

**OCEANIA NEWSLETTER**  
**No. 11/12, February/August 1993**

Published quarterly by

Centre for Pacific and Asian Studies  
Radboud University  
P.O. Box 9104  
6500 HE Nijmegen  
The Netherlands  
Email: [cpas@maw.ru.nl](mailto:cpas@maw.ru.nl)  
Website: <http://cps.ruhosting.nl/cps/>

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**FOREWORD**

This is a double issue (number 11 and 12) of the *Oceania Newsletter*.

In December 1992 the Centre organised the First European Colloquium on Pacific Studies and this Newsletter opens with a comprehensive report of this successful event. In addition, the Newsletter includes various research reports, announcements, short articles and a great number of bibliographic references.

We welcome editors of other newsletters reporting on Oceania to send us copies of their newsletters in exchange for the *Oceania Newsletter* from the Centre for Pacific Studies at the University of Nijmegen.

We also invite all readers again to send us any information they think relevant.

Contributions to future issues of this newsletter should not exceed 800 words.

The deadline for the next newsletter is 1 December 1993.

Finally, we wish to thank those who have left the editorial board of the *Oceania Newsletter*: Arnold Bohl, Paul van der Grijp and Ton Otto. We thank them for their many contributions to the Newsletter.

## **REPORT ON THE FIRST EUROPEAN COLLOQUIUM ON PACIFIC STUDIES**

by Ton Otto and Antoine Vanhemelrijk  
with contributions by Toon van Meijl and Jürg Wassmann

### **Introduction**

On 17, 18 and 19 December 1992 the First European Colloquium on Pacific Studies was held in Nijmegen, the Netherlands. More than 120 people gathered at the University of Nijmegen to discuss issues related to the theme of the conference: "Transformation and Tradition in the South Pacific". This theme is related to contemporary developments in the region. It proved to be sufficiently broad in scope to cater for the diverse research interests of the participants. Many academic disciplines were represented, including anthropology, sociology, linguistics, history, psychology, geography, development studies, politics and gender studies.

The majority of the participants came from Europe but there was also a considerable number of scholars from the USA, Canada and the Pacific. Some sessions of the conference programme were open to the general public: attendance at some of these sessions exceeded 160.

The conference was organized by the Centre for Pacific Studies (CPS) but it would have been impossible to do so without the generous funds made available by the Netherlands Ministry for Development Cooperation (DGIS), the Royal Netherlands Academy of Arts and Sciences (KNAW), and the Faculty of Social Sciences and the Department of Cultural and Social Anthropology, at the University of Nijmegen. We whole-heartedly thank these institutions for their vital support.

The organisation of the conference began in January 1992 when the board of the newly established Centre for Pacific Studies decided that it would be a good thing to try and bring European Oceanists together. As manager of the Centre for Pacific Studies, Ton Otto was given full responsibility for the organisation, both academic and practical, while the board members provided assistance and ideas and generally acted in an overseeing capacity. Special mention deserve two members of this board. Prof. Frans Hüsken, chairperson of the Department of Anthropology, initiated the idea of a Pacific conference and supplied essential logistic and moral support and Dr. Ad Borsboom, chairperson of the Centre for Pacific Studies, substantially contributed to aspects the organisation. In May Antoine Vanhemelrijk was appointed assistantmanager and he skilfully took charge of the many administrative chores that are part of organising a conference of this size. From September onwards Mrs Cora Govers joined the organising committee. Her extensive organisational experience, especially in practical and financial matters, and her capacity for hard work proved invaluable assets. Last but not least, Ron Dautzenberg, Bart Hoogveld, Jacqueline Pijl, Caroline van Santen and Tjitske van der Veen, offered their help and assisted the organisers in all kinds of practical matters during the conference.

The First European Colloquium on Pacific Studies

As a result of national agreements within the discipline of cultural anthropology, the Centre for Pacific Studies carries a special responsibility for the promotion of Oceanic studies within The Netherlands. The Centre defines Oceania as including the South Pacific Islands, Papua New Guinea, Irian Jaya, Australia and New Zealand.

In line with this specialisation, Oceania was chosen as the regional focus of the colloquium. The meeting itself was intended as a forum for the exchange of ideas and information on research projects concerning the South Pacific.

Invitations for the colloquium were directed especially at European scholars. In the context of growing political and economic collaboration and even unification the Centre wanted to promote closer intellectual cooperation and exchange between European institutions and individuals. The Association for Social Anthropology in Oceania, based in North America, served as a model. In addition to Europe-based scholars the Centre extended invitations to all other researchers interested in the region. In particular it welcomed scholars from the Pacific region to engage in a dialogue with their counterparts from other parts of the world. A special effort was made to secure travel funds for Pacific Islanders, which resulted in the invitation of Stephen P. Pokawin from Papua New Guinea, who came to Nijmegen to deliver one of the keynote addresses.

The theme of the colloquium was: "Transformation and Tradition in the South Pacific". 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, penetration of multinationals and the world market, large-scale exploitation of natural resources etc. In particular the colloquium addressed 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.

Firstly, the term tradition is often used to refer to those 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 having been 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 dynamic: constantly in flux, reacting 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 (in his terms) as the "invention of culture".

Secondly, the term tradition may be used to point to those ideas, customs, institutions and objects which are 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. In the last two decades in particular, '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 have 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".

### **Plenary sessions**

The academic part of the programme consisted of two kinds of meetings: plenary sessions and workshops. Due to the large number of papers, workshops were held in four parallel sessions. In the following the plenary gatherings are discussed first.

On Thursday evening the conference was officially opened by Prof. Fons Plasschaert, Vice-Chancellor of the University, who welcomed participants and other guests and wished them a successful conference. Next, the chairperson of the Department of Anthropology, Prof. Frans Hüsken, thanked all

conference sponsors for their contributions and the organisers for their work. Dr. Ad Borsboom, chairperson of the CPS, presided over the opening ceremony and introduced the first keynote speaker, Prof. Roger Keesing.

Prof. Keesing gained an international reputation as a prolific writer on Pacific ethnography and general anthropological issues. For more than 15 years he was Professor and Head of the Department of Anthropology at the Research School of Pacific Studies (Australian National University, Canberra), one of the main centres for Pacific Research. In 1991 he accepted the chair of Anthropology at McGill University in Montréal. In his lecture "A tin with the meat taken out: a bleak anthropological view of unsustainable development in the Pacific", Keesing sketched the often disastrous consequences of Western development policies in Pacific countries, which not uncommonly led to pauperisation instead of improvement. With examples from the Solomon Islands, he illustrated how advice from anthropologists has been largely ignored both by the so-called development experts and by local leaders. His expectations for the future were therefore rather pessimistic, but he stated that fieldworkers have the responsibility to continue to raise their voices. If there is any hope, this has to be based on the adaptive capacity of Pacific Islanders who remain committed to traditional value systems. The lecture was followed by a lively discussion in which more examples of disastrous developments were given as well as instances of small-scale local resistance against these global trends.

The second day of the conference began with a keynote speech by the French anthropologist Prof. Jean Guiart, who has written extensively about New Caledonia in particular and Melanesia in general. Prof. Guiart was director of the Musée de l'Homme in Paris until his recent retirement. Using his extensive knowledge of ethnography (encompassing several national traditions) he set himself the task of criticising some of the central concepts that have become current in Pacific Island Anthropology. His address was titled "White man, big man, chief; misconceptions in Pacific Islands Social Anthropology" and dealt with the (underestimated) impact of demographic developments and introduced diseases, the use of theoretical models (e.g. of marriage exchange), land tenure and titles, the Polynesia-Melanesia opposition, the big man-chief dichotomy, gift and exchange, and some other central concepts. The meeting was chaired by Dr. Daryl Feil, of Sydney University, who initiated an interesting discussion by pointing to the importance as well as to the problems of regional comparison.

After a long day, which included the morning lecture, three workshop sessions of three presentations each as well as a conference dinner, the participants gathered again for the evening keynote address and forum discussion. They were joined by other interested people so that there was a large audience. Prof. Gerrit Huizer of the Third World Centre (and CPS board member), acted as chairperson and introduced the keynote speaker from the Pacific, Mr. Stephen Pokawin, who is both a successful politician and an accomplished academic. Mr. Pokawin left his position as a lecturer at the University of Papua New Guinea to become premier of Manus province. He submitted himself to the severe test of trying to put into practice the radical ideas he had developed as a scholar in political science. Since his election in 1985 he has succeeded in introducing important changes, especially in the fields of government and education. He has also successfully resisted national government policy which his government considered detrimental to the sustenance of the province's natural resources. In his conference speech "Shaping and re-shaping of the Pacific - the perpetual European influence" Pokawin discussed the various ways in which Europeans continue to have a strong impact on developments in the Pacific. He also presented his vision of how Pacific communities may maintain their identity and integrity without closing themselves to positive aspects of Western institutions and technology.

The keynote address was followed by short commentaries by four distinguished scholars, namely Prof. Jonathan Friedman (University of Lund, Sweden), Prof. Maurice Godelier (École des Hautes Études, France), Prof. Roger Keesing (McGill University, Canada), and Prof. Caroline Ralston (Macquarie University, Australia). In addition to supporting the argument of the speech, they challenged Pokawin to be more outspoken on certain issues. He replied to these questions eloquently and certainly deserved the applause with which the audience spontaneously greeted him.

The last day of the conference again opened with a keynote address. Prof. Alan Howard of the University of Hawai'i was asked to represent Polynesian scholarship and to contribute to the general theme of the conference with a topical issue from this Pacific region. Prof Howard has published widely on both Polynesian and on general issues. The University of Hawai'i, including the East-West Centre, is one of the main world centres for studies in the Pacific Islands. Polynesian specialist Prof. Henri Claessen from Leiden University chaired the session.

As the topic for his speech, Prof. Howard had chosen "Reflections on history in Polynesia". He first discussed changing Western conceptions of Polynesian history and pointed to the importance of biography as a means of providing a more adequate picture and understanding of the past. Next, he analysed some Polynesian forms of history which are often not self-evident to Western observers. Because of long-term research involvement, anthropologists have become chroniclers of, and sometimes even actors in, Pacific history. Prof. Howard argued that scholars, while documenting (and practising) history, should opt for a critical attitude towards abuses of political and economic power, not only by (neo-)colonialists but also by Pacific Islanders themselves. The lecture inspired an animated discussion.

The last plenary session on Saturday afternoon did not involve a keynote lecture but had as the main item on its agenda the foundation of a European organisation for Oceanic Studies. Representatives from various European countries presented short descriptions of the situation of Oceanic Studies in their countries and they all supported the establishment of a European association. This idea was finally accepted by acclamation by the whole meeting. A report on the new organisation follows below. Importantly, a motion was put forward (by Prof. Daniel de Coppet) and accepted by the meeting that the board of the new organisation should investigate ways in which researchers can assist and support Pacific Islanders in their struggle for the maintenance of their own identity and against forces that negatively affect their living conditions.

## **Workshops**

Ten different workshops (A to J) covered ten various sub- themes within the general theme of the conference. These sub-themes were: Changing political relations (A); Religion, Western imagery and cargo cults (B); Reaction to Western impact in remote societies (C); Material culture, consumer culture and recontextualisation (D); Cognition and change (E); Religion and social change (F); Changing cultures and (changing) natural resources (G); Politics of culture and identity (H); Changing gender relations (I) and Colonial history, European imagery, local identity (J).

The workshops consisted of one, two or three sessions, depending on the number of papers relevant to the sub-theme. Four sessions (of four different workshops) were held simultaneously at different locations. In every session two or three papers were presented. A number of the papers that were presented were relevant to more than one sub-theme and a few were even difficult to classify within the sub-themes. Within each cluster of papers (3, sometimes 2 papers) that made up a session of a workshop, the authors were asked to prepare a response to one of their fellow speaker(s).

The number of people attending the individual workshops varied between 20 and 45. This resulted generally in a balanced distribution over the various venues. According to the chairpersons of the workshops the academic standard of the papers was generally quite high and discussions were lively and stimulating. It seems fair to conclude that in general workshops were considered successful and productive.

For a list of the papers presented at the conference: see Appendix 1.

## **General impression**

The registration at the Nijmegen Ethnological Museum on 17 December was rather informal. It was well-attended as was the reception presented to the participants and a number of guests after the opening and first keynote lecture. In the days that followed many of the participants decided to pay a second visit to the museum, where a special exhibition entitled "Pacific Images" was held.

The atmosphere at the conference was "Pacific style": rather "easy-going". The scholarly aspects of the lectures and workshops were manifold and discussions about research topics continued on enthusiastically during breaks and meals. However, although academic interest was the most important reason for the participants to gather in Nijmegen, conversations included many other topics. Many participants also took the opportunity to meet with friends and/or fellow researchers and several appointments were made for future meetings.

The centre of organisational activities during the conference was the information desk at the entrance hall of the Psychological Laboratory. Beside information on practical conference matters, some material, including a number of books, was displayed there. It was interesting to see how, in the course of the conference, participants found their way through the Psychological Laboratory, the building where also the workshops and keynote lectures were held in rooms next to one another, but more often in rooms far apart. Some of the meals were served in other buildings on the University Campus which at some stages caused confusion. All in all, however, everyone arrived at the right place on the right time, mostly thanks to the assisting volunteers, who developed their own system of signs. Sometimes they even acted as signposts (or sheepdogs!) themselves, which was well appreciated.

In general the conference was well-balanced with "official" and serious meetings interchanging with "unofficial" and casual moments. Nevertheless a conference like this can be very energy-consuming: it lasted for almost two-and-a-half days with keynotespeeches beginning at 9.30 a.m. and a programme continuing until 10.00 p.m.. The conference dinner in the Waag on Saturday night finally meant a relief to most participants and to the organisers. After dinner, Friederike Platzdasch, one of the participants, gave a demonstration of Tahitian dance. This encouraged some of the people to begin dancing themselves. At this stage the first complaint about the conference was heard: "Why aren't there more people on the dance-floor?"

### **The Foundation of the "European Society for Oceanists" (ESO)**

During the final plenary session of the "First European Colloquium on Pacific Studies", which was chaired by Ton Otto, a decision was reached to establish a special organization for anthropologists and researchers in the social sciences and the humanities with a regional interest in Oceania. "Oceania" was defined as including the South Pacific Islands, Papua New Guinea, Irian Jaya, Australia and New Zealand.

In the meantime, this organization has been named: The "European Society for Oceanists" (ESO). Its board, confirmed by the plenary session at the end of the colloquium, consists of two representatives each from those European countries where research in Oceania is traditionally firmly established, i.e. Scandinavia, Great Britain, France, Netherlands, Germany, Switzerland, Austria and Spain/Portugal. For the next two years the board will be chaired by Jürg Wassmann and Verena Keck (both Basel, Switzerland).

The ESO addresses itself specifically (but not exclusively) to European researchers. In the context of an increasingly intensive political, economic and academic (keyword: Erasmus-programme) cooperation in Europe, the new society aims at enhancing intellectual cooperation between individual researchers and between institutions (universities, museums) within but also outside of Europe. This goal is to be achieved by publishing a newsletter, by establishing an information network and by organizing conferences every two years in one of the various European countries. The next conference will be held in Basel, from 15 to 17 December, 1994.

The ESO wishes to be understood as an interdisciplinary organisation; membership is open to anthropologists, linguists, historians, geographers, psychologists and other researchers in the social sciences and the humanities. Non-European researchers likewise are very welcome to join the ESO. Cooperation with other Oceanists' organizations is envisaged.

### **Report on the publication of papers**

Several publications will be proceeding from the First European Colloquium on Pacific Studies. Ton Otto is editing the keynote lectures for publication in a separate volume, probably in the series of the Centre for Pacific Studies. In addition, a limited number of papers have been selected for publication in one of four (perhaps five) collections of essays which are planned to be edited for publication. The subjects these volumes have been selected on the basis of the number of papers concerned with similar issues. The main criterion for the selection of papers involved their interaction with other papers.

Ad Borsboom and Ton Otto are editing a volume comprising the majority of the papers that were contributed to two workshops dealing with religion ("Religion, Western Imagery and Cargo Cults"; "Religion and Social Change"). This volume is likely to appear in the monograph series of the Royal Institute of Linguistics and Anthropology at Leiden.

Paul van der Grijp and Toon van Meijl are editing papers on the following themes: "Changing Political Relations", "The Politics of Culture and Identity" and "Colonial History, European Imagery and Local Identity". At the moment it is still unclear whether this will result in two or three volumes, depending both on the number of invitees interested in submitting a revised paper for publication and the views held by editors and reviewers. However, it seems likely that the contributions to the workshop on "Colonial History, European Imagery and Local Identity" will be published collectively in a special issue of a journal - the editors are considering submission to *History and Anthropology*. The contributions concerned with changing political relations and the politics of culture may be published together in a volume, or as a special issue of a journal, though at this point it can not be ruled out that they will appear as two separate publications. In any case, one series of essays is likely to be published in a special issue of the journal of the Royal Institute of Linguistics and Anthropology (*Bijdragen tot de taal-, land- en volkenkunde*).

### **APPENDIX 1 - List of workshops and papers**

#### Changing political relations (A)

This workshop dealt with traditional and modern forms of leadership, with the tension between these forms, and with the use of violence.

Paul van der Grijp:

The making of a modern chiefdom-state: the case of Tonga in the second half of the nineteenth century.

Rolf Kuschel:

Killing begets killing: homicides and blood feuds on a Polynesian outlier.

Barbara Lüem:

A new king for Nanumaga? Changing demands for leadership and authority in a Polynesian society.

