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FOREWORD

The Centre for Australian and Oceanic Studies has changed its name to The Centre for Pacific Studies (CPS). Starting from this issue the Centre's Newsletter will be published in English.

The Centre for Pacific Studies is an interdisciplinary association of researchers working in Oceania (including Australia) and the Southeast Asian region. This Newsletter, however, deals exclusively with Oceania, a region for which the University of Nijmegen has become a national centre in the Netherlands. For scholars working in Southeast Asia the CPS fulfils a regional function, mainly for staff and students of the University of Nijmegen.

The Centre for Pacific Studies was officially opened on the third of April 1992. More details will be provided in the next Newsletter.

Announcement

The Centre for Pacific Studies will host the first European Colloquium on Pacific Studies (18 and 19 December 1992). For more detailed information see page 29.

We welcome editors of other newsletters on Oceania to send us copies of their newsletters in exchange for the *Oceania Newsletter* of the Centre for Pacific Studies. We already receive the following newsletters.

Australia News [Australian Embassy, The Hague]

Centre for South Pacific Studies: Newsletter, 5 (2) October 1991: 5 (3-6), December 1991. [The Centre for South Pacific Studies, University of New South Wales, Sydney]

Deutsch Pazifische Gesellschaft: Bulletin, G-161, November 1991; G-162, Dezember 1991. [German Pacific Society, Munich]

Kunda 7 (4), December 1991. [Werkgroep PNG, Goudriaan/ Winterswijk]

Land Rights News, 2 (22) July 1991. [Northern Territory Land Councils, Alice Springs]

NARU NEWS [Australian National University; North Australia Research Unit, Darwin]

Pacific Nieuws, 10, herfst 1991. [Pacific Werkgroep, Zeist]

Pambu [Pacific Manuscript Bureau, Canberra]

Papua New Guinea Newsletter, 8(4), September 1991; 8(5) November 1991; 8(6), December 1991. [Werkgroep PNG, Goudriaan/Winterswijk]

These publications can be consulted in the Documentation Centre of the Centre for Pacific Studies: Thomas van Aquinostraat 4 (2nd Floor), Nijmegen, The Netherlands. We also receive the publications of the *Centre for Aboriginal Economic Policy Research* (see page 28).

We invite all readers to send us any information they think relevant, including research reports, announcements and short articles.

MELANESIAN ARTEFACTS: POSTMODERNIST REFLECTIONS

review by Fred Melssen

In the summer of 1981 a rather inconspicuous article was published by Nancy Oestreich Lurie, curator of Anthropology at the Milwaukee Public Museum¹. In this, Lurie examines the status of anthropological museums in a historical perspective, especially the relation between 'practical' museology and 'academic' anthropology. Although she addresses herself to the American situation where the general natural history museums were the institutional homeland for anthropology, her reflections and conclusions are more far-reaching and relevant than one may expect in first instance.

In 1988 an even more unobtrusive publication - I myself noted it by chance - appeared by Mary Bouquet and Jorge Branco. It was the bi-lingual catalogue *Melanesian Artefacts. Post-modernist Reflections*² that accompanied the exhibition *Artefacts Melanésios. Reflexoes pós-modernistas* which opened at the Museu de Etnologia in Belém (Portugal) in March 1989.

According to A. Lima de Carvalho, director of this Ethnological Museum, the exhibition "opens to the public at a moment when in Portugal both Anthropology, as the unified science of Mankind, and Museology, in its ethnological form, are seeking redefinition, whether in terms of a project for the future, or in their practical realisation in there and now" (MA, 15). He points to the dispersal of these disciplines through the entrenchment of historical or academic transitions. *Melanesian Artefacts* has become an experiment which works on and reflects upon this situation. The distance between (practical) museology and (academic) anthropology, to which Lurie addressed herself, and a 'translation'/presentation of theoretical insights, is a central issue of the catalogue and the discussion surrounding *Melanesian Artefacts*³.

The catalogue and exhibition are unique in several aspects. It was the first time this particular Melanesian collection was shown to the public. Of more importance, we see the approach and the explication of the underlying stages of research.

When Bouquet and Branco encountered the artefacts in early 1987, research was begun as to the history of the collection. In chapter two "from artefacts to archives", Branco describes the state of the collection. Originating from Melanesia, "The collection comprises just over one hundred items and included a condensed catalogue-inventory..." (MA, 27). Because there were almost no clues to the origins and history of the collection, some hypotheses were formulated as a starting-point for research. The first phase of this archival research did not result in concrete facts. However, because false trails could be eliminated, a link was suggested between the arrival of the artefacts in Portugal and the first world war. The second phase of the archival research was to compile a profile of German ethnographic research in German Melanesia, "in order to systematise the fragmentary references found on the original labels" (MA, 28). Branco then describes some eleven expeditions. Having done this, a context of the collection and a frame of reference is defined with the "aim to construct the itinerary of the artefacts" (MA, 46). In chapter three "on the European circulation of non-European Goods", Branco goes back again to WWI. With the help of the earlier conclusions, it now becomes clear that the artefacts arrived in Portugal in 1927, in exchange for a valuable archaeological collection from Iraq, as part of the war reparations ceded by the Berlin Museum to Portugal. The most lengthy part of the catalogue "Melanesian artefacts: lay-out, comment and itinerary" by Bouquet describes the lay-out of the exhibition. Four categories, 'person, gender and ornament', 'ceremonial and dwelling places', 'artefacts and activities' and 'properties of warfare' are used for an ordering of the artefacts. In this part we turn from German and Portuguese history to the Melanesian artefacts themselves. The last chapter "Portuguese discrepancies and the familiar exoticed" describes the 'construction of the exotic' as suggested/implicated by the labels. German interpretations and labels and the Portuguese readings of these result in a new - Portuguese - interpretation of Melanesia.

The first part of the title of the exhibition and catalogue - Melanesian Artefacts - refers to an assemblage of artefacts. The second part of the title - Postmodernist Reflections - refers to "the specific temporality of the postmodern era within which we encounter these artefacts" (MA, 17). It is Bouquet who addresses herself to the discussion of 'postmodernism in anthropology'.

Images of Artefacts

In the photographic essay *Images of Artefacts*, Bouquet focuses not so much on the artefacts themselves but on the documentation concerning the collection⁴. In this essay, Bouquet elaborates on some themes in *Melanesian Artefacts*. She describes the German imageries by means of an analysis of the German labels attached to the artefacts. These labels, as 'signs', made it possible to recover Melanesian images contemporary with the objects: "German constructions of Melanesia" (*Images*, 342). She then analyses the Portuguese labels which "add a Portuguese dimension to the narrative" (*Images*, id.). The article ends with some conclusions and a controversial ending about artifactual textuality and its implications for the way ethnographic traditions (German, Portuguese and European) domesticated the objects. The merit of Bouquet's research is that we are able to gain some insight into the textuality of these domestications and the way we can use these.

In a discussion on *Images of Artefacts*⁵ a valid good point was made for a critical reflection on 'labelling'. At least in the Netherlands, there is an aspiration for a more uniform labelling by way of the computer. Questions were raised concerning the static, authoritarian character of this new way of labelling.

Asmat, an impression of a collection

In 1990 the exhibition *Asmat. An impression of a collection: the collection of the Augustine Missionaries in South West New Guinea* opened at the Ethnological Museum in Nijmegen (Netherlands). It is interesting to compare this exhibition with *Melanesian Artefacts*, especially because we see some resemblances between the dispositions of the collections and the methodologies used in the research. As anthropologists, we were concerned with the description of the collection, the research and the preparations for the exhibition⁶. In the beginning, when we 'discovered' the collection, we were almost in an identical starting position as Bouquet. What we had was a very heterogeneous assemblage of artefacts, originating from all over New Guinea: Irian Jaya and Papua New Guinea, including places where the Augustines had never worked as missionaries. We had a short inventory list with brief descriptions. Most of the artefacts had labels with obscure reference numbers and places of origin. The documentary phase of our research consisted of archival research and a review of the huge corpus of ethnographic literature. Archival research and complementary interviews revealed, nevertheless, nothing of relevance about the history of the collection.

We were conscious of the problems inherent in the documentation of the collection. As Bouquet remarked, "The term 'collection' is misleading to the extent that it implies a set of things assembled in a coherent and representative way" (*Melanesian Artefacts*, 22). The collection in question was not coherent. Everything suggested that there was no logic at all behind it. Thus, contrary to the result of Bouquet and Branco's research, we were not able to make a profile of the collection's history, nor was it possible to place every single item in its ethnographic context.

What the collection's labels did provide were clues to the apparently one-sided and ideologically coloured representation of Irian Jaya by the missionaries. Due to lack of time we were not able to pursue this line of enquiry, although Bouquet's work suggests that this could be very fruitful. Eventually we selected Asmat artefacts for the presentation. These provided a good context for some ethnographic themes.

Notes:

1. Lurie, N.O., 'Museumland Revisited', *Human Organization* 40 (1981) 190-187.
2. Bouquet, M. and Freitas Branco, J., *Melanesian Artefacts: Post-modernist Reflections [Artefactos Melanésios. Reflexões pós-modernistas]*. Lisbon 1988: IICT/Museu de Etnologia (Exhibition catalogue).
3. Compare van Beek's critique 'Words and Things. A comment on Bouquet's 'Images of Artefacts'', *Critique of Anthropology* 11 (1991) 357-360.
4. Bouquet, M., 'Images of Artefacts', *Critique of Anthropology* 11 (1991) 333-356.
5. The lecture 'Images of Artefacts. Reflections on the Melanesian collection in the Museu de Etnologia, Lisbon', by Mary Bouquet, organized by the lecture committee of Quetzalcoatl, the student association of Anthropology at the University Nijmegen (October, 23th 1991).
6. 'Asmat - an impression of a collection'. The research, description and presentation was carried out by drs. Fred Melssen, drs. Tjitske van der Veen (anthropologist) and drs. Fer Hoekstra (curator).

THE POLITICS OF TRADITION IN BALUAN: SOCIAL CHANGE AND THE CONSTRUCTION OF THE PAST IN A MANUS SOCIETY

Discussion and synopsis of PhD thesis, Department of Anthropology, Research School of Pacific Studies, The Australian National University, 1991

by Ton Otto

My PhD research and dissertation have to be seen in the context of the recent anthropological discussion about the politics of culture and tradition. My main concern was to trace the origin and development of the contemporary revival of Stradition in a Papua New Guinean community and to contribute to the theoretical understanding of such processes of cultural change. In the dissertation I present an analysis and description of cultural change in Manus and particularly on Baluan from the late 19th century to the present. This illustrates the complementary nature of anthropological and historical approaches and leads to a rethinking of certain aspects of cultural theory. The dissertation is an extended case study rather than a theoretical essay, but the theoretical implications of the analysis are far-reaching.

I collected the material for this study during more than two years of fieldwork in Manus, a province of Papua New Guinea, especially on the small island of Baluan. This is the birth-place of Paliau Maloat, the great Manus leader whose exploits in the 1950s are described by Margaret Mead in 'New Lives for Old' and by Theodore Schwartz in 'The Paliau Movement in the Admiralty Islands, 1946-1954'. Because of these books the Paliau Movement became an important case in comparative studies. Paliau died only recently and my dissertation includes the history of this movement up to 1988.

The analysis of Baluan culture provides compelling evidence that this culture cannot be adequately represented as a coherent totality. The sphere of cultural phenomena comprises opposition, paradox and conflict. There are as many potential versions of a culture as there are participants in that culture. However, in social practice and discourse people negotiate a certain order in their cultural relations. This order is never fixed nor comprehensive: it remains a contested space.

