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THE CENTRE FOR PACIFIC STUDIES: ANNUAL REPORT, 1993-94

Over the past year the Centre for Pacific Studies has gradually consolidated its position within the institutional frameworks operative at the University of Nijmegen. The Centre has not engaged itself in a major enterprise, such as, for example, the organization of a large international conference, but it has instead focussed on securing its future by solidifying its current operational basis.

1. Organizational Structure

In view of the expansion of the activities of the Centre for Pacific Studies and given the increasing number of people affiliated to it, the Board of the Centre has decided to restructure the Centre's organization and its management. The aim of this re-organization is not only to establish a division of labour between various people involved in the management of the Centre, but also to allow more people to become involved in the Centre's activities.

At the last Annual General Meeting an Executive Committee made up of three people was elected from the Board to run the Centre on a day-to-day basis: a Chairman, an Academic Secretary and a Research Coordinator. The task of each position has been specified in 'job descriptions' (cf. diagram).

For organizational purposes it has also been decided to distinguish two clusters within the Centre for Pacific Studies: one focussing mainly on Oceania, the other focussing mainly on South-East Asian societies. Each of these clusters may develop its own specific programmes in the fields of teaching and research.

The cluster focussing on Oceania has made a start with developing a programme for teaching and research, as well as with the establishment of a Documentation Centre (cf. diagram). In addition, there have been a number of changes in the editorial staff of the *Oceania Newsletter* published by the Centre for Pacific Studies (see below).

2. Teaching Programme

The teaching programme of Pacific Studies is made up of five courses, four of which are concentrated in the programme for an M.A. degree.

First year students can follow an introductory course on the Pacific, in which emphasis is placed on the internal dynamics of Oceanic societies. This course is given by Ad Borsboom and several guest lecturers.

Three courses are offered in the second year, when the programme for an M.A. degree begins: 'Religions in Oceania', this year with an emphasis on Australian Aboriginal Religions (lecturer: Ad Borsboom); 'Political Anthropology in Oceania' (lecturer: Prof. Henri Claessen from the University of Leiden); and 'Contemporary Social Problems and Development in the Pacific' (lecturers: Borsboom/Ploeg/Van Meijl/Venbrux).

For third year students a seminar is organized. Last year the central theme of the seminar was 'Transformation and Tradition in the Pacific'. This seminar was given by Borsboom.

The teaching programme for the next academic year, 1994-95, will largely be the same as this year, except that the reading lists for the several courses will be updated.

The language used in the courses given at the Centre for Pacific Studies is Dutch.

3. Research Programme

Prompted by the current (5-yearly) review of the research programme of the Nijmegen Institute of Comparative Studies in Culture and Development (NICCOS), an interdisciplinary organization which includes a number of members of the Centre for Pacific Studies, the research coordinator has made an inventory of individual research projects concerning Oceania. As there was considerable overlap and convergence of research focusses, he was able to formulate a research programme which represents the shared interests of the concerned researchers and which is intended to be a referential framework in order to enhance and facilitate mutual communication and exchange. The text of this research programme appears elsewhere in the *Newsletter*.

4. Documentation

The Centre has been able to create an Honorary Position for a well-qualified anthropologist to set up a professional Documentation Centre. René van der Haar is currently working full-time at the Centre for Pacific Studies, focussing mainly on the development of a bibliographic database with references to

recent publications in the field of Pacific Studies. In addition, René coordinates the ordering of new books on the Pacific for the University Library, while he also deals with the numerous requests for information on any aspect of the Pacific received by the Centre. It is hoped that in due course this position will become entrenched within the infrastructure and the budget of the Centre.

5. *Oceania Newsletter*

After almost a decade of dedication to the publication of a Newsletter on Pacific Studies in the Netherlands, Ad Borsboom has finally passed on the responsibility for the Centre's Newsletter to Eric Venbrux. Since last year the Newsletter has undergone a facelift: it has been renamed *Oceania Newsletter* and is now published in English. Interest in the *Oceania Newsletter* has increased steadily over the years. Particularly since the First European Colloquium on Pacific Studies organized by the Centre for Pacific Studies in December 1992, the number of subscribers has increased to such an extent that in the near future the Centre might have to review the fact that the distribution of the Newsletter is free of charge.

Over the past year the *Oceania Newsletter* has also been made available on the electronic network as part of CPS-L, the Electronic Discussionlist of the Centre for Pacific Studies which has been initiated by Fred Melssen, a Research Associate at the Centre. The interest for the electronic version of the *Oceania Newsletter* is overwhelming.

6. Seminar Series

In the first semester of this academic year the Centre organized, in cooperation with the Anthropological Students' Union Quetzalcoatl, a seminar series on a weekly basis. Speakers included PhD students presenting pre- or post- fieldwork seminars, staff from the Department of Anthropology at Nijmegen University, and a number of guest- speakers both from the Netherlands and abroad. The latter included Niels Mulder and Peter Pels from Amsterdam, as well as Bill Foley and Grant McCall from Australia.

The seminar series was a success as far as the standard of presentations and the level of the discussions afterwards is concerned. Unfortunately, however, interest for the seminars was highly variable. The number of people attending ranged between 5 and 40, but the reasons for this variation are largely unknown. The seminar series has been evaluated by the Board of the Centre as well as at staff meetings of the Department of Anthropology. At present, a new set-up for a seminar series in the next academic year is being discussed.

In the second semester of this academic year the Centre has not organized a seminar series on a regular basis. However, two seminars were organized for two guests at the Centre, Karl-Heinz Kohl from Mainz, Germany and Adam Shoemaker from Brisbane, Australia. The interest for both seminars was reasonable.

7. Mini-Conference on 'Ethics'

On 3 November 1993 the Centre organized a mini-conference on the ethical and political implications of research in the Pacific and South-East Asia. The idea for this conference emerged from the evaluation of the First Colloquium on Pacific Studies at which the late Roger Keesing challenged the community of anthropologists to take steps to stop the deterioration of the socio-economic circumstances of the regions in which they conduct research.