Toon van Meijl:

The re-emergence of Maori chiefs; 'devolution' as a strategy to maintain tribal authority.

Andrew Strathern (read by Roger Keesing):

Elections and violence as political practice in the Highlands of Papua New Guinea.

Gabriele Weiss:

Comparing 'traditional' and contemporary leadership in Papua New Guinea (Melanesia), Western Samoa (Polynesia) and Palau (Micronesia).

Religion, Western imagery and cargo cults (B)

The papers in this workshop focussed on Western conceptualisation of millenarian and other movements, and on the influence of Western concepts and discourse.

Ad Borsboom:

Millenarian movements, Australian Aborigines and the European myth of primitivism.

Elfriede Hermann:

'Kastom' versus 'Cargo cult'; emotional discourse on the Yali movement in Madang Province, Papua New Guinea.

Sjoerd Jaarsma:

Ethnographic perceptions of Cargo; the 'invention' of a concept.

Michel Panoff:

A cargo cult among the Maenge of New Britain.

Harvey Whitehouse:

The politics of revelation: the pomio kivung and the taro cult as alternative politico-religious regimes.

Reaction to Western impact in remote societies (C)

The papers in this workshop investigated the reactions to Western impact in some remote Melanesian societies.

Maurice Godelier:

Is the West the model for humankind? The Baruya of New Guinea between change and decay.

Jan Godschalk:

Processes of change among the Sela people in the Eastern Highlands of Irian Jaya, Indonesia.



Verena Keck:

Talks about a changing world. Young Yupno in Papua New Guinea debate their future.

Material culture, consumer culture and recontextualisation (D)

The workshop dealt with traditional and modern meanings and uses of traditional and modern objects and artistic expressions.

John Liep:

The local appropriation of a consumer good: the ritual use of Johnson's baby powder in the Massim, Papua New Guinea.

Dirk Smidt:

Symbolic meaning in Kominimung woodcarvings.

Jaap Timmer:

Inclined to be authentic: altered contexts and tourism in a Huli society.

Ien de Vries:

Contemporary fine arts of Papua New Guinea; some observations.

Cognition and change (E)

This session was centered around continuity and change in cognitive and emotional systems, and with the relation between these systems and linguistic and social change.

Steen Bergendorff:

The politics of Mekeo myth. A language of harmony.

Ger Reesink:

Tradition and change in a Papuan language.

Borut Telban:

Fear of being seen and fear of the unseen in Ambonwari, Papua New Guinea.

Jürg Wassmann:

Worlds in mind. The experience of an outside world in a community of the Finisterre Range of Papua New Guinea.

Religion and social change (F)

This theme concerned traditional religions and changes there-in, Pacific Christianity and syncretism, and what we can learn from oral tradition.

Theodor Ahrens:

The promise of new life: some comments on the dynamics of Christianity in Oceania.

Chris Ballard:

The fire next time: British Petroleum, the Book of Revelations and Huli ritual.

Horst Cain and Annette Bierbach:

The Rapanui Pantheon.

H.C. Dosedla:

Oral tradition, historical consciousness and cultural change among the Mbowamb of the central highlands of Papua New Guinea.

Elisabetta Gnechi-Ruscione:

Church day feasts as negation of vasai.

Holger Jebens:

Catholics, Seventh-Day Adventists and the impact of tradition in Pairudu (Southern Highlands Province, PNG).

Wolfgang Kempf:

Male initiation in a colonized world: The case of the Sibog (Ngaing), Papua New Guinea.

Gunter Senft:

Magic, missionaries, and religion - some observations from the Trobriand Islands.

Thomas Widlok:

Travelling rituals in Australia. Tradition and transformation.

Changing cultures and (changing) natural resources (G)

The papers dealt with the mutual articulation of indigenous and foreign conceptions about access to natural resources and also with changes in the natural environment resulting from and impacting on cultural practices.

Martin van Bakel:

Transformation and tradition: environmental degradation in Polynesia.

Edvard Hviding:

Indigenous essentialism? "Simplifying" customary land ownership in New Georgia, Solomon Islands.

Teresa del Valle:

Land and ritual linkages with the past in Chamorro society (Mariana Islands).

Politics of culture and identity (H)

The theme focused on the use of culture as a political factor, on the creation of national cultures and sub-national identities.

Jonathan Friedman:

Global process and the development of Hawaiian identity.

Eric Hirsch:

Local persons, national names: space, time and perspective among the Fuyuge, Papua New Guinea.

Michael Jacobsen:

National cultures - between or betwixt?

Christin Kocher-Schmid:

Cultural identity as a coping strategy towards modern political structures: The Nayudos case.

Anton Ploeg:

The use of culture in a multi-cultural state: The case of the Kovai, Morobe Province, Papua New Guinea.

Changing gender relations (I)

This workshop dealt with the impact of new economic and political opportunities, the loss of traditional knowledge and identities, and the influence of an ideology of tradition.

Paula van den Berg:

Gender constructions in changing matrilineal Bougainville society.

Christine Jourdan:

Bridewealth revisited (Honiara, Solomon Islands).

Christine Loytved:

Midwives in between: some thoughts on the training of traditional birth attendants in Samoa, Tonga and Fiji.

Anna Paini:

Kanak women from Drueulu (N. Caledonia): "Negotiating" identities in a changing world.

Caroline Ralston:

Maori women and the politics of tradition: What roles and power did, do, and should Maori women exercise?

Colonial history, European imagery, local identity (J)

The general topic of this workshop was the development and the mutual articulation of European and Pacific images and identities in colonial and post-colonial history.

Henri Claessen:

Eighteenth century Tahitians - The views of the early European visitors.

Wolfgang Kempf:

Colonized colonizers: Samoan pastors in northeast New Guinea (1912-33).

Jean Kommers:

Colonial ethnography in the western Pacific.

Peter Mesenhöller:

Different perceptions of the past? Colonial photography of Samoa and the issue of tradition (fa'a Samoa).

Terence Wright:

The Trobriand photographs of Bronislaw Malinowski.

## **APPENDIX 2 - ADDRESSES OF PARTICIPANTS**

Abbink, Dr. Jan, University of Nijmegen, Faculty of Social Sciences, Dept. of Anthropology, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Aerts, Mr. Ed, University of Nijmegen, Faculty of Social Sciences, Dept. of Research Methods, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Ahrens, Prof.Dr. Theodor, Universität Hamburg, Fachbereich Ev. Theologie, Oekumenisches Seminar, Sedanstrasse 19, D-2000 Hamburg 13, Germany

Bakel, Dr. M.A. van, Leiden University, Faculty of Social Sciences, Institute of Cultural Anthropology, P.O. Box 9555, 2300 RB Leiden, The Netherlands

Ballard, Mr. Chris, Department of Prehistory, Research School of Pacific Studies, Australian National University, GPO Box 4, Canberra, A.C.T. 2601, Australia

Bargatzky, Prof.Dr. Thomas, Universität Bayreuth, Ethnologie, Postfach 10 12 51, W-8580 Bayreuth, Germany

Berg, Ms. Paula van den, University of Nijmegen, Faculty of Social Sciences, Dept. of Anthropology, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Bergendorff, Mr. Steen, University of Copenhagen, Institute of Anthropology, Frederiksholms Kanal 4, DK-1220 Copenhagen K, Denmark

Bierbach, Ms. Annette, Blumenthalstr. 30, D-5000 Köln 1, Germany

Bonnemère Ms. Pascale, C.N.R.S., 7 rue Littré, 75006 Paris, France

Borsboom, Dr. Ad P., University of Nijmegen, Faculty of Social Sciences, Dept. of Anthropology, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Burt, Dr. Ben, The British Museum, Museum of Mankind, Burlington Gardens, London W1X 2EX, Great Britain

Cain, Dr. Horst, Blumenthalstr. 30, D-5000 Köln 1, Germany

Claessen, Prof.Dr. Henri J.M., Leiden University, Dept. of Anthropology, P.O. Box 9555, 2300 RB Leiden, The Netherlands

Coppet, Prof.Dr. Daniel de, ERASME/EHESS, 105, Boulevard Raspail, 75006 Paris, France

Deterts, Ms. Dorothea, Nikolausstr. 68, D-5000 Köln 41, Germany

Dosedla, Dr. H.C., Heusteigstrasse 101 b, D-7000 Stuttgart 1, Germany

Edwards, Dr. Elizabeth, University of Oxford, Pitt Rivers Museum, School of Anthropology and Museum, Ethnography, South Parks Road, Oxford OX1 3PP, Great Britain

Feil, Dr. Daryl K., NIAS, Meijboomlaan 1, 2242 PR Wassenaar, The Netherlands

Fenner, Dr. Burkhard, Rautenstrauch-Joest Museum, Department of Oceania, Ubierring 45, D-5000 Köln 1, Germany

Friedman, Prof.Dr. Jonathan, University of Lund, Dept. of Social Anthropology, P.O. Box 114, S-22222 Lund, Sweden

Gnecchi-Ruscone, Dr. Elisabetta, Alzaia Naviglio Grande 6, 20144 Milano, Italy

Godelier, Prof.Dr. Maurice, École des Hautes Études, en Sciences Sociales, Bureau 929, 54, Bd Raspail, 75006 Paris, France

Godschalk, Mr. Jan, Julianalaan 20, 4116 CH Buren, The Netherlands

Greindl, Ms. Delphine, University of Brussel, Dept. of Anthropology, 42, Rue des Aulnois, 7090 Hennuyeres, Belgium

Grijp, Dr. Paul van der, and Ms. Françoise Marsaudon, University of Utrecht, Dept. of Cultural Anthropology, P.O. Box 80140, 3508 TC Utrecht, The Netherlands

Gross, Ms. Claudia, University of Manchester, Dept. of Social Anthropology, Brunswick Street, Manchester M13 9PL, Great Britain

Guiart, Prof. Dr. Jean, Société des Ocanistes, Musée de l'Homme, Palais de Chaillot, 34 Rue Dareau, F-75014 Paris, France

Gustafsson, Ms. Berit , University of Gothenburg, Institute for Advanced Studies, in Social Anthropology, Västra Hamngatan 3, S-411 17 Göteborg, Sweden

Hasager, Dr. Ulla , University of Copenhagen, Institute of Anthropology, Frederiksholms Kanal 4, DK-1220 Copenhagen K, Denmark

Heinst, Ms. Annemiek , Griftdijk 9-23,6678 KC Oosterhout, The Netherlands

Heintze, Dr. Dieter , Curator Australia and Oceania, Uebersee Museum, Bahnhofspatz 13, D-2800 Bremen 1, Germany

Henriques, Dr. Peter , University of Copenhagen, Institute of Anthropology, Frederiksholms Kanal 4, DK-1220 Copenhagen K, Denmark

Hermann, Ms. Elfriede , Brühlhof 1, D-7400 Tübingen, Germany

Hide, Dr. Robin , Department of Human Geography, Division of Society and Environment, Research School of Pacific Studies, Australian National University, GPO Box 4, Canberra, A.C.T. 2601, Australia

Hirsch, Dr. Eric, Brunel University, Dept. of Human Sciences, Uxbridge, Middlesex UB8 3PH, Great Britain

Hoekstra, Mr. Fer, University of Nijmegen, Faculty of Social Sciences, Ethnological Museum, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Holst, Dr. Lesley P., Barthsgade 12A, 3.tv, 8200 Aarhus N, Denmark

Howard, Prof.Dr. Alan, Dept. of Anthropology, University of Hawai'i, Honolulu HI 96822, Hawai'i, U.S.A.

Huizer, Prof.Dr. Gerrit, University of Nijmegen, Faculty of Social Sciences, Third World Centre, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Hüsken, Prof.Dr. Frans, University of Nijmegen, Faculty of Social Sciences, Dept. of Anthropology, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Hviding, Dr. Edvard, University of Bergen, Centre for Development Studies, Stromgaten 54, 5007 Bergen. Norway

Iteanu, Dr. André, Centre National de la Recherche, Scientifique, ERASME-EHESS, 105, Boulevard Raspail, F- 75006 Paris, France

Jaarsma, Dr. Sjoerd R., University of Utrecht, Faculty of Social Sciences, Dept. of Cultural Anthropology, P.O.Box 80.140, 3508 TC Utrecht, The Netherlands

Jacobsen, Dr. Michael, University of Copenhagen, Institute of Anthropology, Frederiksholms Kanal 4, DK-1220 Copenhagen K, Denmark

Jebens, Mr. Holger, Zeppelinstr. 94, W-1000 Berlin 20, Germany

Jourdan, Dr. Christine, Dept. of Anthropology, McGill University, 855 Sherbrooke St. West, Montréal, Quebec H3A 2T7, Canada

Keck, Dr. Verena, University of Basel, Ethnologisches Seminar, Münsterplatz 19, CH-4051 Basel, Switzerland

Keesing, Prof.Dr. Roger M., Dept. of Anthropology, McGill University, 855 Sherbrooke St. West, Montréal, Quebec H3A 2T7, Canada

Kempf, Dr. Wolfgang, Brühlhof 1, D-7400 Tübingen-Bühl, Germany

Kimmel, Ms. Andrea, Krüthstr. 30, D-5000 Köln 60, Germany

Kluyskens, Ms. Claire, Drielandenstraat 123 b67, 1170 Brussels, Belgium

Knippenberg, Mr. Luuk, University of Nijmegen, Faculty of Social Sciences, Third World Centre, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Knoblauch, Dr. Reinhard v., Wolferöder Str. 14, D-3570 Stadtallendorf Hatzbach, Germany

Koch, Mr. Michael, University of Hamburg, Rutschbahn 10, D- 2000 Hamburg 13, Germany

Kocher-Schmid, Dr. Christin, c/o Museum für Völkerkunde, Augustinergasse 2, CH-4051 Basel, Switzerland

Kofod, Mr. Jens, Ingerslevsgade 120, 2 th, DK-1705 Copenhagen V, Denmark

Kommers, Dr. Jean, University of Nijmegen, Faculty of Social Sciences, Dept. of Anthropology, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Koster, Dr. Rita de , Minervalaan 96, 1077 PM Amsterdam, The Netherlands

Kuschel, Dr. Rolf, University of Copenhagen, Psychological Laboratory, Njalsgade 88, DK-2300 Copenhagen S, Denmark

Lemonnier, Prof.Dr. Pierre, Centre National de la Recherche, Scientifique, E.R.A.S.M.E., 105, Boulevard Raspail, F- 75006 Paris, France

Lepla, Mr. Fabrice, 29 rue Louis HAP, 1040 Brussels, Belgium

Lienert-Emmerlich, Ms. Heide, Harkshörner Weg 55, D-2000 Norderstedt, Germany

Liep, Prof.Dr. John , University of Copenhagen, Institute of Anthropology, Frederiksholms Kanal 4, DK-1220 Copenhagen K, Denmark

Loytved, Ms. Christine A.L. , Institut für Völkerkunde, Theaterplatz 15, D-3400 Göttingen, Germany

Lüem, Dr. Barbara , Ethnologisches Seminar, Münsterplatz 19, CH-4051 Basel, Switzerland

Meijl, Dr. Toon van , University of Nijmegen, Faculty of Social Sciences, Centre for Pacific Studies, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Meiracker, Mr. Kees van den, Willemskade 25, 3016 DM Rotterdam, The Netherlands

Melssen, Mr. Fred, University of Nijmegen, Faculty of Social Sciences, Centre for Pacific Studies, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands, E-mail: u211610@KUNRC1.URC.KUN.NL

Menter, Mr. Ulrich, Honoldweg 13 A, D-7000 Stuttgart 1, Germany

Meran, Ms. Cornelia, Währingerstr. 26/19, A-1090 Vienna, Austria

Mersch, Dr. Matthias, Bahnhofstr. 20, D-8100 Garmisch-Partenkirchen, Germany

Mesenhöller, Dr. Peter, Karolingerring 31, D-5000 Köln 1, Germany

Miedema, Dr. J., Leiden University, Department of Languages and Cultures, of South-East Asia and Oceania, P.N. van Eyckhof 3, 2311 BV Leiden, The Netherlands

Monnier, Mr. Alain, 20 bis Rue Goetz-Monin, 1204 Geneva, Switzerland

Nieuwenhuijsen-Riedeman, Dr. Cora van, Vermeerlaan 3, 1412 JX Naarden, The Netherlands

Nieuwenhuijsen, Mr. Jan van, Vermeerlaan 3, 1412 JX Naarden, The Netherlands

O'Hanlon, Dr. Michael, The British Museum, Department of Ethnography, Museum of Mankind, 6 Burlington Gardens, London W1X 2EX, Great Britain

Ohnemus, Ms. Sylvia, Museum für Völkerkunde und Schweizerisches Museum, für Volkskunde, Dept. of Oceania, Postfach 1048, CH-4001 Basel, Switzerland

Otto, Dr. Ton, University of Nijmegen, Faculty of Social Sciences, Centre for Pacific Studies, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Paini, Ms. Anna, McGill University, 855 Sherbrooke St. West, Montréal, Quebec H3A 2T7, Canada

Panoff, Dr. Michel, Directeur de Recherche, C.N.R.S., 8, rue Fustel de Coulanges, 75005 Paris, France

Platzdash, Ms. Friederike, Wilseder Bergstr. 11, D-2800 Bremen 41, Germany

Ploeg, Dr. Anton, Prinses Irenelaan 14, 3708 EL Zeist, The Netherlands

Pokawin, Mr. Stephen P. MPA, Manus Provincial Government, Office of the Premier, P.O. Box 190, Lorengau, Manus, Papua New Guinea

