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New Guinea: Ethnography.

**Kula; the Circulating Exchange of Valuables in the Archipelagoes of Eastern New Guinea.**

By B. Malinowski.

In this article is described a special system of trade, obtaining over a widespread area, and possessing several features remarkable in their bearing upon questions of primitive economies, as well as throwing some new light on native mentality.

The distant and perilous trading expeditions of the South Sea islanders are a well-known feature of their tribal life. We possess especially good descriptions of such voyages in Dr. Seligman's *Melanesians*. In that book, the *Hiri*, the seasonal voyage of the Motu to the Gulf of Papua, is treated in a brilliant monograph by Captain Barton, and Dr. Seligman himself gives an excellent analysis of the trading routes between the various islands of the East End of New Guinea.†

All these trading systems are based upon the exchange of indispensable or highly useful utilities, such as pottery, sago, canoes, dried fish and yams, the food being sometimes imported into islands or districts which are too small or too infertile to be self-supporting. The trading system, however, which will be described in this paper, differs in this and many other respects from the usual Oceanic forms of exchange. It is based primarily upon the circulation of two articles of high value, but of no real use,—these are armshells made of the *Conus millicpuscatus*, and necklets of red shell-discs, both intended for ornaments, but hardly ever used, even for this purpose. These two articles travel, in a manner to be described later in detail, on a circular route which covers many miles and extends over many islands. On this circuit, the necklaces travel in the direction of the clock hands and the armshells in the opposite direction. Both articles never stop for any length of time in the hands of any owner; they constantly move, constantly meeting and being exchanged.

This trading system, the *Kula*, embraces, with its ramifications, not only the islands off the East End of New Guinea, but also the Lousiades, Woodlark Island, the Loughlins, the Trobriand Archipelago and the d'Entrecasteaux Group. It touches the continent of New Guinea and extends its indirect influence over several outlying districts, such as Sud-Est Island, Rossell Island, and stretches of the northern and southern coast of the mainland.

A glance at the map will show the enormous geographical extent of the trading system, and the statement may here be anticipated that the *Kula* isome paramount in the tribal life of all the peoples, who participate in it. These peoples belong to that branch of the Papuan-Melanesians whom Dr. Seligman calls the Massim, and whom he has characterised in the above-mentioned work.‡ Some of them, living on big islands, have a very highly-developed agriculture, and they harvest each year a crop amply sufficient for their needs and with a good deal to spare. Such are the natives of Woodlark Islands, of the Trobriands, of the d'Entrecasteaux Group. Others, again, who live on very small islands, like the volcanic Amphlett Rocks, Wari (Tette Island), Tubetube (Enguiner Group), and some of the Marshall Bennett Islands, are not self-supporting as far as food goes. They are, on the other hand, specialised in certain industries, notably pottery and canoe-building, and they are monopolists in intermediary trade. Thus it is evident that exchange of goods

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* Some results of the Robert Mond Ethnological Research work in British New Guinea.
‡ Op. cit., Introduction and Chapters XXXIII-LV.
A sea-going Kula canoe under sail.

An episode in the inland Kula: offering a necklace (goulava) to a chief.

Kula: the circulating exchange of valuables in the archipelagoes of eastern New Guinea.
had to obtain between them. The important point about it, however, is that
with them, and notably according to their own ideas, the exchange of utilities is a
subsidiary trade, carried on as an incident in the Kula.

The Kula has been called above “a form of trade.” The usual a priori notion
of savage trade would be that of an exchange of indispensable, or, at least, useful

things, done under pressure of need by direct barter, or casual give and take of
presents, without much ceremony and regulation. Such a conception would almost
reverse all the essential features of the Kula. Thus, first, the objects of exchange —the armshells and strings of shell-discs—are not “utilities” in any sense of the
word; as said above, they are hardly ever used as ornaments, for which purpose
they could serve. Nevertheless, they are extremely highly valued; nowadays a
native will give up to £20 for a good article, and in olden days their value was an
equivalent of this sum, if we take as a common measure such utilities as basketfuls of
yams, pigs and other such commodities. Secondly, the exchange, far from being casual
or surreptitious, is carried on according to very definite and very complex rules.
Thus it cannot be performed between members of those tribes taken at random.
A firm and lifelong relationship is always established between any participant in the
Kula, and a number of other men, some of whom belong to his own community,
and others to oversea communities. Such men call one another karayta’u (“partner,”
as we shall designate them), and they are under mutual obligations to trade with
each other, to offer protection, hospitality and assistance whenever needed.*

Let us imagine that we look at the whole system from one definite point,
choosing the large village of Sinaketa in the Trobriand Islands. An old chief in
that village would have, say, some hundred partners southwards, and about as many
again to the north and east, while a young commoner would have only a few on
both sides. It must be remembered that not all men in a village take part in the
Kula, and some villages are out of it altogether.