The conference was organized by Toon van Meijl and Gerrit Huizer in memory of Roger Keesing. Nine people contributed to the conference: Ad Borsboom, Gerrit Huizer, Frans Hüsken, Huub de Jonge, Jean Kommers, Toon van Meijl, Jelle Miedema, Oskar Saleminck, and Albert Trouwborst. Each contributor gave a brief presentation in which he discussed an ethical dilemma that he had encountered

in his field situation. At the request of the organizers the presentations were centred around the question to what extent anthropological research has either a negative or a positive impact on the societies in which it is conducted. The central theme of the individual presentations was later discussed in a plenary session chaired by Peter Pels. Apart from the contributors, about fifty people attended the conference. Not only for that reason, the conference may without any hesitation be called a great success (for a review, see *Cultus* No. 15, pp. 8-12)

8. Fellowships

Ton Otto has been awarded a research fellowship for a period of three years by the Royal Netherlands Academy of Arts and Sciences. He shall be affiliated not only to the Centre for Pacific Studies, but also to the Department of Methodology. The title of his research project reads: 'Praxis, Metaphor and Cargo Cult: A Comparative Study of Cultural Change'. Ton will take up his new position as of 1 July 1994.

Eric Venbrux has been awarded a research fellowship for a period of two years by the Netherlands Organization for the Advancement of Tropical Research. The title of his research project reads: 'The Establishment of an Aboriginal Township (Rangku, Bathurst Island): A Study in Tiwi Politics'. Eric has taken up his new position as of 1 May 1994.

AN ALTERNATIVE PERSPECTIVE ON THE RELATION BETWEEN 'ARRERNTE LAW' AND 'CATHOLIC LAW'

by David Wilkins

As a linguist who has undertaken extensive field research in Alice Springs, I read Jolien Harmsen's article 'Arrernte Law and Catholic Law' (*Oceania Newsletter* 13, 1994:7-8) with great interest. Since 1982, I have worked on the Mparntwe Arrernte language, also known as Alice Springs Aranda or Central Aranda, under the auspices of the Yipirinya School, an Aboriginal-controlled bilingual and bicultural community school. The people with whom I work most closely call themselves Catholics and have lived for extensive periods at Santa Teresa, which is Harmsen's fieldsite. Moreover, the Eastern Arrernte language which Harmsen talks about is mutually intelligible with Mparntwe Arrernte, and so they are considered by linguistics to be close dialects of the same language. Thus, the purpose of this article is to add a linguistic perspective to Harmsen's discussion and to raise some questions concerning the interpretation of the current state of 'Arrernte Law' and its relation to 'Catholic Law'.

Harmsen correctly notes that in keeping with traditional values and practices 'the Arrerntes adopted Catholicism as a kind of "floating dreaming"'. In my PhD dissertation, I observed that:

According to one woman I spoke with, Catholicism doesn't replace one's traditional religious beliefs but becomes part of them. She observed that the story of the Christian God, and of Jesus and Mary, is one of the many Dreamtime stories that have revealed themselves to Arrernte people and as such it should be revered like other Dreamtime stories. God, Jesus, and Mary - who all have subsection names - should also be revered like any other Dreamtime ancestral being. (Wilkins 1989:28)

One of the questions that remains unresolved for me is whether the relation between Arrernte traditions and Catholicism is one of syncretism, or whether Arrernte values have in fact completely absorbed and reinterpreted Catholicism in line with traditional views of kinship, country and totemism. I tend to favour the latter view.

One linguistic quirk that the Church has allowed to persist is the translation of 'God' as *Altyerre* which means 'a Dream; the Dreamtime; the creation period in which totemic ancestors travelled about the unformed land and brought all the physical and spiritual aspects of the world into being, including

human laws of behaviour; the stories of the Dreamtime; totemic country, dreaming sites; (sometimes) traditional law'. This enables Arrernte people reading, or listening to, Bible translations or sermons in Arrernte to interpret *Altyerre* not as the Catholic God, but as the Arrernte Dreamtime. In the mid-80's I received a typed copy of additions to the Eastern Arrernte word list compiled at Santa Teresa and it contained the example sentence *Altyerrante mwantyemwantye aneme* which had been translated as 'only God is very merciful'. I gave the Arrernte version of this sentence to several of the people that I work with to translate and, although a bit perplexed by it, they provided answers like 'the Dreamtime shows itself very carefully', 'only Dreamtime stories, are (to be) very slow' and 'the Dreamings are patient'. Though Catholics by self-report, none chose to translate the sentence using 'God'. When I told them what it had been translated as in English, they did not deny the validity of the translation, but made it very clear that that's how non-Aboriginal English speakers, not they, would understand it. In a similar example, the common Arrernte phrase *altyerrengge aknganeke* which would typically translate as 'manifested during the Dreamtime; created in the Dreamtime', was used by the church to translate 'created by God', but the Mparntwe Arrernte whom I talked to only understood the phrase in the traditional way, elaborating that 'God' must be the same as the Dreamtime if that's how everything came into being. This leads me to wonder how the English quote which finishes Harmsen's article is to be interpreted. It is said to be 'by three Central-Australian Aboriginal women', and if they were Arrernte, then I'd suggest that the English sentence 'God is the one who made everything' is to be understood more along the lines of 'Everything was created by the ancestral beings in the Dreamtime' (where 'God', in fact, equates to 'Altyerre').

It has always struck me that one of the most palatable aspects of Catholicism for Mparntwe Arrernte people is its emphasis on kinship. Simple things like calling the nuns 'sister', for which the Arrernte word *yaye* ('elder sister') is used, and calling the brothers 'brother' for which *kake* ('elder brother') is sometimes used, taken along with the view of the church as an extended family with God as father and Mary as mother, fits easily with an Arrernte view that all the members of the community are related, at least classificatorily. Moreover, the central importance of Jesus the son and God the Father treated as a unified entity seems to fit with an Arrernte emphasis on patrilineal pairs (*nyenhenge*): there are four unifications of 'father-child' subsections, and all places in the Arrernte landscape are said to belong to one of these four patricouples. A person is a *pmere-k-artweye* (place-DAT-custodian) 'traditional owner' of the country that one's father was a traditional owner of (and one can conceive of Jesus as looking after the 'country' that his 'heavenly father' looked after). Is it really that surprising, then, that 'never ... have Arrernte Law and Catholicism been perceived as opposing phenomena competing for a restricted quantity of faith demanding a careful or efficient distribution' (Harmsen 1994:8)? The essentials of Catholicism were mapped to already available traditional constructs and so absorbed with no need for a paradigm shift, or a change in values. That which was 'new' in Catholicism became an augment to what is, and remains, a rich and complex set of religious views.