Pouwer, Prof. Dr. Jan, Nieuwe Veenendaalsweg 229, 3911 MJ Rhenen, The Netherlands

Probst, Dr. Peter, Museum für Völkerkunde, Abteilung Südsee, Arnimallee 27, D-1000 Berlin 33 (Dahlem), Germany

Raabe, Dr. Eva Ch., Museum für Völkerkunde Frankfurt, Department of Oceania, Schaumainkai 29, D-6000 Frankfurt am Main 70, Germany

Ralston, Prof. Dr. Caroline, Macquarie University, History Department, Sydney, N.S.W. 2109, Australia

Reesink, Dr. Ger P., Leiden University, Department of Languages and Cultures, of South-East Asia and Oceania, P.N. van Eyckhof 3, 2311 BV Leiden, The Netherlands

Regel, Ms. Angelika, Köpenicker Str. 8A, III. Aufgang, 1000 Berlin 36, Germany



Schade, Dr. Anette, Graefestr. 7, 1000 Berlin 61, Germany

Schieffelin, Prof.Dr. Edward, University College, Dept. of Anthropology, London WC1E 6BT, Great Britain

Schleip, Mr. Dietrich, Stöckachstr. 3, W-7000 Stuttgart 1, Germany

Schmidt, Ms. Andrea E., Sautierstr. 67, D-7800 Freiburg i.Br., Germany

Schmidt, Dr. Hans, Universität Hamburg, Seminar für Indonesische und Südseesprachen, Bogenallee 11, D-2000 Hamburg 13, Germany

Schwartz, Dr. Rüdiger, Deutsche Sporthochschule Köln, Carl- Diem-Weg 6, D-5000 Köln 41, Germany

Senft, Dr. Gunter, Max Planck Institute for Psycho- linguistics, Cognitive Anthropology Research Group, P.O. Box 310, 6500 AH Nijmegen, The Netherlands

Smidt, Mr. Dirk, Rijksmuseum voor Volkenkunde, P.O. Box 212, 2300 AE Leiden, The Netherlands

Spee, Ms. Margot H., Rijksmuseum voor Volkenkunde, P.O. Box 212, 2300 AE Leiden, The Netherlands

Stanek, Dr. Milan, University of Zürich, Ethnologisches Seminar, Freiensteinstr. 5, CH-8032 Zürich, Switzerland

Stein, Dr. Roland, Ringstr.19, W-6662 Contwig 2, Germany

Stok, Mr. Leen, Kerkewijk 106, 3904 JG Veenendaal, The Netherlands

Struck, Dr. Marion, Universität Hamburg, Seminar für Indonesische und Südseesprachen, Bogenallee 11, D-2000 Hamburg 13, Germany

Stucki, Mr. André, 13 Rue Pestalozzi, CH-1202 Geneva, Switzerland

Telban, Mr. Borut, Australian National University, Research School of Pacific Studies, Department of Anthropology, GPO Box 4, Canberra, A.C.T. 2601, Australia

Timmer, Mr. Jaap, University of Amsterdam, Antropological- Sociological Centre, P.O. Box 63113, 1005 LC Amsterdam, The Netherlands

Valle, Prof.Dr. Teresa del, University of Pais Vasco, Facultad de Filosofia y CC de la Education, Dpto. de Filosofia de los Valores y Antropologia Social, Apartado 1.249, 20012 San-Sebastian - Donostia, Spain

Vanhoof, Mr. Dirk W.K., University of Nijmegen, Faculty of Social Sciences, Dept. of Anthropology, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Venbrux, Mr. Eric, University of Nijmegen, Faculty of Social Sciences, Dept. of Anthropology, P.O. Box 9108, 6500 HK Nijmegen, The Netherlands

Visser, Dr. Leontine, Coornhertdreef 46, 2353 CG Leiderdorp, The Netherlands

Vlies, Mr. Peter van den, Kuiperstraat 100-1, 1073 ES Amsterdam, The Netherlands

Voorhoeve, Dr. Bert, Coornhertdreef 46, 2353 CG Leiderdorp, The Netherlands

Vries, Ms. Ien de, Amsteldijk 105 d, 1074 JG Amsterdam, The Netherlands

Wassmann, Dr. Jürg, Max Planck Institute for Psycho- linguistics, Cognitive Anthropology Research Group, P.O. Box 310, 6500 AH Nijmegen, The Netherlands

Weiss, Dr. Gabriele, Institut für Völkerkunde der Universität Wien, Univ. Strasse 7/IV, A-1010 Wien, Austria

Weiss, Dr. Florence, University of Basel, Ethnologisches Seminar, Münsterplatz 19, CH-4051 Basel, Switzerland

Whitehouse, Dr. Harvey, Dept. of Social Anthropology, Queen's University of Belfast, 29-30 University Square, Belfast, Northern Ireland

Widlok, Mr. Thomas, London School of Economics, Department of Anthropology, Houghton Street, London WC2A 2AE, Great Britain

Wolf, Mr. Werner, Luxemburger Str. 264, D-5000 Köln 41, Germany

Wright, Dr. Terence, Luton College of Higher Education, Park Square, Luton, Bedfordshire LU1 3JU, Great Britain

## **DEFENDING HUMAN RIGHTS**

by Jean Guiart

On the 13th of January 1985, television screens world-wide showed the burning and gutting in Nouméa of a house, said to be that of the anthropologist Jean Guiart. This house belonged in fact to his wife, a Melanesian woman of high birth from Lifou island, Joséphine Pawe, *isola i Wahnyamala*, who had been reared in this very house.

The house was attacked by a European commando armed with petrol bombs, under the cover of a frenzied mob of European settlers who prevented the firemen from doing their job, destroyed their equipment and cut the water hoses.

The reason given was that Jean Guiart had always been pro- Kanak and that his son René was the leader of a Kanak protest movement organising rallies supporting the claims for the return of the land to their former Kanak owners: in New Caledonia proper 90% of the land was taken from the Melanesian population, which was pushed inside reservations where the value of the soil was in most cases low or non existent. With the new population growth, reservations were becoming dramatically too small.

Jean Guiart's was introduced to Pacific anthropology by Maurice Leenhardt, who had been an early fighter for Kanak rights, had been able to prevent a number of potential land confiscations and had been the very first person putting pressure for land to be returned to the Melanesian people and for the suppression of the reigning forced labour system, later abolished in the spring of 1945 by the government of General de Gaulle.

Taking over in the field from Maurice Leenhardt in 1948, Jean Guiart has accompanied the post-war process of political change. He has been responsible for the handing back of land in tens of cases and for the registering in 1951 of 9,000 Kanak new electors on the roll, which was a political revolution introduced without the knowledge of the settlers representatives, who were presented with a "fait accompli". He campaigned successfully for family allowances to be given to the Melanesians at the going European rate. He has been responsible too for the sending to France of the first Melanesian students, and has written the best parts of the first law votes by the French Parliament, establishing the legal right for the Kanak to reclaim their former lands.

René Guiart took over from his father and built a land claim movement which fought so efficiently, by entirely legal and peaceful means, that more than forty thousand hectares of land were handed back in haste to the Kanak people on the west coast of New Caledonia. This movement became so popular that everywhere else the Kanak managed to get back the greater part of their former lands with only a slight pressure being applied, except in the area of Noumea, the capital city.

Meanwhile, his father, and that is one of the things he is proud of, pushed for policies organising the transfer of land, through the State buying it at market process before returning the land to the Kanak communities. The idea was to avoid a situation by which the evicted settlers would be left with insufficient means of living, waiting interminably for compensation. It was hoped that this would diminish the very strong and potentially dangerous racial tensions. This did not happen immediately, but is an important factor today in (restored) peaceful relations, the transfer of lands being still the order of the day.

The burned house has now been rebuilt, exactly as it was, and is again the prettiest house in town, where so many local European and Melanesian leaders have been entertained and, where numerous Pacific islands leaders of the first generation and social scientists interested in the region had been visitors. The French State has borne two thirds of the rebuilding costs, and Mrs Guiart the rest, which has meant very strict management of relatively scarce financial resources. She has had to fight the Nouméa municipality, which wanted to put the bulldozer to the remnants of the house and oblige her to sell the land to a developer.

This communication is meant as a partial answer to the questions posed by Stephen P. Pokawin, the chief minister of Manus, in the courteous way he mused about the value of Anthropology to the Pacific islanders, and by Alan Howard, in his soul searching key note paper. Things can be said and done. They can be efficient, never more than in a ratio of one in three, under the conditions of potential physical dangers to the anthropologist, or more subtle pressures for the destruction of his career, are accounted for. Fortitude is needed, and the researcher's family must agree to face these dangers. Politically entrenched strongly in Europe, colonial or post colonial interests, do not practice Christian virtues. They can be frightfully nasty, if not at times downright murderous. The capacity of practicing some pay back is needed on the side of the anthropologists, if he finds palatable the idea of using the lessons learnt in the field about tactics and strategies in both the local and home social and political environment.

## **REPORT OF THE ANNUAL MEETING OF THE AMERICAN ASSOCIATION FOR SOCIAL ANTHROPOLOGY IN OCEANIA,**

**held at Kailua-Kona on the Big Island of Hawai'i, U.S.A.; 24-27 March 1993**

by Toon van Meijl

The A.S.A.O. meets every year. Its annual conferences are organised in a three-year cycle: one year in the western part of the mainland of the U.S.A, the next year in the eastern part of the U.S. mainland, and the third year in the state of Hawai'i. Interestingly, when the A.S.A.O. meets in Hawai'i more people than average tend to turn up. In 1991, for example, the Association met in British Columbia,

Canada, and the number of people attending did not exceed 70. This year, when the annual meeting was organised in Hawai'i, approximately 200 people attended. The obvious interpretation that anthropologists are fond of far-away places is reinforced by a meteorological perspective on the distinct differences in number of people attending A.S.A.O. conferences. These are invariably organised in springtime, but in February or March it can still be extremely cold in places like British Columbia, as opposed to Hawai'i, which is located just south of the Tropic of Cancer.

Small conferences tend to be more interesting than those attracting massive numbers, not only because their atmosphere is more conducive to academic debates, but also because at bigger conferences many people show up simply to socialize, if not to sweet-talk, with big shots. Needless to say, it does not affect the standard of debate in a positive sense, all the more so because 'small shots' are often obliged to contribute a paper in order to become eligible for financial compensation for fares and fees. Unfortunately, this seemed to be the case at the recent A.S.A.O. conference at Kona as well, at least to some extent. I hasten to add, however, that this grave generalization might be balanced by the observation that the standard of the papers as well as the standard of the sessions and symposia varied tremendously.

The format of A.S.A.O. conferences is fabulous. Anyone with a certain idea for discussion may organise an 'informal session' to gauge the interest among other A.S.A.O. members and subsequently assess the potential of the topic for organising a more substantial 'worked session'. If more than, say, half a dozen people express an interest in exploring the topic further, a 'working session' will be organised at the conference held the following year. All participants in a working session commit themselves to writing an abstract of two pages and circulate this among the other participants of the 'working session' well in advance of the next annual meeting. When during the 'working session' it appears that most people are dealing with data and issues which from a comparative point of view are interesting and worthy of being explored in more depth, the convenors of the 'working session' may decide, usually in consultation with contributors, to organise a more formal 'symposium' on the same topic at the next conference. For the symposium, participants are required to write a substantial paper and distributed to the other members of the group, before the conference. Since ideally all participants will have read the paper before the meeting, papers may be discussed in great detail at symposia. After two years of contemplation and discussion at three consecutive conferences, A.S.A.P. symposia usually result in the publication of a coherent collection of essays.

The success of sessions and symposia at A.S.A.O. conferences is chiefly dependent on the cooperation of the members contributing to them. Unfortunately, conscientious cooperation to reduce as the number of participants increases, which explains why this year many people complained that not everyone had done his or her homework. Abstracts or papers had not always been circulated beforehand, as a result of which their presentation took up too much time, leaving less time for general discussion. Nevertheless, some interesting, even exciting debates did take place in several sessions and symposia, in spite of the numbers of contributors being more than desirable: one working session 'Anthropology and History of the Body', as well as one symposium 'Chiefs Today', numbered more than twenty participants. Notwithstanding the session's and symposium's size reducing opportunities for general discussion, they did offer several advantages including comprehensive overviews from a variety of ethnographic areas and theoretical perspectives. In addition, one should be circumspect about the significance of the social aspects of a conference. It is extremely important to establish or occasionally renew contacts with colleagues working in the same area or on similar issues in a different but related field. Informal interaction and exchange of research information and experience are indeed crucial to keep abreast of contemporary developments, while at the same time they may provide invaluable sources of inspiration and stimulation for scholarships.

It is beyond the scope of this brief report to provide an academic evaluation of all sessions and symposia at this year's A.S.A.O. conference. The 'informal sessions', the 'working sessions' and the 'symposia' shall simply be listed:

### Informal sessions

1. Festival and Festival Behaviour
2. The Ethnography of Mass Communications in the Pacific
3. Sex and Gender Liminality in Pacific Cultures
4. The Bougainville Crisis: Wider Implications for the Pacific Islands
5. Women and Development in the Pacific
6. HIV in the Pacific

### Working sessions

1. The Anthropology and History of the Body in the Pacific
2. Changes in Housing and Social Relationships in the Pacific
3. The Legitimacy of Violence in the Pacific; Historical and Cross-cultural Perspective
4. Fieldwork and Families
5. Representations of the Past in the Pacific

### Symposia

1. Chiefs Today
2. Culture and Disability in the Pacific
3. Women, Age, and Influence: the Politics of Age Differences Among Women
4. Contemporary Pacific Islander Migration
5. Regional Histories in Oceania

Further information on the nature of discussions held in these sessions and symposia will appear in the next issue of the A.S.A.O. newsletter. Anyone interested in joining the A.S.A.O. and in receiving its informative, quarterly newsletter, should contact the new president of the Association:

Richard Scaglione  
Anthropology Department  
University of Pittsburgh  
Pittsburgh, PA 15260  
U.S.A.

Finally, it should be added that following the recent establishment for the European Society of Oceanists (E.S.O.), the present president of the E.S.O., Jürg Wasmann from Basel, Switzerland, has been elected as member of the A.S.A.O. Board. By the same token, the current president of the A.S.A.O. has been nominated for a position on the Board of the E.S.O.. In view of the globalization of academia, including Pacific Studies, it is hoped that the exchange of Board members between the A.S.A.O. and the E.S.O. will facilitate a closer cooperation between the two organisations. This seems likely if one considers the regret expressed by many A.S.A.O. members at having missed the successful First European Colloquium on Pacific Studies at Nijmegen, and the intention of many American scholar working in the Pacific to attend the Second European Colloquium on Pacific Studies in Basel in December 1994.

### **THE GERBRANDS' PROJECT AND THE IMPORTANCE OF DOCUMENTED VISUAL DATA**

Margo Spee

Today, more and more anthropologists are making ethnological films during their fieldwork. It has become a lot easier to make a film, since the breakthrough of inexpensive and lightweight video cameras and sound recorders (Nijland, Meyknecht & Postma 1992). It is even possible for the researcher to follow a seminar where (s)he can learn how to use audiovisual tools. The founder of this seminar, which is called 'Introduction to the Use of Audiovisual Means', is Professor Adrian A. Gerbrands. Gerbrands was one of the first anthropologists who stressed the importance of collecting

visual data (photographs, slides and films), to support a researcher's fieldnotes. His film *Matjemosh*, about an Asmat woodcarver, was made during his fieldwork in 1960-'61 and is well known all over the world. In those years, it was a luxury to film with a heavy 16 mm filmcamera, which you could use for only 24 seconds after which the spring had to be rewind. In 1967, Gerbrands visited the people of Kilenge, in the northwest of New Britain (Papua New Guinea). Over a period of seven months of fieldwork in 1967, followed by research in 1970, 1973 and 1978, he made 12 films and collected more than thousand photographs (black and white) and about 5000 colour slides. His aim was not only to make a historical document, but also to collect a lot of information from the local people of Kilenge by showing them the Kilenge films he made: *"When you are filming a certain ceremony or event, there is little time to ask questions and get explanations about all the things going on,. But afterwards, when most of the excitements has died down, you can sit down with a few informants, and look at a particular event again, on film. You can even stop and rewind that particular part of the film to get some information about a certain activity or moment"* (Gerbrands 1992-'93).

Gerbrands can remember that sometimes he did not stop the film to ask questions, because as an outsider he did not recognize a very important detail. When this happened, the local people told him to stop the film, because he had forgotten something. They look at things in a different way and most of their comments were of great value.

#### The Gerbrands-Project in the National Museum of Ethnology

Following the donation of Gerbrands' extended collection of photographs and slides to the Rijksmuseum voor Volkenkunde (National Museum of Ethnology) in Leiden, the museum started the Gerbrands Project last year. The aim of this research is to compile the information from Gerbrands on his Kilenge fieldwork and to catalogue the complete documentation of the visual Kilenge collection, which also includes information about the 350 Kilenge museum objects he gathered.

I am working for a period of 17 months (May 1992 - October 1993), on the Gerbrands Project in the Rijksmuseum, Leiden. In spite of the fact that he is now 76 years old, Professor Gerbrands has now been coming to the museum for more than a year. Together we go through the slides, photographs and films he made in Kilenge between 1967 and 1978. I make notes and tapes of his descriptions and remarks, which I later compile with BIB-SEARCH, a special computer programme for catalogues.