When Baluan people reflect on their society, discuss choices of action, or analyse conflicts of interest, they distinguish several 'ways of doing things'. Most Baluan people agree that there are three main 'ways of doing things' which they label as the ways of gavman, lotu and kastam (I return to these later). I propose to conceive of these 'ways' as distinct cultural domains which consist of loosely interrelated institutions and connected idioms. The relative coherence between the institutions and idioms within one domain is based on semantically constructed cognation and depends on the mutual articulation of domains in historical practice.

The three domains do not cover all possible cultural activities and their boundaries are often a matter of political dispute. The (re)construction of these boundaries is a political activity since it affects the authority and the field of influence of different kinds of leaders. In the dissertation I present some cases of political conflict that affected the definition of domains and others that did not.

Cultural domains should not be understood as clusters of institutions performing a certain function. The functionalist view which divides a society into economic, political and religious spheres is not applicable since the cultural domains overlap from a functional perspective: institutions belonging to different domains may all perform similar economic, political and religious functions. Rejecting the functionalist approach of Peter Lawrence and others, I argue that my conception of cultural domains is cognate to the 'sub-universes of meaning' presented by Peter Berger and Thomas Luckmann (1967), and especially to Pierre Bourdieu's analytical concept of 'universes of practice and discourse' (Bourdieu 1977).

The dissertation deals with the cultural history of Baluan: I investigate the genesis and development of the different cultural domains in relation to economic, political and demographic changes. In order to analyse and describe cultural change I develop a conceptual framework in which I distinguish three aspects of social praxis: individual action, cultural patterns, and non-cultural 'circumstances'. This framework guides the presentation of case material in the dissertation and is elaborated upon in the conclusion. Bourdieu's concept of 'habitus' is invoked in order to understand how individual action is constrained by cultural patterns, but I also demonstrate the importance of consciousness and individual

creativity in processes of cultural change. The relationship between 'circumstances' of different kinds and cultural patterns I see as mediated by social praxis. By focussing upon individual action and group practices I attempt to avoid essentialising the concepts of culture and structure.

Since I trace cultural change from the late 19th century to the present, the dissertation is an exercise in both anthropology and history. A thorough study of contemporary cultural forms is the basis for the interpretation of the past. Important evidence for the reconstruction of past events derives from Baluan oral tradition. I analyse this tradition both as a contemporary discourse and as a source of information about the past. Interestingly, there is a considerable variety of contemporary historical forms which are related to the three main cultural domains on Baluan. Different types of oral histories are characterised by their form and content as well as by the groups of people who know or have access to them.

In addition to oral history I use a range of published and unpublished sources which include travel literature, administrative documents (German, Australian and Papua New Guinean), patrol reports, missionary letters and journals, census figures, and ethnographies. These sources give some evidence about past cultural forms in Manus, especially the ethnographies and some missionary writings. In addition they provide information about political, demographic and economic developments which form the background of my interpretation of cultural change. Contemporary reports about the economic, demographic and political situation are supplemented by my own survey of Baluan Island.

Finally, in the presentation of data in this dissertation, I also attempt to integrate anthropological and historical approaches. I alternate structurally orientated descriptions and analyses with narrative forms. The overall scheme of the dissertation is chronological, but chapters and parts of chapters concern overlapping periods because I describe developments from different perspectives. A number of detailed case studies are included in which I analyse the diverging descriptions by different participants (or their descendants). Indigenous histories play an important role in my presentation. I have included a number of them in translation to illustrate the variety of historical forms and to give space to the voices of indigenous historians.

Chapter outline:

In the Introduction I explain the context and background of my research which I depict as multifarious journeys: geographical, cultural, temporal and theoretical.

Chapter one, 'Domains, discourse and histories', begins with a case study of three brothers who exemplify leadership roles in three different cultural domains. Their conflicts of interest serve to introduce and to illustrate the central theme of the dissertation, namely that Baluan cultural practice cannot be conceived as an undivided and coherent whole. Rather, it should be characterised as comprising three main cultural domains, namely gavman (the cluster of institutions pertaining to Western style government, education and economic development), lotu (the sphere of institutions identified with the Christian churches) and kastam (cultural entities which are considered part of Baluan's tradition). Next, I discuss the theoretical conceptions which are used to analyse and describe this cultural diversity. An example of how cultural boundaries may be negotiated in practice introduces a section on the place of discourse in Baluan society. The chapter ends with a discussion of some characteristics of historical knowledge on the island.

The second chapter is a reconstruction of leadership practices in the period before colonisation began to have a major impact on Baluan society. The three cultural domains of contemporary Baluan culture had not yet developed. Pre-colonial Baluan society was characterised by other cultural discriminations and oppositions, such as those between ascribed and achieved status, between feasting and warfare, and between original residents and newcomers. The primary sources for my reconstruction are oral histories which are part of the contemporary cultural domain of kastam. I present and analyse these histories both as a contemporary discourse with bearing on issues of land ownership and political leadership, and as historical source material.

Chapters three to five deal with the colonial history of Manus and Baluan until about 1950 and trace the genesis of the three contemporary cultural domains. In chapter three, 'Overture to Gavman', I first describe the indigenous political and economic system at the time of colonisation. Next I discuss the nature of early contacts between Manus people and foreign traders. The establishment of the German colonial state in the 1880s began with a number of punitive expeditions by the colonial administration to avenge the killing of white traders. One such expedition is described in detail from three different perspectives, namely that of the leaders of the German expedition, and those of two different indigenous groups involved in the events. The voluntary acceptance of colonial peace by Manus people and the consequent introduction of some colonial institutions marks the beginning of a domain of gavman within Manus cultural praxis.

Chapter four, 'The advent of lotu', examines the origin of the contemporary cultural domain of lotu. The adoption of Christianity as a new 'way of doing things' was not initially a success story. There was little interest at first, in the missionaries' message, but then conversion took place on a large scale. I begin by considering the reports of missionaries about the difficult beginnings of their work in the first and second decade of this century. This introduces their point of view and provides some clues for an explanation of their final success. Next, I look at indigenous representations of the events. These take a completely different perspective and suggest some other reasons for the spread of the lotu. In order to comprehend the attraction of the new creed, I discuss some aspects of the traditional religion. Continuity on the level of basic dispositions (*habitus*) partly explains the enthusiasm at the time of conversion. Finally I look at the introduction of lotu and gavman from a sociological perspective: both domains offered not only new ideas but also new institutional opportunities for aspiring leaders.

Chapter five plays a central role in the dissertation in investigating the creation of 'tradition' as an objectified category. It places this development in the context of colonial power relations. Of special importance was the contract labour system which brought young men from different ethnic groups into close contact with each other and with westerners. The contract labour experience facilitated the conceptualisation of a generalised indigenous 'way of the ancestors' as opposed to a generalised 'way of the white people'. In the late 1930s some young Manus leaders developed plans for the modernisation of their culture in order to overcome colonial inequalities of power and wealth. Their project, first opposed by the older generation, was greatly helped by the overwhelming events of the second world war, especially the presence of a huge American army. After the war Paliu Maloat from Baluan arose as the great leader of a modernisation movement in south and east Manus. The social reforms of Paliu's 'new way' were so radical that his movement may be considered truly revolutionary. One of the central points of his program was the complete abolition of the 'way of the ancestors'. As a result the cultural domain of kastam was explicitly formulated. In practice, however, it was allowed to exist only as a negated or suppressed category.

After describing the process of the objectification of tradition I analyse the main features of the early Paliu Movement. One of them was the important role of knowledge as a source of power. In order to understand this I investigate the underlying indigenous concepts of an epistemological nature. In the last part of chapter five I deal with the reactions of government and missions to the powerful movement and with the subsequent adaptations within the movement.

Chapters six to eight concern the recent history of Baluan and Manus from about 1950 to the present. Whereas the previous three chapters combine the description of cultural change, of economic and political developments, and of indigenous historical representations, I have separated these aspects in the last chapters. Chapter six, 'The story of development', depicts post-war political, religious, educational, demographic and economic developments from a Western point of view. It deals, among other things, with local government councils and later political institutions, with the co-operative movement and with the introduction and success of schooling. One of the most important economic developments was the large increase of migrant labour in the 1960s, 70s and 80s. Mostly this concerned well-educated people who had to leave Manus to find a job. These people sent remittances

home; in the 1980s, this money constituted about half the cash income of Baluan islanders and even more than half for most other Manus villagers.

In chapter seven, 'The force of kastam', I follow the revaluation of tradition from a negative to a positive category and the gradual extension of the cultural domain of kastam. The first revival of tradition took an innovative form: truly an invention of tradition. It was initiated by local leaders who wanted to reassert their traditional claims to authority which had been denied in the Paliau reforms. Although the performance of traditionalist ceremonies was a heterodox activity at first, the revaluation process was (unintentionally) reinforced by some independent developments: government policies concerning land rights and education, the genesis of a nationalist discourse, and the increase of migrant labour. The last development created two groups of Manus people connected in a kind of symbiosis, namely residents and emigrants. The latter possessed wealth which the former coveted. And residents had knowledge of local customs and land ownership which emigrants needed if they returned to the village. As few emigrants had a genuine chance to retire in town, villagers exercised real power over their urban kinsfolk. Traditional beliefs about health and illness actually increased this power. As a result a continuous stream of remittances went from town to village; and 'traditional' exchanges were prime occasions for such redistributions of wealth. At the end of the chapter I discuss both the articulation of the three contemporary cultural domains and the likelihood that a fourth one may develop, namely bisnis. At present bisnis is still an ambiguous and contested term, but I argue that it may gain force as a cultural domain if more local people become entrepreneurs and if the importance of remittances decreases.

In chapter eight, 'The politics of representation', I analyse indigenous representations of the post-war developments. As part of its efforts to create a new society the Paliau Movement had also created a new type of history. I compare an early form of this religious history with representations in the 1980s when the movement experienced a revival under the name Makasol. As the movement had adopted a positive attitude towards tradition by that time, historical representations needed considerable adaptation. In addition the politics of presentation and propaganda changed from the intentional demonstration of secrecy to the ceaseless production of 'new knowledge'. Contemporary histories about the movement vary widely according to the present position and involvement of the narrator. For some it is a divine history of redemption and the revelation of true knowledge, for others it is a record of human deception in superhuman matters. Most narrators, including present opponents of the movement, stress the enormous beneficial impact Paliau has had on the self-confidence and political emancipation of indigenous people. Interestingly, the contemporary revival of tradition was generally ignored or represented as a continuum in histories of the movement.

In the conclusion I elaborate on the theoretical model used for the analysis and presentation of the data. Finally I discuss some of the epistemological premises of the study especially the relationship between cultural praxis and knowledge.

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Schwartz, Theodore, 1962, 'The Paliu Movement in the Admiralty Islands, 1946-1954', *Anthropological Papers of the American Museum of Natural History* 49:207-421.

The PhD dissertation of Ton Otto was submitted on 15 March 1991 and the degree was officially awarded on 4 October. The dissertation has been reproduced by the Centre for Pacific Studies and may be ordered from:

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POLITICAL PARADOXES AND TIMELESS TRADITIONS: IDEOLOGY AND DEVELOPMENT AMONG THE TAINUI MAORI, NEW ZEALAND

Discussion and synopsis of PhD thesis, Department of Prehistory and Anthropology, The Faculties, The Australian National University, 1991

by Toon van Meijl

This study is based on 25 months of fieldwork among the Tainui Maori on the North Island of New Zealand in 1982 and 1983, as part of a Master's course at the University of Nijmegen, and again in 1987 and 1988 as part of a PhD course at the Australian National University. The thesis examines the implications of the paradoxes evoked by the coexistence of a discourse of development and a discourse of tradition among the Tainui Maori. In the early 1980s the Tainui people launched a comprehensive development programme aiming chiefly at regaining the political, economic and cultural autonomy which they lost in the course of colonial history. As a result of Maori encapsulation within the New Zealand liberal-democratic welfare state the Tainui people are compelled to justify their aspiration to self-determination in a culturally specific manner. Since the sharing of a common colonial past plays an important role in uniting Tainui and other Maori people *vis-à-vis* their European counterparts, the desire to manage and control tribal development autonomously is validated by means of a discourse of tradition. Thus tradition is not only reified, but, paradoxically, its objectification and reinterpretation takes place principally in opposition to a stereotypical representation of European values, largely because a major goal of the discourse of tradition is to counter European domination. A second paradox of the counter-hegemonic reification of tradition is that it serves as a symbol of Maori survival and continuity in order to discontinue and transform their contemporary predicament. The representation of Maori traditions as timeless treasures thus defies the historical changes in Maori society and culture in order to bring about change.

