and self-multiplication.

Accordingly, as the mirrors of each other, they abide in each other as their mutual self-same-difference and monadic self-unity, from which they were born and of which they are the self-generative biunity (the ouroboric twoity or dyad). This matrical self-bi-nding oneness, which,

as such, is also the inner third, alone is absolutely self-creating and thus truly monadic and self-generative precisely because it penetrates and permeates the whole of itself, both as a whole and qua all its parts. This generative ouroboric tri-oneness is articulated in the Yagwoia counting system and, even more acutely, in the interaction of their kinship system, naming system, and preferential marriage (Mimica 1988, 1991). What must be grasped is that in this dynamic scheme of self-generation, twoity (dyad) is not a relation of two independent terms (e.g., A–B); rather, it is an autogenerative self-twinning of the single nondifferentiated precosmogonic totality which I symbolize as:

$$\begin{array}{c} [0] \\ \{0 \approx 0\} \end{array}$$

With [0], I indicate its maximal self-indetermination as to any characterization and attribution of properties and, therefore, of individuation and multiplicity. [0] is the absolute matrix which remains always enclosed within itself while generating the  $\{0 \approx 0\}$  which is its primary mode of precosmogonic (i.e., the incipient yet non-self-differentiating) self-twinning.<sup>4</sup> This is identical with the primordial spiraling self-movement immanent in the acosmic monadic totality closed in on itself (container=contained). The symbol  $\approx$  indicates the uncut nondifferentiation where all potential qualities are merely potential and indeterminate. There are no poles (there is no distinct twoity) as such (sky<sup>^</sup>earth, sun<sup>^</sup>moon, up<sup>^</sup>down); hence why the symbol  $\approx$  binds the two {00} in a wavering (dynamic) self-identity-difference since neither pole has any mirror-self<sup>^</sup>other, identity<sup>^</sup>difference distinction and, thus, determination. It is the cosmogonic act of self-parturition, the cosmo-ontological cut as I call it, that begets qua itself the self-actualization of the twoity (sky<sup>^</sup>earth<sup>^</sup>sun<sup>^</sup>moon), which, as such, generates all other twoities constituting the world-body and all its denizens.

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4. It can be said that this explication of the Yagwoia ouroboric matrix as a mythonoetic configuration also suggests an intuition of interdependent qualities which in some cultural lifeworlds became discerned, cognized, and articulated into such notions as “infinite,” “continuum,” “plenum,” “void,” and “nothingness” correlatively with varying modes of conceptualization and ontological evaluations concerning their quiddity and modes of existence.

In this self-totalizing determination the world-body, which Yagwoia mythopoeia pictures as the human ouroboros (phallus) and as the ouroboric cosmic tree contained by the cosmic house (=womb-container) within which the sun^moon circulate, is its own self-mirroring, and this is how the generative effluence must be thought of in regard to its authentic archetypal mythopoeic self-imaging. In this context mirroring is an image of the totalizing self-generation, at once self-duplication, self-translation (i.e., transformation=transubstantiation), and self-multiplication. By mirroring, I do not mean a self-propagation, reflection, refraction in a vacuum. Mirroring entails the notion of self-reproduction and self-propagation as self-emission, self-irradiation, and self-absorption. Mirroring is a substantial and palpably somatic effluence of the life-flow generated by the schizoszygic circuitry of the sun^moon.

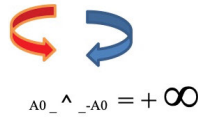
If they were separate, the sun and moon would be nongenerative and nondialectical; but as each is the mirror-homomorph of the other, each can through mutual interpenetration reproduce itself and, simultaneously, the eternally self-abiding inner third, which is the primordial autogenerative oneness [0]. The sun^moon are each other's immanent condition of self-generation. Bluntly, each by itself is the homomorphic semimirror of the self-generative oneness that has generated them and which in turn they generate together via the totality of the world-body, in all its self-differentiation, speciation, and self-multiplicity.

Only in its mutual dialectic *autopolarization* (i.e., disjunctive^conjunctive self-twinning) is the life-flow truly autopoietic. If totally severed from its internal self-polar mirror-difference, each of the two self-differing streams can only generate its own mode of self-generativity as a one-way intensification (i.e., nongenerative dedifferentiation) of its own singular nonself-transformed quiddity whose self-consummation would necessarily be its own nullification. Without its own self-polar mirror-difference, the primal quiddity would only be a self-termination, the pure and absolute mode of the nondialectical terminal self-sameness. The nonpenetrated purity of the one without its mirror-homomorph, then, is barren, *void of self-creation* (i.e., pure narcissism, Figure 15 above).

In this nondialectical modality the sun and moon are best envisaged as the two sides of a strip which has not been twisted and turned into a Möbius configuration. One side is red (sun), another is blue (moon). Each is its own unilateral energetic stream which, disconnected from its own self-same-difference (either blue or red) can only terminate itself. Each is the absolute negative of and in itself, that is, the autonegative charge (-). When the two sides become interconnected, then each generates

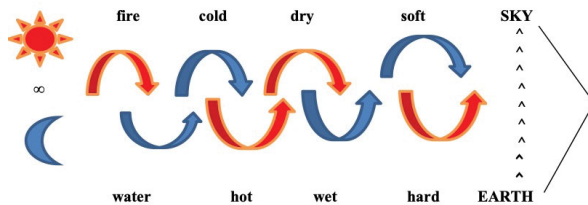


each other's positivity (+) through each other's autonegativity. Each is the conduit of their mutual self-same-difference whereby they engender and generate their mutual *self-subsistence* and *is-ness* (Figure 16).



**Figure 16.** The inner determination of the sun^moon's autogenerativity.

The sun^moon cannot be *two independent ones* but can only and irreducibly exist through their disjunctive^conjunctive relation. They are the primary cosmogonic twoity (ouroboric biunity) embodying the quiddity of the self-same-difference.<sup>5</sup> They generate both themselves qua themselves and the totality of the world-body of which they are the primary mirror part=wholes and the generators of its internal immanent oneness and external multiplicity. Such is the autopoietic dialectic of the sun^moon and their self-generating circuitry within the world-body (Figure 17).

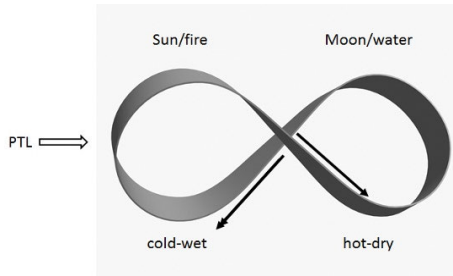


**Figure 17.** The elemental self-differentiation.

The self-differentiation of one and the same life-flow is due to the ouroboric structure of the world-body. This dynamic structure is best pictured as a Klein bottle or a Möbius strip. It is this very “twisted” loop, being the effect of the cosmogonic rupture, which in the first place actualizes the self-twinning or autopolarization, that is, the transformation

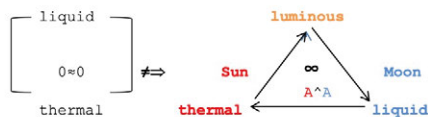
5. Their mirror-difference may also be thought as a modality of chiasmus which in Yagwoia thought is clearly motivated by the archetypal motif of the cosmogonic self-severance of Imacoqwa's ouroboric embodiment.

of the one and the same photothermal liquidity (PTL) into the elemental autopolarized qualities shown in Figure 18.



**Figure 18.** Further elucidation of the elemental self-differentiation.

Let me now delineate more sharply this autopolar self-transubstantiation of the life-flow from its inception to its dialectical self-generative realization in the intertwining circuitry of the sun<sup>^</sup>moon's motion. Fundamentally, the sun<sup>^</sup>moon generate two distinct modalities of one and the same primordial self-same-self-differentiating and, for that reason, self-progenitive-energetic substantiality. In the human body this is the seminal marrow and blood which, qua metabolism, is generated by eating and sex. Within the world-body the sun<sup>^</sup>moon's primordial liqueous quiddity is not neutral but possesses an indefinite differential quality of temperature which, effected by the cosmogonic cut, began to generate two different modalities of luminosity that contrapose and complement each other in both temperature and the circadian phase of self-manifestation. That is, before the cosmic parturition, the primary predifferentiated modality was the indefinite liquid-thermal quiddity. This is the protosubstance prior to the cosmogonic differentiation. Its luminosity emerged with the ontocosmogonic cut (Figure 19).



**Figure 19.** The cosmogonic trans-form><substanti-ation of the liquidity<sup>^</sup>temperature.

In this sense luminousness is the trans-form><substanti-ation of the liquidity^temperature which in turn generates-differentiates itself into light which in turn generates-differentiates both hot^cold<-day^night<light^dark. From the liqueous modality are generated-differentiated water^ground and soft^hard. The aerial quality-element is conterminous with the cut and issues from the creator's breath (see Mimica 1981).

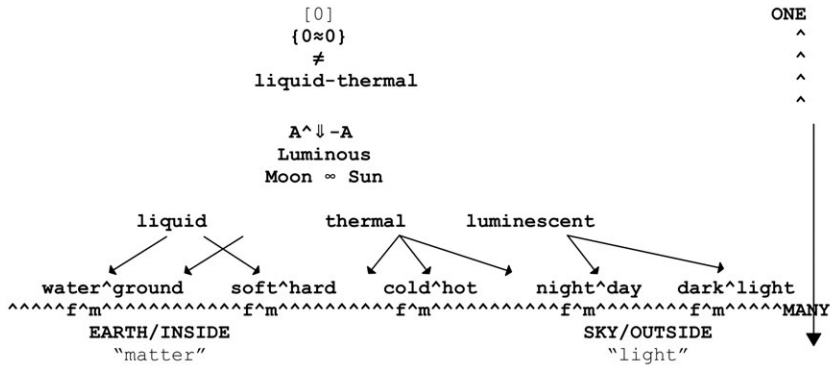
What must be emphasized is that all twoities or auto-opposites are the self-differentiation and self-transformation of the self-same twoitly, self-engendered by the primal self-abiding oneness. They are created in the very process of its self-differentiation which is its self-creation. All twoities are disjunctive^conjunctive interpenetrating autopolarities and each quality in itself is latently bimodal, which is to say, it is self-generative and holographic. Each is a part=whole and can self-generate and self-multiply into a new self-generative totality. Therefore, all twoities are mirroring auto-opposites and part=wholes of the dynamic self-generating totality and must be understood not as static polarized and terminally calcified allo-opposites but as the incessantly self-polarizing and therefore self-generating twoities whose autodifference (self-twinning) is the internal condition of their self-generation as self-sameness (Figure 20).

[illegible]

**Figure 20.** Autopolarities or the self-generating twoities.

In a nutshell their self-twinning is their self-forming=self-differentiation=self-becoming. As the cause and effect of the cosmic metabolism, they literally continuously generate (procreate) the world-body—its “material” and “sensible” flesh and bones, to use the classical Occidental ontological characterization of the Yagwoia macrocosmic self-embodiment. As self-generative auto-opposites, the twoities incessantly transmute or, more strongly, transubstantiate into each other. They are not abstract fissures in the metabolic continuum of the world-body but its concrete palpable qualities, the “sensibles,” which, as a matter of fact, are

also its “intelligibles.”<sup>6</sup> And as self-differentiating qualities that interpenetrate and transform each other, they are also subject to self-graduating self-differentiation in the very process of their self-transformations. This dynamic self-generative-differentiating scheme is underscored in Figure 21.