#### Registration of data

The following data is stored by the BIB-SEARCH programme:

- the name of the collection
- the number of the slide
- the description (with remarks and explanations)
- the meaning of native words in the description
- the time (date/year) and photographer
- the place where the photographer took the picture
- the names of the people on the picture
- the quality, material and size of the slide
- references to the other slides
- references to photographs and films, tapes
- references to relevant literature
- references to museum objects
- items on the slide
- keywords
- the category of the subject

The cataloguing system of the museum objects uses almost the same list as above. Particularly the last data in this list make it easy to find information about all different kinds of subjects. There are 22 categories to trace information. For example, if you want information about drums, you can use the category "*music and dance*", but it is also possible to use a keyword or the item, in both cases "*drum*". If you want to find related pictures, films, objects, or literature, you can use the references.

### The Jaws and the Coconut

Many slides in the Gerbrands collection would be useless if the correct information about them was not collected. One striking example is a picture of a tree from which a coconut and a row of jaws are hanging (if you are able to recognize the jaws as such). Gerbrands gave the following information:

"I took the picture on 16-01-1967 on the hill behind the village named Koorvok. In this picture you see the tree of Talania Aloysius from the village Koorvok. In the tree, which is not a coconutpalm, you see a coconut hanging. Below the coconut there is a row of at least 15 pig jaws. Talania, the owner of this tree and pig jaws, is a specialist in pig magic, which means that he is able to move the wild pigs in the bush closer to the village, where they can be caught. He is also the leading man and dancer/performer of the mythological being *nausang*. The performance of *nausang* is attended with a large amount of pigs, which are distributed and eaten.

Talania believes that the jaws in the tree still contain some kind of vital power. This vital power in the jaws is the reason they are hanging under the coconut in the tree. Talania hopes that the vital power of the jaws will make the coconut sprout.

Talania is not only a specialist in dancing and pig magic, but also in taro magic. On request, he performs some kind of magic act, which can be an offer to gardens in the form of some flowers, leaves or food, together with a singing or speaking act" (Gerbrands 1992; slide NB 67.204.31).

### The Importance of the Gerbrands Project

The outcome of this project, a large flow of information and research data, is important for several reasons:

- 1) *the scientific interest*
- 2) *the interest for the people in Kilenge, New Britain*
- 3) *the interest for the Rijksmuseum voor Volkenkunde*
- 4) *the project is a starting point for further research*

#### 1) *The scientific interest*

I think that the scientific interest of collecting scientific data speaks for itself. But I would like to emphasize the comprehensiveness and comparability of the data collected.

Gerbrands has collected (written and visual) data about many important social and cultural events and developments in Kilenge society, like dances, rituals, ceremonies. He also collected data about the art, myths and the more ordinary things of life, like preparing a meal, fishing activities and people working in the gardens. This data was collected during four periods of fieldwork between 1967 and 1978 and Gerbrands noticed a lot of changes over those years. His data could be used for comparative research.

I think you might say he recorded a part of Kilenge history, which is of great scientific interest, not only for western scientists, but also for the people of Kilenge.

### *2) The interest for the people in Kilenge, New Britain*

As mentioned above, Gerbrands had registered a historical part of the Kilenge culture. It is possible to look at films, slides and photographs made 26 years ago. In those years, the people of Kilenge did not preserve visual data of their society. Recently, people in New Guinea have become aware of the importance of preserving all kinds of data about their culture and the first documentation centres have been established. It can be expected that in due time the people of Kilenge will contact the museum in Leiden to collect information about their culture and society.

Therefore, this collection is also very important for the people of Kilenge, and for Papua New Guinea in general. But even for them, the visual collection is not very useful without the descriptions and remarks from Gerbrands, and since he will not be here forever to give an explanation, the work has to be done now.

### *3) The interest for the Rijksmuseum voor Volkenkunde*

The importance of the Gerbrands Project for the museum seems obvious, since I have made it clear that the visual collection is not very useful without the documentation. By starting this project, the value of the data has increased and the registration of the data makes it more accessible. But this was not the only reason for the museum to start the Gerbrands Project. The information collected during this project makes it possible for the museum to present Kilenge in a book or catalogue, together with an exhibition. The films, slides and photographs can play an important role in an exhibition of Kilenge museum items. The visual material makes it possible to show something of the original context. A Kilenge dance-mask can now be presented in a film, in which also the making of the mask can be seen, and a film showing the performance with the dance-mask is even available. Also portraits of the Kilenge people, the name of the mask, the artist, the meaning of the dance in this society and much more can be presented, providing the documentation is correct.

### *4) The Gerbrands-Project as a starting point for further research*

Although the project is not yet finished, a lot of the data collected has never been published. However, the major goal of the project is to collect all the information possible and make a complete registration of the visual data. After all the work that has been done and all the information that has been collected, I would be very disappointed if it ended just with a computer file. So at the moment, plans are being made to continue the project. I will briefly describe my intentions for further research in a few lines.

#### Plans for Further Research

At the end of the year, the registration of the visual Gerbrands collection will be ready. Meanwhile, I am looking for possibilities to do Phd research and to make an ethnographic film in Kilenge. Between September 1993 and June 1994, I will learn how to make an ethnocinematological document by following the seminar "Introduction to the Use of Audiovisual Means", organized by Dr.D.J. Nijland and others. The emphasis during my fieldwork will be on the social meaning of tattooing among women in Kilenge society. There is a possibility that tattooing is a stage in the initiation of Kilenge-girls. At the end I hope to present the results in the form of a dissertation.

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## **HISTORICAL CHANGE IN PACIFIC ARTS**

by Tjitske van der Veen

On the occasion of the First European Colloquium on Pacific Studies, that took place in Nijmegen (Netherlands) on 17, 18 and 19 December 1992, an exhibition was organised in the Ethnographical Museum in Nijmegen<sup>1</sup>. The double exhibition, entitled "Pacific Imagesii: Tradition and Change", was located in the Museum, and the gallery of the University Library during the months December and January. In the museum room Pacific artifacts were presented in combination with contemporary tourist and fine art products, the latter consisting of prints and gouaches of a group of Tiwi artists from Australia and works of John Bevan Ford, a leading Maori artist from New Zealand. The Pacific region was designated as including Micronesia, Melanesia, Polynesia, Australia and New Zealand.

The exhibition was aesthetic in nature, meaning that the artistic quality of the artifacts was the starting point for their display rather than their contextual function for an ethnographic account. The aim of the exhibition was to give an impression of the variety and beauty of material culture in the Pacific on the one hand and of both changes and continuity in style, meaning and function resulting from European influence on the other hand. However, textual information in an aesthetic exhibition is necessarily limited. Some general tendencies that can be observed in the development of Pacific art were not commented on in the exhibition. This article is intended to discuss these tendencies a bit further. I will restrict myself to material art. Although performing and written arts have also been affected by foreign influences, this is outside the scope of this article.

### **Art in a changing world**

Europeans tend to think of Pacific art as relatively uninfluenced until recently, when for instance tourist exploitation of the islands began. This is reflected in museum collecting and documentation policies. Many artifact collections were formed at the turn of the century. These collections, generally considered to consist of traditional, unchanged art, "provided the baseline against which we compare the newer contemporary and tourist art forms" (Hanson & Hanson, 1990:161). However the societies from which these artifacts originated were already changing. Even before European contact Pacific art was not unchanged art in an unchanging and isolated world, but evolving in response to culture contact, changing (natural) circumstances and other events. "Every culture is constantly in a state of flux, and that includes its art" (Hanson & Hanson, 1990:1- 2). Radical changes were effected by the arrival of white people in the Pacific in the sixteenth century when Balboa discovered the Pacific Ocean. Confrontation with European technology and culture meant a revolution in the sense that, unlike before, the harmonious relationship between art and society was disturbed. "Colonialism and the imposition of western values confused and suppressed the natural evolution of indigenous art (Tausie, 1981: x). On the other hand it cannot be denied that "...western technology and culture offered new dimensions and avenues in art" (ibid). Because of the disappearance of traditional boundaries, experiences have broadened. New ideas and tastes arose, resulting in new arts and destruction of old traditions (Graburn, 1976:12).

### **Decline**

The Pacific world changed profoundly due to exogeneous factors, like colonial rule, education, mission and new technology. One of the consequences of the presence of Europeans was a decline in "traditional" Pacific art, resulting from the fact that many artifacts were destroyed, given away or

exchanged. Moreover there was a decrease in the production of art. Two important factors were involved here: the introduction of new materials and a new worldview. Especially utilitarian objects were influenced by the availability of new materials, mainly metal, of European origin. All kinds of carriers, containers, tools and weapons were replaced and exchanged, due to access to more functional European specimens. Production of traditional materials for home consumption eventually declined. Metal axes, knives and so on were offered by European sailors, travellers, whalers and settlers in order to build friendly relationships with indigenous peoples or in exchange for food or souvenirs. This category of utilitarian artifacts, especially weapons, arrived on the European market relatively early in the contact period, partly because of the European desire for sensational and novel objects. These objects were not considered works of art, but curiosities. Collecting occurred unsystematically and generally without contextual information on origin and function. The considerable value of Pacific artifacts in the home countries caused Europeans in the Pacific to acquire the desired goods through plundering and armed conflict if necessary. Even more profound was the impact of the introduction of a new worldview. Pacific art functioned as a medium between the living and the dead. By means of the personification of ancestors and gods or their symbolic representations in art, people tried to secure their assistance in everyday activities, or seek consolation from them. Religious masks and statues were especially embodied with power. They were in a sense temporary reincarnations of the spirits. Besides religious functions, art also carried important social functions. Group identity, aspects of gender relations and other aspects of social organization were symbolically expressed in art. Both the religious and social order were disturbed by the arrival of Europeans, having important implications for artistic expressions. The loss of traditional beliefs affected the production, style and function of art. Many symbols of traditional religion were no longer valid and therefore exchanged or traded. Both missionaries and some of the natives themselves got rid of religious objects by throwing them away and leaving them to rot or by burning these objects. Some missionaries turned out to be traders, shipping artifacts overseas, to be sold in Europe as pagan idols in order to finance missionary work. Others were given to benefactors of the mission or ended up in missionary museums, to which many contemporary museums owe their existence or large parts of their collections. Production of religious artifacts suffered an extreme decline and even stopped completely in some Pacific areas.

To the extent that production of religious artifacts did continue, its purpose generally changed to a Christian one, applying Christian iconography. Some types of Christian art, however, still revealed features of the local art style. Religious carvings also returned in the souvenir industry, but now as lifeless imitations of traditional functional spirit figures. Therefore Westernization not only affected the manufacture of artifacts but also the intention, replacing the initial religious and practical function for home consumption into another religious and commercial orientation, the latter increasingly directed to foreign consumption.

### **Commercialization**

Another major consequence of the presence of Europeans in this part of the world was the process of commercialization of art. It started out with the occasional sale of artifacts, originally made for personal use. The next step was to produce both for home and foreign consumption. Finally some artists started to specialize in commercial production. Evidence suggests that commercial art production commenced as early as the turn of the century, maybe even before. In 1909 the Hamburger Südsee Expedition found a souvenir industry on the Admiralty Islands that had already been in operation for thirty years (Wilpert, 1985:28). In the beginning of the twentieth century natives of the Marshall Islands sold mats for table-cloths, formerly used as clothes but now replaced by western clothing by order of missionaries.

In the beginning, commercial products were copies of traditional artifacts (Hanson & Hanson, 1990:247). Gradually, however, commercialization of art resulted in modification of art styles and production. This was facilitated by the technological and religious revolution. Traditionally "the stylistic and iconographic variations permitted the artist were small, since such variations, by confusing the viewers, could hinder the ritual functioning of the object" (Graburn, 1976:252).

Function seemed to override the importance of style. In commercial art, however, the function changed to a decorative one, making aesthetic considerations dominant. With traditional constraints on artistic creativity gone, mythological and ritual connotations could now be left out or changed. Consumers, mostly Europeans ignorant of traditional iconography, would not notice omitted or changed details. Introduction to new western lifestyles and the cash-economy necessitated foreign currency, for which eventually the tourist and souvenir industry became the main sources. At first consumers consisted of sailors, scientists and settlers, nowadays souvenirs are produced for organised tourism, travelling business people and development workers. Islands lacking natural resources are especially likely to try to escape their financial distress by turning to tourism.

### **Aesthetic change**

Many new developments in art, sometimes even opposing ones, have been taking place for which the market is the main instigator. Commercialization and transformation to suit new requirements go hand in hand. "With the commercialisation of art comes the ascendancy of western concepts, attitudes, and values of art. Since the market determines the kind and form of art produced, and the market is mainly Euro-American, it is obvious it is white values which really dictate the standards (Tausie, 1981:60). One of the western influences on art concerns design emphasis. The artisan now takes into account the aesthetic taste of the tourist, which is determined by the tourist's conception of what is typical and appropriate for primitive peoples and their arts. "Tourists arrive with preconceived ideas. There are various ways of satisfying them. One is to try, in the name of reviving traditional cultures, to fool the tourist with a diluted version of the real thing (Tausie, 1981:55). Therefore modifications, invention and faking are not uncommon in the souvenir industry. These tourist or airport arts don't seem to have retained links with traditional culture. Their symbolic content is drastically reduced and they confirm the consumer's notion of the characteristics of these cultures. Graburn also refers to these tourist arts as "ethno-kitsch" (1976:6). He mentions, for instance, the fact that western people expect the colour of art to coincide with the skin colour of the people. Sepik artists conform to that expectation by making statues of light coloured material and finishing them with black shoe polish. However, traditionally dark wood was not used in art due to its absence in certain areas. An important set of criteria that controls art production is the tourist's demand for souvenirs that are cheap and understandable, resulting in profound modifications. "The major tendency is toward naturalism, the simple portrayal of some being, person or object in such a way as to be understood and recognized by someone who is not too familiar with the culture. Tourist art operates as a minimal system which must make meanings as accessible as possible across visual boundary lines. This need for understanding and realism, combined with the romantic impulse, is behind the popularity of certain completely non-native [...] arts " (Graburn, 1976:17). For these tourists a whole range of out-and-out souvenirs is for sale in the Pacific. In order to satisfy the need for understanding and naturalism for instance animal figures, like elephants and dragons, are made. These are familiar to the tourists, but were never indigenous to the Pacific fauna. This way souvenirs are produced, that are alien to the indigenous tradition. Alien elements are also incorporated in new art forms that are created out of old ones for commercial purposes. Various Pacific art styles are blended in uninspired souvenirs, "largely lacking originality, which is manifest in a uniformity of style" (Hanson & Hanson, 1990, 246). One of many examples is the grimacing mouth, which probably originated in Hawaii, and which can now be seen in artistic products from other Pacific islands as well. Artists are even inspired by non- Pacific art, like African masks. Part of the souvenir production takes place outside the Pacific in Hong Kong, the Philippines and Taiwan. Despite increasing mass-production in Asia, most Pacific souvenirs are still hand-made.

On the other hand, there is a tendency towards grotesqueness, that is an exaggeration of unfamiliar or distorted features, and exoticism (Graburn, 1976:17). Again the tourists' perception of what is primitive and exotic defines the nature of the souvenirs. Grotesque artifacts are especially desired by the category of adventurous tourists that seek a confrontation with the uncivilized in the Pacific. This expectation is expressed in the development of "forms [of art] that derive from tradition, but some of whose aspects have been exaggerated [...], like the human figures with outsize penises, and the sculptures of copulating pigs" (Smidt, 1990:196). Grotesque artifacts are intended to appeal to the consumer's desire for excitement, awe, or the inexplicable.

It can be concluded that the souvenir industry is controlled by many, sometimes opposite, demands, resulting in a gamut of souvenirs ranging from relatively traditional in style to almost completely foreign. Both enlargement and miniaturization occur. In some souvenirs style and form are simplified because of the need for naturalism, whereas in others exaggerated features reveal a desire for grotesqueness. And undecorated souvenirs are alternated with heavily decorated ones. Actually this over-decoration shows that they were never intended to be used, but were made to attract buyers. These diverse demands may be related to the different categories of consumers. Some tourists visit the Pacific in search of paradise on earth, while others expect to find uncivilized savages.

### Practical change

Besides aesthetical wishes of tourists, art developments are also dictated by practical requirements. For the sake of usefulness and comprehensibility non-native products have been introduced in the Pacific, like walking canes and salad covers. These may be made in the typical carving tradition of the various islands and may actually be of good quality. In order to guarantee usefulness of certain artifacts, sometimes new materials are used. Some traditional tapas can now be obtained in plastic or linen, so they can be used as table-cloths and serviettes and be cleaned afterwards (Wilpert, 1985:45).

Practical considerations with regard to transport and hanging affect both size and shape of artifacts. With some objects, like the Asmat-shield exhibited, the artists took into account transportation by means of a suitcase, making the shield smaller and more rectangular than the traditional shields. Asmat sago dishes pose a problem to tourists who want to hang them from the wall because of their protruding form and the decorations on both sides. The artists solve this problem by flattening the dishes and applying all the designs to the bottom. This way the ancestor representations no longer face in the traditional direction, towards the eater, but now face the viewer in the room. Economic considerations of the artist could result in either miniaturization or enlargement. The advantage of the first being the increased production and the low price of the product, leading to more sale. The second is more time-consuming, but can then be sold for higher prices.

