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BASEL CONFERENCE OF THE EUROPEAN SOCIETY FOR OCEANISTS

To be held in Basel 15 to 17 December 1994

by Jürg Wassmann and Verena Keck

From 15 to 17 December 1994, the Institute of Ethnology of the University of Basel will host the Conference of the European Society for Oceanists (ESO).

This conference is an outcome of the recently founded ESO, a professional association, the purpose of which is to create closer links between European Oceanic scholars. Its subject is designed to accommodate the diversity of problems by the scholars and the disciplines concerned and of the geographical area covered. Its main goal is to facilitate the emergence of a field of study specific to the region of the world.

The general theme of the conference will be *Knowing Oceania; Constituting Knowledge and Identities*.

The diversity of contemporary developments in Oceania, both global and local appears to raise questions which can not be answered by using segmented concepts like gender, colonialism, exchange, politics, and modernization. Alternatively, increasing attention has been devoted to notions of 'knowledge' and 'identity', which, unprecise as they still are, allow for a flexibility that may arrive at new insights into the problems posed. Through these notions, the aim is to convey some central dimensions of the Oceanic specificity.

Within that context, the main title of the conference, 'Knowing Oceania', is of course intended to acknowledge that there is much that remains to be known about Oceania, and therefore that there is indeed an extensive body of specific knowledges pertaining to its people. As such, this is a particularly appropriate theme for a conference of ESO. But the notion also alludes to two further processes central to the anthropological problematic. First, 'knowing' is an inherently active process through which Oceania has been and continues to be constructed in its identities, both by its people themselves and by outsiders. The notion of identity is here suggested as a way to bridge the tension between conflicting forms of processes like acculturation, appropriation or confrontation. Secondly, knowing conveys the idea that the specificity of Oceanic knowledges permanently obliges us to re-scrutinize our own knowledges. In that sense it also alludes to our own anthropological methodology which determines our scientific identity.

The general theme *Knowing Oceania: Knowledge and Identities* may be developed around different aspects, including gender perspectives. The Board Members of the ESO have specified ten sub-themes, each characterized by a number of key-words. The sub-themes will be discussed in workshop sessions.

In addition, it is planned to invite four keynote speakers who will address the general theme of the conference.

Proposed themes of workshop sessions:

Local and imported knowledges.

Christian and Islamic fundamentalism; syncretism; indigenous use of scientific, medical and technical knowledges; acculturation or appropriation of exogenous forms

2. *Common worlds and single lives*

Communal identities; changing concepts of the person; changing ontology; making biographies and autobiographies

3. *Cultural practices of identity construction and nation building*

Democracies and aristocracies; co-consumption of imagery, goods, foodstuffs; sport; construction of shared ideologies; pidgins and Creoles; living with diversity; hegemonic practices

4. *Genealogies, land and titles*

Kinship in local and national life; reassessing colonial law; going to court and landmark court cases

5. *Competing and converging systems of exchange*

Migration in a historical perspective; remittance economies; subsistence production and monetarization; urbanization; the 'village' in the city; old and new elites

6. *Ecological pluralism?*

Ecologies in collision; politics of ecology; ecology and development; myth, ritual and ecology

7. *Scrutinizing regional systems*

Constructing units for comparison; perils of essentialism and the attraction of distance; regional systems over time ('Melanesia', 'Polynesia', PNG-'Highlands', 'kula- cultures')

8. *Modelling Oceania*

The relevance of Oceanic models beyond Oceania; the applicability of non-Oceanic models to Oceania (kinship, exchange, social structure, identity)

9. *Identity of objects - objects of identity*

Museum-ification; Cultural Centres and the production of locality; souvenir-culture; projecting local cultures; proliferation of objects and performances'; consumer products

10. *Ethics and politics of fieldwork*

Use and exploitation of informants and anthropologists; authorship and copyright; feedback of information; mediating between cultures; selection of fieldsites; theoretical, personal and institutional expectations; university politics and marginalization of Oceania; anti-anthropologism and regional marginalization.

We invite papers on any of these ten sub-themes. Please let us know whether you intend to participate and/or prepare a paper, and if so, on what subject (please indicate the number of the sub-theme). Short abstracts of the papers (not longer than 1/3 DIN A 4 page) are requested by September 1, 1994. A complete collection of abstracts will be made available to all conference participants.

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RESEARCH AMONG THE TEHIT, IRIAN JAYA

by Jaap Timmer

Working title: Objectification and praxis: A study of social dynamics and the role of cultural schema among the Tehit of the Bird's Head peninsula, Irian Jaya, Indonesia.

Fieldwork: Teminabuan, Irian Jaya; June 1994-December 1995.

As a research fellow, Jaap Timmer is currently preparing for fieldwork among the Tehit on the south east coast of the Bird's Head peninsula. Thematically, this project comes within the framework of the multidisciplinary ISIR - Irian Jaya Studies project. In line with the ISIR project, the first aim of the present project is to give a synthetic account of Tehit society and culture, and a second aim is to compare particular developments in the area at issue with situations and developments in the region.

Proceeding from causes or general principles (cultural schema) to consequences of particular instances in time and space, the research proper embraces social organization, salient cultural ideas and knowledge, circumstances and concerns in terms of which people respond to events, and insight and experience they judge central to their lives. The project also makes a plea for new concepts and perspectives that could put the analysis of social and cultural change in the Bird's Head peninsula on a finer footing, i.e., it aims at arriving at a more complete understanding of the relation between cultural models, individual action and social power relations.

The empirical focus of the project will be on local and regional variation in meaning, use, ideas, and historical knowledge of "kain timur" (cloths and other valuables that were imported into the Bird's Head for centuries (until the second world war) in exchange for slaves and Birds of Paradise). Analytically, "kain timur", its use and meaning, is considered as a cultural schema, or a cultural scenario, i.e., a symbolic program for the staging and playing out of social interaction. In the spirit of Fredrik Barth's recent work, "Balinese Worlds" (Chicago University Press, 1993) I will emphasize variation and practice in the use of "kain timur" in Tehit society, because the significance of that which unfolds cannot simply be read from a formal book of rules. To account for what is happening (and what has happened) in Tehit society, the research is intended to determine the face and import of what people see and how events are understood and interpreted by means of the probably salient cultural scenario that surrounds the use of "kain timur". It means that the researcher must identify correctly the keys (embedded in different traditions of knowledge, depending on people's background, which differ greatly in contemporary multicultural Irian Jaya) that the parties in Tehit society themselves are using, as events unfold(ed).

SPECIAL PROJECT OF THE RIJKSMUSEUM VOOR VOLKENMKUNDE (LEIDEN) AND THE ARTS COUNCIL OF IRIAN JAYA; TRIP TO AUSTRALIA AND NEW GUINEA

by Dirk A.M. Smidt

From March until October 1992 Dirk Smidt, Curator of the Oceanic Department of the Rijksmuseum voor Volkenkunde, was responsible for the coordination of a museum programme designed for four Fellows of the Arts Council of Irian Jaya (West New Guinea) in cooperation with Leiden University, Nuffic (Netherlands Universities Fund for International Cooperation), The Arts Council of Irian Jaya, Jayapura and the Indonesian Embassy, The Hague. At Leiden University the Fellows followed intensive courses in visual anthropology, organized by the audio-visual section of the Department of Cultural and Social Studies.