**Figure 21.** The complete scheme of the Yagwoia world-body's self-generation.

This figure emphasizes the relative asymmetrization of the world-body in terms of the sky^earth differentiation within which the self-generation of elemental qualities incessantly occurs. I have ordered them in such a way that each first element/quality of a given twioity is markedly female, though not absolutely so, because each in itself is immanently autopolar, therefore a “hologram” of the primal biunity of the matrical totality. The first in the series, water, indicates the most absorbent-receptive terrestrial modality of the primordial liquid quiddity, while the last element, light, is the modality of the thermal quiddity from which has self-differentiated luminous quiddity so characteristic of the celestial region as the penetrating fire-light of the sun’s rays. From these primary schizosyzygial auto-opposites all other combinations and modalities are generated and, in that sense, the self-substantiality of the ouroboric world-body

6. It is this elucidation of the sun^moon's quiddity as the source of the constitution of the world-body's life-flow and, so to speak, its living flesh that serves as the reference for a cosmo-ontological elucidation of the Yagwoia view that speaking activity and cognitive activity of the soul are the work of the sun^moon.

totality. From their analogical seriation it can be seen that they progressively unify into the totality which generates them and which in turn they generate: water:soft:cold:night:dark :: ground:hard:hot:day:light :: earth:sky :: inside:outside :: moon:sun :: female:male :: two:one :: 0∞0. This analogical seriation is due to my ordering, but in doing so I have followed the ouroboric mythopoeia of self-generation at work in all cultural forms and modalities of the Yagwoia lifeworld.<sup>7</sup> Accordingly, I have no doubts that what I have presented here is a hermeneutic work which authentically articulates and explicates the local *arche* of their noesis, or as the Iqwaye would say in regard to their speech-talk: it is “*qwace-ta-pata/t’nye te*” [from this (i.e., their local) earth/soil] imbued with the sonority of the Yalqwoyi river and in the medium of that aerial-liquid substance, bespeaks the unadulterated quiddity of their world-body and its cosmic ouroboric Self.

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7. A particularly acute articulation of this ouroboric mythopoeia is in their counting system and the concept of number (Mimica 1988), which, together with the cosmogonic *Qwolamny Aapiye* song, provide the royal road into the ouroboric matrix of Yagwoia language and noesis.



## CHAPTER 6

### Concluding Reflections

In his paper on the sex of the sun and moon, inspired by his discussions with Roman Jakobson, Lévi-Strauss points out that although the ethnographic examples he draws on come from Amerindian lifeworlds “they might prompt some researchers to take up, in a wider perspective, the study of a problem which had rightly preoccupied mythologists from the end of the nineteenth century to the beginning of the twentieth, but which since seems to have fallen into oblivion” (1976: 212). To an extent, this statement is still relevant today for the topic remains marginal in the annals of world ethnography. Even in such specialized fields as ethnoland archaeoastronomy, to the best of my knowledge, investigations of the cultural imaginaries that underpin diverse celestial representations and their existential actualizations in human lifeworlds are thin despite the voluminous publications in these fields.<sup>1</sup> However, as stated at the very beginning of the present study, my engagement with various theoretical issues and comparative observations has been determined by the

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1. As a telling index of this output, one can take the massive (ca. 2,280 pages) *Handbook of Archaeoastronomy and Ethnoastronomy* (Ruggles 2015). There are 217 individual articles but not even one specifically dedicated to the topic of the sexes of astral bodies and the cosmos at large, which can be conveniently referred to as “astrosexuality.” The term is due to J.-P. Dumont, whose chapter “Time and Astrosexuality” (1976: 91-129) is a good example of an ethnographic response to Lévi-Strauss’s paper and his *Mythologies* tetralogy.



reality of the sun and moon in the context of the Yagwoia lifeworld and with the Yagwoia noetic ecology, their mythopoeic un/consciousness and archetypal imagination. Through a hermeneutic interplay of the Yagwoia mythopoeia, exegeses, and phenomenological psychoanalysis, I have endeavored to penetrate into the Yagwoia cultural imaginary as deeply as the empirical ethnographic facts themselves allow, and thus elucidate the dialectical dynamic of the sun and moon's self-generation in unison with the self-generation and self-perpetuation of the totality of the world-body, the ouroboric cosmic Self *Imaco-qwa^ipu*.

Given the ethnographic scope of this study, the following reflections on my interpretive practice will suffice; for more detailed discussions, I refer to my previous publications (Mimica 2009, 2010). Accordingly, I will define myself as an ethnographer whose quest is for an accurate interpretation of the Yagwoia lifeworld in terms of these people's own cosmo-ontological categories and concrete practices. From the very beginnings of my ethnographic project (my first long-term fieldwork started in 1977), I accepted the common view that anthropological understanding is bedeviled by practitioners' own cultural biases and uncritical use of a range of concepts specific to Occidental cultural, especially academic, frameworks of knowledge—from the scientific to the commonsensical. These are constituted as a personal, ego-bound synthesis of understanding, affectivity, and cognitive practice. This perspective has been, and still is, a basic step toward a standard exercise of anthropological self-critique. Indeed, through ethnographic practice, anthropology inherently calls for a radical critical reflection on itself as a project of critical knowledge of human beings by human beings. I also regard this perspective as a sort of shared normative value among anthropologists. Therefore, I take it to be a trademark characteristic of any anthropologist working as an ethnographer.

However, describing concretely the practice of critical knowledge and understanding in the case of any particular ethnographer is an open problem. Correlative to this indeterminate reality of the actual process of anthropological knowledge making are the overt epistemological self-presentations by specific practitioners. These, too, have to be critically considered. It is the practitioner's ethnography and concrete interpretations that will be the primary basis for judging his/her self-accomplishment as the epistemic subject, understood as an ongoing personal dynamic synthesis of his/her *knowledge-and-ignorance*. It is important to be mindful of this dialectical determination of knowledge, namely that there is no knowing without an *N* number of correlative modes of

unknowing, the most important ones being determined by the un/conscious structures of the personality and the narcissistic dynamics of its egoity, both of which shape and codetermine volitional cogitation and objectification, the latter usually through the activity of writing. Thus, conterminous with the positive will to knowledge, there is a negative will that generates a myriad of intentional modifications of what is seemingly a positive self-projection. Accordingly, the epistemic subject, apart from knowing that which s/he endeavors to know, is also the one who always knows less than what is knowable about his/her chosen subject matter. This is the horizon of positive, factual ignorance, which is inexhaustible. But in addition, s/he also is the subject of his/her own ignorance because s/he *does not want to know*. To be sure, s/he actively suppresses this self-determination qua negative will from within his/her volitionally sustained self-consciousness. Of the two modalities of ignorance, it is this latter negativity that is of critical importance, since it shapes the subject's relation to the project of knowledge as a dynamic totality, most importantly, its immanent horizon of truth, which is determined by the subject's own activity as the author of his/her knowledge and its veracity.

As for the object of his/her knowledge and understanding, for the moment I will not prioritize some alien cultural lifeworld that the ethnographer strives to interpret as best as s/he can and preferably in its own terms, but rather the ethnographer's own native intellectual tradition, which enables him/her to carry out his/her project as a project of knowledge. And since I will take the Western anthropologist as my prototypical ethnographer, it is the Western intellectual tradition that is in question. Having delimited the epistemic situation within this particular cultural-historical horizon, I will provide a few additional specifications of the epistemic subject. Thus, to the extent that the anthropologist experiences, explores, and cogitates on any specific lifeworld (e.g., myself in relation to the Yagwoia), s/he does so relative to his/her own cultural lifeworld, specifically, its intellectual tradition. Now, it is an open question as to whether this knowing subject is in any credible way knowledgeable of his/her Occidental cultural lifeworld and its intellectual tradition, or whether s/he would have a mindful and open orientation toward it, which is to say that *this life-world, too, has to be understood in its own terms*.

In this regard, the following will have to suffice as a fairly realistic characterization. Anthropologists differ from each other in terms of their knowledge of anthropology and their ability to transform this knowledge, obtained through undergraduate and postgraduate studies, into an ethnographic project. Equally so, they mutually differ with respect to

their relation to the wider horizon of critical knowledge and intellectual tradition to which anthropology belongs as a body of Occidental cultural knowledge. Bluntly stated, some ethnographers are more knowledgeable "all around," as it were, than others. Nonetheless, any ethnographer in relation to his/her cultural intellectual tradition is its conduit, and in this determination (by no means absolute and unalterable) s/he is making some other (alien) lifeworld intelligible, as best as s/he can, through a mixture of knowledge and ignorance of primarily his/her own cultural frameworks of knowledge. This I take to be the plight of every anthropologist and ethnographer. This is why anthropological self-critique and epistemological self-reflection should be more concretely informed by thoughtful explorations of Western cultural lifeworlds and, especially, the vicissitudes of the Western tradition of critical thought. To the extent that a viable ethnographic understanding and interpretation of other human beings and their lifeworld presupposes the practice of critical self-knowledge, it is not an exaggeration to point out that anthropology qua the ethnographic project is one of the most radical and demanding undertakings in the quest for knowledge and understanding.

An ethnographer neither lives the life nor dies the death of the people s/he is working with. And yet it is the interrelations between the two and the dynamics of human passions and radical imagination that constitute the ontological nexus of any given lifeworld. To be sure, human facticity does not exist outside of its own human self-constitution, which can be most adequately understood within the psychoanalytic purview of the human un/conscious depths, dynamic vital structures (drives), contents (internal objects), and productions (phantasy). In this perspective one is in communion with the full spectrum of the life-energies that drive human beings and their lifeworlds. Generated by and as the un/conscious dynamic fields of bodily intersubjectivity, their positivity is codetermined by their internal motley negativities and destructiveness calibrated as self-defenses against their very own less palatable ingredients. These, too, shape every lifeworld's self-realization. Accordingly, intrinsic to every society is the internal self-defense against itself, its own weaknesses, vulnerability, and sham, along with the amplification of its own ideality and omnipotence. The constitution of every human society primordially includes a synthesis of its own ambivalence and the concomitant conflictual dynamics that generate its totalization. Power, exploitation, violence, distortions, vulnerability, and sham—these should not be approached as primarily the symptoms of failure at synthesis, but the very reality of every human social qua personal synthesis. Therefore,

for every anthropologist the preparatory task to open him/herself up to the depths of the human un/conscious demands a creative effort. Fundamentally, the creation of such a horizon of intelligibility is demanded by any given ethnographic encounter.

To immerse oneself in this dimension and to behold with understanding its expression in each particular human situation, one has also to recognize it in oneself and to acknowledge this transpersonal ontological horizon of the psychic being over and against one's own social-cultural-historical, moral, and intellectual finality and idealizations. Herein is the permanent relevance of psychoanalysis and anthropology in the conquest of human ignorance and the creation of knowledge, truth, and human freedom. The acuteness of ethnographic understanding depends on a will to enter into this un/conscious matrix of human existence, which psychoanalysis and phenomenology can clarify and deepen like no other framework of critical reflection, providing that it is practiced with a total commitment to the project of ethnography for which "one's character in relation to one's life" (Lévi-Strauss 1973) is in need of self-critical transformation rather than self-reconciliation. One can reconcile oneself with oneself, but one can still misunderstand both oneself and other humans. Ignorance, self-deception, and false consciousness are not taken care of by any techniques of reconciliation. Rather, the latter requires the former. In this view, anthropology's self-transcending actualization is effected through each individual practitioner's will to achieve *true self-recognition* and the will to choose to act accordingly as an epistemic subject.

The ethnographer's entire personality dynamics, conscious and unconscious, are entailed in his/her engagement with a given group of human beings and their lifeworld. The process of inquiry and the formation of empathetic yet critical anthropological understanding (*verstehen*) and knowledge involves a continual scrutiny of not just reflective ego-bound consciousness and explicit cognitive activity but, more importantly, a range of entrenched prereflective and unconscious values, idealizations, ego-defenses, prejudices, and concomitant distortions and errors they engender. The same applies to the individuals and groups with whom the ethnographer lives. According to their perceptions and understanding, precedence certainly should always be the case, but by the same token, this doesn't make them free of biases, distortions, or error-free, regardless of how close, intimate, mutually trusting, and long-lasting the relationship with the ethnographer may be.