### Uniformity

Conformation to foreign demands often leads to loss of quality. This is closely related to the tendencies of increasing uniformity and alienation, which go together. This is partly owed to the adoption of Christian beliefs. With the functions of traditional religious art disappearing, there is no use anymore for the varying traditional iconography that was basically religious in essence. With the partial replacement of traditional iconography by Christian iconography, wide artistic diversity disappeared. Expressions of Christian religion can never fully substitute the diversity and intensity of traditional art forms. The exhibition clearly exemplified this in the display of three Asmat statues (New Guinea): a traditional one, a Christian one and a modern non-religious one. The traditional ancestor figure clearly revealed the association between people and the praying mantis, a basic concept in Asmat religion. This idea was apparent in the traditional ancestor figure through the integration of human and praying mantis features. The realistic human-like shape of both modern specimens did not attest to this symbolic association. Moreover the stylistic characteristics of the modern statues no longer clearly referred to their origin, whereas the traditional statue revealed a recognizably local style.

Of course many other factors related to commercialization of art, contribute to uniformity and alienation. Artifacts do not always come from the hands of experienced artists. Sometimes people who were never artists in a traditional context take up tourist art production. Traditional artists may be instructed to produce artifacts or styles that were not part of tradition and that he or she may have no experience in. Such suggestions are made to the artists by traders and hotel managers and are sometimes derived from art forms they observed elsewhere in the Pacific. The consequence of this is a dispersal and transformation of local style elements. This is enhanced by migrating and travelling artists, who may become inspired to incorporate alien elements in their arts. Moreover, handicraft in

the Pacific is in danger of being superseded by the mass-produced Pacific souvenirs in Asia. These products are not hand-made by the Pacific artists themselves and are no longer being used in the Pacific communities. They have lost their function, and are out of place in contemporary society, because they bear no relevance to present-day life. It seems to me that loss of quality, uniformity and alienation are indissolubly connected.

#### Preservation of quality

Despite disintegration and depreciation of aesthetic standards, Pacific art is not dead and buried. Some art forms have managed to survive the threats of foreign influence and control. In the Pacific good quality handicraft, that has not lost its cultural background can still be found. These products may be intended for personal use, for sale or for both. A good example are the intricately decorated lime-spatulas of the Trobriand islands that are made both for home consumption and for the market. In some parts of the Pacific craftsmen are still working in domestic circles, using traditional production techniques. They still practise the arts of their ancestors and their results are used in their own community, with only occasional visits to town to sell their products.

Commercialization does not necessarily lead to loss of quality. According to Dark quality and aesthetic features can and are maintained (Hanson & Hanson, 1990:252). Some commercial pieces reveal great craftsmanship. As well as tourist art of poor quality, good replicas of traditional artifacts are produced, for which museum collections and illustrations in books provide the sources. Old forms are carefully copied for commercial and educational purposes. This revival of traditional forms and techniques is partly due to the need of museums and cultural centers to sustain themselves (Graburn, 1976:5). Other consumers are hotels and organisations, who like to display these objects as a kind of identity or status symbol. Despite their quality and resemblance to traditional artifacts, they seem to miss something vital and have in a sense become stagnant.

Lewis observed that in New Guinea, where tourism blossoms, apart from low-quality souvenirs, fine replicas of traditional artifacts, like slit gongs and roof-spire finials, are also made. Whereas in New Ireland, where tourism has hardly developed and the social-ceremonial context is still very much alive, art has lost a great deal of its quality. Accordingly, Lewis concludes that the souvenir industry and commercialization of art is not necessarily at the cost of artistic quality but can even cause the reemergence of certain forms of art and their preservation. Dark points out that "while the tourist industry promotes the production of new forms, it also fosters the traditional use of traditional materials" (Hanson & Hanson, 1990:248). Although Dark obviously considers this to be a positive development, it must be kept in mind that hotel managers and traders are only motivated by the money that is brought in and do not have the interest of the people or the culture at heart when they stimulate traditional production. On the other hand, stimulus for the revival of traditional arts may come from cultural centers, governments or museums, which are not commercially motivated. Dark points out that this loss of quality in the mass production of souvenirs worries Pacific Island governments. "The continuing production of various handicrafts seems to be of concern to all Pacific Island governments who, in varying ways have set up organizations to encourage production and market the products; they are after all, local industries." (Hanson & Hanson, 1990:251) "Arts and crafts, [...], are visible manifestations of the past and there is general concern to maintain their quality." (ibid) In connexion with reflection on the cultural heritage cultural centers have been founded in some parts of the Pacific, where attempts are being made to reproduce some of the old art forms and techniques (Wilpert, 1985:6t).

However there are two sides to this revival of tradition. On the one hand part of the cultural heritage is restored, which may be important for the Pacific Islanders in regaining their self-esteem and building a new identity. On the other hand one could wonder whether it's a good thing to stimulate people to produce art forms and use production methods that have lost meaning for them, and that they have been alienated from. After all, we do not expect our own artists to produce art that is of the past and has little or no value for our present life.

## Modern fine arts

Contemporary Pacific art also shows new art forms that are closely related to people's experiences of present-day life, as for instance the pan-New Guinean and pan-Pacific developments in art, contributing to the rise of a fine art tradition in the Pacific. The style of these arts may not bear any relation to the traditional style. Instead western techniques and media are often applied, "such as felt pen drawings, oil paintings, silk screen prints, aluminium and copper panels, and metal structures" (Smidt, 1990:196). The messages contained in these works of art, however, are usually not totally disconnected from tradition. Often both traditional and contemporary realities are incorporated. Some artwork expresses history, emotions and struggle, with which other ethnic groups besides the artists' own can identify. This is in tune with the process of breakdown of traditional boundaries and regrouping in larger social units, which inevitably and necessarily results in new art forms that express changing values and new identities (Hanson & Hanson, 1990:163). The exhibition of Pacific art in the Ethnological Museum in Nijmegen contained several drawings of John Bevan Ford, a Maori artist. The theme of these works is the encounter of the Maori and the Dutch, when the dutchman Abel Tasman discovered New Zealand. The view of the Europeans on the islands and the symbolic view that the Maori hold of the land are depicted. Apart from this general theme, many references are made to Maori traditions. Also exhibited were gouaches from a group of female Tiwi artists from Australia who used western media to express traditional Tiwi cultural themes. An example of the embodiment of contemporary issues in art is the work of the woodcarver Valaosi from the Trobriand islands, for whom turbulent political developments were the motive for the production of a series of boards "which report, as it were, recent burning social issues, such as a confrontation between a pressure group and the police" (ibid). Such engaged art forms may prove to play an important role in the quest for a new identity, and are sometimes used a means to improve the position in society. Art and identity are closely related. Art expresses and promotes cultural values. In the greater part of tourist art this link with the values of the creator culture has been lost through foreign influence. Modern fine arts may be regarded as endeavours to retain self-worth and identity, or in other words considered to be a "creative attempt of acculturation" (de Vries, 1992:15).

Museums may also play an active part in artistic developments by being a source of inspiration to Pacific artists. Acquisitions and exhibitions of Pacific fine arts may help these arts to gain recognition in the art world and stimulate production. Art is vulnerable and may not survive lack of market or appreciation. The existence of an "airport market" will not be sufficient to help Pacific art to preserve or develop its own identity. I would have liked to elaborate on these promising developments a little further, but unfortunately contemporary Pacific art, and especially fine art, as a field of research still seems to be more or less ignored by anthropologists. Lack of systematic research and limited information in existing literature inhibits the gaining of insight in developments in Pacific fine art. Ien de Vries expresses her disappointment in the attention anthropologists pay to fine art. According to her they fail to recognise these art forms as genuine art. But she points out that even if these fine arts are not studied as art, they might be studied as attempts of acculturation. She fears that a lack of appreciation in the European art and scientific world, may contribute to the discontinuation of the attempts to establish a fine art tradition. (1992:13- 16)

## Note

1. The initiative to this exhibition was taken by the curator of the Ethnological Museum in Nijmegen, Fer Hoekstra. Textual elaboration and the greater part of the selection of artifacts was done by Tjitske van der Veen. In mounting the exhibition they were assisted by Dirk Vanhoof, assistant curator.

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## **THE CONSERVATION OF BARK ARTEFACTS**

by Andrea Linckh  
(Fachhochschule Köln, Fachbereich Restaurierung/Konservierung)

The aim of my *Diplomarbeit* as part of the requirements for a Master's degree in conservation techniques at Cologne Polytechnic is to examine methods of preserving an Aboriginal bark basket. The basket is in the collection of the Rautenstrauch-Joest Museum (Cologne): it originates from Melville Island (northern Australia) and was made from bark by an unknown Tiwi Aboriginal artist. The Tiwi basket suffers from severe tears and some deformation due to considerable changes in humidity.

The problem to be solved in the conservation of bark artefacts differs from one object to the next. The material can be very fibrous or brittle which often results in a deficiency of stability and mechanical elasticity. Bark paintings in particular, following a change in relative humidity, tend to bend into their original cylindrical shape. In the process the stress can cause the bark to tear, and at the same time further deformations of the artifact can occur due to the large forces. These damaged bark paintings are difficult to display without provoking further damage.

The bast fibres (inner bark or *phloem*) of the eucalypt basket under study have lost some of their former elasticity. Their flexibility has to be increased, employing vapour to reshape the basket and rejoin the sides of the tears. Next, both an appropriate adhesive one that will not affect the water-soluble polychromed surface) and a material to be used as a backing to join the tears had to be found. To this end I carried out a number of tests. I conducted shear tests with samples, glued with different adhesives, to arrive at an adhesive with a cohesion slightly weaker than the cohesion of the bast fibres. In case stress should occur again it is important that any tears form in the joint and not in the bast fibres of the basket. Furthermore, I examined the effect of a high relative humidity (95%) on the polychromed surface (the carbohydrate binder and the earthen pigments) of the test samples with regard to their mechanical properties. Finally, I tested the extension (swelling) of eucalypt bast under 90% relative humidity and possible flaking off of the paint.

Documentation by an anthropologist and ethnographic literature helped me to gain an understanding of how bark baskets were and are manufactured by the Tiwi. I also paid attention to the purpose of use, the meanings given to the baskets and their decoration. This ethnographic information guided my search for a means of preserving the basket and to find appropriate ways for a future conservation.

Unfortunately, in contrast to other fields in the conservation of ethnographic artefacts, little is published on research carried out on the conservation of artefacts made of bark and related vegetable fibres. I would be grateful for literature references on this topic. My address is: Immermannstr, 46, D-50931 Köln 41, Germany.

## **BILINGUAL LEXICAL RETRIEVAL IN DORMANT DUTCH BILINGUALS**

Description of an ongoing investigation of retrieval difficulties in the speech of Dutch immigrants in Victoria after decades of non-use of their mother tongue

Tom Ammerlaan

### **Outline**

The investigation focuses on psycholinguistic aspects of language attrition (Weltens, de Bot and Van Els, 1986). Language attrition can be defined as the reduction in knowledge and skill in a language, as a result of either brain injury or a decrease in usage. This area of research generally adopts the assumption that if a person cannot retrieve a particular target item in an obligatory context (that is, where fluent people would use it) then that item has been 'forgotten'. Studies of 'tip-of-the-tongue' phenomena (Browman 1978) and of aphasia (Paradis 1978) have shown however, that this 'loss' can be temporary. These studies furthermore suggest that different types of words vary in their susceptibility to 'loss' (cf. Anderson 1982). The characteristics of retrieval are considered to be responsible for these results. In this context an in-depth comparison of bilingual recall and recognition processes for various word types will assist in clarifying issues in language attrition research.

Is information difficult to access as a result of non-use? What has happened to the information? Does it gradually disappear from memory, or is it repressed?

Current theories on memory assert that what happens to information which is currently not needed depends on the type of information. If the information was processed intensively and exercised in a number of contexts for a prolonged period, then it is stored permanently. Other information which was considered less essential and which was only briefly considered seems to disappear from memory.

The same happens with language: when listening to someone, one generally remembers the line of an argument, although the precise wording is lost. Often the form of the message is not essential. The same principle appears to apply to languages as a whole over time: essential elements or well-rehearsed elements remain in the context of non-use. Investigations on post-high school French reveal a similar trend. Often used phrases like "My name is...", "Could you please...", tend to re-emerge after years of non-use, whilst more obscure vocabulary is difficult to remember.

An issue is whether the same applies to a first language which is no longer used? One would expect the same principles to apply, although it is uncertain to what extent, and how this emerges in actual language usage. After all, 'Essential' is a rather vague term: does it mean that without that language element, other language elements cannot be produced? Does it mean that elements in the used language which are similar to elements in the disused language are retained even though they are less essential? Can one furthermore speak of loss of a mother tongue, which has been rehearsed well and learned profusely, and does loss mean non-production only or non-recognition as well? For these reasons I carried out my investigation into the loss of Dutch in Victoria.

I aimed at investigating the role of the similarity between Dutch and English and of the class of words (function versus content) in the context of recognition and production of Dutch by migrants who had not spoken Dutch for a prolonged period.



Similarity was looked at because investigations into bilingual processing of speech has shown that bilingual people are influenced by this word feature: words that are very similar in both languages (cognates) are affected when their equivalents are used, whereas dissimilar words are not. This would suggest that Dutch migrants should remember similar words like "arm", "huis" and even "deur" (= arm, house, door) better than dissimilar words like "bureau" and "vlinder" (= desk, butterfly) because the latter would not be activated when the English equivalents are used. A pilot study in which the strategies used to recall the Dutch words were looked at confirms this: subjects said they attempted to retrieve Dutch via English, and only once they had translated the words they needed did they assess whether or not the result was correct Dutch.

Various degrees of similarity were investigated for words with the same frequency of occurrence, like phonological similarity (do they sound the same?), morphological similarity (do the translation equivalents have the same number of syllables?) are both words compound or not, and within compound words, do the words share meaning components or not. Examples of the categories are given below.

Subjects were asked to recall words by naming their corresponding picture, or if they could not, by identifying the name of the picture from a list of words presented below it.

Word-class was looked at by means of a recognition experiment, during which migrants were asked to indicate rapidly whether a single function or content word was a Dutch word or not. When analyzing Dutch migrants' speech investigators have noticed a mixture of Dutch and English words, commonly called 'Strutch'. It has been noticed that primarily English function words which are similar emerge in a person's Dutch ("the, an, on, but") whereas English content words are less likely slip in. This would suggest that function words in Dutch and English are shared, and that Dutch function words tend to have disappeared. Whether that was the case was investigated in the recognition experiment: it was argued that if words had disappeared they would not be accurately or rapidly recognised.

Research on bilingualism, however, also shows that the way words are processed depends on the way they were learned and are currently used. Research on memory shows that this also depends on how well they were learned. Therefore it needed to be determined for how long Dutch had been used prior to migration, and how it was used (if at all) in Australia. There were no records of the level of pre-migration Dutch, and therefore this needed to be assessed *a posteriori*. A questionnaire was therefore used to obtain information on how long the migrants had lived in the Netherlands, where they had used Dutch after arrival in Australia, with whom and in what contexts, as well as how proficient they thought they were now. In addition, global tests of their proficiency and fluency in Dutch were conducted to determine to what extent those former native speakers were now able to perform in Dutch.

This information was collected in 1988 with the help of a number of volunteers who kindly donated considerable amount of time. From then onwards the battle began to combine the various types of information to derive a coherent picture of the effect of similarity and word-class on first language attrition.

Some preliminary results.

The background information showed that in the sample most subjects in their thirties and forties only used Dutch in the personal domain, that they rarely attended specific Dutch events like the Kermis or Dutch Church services, and that they rarely had deliberate contact with fellow Dutch migrants. Most were not married to Dutch spouses, and if they were Dutch was used a secret language when the children were not supposed to hear what the parents were saying. Dutch was rarely written, sometimes read and spoken, but most frequently heard. Most participants stated they felt they had lost some of their competence in Dutch.

The tests results corroborated this to some extent: the migrants performed less well than their Dutch controls in the Netherlands. English particularly seemed to interfere with the ability to correctly answer all task items. Which elements of their background seemed to affect their performance was established by means of canonical correlations, regressions and factor analyses. This showed that the age when the migrant departed the Netherlands was critical to how good their Dutch was. The older the subject was on departure, the more Dutch they had picked up, and the more Dutch was used, presumably because for these subjects the native language had become part of their identity.

The picture-naming experiment showed that similarity affected performance: the more similar, the better the Dutch words were named and recognised. Yet the reverse was not the case: in particular, words that were partially similar were difficult to recall and recognise. In particular, morphological similarity disrupted recall and recognition. Disuse appears to have the effect that the membership of a word to one language becomes vague: for dissimilar words it remains clear, for similar words it does not matter as pronouncing one is almost like pronouncing its cognate. But when words are partly similar it is no longer clear which is which. Hoeks (1988) has already shown this in the case of idioms: idioms that were similar became corrupted "to have a blue/black eye" whereas more distinct idioms remained intact.

In comments during the experiment the effect of similarity of form on performance was made clear: subjects recalled "botervlieg" on the basis of "butterfly" instead of "vlinder".

In the lexical decision experiment no difference was found in how accurately and quickly the function and content words were recognised. This suggests that their processing during access from memory was not dissimilar, so that any differential processing must occur at a later stage during language production. From interviews and comments by the migrants it appeared that the migrants produce an English frame for their Dutch sentence, and gradually attempt to fill in the positions with Dutch words. If these words are similar in form and usage to English, they seem more likely candidates than less similar words.

Subjects had also performed a similar task using equivalent English words. When it was investigated how long and short Dutch and English function- and content words were recognised, a remarkable difference appeared: short Dutch words were considered extremely difficult, while in English the long words provided more difficulty. This suggests that the way the words were read was different. Disuse appears to affect how words are read.

Next these effects were compared to the background information. It appeared that subjects who used Dutch as well as English interchangeably tended to be less certain of the distinction between the two languages than subjects who did not use Dutch. It appeared Dutch remain in a 'permastore' that was not affected.