In the context of the museum programme the four Fellows, Hendrik Wamea, Philipus Ramandei Thamo, Irene Wambrauw and Marlina Flassy, familiarised themselves with Irian Jaya material in Dutch museum collections, the documentation pertaining to those collections, relevant literature, photographs of historical and cultural interest, and cine- films. Ethnographical museums in Amsterdam, Rotterdam, The Hague, Groningen, Utrecht, Nijmegen and Steyl were visited. Several scholars (including Professor Adrian Gerbrands and Dr. Simon Kooijman) presented lectures on a wide range of topics, ranging from a survey and history of the Irian Jaya collection in the Rijksmuseum voor Volkenkunde, via results of field research into aspects of material culture and art (particularly with regard to New Guinea), to problems involved with the development of cultural centres.

The Fellows also familiarised themselves with methods of archiving and documenting pictorial material and, through the cooperation of the Central Laboratory for the Preservation of Works of Art in Amsterdam, with the physical conditions required for long-term preservation of photographs and slides.

At the conclusion of the museum programme a trip was made to Germany and Switzerland to visit museums of Ethnography at Cologne, Heidelberg, Stuttgart and Basel. At Basel a visit was also made

to the Ethnological Department (Ethnologisches Seminar) of Basel University and to the Basler Mission. At the latter institution information was obtained about advanced systems of preserving and retrieving photographic material.

The Rijksmuseum voor Volkenkunde and several other museums donated books and copies of photographs in accordance with one of the main aims of the Arts Council: the development of a recently established documentation centre which would, apart from having a research purpose, serve as a frame of reference and source of inspiration for artists involved in the High School for the Arts, another main institution recently established under the auspices of the Arts Council.

This project would not have been possible without the cooperation of many colleagues, museum curators and directors of the museums visited. At a farewell reception hoisted at the Rijksmuseum voor Volkenkunde the fellows of the Art Council of Irian Jaya expressed their heartfelt thanks and gratitude for the help received by so many people during their stay in Europe. The cooperation between the Arts Council of Irian Jaya and the Rijksmuseum voor Volkenkunde, initiated in 1992, was continued in 1993, in particular through a visit by Dirk Smidt to Irian Jaya (see below).

Trip to Australia and New Guinea

From 8 April to 3 June 1993 Dirk Smidt made a trip to Australia, Papua New Guinea and Irian Jaya. The aim of this trip was to attend the Pacific Arts Association's 5th International Symposium at Adelaide, visit museums in the countries mentioned (to be further acquainted with Pacific collections while focussing on areas of particular research interest), renew contact with the staff of the Arts Council of Irian Jaya, and undertake fieldwork in Irian Jaya. In Australia, museums were visited in Adelaide, Melbourne, Canberra, Sydney, Brisbane and Darwin. In Papua New Guinea the National Museum at Port Moresby was visited to held discussions about a joint project in the context of cultural development. For the trip to Irian Jaya Smidt was joined by Gábor Vargyas of the Ethnographical Institute of the Hungarian Academy of Sciences, Budapest, who had also attended the PAA Symposium in Adelaide. In Irian Jaya museums were visited in Jayapura and in Agats, Asmat area, and discussions were held with representatives of The Arts Council of Irian Jaya. Short orientation trips were made to Yotefa Bay and Lake Sentani as well. Some field research was done in the Asmat area focussing on changes in the art of woodcarving. The time spent was divided between one village in the Northwest Asmat area (Sawa Erma) and one in the Central Asmat area (Amanamkai). The latter village is known from Adrian Gerbrands research into the individuality of the woodcarver in 1960-61. A memorable event was meeting Matjemos (famous from Gerbrands book 'Wow-Ipits' and his film 'Matjemos') in Amanamkai. He still proved to be capable of making woodcarvings. In Amanamkai the process of manufacture of shields was recorded in detail. Some 100 Asmat artefacts were collected for the Rijksmuseum voor Volkenkunde. This fieldwork was much facilitated by the cooperation received from Bishop Alphonse Sowada OSC of the Crosier Missions and Yufen Biakai, the curator of the Asmat Museum of Culture and Progress, both in Agats and the people encountered in the villages visited.

Symposiums

(a) Dirk Smidt attended the Pacific Arts Association's 5th International Symposium 'Art, Performance and Society' at the South Australian Museum, Adelaide, from 12-17 April 1993. In the session on 'The Record and the Remainder' he presented a paper on 'Tiam: masks, performance and prestige in a Gamei community, Lower Ramu, Papua New Guinea'.

(b) On 10 October 1993, he attended the symposium 'Showing how you see it: The exhibiting of traditional non-Western art' ('Laten zien hoe je het ziet: Het tentoonstellen van traditionele niet-westerse kunst') at the Ethnographical Museum, Antwerp, Belgium. This symposium was organized as a manifestation in the context of 'Antwerp, the cultural capital of Europe' ('Antwerpen de culturele hoofdstad van Europa'). During this symposium he read a lecture 'Can non- Western art live after the

alienation of context?' ('Is er leven na de vervreemding van andermans kunst?') This lecture was illustrated with colour slides of examples of continuity and change in New Guinea art and presentation of this art in museums.

Publications

Dirk A.M. Smidt (ed.), *Asmat Art: Woodcarvings of Southwest New Guinea*. Singapore-Leiden-Amsterdam: Periplus Editions and the Rijksmuseum voor Volkenkunde, Leiden, in association with C. Zwartenkot, Amsterdam, 1993.

Dirk A.M. Smidt, Rijksmuseum voor Volkenkunde, Leiden. In: Suzanne Greub (ed.), *Art of Northwest New Guinea: From Geelvink Bay, Humboldt Bay, and Lake Sentani*, pp. 191- 209. New York: Rizzoli, 1992.

Dirk Smidt and Noel Mc Guigan, An Emic and Etic Role for Abelam Art (Papua New Guinea): The Context of a Collecting Trip on behalf of the Rijksmuseum voor Volkenkunde, Leiden. In: Philip J.C. Dark and Roger G. Rose (eds.), *Artistic Heritage in a Changing Pacific*, pp. 121-142. Honolulu: University of Hawaii Press, and Bathurst (NSW): Crawford House Press Pty Ltd, 1993.

D.A.M. Smidt, Van baarmoeder tot mannenhuis (Nieuw Guinea) [From womb to men's house (New Guinea)] and Techniek in Nieuw Guinea, Gehalveerde bladeren als instrument [Technique in New Guinea; leaves divided into halves as instruments]. In: I. van Hout (ed.), *Lieve Lasten: Hoe kinderen gedragen worden* (Beloved Burdens: How children are carried), pp. 131-121; 152-155. Amsterdam: Tropenmuseum, Koninklijk Instituut voor de Tropen, 1993.

Adrienne L. Kaeppler, Christian Kaufmann & Douglas Newton, *L'Art Océanien*. Citadelles & Mazenod. Paris 1993. ISBN-2- 95088-061-2. (No.23, L'Art et le grandes civilisations).

ARRERENTE LAW AND CATHOLIC LAW; CHANGING RELIGIOUS IDENTITY OF AN AUSTRALIAN ABORIGINAL PEOPLE, 1936-1991

by Jolien Harmsen

The first time I came across at the phenomenon of Aboriginal people maintaining two apparently mutually exclusive religious traditions at the same time was in 1987, when a devout Catholic Aboriginal lady pointed to a bird high up in the sky and simply stated: "*Look, that one's my totem*".