Psychoanalysis is as old as the last century, and so virtually is its pursuit in anthropology. The fundamental entailments of psychoanalytic

ethnography and the rigors it demands were explicated a long time ago by Devereux (1967), but primordially they were set forth by that great Pythian dictum “know thyself.” It applies to the pursuit of the ethnographic project regardless of one’s acceptance or rejection of psychoanalysis. For a phenomenologically-psychoanalytically grounded anthropologist, however, it is critical to conduct fieldwork with a psychoanalytic self-application. But exposure to analytic experience does not necessarily ensure a better grasp of psychoanalysis or human reality. The crucial problem is to develop an adequate understanding of the radical reality of the human psyche. In this regard Jung’s analytics of the transpersonal, archetypal sphere of the human psyche is of critical relevance. Every human lifeworld is a testimony to the radical reality and generativity of the human psyche—the ontological condition of the human existential matrix determined at once as the transpersonal and intersubjective social-cultural-historical realm as well as intrasubjective interiority and individuality.

Anthropological interpretations readily refer to these ontological regions of human reality by a battery of labels, such as “social,” “cultural,” “psychic,” “material,” “real,” “imaginary,” “symbolic,” and so on, but which remain external to the experiential realities of a particular lifeworld. For this pursuit, with or without psychoanalysis, the ethnographer needs a more thorough grounding in the given lifeworld’s objectivity as generated and sustained by the living subjectivities of its human denizens. I will return to this problematic below. Prior to addressing this issue, I will reflect on the basic ontological problematic that inheres in ethnographic interpretation.

Accepting that a viable ethnographic understanding and interpretation of other human beings and their lifeworld presupposes the practice of critical self-knowledge, here extended to include one’s own cultural life-world, especially within the historical horizon of its own critical self-interpretation, consider the following descriptive sketch of the Yagwoia lifeworld and Figures 22 and 23.<sup>2</sup>

2. Note: I have formulated this sketch specifically for the present discussion; it does not appear anywhere else in the text. Figures 22 and 23 are meant to show concretely the world-body. See also figure 2, p. 36 above, showing the Qwoqwoyaqwa place, the navel/umbilicus of the world-body. The two figures here show its concrete spatial extension, from inside (umbilicus) to outside, but the outer horizon always refers back to the center.





**Figure 22.** Lower Yalqwoyi Valley viewed from Qwoqwoyaqwa, the navel of the world-body. The white conical shape, virtually in the center of the picture, is the *inekiye* house, a representation of the world-body. The house location belongs to the two primary “Mother” *laṭice* (Qwoqway-Nguye and Iqwa(O)mal-yce-*Qwoqwapanogwa*); this is the exact spot where they emerged after exiting Qwoqwoyaqwa.



**Figure 23.** Upper Yalqwoyi area.

There is a manifest “physical” spread of an *umwelt* (environment) which, in this exterior determination as an ecological envelopment (container), is intrinsically bound to its constitutive content (contained), this being all the denizens that inhabit it and their existence: birthing, living, and dying. For the present purpose I will focus on the realm of “human” intersubjectivity, a collectivity of “human beings” for whom this strictly local fraction of the enveloping world is irreducibly and inescapably their lifeworld, in relation to which all other world-horizons can become accessible. In this abode humans are born, live, and die primarily as themselves, that is, as the embodiments of the local realities of “humanness” and the “human” condition. Like any lifeworld, it is a unity of life-and-death. Situated between the local perimeters of the sky and earth, this motley collectivity of human dwellers is divided into five territorial groups, the most inclusive political-territorial (“social”) ensembles comprised of human beings who are organized into several dozen *laṭice* (literally, penis root-knot). My primary work is with two territorial ensembles, the Iqwaye and the Iwolaqa-Malyce, separated by a mountain range the height of which averages approximately 1,800–1,900 m. On both sides of the divide, settlements occupy an altitude range between 1,400 and 1,800 m.

Now, focusing just on the inner horizons of the Yagwoia lifeworld and its modes of givenness, I ask: what sphere of its objectivity becomes thematically immediately problematic when one beholds it for the sake of a description? Note that in the above description I have put in quotation marks “physical,” “human” and its derivation “humanness,” and “social,” although in fact I may just as well have done so for the entire block since in this description every identifying particular instantiates an experiential-cognitive-affective manifold of cosmo-ontological categories which, qua their unity within this manifold, generate and sustain intelligibility. As it is, the construction of this descriptive block is governed by my knowledge of the inner dimensions of the Yagwoia lifeworld as well as of so many cosmo-ontological categorical frameworks elucidated by so many generations of thinkers who have shaped and still shape the Western style and practice of intellectual interpretation and self-reflection.

As such, this description is a product of a particular epistemological self-exercise (primarily phenomenological and psychoanalytic) in the construction of a basic presentation of the Yagwoia lifeworld. The descriptive block is explicitly about the Yagwoia lifeworld and, without

thematizing it, the Western world in its geopolitical and historical extension. The latter is the condition for there being such a reality as the PNG “independent nation-state” which in some manner subsumes the Yagwoia lifeworld. It will be noted that the “ontological” ramifications of my descriptive block pertain to the modes of its “givenness” and objectifications, *and so as these are for the Yagwoia themselves*, not for me. I am stating this despite the fact that I am the author of the description and, qua my ethnography, of everything that any outsider can possibly be able to learn about them.

Whether s/he is aware of that or not, every ethnographer concerned with the intracultural meanings of a particular life-world (including his/her own) is in effect approximating an understanding of the *worldhood* of the world in that given culture, as a singular universal, or as existential psychiatrists tirelessly endeavored to show, the world-for-a-particular-person or a particular intersubjective field (family, group, etc.). Now what the *whatness* of anything in a particular cultural reality is, the constitution of every realm and mode of being in it, presents an interpretive ethnographic problem. As an ethnographer, I must not assume that, to use a series of familiar cosmo-ontological categories, “human,” “animal,” “vegetable,” “mineral,” “living,” “nonliving,” or any other mode of “something,” are ontologically the same realms of being in every cultural life-world. By phrasing it like this I am not assuming that “entification” or “entitative” articulation of existence qua experience and action is the fundamental ontological mode of objectification. Accordingly, I have also bracketed the very notion of “being,” which also extends to the sphere of language articulation in any given lifeworld. Which is to say, the modes of lingual articulation of the self-world relationship are not a decisive domain of objectification for the interpretive construction which aims to elucidate the constitution and dynamics of any particular lifeworld in terms of its “ontology.” Rather, the inner meanings of the total architecture of a given language have to be interpreted relative to the matrix of the cultural imaginary and thus of the “ontological” meanings of the lifeworld within which that language is generated. Hence my emphasis on the mythopoeic and libidinal dynamics of the *Ququna Yaquye* (Yagwoia language) being a constitutive dimension of the Yagwoia lifeworld.

The horizon of the world is a universal dimension of human existence and experience, but in different cultures and epochs it is differently articulated, and accordingly it is the task of ethnographic interpretation to produce an accurate picture of how the worldhood of the world is constituted. If one is to talk, for instance, about “nature” or “body” for



the Yagwoia (or any other lifeworld) in ontological terms, then any invocation of such a reference to another culture entails the question of the "nature of nature" and the "bodiliness of the body." Likewise in regard to any concrete region of being or of any *kind*, some-*X*. All this has to be determined in terms of this culture's ontological significations. However, such a notion as "ontology"<sup>3</sup> does not exist there as ready-made, reflective, and conceptually prepackaged representations. Such concepts and the correlative framework of understanding themselves are the products of the ethnographer's interpretation of a given cultural existence. The ethnographer develops a set of concepts for which s/he argues to have the culturally specific saliency and validity which can be characterized as ontological, and uses them as such in his/her analyses.

So, for instance, when I say that for the Yagwoia the cosmos is a living ouroboric embodiment sustained by a flow of seminal "energy" of the macrocosmic, self-created androgynous Imacoqwa, I say so not

3. The label itself originated in the seventeenth century: "In the prolegomena to his *Elementa philosophiae sive Ontosophiae* (1647), J. Clauberg remarks: 'Since the science, which is about God calls itself *Theosophy* or *Theology*, it would seem fitting to call *Ontosophy* or *Ontology* that science which does not deal with this and that being, as distinct from the others owing to its special name or properties, but with being in General.' Leibniz will later praise Clauberg for such an undertaking, but he will regret that it had not been a more successful one. The very word 'ontology' occurs at least once in an undated fragment of Leibniz, and one can expect accidentally to meet it later in various places, but it is not until 1729 that it finally comes into its own with the *Ontologia* of Christian Wolff" (Gilson 1952: 112–13). Halbfass (1992: 16) writes that the "oldest recorded usage of the word *ontology* is found in R. Glocenius *Lexicon Philosophicum* (Frankfurt, 1613)." In connection with these factual aspects of their historical genesis, I must emphasize that neither "ontology" nor "epistemology" as the categories of the specifically Western critical tradition of thought and cognitive practice can be adequately understood without situating this practice in the context of the dynamics of relationship between humans and their god/s. Fundamentally, underpinning the human epistemic egoity as well as all its "objects" of experience and cognitive articulation is that living gestalt commonly known as "God." The transfigurations of Grecian-Judeo-Christian and Western secular systems of knowledge are also the transfigurations of the image of God as well as of the human self-image. Accordingly, a fuller treatment of the issues I discuss in this sketch would have to be framed as an exploration of epistemology qua the ontotheological dynamics of knowing.

because a Yagwoia has exactly told me so verbatim and all at once, but because I have come to render their cosmic mythopoeia on the basis of interpretation of various evidence, itself also dependent on my understanding of it correlative with my Yagwoia's interlocutors' understanding and their activities (from the daily life of working and resting to rituals ranging from spell-based curing to mortuary practices and man-making "initiations"), and in that sense also interpreted, as adequate evidence. I accordingly also claim that this ouroboric cosmos is the matrix of their lifeworld's ontological significations. As a critical characterization of their lifeworld and existence, however, this ontological horizon of intelligibility is my critical-explicative construct, taken from the received tradition of Western philosophical, theological, and scientific thought and its institutional discourses (ancient, modern, and postmodern), the historical trajectory of which surpasses three millennia with the roots in the ancient Mediterranean civilizations. As such, it is the product of my critical interpretations, and not of some theory of being qua being (which is what ontology means) that Yagwoia themselves would invariably self-consciously entertain. By being faithful to the Yagwoia mythopoeic noesis and cosmogonic imaginary, my interpretation is preserving their determination as a system of objectifications which maintains both its discursive and nondiscursive objectivity and consistency, primarily evident in Yagwoia institutions, from language and kinship to their engagement with the material world for the sake of livelihood (e.g., shifting agriculture, hunting, salt-making) to their "ritual" praxis. Accordingly, my ontological rendition of their lifeworld does not occlude its authentic mode of self-institution and perpetuation.

The Yagwoia, like any other people, are in the first place themselves and they generate and sustain a particular confluence of different existential modalities of experience and action. In this sense they do not have any "theories" of themselves, though they in the first place are themselves and, qua themselves, they do have their experience of themselves and their world, their appetites, desires, imagination, knowledge, ideas, opinions, convictions, visions, reflections, attitudes, moods, obsessions, complexes, and so on, all of which concern themselves and their life-situation. But no amount of these, if one thinks historically and critically about the formation of the categories of Western critical knowledge (e.g., the classical Greek *doxa*, *theoria*, *episteme*, *dianoia*, *noesis*, *ousia*, etc.), will make up such cognitive constructs that from their classical Greek lifeworlds have transmuted into the modern Occidental critical philosophical and epistemic categories and social-cultural institutions

generally known as “science,” “theory,” “critical scientific/philosophical discourses,” “theology,” and so on (Mimica 1981, 1988).