The analysis of the mediation between the discourse of development and the discourse of tradition is focussed on the discrepancy between positive affirmations of tradition in inter-ethnic discourse and the internal contestation and negation of Maori tradition by factions who can no longer identify in terms of the tradition oriented model for a Maori identity. The ideological motivation of the discourse of tradition is further examined by situating the aims and objectives of the discourse of development in a historical perspective. The history of Maori dispossession and confiscations of vast areas of land from the Tainui people in particular explains the present political aim of recovery of the lost ground, literally and metaphorically.

On the basis of the analysis of the political paradoxes of timeless traditions it is argued that the notion of tradition must no longer be viewed in a dichotomy with modernity, as something which can only be lost and not retained in a modified form. The understanding that traditions can be highly dynamic leads to a dialectical perspective on social change in colonial histories. The historical transformation of Maori society is not simply the result of the imposition of external forces, but also consequent upon indigenous interaction, initiatives and interpretations, even though ultimately constrained by colonial predominance. This analysis, in turn, has caused a review of the concept of ideology which is

redefined in a broad manner, both to reject functionalist notions of ideology and to enhance its analytical value, as well as to deepen the understanding of the role of ideology in emic and etic accounts of social change.

In chapter 1 the emergence of the discourse of development in the course of the 1980s is documented in detail. The following three chapters centre on the core concepts of the discourse of tradition and the political use of tradition in a number of development projects. In chapter 2 the dimension of social organisation in terms of kinship is analysed, with a particular focus on the ways in which the distinctive features of Maori 'relatedness' are expressed through the correlating concepts of 'love' and 'caring and sharing'. In chapter 3 the dimension of political organisation and the mechanisms which sustain unity in the diversity of confederated tribes is discussed. Both chapters begin with an investigation of the traditional meanings of the concepts, after which their historical transformation is explored as well as the ways in which they are positively upheld in inter-ethnic discourse while at the same time internally contested.

In chapter 4 five case studies are presented of what is colloquially referred to as 'the Maori perspective' on the implementation of small-scale development programmes. Here again, the focus is on the discrepancy between the affirmation of traditional aspects of the projects in relation to government authorities, and the negation of their traditional orientation from within the community. This chapter begins with an analysis of various views regarding the teaching of Maori language at both primary and secondary schools, as well as at a community training centre which offers second-chance education to Maori school dropouts. The fourth case study discusses the Maori perspective on health, while the fifth concerns Maori objections on spiritual grounds to the renewal of a coal corporation's rights to water. In the final section of the chapter, the concluding section of the discussion of the discourse of tradition, the analysis highlights the paradox of timeless traditions which serve both as symbols of continuity of Maori culture and thereby also as political weapons in the struggle for a discontinuation of the contemporary situation.

In Chapters 5 and 6 the history of the Tainui people is examined in a dialectical perspective. Chapter 5 focuses on the initial stage of contact until the New Zealand Wars of the 1860s, which resulted in the confiscation of vast areas of land. Chapter 6 evaluates the consistent attempts of the Tainui people to seek redress for the confiscations. This discussion also reveals the historical emergence of the reification of Maori tradition around the turn of the century, and explains why Maori people at present reconstitute, recreate and reinterpret tradition for political purposes. It also brings to light the elite aspects of the reification of tradition, which does not necessarily offer a solution to the problems of all sections of the Maori population.

The final chapter examines Maori reinterpretations of tradition in opposition to European ideology yet with the goal of achieving statistical equality with Europeans, albeit on Maori terms. The theoretical implications of this paradox are explored for notions of ethnicity and ideology. Ideology is redefined by using structural-semiological concepts in order to enhance the analytical value of ideology for the study of social change. For that reason, too, ideology is discussed in the light of insights derived from Bourdieu's and Sahlins' theory of praxis, although it is argued that, ultimately, both retain the antinomy between structure and change. After this theoretical discussion it is proceeded with a synthesis of the analysis of the coexistence of the discourse of tradition and the discourse in terms of a review of ideology.

The thesis is concluded with a short epilogue in which the analytical distinction between the ideology of politics and the politics of ideology is emphasized in order to situate in a broader perspective, not only the analysis of the ideology of Maori development politics, but also the political aspects of the analysis as conducted in this dissertation.

The PhD dissertation of Toon van Meijl was submitted on 20 December 1990 and the degree was officially awarded on 4 October 1991.

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TEXTURES OF RECIPROCITY: SOCIAL STRUCTURE AMONG THE MOI OF IRIAN JAYA

Discussion and synopsis of PhD thesis (*Weefsels van wederkerigheid: Ssociale structuur bij de Moi van Irian Jaya*, in Dutch), University of Nijmegen, 1991

by Paul Haenen

This study is based on material which I collected during 18 months of anthropological fieldwork amongst the Moi people in the western part of the Bird's Head area, Irian Jaya (Indonesia), during the years 1984-1985. Research work has been carried out within the framework of the Cultural Agreement between the Republic of Indonesia and the Kingdom of the Netherlands, and as part of the Indonesian LEKNAS LIPI Project for Multi-Disciplinary Research in the Bird's Head Area under the coordination of Dr.E.K.M. Masinambow and field supervision of Dr.A.C. van der Leeden. The Program for Indonesian Studies (PRIS) provided me with the necessary funds. Research work was mainly focussed on the history and social structure of Moi society.

Moi society consists of patrilineal clans which according to mytho-historical tradition once migrated from various directions across the northwestern part of the Bird's Head into the present coastal and coastal surround regions of the Moi. These migrations took place on the basis of segmentation, a process during which interclan relations of "kinship" and marriage were established, which still characterize the social system of the Moi. Clan dispersion and clan contraction combined in one and the same process, which ultimately also resulted in the development of a language with eight dialect groups.

"Internal regionalization" of this kind coincided with a process of "external regionalization" because the Moi also participated, directly and indirectly, in the political and economic networks of centers of foreign power, the influence of which extended as far as the coastal regions of the Bird's Head area. As a result, economic exchange relations developed, through which hitherto unknown goods reached the Moi area. Amongst these were textiles, called *kain timur* ('eastern cloths') in local Indonesian, which eventually were to play a crucial role in Moi ceremonial life. As the most important articles for marriage gift-giving and bride-price payment, they circulate by way of an extensive network of ceremonial exchange relations through the whole of, and even far outside, the Moi area. Based on the principle of reciprocity, the circulation of *kain timur* contributes substantially to social cohesion in a society in which interpersonal relations play an important structural role.

The circuits along which the *kain timur* circulate are defined by the prevailing marriage system based on matrilineal cross cousin marriages. In line with the preferential quality of this marriage type, the overall asymmetrical implications of the Moi marriage system are flexible. Omaha classification, on which Moi kinship terminology is based, fully harmonizes with the flexibility of the marriage system. It is in this connection relevant to cite McKinley's hypothesis that "Crow-Omaha systems supply 'instant' generational depth exactly where it is needed - to important interlineage ties which would otherwise lack structural continuity". This hypothesis may seem surprising in view of Lévi-Strauss's assertion that the "turbulence" (read: alliance alternation) of the Omaha system contradicts asymmetrical marriage arrangement (read: alliance continuity). According to Lévi-Strauss, the Omaha system is based on a marriage prohibition which through a number of generations results in a strict separation between kinship and affinity. However, and contrary to Lévi-Strauss's hypothesis, such a

prohibition is altogether lacking in the Moi system. The Moi case, therefore, offers evidence that matrilineal cross cousin marriage and Omaha kinship classification are indeed reconcilable.

In the Moi system, this reconcilability is further emphasized by a connubial implication of the kinship terminology. If we reduce the kinship classifications, in line with Lounsbury's formal analysis of Crow/Omaha terminology, to their proper generational categories, and study them next as "contracted" to their structural positions within an alliance chain which becomes manifest *if the participants consistently adhere to matrilineal cross cousin marriage*, then we see that they reflect an ideal system of fixed connubial ties between five exogamous units. In actual practice, however, such a connubial pattern, implying minimal dispersal of alliance, never becomes fully realized. This also applies to the opposite situation in which alliances occur maximally dispersed. Moi marriage practice appears to waver between these poles. This confirms McKinley's view that Omaha classification offers an "ideological reconciliation of the conflict which is present when the descent groups of a society try to maintain old alliances at the same time that they are trying to create new ones".

Like the originally foreign *kain timur* textiles, the teaching of the gospel has also greatly influenced the ceremonial life of the Moi people. Just as much as the *kain timur* are considered to bring about unanimity and cooperation, so obedience to biblical rules of conduct is regarded as one of the foundations of a well-functioning society. These rules of conduct, with which the Moi have become acquainted through missionary activity since the 1930s, receive much emphasis during religious services held several times a week.

Christianity has become a relevant factor, in particular with regard to the circulation of *kain timur*. The return of the *Pax Neerlandica* after World War II has led to the gradual pacification of intervillage relations and the dispersal of contacts through marriage and exchange throughout the Bird's Head area. This has also affected the *kain timur* circulation, which became so intensive that it started to show symptoms which Pouwer has called "critical symptoms of specialization". Kamma and Miedema have characterized this phenomenon as a "spontaneous capitalist revolution" and the rise of "kain timur capitalism", respectively. In order to mitigate this development, which also occurred, and is in fact still current, in the Moi area, the church continuously emphasizes the need of a Christian inspired mentality of giving and exchanging *kain timur*. This should ultimately find expression in a life style which prevents the need of progeny, truly the foundation of *kain timur* circulation, from becoming subordinated to private interests in cloths.

RESEARCH (MA THESIS) IN SUVA, FIJI

by Jacqueline Pijl

I was in Fiji from February to June 1991 to conduct research into girls higher education. I defined 'higher education' as the senior year of secondary school and the 'preparatory year' at the University of the South Pacific. Successful completion of either of these offer university entrance.

The first question I wanted to answer was which girls had chosen to undertake higher education. In addressing this question, emphasis was rapidly placed on differences between ethnic groups in Suva. In my research I paid particular attention to indigenous Fijian and Indian students, and, to a lesser extent, on Chinese and European students.

The second stage of the research was directed at the future expectations of the established group. What are they planning to do with a university education? Are they ambitious for a professional career? How important is 'having a family' for them?

The largest group of girls following one or the other course of study were of Indian descent, in spite of the greater difficulty for these girls to do so. Fijian girls formed the majority in the Foundation Year of

the University, and in the government secondary schools. (This is a result of Fijian government policy).

Culturally determined ideas of women's position exert a large amount of influence on the future expectations of Chinese and Indian girls. Marriage is seen as extremely important for every woman, and the fact that future spouses are frequently chosen by parents is accepted without question. The well-paid job that they have an eye on for themselves would be quickly put out of their heads in favour of a marriage. The Fijian girls are slightly more emancipated in their views, even though for the Fijians the wider family group plays a significant role and can therefore exercise influence over the ideas and behaviour of the girls.

Besides this groups of girls, I questioned boys in the same schools, and distributed a questionnaire among girls who would shortly be graduating from university.

All in all I had an extremely enjoyable time in Fiji and I am currently preparing my dissertation on the basis of the collected data.