Now another definite rule is that the armshells must always be traded to the

* Karayta’u is the word for “partner” in the language of Kimwina, in the Trobriand Islands.
All the terminology in this paper will be given in the language of the Trobriands, from which
district the Kula has been studied.
south, and the necklets of shell-heads to the north. The word "traded" is, of
course, only a rough approximation. Let us suppose that I, a Sinaketa man, am in
possession of a pair of big armshells. An overseas expedition from Dobu in the
d'Entrecasteaux Archipelago, arrives at my village. Blowing a conch shell, I take
my armshell pair and I offer it to my overseas partner, with some such words, "This
is a maka (initial gift)—in due time, thou returnest to me a big soulanea (necklace)
for it!" Next year, when I visit my partner's village, he either is in possession
of an equivalent necklace, and this he gives to me as yotle (restoration gift), or he
has not a necklace good enough to repay my last gift. In this case he will give
me a smaller necklace—avowedly not equivalent to my gift—and will give it to me
as basi (intermediary gift). This means that the main gift has to be repaid on a
future occasion and the basi is given in token of good faith—but it, in turn, must
be repaid by me in the meantime by a gift of small armshells. The final gift,
which will be given to me to clinch the whole transaction, would be then called
kuku (equivalent gift) in contrast to basi.

This does not exhaust the subtleties and distinctions of Kula gifts. If I,
an inhabitant of Sinaketa, happen to be in possession of a pair of armshells more
than usually good, the fame of it spreads. It must be noted that each one of the
first-class armshells and necklaces has a personal name and a history of its own,
and as they all circulate around the big ring of the Kula, they are all well known,
and their appearance in a given district always creates a sensation. Now all my
partners—whether from overseas or from within the district—compete for the favour
of receiving this particular article of mine, and those who are specially keen try to
obtain it by giving me pokala (offerings) and karibatu (solitary gifts). The
former (pokala) consists, as a rule, of pigs—especially fine bananas and yams or
taro; the latter (karibatu) are of greater value; the valuable "ceremonial" axe
blades (called bekua) or lime-spoons of whale's bone are given. There are further

LOADING LARGE CLAYPOTS IN THE AMPLETT ISLANDS, IN CONNECTION WITH THE KULA.

complications as to the repayment of these solitary gifts, into which we cannot
enter here, and the termini technici of the transactions are by no means exhausted
by the words so far given.

But this is sufficient to make clear that the Kula involves a complicated system
of gifts and counter-gifts, in which the social side (partnership), as well as the rules of give and take, are definitely established and regulated by custom. It must also be emphasized that all these natives, and more especially the Trobrianders, have both a word for, and a clear idea of, barter (ginmua), and that they are fully aware of the difference between the transactions at the Kula and common barter. The Kula involves the elements of trust and of a sort of commercial honour, as the equivalence between gift and counter-gift cannot be strictly enforced. As in many other native transactions, the main corrective force is supplied by the deeply engrained idea that liberality is the most important and the most honourable virtue, whereas meanness brings shame and opprobrium upon the miser. This, of course, does not completely exclude many squabbles, deep resentments and even feuds over real or imaginary grievances in the Kula exchange.

As said already, the armshells and shell-strings always travel in their own respective directions on the ring, and they are never, under any circumstances, traded back in the wrong direction. Also they never stop. It seems almost incredible at first, but it is the fact, nevertheless, that no one ever keeps any of the Kula valuables for any length of time. Indeed, in the whole of the Trobriand there are perhaps only one or two specially fine armshells and shell necklaces permanently owned as heirlooms, and these are set apart as a special class, and are once and for all out of the Kula. "Ownership," therefore, in Kula is quite a special economic relation.

A man who is in the Kula never keeps any article for longer than, say, a year or two. Even this exposes him to the reproach of being niggardly, and certain districts have the bad reputation of being "slow" and "hard" in the Kula. On the other hand, each man has an enormous number of articles passing through his hands during his lifetime, of which he enjoys a temporary possession, and which he keeps in trust for a time. This possession hardly ever makes him use the articles, and he remains under the obligation soon again to hand them over to one of his partners. But the temporary ownership allows him to draw a great deal of renown, to exhibit his article, to tell how he obtained it and to plan up whom he is going to give it. And all this forms one of the favourite subjects of tribal conversation and gossip, in which the feats and the glory in Kula of chiefs or commoners are constantly discussed and rediscussed.