I say this not to make the Yagwoia or any other people somehow cognitively less sophisticated, but to make clear that to understand adequately another mode of being-in-the-world, its experiences and existential-cognitive-affective forms, requires minimally a willingness to suspend one's own habituated style of self-representation and its cultural-historical anchorage. For this reason, the batteries of concepts which anthropologists freely and, more often than not, uncritically project into another cultural lifeworld (e.g. ontology, epistemology, or ethnoscience, ethnopsychology, ethno-this and ethno-that, etc.) are on the whole invalid. They distort the noetic-cognitive realities of these other cultures and tend to make the interpreters feel sophisticated and morally edified on the pretext that such framing makes other cultures intellectually kosher on a par with Western frameworks of knowledge. But on closer inspection the interpreters may well be anything but sufficiently clear as to what it is that they are talking about, be that Western “science” or any other human lifeworld and the modes of mind activity of its human denizens (see Mimica 1988, 2001).

Suggestive labeling such as “indigenous epistemologies” often proves to be overinflated when assessed through supporting ethnographic material which is seldom informative about the particular “indigenous” modes of knowing, usually void of any perspective on and interpretation of the local noetic ecologies, be that as practical skills, practical (action-executed) deliberations, tacit or more explicit (not necessarily verbal) modes of intellection and reasoning; puzzles and proverbs; esoteric knowledge (e.g., spells, restrictive mythopoeic notions and their modes of articulation) and their sources (e.g., spirits, revelations occurring in dreams or possession states, etc.); and styles of argumentation, whether spontaneous or in the context of local court litigations, schools, and so on. I am here listing just some more familiar indicators of different modes of acting and articulating the relations between a human self and *his/her* world which would manifest the concrete modalities of experience and figures of, say, cognitive-ratiocinative activity.

Whether these would warrant a label such as “epistemologies,” derived from a specific (Occidental) historical cultural-social tradition of cognitive self-styling which as a practice in Western institutional contexts *never corresponds to its own self-ideality and normative typification*, is itself at once a *critical* empirical (ethnographic) and epistemological problem. In this perspective the ethnographer is just as much in the dark

about the de facto “epistemological” actualizations in the Western sociocultural context as s/he is mis/informative about the cultural lifeworld s/he is writing about. What is also often lacking in ethnographies of modes of experiencing and knowing is a more concrete interpretation of the overall experiential noetic milieu and of the kinds of intersubjective validations of various *experiences* which people carry out, tacitly or in any other way, including the more objectified lingual usages such as the so-called “experiential,” “epistemic,” or “evidential” modals, which may or may not be codified in the languages that various peoples speak, live, and think by (e.g., Aikhenvald and Dixon 2003; Chafe and Nichols 1986).

One would have to say something about the attitudes toward different modes of experience (wakeful perception, dreaming, visions, spirit communication, etc.) and how these experiences are rated by different individuals, and in various contexts, as the sources of knowledge, claims to truth, and so on. The ethnographer would also have to provide a more detailed perspective on the existential-experiential matrix within which different modes of knowledge generation, objectification, in/validation, repression, and so on, are carried out and on the basis of which s/he can informatively talk about modes and forms of knowing/acting, regardless of whether such modalities can be baptized by an academic outsider enmeshed in his/her institutional participation in professional and wider, ideologically driven “discourses” as “epistemologies,” or in the lingo of the more recent, Foucauldian power-infatuated clichés: “regimes of truth,” “epistemic/discursive field,” and so on.

So, whatever may be the existential condition and knowledge in a given lifeworld, that is determined by the people’s experiential matrix, imagination, and modes of understanding of their own existence. As to whether that understanding is an “epistemology” in the sense that they entertain an explicit discourse about the metacritique of their experience, cognition, and construction of knowledge, the ethnographer would have to demonstrate it with some evidence. I have good reason to assume that this sophistic labeling is the artifact of the ethnographer’s own uncritical participation in anthropological academic discourses, which unduly undermines the conceptual integrity of his/her descriptions of the given people’s modes of experience, knowledge, and action as well as the ways these are objectified both discursively and nondiscursively. The reason for this, then, is that the ethnographer does not practice knowledge with all the due rigors and imagination that *epistemological mindedness* demands.

On the basis of this critical perspective just about any and every other category commonly used in descriptions of so many different lifeworlds

becomes suspect. For instance, every human lifeworld is a certain kind of totality, and in that determination it can be glossed as a "cosmos." However, I am not implying by this gloss its classical Hellenic meanings, due to its author Pythagoras, such as *Harmonia*, beauty and rational proportions in the relations between the parts and whole that the classical aesthetic canons presuppose about it. The notion of totality as I am using it here presupposes a primitive dynamic organization of a given organismic system as a whole in relation to the what and how of the organization of its constitutive parts. I formulate it like this because the notion of the world-as-cosmos as well as the notion of "cosmology" would also have to be carefully elucidated. How is the worldhood of the world, envisaged in a particular cultural lifeworld, is an empirical problem, but that it is constituted as a totality (even by a person who is undergoing psychotic self-dissolution) has to do with the structural organization and dynamics of any mode of living organismic existence, starting with its most primitive level: metabolic activity. In this perspective every human world is a cosmos even if it is never explicitly and verbally thematized as an indigenous "cosmology," because one does not need such a mode of articulation in order to experience, live, act in the world, and to think/cognize it as a "cosmos," and, indeed, to articulate and affirm it as such through practical and ritual activities. More strongly, being-in-the-world and beholding it as a "cosmos" is prior to and independent of any discursive "cosmological" elaboration, providing that the latter is understood mindfully rather than being uncritically used for baptizing other people's modes of experiencing, knowing, and being.

I stated above that "with or without psychoanalysis, the ethnographer needs a more thorough grounding in the given lifeworld's objectivity as generated and sustained by the living subjectivities of its human denizens." For an ethnographer of my (phenomenological psychoanalytic) orientation, there is always a problem of the choice of the psychoanalytic framework of understanding, the depth of the ethnographer's self-reflection, and, correlatively, his/her ability and will to project him/herself imaginatively into the lifeworld of a particular people, who, most importantly, are often neither "good citizens" nor "citizen-subjects." The existential realities of Melanesian personhood and sociality require that the ethnographer reflects critically on the Western cosmo-ontological meanings of the human subject embedded in all psychoanalytic metapsychologies. Such a precaution will not only enhance the hermeneutic potential of psychoanalytic theories (Freudian, Kleinian, Lacanian, Jungian, existential, Kohut's self-psychology, etc.) but also facilitate the

construction of a culturally more adequate representation of a New Guinea (or any other) subjectivity and its lifeworld. This, in turn, will also appropriately modify a metapsychological scheme of understanding. The need for this kind of culturally specific hermeneutic grounding of psychoanalysis becomes evident when one tries to grasp the psychocultural logics of incest and their articulations in different lifeworlds (e.g., Mimica 1991, 2023c). One deals here with radically different constitutions and self-problematizations of “family” or, better yet, societal complexes and the bisexual matrix of the human psychic being. From these follow all other ontological differences between the “subject” as constructed by psychoanalytic metapsychologies, developed in concrete Occidental social-cultural conditions of existence, and a particular constellation of New Guinea subjectivity and its cultural lifeworld.

Let me elaborate on this in reference to the Yagwoia. Among them, as elsewhere in New Guinea (and in so many other lifeworlds on this globe), the sphere of human egoity pertains to that entity which is commonly rendered in ethnographic literature as the “soul” (see Mimica 2003, 2020). But here it is determined consubstantially with human embodiment as a microcosmic realm that is intrinsically dependent on the macrocosmic world-body, the lunar-solar energies, and other powers existing therein. In the Yagwoia lifeworld all modalities of human experience and action belong to this macrocosmic existential totality. Here, the realm of the “social” has no ontological privilege of being the arbiter of what is “real” or “socialized” and thus acceptable as such. The horizon of human experience in all its depths, heterogeneity, and intensity is conterminous with everything that there is—past, present, and future. Accordingly, the Yagwoia un/conscious is *macrocosmic*, and the realm of the “social” is but the microcosmic part=whole self-expression of the macrocosmos. And qua dreaming, due to the wanderings of the human soul-component, which detaches when a person falls asleep (Mimica 2006), the physical exteriority of the Yagwoia world has a permanent constitutive determination in and of their living un/conscious, which, reciprocally, is continuously objectified in and qua the exteriority of the world. In the same process the living un/conscious is continuously open to somatization and socialization. Parenthetically, given the intensity of the Yagwoia synergy with their world body (i.e., “physical world”) and the ubiquity of its immanence in the un/conscious body images of concrete individuals, it can be firmly said that their coenesthesias are saturated with the quiddity of the world-body as much as with their primary maternal embodiment. The two define one and the same primordial habitus of motility and



sensibility. I am true to the facticity of the Yagwoia embodiment when I say that in their lifeworld, insanity, which is a condition induced by spirits (not infrequently of deceased maternal relatives), is as much a rupture of the somatized psyche as of the coenesthetic image of its world. As for the "social," it lives the life borrowed from the powers/energies of the psycho-soma, its imaginary, and the world, which is the realm of the sensuous.

It is more to the point to say that for so many modern and postmodern Westerners (but not for the Yagwoia), insanity is the unpalatable truth of the limitations and idealizations of the parameters that define their sense of the normal human socius. By and large, the Western civic socius is at ease with neuroses of all sorts (they are the stuff of "socialized emotion" and of egos well equipped with "social skills"), but it cannot tolerate psychotic leakages and ruptures. In a lifeworld where spirits are as much a part of the "natural" order as pigs, marsupials, and humans themselves, "psychoses" (i.e., madness) are nothing more than a commonly encountered "social fact." This brief sketch of the facticity of the Yagwoia lifeworld, with the accent on the oneiric mode of experience, makes it clear that, for the Yagwoia, their lifeworld is no less real in their dreaming than in their wakefulness. Correspondingly, to know the Yagwoia lifeworld and themselves, as they are qua their experience and action, requires exploration of every mode of their experience and its articulations. Only through this total perspective can one come to understand the Yagwoia sense of reality, their modes of reality-appraisal, validation, and their noesis at large, rooted, as it is, in the dynamics of their ouroboric world-body (i.e., Imacoqwa).

Dreaming and dreams constitute an existential domain that can be entered into relatively easily. Through a long-term, systematic ethnographic-psychoanalytic exploration, dreams will disclose the concrete dynamic configurations and cultural specificity of the un/conscious imaginary matrix of the Yagwoia lifeworld, at once personal and transpersonal. Every dream is an expression of this totalizing synthesis of the dreamer and his/her life situation, the lifeworld immanent in it as a whole, and identical to its living part=whole, the dreamer.<sup>4</sup> Furthermore, by studying the practice and intersubjective dynamics of mourning (Mimica 2006), which historically included a cannibalistic component

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4. The radical imaginary invoked here is, literally, the ontological source of all human reality (Castoriadis 1987), the creative matrix by virtue of which there is any given human cultural lifeworld.