A LECTURE BY A TONGAN PHILOSOPHER: NATURE AND CULTURE IN THE PACIFIC AND IN EUROPE

by Dirk Vanhoof

Professor Futa Helu from Tonga lectured at the Catholic University of Nijmegen on November 1st in 1991. He was educated in the western as well as the Pacific tradition and compared these two concerning their views on Nature and Culture. He provided many Polynesian examples. What follows is a report of his lecture.

In Europe the Nature-Culture distinction is an academic one. In Tonga the two aren't opposed. Rather there is an emphasis on their connection. Culture is a selection and a manipulation of Nature on a variety of levels, e.g. at the physical/natural level and at the behavioral/mental level. Considered at the second level, Culture is a transformation of natural elements to fit them to human needs, especially for economic and political human interests.

Futa Helu's point is that this cannot go on forever. There is a limit set to this by Nature itself. Nature is the Limit of all limits. He gives his first example. On Tonga copra (the dried flesh of the coconut) is dried in the sun. It can be spoilt when it rains (usually at night). People are dependent on the whims of Nature, this is the Limit.

There is another distinction in how Europe considers Nature and Culture as compared to the Pacific. It concerns the world of the spirits in their relationship to the world of the living. In Tonga the spirits are seen as an active force influencing the living. Futa Helu gives another example: the system of folk medicine. Diseases are always attributed to activities of spirits. Healing always happens according to this belief. In Europe, on the contrary, diseases are attributed to the activities of bacteriae.

To clarify the different attitudes towards Nature, Futa Helu gives the example of the lawn. In Tonga there aren't good lawns, as there are in Europe. This is due to the way people look at physical contact with the ground. Polynesians desire to be close to the earth. A European lawn, usually, is not for walking on, but for looking at.

There are several Polynesian myths on the role of Nature in the creation of Culture or Society. Futa Helu relates one. Once upon a time there was a couple who had one daughter. The parents were anxious about her. She stayed only with her parents. In their home they had a pool with a rocky bottom. The daughter swam often in this pool. There was also an eel in the pool, watching the beautiful girl swimming. He fell in love with her but couldn't relate to her. One day he sucked a piece

of her tapa cloth. The next day he repeated this and kept repeating this until she became pregnant. When the parents found out about the pregnancy, they were outraged and accused her of having "been out". She insisted that she had not "been out". Then they discovered the eel's responsibility and drained the pool to get him out of it. They were going to kill the eel. Before having his head cut off, the eel made a request. He wanted to be buried in a grave next to the girl. Then a useful plant would grow out of it. This tree was the first ever coconut palm.

This myth is an example of the ecological myths of Tonga. The transformation of Nature into Culture is made in the form of a coconut as part of the economy of Society. It is socialized in many forms. In this way Nature is making inroads into Society: a gift is given by an animal. It's not God giving things, but Nature. The myth is a testimony to the awareness of the deep connection between Nature and Culture, a process of change.

Now Futa Helu digresses to Pacific philosophy. In Europe philosophy started with the question of Thales: What does it mean to be real? This is an ontology: being is reality. In Polynesia people are different. In that sense there never was a Polynesian philosophy. They are busy with living (sometimes Futa Helu seems to be ironical). Philosophy and science in Polynesia have come out of historical, western, contacts in the form of the scientific enterprise or the scientific method. That is the selection out of philosophical contributions, mainly from logic.

Pacific philosophy is a general outlook on things, a *Weltan-schauung*. It is made up of profound experience of how to cope in the particular environment, i.e. the maritime environment. Pacific philosophy consists of utilitarian and adaptive strategies developed through experience over a long period of time, living at peace with the environment. Futa Helu uses a proverb to clarify this: the proper time for rationing is the time of abundance.

Old people in the Pacific always talk about coping strategy. An old navigator, now passed away, told Futa Helu that he read the stars and the clouds in the sky. He had a nose as a barometer. The sky was the book on the writings of Velenga (Rohi 'a Velenga). He could smell smoke coming from the sea and then it would rain within a few hours. The smell of rotting leaves predicted a severe storm within a month. These are examples of the profound experience of Nature.

Another example is about catching a huge school of pilchards. They had come to the beach on low tide and had opportunities to get out through two channels. The fishermen Futa Helu had joined used only one net. They had to decide which channel to block. They chose the left one. Amazingly not one fish escaped. Pacific philosophy exists in a profound deep experience of Environment. They care only about things that are important. Contrary to this, in Europe "everything" is studied.

Polynesian mentality supports the idea that Nature is working for people. Nature facilitates the work for you. An example is the carving of a pig. Within a few movements a whole pig is carved into pieces. A pig is seen as a collection of joints made by Nature. The speedy carving is a result of observation and experience. This is also the case in dancing. The body is seen as consisting of separate parts that have to be brought in coordination.

Futa Helu's last topic is Poetry. It reflects the idea of unity in Polynesian cultures. In Poetry there's a closer connection between birds, plants and people. The unity between the physical and the spiritual is stressed. Poetry is an awareness of what Nature is. Futa Helu calls this the poet's humility (a going down to the animal level). The European's eyes are too much blinkered by material and utilitarian interests.

With this last qualification of European relationships and experiences of the environment, Professor Futa Helu ended his lecture. He returned to his definition of Culture (as a selection and a manipulation of Nature) by giving advice to his mainly European audience; he asked them to be patient.

PERSONALIA

Prof. Jan van Baal

The Royal Dutch Science Academy (KNAW - Koninklijke Nederlandse Akademie van Wetenschappen (KNAW) has awarded prof.dr.Jan van Baal its 1991 silver academic medal. Van Baal, an anthropologist and ex-governor of Dutch New Guinea, received the distinction for his administrative and scientific work. He has also, together with prof.dr.P.E. de Josselin de Jong, been named honorary member of the Royal Institute of Linguistics and Ethnology in Leiden, on the occasion of the 14th anniversary of the Institute's establishment.

Obituary Professor J.A.W. Forge, 1920-1991

by Toon van Meijl

Anthony Forge died at his home in Canberra, Australia, on 7 October 1991. He was a graduate of Cambridge University and a former staff member of the London School of Economics. In 1974 he was appointed Foundation Professor of Anthropology in the Faculty of Arts at the Australian National University (A.N.U.) of Canberra, a position which he held until his death. At the A.N.U. he cooperated closely with the distinguished Australian archaeologist John Mulvaney, Foundation Professor of Prehistory since 1971, and his successor, Professor Isabel McBryde, in establishing and expanding a joint Department of Prehistory and Anthropology.

In the 1960s Anthony conducted extensive fieldwork among the Abelam of the Sepik in Papua New Guinea. Later he shifted his attention to the Indonesian island of Bali. Both research areas were chosen because in those places the production of art played a central role in everyday life. Indeed, Anthony's main interest was in art and he acquired an international reputation with seminal contributions to the development of an anthropological perspective on art. His most important writings aim at devising a comprehensive approach to art as bridging symbolic and secular dimensions of social life. Although limited in number his publications have frequently been acclaimed, not only for their innovative analysis of art, but also for their superb craftsmanship.

Since his appointment at A.N.U. Anthony's own research and writing became subordinate to his task of managing the department, which he, along with his colleagues in prehistory, developed into one of the largest and most influential departments of the A.N.U.. While prehistory and anthropology maintained a certain degree of autonomy within the department, arts and craft provided a field of study in which both disciplines could be integrated. This focus of research proved attractive to many students, which Anthony regarded the ultimate justification for his efforts. The students of the department were Anthony's pride and he did everything possible to create an optimal environment for graduate studies. Thus he was dreaded by the university bureaucracy but all the more respected by his staff and students. Those who knew him personally will always treasure the memory of Anthony as a most impressive leader and person with an inimitable sharpness and a tremendous sense of humour.

Paliau Maloat

On 1 November 1991 *Paliau Maloat* died in his native village Lipan on Baluan Island, Manus, Papua New Guinea. Paliau was one of the most outstanding political leaders of the post-war era in Manus and PNG generally. In 1946 he became the initiator of a radical reform movement which aimed at emancipating the Manus population from colonial inequality, which, especially after the war experiences, was perceived as unjust. The Paliau Movement, as it was soon called, became an important political force and contributed significantly to political emancipation, economic development and the introduction of education. In 1964 and 1968 Paliau was elected as the Manus representative in the national House of Assembly. He remained an influential local politician in Manus affairs until his death. From 1978 he was the leader of Makasol which was both a political pressure

group and a religious movement. Paliau was considered by his Makasol followers as the last prophet of the world. His death brings to an end one of the longest and most creative political careers in the recent history of Papua New Guinea.

MISCELLANEOUS

Visitors to the Centre for Pacific Studies

We welcomed the following visitors:

Dr. Ian Keen, senior lecturer Department of Prehistory and Anthropology, The Australian National University. Dr. Keen presented a seminar on Metaphor and the meta-language: metaphors in the constitution and description of Yolngu country and groups (Aboriginal society in Arnhem Land, Australia).

Dr. Klaus Neumann, Department of History, University of Newcastle (Australia). The subject of his seminar was: White histories, Black fiction, and Australia's colonial past.

Prof. Dr. Roger Keesing, professor of Anthropology at McGill University, Montreal. Prof. Keesing gave a seminar on Class, culture, custom.

Cruise of the 'Gipsy'

The Journal of John Wilson, Surgeon on a Whaling Voyage to the Pacific Ocean, 1839-1843 - New publication edited by Honore Forster - is now available in hard cover, xxxii + 404 pp., 31 x 23 cm, with illustrations, maps, appendices, bibliography and index. The price is US\$32.50. Orders and inquiries should be directed to Glen Adams, Ye Galleon Press, Box 287, Fairfield, Washington 99012, USA.

(*Pambu*, February 1992)

Land back to owners

"Some of Australia's most remote Aboriginal people regained ownership of their traditional land. The Aboriginal Affairs Minister, Mr. Robert Tickner, presented title to two areas totalling 3862 ha to the traditional owners at Picaninny Bore, 600 km north-west of Alice Springs in the Tanami Desert. The ceremony ended 11 years of agitating for the land."

(*Northern Territory News*, October 28, 1991)

Gurindji Freedom Day

Australia - in August 1991 hundreds of Gurindji and other Aboriginal people celebrated the 25th anniversary of the Wave Hill strike of 1966. The strike was over the bad working conditions experienced by the Gurindji station hands, but quickly developed into a 8 year strike to claim traditional lands. The action of the striking Gurindji was perhaps the first major action by Aboriginal people to gain land rights. One of the politicians who attended the celebration at Kalkiarindji and Daguragu (Northern Territory) was former Prime Minister Gough Whitlam. (*The Arafura Coastwatcher* [Newsletter from Stan Tipiloura MLA], September 1991, Vol.1, No.,2).

Decrease people of European descent in New Zealand

In New Zealand's population statistics the number of people of European descent has decreased from 82.2 per cent in 1986 to 73.8 per cent now. This can be attributed for the main part to the arrival of immigrants from Asia and the Pacific. One in six persons now acknowledges to be of Maori descent, however, less than two thirds of them identify themselves as Maori (*Onze Wereld*, januari 1992).

Federal States of Micronesia and the Marshall Islands now UN members

On September 17th 1991, at the General Meeting of the United Nations, the Federal States of Micronesia and the Marshall Islands were admitted to UN membership. Both Pacific Archipelagos have been officially independent from the United States for some time now. The US continued to take responsibility for foreign affairs and defense for the Federal States of Micronesia (pop 90,000 area 720 sq km).

In the vote for the chairperson of this year's session the Papua New Guinean minister for foreign affairs, Sir Michael Somare, lost to the Saudi ambassador to the UN, Samir Shihabi.

(NRC Handelsblad, 18/9/91)

Commission on Folk Law and Legal Pluralism

The Commission of Folk Law and Legal Pluralism has published (in two volumes) the proceedings of its sixth international symposium, held in Ottawa, August 1990. This contains a number of interesting contributions concerning Aboriginal Australia, Papua New Guinea, Tokelau and Hawaii (see also "Recently Published Literature" this volume).