But the tradition of the Kula is not limited to the recounting of recent or historical exploits. There is a rich mythology of the Kula, in which stories are told about far-off times when mythical ancestors sailed on distant and daring expeditions. Owing to their magical knowledge—how they came to it no one knows distinctly—they were able to escape dangers, to conquer their enemies, to surmount obstacles, and by their feats they established many a precedent which is now closely followed by tribal custom. But their importance for their descendants lies mainly in the fact that they handed on their magic, and this made the Kula possible for the following generation.

The belief in the efficiency of magic dominates the Kula, as it does over so many other tribal activities of the natives. Magical rites must be performed over the sea-going canoe, when it is built, in order to make it swift, steady and safe; also magic is done over a canoe to make it lucky in the Kula. Another system of magical rites is done in order to avert the dangers of sailing. The third system of magic connected with overseas expeditions is the awasita or the Kula magic proper. This system consists in numerous rites and spells, all of which act directly on the mind (namola) of one's partner and make him soft, somewhat unsteady in mind, and eager to give Kula gifts.

In order to form a better idea of how the magic is woven into the many practical activities incidental to the Kula, it will be necessary to give a concrete
SKETCH MAP OF KULA
showing the area, trade routes and communities of the circular exchange. The dotted circles represent the Kula-communities, the dotted squares represent the districts indirectly affected by the Kula.
have common leaders, and have the same outer and inner social sphere, within which they exchange their valuables. The Kula consists, therefore, first of the small, inner trade within a Kula community or contiguous communities, and secondly of the big overseas expiditions in which the annual exchange of articles takes place between two communides, divided by sea. In the first, there is a chronic, permanent trickling of articles from one village to another, and even within the village. In the second a whole lot of valuables, amounting to over a thousand, articles at a time, are exchanged in one enormous transaction, or, more correctly in ever so many transactions taking place simultaneously.

I will describe the normal and typical course of such a big overseas expedition as it takes place between the Kula community of Sinaketa, with its surrounding villages and the Amphlett Group and Dobu districts to the south. Such an expedition would take place about once a year, but only every second or third year would it be carried out on a really big scale. On such occasions big preparations take place. First of all the large seagoing canoes must be made ready. As a rule a few new ones have to be built to replace those worn out and unworthy, and then those in good order have to be overhauled and redecorated. The building of a canoe, which cannot be described in this place in detail, is a big tribal affair. A series of magical rites have to be performed by a specialist or specialists, who are versed in the art of constructing and carving—the magic being considered indispensable to both arts. The magical rites aim successively at the expulsion of a wood spirit (tokhow) from the tree to be felled; at the imparting of stability, swiftness and good luck to the canoe, and at the countering of evil influences cast on the canoe by direct sorcery or by the unwitting breaking of taboos. The rites—some performed in a simple manner by a magician alone, some ceremonially with the attendance of the whole community—are carried out in a series, associated with the various activities, inaugurating some, accompanying others. The magic is always interwoven with the technical operations and is to the native mind absolutely indispensable to the successful accomplishment of the task. Another important feature of canoe-building is the communal labour, which is always used at certain stages and for certain tasks, as for sail-making, the lashing together and lashing, caulking and painting of the canoe. The owner of the canoe has to pay for the work by gifts of vaygaga (valuables) and distribution of food, and the expert magician-constructor directs the work.

The building and overhauling of canoes lasts for about six months, for it is done slowly in the intervals of other work. As the expeditions take place usually in February-April, the canoe work begins some time in August or September. When all the canoes are ready, there is a big gathering from the whole district, and the canoes are launched ceremonially, and races and general festivities take place. Some days later all the canoes start on a preliminary trip to the neighbouring districts, that is, in the case of Sinaketa, to the northern half of the island, to Kiriwina proper. There is a custom, called habigidoya, of ceremonially presenting a canoe, and the owner receives gifts, which form part of the subsidiary trade, to be used on the big expedition. More subsidiary trade is obtained by harter (gimwat), especially from the manufacturing districts on the north shore of the lagoon. Wooden combs, fibre armlets, baskets, mussel shells and other articles, abundant here and rare in the Amphlett and in Dobu, are thus acquired in great quantities. On this preliminary trip the Sinaketas also obtain a number of armshells from Kiriwina by inland Kula, and with their wealth thus replenished return to Sinaketa.