That remark is basic to this article.

In 1991, in the context of writing an M.A.-thesis in anthropological history, I performed two months of archival research and two months of fieldwork at the site of the mission station where this lady grew up: Santa Teresa, 80 km south-east of Alice Springs in the N.T. of Australia. The issue at stake was: how has history unreeled during the 55 years of this mission's existence with regard to the religious identities of its residence, mostly people of the Eastern-Arreente language group. When, why and in which way did they become Catholics, and what implications have these and other (colonial) events had on their ancestral traditions, commonly summed up as 'Arreente Law'?

By the 1930s, Central Australian Aborigines had suffered immensely from pastoral settlement. In 1935, missionaries of the Sacred Heart (MSC) established a *Bush and Black Mission* at Alice Springs. Within five years, they had baptized over two hundred Arreente people.

The absence of a dignified alternative, and a certain amount of economic blackmail on the part of the missionaries can in part account for this sudden success. But their own tradition had also made the

Arrerntes masters at recognizing the value of unknown spiritual complexes ('dreamings') and indeed, the Arrerntes adopted Catholicism as a kind of 'floating' dreaming, considering it an extra store of knowledge on the sacred assistance (priests, brothers and nuns), even though lacking an immediate geographic location.

Arrernte elders in keeping with traditions of mutual ceremonial exchange, attempted to share their own sacred objects with the missionaries but stumbled upon the bewildering incongruity that missionaries considered themselves teachers only, not students.

All the while, missionaries held the idea that once Catholicism had sunk deeply into their hearts, Arrernte *superstitions* would simply wither away. Ignorance thus helped maintain decades of church leniency.

Contrarily, pressure to assimilate socio-culturally increased immensely between the 1940's and '60s. Nevertheless only a few western ways were instilled into Arrerntes' minds and there is a sharp contrast between this and the enthusiasm with which they had earlier embraced the Catholic faith.

Around 1960, priests began to explicitly admonish against 'heathen ways' and although as yet did not interfere with traditional ceremonies, the Arrerntes had plenty reasons to fear such actions in the near future. As a defence strategy, they deliberately nourished missionary ignorance about Arrernte Law. Thus, they explicitly invited whites to attend 'fun-corroborees' while meanwhile secretly performing secret-sacred ceremonies. It proved a successful strategy, although it created considerable stress in the Arrernte camp.

Around 1970, alcohol and welfare money created decades of nightmarish violence and destruction. Practical adherence to Arrernte Law and church attendance were both cut back to a minimum, neither being able to prevent the gangrenic spread of psychological desolation.

Having experienced "*rubbish life*" to its full depth, the tide is turning. Under the guidance of just a few women, some kind of life-affirming identity is recreated at Santa Teresa, and efforts are to make it gain a footing in ceremonial practice again. In this process, all religious material is considered suitable: from the remainders of secret-sacred Arrernte Law to its most liberal conception (artifacts, language, kinship terminology etc.).

Catholicism, too, is valued for the possibilities it offers to re-create Arrernte identity. To which degree the spiritual value of Catholicism is acknowledged or played down very much depends on individual life histories. But so far, never during the 55 years of this mission's history have Arrernte Law and Catholicism been perceived as opposing phenomena competing for a restricted quantity of faith demanding a careful or efficient distribution.

Instead, the most commonly heard statement when it boils down to how Arrernte people perceive their lives in the context of Arrernte Law and Catholic Law is: "*We want it both ways*".

Thus the following statement, made by three Central- Australian Aboriginal women in late 1991 makes perfect sense:

"Law is first and then comes the Church. Law is with us for always and our children and grandchildren have to learn it. Law is all the time with us. But we like to have the bible too. Law started first, and we're not gonna die out, we're just gonna go on. God is the one who made everything. Church was with us all the time too. He's the one that gave us our Law and the country, you know".

DUTCH IMMIGRANTS IN MELBOURNE, AUSTRALIA

by Anneke van Wamel

From September 1990 to March 1991 I gathered data for my M.A.-thesis on identity and ethnicity among immigrants of Dutch origin in Melbourne, Australia (Department of Anthropology, University of Nijmegen). These Dutch immigrants came to Australia in the period between 1945 and 1955. In my study of this group, based on a series of interviews and a written survey (46 respondents), I concentrated on the discrepancy between initial expectations, and actual experiences of immigration.

The image of the Dutch immigrant, held by Dutch people as well as Australians, is an ideal image: It corresponds to what the Australian and Dutch governments expected of the immigrants. This stereotypical image is based on, firstly, the belief that a language shift from Dutch to English has occurred among all immigrants; secondly, the assumption that the Dutch immigrants have little interpersonal contact among themselves and live scattered all over the country; and finally, the belief that they have adapted so well that they have become mainstream Australians.

It is true that in general they tried to behave as ideal immigrants, gained a reasonable to good competence of the English language, and because of a lack of striking physical differences to other white Australians did not attract much attention in public.

In my research, however, it appeared the Dutch emigrants held on to their former national identity. In the beginning there was little identification with Australia and its inhabitants. For most Dutch immigrants, Australia was second or third choice as a destination, Canada being the preferred country. Australia became the alternative after Canada increased entrance requirements in 1950. Many people left for Australia without even the slightest knowledge of their future homeland. In making their decision, they "blindly" followed the advice of emigration consultants.

The lack of knowledge and interest in Australia itself explains the initial low degree of identification with Australia. The identification remained low in the following years, mainly because of the hostile reaction of Australians to the influx of immigrants in spite of the Australian government's policy. My informants and respondents described their experiences as negative. They reported being confronted with attitudes of hostility, arrogance and impatience from Australians. A so-called monistic orientation concerning assimilation was followed by Anglo- Australians: Immigrants were expected to forget their cultural background and to act and look like Anglo- Australians.

Contrary to these expectations, a number of Dutch clubs were established in Melbourne. These clubs fulfilled an important function in the emotional resettling of the immigrants, enabling them to meet other Dutch people, to exchange experiences, and to speak Dutch. They were very important for women who had had little choice for they had to follow their husbands willy-nilly to Australia. This group of women still has a particularly low degree of identification with Australia.

One of the things that made the public think that Dutch people assimilated totally is their high degree of naturalization. It appeared, however, that they did so mainly for practical reasons, for instance, to be eligible for pensions or because it makes travelling a lot easier. Officially they are Australians, but is that how they see themselves?

Having spent the largest part of their lives in Australia, they describe themselves as 'Dutch Australians' or 'foreign Dutchmen' (sic - ed.). Although they have adopted some Australian attitudes, in a great many other respects they have adhered to their Dutch identity. As one informant put it, 'The Netherlands is my mother and Australia is my bride'. The 'happy-go-lucky' attitude of many Australians seemed to be incompatible with Dutch origins. A common remark was that Australians were just not 'gezellig' (cosy). Most of the immigrants of the period mentioned have since become pensioners. They have noticed a change in Australian contacts. One man, for instance, said, 'I left my Australian friends at the office when I closed the door behind me'. The pensioners realize that they are still very Dutch no matter how assimilated they seemed to be. For years they suppressed their Dutch

identity vis-à-vis Anglo-Australians. Consequently, there exists a lot of confusion among Dutch immigrants in Melbourne in relation to their identity. After having lived in Australia for forty years, they wonder if they have failed as immigrants for they still feel Dutch. I do not think it is a matter of having failed or not, but that their assimilation is an unrealistic expectation.