"Membership of the Commission is open to anyone with a serious and substantial scholarly or practical commitment to or involvement in the field of folk law and legal pluralism. Those interested joining are invited to communicate with the Executive Secretary, Prof.Fons Strijbosch, c/o Institute of Folk Law, Catholic University, Postbus 9049, 6500 KK Nijmegen, the Netherlands."

Australia must accept Asia Pacific identity

Australia would need to devote a greater effort, and more resources, to maintaining its influence in both north Asia and southeast Asia, according to the Secretary of the Department of Foreign Affairs and Trade, Mr. Richard Woolcott.

Australia must fully accept its Asia Pacific identity and address in detail the implications of that destiny, Mr. Woolcott said in an address to the Foreign Correspondents' Association in Sydney on February 11.

"Overarching our approach to our economic and trade policy priorities must be the recognition that Japan, the Republic of Korea, coastal China, Hong Kong and Taiwan, especially Japan, constitute the economically dynamic and dominant region of the world today", he said.

"The ASEAN countries, notwithstanding their own growing confidence and lingering concerns about Japan, are likely to be influenced increasingly by the economics of north east Asia. This trend has important implications for Australia. It means we shall need to devote a greater effort - and more resources - to maintaining our influence in both north Asia and southeast Asia. Our own domestic economic performance will be a factor in these efforts".

Mr. Woolcott said economic factors now played a greater part in determining policies than ideological or political factors.

Mr. Woolcott said a priority for 1992 would be the consolidation and further development, including "some modest institutionalisation", of the Asia-Pacific Regional Economic Consultative Forum (APEC), as an important means of strengthening Australia's engagement in the region and of maintaining pressure for regional trade liberalisation. He said an early satisfactory conclusion to the Uruguay Round of multilateral trade negotiations was the critical trade priority for the first half of 1992.

Mr. Woolcott said Australia needed to give priority to its projection as a country which was addressing its economic difficulties, which was politically stable, a reliable trading partner and which offered sound investment opportunities.

(*Australia News* 20 February 1992).

South Pacific Regional Environment Program

Australia will provide \$340,000 to assist the South Pacific Regional Environment Program (SPREP) to establish its new headquarters in Western Samoa, the Minister for Foreign Affairs and Trade, Senator Gareth Evans, announced in Noumea on February 2.

SPREP is a regional organisation of South Pacific countries and territories which plays a leading role in addressing both regional and global environmental issues. It is currently located in Noumea.

"SPREP's speedy relocation will mean it can recruit the extra staff it needs to implement environmental programs in the South Pacific," Senator Evans said.

"SPREP plays a key role in assisting Pacific Island countries to implement sustainable developing strategies. It coordinates Pacific Island countries' responses to global issues such as climate change. It is also co-ordinating the Pacific Island countries' input for the United Nations Conference on the Environment and Development in Brazil in June."

The Australian Government donation will help ensure that the secretariat can set up in Western Samoa on schedule. Other member countries have also pledged their assistance.

Australian assistance to the South Pacific forms part of the development co-operation program administered by AIDAB, the Australian International Development Assistance Bureau.

(*Australia News*, 20 February 1992)

Special Issue Visual Anthropology

Visual Anthropology will devote a special issue to Australasia and Southeast Asia Revisited. This is the idea of Paul Hockings, its new editor. Articles included are: Eric Michaels on television among the Warlpiri of Central Australia. V. Pnadya on photographic documentation of the Andaman Islanders, Felicia Hughes-Freeland on Javanese palace performance, A. Jablonko on Maring dance, and Sandra Niessen on the Batak of Sumatra. For subscriptions and individual copies ([[sterling]]12/US\$20) contact: STBS Marketing, PO Box 90, Reading, Berks, UK RG1 8JL. (*Anthropology Today*, December 1991).

Pacific Manuscript Bureau

The Bureau is always pleased to hear from anyone with (or knowledge of) unpublished material, in particular diaries, journals and letters kept and written by people working or travelling in the Pacific in the 19th and early 20th centuries. Original material is not retained by the Bureau but when copied is

returned to the owner who also receives a complimentary copy of any resulting microfilm. Our aim is to preserve, on microfilm, as much of this material as possible for it is lost for all time.

Pacific Manuscripts Bureau, Room 22-I Block, Australian National University, GPO Box 4, Canberra, ACT 2601, Tel. (06) 249 2521; FAX (06) 257 1893.

Regional Realities

Australia is vigorously seeking partnerships with countries in its own region just as Great Britain sought to make her future in the European Community, according to the Prime Minister, Mr Paul Keating.

Speaking at a Parliamentary reception for the Queen and Duke of Edinburgh in Canberra on 24 February, Mr. Keating said Australia's outlook is "necessarily independent".

"That independence in part reflected in your becoming in 1973, Queen of Australia" Mr. Keating said.

"In 1992 it is reflected in our growing sense of national purpose: in our conviction that we must move quickly and vigorously make the most of our human and material resources and seize our opportunities in the world.

We must do this so that Australians will be assured of the same freedom and security in the next century as they have enjoyed in this".

Mr. Keating said the men who sat in the Australian Parliament of the Queen's visit to Australia in 1954 had memories of empire.

"This is an altogether different generation, reflecting the profound change in our two countries and the relationship between them.

As our constitutional relationship has evelved, so have the circumstances of our economic and political lives. These days we must both face the necessities of a global economy and global change of often staggering speed and magnitude.

We must also face regional realities".

(Australia News, Australian Embassy, 18 March 1992)

Pacific climate examined by group

More than 700 scientists and support staff from 15 countries were meeting in Townsville, Australia this week in preparation for a major atmospheric and Oceanic experiment in the Pacific.

The Tropical Ocean Global Atmosphere, Coupled Ocean-Atmosphere Response Experiment (TOGA-COARE) will try to determine how the ocean and atmosphere act together to produce climate variations from season to season.

During the observing period which begins this November and continues until February next year, researchers will investigate the exchange of energy between the ocean and the atmosphere over an area of 7,5 million square kilometres. The area extends from Malaysia to the international date line, focussing on the equatorial area east of Papua New Guinea.

CAEPR Publications

The Centre for Economic Policy Research (CAEPR) was established in March 1990 under an agreement between the Australian National University and the Commonwealth of Australia (Aboriginal and Torres Strait Islander COMMISSION). In accordance with the Agreement, CAEPR operates as an independent research unit within the University's Faculty of Arts, CAEPR's principle objectives are to undertake research with the following aims:

- to investigate issues relating to Aboriginal employment and unemployment
- to identify and analyse the factors affecting Aboriginal participation in the labour force; and
- to assist in the development of government strategies aimed at raising the level of Aboriginal participation in the labour force and at the stimulation of Aboriginal economic development.

The Director of the Centre is Dr. Jon Altman, Australian National University.

CAEPR Discussion Papers are intended as a forum for the dissemination of refereed papers on research that falls within the CAEPR ambit,. These papers are produced for discussion and comment within the research community and Aboriginal affairs policy arena. Copies of discussion papers are available from Bibliotech, ANUTECH Pty Ltd, GPO Box 4, Canberra, ACT, 2601 (Phone: 06 249 2479 FAX 06 257 5088).

CONFERENCES AND SEMINARS

European Colloquium on Pacific Studies

Transformation and Tradition in the South Pacific

On 18 and 19 December 1992 the Centre for Pacific Studies in Nijmegen will host the first European Colloquium on Pacific Studies. This meeting is intended as a (not too formally organised) forum for the exchange of ideas and information on research projects concerning the South Pacific. We hope that this initiative may stimulate further exchange and research cooperation in the field.

The Centre for Pacific Studies is an association of scholars from various disciplines interested in the study of Oceania (including Australia) and Southeast Asia. Its aim is to promote general and applied research concerning the region and to provide opportunities for training, education and the exchange of information.

Europe and the South Pacific

Within the Netherlands the Centre for Pacific Studies has a special responsibility for the promotion of Oceanic studies as a result of national agreements within the discipline of cultural anthropology. We define *Oceania* as including the *South Pacific Islands, Papua New Guinea, Irian Jaya, Australia and New Zealand*.

In line with this specialisation we have chosen Oceania as the *regional focus* of the colloquium.

Our invitation for the colloquium is directed especially at *European* scholars. In the context of growing political and economic collaboration and even unification the Centre wants to promote chosen intellectual cooperation and exchange between European institutions and individuals.

The Majority of 'South Pacific' researchers, including many Europeans, are already internationally organised in the Association for Social Anthropology in Oceania. However, the organisation has its focus in North America and its yearly conferences take place in the US or (sometimes) in Canada. This makes regular participation a prohibitively costly affair for many European researchers.

European museums contain rich collections of Pacific artefacts and European archives provide abundant documentary evidence of Pacific history. This material invites research into social change, colonial history and the European representation of the Pacific. Perhaps Europeans have a special responsibility for making full use of these cultural resources.

Western research in the Pacific should, of course, be conducted in dialogue and in collaboration with *Pacific Islanders*. This is essential to decolonising Western scholarship concerning the region. The Centre for Pacific Studies will extend invitations to Pacific scholars and politicians to act as keynote speaker and it will make a special effort to facilitate participation by people from the region. In addition we welcome researchers from any other non-European country to take part in the colloquium. Prof. Roger M. Keesing from McGill University has already agreed to be one of our keynote speakers.

General theme

The theme of the colloquium will be: Transformation and Tradition in the South Pacific. This theme is both relevant to contemporary developments in the Pacific and sufficiently broad in scope so as to cater for divergent research interests of participants. South Pacific states, and groups within them, are undergoing rapid and radical transformations of their political systems, their economies and their ecological environments as a result of independent statehood, secessionist and emancipatory movements, further penetration of multinationals and the world market, large-scale exploitation of natural resources etc. We want to address the question of the role of traditional cultures in this rapidly changing setting.

This central question can be further elaborated and clarified by pointing to the double meaning of the term tradition.

First, the term tradition is often used to refer to ideas, customs, institutions and objects which are supposed to be more or less continuous with the past, or, in other words, which are seen as handed down from generation to generation. Recently, there has been a growing awareness that these so-called traditions are far from static and unchanging. As a result of historically oriented studies it has become apparent that traditions are always in flux and react to colonial and other historical developments. The idea that tradition (or culture) is a creative and adaptive process has been forcefully formulated by Roy Wagner and may be labelled (using his words) as the "invention of culture".

Second, the term tradition may be used to point to those ideas, customs, institutions and objects which are self-consciously defined as traditional by members of a certain culture. The development of tradition as an indigenous category can perhaps be traced to colonial history as part of the mutual articulation of Western and indigenous cultures. Especially in the last two decades 'tradition' has become an important political symbol of Pacific populations and states (variously named as *kastom*, *kastam*, *coutume*, *vakuvana*, *fa'a Samoa*, *Maoritanga*, *aboriginality*, *the law*, etc.). Its many meanings and uses has become the subject of an increasing body of Pacific scholarship (initiated by Keesing and Tonkinson, Linnekin, and Babadzan). The process of objectifying and politicising tradition may be labelled (following Hobsbawm and Ranger) the "invention of tradition".

Both the invention of culture and the invention of tradition are included in the central question of the colloquium concerning the role of tradition in the rapidly changing Pacific. This central theme may be developed around different aspects. We will specify eight possible sub-themes but want to stress that placing these items on the agenda of the colloquium will depend on the availability of papers.

1. Traditional relations of access to natural resources and modern economic development: legal acknowledgment of "traditional" rights, translation of these rights to new economic realities, impact on development process and on ecology.