I certainly believe it when Harmsen claims that the most commonly heard statement in relation to Arrernte Law and Catholic Law is 'We want it both ways'. It fits, for instance, with a desire to have 'two-way education', by which is meant continuing bilingual and bicultural education in Arrernte and English. However, at least in the educational context, 'wanting it both ways' is with the express purpose of making sure Arrernte values, tradition and identity will have some chance of surviving undiluted and intact, while also ensuring that the next generation have an easier time of interpreting and interacting with a wider Anglo-Australian community than their parents did. Wanting it both ways is not inconsistent with wanting the Arrernte way to be considered the first and most important way, and it need not entail a change or syncretization of value systems. It is not my understanding that Arrernte people feel a need to 're-create Arrernte identity', since that has never been lost.

David Wilkins, Senior Research Fellow, Cognitive Anthropology Research Group, Max Planck Institute for Psycholinguistics, Nijmegen.

CHANGING PACIFIC: A COMPARATIVE RESEARCH PROJECT OF PROCESSES OF CULTURAL TRANSFORMATION IN SOUTH PACIFIC SOCIETIES

The central *aim* of this research project may be summarised as follows: to study processes of cultural continuity and change on their interconnectedness with power structures on the one hand, and cognitive mechanisms on the other. Its relevance lies both in the endeavour of an encompassing conceptualisation of cultural transformation and in the perspectives created for a grounded critique of culturally constituted power inequality, at home and abroad. The indigenous societies of the South Pacific (including Australia and New Zealand) constitute a fertile ground for this research. Their cultural diversity has since long stimulated the development of anthropological theory and research methods. Today Pacific ethnography is still one of the liveliest areas of research within the international anthropological community and the Netherlands Centre for Pacific Studies aims to make a substantial contribution to the further development of this academic field.

Within this project we understand *culture* as the central medium through which people give meaning to and shape their realities, both consciously and unconsciously. This concept of culture does not imply that culture is a homogeneous and one-dimensional phenomenon. Rather it refers to the process by which people construct various kinds of mutual understanding and consensus (however partial, limited and sometimes contradictory) which form a necessary precondition for the functioning of society. Culture, therefore, is a dynamic concept which refers to intra and inter-group processes of communication. Consequently 'the culture' of a 'particular group' can never be properly investigated in isolation: culture is the interactive mode through which groups define themselves and their relations to a wider reality.

A particular focus of interest within the project concerns the way in which cultural forms are transmitted from one generation to the next, and how they are transformed in the process (*inter-generational communication*). In addition we are interested in the manner in which cultural elements from various traditions are used and integrated to create new operative constellations of cultural forms. This process, common in today's multicultural environments influenced by global flows of information, has become known under the label *creolisation*. Another focus of research is the *ethnological study of colonialism*, its impact on indigenous societies and the various ways in which colonial images have influenced ethnographic research as well as indigenous developments. Finally, and most fundamentally, we are concerned with the analysis of the various ways in which processes of cultural transformation are connected with and influenced by the *dynamics of power relations*, in particular relations of *inequality*. We investigate both global forms of concentration of power (and exploitation), such as the (neo-)colonial expansion by Western and Asian industrial conglomerates, and more localised forms of power inequality such as the emergence of new elites and the permutations of gender relations.

Just like the rest of the world, Pacific Island communities are confronted with and affected by global economic relations, supra-national and inter-continental politics, and the development of a world-wide communicative network facilitated by modern technology. Characterised by great cultural diversity, Pacific communities react to and incorporate the globalising tendencies in diverse and culturally specific ways. We want to study both this diversity of response and the underlying - universal - mechanisms of cultural change.

In order to facilitate comparison and historical reconstruction three main aspects or modalities of cultural change are distinguished.

1. Societies re-shape their *institutional arrangements* in order better to fit the requirements of the contemporary world. They experiment with new cultural forms incorporating both indigenous and western elements. In particular, we intend to study the emergence of new religious movements and organisations, changing structures of social and political leadership, the varying uses and

interpretations of violent behaviour, and the transformation of economic forms of organisation and interdependence.

2. New institutional arrangements as well as new political contexts often require the formation of new *cultural identities* (concerning gender, ethnicity and nationhood). This process is apparent among the indigenous peoples in Australia, New Zealand and elsewhere in the Pacific as well as in the new nation-states, which experience the need for creating concepts of ethnic and/or national identity. In this process of identity formation objectified forms of culture play a crucial role. In recent times the concepts of 'tradition' as well as 'development' have become key symbols in this context.

3. In addition to the transformation of institutional arrangements and cultural identities we plan to study the transformation of *cognitive structures*. To what extent are basic cultural models concerning the conceptualisation of space, time, causality, change, etc. affected by global and local processes of institutional change? And, conversely, to what extent are processes of cultural transformation determined by persisting cognitive models? By focussing on the cognitive level of cultural communication we hope to contribute to an explanation of processes of cultural continuity and change.

We pursue the above mentioned research problems and questions in a wide range of Pacific regions, particularly in Aboriginal Australia, Papua New Guinea, Irian Jaya, Maori New Zealand, Fiji, Hawaii, Tonga, Western Samoa, Rotuma, Wallis and Futuna.

The methods we use are intended to facilitate the in-depth- study of small communities and local processes of cultural communication as well as the identification of historical change and global interdependencies. They include long-term and fine-grained field research in small communities; oral history and the collection of oral tradition; archival and documentary research, including secondary analysis; and content analysis of mass media communications.

picture - not scanned

Richard Bell, 'Aboriginal Woman'

Work on show in 'Who's afraid of Black, Red and Yella', the Ethnological Museum, Rotterdam, The Netherlands: 3 September - 16 October 1994.

(Courtesy Museum voor Volkenkunde, Rotterdam)

THE COMPARATIVE STUDY OF KINGSHIPS IN THE POST-COLONIAL PACIFIC: A RESEARCH REPORT

by Toon van Meijl

Early this year I spent some ten weeks in the South Pacific, particularly in New Zealand. During this time I was an Honorary Research Fellow in the Department of Anthropology at the University of Auckland. I was affiliated to the University of Auckland because the prime purpose of my stay was to conduct research in several archives in Auckland, notably in the Auckland Public Library and in the Auckland University Library.