(Mimica 1991, 2020), the ethnographer comes to experience it as a process that, with singular force, realizes the Yagwoia lifeworld as an indissoluble macro^microcosmic socius of the living and the dead. Still more, this context, where human embodiment is undergoing dissolution, is simultaneously the process of its absorption by both the body social (through cannibalism and death-payments) and the world-body, the absolute generative container of all-that-there-is. And in the ouroboric lifeworld, living and dying of all denizens is the very trophic web which sustain the self-perpetuity of the whole qua all its parts. In this lifeworld nobody ever thought of such a possibility as “salvation” and “deliverance.” From what? From existence itself!? To put it somewhat differently by means of cross-cultural cosmological imagery: there is here neither “Hell” nor “Heaven,” and no Yagwoia, prior to the arrival of the ALM, ever wondered about the whereabouts of “this place called Heaven or Paradise,” or, in terms of Indian soteriological tradition, has dreamt of getting off the Wheel of Life and Death.<sup>5</sup> Such is just one of so many cosmo-ontological specificities of the ouroboric mode of being in the world.

As for the importance of studying mortuary dirges (as well as curing rituals commonly accompanied by elaborate chanting performances and/or long singing seances), I emphasize the following. Such expressive cultural productions articulate indigenous cosmopoetic sensibilities (at once micro- and macrocosmic) pertaining to the fundamental existential meanings of the human condition (pain, suffering, illness, death, and concomitant decomposition). They allow the ethnographer to gain insights into intracultural meanings of existence well beyond the intelligibility brought about by such external categories as “religion,” “sacred,” “love,” and so on. Especially in the context of mortuary cannibalism, these expressive forms also supplement and deepen the interpretation of

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5. During my years of living with the Yagwoia, every so often I was asked “where exactly is this place Paradise/Heaven?” In the framework of Castoriadis’s conceptualization the idea of “salvation” and concomitant “soteriological” strivings and social-religious institutions and practices developed to realize “deliverance” from “this world” exemplifies a radical novelty, a “creation” whose source is the “radical imaginary.” This creation “ex nihilo,” as it were, and the soteriological desire to break out of the wheel of existence is, arguably, a historical singularity specific to the social imaginaries of the Euro-Asian field of “axial civilizations.” Regarding the problematic of creation in the human “sociohistorical” (i.e., cultural) domain as discussed by Ricoeur and Castoriadis, see Adams (2017).

the affective field of love-desire-loss-grief-mourning-guilt-remorse-aggression well beyond the well-known psychoanalytic bipolarity of "Eros" and "Thanatos." Reciprocally, within the purview of what human existence *is* in a lifeworld such as Yagwoia, these concepts become refracted and resynthesized into an expanded framework of anthropological understanding of humanness.

It is in this mortuary context that the ethnographer also comes to experience and appreciate the palpability of spirits as the real denizens of the Yagwoia lifeworld and, by the same token, is moved to explore more cogently the horizontal differentiation and delimitations of their experiential field, specifically in terms of the topographical implications of the notion of the un/conscious. In the lifeworld dimension of dream experience the egoic self's noetic activity articulates itself without the willful interference of wakeful self-consciousness and critical self-regard. To the extent that all Yagwoia dreams were reported to me (as they are among the Yagwoia) *ex post facto*, they still were the products of their sleeping egos and their "internal objects." As such, they are the work of what I delineate as their un/conscious. I put it so precisely because the relation between consciousness and the un/conscious is subject to diverse articulations in different lifeworlds. Experientially, their mutual articulation does not conform to a universal dimensional topography, principally in terms of a distinction between psychic interiority and exteriority. My use of the slash in "un/conscious" indicates that there is no *a priori* assumption made as to how and in what mode, if at all, something is unconscious in a given field of experience. This calibration varies between individuals and lifeworlds, and between historically different periods within one and the same lifeworld (see Medcalf 1981).<sup>6</sup>

6. Medcalf deals with medieval Europe. To amplify this problematic, take a seventeenth-century European like Descartes: approached ethnographically, he is comprehended primarily as bound to the noetic ecology of his lifeworld. Seen thus in his authentic milieu, he didn't cogitate within the same experiential inside>outside objective reality as do so many Western megapolitan philosophers of today who interpret him via his writings. That is why, while working through and reflecting on his major texts, it is instructive to familiarize oneself with his "three dreams" and their impact on himself. The voluminous exegetical literature on these dreams is worth exploring, for apart from the wealth of information they contain, one also gets a perspective on how various twentieth-century commentators, philosophers, and psychoanalysts interpret and assimilate this particular founding father of modern thought into their present-day noetic ecology

In terms of the Yagwoia lifeworld-specific ontological underpinnings of their experiences and existence, the basic dimensionality of their “I-ness,” such as interiority>exteriority and all its derivatives, is a radically different inner>outer field. Spirits no less than the soul, or any other presences experienced, for instance, in dreams, are not for the Yagwoia “internal objects” composed of life-memories or archetypal images. These entities are either entirely autonomous (e.g., spirits) and external to a given “I” (ego) or in a semidetachable incorporative>excorporative relation with the body and “I-ness,” as, for instance, one’s dream-soul component (see Mimica 2003, 2006, 2007). As I use them, the ego and its derivations, egoic, egoity, stress the primary, irreducible bodily sphere of the human experiential field and its constitution qua the dialectics of the body ego (Fliess 1956, 1961) and its maternal envelopment (Klein 1988; Lacan 2006; Mahler, Pine, and Bergman 1985; Neumann 1970; Stern 1985). When I write “Self” with a capital S, I am referring to the realm of the radical, archetypal schemata of experience (Jung 1968a, 1968b), which in the Yagwoia lifeworld is objectified as the ouroboric Cosmic Self. This transpersonal Self is immanent in the egoic selfhood of every living and dead Yagwoia. This, in short, is the framework within which the Yagwoia sense of “agency” and its unconscious matrix can be adequately explored and interpreted in its authentic existential self-realization, the ouroboric circle of life^death.

Thus, rather than craving for personal or universal deliverance, the cosmo-ontological determination of the Yagwoia circle of existence is singularly fateful to its ouroboric matrix. Interpreted psychoanalytically, what it manifests is the nuclear force immanent in the human psychic being, namely the dynamics of the primary narcissism (Freud 1991). It is also thinkable via Castoriadis’s (1987) formulation of the human psychic monadic core. In this regard one must foreground its intrinsic bisexuality, from within which are generated any and all modalities of sexual/gender difference (including its neutralization). The human psychosexual matrix is fundamental to the societal self-instituting and calibration of such a cosmo-ontological categorical articulation as identity^difference and, more concretely, self^other. This formulation sets up a productive dialectical perspective on antagonism and violence played out in the Yagwoia sociality, not just between men and women, but also among each sex qua their passions and interests invested in themselves qua the other sex. It

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(see, e.g., Cole 1992; Dyer 1986; Freud 1961; Jager 1968; Maritain 1944; von Franz 1968; Wisdom, 1947).

will suffice here to express this problematic in cosmo-ontological terms: their social field of instituted sexual difference and its practices, predicated upon the ouroboric interdependence of auto->homo->heterosexuality, is motivated by the desire to be maximally the One (self-same) without the Other (self-same-difference), accomplishable through their mutual (i.e., ouroboric-phallic) self-mirror difference. This is given a momentous positive articulation through the five “man-making” rituals (i.e., initiations) and the interplay of the naming system and the practice of FM preferential marriage (see Mimica, 1991, 2023b, 2023). It is undoubtedly true that inherent in each body social is a major human task, as Gillison (2023: 165) puts it, to “counter, inhibit, and redirect the primary narcissism intrinsic to human beings.” But in some lifeworlds this monadic core of what I characterize as the ouroboric dialectics of primary narcissism, namely its totalizing drive for self-affirmation through the negation of all otherness,<sup>7</sup> is realized as a positive human desideratum and it achieves its absolute societal fulfillment (Mimica 1991, 2023c). Thus, the instituted social reality of the Yagwoia makes every man and woman, each of a woman's womb born, in their mutuality the microcosmic homomorph of the cosmic *auto-genos*.

The phenomenological-psychoanalytic approach also brings us most immediately into the sphere of the primary, constitutive somatic imagination of Yagwoia embodiment, whereby its “material” composition and quiddity of substance (that which we readily know and identify as flesh, tissue, organs, skin, bone, blood, and semen, or, more recently, as cells, genes, etc.) acquire their primary objectification. Organismic articulation of experience and cognition takes place in the mediation of bodily interiority and exteriority and the total trajectory of bodily composition, growth, transformations (injuries, regrowth, etc.), and eventual

7. Some fundamental aspects of this dimension of human selfhood are explored by Green (1999, 2001, 2023). In the context of the Yagwoia lifeworld, in which there is no Other/ness as such but only the mirror-self of the One (Self; Mimica 2020: 94–107), this ouroboric self-affirming negativity can be expressed schematically as <life-appetite<craving<desire<being-for-oneself-at-all-costs>. The last segment indicates both the homicidal and suicidal mode of being-for-oneself whereby the acts of allo- and autodestruction realize the ultimate consummation of one's absoluteness vis-à-vis all (mirror-)others/otherness. For the problematic of homicide in the context of close kinship relatedness (patricide, matricide, fratricide) and the dynamic of the ouroboric “superego,” see Mimica (1991, 2007, 2023b, 2023c).

disintegration (corpse fluids, disincarnation, etc.). This is the realm of concrete experience of some such categorical quiddity as “substantiality” of the human embodied self (its “materiality”, “animateness,” etc.) and its concrete world (earth, stones, trees, mountains, sky, sun, moon, rain, rivers, etc.). Fundamentally, numerous modes of the world’s “matter” are shaped by the primary imaginary matrix of the synthesis of experience through which human embodiment, at once intersubjective and cosmized, achieves and sustains its living objectivity.

Husserl, the creator of modern phenomenology, was characterized as a “philosopher of infinite tasks” (Natanson 1973), which also applies to his phenomenological practice. This characterization I take to be a constructive indication of what is involved in doing ethnography, itself an endless task of achieving ever more empirically and conceptually accurate understanding of human existence in a particular lifeworld and of humanness at large. In this context, however, I shall approach the problematic of the “infinite” as characterized by Whitehead’s statement given at the onset of this study:

The infinite has no properties. All value is the gift of finitude which is the necessary condition for activity [...]. The notion of the essential relatedness of all things is the primary step in understanding how finite entities require the unbounded universe, and how the universe acquires meaning and value by reason of its embodiment of the activity of finitude. (1961: 196)

Even if this twentieth-century mathematician-philosopher might echo here Einstein’s (1961: 105–14) relativistic rendition of the physical universe, at the same time he is articulating the ancient philosophical *topos* of the interdependence between the finite (limited) and the infinite (*aperion*, limitless, unbound).<sup>8</sup> Accordingly, I take the meanings

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8. This *topos* is received from the earliest sources of the Western noetic tradition, the mythophilosophical ones, specifically Anaximander’s *arkhe* and *aperion*, further elaborated upon by Anaximenes and Anaxagoras. For instance: “Anaximander [...] said that the *aperion* was the *arkhe* and element of things that are, and he was the first to introduce this name for *arkhe* [that is, he was the first to call the *arkhe* *aperion*]. (In addition he said that motion is eternal, in which it occurs that the heavens come to be.) He says that *arkhe* is neither water nor any of the other things called elements, but some other nature which is *aperion*, out of which come to be all the heavens and the worlds in them. This is eternal and ageless and surrounds

of the infinite in Whitehead's passage in terms of its mythopoeic reverberations undergirding the received noetic tradition as well as his own personal un/conscious, in which that vast tradition of ideas and their articulations in different philosophical schools of thought, positive sciences, mathematics, and abstract conceptual frameworks have achieved an original concrescence and articulation (e.g., Whitehead 1967).<sup>9</sup>

Transposed to the sphere of human bodily existence (i.e., human cultural lifeworlds), this intertwining of infinitude is manifest in and as the dynamics of the human un/conscious, at once the product of and the ongoing movement of the universal (i.e., the cosmic evolutionary and historical) process immanent in all human lifeworlds and their spatiotemporal finitude and diversity. Which is to say, humanness is an

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all the worlds" (McKirhan 2010: 33–34). For Anaximenes, see McKirhan (2010: 48); and for Anaxagoras of Clazomenae's vision of a primordial holonic infinite totality wherein all=all, McKirhan (2010: 193). What one can discern in the *aperion* ("unlimited" or "unbound") of these early Pre-Socratics is its positing as the indeterminate (shapeless, formless, propertyless) matrix, a proto- or prebeing, out of which emerge all definite and determinate "beings," *ta onta* in the classical Greek. Correlatively, one can see the incipient transfiguration of the still discursively/conceptually preontological mythopoeic image into a philosophical notion of "being" which, 2,500 years later, Castoriadis reformulates via a critique of this traditional Western conception of being as delimited and defined in its determined identity, informing, as such, "ensidic" logic and cognition (see above, p. 106).