2. Changing political relations: adaptation of Western institutions, (re)introduction of "traditional" forms of leadership and the creation of new forms, nationalism and the use of traditionalist ideology.
3. Changing gender relations: impact of new economic opportunities and requirements, loss of traditional knowledge and identities, importance of ideology and of "tradition".
4. Religion and social change: attitude of churches and religious sects to "tradition", syncretism, persistence and transformation of traditional belief.
5. Cognition and change: continuity or change of cognitive systems in cases of apparent social and cultural change, impact of cognitive systems on persistence (and transformation) of tradition ("the seeing eye is the organ of tradition").
6. Museums, anthropologists and the representation, maintenance and creation of "tradition": changing ideas about the functions of museums and about ways of representing other cultures, importance of the conservation of a cultural heritage, political aspects of this (ownership).
7. Colonial history and the European imagery concerning the Pacific: social change, political relations and mutual articulation of images of tradition and modernity.
8. Modern economic development and the use of traditionalist rhetoric role of multinationals, (supra-national), classes of local elites, tourism and industrial consumption.

Invitation

We invite papers on any of these sub-themes and also on subjects that cannot be neatly categorised within this framework. Rather than formally and rigidly applying a pre-conceived organisational scheme we want this colloquium to become a forum in which European and other researchers inform each other about their interests and activities concerning Oceania. Therefore we hope that many of you will be able to make your way to Nijmegen in December.

The Centre for Pacific Studies will bear the costs of organisation, photocopying, venue hire, etc. In addition it is applying for funds to assist those prospective participants who would otherwise be unable to attend. A limited number of participants may be billeted by members of the Centre while we will look for affordable accommodation for others.

Please let us know before 15 May if you are interested in participating in the colloquium. If possible, also indicate whether you are interesting in presenting a paper and, if so, on what subject. We will then contact you again in June with further information about the colloquium. Abstracts of papers are requested by the end of September. A complete collection of abstracts will be made available to all colloquium participants.

Send all correspondence to:

Dr. Ton Otto, Manager
 Centre for Pacific Studies
 PO Box 9108, 6500 HK Nijmegen, The Netherlands
 Fax: 80-611945 * Tel.: 80-615468
 E-mail: U211312@HNYKUN11

Rock Art Conference

30 August - 4 September 1992, Cairns, Australia. Second Congress of the Australian Rock Art Association (AURA) and 1992 International Federation of Rock Art Organizations (IFRAO). This is the principal international event in palaeo-art studies and cognitive archaeology. More than 500 specialists are expected to attend the 11 symposia with about 200 papers. The following themes will be addressed: the post-stylistic era of rock art studies (Michael Lorblanchet & Paul Bahn); rock art and information exchange (Clair Smith); rock art as a teaching curriculum (Giriraj Kumar, Osaga Odak); Saharan rock art (Alfred Muzzolini); spatial organisation (Paul Faultstich, Paul Taçon), dating (Alan

Watchman, Jack Stenbring), preservation (Andrew Thorn), and management (Graeme Ward, Bruce Ford) of rock art; ethics of rock art research (R.G. Bednarik, Mario Consens); and a general session. Contact: AURA, P.O. Box 216, Caulfield South Vic, 3162, Australia.

(*Anthropology Today*, December 1991)

Nation, Identity, Gender in the Pacific

July, 17-19, 1992 - Canberra

This workshop will focus on the creation of national identities in the Pacific, and on the tensions between these and differences internal to nations - arising from regional ethnicities, gender, and migration. While there has been a mass of literature on nationalism in general or in other parts of the world, the topic has been relatively neglected in the Pacific - no doubt because the coherence of the nation state, and the elaboration of national identities, in countries such as Papua New Guinea are so fragile and undeveloped. It may, however, be this very instability that enables us to understand the topic in a new way.

We aim to raise both questions concerning comparisons within the region, and more basic issues concerning the cultural form of nationality, and its relations to modernity and postmodernity.

In the first category: How might nationalism being forged in independent states - (e.g. PNG, Vanuatu, the Solomons, Fiji, Tonga) be compared with those ethnonationalisms and indigenous identities within European settler states - (Hawaii, New Zealand, Australia) and those within French or American colonies - (New Caledonia, French Polynesia, Guam), What is the role of print and audio-visual media (cf. Benedict Anderson's theses), of education, and of changing patterns of consumption, in this process? How do national identities relate to new perceptions of subnational regional identity (Highlanders, Bougainvilleans, Papuans) and to supranational notions of Melanesian identity?

Secondly: to what extent is nationalism a radically modern and non-indigenous project? Are Oceanic notions of difference and identity redeployed and recontextualised in the context of the nation-state, or are these novel constructions of identity based on exclusively Western models (see Linnekin and Poyer 1990)? Is nationalism fundamentally the project of a Western educated political elite? How far does the nation transcend or supplant regional or local identities, in the multiple, nesting of identities appropriate to any person?

Does nationalism entail a novel reconstruction of the person? ("We have created Italy, now we need to create Italians"). If the person is ideally reconstituted as a citizen in the New Pacific nation-states, to what extent has this process been effective? Or, can these meaningfully be characterized as postmodern nations, that are constructed not around citizenship but only on the basis of shared consumption practices?

Finally the gendering of nations, and of indigenous and migrant identities, is at issue. To what extent have anticolonial movements and nations in the Pacific postulated masculine actors and citizens? (Cf. Pateman 1989 for the argument that the notionally gender neutral western citizen of political theory is canonically male). How far are the nation states of the Pacific dominated by men both in the sense of statistical representation and in their iconographies of tradition and national identity? To what extent are competing constructions of regional and national identity preferred by men and women?

Papers on these or related questions are invited. Contact Nicholas Thomas, Prehistory and Anthropology, The Faculties, ANU, GPO Box 4, Canberra ACT 2601 (fax: 06-2492711).

Space in Language and Interaction in Aboriginal Australia

Convenors: Dr. John Haviland, Dr. Stephen Levinson

The Cognitive Anthropology Research Group at the Max-Planck- Institute for Psycholinguistics is proposing a workshop to be held during the Inaugural Australian Linguistic Institute in July 1992.

We will report on our research on the pervasive cardinal direction system of Guugu Yimidhirr (Paman, Cooktown area), and some of its interactive and ethnographic concomitants for people at the Hopevale Community. The Workshop will also bring together a larger group of linguists and anthropologists to marshal comparative data on related phenomena throughout the continent, and to set questions and priorities for future research.

The Australian workshop will complement research within the Max-Planck Cognitive Anthropology Research Group itself where we have been exploring linguistic and ethnographic aspects of spatial cognition, particularly in Meso-American, Dravidian and Austronesian languages. We expect that participants will consider topics ranging from the morphology, syntax and semantics of locational, directional and positional elements (including gesture) in Australian languages, to experimental methods for investigating spatial cognition, to the ethnography of space and orientation in quotidian and ritual activities. We plan to organize both short presentations of individual research, and workshop sessions where participants can jointly consider field material including video- and audio-taped interaction.

If you are interested in participating, please contact the convenors (whose addresses are noted below), indicating:

1. your institutional affiliation;
2. your field experience in Australian languages and ethnography;
3. the nature of your proposed participation (presentation of a paper [45 mins], presentation of field material for workshop discussion; participation without presentation);
4. how we can reach you (mail, telephone, e-mail, Fax).

The convenors can be reached by airmail at:

Forschungsgruppe für Kognitive Anthropologie am Max-Planck-Institut für Psycholinguistik,
PB 310
NL 6500 AH Nijmegen - the Netherlands
Or: tel. 31-80-521911 or 521604 (direct); Fax: 31-80-521-300; e-mail: johnh@mpi.nl

Ko Hoku Tofia: The Fifth THA Conference

The fifth Tongan History Association conference will be held in Laie, Hawai'i, from May 20 to 23, 1992. Brigham Young University is the hosting institution; Dr. Eric B. Shumway is the organizer.

EXHIBITIONS

Museum voor Land- en Volkenkunde, (Ethnography Museum) Rotterdam

- **Bruidschat en Erfenis; Ceremoniële Ruilmiddelen in de Stille Zuidzee** (Bridewealth and inheritance: ceremonial Exchange in the South Pacific) From 5 June.

Vanaf 5 juni.

-**Leeuwen en Draken. Functie van dieren in verschillende samenlevingen.** (Lions and Dragons. The function of animals in various societies) (Semi-permanent exhibition)

Rijksmuseum voor Volkenkunde (National Museum of Ethnology Leiden)

-Voorbij de Javazee (Beyond the Java Sea), and

-Boeddha en Shiva op Java. (Budha and Shiva in Java) Until 31-10-1992.

These two exhibitions together offer an excellent overview of Indonesian Art and Culture. Prime exhibits from Indonesia, the United States, and The Netherlands. Javanese antiquities from the museum's own internationally renowned collection.

NEW BOOKS

Maddock, Kenneth (ed.): *Identity, Land and Liberty: Studies in the Fourth World.*

From the Introduction: 'This Collection of Studies in the Fourth World reflects growing controversy about indigenous peoples. In countries such as Australia, Canada and New Zealand, the place of Aborigines, Indians and Maoris provokes sharp debate. At the international level work is underway to revise Convention No. 107 of the International Labour Organization (ILO) and to draw up a universal declaration of indigenous rights.

The papers which follow give a series of glimpses of this process of assertion and redefinition. But no pretence to universality will be found. Indigenous people live in too many countries for a collection the size of ours to be representative. Moreover, one has only to think of Australia, Columbia, Fiji, the Indo-Chinese region, New Zealand, Nicaragua and the USSR to see that countries concerned differ enormously in their history, their internal constitution and the kinds of life and opportunity open to their inhabitants.'

Contributors: Kenneth Maddock, Toon van Meijl, Isla Nottingham,, Bruce W. Hodgins, Bradford W. Morse, Edwin Wilmsen, Emmanuel Azzopardi.

Nijmegen, Institute for Cultural and Social Anthropology & The Centre for Pacific Studies, *Sociaal Anthropologische Cahiers XXIV* 1991.

Orders from:

University of Nijmegen, Dictatencentrale Directoraat A-faculteiten, Thomas van Aquinostraat 2, 6500 HK Nijmegen, The Netherlands. Code 4.20.01

Papers of Taonga Maori Conference

New Zealand, 18-27 November 1990. Cultural Conservation Advisory Council/Te Roopu Manaakii Nga Taonga Tuku Iho. Department of Internal Affairs, Te Tari Taiwhenua. Wellington New Zealand, 1991.

Contents:

He Inoi Whakamoemiti:

Prayer: Reverend Rua Anderson

Foreword: Mrs Mina McKenzie, Chairwoman, Cultural Conservation Advisory Council

Welcoming Speech: Hon Douglas Graham, Minister of Cultural Affairs

Commentary

Papers:

Adrienne Kaeppler: Keynote Address: Taonga Maro and the Representation of "Other".

Ranginui Walker: Maori Protocol/Kawa.

Pakariki Harrison: The Carving of Tanbe Nui-a-Rangi, Auckland, University Marae.

Toi Maihi: Contemporary Maori Women's Art.

Michael Ames: Biculturalism in Exhibitions.

Dorota Starzecka: The British Museum and its Maori Collections.

David John Lee: Early Methods of Conservation of Maori Wooden Artifacts in the Collections of the Department of Ethnography of the British Museum.

Clara Wilpert: The Maori Collection of the Hamburgisches Museum für Völkerkunde.

Markus Schindlbeck: On the History of the Maori Collection in the Museum für Völkerkunde, Berlin.

Panel Discussions:

-Issues Facing Conservators of Taonga Maori.

-Issues Facing Curators of Taonga Maori in Overseas Museums

Peter Gathercole: The Maori Collection at the Cambridge University Museum of Archaeology and Anthropology.

Dieter Heintze: Remarks on the History of the Taonga Maori Collection at the Übersee Museum in Bremen.

Dale Idiens: The Maori Collection in the National Museums of Scotland.