The aim of my current research project is to write an ethnohistorical monograph on the Maori King Movement. During my fieldwork in 1982-1983 and in 1987-1988, I lived among the confederation of Tainui Maori tribes. They are among the strongest supporters of the Maori monarchy that was set up in the late 1850s as a reaction to increasing pressure to sell land to European settlers. Thus, I was able to collect a substantial amount of data on the Maori monarchy. In my theses (M.A. and Ph.D.) and in related publications, however, I focussed mainly on contemporary development projects, the manner in which they are justified and legitimized in terms of tradition, and the impact this politicization of

the past has on socio-cultural dimensions of contemporary community life. In the background of my writings I did try to provide a sketch of the Maori King Movement and its significance for the Tainui people and their development projects, but the central position of the movement in the Maori political spectrum both in the past and in the present justifies a more extensive project on the Maori monarchy.

Until now only historians have written about certain aspects of the history of the Maori King Movement. Publications on the political and symbolic significance of the Maori monarchy in the present are non-existent, as for a long time anthropologists did not have the opportunity to conduct field research among the Tainui people. This situation has changed since the early 1980s when the ambitious development plans of the Tainui tribal confederation were launched and the Tainui leadership invited a number of overseas anthropologists to support their political aims. In order to fill up the lacunae in the ethnographic record of the New Zealand Maori my current research project is primarily concerned with an ethnographic analysis of the Maori monarchy. The Maori King Movement, however, cannot be adequately understood without an analysis of the historical circumstances eliciting its establishment and without explaining how it has developed over time, and why it continues to exist today. For that reason, too, I need to explore considerable sources in archives in order to enlighten the development of the Maori King Movement in those time periods about which historians have hitherto refrained to write.

An analysis of the Maori King Movement needs not only be situated in a perspective on the colonial history of New Zealand for ethnohistorical reasons, but also for theoretical reasons, since the study of the Maori King Movement requires a different model of analysis than the ones that are widely used for the analysis of kingships in the Pacific and Asia. The main problem with current models for the analysis of kingships is that they presuppose an intimate connection between religious and political power, whereas in New Zealand the establishment of a monarchy resulted in a differentiation of political and religious power. In the colonial period the political power of Maori kings was (re-)defined in terms of inter-ethnic relationships. The result was a depoliticization of the role of chiefs in rituals and ceremonies.

Thus, the main hypothesis of my project is that political power was disconnected from religious power as a result of the post-colonial transformation of Maori chiefs into kings. Although the aim of setting up a monarchy was to strengthen the position of Maori tribes, the disconnection between religion and politics resulted in an internal undermining of the power and authority of Maori chiefs/ monarchs. This hypothesis proves not only fruitful for research in New Zealand, but casts also a new light on the comparative study of kingships in general. The decline of kingships in post-colonial societies in the Pacific is rarely associated with processes of secularization as a result of Western influences. This insight also parallels recent historical research in New Zealand and various other Pacific societies, which suggests that shamanism is primarily a post-colonial phenomenon. However, the explanations for this are not linked with the desacralization of chieftainships as a result of Western, monarchic ideologies. Thus, the analysis of the Maori King Movement which I am proposing might offer a lead for the development of a new perspective on the comparative study of kingships in post-colonial societies in the Pacific and elsewhere.

'CULTURAL CHANGE, PRODUCTION AND POWER': REPORT ON FIELDWORK IN POLYNESIA

by Paul van der Grijp

During my recent field trip to Polynesia, from 8 November 1993 until 13 February 1994, I conducted research on Rotuma, in Western Samoa and in Tonga. The fieldwork part of my project on 'the comparative study of cultural change, production and power' has been successful. The present project builds further on an earlier project of five years, 'dominance and pluralism in Western Polynesia: a comparative research on history, contemporary social organisation and ideology on the islands of Tonga, Wallis, Futuna, Rotuma and Samoa', which I undertook as a post-doctoral research fellow of

the Royal Netherlands Academy of Arts and Sciences. I had conducted fieldwork on Rotuma and in Western Samoa once before; my sojourn in Tonga was the fifth one in the past twelve years.

On Rotuma, a Polynesian island belonging to the Republic of Fiji, I witnessed and studied one cooperation having its monopoly taken over by another one. The business activities of these co-operations ranged from shipping, retail trade, selling of building materials, machines, cars and motors to buying copra and other agricultural products. In the library of the University of the South Pacific in Suva I conducted an additional study of the literature.

In the Kingdom of Tonga I studied the socio-economic and cultural aspects of the recent (1987) introduction of pumpkin (*Nexma*) as a cash crop for the Japanese market. Due to the export of pumpkins to Japan the profit of Tonga's export trade has trebled in the past two years. Tongans use these profits for the importation of new technology, chemical products (such as pesticides), cars and VCR's. I conducted interviews with pumpkin producers, pumpkin exporters, agronomists and politicians. Furthermore, I was able to continue three long-term biographical studies of Tongan entrepreneurs. In my fieldwork I focused on the main island Tongatapu and the remote northern island Niutopotapu (a first visit). In the first week of January I participated in a congress on 'educational philosophy' at the Tongan Atenisi University. (Professor Futu Helu, founding director of this university, has visited The Netherlands twice in recent years to give lectures in Nijmegen and Amsterdam.)

In neighbouring Western Samoa the situation concerning commercial crops was completely the reverse of the one in Tonga. A virus had destroyed the taro, Samoa's main source of food and its main product for export. This national disaster followed two devastating cyclones in previous years. In view of employment opportunities for its people the Samoan government encourages foreign investment (e.g., an assembly plant of Japanese cars). I conducted interviews mainly with representatives of the government, entrepreneurs and chiefs (*matai*).

At present, I am analysing the data that I collected for the case-studies mentioned and am trying to put these into a 'globalising' comparative perspective. As a cultural anthropologist I will not restrict myself to a study of socio-economic, political and ecological change as such but I will mainly focus on the way the people concerned perceive and represent change.