9. This passage has to be read in relation to his crowning work *Process and Reality* (1978), which espouses a metaphysical cosmology framed with rigorous conceptuality and technical vocabulary as a philosophy of organism. Parenthetically, this work could also be read as a variation on the *topos* of animism. However, approached ethnographically as a thinker situated in his own cultural lifeworld and its noetic ecology, Whitehead's process metaphysics and cosmology are his very own conceptual synthesis of what is a veritable modern Occidental ideocosmos of philosophical, scientific, and theological discourses developed over some three thousand years of human mental activity and correlative action in the world. As such, it subsists upon the depths of the cultural imaginaries which straddle the wider Euro-Asian "axial" traditions of thought. In Whitehead's words: "[T]he philosophy of organism seems to approximate more to some strains of Indian, or Chinese thought, than to Western Asiatic, or European thought" (1979: 7).

unfinished phenomenon of life regardless of how spatiotemporally finite it is at any moment of its actualization.

In the sphere of its human bodily incarnation, the infinite is not propertyless. Rather, in the matrical activities of the embodied human un/conscious mind, it is subject to a primary formative dynamic captured by various conceptual frameworks (e.g., Freud's "primary process; primal phantasy"; Jung's "archetypes and collective unconscious"; Klein's "unconscious phantasy" "paranoid-schizoid and depressive positions"; Matte-Blanco's [1975] "symmetrical being" and "infinite sets"; Castoriadis's [1987] "magma" and "radical imaginary"). Emerging from the same confluence of thought is Lévi-Strauss's (1963: 203) image of the unconscious as an "empty" matrix of "structural laws" operating as the universal "symbolic function," primarily evident in language, which inspired Lacan's lingual and topological modeling of it.<sup>10</sup>

But irrespective of these psychoanalytic and anthropological conceptual frameworks and their empirical field of evidence, human unconscious is expressed in and as so many cosmogonic images that human mythopoeic creativity has spun out of its unconscious mind matrix forged through embryogenesis and postpartum psychosociogenesis. The image of the Yagwoia cosmic ouroboros and its self-circling motion, likened by one of my coworkers to the whirling motion of an airplane propeller (see above p. 115; Mimica 1981) is but just one among numerous variants of such psychic world-productions. The originality of the Yagwoia version is the ouroboric Self=World imagined as the human intrauterine genesis.<sup>11</sup>

10. One should emphasize Boas's view of the unconscious character of linguistic phenomena (see his *Introduction to the Handbook of the North American Indian Languages*, 1911), which Sapir, his "prize student," had assimilated in the context of the growing influence of Freudian and Jungian thought following their 1909 lectures at Clark University (Groark 2019).
11. Cosmogonic imagery, the notions about bodily reproduction, as well as infantile phantasies about procreation (i.e., one's own origin), foreground the fundamental existential significance they have for human beings and reveal their deep motivations emanating from the un/conscious mind. Regarding autocreations, for comparison, I refer to the ouroboric cosmogony of the matrilineal Kogi generated by the "self-fecundating primal Mother Goddess" (Reichel-Dolmatoff 1987: 83). For Egyptian cosmogonies featuring the self-created god Atum who created other gods by masturbation, see Clark (1978); Derchain (1991); Lesko (1991); Morenz (1992); Myśliwiec (2004). Without going into issues of the classical "virgin birth"



What is important to appreciate about this domain of significations produced by the archetypal matrix of the human un/conscious is their totalizing noetic motivation and intention. They are literally foundational sources of the structuration and meanings of human cultural lifeworlds and their institutional modes of existence. The Yagwoia lifeworld displays this instituting power of cosmogonic images with exemplary clarity, from their language, kinship, marriage practices to ritual life. Precisely because they are totalizing, they are multivocal and thus "indeterminate" since they are about the formation of the world in its totality. In this regard they intimate latent cosmo-ontological figurations of such basic categorial significations as "void," "nothing/something," "one< >many< >all< >nothing," "identity/difference," "inside/outside," "self/no-self/other." These are, one can say, noetic seeds of the fundamental ontological differentiations at once dynamically operative in the structuration of the world and the life-generative (metabolic) activities of the human organism and its embodied mind: sentience, appetite, desire, imagination, perception and cognition.<sup>12</sup>

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controversy, I mention the cosmo-ontological determination of the Trobriand women who are made pregnant by the *waiwai* spirits, who in that regard are the causal agents of pregnancy. Physical intercourse provides pleasure and creates the opening for the deposition of the child by the spirits (Malinowski 1929). Thus, the Trobriand women are not autogenic. A radically disembodied image of a precosmic situation and cosmogenesis is well exemplified by the *tohu-wa-bohu* (primal formless void) scenario of Genesis 1–2. It may be taken as a mythopoeic background vis-à-vis which were developed, in conjunction with the received corpus of classical Greek philosophical and scientific thought, various cosmo-ontological arguments in Judaic, Christian, and Islamic theological and philosophical discourses about God's creation from preexisting matter or, alternatively, ex nihilo, or from God's own essence (for a brief survey, see Wolfson 1973). It is these received Judaic-Christian mythopoeic and subsequent ontotheological discourses that have historically shaped the past and present-day formulations of and debates concerning the problematic of "creation" and the "beginnings" of our universe.

12. Note that this infra-archetypal formative domain of the embodied un/conscious mind is correlative with the universality of speech-language and numerosity for humans are also universally predisposed to counting, even if this amounts to "one, two, three" and beyond these three humble digits there may be just the proverbial "many," or, as the title of George Gamow's classic enunciates it: *One, Two, Three, Infinity* (1988). In the Yagwoia lifeworld all numbers are generated as the conjunction of one and

To conclude these reflections on my ethnographic-interpretive endeavor qua the practice of phenomenological psychoanalysis, what I have described is a self-critical epistemic framework for elucidating human cultural lifeworlds and human activity in the fullness of their existential reality and its matrix: the embodied un/conscious mind. This perspective reveals that deeper dynamics sustain human existence which intimate, in Whitehead's phrasing, the intertwining of the infinite and finiteness in human existence. Through the activity of recurrent fieldwork, empathetic immersion in human reality, and thinking that is open to the full spectrum of human experience and mentation, ethnography is transformed into a critical anthropological understanding of a given lifeworld whose finitude is thus rendered into a noetic gift and a contribution to the critical self-knowledge of planetary humanity, its noetic ecology, and its ever-expanding cosmic horizons. Regardless of the case the foregoing reflections make for the phenomenological-psychoanalytic approach to ethnography, the present study of the two Yagwoia celestial luminaries may hopefully stimulate ethnographers to dive deeper into human imaginaries and on that basis frame their comparative and interpretive approaches to the celestial and earthly realms of the cultural lifeworlds they research and ponder.

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two. This cognitive scheme is a metamorph of the image of the ouroboric Cosmic One, the Great-One-He, who, qua His immanent mirror-double (the dyad), the Great-One-She, generates more of the same kind of the self-mirroring unities (i.e., as an  $N$  number of unities of one^twos whose primary counters are the digits [parts] determined as the part=whole identity [holographic] relation to their containing holonic body, the One, and its internal self-mirror, the Other-Me [hence the twoity or the Dyad; Mimica 1988]). This mode of numerosity is a genuine Yagwoia mytho-noetic archetypal production, and, as such, in its noetic determination it is neither self-consciously "theoretical" nor "ontological," although these external interpretive concepts facilitate the task of making intelligible the intracultural meanings of counting and number. They equally aid the task of rendering intelligible the existential structures and reality of this particular cultural-historical lifeworld as a whole.



## APPENDIX

### On Imacoqwa, Imacipu, and Omalyce

The first two words are gender-differentiated variants of one and the same adjective, *ima-ce*, meaning “big,” “great,” “large.” The terminal gender markers *-o-qwa* (male) and *-i-pu* (female) make it a nominal, so that the two lexemes can best be glossed as “the-Great-he” and “the-Great-she.” There is also another female lexical version, *Ima-aapala*, literally “big/great-woman,” which is as common as the shorter version, but a corresponding male equivalent (e.g., *Ima-kwole*), although lexically plausible, to the best of my knowledge doesn’t occur; if it does, then it is extremely rare. A common referential phrasing is the first-person plural possessive form “*nengwolye Imacoqwa*” (our Great-he) or “*nengwolye Ima-aapal-i-ca*” (our Great-woman). The three terms designate the primordial Man and Woman, the progenitors of, to start with, all Yagwoia and all other human beings known to them in precontact times. Subsequently (after November 1950), the White People and all other human beings whom the Yagwoia came to know have been quickly established as the progeny of these two Yagwoia cosmic parents. Furthermore, as the Yagwoia began to assimilate the *m/Buk/a m/Baibol* (Book Bible) into their lifeworld, Imacoqwa became identified as *n/Got-o-qwa* (God) and also Noah and Adam, their identities fluctuating relative to context even with one and the same speaker as well as between speakers. In addition the cosmogonic marsupial Wuiy-Maly-o-qwa, the primordial neonate, the red man, came to assimilate *Djisas/Yisas* (Jesus). In the layered domain of the esoteric cosmogonic accounts it becomes progressively

manifest that Wuïy-Malyoqwa is the neonatal aspect of the self-creator, the cosmic androgyne, just as the Imac-o-qwa/-i-pu are but His^Her male and female aspects, which, in the exoteric domain, are differentiated and individuated as the primordial Man and Woman, the two cosmic parents. As for Imacipu's biblical identification, its vehicle is her esoteric name Ipi, which to Yagwoia ears is the same as Ivi. This is their rendition of the English (via Tok Pisin) Eve. It has to be emphasized that the vernacular name comprises the phonemes /i/ and /p/, both of which figure as female gender markers. Accordingly, one can say that in respect of its phonic substance Ipi's name is the purest concentrate of femaleness.

I will not elaborate any further on the intricacies of these developments, to a large measure produced by those Yagwoia individuals variously versed in esoteric cosmogonic knowledge, but the following will suffice. The Tok Pisin gloss for Imacoqwa ("*Bikpela*" = Great-one, Big-one) is ambiguous since it connotes a blended image of Imacoqwa-*n/Got-o-qwa*, even though a given speaker may explicitly be self-identified as a heathen, saying that the Book Bible belongs to "another man." Here reference is to the White Man intended categorically as an *ulyce*—a man from afar who speaks a different language. In that determination such a person is an alien and a lesser kind of *a'mnye* (human person). So, although one can reject the Book Bible (standing metonymically for Christianity, the White Man's religion), the notion of Imacoqwa-*n/Got-o-qwa* is retained. But it would be a grave error to assume that the latter has transfigured the Yagwoia Imacoqwa into a semblance of the Judeo-Christian "God." If anything, it is the other way around. However, like the question of the status of Christianity among the Yagwoia, the status of Imacoqwa-*n/Got-o-qwa* and how he figures as a living presence in the un/conscious dimension of any particular Yagwoia's experience and action, as well as in the collective field of their cultural imaginary, can only be adequately accounted for through a detailed ethnography which presupposes the knowledge of their cosmology. For the latter, I refer to my PhD thesis (Mimica 1981).