Dirk Smidt: The Taonga Maori Collection of the Rijksmuseum voor Volkenkunde, Leiden

James Mack: Cultural Awareness in Exhibitions

Panel Discussions: Kaitiaki Maori from New Zealand Museums. Taonga Maori: Protocol, Exhibitions and Conservation. Arapata Hakiwai, Barnara Moke-Sly, John Takarangi.

Cliff Whiting: Contemporary Maori Art and the Influence of Christianity.

John Terrell: Museums and Modern Life: "Mirror for Man" or "Door in the Wall".

George Banks: Taonga Maori at the Manchester Museum.

Jane Peirson-Jones: Taonga Maori in the Birmingham Museum.

Charles Hunt: Taonga Maori in Aberdeen University.

Leonard Pole: A Maori Collection in Saffron Walden Museum: the Perspective of a Local General Museum in the United Kingdom.

Hirini Moko Mead: The Nature of Taonga.

Radio New Zealand Interview with Mina McKenzie.

Plenary Session Report.

Appendices: Participants' list

Glossary > Acknowledgements, photo credits and catalogue note.

Australian Bureau of Statistics: *Aboriginal People in the Northern Territory*.

This is the first time that the Australian Bureau of Statistics has attempted to put together a comprehensive publication about Aboriginal people in the Northern Territory. It is particularly significant as Aboriginal people make up about 22 per cent of the total population of the Northern Territory. Although the publication uses as its primary source of data the five yearly Census of Population and Housing, the last of which was conducted in 1986, it also draws on administrative data from other sources where appropriate and available. The intent of the publication is to provide a contemporary description of the Aboriginal community in the Territory in a style that is both informative and easy to follow. 1990. Darwin: Australian Bureau of Statistics. ISBN 0-7245-1522.4, 104 pp., A\$ 19.50.

Ayers-Counts, Dorothy (ed.): *Domestic Violence in Oceania*

The forms, incidence and background of domestic violence in 12 contemporary South Pacific societies are examined in this collection that covers the culture areas of Polynesia, Micronesia, Melanesia and Papua New Guinea. The contributors delve into child, spouse, and elderly abuse, and consider the effects of alcohol, modernization and urbanization pressures, socialization, gender relations, and traditional attitudes toward violence. Two essays discuss societies with low incidences of domestic violence. Research was conducted using an anthropological approach to observation. Chapters include case studies, relevant historical and ethnographic background, and analysis from theoretical and cross-cultural perspectives. An introduction and conclusion review the literature in the field. *Domestic Violence in Oceania* is of value to anthropologists and sociologists and also to those involved in social work, public health, police work, law and government. 1990, 312 pp. \$ 10.00 (A special issue of the *Journal of Pacific Studies*, vol.13, no.3). Distributed for The Institute of Polynesian Studies by the University of Hawaii Press.

Bandler, Faith: *Turning the Tide. A personal History of the Federal Council for the advancement of Aborigines and Torres Strait Islanders*

The Federal Council for the Advancement of Aborigines and Torres Strait Islander was a major political force in Aboriginal affairs in the 1960s. The political and media campaigns it developed were an important factor in the push for land rights and equal wages, and it scored a major victory with the referendum of 1967. Faith Bandler was a key figure in FCAATSI, and in the book she tells us of her early life and her involvement in the organisation. In her Foreword to the book, Dr. Roberta Sykes observes: "This study of FCAATSI and events leading up to the referendum will be a major contribution to the study of our history. Hopefully, by providing an example of what can be achieved when the will exists in both the black and white communities, it will also provide impetus for our struggle into the future. There is, regrettably, still so much to do". 1989, 192 pp, \$ 13.95.

Barlow, Cleve: *Key Concepts in Maori Culture*

Important concepts in Maori culture are defined and discussed in short essay-style definitions in both English and Maori. The traditional knowledge of the *ware wananga* (school of learning) is drawn upon, and modern usage of Maori language is also described. 208 pg., (OUP New Zealand) [[sterling]] 13.50.

Barth, Frederick: *Cosmologies in the Making. A Generative Approach to Cultural Variation in Inner New Guinea.*

In examining the changes that have taken place in the secret cosmological lore transmitted in male initiation ceremonies among the Mountain Ok of Inner New Guinea, this book offers a new way of explaining how cultural change occurs.

Professor Barth focuses in particular on the local variations in cosmological traditions that exist between the Ok people, who otherwise share largely similar cultures. Rejecting existing anthropological theory as inadequate for explaining this, Professor Barth constructs a new model of the mechanism of cultural change, explaining the role that individual creativity plays in it, and maintaining that cosmologies can be adequately understood only if they are regarded as knowledge in the process of communication, rather than as fixed bodies of belief. He goes on to show that hypotheses about the courses of change that mechanisms would generate in fact fit the actual patterns of variation that are found among the Ok.

The book with a foreword by Jack Goody, provides a fine example of the interaction between factual observation and theoretical constructs, Barth's theoretical model not only is inspired by a puzzling variation in field data within an otherwise similar material and ecological setting, but as it stands also explains the mechanisms of change generating the variations. 1990, Cambridge Studies in Social and Cultural Anthropology 64. ISBN 0521 387353, 112 pp., Paperback [[sterling]]6.95.

Berg, Paula van den: *Singsing Tumbuan (Mask Dance)*

It is well known that Papua New Guinea has a great diversity of culture and a wealth of cultural traditions, many of which are so colorfully displayed at the many Cultural Shows held annually throughout the country. Each Show participant wears his or her particular traditional decorations proudly, affirming his/her identity as a member of a particular community, cultural or geographical area.

When queried about the purpose or meaning of their display and performance, often performers will tell you that they are only following their traditional custom of dress and dance. For more information, you will be directed to one of the elder community leaders, who will divulge information to you according to his or her discretion.

A dance or *singsing* as performed at a Cultural Show is only a brief impression of the authentic *singsing* that is held in the village setting, and may last anywhere from several days to several months. A *singsing* performance is the climax of a long process of preparations which may take several weeks, or several years. During the period of preparation, all major daily activities are focussed on the *singsing* and life is enhanced by the importance of the coming event.

This booklet explains and illustrates in summary the process of preparing and performing a **SINGSING TUMBUAN** in Birap Village, a community of approximately 300 people situated in the Lower Ramu River region of Bogia District in Madang Province.

This book supplements the video documentary production **Singsing Tumbuan (Mask Dance)**, produced by Asples Productions. P.O. box 4009, Boroko, Papua New Guinea, 1992.

Bolger, Audrey: *Aboriginal Women and Violence*.

Aboriginal women constitute only 11% of the total population in the Northern Territory yet in 1987 they were the victims in 44% of homicides in the Territory. They were also disproportionately represented in police statistics of victims of assaults and in health statistics of hospitalisation for injury due to assault.

In this book some of the reasons for these horrifying statistics are discussed. It is argued that many contributing factors have led to the present situation where, as one woman remarked: 'There are now three kinds of violence in Aboriginal society - alcohol violence, traditional violence, and bullshit traditional violence' and women are victims of all three.

Aboriginal women from communities, camps and towns around the Northern Territory relate their experiences of violence, their concerns about it and attempts to deal with it. The policies and practices of public sector agencies in relation to Aboriginal victims of violence are also critically examined. Finally some suggestions for action to assist in alleviating the problem are canvassed.

Copies of this book are available from the North Australia Research Unit, cost \$ 14 plus postage. Inquiries should be directed to: Mrs. Janet Sincock, North Australia Research Unit, P.O. Box 41321 Casuarina NT 0811, Australia.

Borofsky, Robert: *Making History. Pukapukan and Anthropological Constructions of Knowledge*.

Making History begins with a puzzle, in 1976 the inhabitants of Pukapuka, a Polynesian Island in the South Pacific, revived a major form of social organization which they claimed to be traditional. Yet five professional anthropologists, who conducted research on the island prior to 1976, do not mention it in any of their writings. Had the Pukapukans 'invented' a new tradition? Or had the anthropologists erred in not recording an old one? In unravelling this puzzle, Robert Borofsky explores two different ways of constructing knowledge about the past, two different ways of 'making history'.

I recommend the book highly as a good anthropological read; the writing is lucid and stylish, and the contents rich and original'.

233 pp., ISBN 0 521 39648 4, Paperback, [[sterling]] 9.95 net, 1990.

Brady, Maggie: *Heavy Metal: The Social Meaning of Petrol Sniffing in Australia*.

This study, based on extensive field work and literature survey, looks at the complex subject of petrol sniffing among Aboriginal teenagers from an anthropological perspective. Brady suggests that not only we had the wrong answers in the past, but we have been asking the wrong questions. This book should be read by anyone interested in one of the important social problems in Aboriginal Australia today. ISBN 0 85575 215 7; 1990.

Dixon, Bob; Bill Ramson & Mandy Thomas: *Australian Aboriginal Words in English. Their Origin and Meaning*.

Over 400 words from Aboriginal languages are recorded in the *Australian National Dictionary*. This book brings these together adding new words, such as *chuditch* and *koonac* which have been documented since the dictionary was published and provides the fullest available information about both their Aboriginal background and their Australian English history.

Words like *jackeroo* and *jumbuck*, *kangaroo* and *koala*, *mallee* and *mulga* are quintessentially Australian. *Australian Aboriginal Words in English* provides authoritative information about their

history and a fascinating insight into the contacts between the first Australians and the European settlers. ISBN 0-19-553099-3, 304 pg. (OUP Australia) [[sterling]]25.

Dixon, R. & Martin Duwell (eds.): *The Honey Ant Men's Love Song and other Aboriginal Song Poems*

This anthology of Aboriginal song poems is the first collection of its kind, bringing together examples of an ancient and continuing tradition from the Central Australian love song of the honey ant men to the complex and elliptical Simpson Desert narrative of the carpet snakes; this collection serves to widen and enrich our perspective on Australian poetry.

These songs appear in an amazing diversity of styles. Selections here are from four distinct Aboriginal language groups of North Queensland, Central Australia, Arnhem Land and the Simpson Desert.

Each song appears in its original language with the translation opposite. The cultural context is provided by brief introductions and detailed commentaries throughout the anthology.

St.Lucia, Qld.: Univ.of Queensland Press, 1990.

Fatiaki, Anselmo e.a.: *Rotuma, Hanua Pumue: Precious Land.*

Off the main island of Rotuma is Hofliua, or Split Island. Legend has it that a hermit crab challenged a swordfish to a race from Tonga to Rotuma. By spacing his hermit crab friends along the way, right up to the beach at Rotuma, the crab tricked the swordfish into believing he had won. Twice they raced, and twice the crab deceived his friend. On the third occasion, the angered swordfish put all his effort into victory. As he approached Rotuma, he was travelling so fast that he sliced through the small off-shore island of Hofliua, cutting it forever in two.

Today, perhaps, the swordfish is Modernisation. It has split the Rotuman people between yesterday and tomorrow, the old and the new. It has split them, too, across hundreds of miles of ocean so that, now, over sixty percent live in Fiji.

This book describes aspects of Rotuma's unique culture and the tensions faced today as the twentieth century invades its isolation.

Suva (Fiji): Institute of Pacific Studies of the University of the South Pacific, 1991.

Gaffney, Ellie: *Somebody Now: The Autobiography of Ellie Gaffney, A Woman of Torres Strait*

Ellie Gaffney was born on Thursday Island. She has been active in Torres Strait Islander and Aboriginal affairs for many years, particularly in the areas of health, education and the media. She is a double certificate nursing sister, and was for a time Matron of the hospital at Yarrabah. She served for many years on the Institute's Health and Human Biology Committee, and as part of her interest in health, has drawn up proposals for research into Aboriginal health care. She has worked for Aboriginal Hostels, and was a Research Officer for the Torres Strait Islander Forum and the Torres Strait Co-operative Task Force. At the present time she is employed by the Torres Strait Islander Media Association.