A lengthier version of this piece was presented as a paper at the First Dutch-Australian Community Conference at Monash University in Melbourne, November 20, 1993.

PR-MATERIALS FOR EMIGRANTS TO NEW ZEALAND

by Antoine Vanhemelrijk

From February 1990 to June 1991 I studied postwar instruction/information-materials ("voorlichtingsmateriaal") for and about Dutch emigrants to New Zealand. The purpose of this research was to make an inventory of these materials, published by government authorities and (semi-)private institutions in the Netherlands and New Zealand. Such an inventory had not been made yet and would be helpful for people interested in the theme of emigration to New Zealand.

To collect the necessary information and materials I visited several institutions and libraries in the Netherlands and in New Zealand. The most important of these were the "Bureau van het Emigratiebestuur" in The Hague, tasks and materials of which were handed over to the "International Organisation for Migration" in May 1991, the "Koninklijke Bibliotheek" in The Hague and the New Zealand Immigration Service in Wellington.

The research resulted in an annotated bibliography with more than 1200 titles of books, information guides, brochures, magazines, essays and articles dealing with the emigration of the Dutch to New Zealand or were/are meant to instruct people thinking of emigrating to New Zealand (or elsewhere). As much information as possible is given for each title (e.g., author, year of publication, publisher, remarks, number of pages, theme category, place where I found it and a short analysis of contents). The title is: 'Bibliography of published materials for and about Dutch emigrants to New Zealand' (June 1991).

As a follow-up to the bibliography mentioned, I wrote my Master's thesis entitled 'Analysis of recently published instruction-/information materials addressed to Dutch candidate emigrants to New Zealand' (June 1993, Department of Anthropology, University of Nijmegen). In this thesis I selected the Dutch and New Zealand information materials which were published from 1988 to 1991 and were directed to the people who considered emigration to New Zealand. I have chosen this recent period of time so the results of my examination of the material would be useful to people involved in emigration or considering emigration to New Zealand in the near future. By means of a textual analysis I tried to find out the image presented of social, cultural and economic life in New Zealand and of general aspects related to emigration.

One of the main reasons for me to undertake this analysis was the fact that many Dutch immigrants in New Zealand returned to the Netherlands. Recently, the New Zealand Immigration Service described it as a "trend to re-migration of Dutch migrants".

I got the strong impression that the information materials gave an overly positive picture of life in New Zealand and the emigration procedure. This explains why so many people return to the Netherlands disappointed. Some returned Dutch migrants, referring to the materials that they were provided with before emigrating to New Zealand, felt they had been 'misled'.

My findings, however, did not confirm this, although I did find a number of weaknesses in the analysed material. It gave far less information about social and cultural aspects of New Zealand society than about economic activities. Social contacts at work and in the neighbourhood were hardly

mentioned as were meeting-places such as pubs, and sporting events. Another important feature of life in a different country, closely related to its social aspects, such as clothing, housing and food-consumption were considered only superficially. But a number of reports from Dutch emigration consultants gave information that covered this issues. They honestly mentioned some of the more negative sides of life in New Zealand and of emigration itself. Finding and keeping a job in New Zealand is not easy. The same is true for finding affordable housing one can afford. Travelling is expensive: Once you have made the big step to New Zealand, and left almost everything behind in The Netherlands, going back will be a costly affair,. Except for some minor points the material appeared in general well-balanced in the kind of information it presented.

More relevant, however, will be the psychological factors that partly determine and influence the decision to emigrate. Once taken such a decision will not be easily withdrawn. Whatever information people get during this stage, many of them will only select those details that strengthen their conviction. To judge or 'measure' this sort of factors will require further and a different type of research. In this it is essential that Dutch emigrants to New Zealand are 'heard' before they leave the Netherlands and that people who return (or have returned in the past) to the Netherlands are interviewed as well. Not only to try to find out how these emigrants think about the information material, but especially to be able to compare personal and psychological factors before and after emigrating to New Zealand. I am convinced that many of the people returning to the Netherlands are very well able to express their 'experiences' and personal feelings about their decision to emigrate to New Zealand.

EUROPEAN SOCIETY FOR OCEANISTS (ESO)

The new society, ESO, 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, i.e. Micronesia, Melanesia, Polynesia and Australia.

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 in 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 the 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 in the alternating European countries.

We invite you to become a member of ESO. For the present, there is no annual subscription fee. Application forms are available from: Dr. Jürg Wassmann, Institute of Ethnology, University of Basel, Münsterplatz 19, Ch-4051 Basel, Switzerland. Fax: (41)-(61)-2665605.

INTERDISCIPLINARY IRIAN JAYA STUDIES: ISIR PROJECT

by Jelle Miedema (Source: *ISIR Newsletter*, No.1, September 1993)

In November 1990 The Projects Division of the Department of Languages and Cultures of Southeast Asia and Oceania at Leiden University initiated an interdisciplinary workshop on Irian Jaya. This resulted in a project proposal entitled *The Irian Jaya Studies: A Programme for Interdisciplinary Research*. In December 1992 the project was accepted for funding by the Netherlands' Organization

for Scientific Research and was given the status of a priority programme. Consequently, the programme of interdisciplinary Irian Jaya studies commenced in January 1993, with a budget of Dfl. 6.5 million, for a period of seven years.

The ISIR project has two major aims. Firstly, it aims to increase knowledge of the languages, cultures and history of the population of the "Bird's Head" area, and of the botanical richness and geographic and tectonic development of the area. Secondly, it aims to provide a substantial contribution to Indonesian studies, and to New Guinea studies.

It involves the disciplines of anthropology, archaeology, botany, demography, development administration, geology, and linguistics. From The Netherlands the universities of Amsterdam, Groningen, Leiden and Nijmegen are participating, along with the Cognitive Anthropology Research group at the Max Planck Institute in Nijmegen, the Geological Survey of the Netherlands in Haarlem and the Institute for Perception Research in Eindhoven. From Indonesia, the Indonesian Institute of Sciences and the University of Indonesia in Jakarta, Cenderawasih University and the Irian Jaya Study Centre in Jayapura, Bogor Botanic Gardens and Puslitbang Biologi, Geographical Research and Development Centre in Bandung are participating in the project.

At the outset of the project, two working-groups were established: an Alpha-group encompassing anthropology, demography, development administration and linguistics and a Beta-group encompassing archaeology, botany and geology. The two groups have worked closely together and have held several joint meetings, as well as a two-day workshop on 24 and 25 May 1993. The meetings explored the organizational and methodological interconnections between the various sub-programmes, while the workshop discussed intra- and inter- disciplinary theoretical issues. These discussions generated important insights into possibilities for and limitations of common research projects. The two working groups have so far found more common ground in methodological than in theoretical issues, though each group faces its own particular methodological difficulties. This has partly to do with the fact that geologists and archaeologists work with different time-horizons than, for instance, anthropologists and demographers, as well as the fact that some disciplines have a greater empirical familiarity with the area of investigation than others. In several disciplines, therefore, researchers will have to do more preliminary (*intra*-disciplinary) work before a more coherent common research strategy can be developed, whereas others can already deal with mutually recognized general theoretical issues, such as cognitive aspects of data in the field of anthropology - ethnobotany - linguistics, or migration considered as a transfer and 'transformation' of people, goods and ideas.