Now, Imac-o-qwa/-i-pu are the exoteric identities of the cosmogonic couple, whose specific identities as the sun^moon are not necessarily transparent and comprehended as such by individual Yagwoia anymore than they are readily known in respect of their more esoteric identity as Imacoqwa's two eyes, which in turn implies that Imac-o-qwa/-i-pu are not two and separate but one. Indeed, the two lunar^solar luminaries are primarily and mostly known as "Auwa Omalyce" (Ancestor Omalyce) and "Nguyipu," which are the names of particular *latice* groups and, for

that reason, precisely qua these names, inalienably belong to them. Similarly, the sun and moon are two specific bodies and they are specific parts of the world-body, that is, the cosmic whole whose esoteric, inner identity is Imacoqwa as the ouroboric monadic androgyne (biunity). In respect of His<sup>^</sup>Her differentiated and individuated parts (e.g., sun, moon, sky, and stars), however, they are owned by specific *latice* groups, and, qua them, the parts and their primary names (designators), as well as various related names, have more exclusive proprietorial associations with specific territorial groups.<sup>1</sup> It should be emphasized that the relation of parts to whole is holographic, so that every part retains its part=whole determination vis-à-vis the cosmic whole of which it is an *inalienable* part=whole, no matter how differentiated and individuated it may be, as well as deemed and claimed as such. Parenthetically, herein is indicated the ouroboric dialectic of identity<sup>^</sup>difference, unity<sup>^</sup>separation, one<sup>^</sup>many, which pervades Yagwoia existence and the fullness<sup>^</sup>emptiness of its ceaseless appetitive-metabolic flow.<sup>2</sup> On the other hand, precisely in this proprietorial respect, the names Imac-o-qwa/-i-pu do not belong to and

1. The Yagwoia are divided into five territorial groups generically termed *aane* (house), which focally designates the physical structure but extends to both an agglomeration of houses (settlement) and an *N* number of them comprising any given territorial group all of which have their specific names (e.g., Iqway-aane, Iwolaqa-Malyc-aane, u/NG-Wac-aane, Hyaqwang-Ilyc-aane, Iqway-Ac-aane). A sixth group, Yengwolyce, had been entirely routed by the Menya-speaking Pataye who now occupy the territory that once was Yengwolyc-aane. As a term designating a territorial unit, “house” primarily means “house=settlement,” but as such it does extend to the entire territory, which includes both ecological zones which dominate the Yagwoia region as a whole: *qwana/qwauwye* (mountain/forest) and *qwamnye* (grassland). In the Yagwoia lifeworld “mountain/forest” are conterminous, so that saying that one is “going to the mountain” is the same as “going to the forest” and it immediately entails a primary fan of spatial-existential activities (e.g., “going-up”, “going-hunting”), while “going to the grassland” is conterminous with “going-down,” “going-to-gardens,” although there are many gardens which are “up,” that is, located in the forest area.
2. This formulation highlights the bare facticity of the Yagwoia lifeworld, namely that it is a living organism whose phallic-ouroboric determination makes it what it is, that is, a self-copulating-devouring-generative totality which ceaselessly fills itself with itself. In such a universe self-deprivation=self-destruction=self-generation; every metabolic activity is simultaneously katabolic.

are not owned by any particular *laṭice* or a territorial group. Accordingly, one can say that they have a universal valency; they designate the cosmic couple as the progenitors of all Yagwoia groups, none of which possesses either of them (i.e., qua the name Imac-o-qwa/-pu) with any degree of exclusiveness or nominal-cum-parts-of-the-world-body specificity.

In the image of the Yagwoia ouroboric cosmic tree, whose edifice is in the interior of the ritual *inekiye* house, all *laṭice* groups are represented as the offshoots issuing from the single trunk, which is also the axis mundi. This is Imacoqwa, whereas, symptomatically, his female counterpart has no separate presence in that architectural arboreal icon. As Imacipu, she is contained within him, although the entire arboreal edifice is actually contained by the house-envelope whose cylindrical walls and conical roof, decorated from inside with branches, picture the intertwined sky^earth roots (*mamnye*). In terms of this all-containing envelopment the house is an ouroboric cosmic womb which contains its own ouroboric phallus, the axis mundi.<sup>3</sup> Morphologically, this space is best depicted and conceptualized through the image of the Klein bottle. In this regard, although *inekiye* is an authentic manifestation of the ouroboros as a bisexual (androgynous) phallic gestalt, nevertheless, its immanent biunity is conterminous with its axial monocentricity, which is foregrounded in the very ritual construction of this edifice. It is the tree trunk that is erected first, and, more significantly, prior to it being felled, a man who is a sister's son of the *laṭice* which exclusively owns and transmits the name Omalyce (see below) climbs to the very top, where he stays glued to it for the duration of the entire operation. The chosen tree is first tied in the middle with several strong lianas which are taken hold of by several phalanges of men before it is chopped down. In this way the tree is felled in a maximally controlled manner and slowly brought down into the hands of a line of waiting men while the man, who is Omalyce's living embodiment, clings, risking life and limb, to its top, and remains there until the tree is brought to the *kwace qwolamnye* (ritual round-dance ground), where, following the erection of the axis mundi, the *inekiye* (sky^earth) will be fully erected. Here, then, is concretely manifest the monocentricity of the ouroboric biunity, which in turn foregrounds Imacoqwa's occlusion of his contrasexual mirror-self Imacipu. However, as one descends through the layers of the secret accounts of cosmogony, this occlusion and ambivalence become gradually dispelled and transfigured

3. For a description of how this image figures in the concrete Yagwoia experience of house-space, see Mimica (2008).



into a singular image of a cosmic biunity which, with pellucid explicitness, reveals that despite its immanent twoness the cosmic androgyne Imacoqwa is simultaneously and seamlessly One and the matrix of the All that there is (Mimica 1981, 1988, 1991).

Nevertheless, in terms of the exoteric designations and understanding, Imac-o-qwa/-i-pu, the primordial Man and Woman, are two distinct individual personages rather than one, and no *latice* group has exclusive proprietorial claims over them qua these names. Furthermore, in their determination as the primal ancestral couple who gave birth to all Yagwoia, Imac-o-qwa/-i-pu also demarcate a specific existential threshold of the human life-cycle wherein living Yagwoia individuals merge with the originary ancestors. Thus, a very old individual, commonly a man, perceived as possessing certain outstanding qualities (e.g., knowledge or bodily agility and soul-thought lucidity despite his old age), is seen as belonging not to the “now” of the younger generations but to the ancestral past, the cumulative time of yore (*yeknace*) whose container is the cosmic Imacoqwa. As one of my coworkers once remarked with admiration of an old man who, despite his age, was still in possession of his wits and deep knowledge: “This man is an Imacoqwa” (and thus not just an ordinary person like you and me). With this characterization, it is primarily the ancestral-temporal aspect of the person’s identity that is meant rather than a literal identification of the living individual and the Great-one-he. However, it is also true that, despite their difference, precisely because Imac-o-qwa/i-pu are the cosmic genitors of all of them, all Yagwoia (and, by egocentric projection and extension, all humans known to them) are a differentiated multiplicity of the cosmic couple, as is the entire world-body. In this respect it is the apical ancestors of the *latice* groups who are assimilated into the generic Imacoqwa/ipu because they were directly created by him and, therefore, are his unmediated progeny. But by the same token, the generic identity Imacoqwa thereby becomes transformed into the specific *latice* and its name. This is exactly the case with the concrete identities of the cosmic couple as Omalyce and Nguyipu, the apical ancestors of two particular clusters of *latice* groups and their segments which are distributed through specific territorial groups. Similarly with a number of other *latice* groups whose diacritical apical ancestors also refract and particularize qua their specific names and ritual functions the generic identity of Immacoqwa/-ipu.<sup>4</sup>

4. It should be pointed out that this Yagwoia cryptorelation between the esoteric bisexual cosmic monad and his exoteric separation into two

I will now briefly outline the nominal-cum-social-existential scope of the name Omalyce, which in this study as elsewhere I use interchangeably with Imacoqwa. This is so because Omalyce and the sun and moon as Imacoqwa's two eyes have, qua this celestial-ocular identity, a heightened metonymic part=whole relation with his inner and irreducible identity of the cosmic ouroboros, the androgynous phallus, and, therefore, the One who is All. The name Omalyce circumscribes this nuclear nexus of cosmo-ontological (ocular-lunar-solar-phallic) determinations of Imacoqwa/i-pu like no other, and in that regard it is not a distortion to see them as conterminous. This is also the view of the knowledgeable members of the eponymous *latice* cluster. The following section is especially important for the understanding of a case discussed in the text (see pp. 56–57 and 76–77). But before I detail the particularities of the status of the name Omalyce within this *latice* cluster, it is necessary to outline the essential features of the Yagwoia naming system.

All Yagwoia individuals, past and present, bear the *latice* names as their personal names and since these are not just simply names, they are always incarnated in their living members.<sup>5</sup> The basic scheme is:

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individual contrasexual (male and female) persons, human parents, resonates with Melanie Klein's (1988b) formulation of the unconscious phantasy formation of the "combined parents," which in turn is manifest in many cosmogonies as the "world parents" mythologem (e.g., Greek Gaia and Ouranos, Maori Rangi and Papa). The Gimi of the Eastern Highlands Province in PNG have a particularly telling variant of this mythologem (Gillison 2020). In the mediation of the Yagwoia Imacoqwa mythopoeia one can clearly see that the "combined parents"/world-parents configuration, as a product of human archetypal imagination, is a metamorphosis of the ouroboros archetype and, hence, of the phallus gestalt. Relative to these cross-cultural parallels and metamorphic resonance, one can say that the "combined parents" phantasy specific to the Kleinian (also inclusive of Freud's and Bion's concepts) psychoanalytic framework dovetails with the Jungian framework within which the "ouroboric" archetypal image (serpent that eats its own tail) occupies the originary position in the mytho-analytic scheme which articulates the theoretical view of the "origin and history of consciousness" (Neumann 1970) and the "transformations and symbolisms of libido" (Jung 1967).

5. Apart from *latice* (vital knot), *gaule latice* (tree-base vital knot), *gaule latice yewwye* (tree-base vital knot name), other generic terms are *peyule yewwye* (umbilical cord name), *peyule mdjace yewwye* (umbilical cord blood name). The latter two especially imply the rootedness of one's *latice* in its

(a) man's name combines his patri-*latice* name, to which one belongs by patrification, and his mother's *latice* name. Note, however, that the latter, as a man's matriname, is his mother's patriname. Thus, men's names are a *binominal* conjunction of their progenitors' patrinames. (b) Women, in contrast to men, have only their father's *latice* names (i.e., the patri-names) and, accordingly, sociocentrically (i.e., in terms of *latice* identity) they are *mononominal*. Additionally, both male and female names have a gender-marked birth-order suffix which is in fact a finger-name since the birth-order is predicated on fingers as a symmetrically coupled series:

1st(-born)-male^1st(-born)-female,  
 2nd-male^2nd-female  
 3rd-male^3rd-female  
 4th-male^4th-female  
 5th-male^5th-female

There is a sixth couple but, since it presupposes the thumb of the other hand, it therefore implies a new 1–5 sequence. Should a woman have 6 + 1 same-sex children, then the de facto sixth and seventh will be the first-born and second-born of a second same-sex set of siblings. Schematically the naming system is:

(m)  $X^Y+1-6$   
 (f)  $X-1-6$ .<sup>6</sup>

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diacritical location within Qwoqwoyaqwa, the navel (center) of the world-body. The notion of *latice* as one's "bone" also carries the same implication. Finally, in an appropriate discursive context one can refer to a *latice* as simply a "*lakice*" (penis).