On my way to and from the field locations I conducted an archival and literature search in the Polynesian Collection of the University of Hawai'i, I participated in the session 'Righting Wrongs' and the symposium 'Changes in Housing and Social Relationships in the Pacific' at the annual conference of the (American) Association for Social Anthropology in Oceania in San Diego, and I made acquisitions for the Oceania Collection of the library of the Royal Institute of Linguistics and Anthropology (Leiden) from the academic publisher of the University of the South Pacific in Fiji.

The data collected during this successful fieldtrip are invaluable for my current project. It shows that it is worthwhile to conduct further research after a first orientation.

VISITING FELLOWSHIP AT THE AUSTRALIAN NATIONAL UNIVERSITY, CANBERRA, AUSTRALIA

by Ton Otto

From 1 August until 30 December 1993 I held a Visiting Fellowship at the Australian National University (ANU), supported by the Department of Archaeology and Anthropology. Additional financial support was received from WOTRO (Netherlands Foundation for the Advancement of Tropical Research) and the Department of Methodology, Faculty of Social Sciences, University of Nijmegen.

The main aim of my stay was to continue my participation in an inter-university research project based at ANU. The title of the project is 'The Politics of Tradition in the South Pacific'; other participants include Nicholas Thomas (convener, at ANU), Margaret Jolly (ANU), Stephanie Lawson (ANU and University of New England), Jeffrey Clark (ANU and James Cook University), Jocelyn Linnekin (University of Hawaii), Caroline Ralston and Ben Norton (Macquarie University).

I enjoyed the excellent research facilities of ANU and was able to make good progress on several terrains. Nicholas Thomas and I continued to co-edit a volume which has as a working title 'Narratives of Nationalism in the South Pacific'. I was able to finish editing a volume of keynotes delivered during the First European Colloquium on Pacific Studies in Nijmegen. I submitted this volume to the Department of Anthropology, Research School of Pacific Studies, ANU, for inclusion in their Occasional Papers series. The volume was accepted and thanks to the good co-operation of especially Paula Harris, copyeditor, and Natalie Spratt, designer, I was able to finalize most of the work on the book before leaving Canberra. In the meantime it has appeared as 'Pacific Islands Trajectories. Five Personal Views' (see advertisement elsewhere in this Newsletter). Other activities concerned co-editing (with Ad Borsboom) another collection of papers from the First European Colloquium on Pacific Studies (regarding religious change) and writing an extensive review article on Manus (for *Canberra Anthropology*) and some reviews.

Of particular interest was a visit by Prof. Theodore Schwartz from the University of California, who has worked on Manus from 1953 onwards. We shared several very fruitful days exchanging notes and insights about Manus ethnography and the Paliu Movement. We also saw a unique old film on Manus and other parts of Papua New Guinea, shot in 1925 by William J. Jackson, and presented by Dr. Ron Vanderwal of the Museum of Victoria. Through the National Film and South Archives at Canberra I was able to obtain a copy of the edited version of the film and also some other useful documentary footage on Manus. In addition I found new documentary evidence on the Paliu Movement.

Finally I was able to participate in a conference on 'Anthropology in Papua New Guinea: Current and Future Directions'. About fifty anthropologists, sociologists, geographers, linguists and historians working in Papua New Guinea had gathered in Canberra for this two-day workshop. The majority of participants were attached to Australian Universities but there were also visitors from Papua New Guinea, the United Kingdom and the Netherlands. The days were crowded with 24 papers and heated discussions. My own contribution on 'Praxis, metaphor and cargo cults' outlined my new research project on cargo cults (for which I received a Fellowship of the Royal Netherlands Academy of Arts and Sciences).

CHANGING RELIGIOUS EXPERIENCE AND IDENTITY OF WOMEN: RESEARCH AMONG THE AYFAT OF IRIAN JAYA

by Louise Thoonen

An important phenomenon in post-colonial Pacific cultures is the 're-invention of tradition', by which 'tradition' has become a central political symbol in the process of identity formation. Pre-colonial cultural elements are used for the benefit of defining an anti-colonial and national identity. Among these, religious issues are prominent. Further, it is often women who deliver important contributions to this social process. Against this background, Louise Thoonen will conduct fieldwork in Irian Jaya (Indonesia) into the use of religious issues by women for the purpose of identity construction. The fieldwork will be carried out from June 1994 till June 1995, among the Ayfat culture in the Bird's Head area.

The research is planned in Irian Jaya because the ethnographic picture of this area (the Bird's Head in particular) is still very incomplete. Our knowledge of the positions of women is especially fragmentary. In anthropological studies on Irian Jaya is made mention of, for instance, female shamans, women who lead initiation ceremonies of girls, and women who perform ceremonial dances.

Nevertheless, these positions of women remain virtually unelaborated. Therefore, Louise Thoonen wants to show the central and active contributions of women of Irian Jaya in the religious and ritual domains.

The research will take place within the specific historical framework, mainly against the background of Christianization: since the 1950s the Ayfat region has been influenced by the Catholic mission. Although nowadays Christianity seems to play an important role, indigenous religion however still lives on. Above all, ancestor worship seems to remain strong. According to the scarce literature, especially women (who are intimately involved with life and death), hold on to the honouring of the ancestors.

In this research, continuity and change in the religious experience, the related gender ideologies and the positions of women will be studied. The central question is: (a) what does changing religious experience mean for the cultural identity and gender identity of women, (b) which symbols and rituals do women use to express these new identities, and (c) which specific values do they attach to indigenous religion. The focus of research concerns symbols and rituals connected with ancestor worship and with the life cycle. Attention will be paid to witchcraft and the places of women within the ceremonial exchange of 'kain timur' (sacred cloths).

Louise Thoonen is a research fellow (AiO) of the Centre for Pacific Studies of the University of Nijmegen. The research will be carried out in cooperation with the Irian Jaya Studies Project ISIR of Leiden University.

TRADITIONAL HEALTH CARE, FEMALE HEALTH-CARE SPECIALISTS AND CULTURAL CHANGE IN THE WEST AYFAT AND AYAMARU AREA (IRIAN JAYA)

by Ien Courtens

As part of the anthropological project 'Changing religious experience and identity of Ayfat women (Irian Jaya)', this project will pay specific attention to the places that Papuan women hold within the belief system concerning traditional healing.