Further information about the project can be obtained from Jelle Miedema (project coordinator), DSALCUL Projects Division, project Irian Jaya Studies, Leiden University, Rapenburg 35, 2311 GG Leiden, The Netherlands.

THE YEAR OF THE PACIFIC IN POLAND

Andrzej Wawrzyński, founding director and curator-in-chief of the Asia and Pacific Museum in Warsaw, informs us about a number of exhibitions and related events on the Pacific that will take place in Poland. In 1994 his museum will center its activities on Oceania and Australia. Following the "years" of Indonesia (1990), Mongolia (1991), China (1992) and India (1993), 1994 has been proclaimed 'The Year of the Pacific in Poland'. The programme for this special year includes:

* An exhibition of PNG arts and crafts, 'Papua New Guinea - The Land of the Living Ancestors', at the Asia and Pacific Museum's Nusantara Gallery in Warsaw.

* Two travelling exhibitions by Unesco Headquarters in Paris, 'The Pacific Ways' and 'The Art of Oceania', which will visit many Polish towns.

* 'The Second Australia Week' (following on the first one in 1993) with symposiums, lectures and films on Australia.

* Films and lectures on the Pacific, such as 'The Era of the Pacific', 'Mysticism and Magic in Polynesia', and 'The Mysteries of Easter Island', and a special programme for children called 'On the Wings of the Trade Winds'.

* Various events in remembrance of Polish explorers and ethnographers of the Pacific, including Bronislaw Malinowski, Pawel Edmund Strzelecki, and Jan Kubary. Wawrzyniak writes that the aim of the extensive Pacific programme in Poland is 'to popularise Pacific countries as a necessary precondition to a better and mutually beneficial cooperation and friendship'. He further hopes the 'initiative will open the way to the development of economic cooperation and tourism'. On behalf of the museum he would be very grateful to receive artifacts from the Pacific to enrich the museum's collection and/or publications on the Pacific to include in the library. The address is: Andrzej Wawrzyniak, The Asia and Pacific Museum, ul.Solec 24, 00.403 Warsaw, Poland. Tel. 296724.

COMMUNICATIONS

Recent MA-theses

- **Jolien Harmsen**, 1993, 'You Gave Us the Dreaming. Aboriginal Law and Catholic Law: History and Changing Religious Identity of Eastern Arrernte People Connected With Santa Teresa (formerly the Little Flower Black Mission at Charles Creek and Arltunga) in Central Australia, 1936- 1991', Dept. of History, Erasmus University Rotterdam.

- **Janneke Hulsker**, 1993, 'Good on ya! Een onderzoek naar het functioneren van community based organisaties in Sydney', Dept. of Anthropology, University of Nijmegen.

- **Riet van der Landen**, 1993, 'Aboriginal Women Speak Out. Oral Histories about Past, Present and Future', Dept. of Anthropology, University of Amsterdam.

- **Anneke van Wamel**, 1993, 'Nederland mijn moeder, Australië mijn bruid. Nederlandse emigrantinnen uit de periode 1945-1955 in Australië: het emigratieproces, de eerste periode van vestiging en de huidige situatie', Dept. of Anthropology, University of Nijmegen.

Visual documentation of Papua New Guinean cultures

Since 1987, Asples Production has made 23 'cultural portraits' of PNG communities, with the involvement of local people, on videotape. The aim of this enterprise is to document the cultural heritage in localities where rapid sociocultural change is taking place, and to make that visual documentation available to the people portrayed. The visual documentation includes 18 significant cultural events, in five provinces of Papua New Guinea. So far, 15 documentaries have been released and eight more are production stage (*Colombine*, 1993, 5(2), pp. 21-22). For further information contact Marsha Berman, Asples Productions, PO Box 561, Kimbe, West New Britain Province, Papua New Guinea. Fax. (675)-935638.

Galleries of Aboriginal Art in The Netherlands

* The Dreamtime Aboriginal Art Gallery, Gabriëlle Hunter, Heemraadsingel 333, 3023 BH Rotterdam, The Netherlands. Hours: Wednesday, Thursday, Friday 12-6 p.m.; evenings and weekends by appointment. Tel. (010)-4772073.

* Galerie Boomerang, Peter Madden, Boomstraat 12, 1015 LC Amsterdam. The Netherlands. Hours: Thursday to Monday 12-6 p.m. Tel. (020)-4203516.

Booksellers specialising in Pacific Studies

* Robert S. Baird, The Book Bin - Pacifica, 228 SW 3rd St., Corvallis, OR 97333, USA. Fax: (503)-7520045.

* Charbo's Antiquariaat, Koninginneweg 79, 1075 CJ Amsterdam, The Netherlands. Fax: (020)6761726.

* David and Cathy Lilburne, Antipodean - Books, Maps and Prints, PO Box 189, Cold Spring, NY 10516, USA. Fax: (914)- 4243617.

A radio documentary on the Bougainville crisis

'Atu Emberson-Bain and Samantha Magick produced a radio documentary on the impact of the four-year war on Bougainville women. Dr. 'Atu Emberson-Bain, a former lecturer in sociology at the University of the South Pacific, interviewed women of Bougainville. These women tell about the ways in which their lives have been affected by the war and the blockade imposed by Papua New Guinea, the active role women played as 'mothers of the land' in early local resistance to the mining, and their views about the Panguna copper mine and the sustained PNG military offensives. The documentary, *Bougainville: Women's Voices from a Pacific War Zone* was awarded an Honary Mention at the 1993 Pacific Islands News Association Annual Pacific Media Awards (*Europe-Pacific Solidarity Bulletin*, October/November 1993). A tape of the radio programme of 30 minutes duration costs A\$ 15.00 and is available from: Dr 'Atu Emberson-Bain, c/- Steven Vete, South Pacific Commission, B.P. D5, Noumea Cedex, New Caledonia, Fax: 687- 263818.

Aboriginal Studies Electronic Archive

The Aboriginal Studies Electronic Data Archive of the Australian Institute of Aboriginal and Torres Strait Islander Studies in Canberra 'provides a service to researchers in the field of Aboriginal Studies. By accessing information in electronic form researchers can engage in comparative linguistic work, can locate references that are not available by keyword searching of catalogues, and can "add value" to existing work (by producing various forms of output from existing data files). Researchers may request particular searches or other uses of the archive. The archive offers a free service of secure long term storage of electronic data.'

For further information contact Nick Thieberger, Aboriginal Studies Electronic Data Archive, AIATSIS, GPO Box 553, Canberra ACT 2601, Australia. Tel. +61-6-2461170; Fax: +61- 6-2497310. E-mail: aiatsis@peg.pegasus.oz.au (within Australia); aiatsis@peg.apc.org (outside Australia).

Easter Island

Sergei V. Rjabchikov recently published an article on the writing system of Easter Island in the ethnological journal of the Institute of Ethnology and Anthropology at the Russian Academy of Sciences in Moscow: 'The Rapanui Inscriptions (To the Problem of Decipherment)', *Etnograficheskoe Obozrenie*, 1993, no.4, pp. 124-141. The article is in Russian but Rjabchikov has sent us an abstract in English. He presents his own ideas of decipherment of Rapanui inscriptions. Firstly, the author searched for correspondences between fragmentary hieroglyphic texts and Rapanui myths, which allowed him to read the name of the gods. Secondly, he employed the methods of distributive linguistics. Thirdly, he attempted to read a text, known as 'Apai', written by W. Thomson. Finally, the author gives his interpretation of 104 text fragments and some glyphs with the explanation

of their origin. For further information contact: Sergei V. Rjabchikov, 1/39 Krasnoarmejskaja Street, 350063, Krasnodar, Russia.