This book tells Ellie's story and presents her ideas about many of her interests. This is one of the latest in the Institute's very important series of biographical works by Aboriginal authors. 1989, 148 pp. \$ 10.95; ISBN 0-85575-195-9.

Gewertz, Deborah & Frederick Errington: *Twisted Histories, Altered Contexts. Representing the Chambri in a World System*

Deborah Gewertz and Frederick Errington have worked as anthropologists in Papua New Guinea for nearly two decades. In this, their second joint study of the Chambri, they consider the way those in a small-scale society, peripheral to the major centres of influence, struggle to sustain some degree of autonomy. They describe the Chambri caught up in world processes of social and cultural change, and attempt to create a 'collective biography' which conveys the intelligibility and significance of the twentieth century experience of these Papua New Guineans whom they have come to know well. This biography consists of interlocking stories, twisted histories, commentaries and contexts about Chambri who are negotiating their objectives while entangled in systematic change and confronting Western representations of modernisation and development. 272 pp. 1991, ISBN 0-521-400120 (Hardback [[sterling]]30.00 net); ISBN 0-521-395879 (Paperback [[sterling]]9.95 net).

Harrison, Simon J.: *Stealing People's Names. History and Politics in a Sepik River Cosmology*

Among the people of Avatip, a community in the Sepik region of Papua New Guinea, the most prestigious and valued forms of wealth are personal names. In this intriguing study, Simon Harrison analyses the significance of names in the context of Avatip ritual, cosmology and the concepts of the person. He shows how the Avatip system of names, parallels the gift-exchange systems of many other Melanesian societies. In ritualised debates, which form the public arena of Avatip political life, rival leaders and the groups they represent struggle in oratorical contests for the possession of strategic names. As they do so they continually manipulate myth, ritual and cosmology. By exploring the inner possibilities of this symbolically-constituted economy, these competitive processes have over the past century been progressively transforming the political system from a relatively egalitarian type to one based on hereditary inequality and rank.

The author offers a critique of the analytical separation of economy and the symbolic order. He argues that such a separation obscures the processes of political evolution in Melanesia and disguises the fundamental similarities underlying the sociocultural diversity of the region.

Cambridge Studies in Social and Cultural Anthropology 71, 234 pp., ISBN 0521-3850430, Hardback [[sterling]]27.50 net.

Hodge, William: *South Pacific Law Reports, Volume I, 1987*

This series aims to make available for the first time in conventional form, the judgments of the superior courts of the island states of the South Pacific. *The South Pacific Law Reports* are published and authorized by the South Pacific Council of Law Reporting, which consists of the Law Officers of twelve Pacific Island states.

ISBN 0-19-558219-5, 512 pp. (OUP New Zealand) [[sterling]]75.

Horton, David: *Recovering the Tracks. The Story of Australian Archaeology.*

David Horton tells the story of Australian archaeology, tracing the lives of the often colourful figures who explored Australia's past, the problems they set out to solve, and the gradually more sophisticated methods they used to tackle them. He provides a valuable glimpse into the way scientific research proceeds—the selected extracts from the writings of some of the major figures in Australian archaeology illustrate a continuing process of developing, refining and testing theories. Many of the recurring problems which have occupied the minds of researchers for the past 200 years or more, such as the origins of the Aboriginal people, the length of time they have occupied the Australian continent and their impact on the environment are still the subject of debate.

Provisional RRP \$22.95 pb. ISBN 0-85575-221-1. Aboriginal Studies Press.

Howard, Michael C.: *Fiji. Race and Politics in an Island State*

A timely and comprehensive analysis of Fijian politics, this book focuses on the causes and outcomes of the 1987 coups. Howard traces Fiji's political history from the pre-colonial chiefdoms to the present and argues that the May 1987 coup was not a result of tensions between various ethnic groups but instead it was a strike against democratic government by elements associated with Fiji's traditional oligarchy seeking to hide behind a mask of popular communalism. A perspective case study of racial politics, this book offers a significant new approach to the understanding of the dynamics of a non-Western political system. ISBN 0-7748-0368-1, \$39.95. University of British Columbia, 6344 Memorial Road, Vancouver BC, Canada V6T 1Z2.

MacPherson, Cluny & La'avasa Macpherson: *Samoan Medical Belief and Practice.*

This is the first comprehensive study of Samoan medicine. It explains convincingly why traditional Samoan medicine and its skilled practitioners continue to flourish alongside Western medical practice both in Western Samoa and in Samoan migrant communities.

ISBN 1-86940-045-3, 264 pp., Auckland University Press, [[sterling]]16.50.

Merlan, Francesca & Alan Rumsey: *Ku Waru: Language and Segmentary Politics in the Western Nebilyer Valley, Papua New Guinea*

The highlanders of New Guinea are renowned for their elaborate systems of ceremonial exchange. Although much has been written about them, previous accounts have concentrated far less on the conduct of exchange events than on the structure of exchange systems. This book deals centrally with the conduct of particular exchange events, and shows through examination of them how larger social structures are reproduced and transformed. As part of the emphasis on exchange as social action, the book closely examines the oratory that plays a crucial part in the events.

Basing their study on original fieldwork carried out in the Nebilyer Valley, Francesca Merlan and Alan Rumsey focus on an interrelated set of large-scale compensation payments which arose out of an episode of warfare. This cycle is particularly remarkable, as women stopped the sighting, and participated for the first time as transactors and orators in the ensuing exchange events. This book furthers our understanding of the interaction between social structures and historical events; and particularly of the crucial role of talk. It will be of special interest to anthropologists and linguists.

Studies in the Social and Cultural Foundations of Language 10, 1991, 400 pp., ISBN 0-521-32339-8, Hardback [[sterling]]40.00 net.

Neumann, Klaus: *Not the Way it Really Was. Constructing the Tolai Past*

This provocative work offers multiple subjective interpretations of the Tolai past in a radical departure from histories that seek to reconstruct the way things really were. A compelling contribution to our understanding of the colonial past of this Melanesian people. *Not the Way It Really Was* challenges many traditional assumptions about the writing of history.

Honolulu: University of Hawaii Press/Center for Pacific Islands Studies. 1991. Pacific Islands Monograph Series. No.10. ISBN 0-8248-1333-2.

O'Meara, Tim J.: *Samoan Planters. Tradition and Economic Development in Polynesia*

O'Meara's *Samoan Planters* is by far the best account of what life in a Samoan polity is really like that I have ever encountered. Empirically exact, extremely well informed, insightful, and both sympathetic and honest, it provides an exemplary demonstration of modern reflective ethnography. It is delightfully written, evoking Samoan behaviour and character in a style as engaging as that of Robert Louis Stevenson. At the same time, it succeeds in coming to conclusions about Samoan planters that are of great anthropological and practical significance... I cannot fault O'Meara's ethnography. (From a review for the publisher by Derek Freeman).

Samoan Planters is a distinguished addition to the Case Studies in Cultural Anthropology as well as a major contribution to the Pacific Studies literature. It is carefully argued, beautifully written, and somehow manages to be *both* analytically sophisticated and narratively evocative. Not only is it an expert ethnography, but it is deeply saturated with the lived realities of daily Samoan life. It doesn't merely ring true; it hits dead center. (From a review for the publisher by Bradd Shore).

Holt, Rinehart and Winston, Inc., Chicago/London et.al., 1990.

Pool, Ian: *Te Iwi Maori, Population Past, Present and Projected*

This important new book on Maori population completely supersedes the same author's *The Maori Population of New Zealand, 1769-1971* (1977). It gives a thorough and very interesting survey of the history of the Maori population from earliest times to the present, concentrating particularly on the demographic impact of European colonization. It also considers present and future population trends, many of which have major implications for social and resource policy.

ISBN-1-86940-049-6, 224 pp., Auckland University Press, [[sterling]]16.50.

Rose, Debbie: *Hidden Histories: Black stories from Victoria River Downs, Humbert River and Wave Hill Stations, North Australia*

Rose says, 'The speakers contend that Europeans have refused to acknowledge history openly, and it is therefore incumbent on the survivors to remember. They also say that there can be no possibility of an equitable future without due recognition and understanding of the past. They do not speak to induce guilt. Rather, in reaching out they hope to change the conditions of the present so as to achieve a future based on the essential Australian value of a fair go... Many of the stories here are distressing; they tell of intense cruelty perpetrated by human being against human being. At the same time I also find them full of hope. Told with dignity, and frequently with compassion, they encompass a vision of the future which bears directly on the national and world crises with which we all are involved'.

ISBN: 0-85575-224-6, 1991.

Scarr, Deryck: *The History of the Pacific Islands. Kingdoms of the Reefs*

This book surveys human history in the Pacific Islands from the beginning of recorded time until the present day. To tell the story of humankind across the great expanse of the Pacific is a daunting task. Deryck Scarr writes with an authoritative synthesis of historical and anthropological data, pursuing general themes across island groups to give the reader a balanced and focussed view of events.

The book considers how indigenous societies came to be established and the tales that native people told of that history. It goes on to describe their attempts to incorporate and then to come to terms with Western influence. It considers the imported European planter ethic and the islanders' plantation experiences, the islands' trade, the islanders' attempts at continued independence, and their contrasting experiences of colonial rule. In the modern era, the book charts the impact of World War II, the transition in some cases to independence, and the flow of recent events in an ocean which is increasingly turbulent. *The history of the Pacific Islands* is a concise introduction to a complex

subject. It has many detailed maps to help the reader pin-point the region or island group under discussion.

South Melbourne: MacMillan; 1990.

Thomas, Nicholas: *Out of Time. History and Evolution in Anthropological Discourse.*

Anthropologists have been drawn increasingly to history, but can one simply add 'a historical perspective' to conventional anthropology? Nicholas Thomas's view is that the interchange between the two disciplines has neglected underlying theoretical premises, and this makes any serious integration of history and anthropology problematic. He also criticises the covert strategies of anthropological writing, which systematically take ethnography 'out of time'. Focusing on the Polynesian anthropological literature, he points to the persistence of discredited social evolutionary ideas.

The author argues that missionary and travel accounts are crucial for a more seriously historical anthropology, yet anthropologists have customarily dismissed writings of these genres on spurious grounds. The conclusion discusses two topical perspectives in historical anthropology: the historical structuralism of Marshall Sahlins and neo-Marxist regional systems theory. Thomas argues that both have failed to transcend crucial limitations of conventional anthropology, and yet provide elements of a more critical perspective, which would also take account of contemporary political developments in the region.

Cambridge Studies in Social and Cultural Anthropology 67, 1990, 163 pp. ISBN: 0-521-36667-4, Hardback [[sterling]]25.00 net.

Trompf, G.W.: *Melanesian Religion.*

The first general survey to cover the entire field of Melanesian religion. The book starts with traditional (pre-contact) religious experience, examines the introduction of Christianity and the missions, and the indigenous response to colonialism of cargo cultism and independent churches. It concludes with the impact of modernisation on religious belief and practice. It differs from other books in treating the full range of Melanesian religious experience, and not just concentrating on purely anthropological or purely Christian aspects. Although it deals with Melanesian society, and Papua New Guinea in particular - practices, religious activities and beliefs - from a religious rather than ethnographic viewpoint, it will also appeal to readers with a range of interests and approaches.

ISBN: 0-521-38306-4, 300 pp., 1991, Hardback, [[sterling]]30.00 net.

Zagar, Cilka (ed.): *Growing up Walgett: Young Members of the Walgett Aboriginal Community Speak Out*

Walgett, situated in the northwest of New South Wales, is a small rural town which suffers isolation and lack of services common to many of our regional centres. The Aboriginal community at Walgett comprises almost fifty per cent of its population and most of them are under fifteen years of age. In this book, the young Aboriginal people of Walgett have written about their area, their lives, recreation, schooling and what the future holds for them and other rural Aboriginal children. They talk about why they left school, their brushes with the law, their experiences and their varied skills and talents. This book contains personal stories but they wish to share them with you.

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