Next to modern health care, indigenous concepts of sickness and their underlying causes still hold an important place in societies in Irian Jaya. The importance of these conceptions are also reflected in scientific studies on the area: anthropologists often mention the belief in the supernatural as being the ultimate cause of illness (and resultant death). Nevertheless, until now very little systematic research has been carried out on notions of sickness and traditional healing. As a result, our anthropological knowledge on this part of the indigenous belief system is still very fragmentary. Therefore, Ien Courtens will examine local health care in Irian Jaya, especially in relation to traditional concepts of sickness and healing.

Within this theme, specific attention will be paid to the positions that Papuan women hold within health care. As several authors point out, women traditionally fulfil important functions as intermediaries and local healers in different areas in Irian Jaya. In some cultural groups traditional healers are mostly female and in others the expertise of female healing experts is appreciated more highly than male expert knowledge. Anthropological knowledge about female local healers is, however, even more fragmentary than our knowledge about the male specialists. In this research project, tradition and change of the indigenous concepts of sickness and the places that women hold within healing practices will be studied. Special attention will be paid to the mediating positions of these women and the symbols and rituals which are used by them. The central question concerns the interplay between these cultural expressions and female identity.

The research-data will be obtained by anthropological fieldwork in the West Ayfat and Ayamaru region, in the Bird's Head peninsula of Irian Jaya (from June 1944 - June 1995). The results of the research will be published in a few scientific articles.

Ien Courtens is a research fellow of ISIR (Irian Jaya Studies, a Programme for Interdisciplinary Research) and the Centre for Pacific Studies of the University of Nijmegen.

PACIFIC MANUSCRIPTS BUREAU

by Adrian Cunningham

There have recently been some major changes in the administration of the Pacific Manuscripts Bureau (PMB) involving a closer working relationship between the National Library of Australia and the Research School of Pacific Studies at the Australian National University. These changes have been precipitated by the resignation last September of the Executive Officer, Gillian Scott.

The PMB was established within the ANU in 1968. Since then it has produced over 1600 reels of microfilm of official, business, religious and personal records and rare printed documents located throughout the South Pacific, some of which were at great risk for climatic or other reasons. It has also filmed material of Pacific interest held in other parts of the world such as mission archives in Rome and whaling logs in Nantucket. Sets of the film have been deposited in six member libraries in Australia, New Zealand and the United States, while copies of reels have also been sold to a variety of other interested libraries and individuals. In addition to filming unique or rare material, the Bureau has described and listed the records filmed and publicised their existence through a newsletter and a variety of published catalogues and indexes.

In 1993 a three year strategic plan was finalised. This helped to clarify and make explicit the objectives and primary focus of the Bureau. Member libraries, however, raised some doubts as to whether the funding basis of the Bureau is sufficient to enable the plan to be properly implemented, especially with regard to the Bureau's travel requirements. With the resignation of the Executive Officer, the precarious financial position of the PMB was thrown into sharp relief. In order to attract a new Executive Officer with the appropriate subject and language expertise and administrative and negotiating skills, a much higher salary and greater degree of job security than is currently feasible was deemed necessary.

It has therefore been agreed to defer the appointment of a permanent Executive Officer for one year, during which time efforts will be made to gain access to increased funding. The National Library offered to make one of its staff available on secondment to act as part time Executive Officer during this period. This officer was accepted and Adrian Cunningham, of the National Library's Manuscript Section, has now commenced working for the Bureau three days a week. His twofold task will be to complete a number of filming projects which are currently in process and to investigate and pursue possible sources of additional funding, principally by persuading other libraries to become members of the Bureau.

Mr. Cunningham will report to an Interim Management Committee chaired by Dr Brij Lal of the ANU Research School of Pacific Studies. If it succeeds in strengthening the funding base of the Bureau, it will then consider the appointment of a full-time Executive Officer and finalise a program of surveying the filming Pacific records in the years 1995-97.

Filming projects which should be completed and made available during 1994 include: the records of the Methodist Church Overseas Mission by the Mitchell Library, Sydney (62 reels); approximately 60 reels of material filmed in the Cook Islands including records from the Archives of the Catholic Church in the Eastern Pacific and manuscripts from the Cook Islands Library and Museum Society; approximately 85 reels of manuscripts from the Pacific Theological College, Suva; Harry Maude's

papers on Gilbertese oral tradition; notes and drafts by the German linguist Otto Dempwolff; and Tupou Posesi Fanua's papers on Tongan culture and traditions.

Any enquiries can be directed to the Pacific Manuscripts Bureau, Room 7004, Coombs Building, Australian National University, Canberra, ACT 0200 (phone: 06/2492521; fax: 06/2490198; e-mail: a.cunningham@coombs.anu.edu.au.).

COMMUNICATIONS

Australian Aboriginal art in Rotterdam

From 3 September until 16 October 1994 there is a small exhibition of about 25 works of art by Australian Aboriginal artists Kevin Gilbert, Fiona Foley, Richard Bell, Robert Campbell jr., Marshall Bell and Ian Abdulla in the Museum voor Volkenkunde, Rotterdam, the Netherlands. The exhibition of contemporary Aboriginal art is called 'Who's afraid of Black, Red and Yella'. Opening hours: Tue-Sat 10 a.m. - 5 p.m.; Sundays and public holidays 11 a.m. - 5 p.m.

> Museum voor Volkenkunde, Willemskade 25, 3016 DM Rotterdam, The Netherlands Ph. (010) 4112201.

A new Pacific health journal: Pacific Health Dialog

The first issue of *Pacific Health Dialog: A Journal of Community Health and Clinical Medicine for the South Pacific* appeared in March 1994. 'The main purpose of Pacific Health Dialog is to provide a platform for international exchange of experiences and opinions on all aspects of health in the Pacific. The scope of the Journal is for all the major health professional groups including doctors, nurses, physiotherapists, administrators, educators, nutritionists, sanitarians, medical assistants and technicians. It will also be of interest to academics working in sociology, anthropology, history, public health, agriculture, economics and other disciplines involved in the health of the people of the Pacific.'