Courses at the Centre for Pacific Studies

The Centre for Pacific Studies offers a number of courses for undergraduate students specialising in Pacific Studies. A leaflet can be obtained from the coordinator, Dr.A.P. Borsboom, CPS, Department of Anthropology, University of Nijmegen, Postbus 9108, 6500 HK Nijmegen. Tel.: (080)616257/612361. The current programme includes the following courses: An Introduction into Pacific Studies (Dr.A.P. Borsboom and guest speakers/February 4 - May 13, 1994); Religions in Oceania: The Australian Aborigines (Dr.A.P. Borsboom/March 22 - May 3, 1994); Political Anthropology of Polynesia (Prof. H.J.M. Claessen/February 3 - April 28, 1994); Contemporary Developments in the Pacific (Dr.A. Ploeg and Dr.A.P. Borsboom/September - December 1994); Special Seminar: Transformation and Tradition in the Pacific (Dr.A.P. Borsboom/September - December 1994).

Publications of the Centre for Aboriginal Economy Policy Research

The most recent publications of the Centre for Aboriginal Economic Policy Research (CAEPR) at the Australian University in Canberra include a research monograph and a number of discussion papers:

J. Taylor, 1993, *The Relative Economic Status of Indigenous Australians, 1986-91*. CAEPR Research Monograph No.5, Canberra: CAEPR

CAEPR Discussion Papers:

No. 42 - D.E. Smith, 1993, *The fiscal equalisation model: options for ATSIC's future funding policy and practice*.

No. 41 - A.E. Daly, 1993, *The position of older Aboriginal people in the labour market*.

No. 44 - A.E. Daly, B. Allen, L. Aufflick, E. Bosworth and M. Caruso, 1993, *Determining the labour force status of Aboriginal people using a multinomial logit model*.

No. 45 - J.C. Altman and A.E. Hawke, 1993, *Indigenous Australians and the Labour market: issues for the union movements in the 1990s*.

No. 46 - W. Sanders, 1993, *Rethinking the fundamentals of social policy towards indigenous Australians: block grants, mainstreaming and the multiplicity of agencies and programs*.

No. 47 - J.C. Altman and D.E. Smith, 1993, *Compensating indigenous Australian 'losers': a community- oriented approach from the Aboriginal policy arena*.

No. 48 - A.E. Daly and A.E. Hawke, 1993, *Work and welfare for indigenous Australians*.

No. 49 - K.H.W. Gaminiratne, 1993, *Change in Aboriginal and Torres Strait Islander population distribution 1986-91*.

For a listing of earlier CAEPR Discussion Papers see *CPS Oceania Newsletter*, number 11/12, pp. 51-52. Copies of discussion papers can be purchased from: Reply Paid 440, ANUTECH Pty Ltd, Canberra, ACT 0200 Australia. Ph. (06)-249- 2479; Fax (06) 257-5088. For further information contact Nicky Lumb, CAEPR, Faculty of Arts, Australian National University, Canberra ACT 0200

Australia. Ph (06) 249-0587; Fax (06) 249-2789. CAEPR kindly donated copies of its publications to the Centre for Pacific Studies in Nijmegen, where they are available for consultation.

CONFERENCES

16th Annual Pacific Telecommunications Conference

Honolulu, Hawai'i; January 16-20, 1994.

Theme: "Forging New Links - Focus on Developing Economies"

For information contact: Pacific Telecommunications Council, 2454 Beretania Street, Suite 302, Honolulu, Hawai'i 96826 USA. Tel: (808) 941-3789; Fax: (808) 944-4874 (*ASAO News- letter, September 1993*).

Annual Meeting Association for Social Anthropology in Oceania

San Diego: February 8-13, 1994.

For information contact: Richard Scaglione, Anthropology Department, University of Pittsburgh, Pittsburgh, PA 15260, USA.

Conference on Identities, Ethnicities and Nationalities in Asian and Pacific Contexts

Bundoora, Australia; February 10-12, 1994.

For further information contact: Professor Joel Kahn, School of Sociology and Anthropology, La Trobe University, Bundoora, VIC 3083, Australia. Fax: (03)-471-0894.

The 2nd International Congress on Prejudice, Discrimination and Conflict

Jerusalem, Israel; July 4-7, 1994.

For further information contact: Professor Joseph Schwarzwald, Department of Psychology, Bar-Ilan University, Ramat-Gan 52900, Israel. E-mail: f41094@barilvm.

7th International Conference on Austronesian Linguistics (ICAL-7)

Leiden: August 22-27, 1994.

For information contact: Projects Division, Department of Languages and Cultures of South-East Asia and Oceania, Leiden University, P.N. van Eyckhof 3, 2311 BV Leiden, The Netherlands. Fax: +31-71-262632.

Symposium zur Stadtanthropologie

'Menschen in der Stadt. Zwischen Ordnung und Chaos.'

Oldenburg/O and Wilhelmshaven, Germany; September 6-9, 1994.

For further information contact: Dr. Dirk Röller, Institut für Semiotische Praxis, Peterstrasse 44, 26121 Oldenburg, Germany. Ph.: +49-(0)441-13623.

The 13th Annual Conference of the Australian Institute for Maritime Archaeology

'Discovery, Migration, Acculturation, Exploitation. Reinterpreting Seafaring Activity within the Pacific Rim.'

Brisbane, Australia, October 17-21, 1994.

For further information contact: Peter Gesner, Curator Maritime Archaeology, Queensland Museum, PO Box 3300, South Brisbane, QLD 4101, Australia. Fax: (07)-846-1918.

Basel Conference of the European Society for Oceanists

Basel: December 15-17, 1994.

For information contact: Jürg Wassmann or Verena Keck, Institute of Ethnology, University of Basel, Münsterplatz 19, CH-4051, Switzerland. Tel.: +41-61-2612638. Fax.: +41- 61-2665605.

JOURNALS AND NEWSLETTERS

The Contemporary Pacific

The Contemporary Pacific: A Journal of Island Affairs is a semiannual journal published by the University of Hawaii Press for the Center for Pacific Island Studies. The journal covers the entire Pacific Islands region and provides specialised analyses and commentary from a wide range of disciplines. It also publishes special issues focusing on a single topic of particular importance. Issues of the journal contain political reviews, resource articles, dialogue sections and book reviews. For further information contact: David Hanlon, Editor, The Contemporary Pacific, University of Hawaii Press, Journals Department, 2840 Kolowalu Street, HI 96822, USA.

Focus

Focus is published quarterly by the Australian International Development Assistance Bureau (AIDAB). It aims to make Australia's overseas aid programme more widely known and to encourage discussion on development issues. Contributions are welcome and should be sent to: Janine Constantine (Editor) or Connie Leikas (Assistant Editor), Focus, GPO Box 887, Canberra ACT 2601, Australia. Fax: (06)- 276-4695.

The Centre for South Pacific Studies Newsletter

This informative and widely distributed newsletter is published by the Centre for South Pacific Studies at the University of New South Wales. For further information contact: Mungo McCall, Newsletter Editor, Centre for South Pacific Studies, The University of New South Wales, PO Box 1, Kensington, NSW 2033, Australia. Fax: 61-2-313-6337; E- mail: j.lodewijks@unsw.edu.au.