Comparison to the level of proficiency measured in the tasks also showed an interesting result: subjects who were still fairly proficient were less affected by considerations of crosslinguistic similarity than less proficient migrants. This was the same both in recognition as in recall.

In conclusion, it appeared that that processing of Dutch was affected by attrition, and that the effect was most measurable in the production processes. It seems subjects use the tools from English to produce a Dutch sentence, in the belief that the similarity in the grammars of both languages is sufficient to result in successful communication.

## **DANI BIBLIOGRAPHY**

Chris Ballard

Prehistory Department, Research School of Pacific Studies, Australian National University.

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#### **IRIAN JAYA STUDIES - A PROGRAMME FOR INTERDISCIPLINARY RESEARCH (ISIR)**

The project is designed, firstly to increase our knowledge of the languages, cultures, history, the botanical richness and the geographic and tectonic speciation of the Bird's Head area and its

population, and, secondly, to provide a substantial contribution to Indonesian studies and New Guinea studies. For information contact Mrs. M.E. Bakker, DSALCUL Projects Division, Project Irian Jaya Studies, Leiden University, P.N. van Eyckhof 3, 2311 BV Leiden, The Netherlands. Fax: (071)272632.

### **CAEPR DISCUSSION PAPERS**

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. Many are subsequently published in academic journals. Copies of discussion papers can be purchased from Reply Paid 440, ANUTECH Pty Ltd, Canberra, ACT, 0200 (phone: 06 249 2479; Fax 06 257 5088), Australia.

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3/1991 *Aboriginal socio-economic status: are there any evident changes?*, H. Tesfaghiorghis and J.C. Altman.

4/1991 *Indigenous economic development in the Torres Strait: possibilities and limitations*, W.S. Arthur.

5/1991 *The CDEP scheme: administrative and policy issues*, J.C. Altman and W. Sanders.

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14/1991 *Living off the land in national parks: issues for Aboriginal Australians*, J.C. Altman and L.M. Allen.

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- 16/1991 *The employment of Aboriginal Australians in the labour market*, A.E. Daly.
- 17/1991 *Spatial mobility of working age Aborigines in settled and remote Australia: a preliminary analysis*, J. Taylor.
- 18/1991 *Social indicators of the Aboriginal population of Australia*, A.Gray and H. Tesfaghiorghis.
- 19/1992 *Estimating the reliance of Aboriginal Australians on welfare: some policy implications*, J.C. Altman and D.E. Smith.
- 20/1992 *Establishing trends in ATSI regional council populations using census data: a cautionary note*, J.C. Altman and K.H.W. Gaminiratne.
- 21/1992 *Do fluctuations in the Australian macroeconomy influence Aboriginal employment status?*, J.A. Altman and A.E. Daly.
- 22/1992 *Industry segregation among employed Aborigines and Torres Strait Islanders*, J.C. Taylor.
- 23/1992 *The evaluation of labour market programs: some issues for Aboriginal policy formulation from experience in the United States*, A.E. Daly.
- 24/1992 *First counts, 1991 Census: a comment on Aboriginal and Torres Strait Islander population growth*, K.H.W. Gaminiratne.
- 25/1992 *Patterns and trends in the spatial diffusion of the Torres Strait Islander population*, J. Taylor and W.S. Arthur.
- 26/1992 *Aborigines, tourism and sustainable development*, J.C. Altman and J. Finlayson.
- 27/1992 *Political spoils or political largesse? Regional development in northern Quebec, Canada and Australia's Northern Territory*, C. Scott.
- 28/1992 *Survey or census? Estimation of Aboriginal and Torres Strait Islander housing need in large urban areas*, J. Taylor.
- 29/1992 *An analysis of the Aboriginal component of Commonwealth fiscal flows to the Northern Territory*, D.E. Smith.
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36/1992 *The CDEP scheme: a census-based analysis of the labour market status of participants in 1986*, J.C. Altman and A.E. Daly.

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38/1993 *Educational and employment for young Aborigines*, A.E. Daly.

39/1993 *Self-employment amongst Aboriginal people*, A.E. Daly.

40/1993 *Aboriginal socioeconomic change in the Northern Territory, 1986-91*, J.Taylor.

41/1993 *ATSIC's mechanisms for resource allocation: current policy and practice*, D.E. Smith.

41/1993 *The fiscal; equalisation model: options for ATSIC's future funding policy and practice*, D.E. Smith.

## **PERSONAL NEWS**

### Courses in Nijmegen

- Gilbert Herdt lectured a course entitled "Sexual Cultures" in the Departments of Anthropology and Women's Studies at The University of Nijmegen between February and June 1993.

- This academic year Henri Claessen and Anton Ploeg will lecture courses on the Pacific at the Centre in Nijmegen.

### Staff

- Toon van Meijl has been appointed as research fellow of "The Netherlands Academy of Arts and Sciences for three years. He will be working at the Centre for Pacific Studies, and is the acting manager of the Centre for Pacific Studies during the period of time Ton Otto is on leave in Australia (until the end of this year). Toon is also the new secretary of The Netherlands Association of Southeast Asia and Oceania.

- Louise Thoonen has been appointed as junior researcher with the Centre for Pacific Studies (Department of Anthropology, University of Nijmegen) on a project of four years, She will conduct anthropological fieldwork in the Vogelkop (Bird's Head), Irian Jaya.

- Els Verzijlbergen has been appointed as junior researcher with the Centre for Pacific Studies (Department of Anthropology, University of Nijmegen) on a project of four years. She will examine the position of women on plantations in Sumatra, Indonesia, during the Dutch colonial occupation.

### Recent MA and PhD's in Pacific Studies

Berit Gustafsson successfully defended her PhD-dissertation at the Institute for Advanced Studies in Social Anthropology (IASSA), University of Gothenburg, on 9 January 1993. Dr.Ton Otto of the Centre for Pacific Studies in Nijmegen acted as opponent during the examination.

The title of the dissertation is: *Houses and Ancestors: Continuities and discontinuities in leadership among the Manus*. Copies of the dissertation may be obtained from the Institute for Advanced Studies in Social Anthropology (IASSA), Västra Hamngatan 3, S-411 17 Gothenburg, Sweden.

Jan A. Godschalk succesfully defended his PhD-dissertation at the Free University of Amsterdam on 18 March 1993.

The title of his dissertation is: *Sela Valley: An Ethnography of a Mek Society in the Eastern Highlands, Irian Jaya, Indonesia.*

Copies may be obtained from Logoconsult, Geldermalsen, Netherlands or from the author.

Eric Venbrux of the Centre for Pacific Studies in Nijmegen defended his PhD-dissertation at the University of Nijmegen on 1 June 1993. The examination committee awarded him with "cum laude" for his excellent work.

The title of his dissertation is:

*Under the Mango tree; A case of homicide in an Australian Aboriginal society.*

Antoine Vanhemelrijk, *Analyse van recent voorlichtings- materiaal gericht op Nederlandse adspirant-emigranten naar Nieuw-Zeeland* (Analysis of recent educational material aimed at Dutch potential migrants to New Zealand), MA 1993, University of Nijmegen.

#### Networkfacilities - Fred Melssen

Fred Melssen (1963) studied anthropology and history. He specialized in the ethnohistory and museal culture of the Pacific Islands. Some extensive research resulted in several publications and exhibitions. Fred is doing research to missionary collections in Europe, originating from Melanesia. This year he will continue his study of collections of the Congregations of the Holy Word (SVD). A visit to some collections in Poland is to be included.

At present he is engaged in two projects. One of them concerns "anthropology and networking". He created some networking facilities for the benefit of anthropological research. He is managing some email discussionlists about ethnohistory, pacific research and social sciences. Another project concerns the study of "virtual culture"; the way cultures and relations are constructed in the context of electronic communication (email and 'real time'. Especially gender and personal relations are topics of interest. At present Fred Melssen is associate editor of the (Arachnet) "Electronic Journal on Virtual Culture".

In September Fred will finish his job as network advisor at the University of Utrecht. He hopes to be able to continue the work in this promising frontier - network facilities, especially related to anthropological research.

Email address: u211610@kunrcl.urc.kun.nl.

#### In memoriam Jan van Baal

Sjoerd Jaarsma

On 9 August 1992 Jan van Baal died, 82 years old, at Doorn where he had lived. In him we lose a man whose influence on the anthropological study of Irian Jaya we can hardly measure. Van Baal, like so many anthropologists of his generation, had a varied career. He studied 'Indologie', an academic course for colonial officials, at Leyden University. In 1934 he was awarded a doctorate for an anthropological thesis on the headhunting complex of the Marind-anim. Shortly after, Van Baal left for the Dutch Indies to enter the colonial administration. He was appointed for two years as assistant-district commissioner at Merauke (Dutch New Guinea) in 1936. Detained by the Japanese during the

Pacific War, he returned to Holland in 1950. Here, he first published on what became a major theoretical theme in his work, the study of religion. In 1951 he was once again posted to New Guinea, this time to set up a Bureau of Native Affairs, which he headed for over a year. He then left New Guinea for Holland, only to return in 1953 for a three-year stretch as Governor of Dutch New Guinea.

In 1959 he began his academic career at the department of anthropology of the Royal Tropical Institute in Amsterdam. The following year he was appointed to part-time professorships at the Universities of Utrecht and Amsterdam. During these years he wrote Dema (1966), an extensive study of the culture of the Marind-anim. Six years before his retirement in 1975 he was appointed to a full professorship in anthropology at Utrecht.

There are several ways in which to describe Van Baal's role in the development of Dutch anthropology. I mentioned his work on religion, in which he specifically focused upon religious beliefs as an integral part of the human condition. He had a lasting interest in cultural change which continued throughout his administrative and academic career. By far the most important aspect, however, is his influence on the ethnographic description of Irian Jaya. Here, he was an authority. He used his administrative and academic positions to instigate ethnographic research and to further the publishing of research results. In this he had an open eye not only for academic accomplishments, but also for administrative and missionary contributions. His purpose in stimulating fieldwork was the description of what he saw as a rapidly disappearing way of life. Urged by the variety of cultural adaptations in New Guinea his priorities were on providing for a scientifically valid record, less on the reasons behind such variety. During his academic career this 'black spots'-ethnography became increasingly controversial as its attainability was doubtful.

Jan van Baal will be remembered in many different ways. Not the least of these is, I think, as one of the few representatives that remained of an anthropology still unfettered as an academic discipline.

#### In memoriam Roger Martin Keesing

Ton Otto

On Friday night, May 7 1993, Roger Keesing died suddenly of a massive heart attack while dancing joyously at an informal gathering during the CASCA (Canadian Anthropology Society) meetings in Toronto, Canada. Born on May 16 1935, he was not yet 58 years old.

The way he died echoes the way he lived. Roger Keesing was a driven man. He lived his life with great intensity, even tensely at times. He was fully and seriously committed to the things he did, whether writing a book or playing a game of tennis. His life was like an energetic dance, motivated both by the joy of dancing and by the fear of a void which threatens every thinking human being. He appeared to be particularly aware of this void and this gave his life the quality of intensity that was so characteristic, but also an aspect of restlessness and anxiety.

It is a tragic coincidence that his father Felix Keesing, also a celebrated anthropologist, died of a heart attack, while playing tennis, at almost exactly the same age.

Roger's sudden death was an untimely end to an exceptionally successful and productive career. He received his academic training at Stanford University (BA) and Harvard University (MA and PhD). From 1965 he worked at the University of California, Santa Cruz, in various positions. In 1974 he accepted a professorship at the Institute of Advanced Studies, at the Australian National University. He headed the Department of Anthropology from until 1976 until 1990, when he accepted a chair in anthropology at McGill University in Montreal.

Roger combined a passion for knowledge with great productivity. He published some ten books and more than a hundred articles on a range of subjects reflecting the enormous breadth of his interests.

His areas of research included cultural theory, kinship, religion, cognitive anthropology, linguistics, history, gender studies and politics. Gifted with a synthetic mind and a capacity for fluent and lucid prose, he distilled and summarised new developments in various fields in essays that were much cited. He was also the author of one of the best and most widely used introductory anthropology textbooks. In addition, he developed original and powerful lines of investigation, for example concerning the invention of tradition in the Pacific, and concerning the concept of *mana*, which he found was mystified by most anthropologists. In general he argued against idealistic trends in cognitive, symbolic and postmodern anthropology. He warned against other cultures and emphasized the underlying unity of humankind which allows us to communicate across cultural and political boundaries. Roger developed a strong awareness of the political aspects of culture and, consequently, of the academic study of culture. During his professional career he maintained an exemplary standard of intellectual and political honesty.

His anthropological writings, though often addressing more general and widely appealing issues, were based on thorough and sustained fieldwork, mainly among the Kwaio of Malaita, in the Solomon Islands, where he worked intermittently from 1962 till 1992, but also in Turkey and India. He had a strong bond with 'his' people, as was expressed by the Prime Minister of the Solomon Islands in a fax read by the High Commissioner during the memorial service in Montreal. Roger was concerned about "giving voice" to indigenous people, whom he greatly admired. He edited and published several life histories of Kwaio men and women. The royalties from his books about the Kwaio were used to fund local development projects and to maintain the Kwaio Cultural Centre.

Roger Keesing was deeply concerned about developments in the Pacific which are leading to greater political inequalities and the deterioration of the environment. He aired this concern in his opening speech during the First European Colloquium on Pacific Studies in Nijmegen on 17 December 1992. The title of his lecture was 'A tin with the meat taken out. A bleak anthropological view of unsustainable development'. Although his view of these developments was undeniably pessimistic, he urged his audience to continue speaking out against them.

Roger Keesing's death is felt as premature by those he left behind. During his last years he was incredibly active: teaching, writing and travelling to conferences all over the world he was invariably acclaimed as one of the leading anthropologists of our time. His death is a great loss to the discipline.

His death is even a much greater loss to his family, friends and students who have known him as a generous, open, supportive and encouraging person. Like everyone, he had his weaknesses, one of them perhaps his strong desire for being acknowledged and being admired. His driven-ness sometimes prevented him from being "properly" diplomatic. As a result, he could irritate people who did not know him well. He was careful, however, not to reciprocate acts of unfriendliness and envy that were sometimes directed at him. He remained a gentle person who basically wanted to be on good terms with everyone.

On 13 May the 'Celebration of the life of Prof.R.Keesing' took place in the Chapel of McGill University in Montreal. The chapel was full to overflowing and the speeches by family, colleagues, and students testified to the warmth his life has generated. His ashes are taken to the Kwaio, who will honour him in traditional ways and who will keep his memory as an "andalo" (ancestor). His mind will live on in his publications and in the people he inspired and continues to inspire.

## **CONFERENCES**

\* Studiedag Van Baal (one day conference on the work of the late Jan van Baal) Utrecht, The Netherlands; 15 October 1993

Info: A.Droogers, Tel. (020)5485480/(03438)32834

\* The Pacific Islands Political Studies Association Conference. Rarotonga, Cook Islands; 5 December - 10 December 1993.

Info: Ron Crocombe, Box 130, Rarotonga, Cook Islands; Fax: (682)21315.

\* Seventh International Conference on Austronesian Linguistics (ICAL-7). Department of Languages and Cultures of South-East Asia and Oceania at Leiden University, The Netherlands; 22 August - 27 August 1994.

Info: Projects Division, P.N. van Eyck 3, 2311 BV Leiden, The Netherlands; Fax: (071)262632.

## **EXHIBITIONS**

\* Humleback

'Aratjara: Art of the First Australians'  
Louisiana Museum; 11 February - 23 May 1994

\* London

'Aratjara: Art of the First Australians'  
Hayward Gallery; 23 July - 10 October 1993

\* Paris

bark paintings, Australian Aborigines  
Musée des Arts d'Afrique et d'Océanie; until 15 November 1993

\* Rotterdam

'Bruidschat en erfenis' (ceremonial exchange in the South Pacific) Museum voor Volkenkunde; until June 1994.

\* Utrecht

'Molukkers in Nieuw-Guinea' (Moluccans in New Guinea)  
Moluks Historisch Museum; until 15 September 1993.

## **MISCELLANEOUS**

### **ISLA: A Journal of Micronesian Studies**

*ISLA: A Journal of Micronesian Studies* is a refereed biannual publication featuring original research, analytical essays, policy analyses, book reviews, and other articles about Micronesia. Multidisciplinary in scope and ranging in time from prehistory to the present, *ISLA* focuses on Micronesian cultures, societies, histories, economies, and the political, educational and health statuses and systems of the region.' Info: ISLA Editorial Office, Graduate School & Research UOG Station, Mangilao, Guam 96923.

### **Archaeological Dialogues**

*Archaeological Dialogues* is a new English-language periodical in formation. The editors wish to promote new research themes going beyond traditional archaeological issues and introducing fresh perspectives from the social sciences, history and philosophy.

*Archaeological Dialogues* will be published twice a year (the first is due to appear in January 1994). For information contact Peter van Dommelen, Dept. of Archaeology, Leiden University, P.O. Box 9515, 2300 RA Leiden, The Netherlands.

## **Indigo**

*Indigo: Tijdschrift over inheemse volken* is a new Dutch magazine on indigenous peoples. It is published ten times a year by The Netherlands' Centre for Indigenous Peoples (NCIV). For information write to NCIV, P.O. Box 4098, 1009 AB Amsterdam, The Netherlands.

## **De Tweede Ronde**

The Dutch literary journal *De Tweede Ronde* published a special issue on Australia and Australian literature (vol.14, number 1, Spring 1993. It included contributions by Frank Moorhouse, Malou Nozeman, Ad Borsboom and Klazien Laansma (essays); Murray Bail, Mudrooroo, Patrick White and Tim Winton (translated prose); Kevin Hart, Kate Llewellyn, Bobbi Sykes and John Tranter (translated poetry).