'Pacific Health Dialog (PHD) publishes original articles, brief communications, case reports, reviews, perspectives, book reviews and other information and news relevant to the broad discipline of community health and clinical medicine in the Pacific Islands.' The inaugural issue includes the following original papers: Vitamin A deficiency and otitis media in Chuuk State, Micronesia; Rheumatic fever in Micronesia; Breast feedings: Its effects on birth interval in Chuuk, German Micronesia and the beginning of medical and health education. The journal is published twice a year (March and September) by The Pacific Basin Medical Officers Training Program and The Fiji School of Medicine.

> Subscriptions and enquiries: PHD Manager, Resource Books Ltd, PO Box 28-685, Auckland, New Zealand. Tel/Fax: (64) 9- 521-4335.

> All editorial materials and related correspondence: The Editor, Pacific Health Dialog, c/- South Pacific Commission, PB D 5, Nouméa Cedex, New Caledonia. Fax: (687) 26-38-18.

These-Pac Competition 1994

Article 1: The "THESE-PAC" Association awards each year two prizes of 100,000 CFP Francs (5000 French Francs or 1,000 US/A/NZ\$) to reward:

* The best university work on the South Pacific islands and Australasia;

* The best university work about New Caledonia.

Article 2: In as much as possible, the "These-Pac" Association will endeavour to publish the winning documents.

Article 3: All works selected for the second and third place in each of the two categories will also be rewarded 10,000 CFP each.

Article 4: A special prize on the French Speaking Pacific will be awarded to one of the competing university works, the winners of the first two prizes cannot qualify for the special prize.

Article 5: Three "health" and/or "social" prizes of a total amount of 30,000 F CFP each shall reward:

* The best work or thesis either in general medicine or specialised medicine, such as pharmacy, veterinary medicine, etc.

* The best third-year thesis for a degree or diploma in a social, medical or related field.

* The best work in respiratory health.

Article 6: Two prizes of a total amount of 50,000 FCFP will be the Gaston Bourret Awards awarded to the best thesis in nursing.

Article 7: "University works" include all reports, dissertations, theses and other documents, submitted for the award of a higher education degree or diploma.

Article 8: the South Pacific includes the area served by the South Pacific Commission with the following 22 countries: American Samoa, Cook Islands, Federated States of Micronesia, Fiji, French Polynesia, Guam, Kiribati, Northern Mariana Islands, Marshall Islands, Nauru, New Caledonia, Niue, Palau, Papua New Guinea, Pitcairn Island, Solomon Islands, Tokelau, Tonga, Tuvalu, Vanuatu, Wallis & Futuna & Western Samoa (+ Easter Island, Hawaii, New Zealand and Australia).

Article 9: No registration fees are required, but copies of university works sent to the "THESE-PAC" Association will remain the property of the Association. The aim of the association being the dissemination of such information, works submitted will be microfilmed or copied in collaboration with the New Caledonia Administration.

Article 10: THESE-PAC reserves the right to reproduce wholly or partly all university works submitted, either for exchange or donation purposes with research workers/students, information centers/libraries or research organizations.

Article 11: The jury is the supreme decision making body of the competition. No objections or protests will be accepted and all competitors agree to abide by these rules. The jury's membership and working procedures are determined according to the internal rules of procedures.

Article 12: All works submitted need not have been written recently but will only be considered once and may not be submitted again. They must be forwarded to the association before 31 December each year at the following address: THESE-Pac, B.P. 920, Nouméa, New Caledonia. Tel. (687) 251598.

Population growth in the South Pacific

Pacific 2010 is a research program, carried out by island and Australian academics, examining the high rate of population growth in the South Pacific and its policy implications (see *Focus*, March 1994, pp. 20-21). The first book publication from this project, entitled *Pacific 2010: Challenging the Future* (edited by Rodney Cole), is available from the National Centre for Development Studies,

Research School of Pacific Studies, The Australian National University, GPO Box 4, Canberra ACT 2000, Australia (price A\$ 25).

Journal of Pacific History International Essay Prize

An annual prize of \$A200 plus a three-year subscription to *The Journal of Pacific History* is offered for an academic essay in English or French on any aspect of the history of the Pacific Islands, preferably based on original research, and in length between 5,000 and 8,000 words, by a resident of any enrolled in an accredited university as an undergraduate, bachelor of letters, master of arts, master's qualifying, or diploma student (provided the author is not a member of academic staff). The winning entry may, with the author's consent, be considered for publication in the *Journal*.

Entries should be received by mid-December each year, and should be sent to *The Journal of Pacific History*, c/o Division of Pacific and Asian History, RSPAS, Australian National University, Canberra, ACT 0200, Australia.

M.A. Thesis on PNG Literature

Gilian Gorle, 'Changing World: The Theme of Social Change in Papua New Guinean Writing in English, 1969-1989', M.A. thesis (English Literature), 1993. Department of English, University of Queensland, Brisbane, Australia.

> Gilian Gorle, English lecturer, Education Department, Pacific Adventist College, PMB Boroko, NCD, Papua New Guinea. Fax 28-1257.

The Australian Development Studies Network

'The Australian Development Studies Network is a small organization based at the National Centre for Development Studies at the Australian National University. Our role is to provide an information resource for those researching, writing and working in social and economic development. We publish a quarterly journal, *Development Bulletin*, together with occasional briefing papers which focus on development-related issues. In addition to publishing books on development-related topics we run one or two major conferences each year. The annual subscription rate to the Network is A\$50 for institutions, A\$25 for individuals and A\$15 for students. Membership entitles you to four copies of the *Development Bulletin*, briefing papers and reduced registration to our conferences. It also provides you or your organization with the opportunity to publicise research activities, publications or conferences in the *Development Bulletin* free of charge.'

The July issue of the quarterly *Development Bulletin*, published by the Australian Development Studies Network, will focus on 'Managing Resources in the Pacific'. 'The issue of the *Bulletin* will be very much larger than usual and will contain articles on managing resources in the South Pacific by 30 internationally recognized experts on the Pacific'. The Pacific issue only will cost A\$15. This issue of the *Bulletin* and three subsequent ones are offered for A\$ 25.

> Pamela Thomas, Director, Australian Development Studies Network, The Australian National University, GPO Box 4, Canberra ACT 0200, Australia. Fax: (062)-57-2886.