A period of tahoes and initial magic now obtains as the immediate preliminary to main departure. The owner of each canoe is subject to the most stringent
restrictions—mainly referring to sexual relations—and he also performs all the magic. On an evening he goes into a garden and uttering a spell he plucks a spray of aromatic mint, which he brings home. Then he prepares some coconut oil, anoints the mint with it, and, putting some oil and the mint into a vessel, he mediates it all with another spell. The vessel—in olden days a contrivance of roasted and thus toughened banana leaves, now a small glass bottle—is then attached to the prow of the canoe. This magic aims at the softening of the Dobuan's mind, so that he may be unable to resist any appeal made to his generosity. This aim is explicitly stated by all natives, and an analysis of the magical spells reveals it also as their leading idea. But the magic is full of mythological allusions, of side ideas and of references to animals and birds, and it contains interesting metaphorical circumlocutions of the aims to be attained.

Other spells, all expressing more or less the same ideas, are used in the magical rite performed over a special bundle of valuables and goods, called isawa, which is placed in the centre of the canoe and must not be opened before the arrival in Dobu; also in the rite over the coconut leaves lining the canoe. Again, in the rite over the provisions of food taken on the journey, the main aim is to make it last long.

After the rites are finished and the expedition is ready, many people from the neighbouring villages assemble, the departing chiefs enjoin chastity to their wives and warn all the neighbouring male villagers to keep off Sinaketa, and prognosticate a speedy arrival with much vayqu'a (valuables). They are assured that they can depart in safety as no one will visit their village surreptitiously. Indeed, during their absence, the village should be kept tabooed, and if a man is found loitering about the place, especially at night, he is likely to be punished (by sorcery, as a rule) on the chief's return.

The fleet now sails south; but the first stage of the journey is short, as the natives halt on a sandbank some ten miles off Sinaketa, where they have a ceremonial distribution of food, which imposes an obligation on the umogeta (members of the crews) towards the toliwoga (owners of canoes) to carry out the expedition even in the face of contrary winds and bad weather. Next morning several rites are performed over the canoes to undo all evil magic and to make them swift and steady.

The open sea now lies before the fleet with the high, distant peaks of the d'Entrecasteaux mountains floating above the sea. In very clear weather the nearer Amphibeta can be seen—small steep rocks, scattered over the horizon, misty, but more material against the faint blue of the distant land. These far-off views must have inspired generation after generation of Kiriwinaian sailors with zest for adventure, wonder and desire to see the much-praised marvels of foreign lands, with awe and with superstitious fear. Mixed with it all—associated in the native mind with the allurement of the distant koyu (mountains)—there was the ambition to return with plenty of vayqu'a. In myths, in traditional legends, in real stories and in songs, Kula expeditions were and are described and praised and there is a definite complex of Kula tradition and mythology, governed perhaps by two dominating emotions: the desire to obtain the vayqu'a and the dread of the dangers to be encountered.

These latter are real enough, as the wind in the N.W. season, when the expeditions take place, is changeable, and violent squalls obtain, and the sea is full of reefs and sandbanks. But the natives have added to that from their store of myth-making imagination, and have surrounded the real dangers with a fabric of imaginary perils and modes of escape. There exist for them big, live stones, lying in wait for a canoe—they jump up when they see one, and smash it to pieces and destroy the
sailors. There is a giant octopus, which will take hold of a canoe and never let it go, unless a sacrifice is made of a small boy, adorned and anointed, who is thrown overboard to the kūa (octopus). There may come a big rain, which smashes and submerges the canoe. But the greatest danger comes from flying witches, who, whenever they hear that a canoe is drowning—and they possess the capacity of bearing it at enormous distances—assemble and wait till the men are in the water, and then fall on them. There is a deep belief that shipwreck in itself would not be fatal—the men would float ashore, carried by the débris of the canoe—unless the flying witches were to attack them. A whole cycle of beliefs centres round this main idea, and there is a system of rites which are always practised in shipwreck, and which, if carried out properly, would ensure safety to those shipwrecked.

One part of this magic is directed towards the flying witches; it blinds and bewilders them and they cannot attack the men in the waves. Another part is chanted by the tolwapa (master of the canoe) whilst he and his companions are drifting, suspended on the float of the outrigger, and it attracts a giant fish (irosoaka). This beneficent animal arrives and pulls the float and the men ashore. This is not the end; the shipwrecked party have to go through a series of ceremonies intended to make them immune from the flying witches, and only after that may they return to their village. This interesting account of a potential shipwreck and the magical rites referring to it I have obtained from several sets of independent informants. There are also a few definite traditions about actual salvage from death by drowning, through the carrying out of the magic.