## **Dirk Hartog Foundation**

Since 1987 the Dirk Hartog Foundation (Stichting Dirk Hartog) has been promoting cultural exchange between Australia and the Netherlands. The foundation publishes a quarterly (bilingual) newsletter. For information contact Stichting Dirk Hartog, P.O. Box 685, 1000 AR Amsterdam, The Netherlands.

## **Asian languages in Australian schools**

'A national Asian studies program in Australian schools will be given top priority by the Australian Federal and State Governments (...) Core Asian languages to be taught are Japanese, Chinese and Indonesian'. (Australia News- Australian Embassy, 18.12.1992).

## **Guide to the Trust Territory Archives**

The Micronesian Area Research Center at the University of Guam published *The Practical User's Guide to the Trust Territory Archives* by Sam McPhetres (1992). The Trust Territory Archives Collection (TT Archives) contains most of the records of the Trust Territory of the Pacific Islands' administration headquarters on Saipan and previously on Guam and Honolulu(...) Two master sets of microfilm exist, i.e., one in the Hamilton Library's Pacific Collection at the University of Hawaii and one at the National Archives in Washington D.C. (...) This manual is designed to help persons wishing to retrieve documents and other materials from the TT Archives.' Info: Ms. Rosita D. Tosco, Publications Program, Micronesian Area Research Center, University of Guam, UOG Station, Mangilao, Guam 96923.

## **Social justice for Aboriginal people a primary goal**

(Mabo Case)

'Removal of the stain of dispossession and social justice attached to the relationship between indigenous and non- indigenous Australians is a primary goal of the Australian Government in the 1990s.

The Prime Minister, Mr. Keating, set out his government's policy in the H.V. Evatt lecture to the Evatt Foundation in Sydney.

Mr. Keating said that some Australians insisted on devaluing the cause of reconciliation by calling it the product of guilt, but it was not guilt, rather responsibility which motivated his government in the matter.

"The legacy of injustice towards the indigenous people of Australia shames us in the eyes of the world. Not merely our reputation, but our self-esteem depends on our finding answers to the prejudice, injustice and despair which Aboriginal Australians continue to face," Mr. Keating said.

He said that last year's High Court decision in the Mabo Case, which overturned the long-standing legal conventions of terra nullius that held that Australia had no owners when it was colonised by the British in 1788, presented Australia with an opportunity to resolve land issues.

"Mabo presents us with a more substantial and binding basis for reconciliation.

"It should mean - indeed it has to mean - that we will enter the 21st century with the fundamental relationship between the nation and its indigenous people reconstructed on a just foundation."

Mr. Keating said he believed a cultural shift was occurring in Australia which would enable the necessary changes to be made to resolve the problems between indigenous and non-indigenous Australians, and that the Aboriginal communities were determined to raise themselves from the social trap in which they had for so long been contained.

*Australia News (Australian Embassy) July 1993*

### **Scandinavian Association for Pacific Research**

The Scandinavian Association for Pacific Research is a network of researchers from the Nordic countries with a common interest in Pacific societies. Information, research results and work in progress are circulated and discussed in meetings and workshops.

The network was formally established at the workshop "The Global Anthropology of Oceania" held at the University of Lund, October 1991, with international participation: Nicolas Thomas, James Carrier, Christine Jourdan, Roger Keesing and Matthew Spriggs. The Network has been created on grants from NOS-S and Danida.

The researchers connected in the SAPR network represent different ways of approaching the theme of the creation of the contemporary societies in the Pacific, and the network unites the efforts to understand transformations from pre-colonial times in a historical and global context.

We are planning a broad based cooperative research project involving comprehensive survey and analyses of the articulation of local and global processes in the formation of the modern social and cultural forms in the Pacific region. It includes at least one 1993 workshop in which researchers from other parts of the world, with whom we network, will be invited.

Connections have been established with a large number of associates from all over the world and with, among others, the Centre for Pacific Studies in Nijmegen, The Netherlands, Centre for South Pacific Studies, University of New South Wales, and Center for Pacific Islands Studies, University of Hawaii.

For further information and registration as member or associate in the SAPR network (it is free), please send your name, contact address, region and topic of interest and research, to:

- Jonathan Friedman, Dep. of Social Anthropology, University of Lund, Box 114, S-22100 Lund, Sweden. Tel.: +46-46- 108848; Fax: +46-46-104794.

- Ulla Hasager, Institute of Anthropology, University of Copenhagen, Frederiksholms Kanal 4, DK-1220 Copenhagen K- Denmark. Tel.: +46-33-121716; Fax: +46-33-935575.



- Jukka Siikala, University of Helsinki, Department of Anthropology, Meritullinkatu 1 D, SF-00170 Helsinki- Finland. Tel.: 358-8-1911; Fax: 358-0-1917033

**Network on Human Rights and Indigenous Peoples**  
EASA - European Association of Social Anthropologists

**Declaration**

The Network on Human Rights and Indigenous Peoples consists of anthropologists and others with a concern for the moral and ethical commitment and responsibility of anthropology.

The focus of the Network is on indigenous peoples and human rights from an anthropological and interdisciplinary point of view.

The members will:

- encourage the development of an anthropologically informed understanding of different issues relating to indigenous peoples.
- participate in the scholarly debate on matters relating to indigenous peoples and human rights, e.g. ethnicity, nationalism or cultural complexity.
- contribute to the wider debate within anthropology as well as other disciplines.
- influence public and official perspectives on indigenous peoples.

The organizational structure is the simplest possible. The network is a collection of individuals organized around common goals. The minimum of administration and coordination necessary is taken care of by a Coordination Committee consisting of maximum six persons. The Coordination Committee nominates a Coordinator. The Coordination Committee has the overall responsibility for the work of the network based on the Network Declaration.

The main tasks of the Coordination Committee are: 1) organizing activities, 2) publishing a newsletter, and 3) maintaining a membership register.

Activities of the members on behalf of the network are of academic as well as applied character. Activities include:

- Research, collection, exchange, and dissemination of information. These most basic activities are aimed primarily at members, but also at the anthropological milieu and the general public. The Newsletter, Member Register as well as a bibliography on members' writings on indigenous peoples and human rights are important means and tasks in this connection.
- Teaching and establishing facilities to teach indigenous human rights to students of anthropology. This activity includes imparting information to anthropology departments on how to incorporate human rights in the curricula.
- Applied work, including e.g. publishing conferences, statements, as well as cooperation with indigenous and non- indigenous organizations.

The Network on Human Rights and Indigenous Peoples was founded at the 1st EASA conference in Coimbra in 1990; and formally established as an EASA Network at the 2nd EASA conference in Prague, 1992.

Adopted at Prague, August 29, 1992.

Signed on behalf of the Coordination Committee,

Lars T. Softestad, Coordinator.

### **AIDS in Oceania**

In 1992 there were 1600 patients suffering from AIDS in Oceania, according to figures presented by the Global AIDS Policy Coalition of Harvard University. The World Health Organization has declared that much more money needs to be spent for the prevention of the disease. At the same time spokespersons of the WHO say the attention for AIDS tends to distract attention from other diseases, such as malaria and tuberculosis, of which many more people die. Malaria and tuberculosis are on the increase in recent years. In Asia malaria is related to AIDS in a rather morbid way: as a result of the increase in demand for condoms new employees with little resistance to malaria are put to work on rubber plantations in areas where they had not been before, and many die of malaria (*NRC Handelsblad*, February 17, 1993). An informal session on "HIV and AIDS in the Pacific" was announced, to take place during the 1993 Annual Meeting of the Association for Social Anthropology on Oceania (Hawaii, March 23-28). The organizers of this session are David Lewis and Bob Franco (*ASAO Newsletter*, January 1993). From April 19-23, the Australian Foundation for the peoples of the South Pacific is holding a conference on "Health in Countries of the Pacific and Pacific Rim" in Sydney. Contact person: Mr. Harold Webber, Executive Director, AFSP, P.O. Box 162, Narrabeen, NSW 2101, Australia. Fax: 979-7732, Tel. 99-4236 (*ASAO Newsletter*, January 1993).

### **European Society for Oceanists (ESO)**

This is to announce the foundation of the "European Society for Oceanists" (ESO). The new society addresses itself to researchers with a regional interest in Oceania. "Oceania" is defined as including the South Pacific Islands, Papua New Guinea, Irian Jaya, Australia and New Zealand.

The society was established on the occasion of the First European Colloquium on Pacific Studies, which was organized by the Centre for Pacific Studies in Nijmegen from 17 to 19 December 1992.

The board of ESO consists of representatives from European countries where research in Oceania has a firmly established tradition, i.e. Scandinavia, Great Britain, France, the Netherlands, Germany, Switzerland, Austria and Spain/ Portugal.

The ESO wants to be seen as an interdisciplinary organization; membership is open to anthropologists, linguists, historians, geographers, psychologists and other researchers in the social sciences and humanities.

In the context of an increasingly integrated Europe (politically, economically and scientifically) this new society is intended to enhance intellectual exchange and cooperation between individual researchers and between institutions (universities, museums), both within and outside Europe. This goal is to be achieved by publishing a newsletter, by establishing an information network, and by organizing biennial conferences.

The next conference will be held in Basel, Switzerland, from 15 to 17 December 1994.

For information and suggestions please contact:

Jürg Wassmann (chair), Verena Keck (deputy)

Institute of Anthropology, University of Basel, Münsterplatz 19, CH-4051 Basel, tel. (41)(61)2612638; FAX (41)(61)2665605

## NEW BOOKS

Carrier, James G. (ed.): *History and Tradition in Melanesian Anthropology*.

This collection brings together anthropologists and historians who maintain that the "timeless-traditionalism" approach of anthropology is inadequate. *Studies in Melanesian Anthropology*. 1992 Berkeley: University of California Press.

Clyne, Michael: *Community Languages. The Australian Experience*.

Without even considering the 150 Aboriginal languages still spoken, Australia has an unparalleled mix of languages other than English in common usage, languages often described by the term 'community'. Drawing on census data and other statistics, this book addresses the current situation of community languages in Australia, analysing which are spoken, by whom, and whereabouts. It focuses on three main issues: how languages other than English are maintained in an English speaking environment, how the structure of the languages themselves changes over time and how the government has responded to such ethnolinguistic diversity. At a time of unprecedented awareness of these languages within society and a realisation of the importance of multilingualism in business this book makes a significant contribution to understanding the role of community languages in shaping the future of Australian society.

1991 Cambridge University Press.

Connell, John & Richard Howitt (eds.): *Mining and Indigenous Peoples in Australasia*.

This work reviews in detail the relations between mining and indigenous peoples in diverse national, political and cultural settings. With case studies from five nations, the contributors thoroughly assess what they see as the central issues-dispossessions, land rights and compensation.

1992. Oxford University Press.

Crough, Greg: *Visible & Invisible. Aboriginal People in the Economy of Northern Australia*.

There is little recognition that Aboriginal People are engaged in a wide range of commercial activities, and their economic contribution to many local and regional economies is systematically ignored. In this respect, Aborigines are 'invisible people'. At the other hand Aboriginal people are routinely blamed for wasting 'tax-payers' dollars' and for undermining economic development. In this respect, Aborigines are highly 'visible people'.

This book examines some of these issues, and suggests that Aboriginal people can be seen as the stable, long-term base of development in northern Australia. The High Court's decision in the *Mabo* Case has guaranteed that the interests and rights of Aboriginal people will receive a great deal more prominence than they have in the past. Some of the ways that this might occur in northern Australia are discussed in this book.

1993. Published jointly by the North Australia Research Unit and the Nugget Coombs Forum for Indigenous Studies.

Epstein, A.L.: *In the Midst of Life. Affect and Ideation in the World of the Tolai*.

The Tolai are among the most distinctive of Papua New Guinea's indigenous peoples. Close involvement with the outside world for over a century has changed their way of life profoundly and brought them scholarly attention out of all proportion to their numbers of their territory. Yet for all their success in the pursuit of modernity, the Tolai retain their traditional attitudes toward death, the cultural elaboration of which colours almost every aspect of their social existence.

In his new book, highly respected anthropologist A.L. Epstein develops an emotional profile of the Tolai people. Because the emotions elude systematic analysis, they were largely ignored by anthropologists in the past. *In the Midst of Life* is based squarely on the premise that societies are distinguished as much by the shape of their emotional life as they are by their social arrangements and cultural styles. Epstein described a wide range of mourning ceremonies and other more and less public occasions, investigating not only the words that stand for emotions but also the way affect enters into and informs people's conduct.

1992. Studies in Melanesian Anthropology Series no.3. Berkeley: University of California Press. ISBN 0-520-07562- 5.

Finney, Ben: *From Sea to Space*.

Why was the Hokule'a, a reconstruction of an ancient Polynesian voyaging canoe, built around the Pacific by a group of contemporary Polynesians? In these essays, anthropologist Ben Finney describes the significance of the long voyages and links these explorations to our interest in space.

1992. Honolulu: University of Hawaii Press

Guiart, Jean: *Structure de la Chefferie en Mélanésie du Sud*.

De la société canaque qu'il n'a cessé d'interroger depuis une trentaine d'années, l'auteur propose un mode de déchiffrement qui confronte données géographiques, mythologiques, historiques (liens au sol et aux ancêtres; périples et réseaux d'alliance; luttes recendicatives). Par sa conception et son expression, cet ouvrage approfondit et renouvelle très largement l'édition originale.

1992. Seconde édition remaniée et augmentée. Paris. ISBN 2- 85265-300-1.

Hayes, Terence E.: *Ethnographic Presents. Pioneering Anthropologists in the Papua New Guinea Highlands*.

The Highlands region of what is now Papua New Guinea was unexplored by Westerners as late as 1950. The pioneering work of the first anthropologists to visit the area is documented in this autobiographical collection of essays.

1992. Studies in Melanesian Anthropology. Berkeley: University of California Press.

Herda, Phyllis, Jennifer Terrell and Niel Gunson: *Tongan Culture and History*.

In January 1987 a group of scholars interested in the history and culture of Tonga came together at the Australian National University, Canberra, for a Conference. In this book 17 papers given on that occasion are published, covering a wide range of subjects including historiography, genealogy, mythology, gender, religion, traditional healing, education, law, and migration. As Sione Latukefu, President of the Tongan History Association, writes in his Foreword, 'The small seeds with uncertain future that was placed in the ground at the A.N.U... has now grown into a healthy young tree...It is to be hoped that...micro-histories will lead eventually to a situation...where a sound general and up-to-

date history of Tongan can be produced, based on thorough and scholarly research'. This volume will undoubtedly contribute to such a history.

Published by the Department of Pacific and Southeast Asian History in association with Target Oceania. Division of Pacific and Asian History. Australian National University, Canberra. 1992.

Irwin, Geoffrey: *The Prehistoric Exploration and Colonisation of the Pacific*.

The exploration and colonisation of the Pacific is one of the most remarkable episodes of human prehistory. Forty years of modern archaeology experimental voyages in rafts and computer simulations of voyages have combined to produce an enormous range of literature on this controversial and mysterious subject. This book represents a major advance in the development of models for the settlement of the Pacific by suggesting that exploration was rapid and purposeful, undertaken systematically as navigation methods progressively improved.

Cambridge University Press; ISBN 0-521-40371-5.

Jackomos, Alick & Derek Fowell: *Living Aboriginal History: Stories in the Oral Tradition*.

*Living Aboriginal History* is not an ordinary book. Written in koori-English it is an corroboree in print. It describes in words and pictures the living past of the aboriginal people in Victoria, Australia. The stories cover Aboriginal experiences of life on mission stations; the forced removal of children from parents, the rediscovery of Aboriginal roots; and Aboriginal views on international politics. The book provides a fascinating perspective on socio-historical aspects of Aboriginal-European relationships.

Cambridge University Press; ISBN 0-521-414091.

Johannes, R.E.: *Words of the Lagoon. Fishing and Marine Lore in the Palau District of Micronesia*.

New in paper - "A beautiful account of Robert Johannes' 16 months among the outstanding fisherman of Palau (Belau) and the South West Islands" (Tobi and Sonserol)." *Human Ecology*.

1993. Berkeley: University of California Press.

Keesing, Roger M.: *Custom and Confrontation. The struggle for Cultural Autonomy*.

Employing oral testimony gathered over thirty years of fieldwork and drawing on recent theory, a distinguished anthropologist tells the story of a South Pacific tribespeople's struggle against European invasion, colonialism, Christian evangelism, and modern Western culture and shows how this resistance has become an integral part of the Kwaio worldview.

1992. Chicago: The University of Chicago Press.

Kelly, John D.: *A Politics of Virtue. Hinduism, Sexuality and Countercolonial Discourse in Fiji*.

Kelly opens new questions about dialogue, colonial power and changing conditions of political possibility by examining the connection between politics and sexual morality in the British colony of Fiji from 1929 to 1932. This work shows how competing conceptions of virtue, civilization and citizenship were used to shape social relations in colonial societies.

1991. Chicago: The University of Chicago Press.

King, Robert J.: *The Secret History of the Convict Colony. Alexandro Malaspina's Report on the British Settlement of New South Wales*

'Why did Britain send convicts to found a colony in the South Pacific? Why did Spain send an expedition to investigate the new colony? The voyage of exploration to the Pacific led by Alexandro Malaspina was one of the great eighteenth-century expeditions in the style of those led by James Cook and the Comte de la Pérouse. But while it was a major scientific expedition, it also has hidden objectives.