Northeast Wantok System Newsletter (N.E.W.S.)

This is a quarterly bulletin focusing on the anthropology of the southwest Pacific; Papua New Guinea, the Solomons and Vanuatu in particular. 'While hard-copy distribution within the NE quadrant of North America is available by surface mail, others may receive the newsletter electronically. Research notes and news are welcome, as subscription requests.' (*Anthropology Today*, 9(5), October 1993). For further information contact: Dan Jorgenson, Editor, N.E.W.S. Department of Anthropology, University of Western Ontario, London, Ontario, Canada N6A 5C2. Fax: (519) 661- 2157; E-mail: wj@julian.uwo.ca.

Europe-Pacific Solidarity Bulletin

The Europe-Pacific Solidarity Bulletin is published by the European Centre for Studies, Information and Education on Pacific Issues (ECSIEP). The latest issue (number 10, October/November 1993) opens with a report on the fifth Annual Europe-Pacific Solidarity Seminar, where representatives from church-organisations, NGO's, scientists and journalists with special interest in the Pacific met. The seminar took place on October 22-24, 1993 in Brussels, Belgium. The bulletin also contains news updates, with special attention to the ongoing Bougainville crisis. For further information contact: Peter van der Vlies, Editor, The Europe-Pacific Solidarity Bulletin, P.O. Box 151, 3700 AD Zeist, The Netherlands. Fax: +31-3404-25614.

IIAS Newsletter

This new newsletter is published by the International Institute for Asian Studies (IIAS) at Leiden University, The Netherlands. The *IIAS Newsletter* contains sections on South Asia, Southeast Asia, East Asia and on Asian Studies in general. Some news on the Pacific can be found in the section on Southeast Asia. The newsletter is available free of charge. For further contact: Paul van der Velde, Editor-in-chief, IIAS Newsletter, PO Box 9515, 2300 RA Leiden, The Netherlands. Fax: +31-71-272632.

Australia News

Australia News is distributed regularly in The Netherlands by the Australian Embassy in The Hague. Its issues consist of newspaper clippings on Australian issues. For further information contact: Peter Fuller, Information Australia (Australian Embassy in Brussels), c/- Australia News, Australian Embassy, Carnegielaan 12, 2517 KH The Hague, The Netherlands. Tel. +31-70-3108200.

Indonesian Environmental History Newsletter

This new newsletter is published twice a year by members of the EDEN (Ecology, Demography and Economy in Nusantara) project at the Royal Institute of Linguistics and Anthropology in Leiden, The Netherlands. This newsletter is aimed at a broad readership of those interested in the ecological history of Indonesia. The first issue appeared last June. For further information contact Luc Nagtegaal and David Henly, Editors, IEH Newsletter, KITLV, PO Box 9515, 2300 RA Leiden, The Netherlands. Fax: +31-71-272638.

ISIR Newsletter

Newsletter of the ISIR (Irian Jaya Studies - a programme for Interdisciplinary Research) project, in which a wide range of Dutch and Indonesian universities and/or institutions participate. The first issue appeared last September. It provides an overview of actual and planned activities and developments since the start of the ISIR project in January 1993, including both general information and information according to discipline (anthropology, archaeology, botany, demography, development administration, geology and linguistics). For further information contact Jelle Miedema, ISIR Newsletter, Project Irian Jaya Studies, Leiden University, Rapenburg 35, 2311 GG Leiden, The Netherlands. Fax: +31-71-272632.

Deutsch Pazifische Gesellschaft Bulletin

Quarterly bulletin, mainly consisting of newspaper clippings published by the German Pacific Society. The annual membership of the German Pacific Society is DM 70.-. For further information contact Friedrich Steinbauer, Feichtmayerstr. 25, 8000 München 50, Germany. Fax: 089-15- 18-33.

NEW BOOKS

Bell, Dianne: *Daughters of the Dreaming*.

1993. Second Edition. St. Leonards, NSW: Allen & Unwin. ISBN 1-86373-441-4.

This well-known study of Aboriginal women from Central Australia was first published in 1983. The book 'raised issues about gender relations, the writing of ethnography and feminist research that are still being vigorously debated. In this second edition, Bell revisits her work of the seventies from her standpoint in the nineties. In a thought-provoking epilogue she explores key anthropological questions posed by her analysis of her first fieldwork from her current standpoint as a professor a decade on.' The second edition contains a new foreword, as well as the new epilogue.

Borsboom, Ad and Anton Ploeg: *Stille Zuidzee*.

1992. Amsterdam: Koninklijk Instituut voor de Tropen/'s- Gravenhage: Novib/Brussel: NCOS. ISBN 90-6832-315-6.

General overview of the South Pacific Region. Deals with European visions of the Pacific, the cultural diversity of the region, colonisation, economics and politics, and cultural identities.

Craig, Robert D.: *Historical Dictionary of Polynesia*.

1993. Metuchen, NJ: Scarecrow Press. ISBN 0-8108-2706-9.

The contents of this historical guide to the Polynesian island states include Polynesian ethnic and cultural interrelationships, brief histories of the various island states with a strong emphasis on the post-contact era, and detailed information on politically significant events, persons and organisations in alphabetical order. An extensive bibliography and appendixes with additional information complete the book.

Dempsey, Ken: *A Man's Town: Inequality between Women and Men in Rural Australia*.

1993. Melbourne: Oxford University Press. ISBN 0-19-554997- X

This book 'is the first full-length study to offer a comprehensive account of gender inequality in all major areas of life in rural Australia. It is based on fieldwork spanning seventeen years in a rural community and wrestles with issues such as: why are men able to exclude, subordinate and exploit women? and how, despite the resentment and resistance of some women, do men preserve their advantage in all spheres of daily life?'

Fox, James (ed.): *Inside Austronesian Houses: Perspectives on Domestic Designs for Living*.

1993. Canberra: Research School of Pacific Studies' Comparative Austronesian Project (The Department of Anthropology, Research School of Pacific Studies, The Australian National University, Canberra ACT 0200, Australia).

The eight papers in this volume examine the spatial organization of a variety of Austronesian houses and relate the domestic design of the houses to the social and ritual practices of the groups who reside within them. The houses considered in this volume range from longhouses in Borneo to the meeting-houses of the Maori of New Zealand and from the magnificent houses of the Minangkabau of Sumatra to the simpler dwellings of the population of Goodenough Island in Papua New Guinea.'

Gell, Alfred: *Wrapping in Images: Tattooing in Polynesia*.

1993. Oxford: Clarendon Press. ISBN 0-19-827869-1.

'In traditional Polynesian societies, tattooing played a key role in the social construction of the person. This study is the first to provide a comparative analysis of tattooing in its original setting, based on a comprehensive survey of the documentary sources, both written and visual.'

Goldman, Laurence: *The Culture of Coincidence: Accident and Absolute Liability in Huli.*

1993. Oxford: Clarendon Press. ISBN 0-19-827873-X.

'This study provides the first full-length account of "accident" in a non-western society. Although the topic has received little sustained attention in anthropology, the author shows how important it is to our understanding of liability, actions and actors' intentions. Using data gleaned from the Huli in Papua New Guinea, Goldman displays the similarities in thinking about accident across cultures'.

Keen, Ian: *Knowledge and Secrecy in an Aboriginal Religion: Yolngu of North-East Arnhem Land.*

Forthcoming (February 1994). Oxford: Clarendon Press. ISBN 0-19-827900.