6. I will not discuss the overlaying of and the changes in the overall Yagwoia naming system brought about by the increasing adoption of new names of the Western provenance mediated by Tok Pisin through missionization, school education, labor on coastal plantations, and prolonged residence in townships. It should be pointed out that despite the bewilderment (and concomitant frustration) that the Yagwoia naming system presented for the Australian colonial and, after independence, the National administration operating from Menyamya, there was no systematic pressure or action exerted on the people to change their names so as to make them easier for, especially, conducting the population census. I cite from two Menyamya Patrol reports: "Duplication of names to an amazing extent makes census a trying task [. . .] and I was frankly disbelieving when as

The following has to be highlighted, namely that every woman, as the embodiment of her patri-*latice* (i.e., her paternal substantial identity), transmits her name to exclusively her male progeny, her son, and it is precisely the binominal conjunction of the male name which overtly expresses the matrifilial connection. Woman's exclusive sociocentric mononominal identity amplifies her and her brother's patrifilial determination. Although I will not engage in a demonstration, it is equally important to point out that the naming scheme is an acute expression of Yagwoia notions about embodiment and its sexuation, specifically its ouroboric (i.e., phallic-bisexual) self-same-difference brought about by the cosmogonic cut which engendered the dimensional differentia and multiplicity at both the macrocosmic and microcosmic level.<sup>7</sup> In this respect the fundamental dimensional bifurcations are inside><outside and up><down (sky^earth). What the name scheme articulates is the endo><exodimensionality of each *latice's* corporeality, which reproduces the bone^flesh composition of the human body. The *latice* group is not an insubstantial entity anymore than its name is. Its constitutive image is the ouroboric tree-of-life whose endo-axis and inner substance is the bone=trunk perpetuated through the male members generated as the succession of fathers and sons (F>S).

Every *latice's* bone or patriname is exclusively externalized by its women, so that their patriname automatically becomes their sons'

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many as five women in succession gave exactly the same name. However, I could only get from them that 'this is our fashion' [i.e., custom] and had to be content" (P.O. R N Desailly, a/ADO; Mneyamya Patrol Report, 1956/57). "Duplication of the same name, in both male and female, at times becomes intolerable, especially when the husband has three or four wives each having the same name and also, his children with similar names." The same *kiap* complains "that they can confuse us by pleading ignorance and with their unpronounceable names continue to evade census patrols. They do not know who you are referring as the name probably occurs several times in the book. Identification of the individual is probably hopeless as the chances are that the names of the wives and children will also be identical. After attempting to check the first few names in each book and not getting any satisfactory check, new names were recorded for the whole of the census division" (K. Walters, ADO, Menyamya Patrol Report, 1958/59).

7. In the naming system, too, one can clearly discern a version of the, so to speak, ouroboric chiasmus which I interpret as the effect of the cosmogonic-cut mythologem (as discussed in the main text).

matriname, whose substantial identity reference is the bearer's flesh. A *latice's* women, as daughters and sisters, are the ones who marry out; they literally externalize the *latice* bone and in that way transform its endo-substance into its exosubstance (flesh) articulated by the logic of naming predicated upon the phallic (ouroboric) cross-sex identity between the mother and son and the father and daughter (as well as brother<sup>^</sup>sister and, qua this dyad, MB<sup>^</sup>ZCh, whose mirror-symmetry is highlighted by the ZS's matriname).<sup>8</sup> Only the son (male) has the external phallic genital (penis), which dovetails with his phallo-umbilical connection to his mother's womb, that is, her endo—bone—embodiment within which his body was generated through the conjunction of his father's penis (the conduit of his inner phallic bone) and the mother's phallic womb. His flesh, including his genitals, is irreducibly maternal and he mirror-incarnates her bone as his flesh. The girl, by contrast, is all her father's bone-interiority. Unlike her brother, she has no external "tail" that would mirror the phallic morphology of the umbilical connection with the mother's phallic womb. Displaced upward onto her navel, her phallic morphology bears the visible testimony to its radical severance from the maternal container, while her vagina is all-inwardness, that is, a manifest image of the endocentrality of her phallic (ouroboric) embodiment.

In this manifest determination every woman is irreducibly the incarnation of her paternal phallic bone, which, cosmogonically, is the consequence of Imacoqwa's self-creation. She is the mirror-image of his interior, the phallic womb (container) of the world and as a Yagwoia man will pointedly say, "daughter is her father's true child," although as a male mother (i.e., maternal uncle) in the same breath he will insist that "his sister's child [of either sex] is his true child" and no man, in his position as a father, can say that any of his children is due to him. This is a manifestation of the overwhelming significance of the cross-sex siblingship whereby every man's sister is the conduit of their common endophallic generative power since the sister can factually bear a child in her womb. However, despite the fact that every man's sister's children are declaratively wholly his (as a male mother = maternal uncle), the naming system

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8. Concerning the ouroboric logic (or, more pointedly, *logos*) manifest in the system, it is truly an expression of the primary dialectical dynamics concerned with the generative articulation of the primary relations: identity<sup>^</sup>difference, unity<sup>^</sup>plurality, at once libidinal-noetic and cosmo-ontological. For a related expression in the sphere of counting and number, see Mimica (1988).

clearly shows that this is more true of his sister's son than of his sister's daughter. Correlatively, the dictum that "the daughter is a man's true child" is clearly confirmed by the same system of nominal determination of the differential—mirror—refraction of cross-sex filiation within the all-phallic generative circuit of the Yagwoia kinship nucleus (Mimica 1991). Accordingly, every woman qua her mononominal patri-identity is the living embodiment of her father's (and brother's) phallo-osteal (bone) generativity.

I now focus on the name Omalyce, which, as mentioned above, belongs to a cluster of *latice* groups which bear and differentially transmit it as their endo (bone) and exo (flesh) identity. For the sake of brevity, I will deal with only two of these *latice* groups and their main segments so that their vernacular nominal substance and differential identities don't become too burdensome. These are:

- (1) Iqwa-OMALYCE-**Caqapanoqwa**>
- (2) Iqwa-PALYCE (OMALYCE) [Qwatalauwe & Yapalyce]—**OMALYCE**>

The first *latice*'s patri- (bone) or endo-identity is Omalyce, which is only transmitted within itself, that is, as its interiority (bone=trunk). Accordingly, its women are all mononominally and invariably Omalyce+birth-order-suffix (bos) and the men are Omalyce+X, Y, Z, . . . *n*+bos. X, Y, Z, . . . *n* are whatever their matrinames happen to be, that is, from whichever other *latice* groups their mothers come. I will use Omalycipu (literally Omalyce-she, i.e., the Omalyce-first-born-female) as the generic female patronymic for this *latice*. Regarding its exonym that all its women (Omalycipu-s) transmit to their sons as their flesh name is **Caqapana**. In this respect, it is this *latice*'s exclusive exonym, which is why it is given in boldface with the postscript > indicating the endo>exo eversion (bone>flesh). However, this name is a location inside Qwoqwoyaqwa, the navel of the world-body; at the time of the creation of the Yagwoia *latice* groups, Omalyce sent one of his sons (i.e., Omalyce's offshoot) to that specific location and he, qua that place, became the root ancestor of that particular *latice* whose nominal substance is accordingly both Omalyce (absolute tree-trunk-base) and Caqapana (offshoot). And precisely as such, because it is inside the center of the world-body, this *latice* name is just as originary as Omalyce. To be sure, the Caqapanoqwa *latice* has a number of other segments, but all of these have become differentiated outside of Qwoqwoyaqwa and are its "outside" names and

identities which have no substantial differentiating value. Accordingly their endo^exo nominal substance remains the same: their women are just as Omalycipu-s as all the other Omalycipu-s of the Caqapanoqwa *latice*, and the exoname they transmit to their sons is invariably **Caqap-ana+bos**.<sup>9</sup> This will suffice for Iqwa-Omalyce-Caqapanoqwa. However, it has to be stressed that these facts reveal a general cosmo-ontological determination of the Yagwoia *latice* system: there is no distinction between the *latice* name and its substance (the bodies of its members and its land tracts); it is conterminous with the substantial (bone) corporeal unity of the *latice* (group) and its individual members; internally they are all multiple part=wholes instantiating the holographic corporeality whose substance and its exo^endo transformation is of one piece with its name/s.

The second *latice*, Iqwa-Palyce, has two overt segments (Qwatalauwye and Yapalyce), both of which are differentiated in relation to their respective locations inside the navel of the world-body and in that respect are coeval, but the former is senior and the latter junior. However, the Yapalyce members will readily dispute it despite the evidence that the Qwatalauwye is clearly senior. Concerning their exo^endo nominal identity, they are the same for both segments so that invariably all their women are **Palyce+bos**, but I will use Palycipu as the generic mononominial patronymic. That is the Iqwa-Palyce women's exclusive patriname, which overlays Omalyce; nevertheless, *they and only they* externalize it in their sons' flesh. Thus, of all the *latice* groups which have Omalyce as their endoname, it is only Iqwa-Palyce that bears him out, that is,

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9. There are other modes of differentiation of such overtly nominally non-differentiated *latice* segments, especially by means of a class of "endearment names" (*ilaye yeuwye*) but I will not discuss them here. Similarly, I will not explicate the spatio-temporal logic that these different names and their differential deployment articulate in respect of the identity^difference dynamics of the *latice* -groups and their segments. This pertains to their mutual exo-gamic relatedness whereby the segments affirm that they are no longer mutually one and the same endo (i.e., self-closed) unit but radically two, thus mutually different and, accordingly, sexually self-open in respect of each other. Therefore they can take women from each other although, as it is case with a number of such self-fissioned *latice*, their nominal substance remains unaltered. All male children begotten through such unions have mono-nominal name since the patri- and matri-name are the same; consequently they are qualified as "*b/a:le X*" or "*b/a:le Y*", best rendered as "same X", "same Y".



literally gives him birth in the bodily flesh of their women's sons. This is invariably the case with the Iqwa-Palyce *latice* segments located almost entirely in the Iqwaye territorial group as it is with its small offshoot in the Hyaqwang-Ilycaane. There is still another, smaller offshoot in the Iwolaqa-Malycaane territorial group, and there alone the local Palycipu-s bear out their name Palyce instead of Omalyce. Iqwaye regard this a blatant mistake due to ignorance. On the other hand, all Palycipu-s from the Iqwaye territorial group who marry into Iwolaqa-Malycaane or any other territorial group, even if it is a non-Yagwoia group, invariably bear out the sons who incarnate Omalyce. Thus Iqwa-Palyce women.

Iqwa-Palyce men, by contrast, have as their bone (i.e., patriname) either Omalyce or Palyce (but not both), this depending on how either of them sounds in combination with other *latice* names. This is a general Yagwoia attitude. They hold a view that among them people don't just "take-a-woman" (marry); rather, they first decide if the names are compatible and, if they are, then "they can fornicate." Otherwise, the names, as they conjoin in the body of the male progeny, will be spoilt and will not sound right. Accordingly, there can be a Palyce-X+bos or Omalyca-Z+bos but not Omalyca-X+ or Palyce-Z+. This sort of alternative option in respect of the endoname is unique to Iqwa-Palyce men. As for their women, who are just Palycipu, they alone as such give birth to Omalyce, whose lunar-solar identity affirms Him as also being the cosmic Imacoqwa of all.

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