The normal expedition, however, sails in one day with good following wind, or in several days if the wind is weak or shifting, and arrives at its first stage, in the Amphlett. Some exchange is done here, as well as on the further two intermediate haits in Tewara and Sanaroa and the concomitant magic has to be performed here. There are also several mythologically famed spots in these islands: some rocks from which magic originated—how, the myths do not relate distinctly—and other rocks, formerly human beings, who travelled to their present sites from very far, and to whom the natives offer poka (offerings in order to have a propitious Kula). The island of Guana in the Amphlett, that of Tewara, and places on Ferguson Island, are important mythological centres.

But the main aim of the expedition is the district of Dobu, more especially the north-east corner of Ferguson Island, where on the flat and fertile foreshore, among groves of coconuts, betel-palms, mangoes and bread-fruit trees, there stretch for miles the populous settlements of Tautuma, Bwawols, Deidei and Bagasi.

Before approaching them, the whole fleet stops on a beach called Sarawayna, not far away from the two rocks, Auτa'ine and Auτeau'o'o, which are the most important, perhaps, of the rocks to whom poka offering is given. Here the final magic is performed. All the usagata (members of the crew) go ashore and collect leaves for magic. Spells are pronounced over them by the members of each canoe and everyone washes with sea-water and dries his skin with the medicated leaves.

Then spells are uttered over coconut oil, red paint and aromatic herbs—and the natives anoint and adorn themselves, the magic making them beautiful and irresistible. A spell is uttered into the mouth of a conch-shell and the canoes get under way. The last distance, a few miles only, is traversed by paddling; and powerful spells are uttered by several men in each canoe, who recite them simultaneously, and the medicated conch-shell is blown. These spells have to “shake the mountain”—that is, to produce a deep agitation in the minds of the Dobuans, and impress them with the arrival of the newcomers. One more important rite is uttered to prevent the Dobuans from becoming fierce and angry and to suppress any attempt at attacking the visitors.
Finally the party arrive, and it is the custom for the Dobuans to meet them with soula\(
\)ana (shell-disk necklaces) in their hands. The conchshells are blown and the necklaces are ceremonially offered by the Dobuans to the newcomers. Then the party go ashore, every man going to the house of his main partner. There the visitors receive gifts of food, and they again give some of their minor trade as pari (visitors' gifts) to the Dobuans. Then, during a several days' stay, many more soula\(
\)ana are given to the visitors. Often it is necessary for a Kirikwinian to woo his partner by gifts, solicitations and magical rites, transparently performed, if the latter possesses a specially good and desirable article. All the transactions are carried out according to the rules set forth above.

Side by side with the Kula, the subsidiary trade goes on, the visitors acquiring a great number of articles of minor value, but of great utility, some of them unprocureable in Kirikwina, as, for instance, rattan fibre belts, eassowary feathers, certain kinds of spearg wood, obsidian, red ochre and many other articles. This subsidiary trade is carried on by means of gifts and countergifts with one's own partners; by means of barter (ginwali) with other people; whereas certain articles are procured directly. Among the latter, the most important is the Spondylus shell, fished by Sinaketenans in the lagoon of Sanaros, again under the observance of many taboos, and with the aid of magic, private and collective, simple and ceremonial. The shell called kalona is, on their return home, worked out into the red shell-disk, which serve for making the Soula\(
\)ana necklaces.

All the transactions in Dobu concluded, the party receive their parting gifts (talo') and sail back, doing the spondylus fishing just mentioned in Sanaros, trading for pots with the Amphlett, and receiving additional Kula gifts and talo' (parting gifts) in all the places, where they go ashore on their return journey.

In due time, after a year or so, the Dobuans will make their return expedition to Sinaketa, with exactly the same ceremonial, magic and sociology. On this expedition they will receive some armshells in exchange for the necklets previously given, and others, as advance gifts towards the next Kula transaction.

The Kula trade consists of a series of such periodical overseas expeditions, which link together the various island groups, and annually bring over big quantities of vaygu'a and of subsidiary trade from one district to another. The trade is used and used up, but the vaygu'a—the armshells and necklets—go round and round the ring.

We have here a very interesting form of tribal enterprises. In a sense they are economic, for the natives carry out their organised purposeful work under the stimulus of a desire for wealth, for ownership. The conception of value and the form of ownership revealed through the Kula, are different from those current among us, and this shows how necessary it is to apply a more detailed analysis to their economic ideas.

Again, the Kula presents a type of intertribal relationship of unprecedented magnitude, the standing partnership linking together thousands of people scattered over an immense area.

In this short preliminary account I have been able barely to touch upon the essentials of the Kula, and to give a summary account of one of its typical concrete manifestations—the expeditions from Sinaketa to Dobu. A more detailed and thorough description, which I trust will soon be forthcoming, will allow me to show many more of its important features.