'Yolngu religious practice is constituted in indeterminacy and ambiguity: people cooperate in enacting common religious forms while interpreting those forms differently. In this book Ian Keen draws on recent post-structuralist social theory to discuss this heterogeneity of culture and practice. He examines the framing of religious forms and the control of the dissemination of knowledge, and concludes by discussing the effect of post-colonial social and religious changes on Yolngu power relations.'

Lüthi, Bernard (ed.): *Aratjara: Art of the First Australians*

1993 Köln: DuMont Buchverlag. ISBN 3-926154-17-9.

Richly illustrated book accompanying the touring exhibition with the same title (Düsseldorf, London, Humblebeak and Melbourne, 1993-1994). Catalogue and contributions by a great many authors working in the field of Australian Aboriginal and Torres Strait Islander art.

Mowaljarlai, David & Jutta Malnic: *Yorro Yorro: Everything Standing Up Alive.*

1993. Broome: Magabala Books. (Available in Germany from Renate Schenk Verlag, Diekampstrasse 24, 44787 Bochum, Germany. Tel: 0234-683006.)

A book by the Aboriginal author David Mowaljarlai in cooperation with Sydney photographer Jutta Malnic on Aboriginal dreaming stories, places and narratives of the Kimberley (northwestern Australia), and an account of Mowaljarlai's life story. With a foreword by Andreas Lommel.

Smidt, Dirk (ed.): *Asmat Art: Woodcarvings of Southwest New Guinea.*

1993. Leiden: Periplus Editions & The Rijksmuseum voor Volkenkunde, in association with C. Zwartenkot, Amsterdam. ISBN 90-5450-001-8 (Benelux edition).; ISBN 0-945971-59-1 (International edition).

'Asmat Art features the world-renowned woodcarvings of the Asmat, former headhunters who live in the tidal swamps of southern Irian Jaya, the western half of the island of New Guinea. Working with stone axes, bone, bits of shell, and an occasional iron nail that washed ashore from passing ships, early carvers fashioned wood into stunning masterpieces: war shields, some taller than a man; figure

sculptures; and ceremonial carvings, most famously the towering bisj poles. Assembled in the book are the finest examples of Asmat woodcarving art, drawn from the extensive collection of the Rijksmuseum voor Volkenkunde (National Museum of Ethnography) in Leiden and other fine museums. Editor Dirk Smidt, Curator of the National Museum's Oceanic section, has gathered distinguished experts on Asmat art and culture to describe the physical and spiritual world of the Asmat, to explain the motifs used by master carvers, and to present an historical overview of European collections of Asmat art.'

Swain, Tony: *A Place for Strangers: Towards a History of Australian Aboriginal Being.*

1993. Cambridge: Cambridge University Press. ISBN 0-521- 44691-0 (pb)/0-521-43005-4 (hb).

'A Place for Strangers investigates Aboriginal myth, ritual, cosmology, and philosophy, and also examines social organisation, subsistence patterns and cultural change. The author separates out a common core of religious belief which reflects a precontact spirituality of Australian Aborigines more concerned with place than any philosophy of time or origins. It is against this standard that the changes documented in subsequent chapters are measured. The book calls for a radical reinterpretation of all ethnographic data on Aboriginal peoples so that we place our ethnographic evidence within the context of recent historical processes.'

Slaats, H. and K. Portier: *Traditional Decision-making and Law: Institutions and Processes in an Indonesian Context.*

1992. Yogyakarta: Gadjah Mada University Press. ISBN 979- 420-246-0.

The system of national law in Indonesia is still based on Western, particularly Dutch, Law. In some domains, such as Agrarian Law and Marriage Law, the regulations of Dutch colonial origin have been replaced by new Indonesian Law. National laws explicitly refer to traditional or adat law in only a few instances. Yet adat law is an important normative factor in daily life of the Indonesian and it is often invoked in court cases.

In several respects adat law is fundamentally different from western law: it is not a dogmatic system of pre-defined substantive rules to be applied in similar cases.

Most of the - locally diversified - forms of traditional law have an institutionalised process of formal deliberation and decision-making by consensus - in and without dispute - generally referred to as *musyawarah*, in which rules of behaviour are created, re-established, modified, and replaced for the concrete case at hand. These decision-making processes are not based solely on the evaluation of behaviour against objective 'legal' standards, but also on subjective considerations of pragmatic solutions, social relationships and 'group-political' interests. That is one of the reasons why a decision in one case does not necessarily also apply to other 'similar' cases. The justification of decisions lies in the proper devolution of the process rather than in the just application of rules. This notion is important for a proper understanding of the 'traditional' process of law.

This book presents a descriptive analysis of the structural and dynamic properties of this process of formal decision-making and its role and significance in one of Indonesia's ethnic societies, the Karo Batak society of North Sumatra, both in the village and in urban situations. The transcriptions of two cases of decision-making are added as real-life examples of such processes. As unabridged documentation of such discussions is rare, these examples have added historical value.

The book can be obtained from: Gadjah Mada University Press, PO Box 14 (Bulaksumur), Yogyakarta 55281, Indonesia. Fax: 274-61037.

Slaats, H. (ed.): *Liber Amicorum Mohamad Koesnoe.*

1993. Surabaya: Airlangga University Press.

This book contains the contributions of 18 scholars in the fields of anthropology and (Indonesian adat) law, written in honour of prof. Moh. Koesnoe, emeritus professor of Airlangga University Surabaya (Indonesia), on the occasion of the 25th anniversary of his international scientific activities. Prof. Koesnoe is one of the few Indonesian legal scholars who has developed original thought on fundamental questions with regard to the essentials of Indonesian law. The character of the contributions varies from personal memories to scientific essays. They are written in Dutch, English and Indonesian.

The book can be obtained from:

H. Slaats, PB 9049, 6500 KK Nijmegen, The Netherlands; Fax: 80-616145, or from:

Siti Soendari, Jl. Sri Ikana 57, Surabaya 60286, Indonesia.

Price: Hfl. 20,-- or US\$ 11.- (postage not included).

Van der Grijp, Paul: *Islanders of the South: Production, Kinship and Ideology in the Polynesian Kingdom of Tonga*

1993. Leiden: KITLV Press. (Verhandelingen Series 154). ISBN 90-6718-058-0.

Islanders of the South is an ethnography of the kingdom of Tonga in the South Pacific. This is the first book which examines the interplay of Polynesian and Western ideas within contemporary social and economic practices.

The book provides, first, an account of contemporary Tongan society and the main means of subsistence: agriculture, fishing, and manufacturing. An analysis of the kinship system, with its economic, political and ideological dimensions, is intertwined with a discussion of Tongan attitudes on life and death, marriage and divorce, social rights and obligations, migration and remittances. Later chapters deal with the crucial questions of land ownership and the circulation of gifts. The aim is to investigate how Tongans live together and how they experience their relationship to nature and to one another. A large number of genealogies, biographies and case studies help convey this aspect.

Effects on Tonga of global developments - predominantly capitalist in nature - are expressed in the commercialization of the means of subsistence. Such changes accompanied by technological development and rising living standards (by Western criteria) are often regarded as progress. The author raises doubts about this ideology of progress by referring to aspects of nature and culture in Tonga which are disappearing or are in danger of doing so. Up to now Tongans have been able to preserve the circulation of gifts and economic self-sufficiency to a large extent.'

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