Spain at the time possessed the largest colonial empire. For many years it had laid claim to a monopoly of colonial enterprise in the Pacific. Was this monopoly under threat? One of the expedition's secret aims was to discover the condition and the purpose of the new British outposts at Port Jackson.

Malaspina's secret report on the new colony does more than demonstrate how the European power of the time used scientific enquiry as a cover, a means of furthering political and strategic designs. It presents evidence that Britain's Botany Bay project was part of a long term strategy to weaken her rival, Spain, by challenging her vulnerable Pacific empire.

Robert King's translation of the report, headed "Political Examination of the English Settlements in the Pacific", with his introduction placing it in its historical context, reveals at last the secret history of Britain's imperial venture.'

1990; Allen & Unwin, Sydney; ISBN 0-04-610020-2; 179 pp.; AUD 29.95.

Kirk, Robert & Emöke Szathmary (eds.): *Out of Asia: peopling the Americas and the Pacific*

Leading archaeologists, geneticists and linguists throw light on two of the major human migrations that have long excited interest and controversy. An important book for all students of the Americas and the Pacific.

1992 Journal of Pacific History Publication. Div. of Pacific and Asian History. Australian National University.

Knight, Chris: *Blood Relations. Menstruation and the Origins of Culture.*

This original and ingenious book presents a new theory of the origins of human culture. Integrating perspectives of evolutionary biology and social anthropology within a Marxist framework, Chris Knight rejects the common assumption that human culture was a modified of primate behavior and argues that it was the product of an immense social, sexual and political revolution initiated by women.

"This is the most ambitious project on the origins of culture to have emerged for decades" - Mary Douglas.

1992. New Haven: Yale University Press.

Kulick, Don: *Language Shift and Cultural Reproduction. Socialization, Self and Syncretism in a Papua New Guinea Village.*

Don Kulick's book is an anthropological study of language and cultural change amongst a small group of people living in the Sepik region of Papua New Guinea. The author examines why the villagers of Gapun - a rural and relatively isolated community - are abandoning their vernacular in favour of Tok

Pisin, the most widely spoken language in Papua New Guinea, despite their attachment to their own language as a source of identity and as a tie to their lands. He draws on an examination of village socialization practices and on Marshall Sahlins's ideas about structure and event to demonstrate how the villagers' day-to-day interactions, their attitudes to language, children, change and personhood, all contribute to a shift in their language and culture which is beyond their understanding and their control. *Language Shift and Cultural Reproduction* provides the first detailed documentation of such a process. The book places linguistic change within an interpretive framework and treats language as a symbolic system which affects, and is affected by, the thoughts and actions of everyday life.

1992. *Studies in the Social and Cultural Foundations of Language* 14. ISBN 0-521-41484-9; Cambridge University Press.

Lal, Brij V. (ed.): *Pacific Islands History: journeys and transformations*.

In December 1991 a Pacific History Workshop was held in the Division of Pacific and Asian History at the Australian National University. In this book is published a collection of papers delivered at the workshop, in which scholars describe their backgrounds, methods and enthusiasms, and the outcome is an account of some of the achievements, hopes and aspirations of the discipline as a whole.

1992. *Journal of Pacific History*; Jointly published with Target Oceania. Div. of Pacific and Asian History. Australian National University.

Lal, Brij V.: *Broken Waves. A History of the Fiji Islands in the Twentieth Century*.

*Pacific Islands Monographs Series, No.11*.

*Broken Waves* examines the foundations and legacies of British colonial rule in the Fiji Islands and the response of various segments of Fiji society to the European-dominated order.

Published in Association with the Center for Pacific Islands Studies.

1992. Honolulu: University of Hawaii Press.

Langridge, Marta (trans.) & Jenifer Terrell (ed.): *Von Den Steinen's Marquesean Myths*.

A translation into English of the German ethnologist Karl von den Steinen's remarkable collection of Marquesean myths. Rich in ethnographic detail and of great interest to Polynesianists and folklorists alike.

1992. *The Journal of Pacific History Publications*; Division of Pacific and Asian History. Australian National University Canberra.

Lawrey, John: *The Cross of Lorraine in the South Pacific: Australia and the Free French movement 1940- 1942*.

A study of the post-contact history of New Caledonia leading up to the overthrow of the local Vichy administration that paved the way for the Allied counter-offensive in the Pacific War. This book is a clear and fascinating account of an episode in Pacific history that had far reaching consequences for the region and the world.

1992. *Journal of Pacific History Publications*. Div. of Pacific and Asian History. Australian National University.

Layton, Robert: *Australian Rock Art. A New Synthesis*.

This book is an up-to-date survey of Australian rock art, presenting detailed case studies revealing the significance of both recent and ancient art for Australia's living indigenous communities. Archaeological data provides evidence of the ways in which rock art traditions have changed over 15,000 or more years in response to changes in the environment, the development of new forms of social organisation and the impact of European colonial settlement.

Cambridge University Press; ISBN 0-521-34666-5.

Lévesque, Rod (ed.): *History of Micronesia. A collection of source documents*. Vol.I. European Discovery 1521- 1560.

Announcing a new series to be sold as a limited edition, one volume at a time, as they become available, directly to subscribers only. Librarians and individuals are invited to register for full details.

Volume 1 contains 71 chapters, over 100 documents, beginning with the pre-history of the Pacific, the discovery of America and the South Sea, as well as all primary source documents from Portuguese and Spanish archives on the expeditions from Magellan to Villalobos. Also 2 chapters on the early cartography of the Pacific. All in all 704 pages, full size, with 223 illustrations: figures, maps and charts, tracks of voyages etc.

Volume 1 includes a full bibliography and index.

ISBN 0-929291-01-6 (Vol.i) hardcover US\$50 (SAN 170- 2076).

Markus, Andrew: *Governing Savages*

'In 1928, after a white man was killed, a punitive party mounted a series of attacks on Aborigines northwest of Alice Springs. The party's leader admitted 31 Aborigines were killed. One missionary in the area put the toll at 70; another at as many as 100. Since 1911, the administration of the Northern Territory had been the direct responsibility of the Commonwealth. In placing this event and others within the context of the policies pursued by the national government. *Governing Savages* reveals how policies of brutality and calculated neglect bequeathed a bitter legacy to subsequent generations.'

1990; Allen & Unwin, Sydney; ISBN 0-04-442150; AUD 19.95; 214 pp.

Narogin, Mudrooroo: *Writing from the Fringe: A Study of Modern Aboriginal Literature*.

'Mudrooroo Narogin [also known as Colin Johnson], in a closely reasoned text, discusses the problems faced by Aboriginal writing: the pressures exerted by white editors and white publishing houses, the tyranny of classification into genre and the neo-colonialism of the Anglo-Celtic establishment. He explains the motives and objectives of leading Aboriginal writers, analyses their works and discusses their future.'

1990; Melbourne; Hyland House; ISBN 0-947062-55-6; 207 pp.; AUD 19.95

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

Rather than impose a single interpretation of a historical event, Neumann presents his readers with a montage of different, subjective interpretations of Tolai history. This compelling work challenges many traditional assumptions about the writing of history.



1992. Pacific Islands Monographs No.10. Published in Association with the Center for Pacific Islands Studies. Honolulu: University of Hawaii Press.

Pawley, Andrew (ed.): *Man and A Half*.

What do the anthropologists Eric Schwimmer, Robin Fox, Mary Douglas, Douglas Yen, Bambi Schiefflin, Roger Keesing, Marie Reay, Brent Berlin and 84 others have in common? They were colleagues and friends of the late Ralph Bulmer and, at the invitation of Andrew Pawley, contributed to the 81 essays this appropriately large book (A4, 624 pp). The range of essays is wide, as might be expected, visiting most fields of anthropology and containing substantial sections on

\* ethnobiology, semantics and taxonomy

\* traditional societies and the modern world

\* linguistic and textual analysis

\* prehistory and oral history

\* social and symbolic systems

The editor contributes an engaging short biography of Bulmer, and Ian Saem Majnep provides a Kalam perspective upon him.

1991. Honolulu: University of Hawaii.

Pollock, Nancy J.: *These Roots Remain. Food Habits in islands of the Central and Eastern Pacific since Western Contact*.

This study addresses the question of South Pacific peoples retaining their cultural and dietary attachment to traditional food sources despite Westernization. Why does the use of root and tree starches such as taro, yams, and breadfruit persist despite the availability of other foods? What in fact are the local concepts of food and the values attached to it? Using approaches of symbolic anthropology, social ecology and household economy, Nancy Pollock explores the values of food, not only in diet and health but also as a symbol of power and well-being that structures social life.

Food in Pacific societies is a culture pattern, unique to each society. But some patterns are also shared and those shared patterns are due to links in times past. Pollock seeks to establish the role that food plays in the world view of certain Pacific island societies. She investigates the cultural mechanisms that have allowed certain features associated with food to remain in the face of many intrusions to those societies.

1992. Published by the Institute for Polynesian Studies. Brigham Young University-Hawaii; distributed by University of Hawaii Press.

Romaine, Suzanne: *Language in Australia*.

*Language in Australia* provides a wide ranging account of the present linguistic situation in Australia, primarily from a sociolinguistic perspective. The focus is mainly descriptive, and the chapters aim to provide a comprehensive overview and summary of what is known about Australia's languages as well as a guide to current areas of research interest. Throughout the volume, the contributors pay special attention to issues arising from the socio- historical situation in which Australia's languages and language varieties coexist. The volume covers both indigenous and non-indigenous languages and

contains a section specifically on 'community' languages, and also one on public policy and social issues relating to English. No other book offers such a broad survey of the language situation in Australia. Linguists as well as non-linguists will find in this volume, which is a companion to *Language in the USA and Language in the British Isles*, a guide and reference source to the linguistic heritage of Australia.

1991. Cambridge University Press; ISBN 0-521-32786-5.

Romaine, Suzanne: *Language, Education and Development. Urban and Rural Tok Pisin in Papua New Guinea.*

Papua New Guinea's struggle for development is intimately bound up with the history of Tok Pisin, an English-based pidgin which is the product of nineteenth-century colonialism in the Pacific. The language has since become the most important lingua franca in the region, being spoken by more than a million people in a highly multilingual society. Suzanne Romaine examines some of the changes that are taking place in Tok Pisin as it becomes the native language of the younger generation of rural and urban speakers. These linguistic processes, which are by no means complete, have to be understood in the socio-historical context of colonial expansion and strategies for socio-economic development in the post-colonial era.

1992. Oxford University Press. ISBN 0-19-823966-1.

Rose, Deborah Bird: *Dingo Makes Us Human.*

Deborah Bird Rose's highly original ethnography of the Yarralin people of the Victoria River Valley in the Northern Territory fulfils what she sees as anthropology's basic purpose: to emphasize our shared humanity. In *Dingo makes us human*, members of this Aboriginal community recount their stories and communal history. The author lived among the Yarralin for two years and provides an analysis encompassing religion, philosophy, politics, ecology and kinship to explain the ideas contained within the Yarralin's stories and their philosophies of life. Through their own words the Yarralin present a picture of a community creatively maintaining its culture determined to survive the decimation and subjugation which followed white colonisation.

1992. Cambridge University Press. ISBN 0-521-39269-1.

Salmond, Anne: *Two Worlds, First Meetings Between Maori and Europeans, 1642-1772.*

(Anne Salmond: Winner of the New Zealand Book Awards Non-fiction Section). *Two Worlds* is a penetrating rethinking of the view that Europeans were actively in charge of the first meetings between European explorers and the Maori in New Zealand. Drawing on local tribal documents as well as European accounts, Anne Salmond shows these meetings in a new light. Her trail-blazing work is sure to open up new possibilities in the international study of European exploration and discovery.

1992. Honolulu: University of Hawaii Press.

Schrempff, Gregory: *Magical Arrows. The Maori, the Greeks and the Folklore of the Universe.*

New directions in Anthropological Writing.

An exploration of cosmology, connecting the Western philosophical tradition with the cosmological traditions of non-Western societies, Using the mythology and philosophy of the Maori as counterpoint, it finds a philosophical common denominator in the thought of Zeno of Elea.

1992. University of Wisconsin Press.

Schroeder, Roger: *Initiation and Religion. A Case Study from the Wosera of Papua New Guinea.*

It is generally acknowledged that initiation plays an important role in the religious, cultural and social life of societies and individuals. The thesis of this particular work is to focus explicitly on the Wosera male initiation rites with the purpose of describing and analyzing their religious significance.

1992. University Press Fribourg Switzerland. ISBN 3-7278- 0787-3.

Taylor, Lance: *Snake Road, a guide to the History, People and Places of the Sogeri District.*

With 260 pages of text, 100 maps and over 200 historical and contemporary photographs, SNAKE ROAD is the first detailed account of the history, people and places of the Sogeri (Koitaki) District from 9-Mile to the Musgrave Rover at the end of the plateau. The history of the district, both in peacetime and during the Second World War, covers the long presence of the local Korari people in the uplands, the early colonial exploration of the area and the establishment of the big rubber estates (the most extensive in Papua), the life of the planters and their "labour lines", and the impact on the district and its people of the enormous Australian and American army presence in 1942-43. All known military units are recorded and described in the book.

The book also serves as a comprehensive guide to the Sogeri District of the present day - its resources, development and unique environment.

With a foreword by the Papua New Guinea Minister for Education, SNAKE ROAD also records the history of the Sogeri School, now Sogeri National High School, the first government school in Papua, and the training ground for most of Papua New Guinea's present leaders. The school will celebrate its 50th anniversary in 1994.

More than 250 people in Papua New Guinea and overseas contributed to the compiling of this portrait of the beautiful Sogeri district. SNAKE ROAD was written by Lance Taylor, an Expressive Arts teacher at Sogeri National High School for the past 14 years.

1992. Expressive Arts Sogeri NHS, Papua New Guinea.

Thomas, Nicholas: *Entangled Objects. Exchange, Material Culture and Colonialism in the Pacific.*

Drawing on his work on contemporary postcolonial Pacific societies, Nicholas Thomas takes up three issues central to modern anthropology: the cultural and political dynamics of colonial encounters, the nature of Western and non-Western transactions, and the significance of material objects in social life. Along the way, he raises doubts about any simple "us/them" dichotomy between Westerners and Pacific Islanders, challenging the preoccupation of anthropology with cultural differences by stressing the shared history of colonial entanglement.

1992. Cambridge: Harvard University Press.

Trigger, David S.: *Whitefella Comin'. Aboriginal Responses to Colonialism in Northern Australia.*

For over 200 years, Aboriginal people in Australia have suffered under the political, legal and economic constraints of Australian colonialism. *Whitefella Comin'* focuses on the social relations of Doomadgee, a mission-dominated community with a predominantly Aboriginal population in Northwest Queensland. Dr. Trigger's study asks complex questions about the extent of resistance and compliance as the Aboriginal people are absorbed into the state administration,. Based on a rich

ethnography of everyday life, this analysis makes an original contribution to the study of colonialism and the sociology of Aboriginal communities. The book combines historical archives with interviews with both European and Aboriginal members of the community.

1992. Cambridge University Press. ISBN 0-521-40181 X.

Underwood, Robert A.(ed.): *ISLA: A Journal of Micronesian Studies*.

ISLA: A Journal of Micronesian Studies is refereed semiannual publication featuring original research, analytical essays, policy analyses, book reviews, and other articles about Micronesia. Multidisciplinary in scope and ranging in time from prehistory to the present. ISLA focuses on Micronesian cultures, societies, histories, economies, and the political, educational and health statuses and systems of the region.

Vol.I/No.1/Rainy Season 1992.

1992 Published by the University of Guam Press.

Vries, Lourens de & Robinia de Vries-Wiersma: *The Morphology of Wambon*.

Wambon is a Papuan language spoken by about 3,000 people in the Upper-Digul area of southern Irian Jaya, Indonesia. This book gives an outline of the morphology of Wambon, placing the data in the wider context of the present typological knowledge of Papuan languages. The descriptions are copiously illustrated with examples. These examples mostly taken from recorded texts, are provided with word-for-word glosses and English translations. Four Wambon texts complete the description. Lourens de Vries (1955) and Robinia de Vries (1957) are members of the Mission of Reformed Churches and are currently engaged in further linguistic research in southern Irian Jaya.

1992. Verhandelingen KITLV 151. ISBN 90.6718.046.7.

White, Geoffrey M.: *Identity Through History. Living Stories in a Solomon Islands Society*.

For people who live in small communities transformed by powerful outside forces narrative accounts of culture contact and change create images of collective identity through the idiom of shared history. How may we understand the processes that make such accounts compelling for those who tell them? Why do some narrative acquire a kind of mythic status as they are told and retold in a variety of contexts and genres? *Identity Through History* attempts to explain how identity formation developed among the people of Santa Isabel in the Solomon Islands who were victimised by raiding headhunters in the nineteenth century, and then embraced Christianity around the turn of the century. Making innovative use of work in psychological and historical anthropology, Geoffrey White shows how these significant events were crucial to the community's view of itself in shifting social and political circumstances.

1991. Cambridge School in Social and Cultural Anthropology 83. Cambridge University Press. ISBN 0-521-401720.

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James, K.E., Christianity in Oceania (review article). *Oceania*, vol.63, no.2, December 1992, pp. 172-181.

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Smedal, Olaf H., Social anthropology, radical alterity and culture. *Canberra Anthropology*, vol.15, no.1, April 1992, pp. 58-75.

Ward, Gerard R., South Pacific Island Futures: Paradise, Prosperity or Pauperism? *The Contemporary Pacific*, vol.5, no.1, Spring 1993:1-23.

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