CONFERENCES

Basel Conference - Call for papers

From 15 to 17 December, the Institute of Ethnology of the University of Basel will host the Conference of the European Society for Oceanists. The general theme of the conference is 'Knowing

Oceania: Constituting Knowledge and Identities' (see CPS Oceania Newsletter 13 for further details). There will be ten workshop sessions, each dealing with a sub- theme: 1) Local and imported knowledges; 2) Common worlds and single lives; 3) Cultural practices of identity construction and nation-building; 4) Genealogies, land and titles; 5) Competing and converging systems of exchange; 6) Ecological pluralism; 7) Scrutinizing regional systems; 8) Modelling Oceania; 9) Identity of objects - objects of identity, and 10) Ethics and politics of fieldwork.

Papers are invited on any of these sub-themes. A short abstract (not longer than 1/3 DIN A4 page) is requested by September 1, 1994. Please indicate the number of the sub- theme. People who do not intend to prepare a paper but would like to participate in the conference are also requested to let to the organisers know. Send all correspondence to Dr. Jürg Wassmann, Institute of Ethnology, University of Basel, Switzerland. Fax: (41)(61)2665605; Ph: (41)(61)2612638.

7th Colloquium C.O.R.A.I.L. (Nouméa, New-Caledonia, November 1994)

The C.O.R.A.I.L. (Coordination pour l'Océanie des Recherches sur les Arts, les Idées et les Littératures) group will hold its seventh pluridisciplinary colloquium, under the patronage of the Université Française du Pacifique, on November 24th, 25th and 26th 1994, in Nouméa, on the theme: "*Language Communication and Symbol*". In the South Pacific World, in its literary, juridical, artistic, geographical, historical and cultural aspects.

All offers for papers, in either French or English, should contain a detailed abstract (500 words) which will be submitted to a reading committee and include a brief summary (100 words), in both languages, with the major key words (8 to 10).

Time constraints make it essential that the oral presentation of papers be restricted to thirty minutes.

All papers accepted will be published in the annals of C.O.R.A.I.L.

The deadline for offers of papers, including the abstract, is August 15th, 1994.

The deadline for the brief summary in both languages is September 15th, 1994, so that they can be handed over to people who will take part in the colloquium. Papers on a diskette (3/5" PC Ascii or APPLE) would be appreciated, and should be prepared in accordance with the MLA Style Manual, 1988.

All enquiries should be sent to the coordinator: C.O.R.A.I.L. Président Frédéric Angleviel, Université Française du Pacifique, GPO Box 4477 Nouméa, New Caledonia. Fax Université Française du Pacifique: (687) 25.48.29.

Session on International Relations in the Pacific; XVIII International Congress of Historical Sciences (Montreal, August 1995)

Purpose of the session

To emphasize the importance of the international history of the Asia-Pacific region, a field of increasing interest, the Commission of History of International Relations is organizing a session on *International Relations in the Pacific from the 18th Century to the Present Day: Colonization, Decolonization and Cross-Cultural Impacts*. This session will take place during the XVIII International Congress of Historical Sciences, to be held at Montreal in August of 1995.

The session will be divided in two parts. The first will be devoted to the colonial period, from the 18th century to the First World War. The second will deal with the period of decolonization, from the First World War to the present day.

For the purpose of this session the Asia-Pacific region is defined as the Pacific Ocean, including all its islands, and the eastern seaboard of Asia, from Japan and Korea in the North through Indo-china and Southeast Asia to Australia and New Zealand.

Topics and scientific program

The first part will be coordinated by Professor Manuel Espadas Burgos, of the Consejo Superior de Investigaciones Cientificas, Madrid, Spain and will have the following programme:

I. The Attraction of the Pacific, 18th Century to First World War

1. Imperialism, Colonial Policy and Prestige Policy;

Economy and Trade; Navigation and Strategy; Scientific Expeditions; Emigration and population colonies; Missionary Labours; Cultural Contact.

2. The International Context:

Problems, Agreements and Distribution Treaties between the Colonial Powers; The Pacific in the Centre-Periphery Dynamic.

Correspondence about the first session can be send to Professor Manuel Espadas Burgos, Coorganizer: Dr. Ma Dolores Elizalde, Departamento de Historia Contemporanea, Centre de Estudios Historicos, Consejo Superior de Investigaciones Cientificas, Duque de Medinaceli 6, 28046 Madrid, Spain. Fax: 34-1-5854878.

The second part will be coordinated by Dr. Peter Edwards, of the Australian War Memorial, Canberra, Australia, and will have the following programme:

II. The Decolonization. From the First World to the Present Day.

It is proposed in this part to link the political, diplomatic and military aspects of international relations in this region with social and cultural developments. Topics would include the cross-cultural impacts of the major wars (the Pacific War, Korea, Vietnam) and smaller conflicts and insurgencies (such as Malaya, the Philippines, Indonesia); the Cold War in the Asia-Pacific and its interaction with the decolonization process; the international implications of the large-scale movements of people, as migrants or as refugees.

Correspondence about this part can be sent to: Dr. Peter Edwards, Official History Unit, Australian War Memorial, GPO Box 345, Canberra ACT 2601, Australia. Fax. 61-6-2434325.

Framework

Each session will be managed by a chairperson, who will present a summary of new developments in the historiography of major topics in this field. Where too many papers are received to be presented individually, rapporteurs will summarize papers on a particular topic. At the end of each part there will be a general discussion.

Papers

Papers should be no more than 20 pages in length and will be delivered in advance, according with the deadlines, in order to be distributed before the session, and to have enough time to the better organization of session. The languages of the Congress will be the official languages of the International Committee of Historical Sciences. We will try to make possible the publication of the texts in accordance to the organizers of the International Congress of Historical Sciences.

Deadlines

30 June 1994: Inscriptions and titles of contributions; 31 December 1994: Abstract with 200 words; 15 April 1995: Final text, with one printed copy on diskette (preferably in Word Perfect or a unified format).

Conference calender:

Freedom and Modernity? Early Modern Studies in the Pacific

National Library of New Zealand, Wellington, New Zealand, 4- 7 August 1994.

> Glyn Parry, History Department, Victoria University of Wellington, PO Box 600 Wellington, New Zealand. Fax: 64-4-- 471-2070

19th Annual Conference University of Hawaii Center for Pacific Island Studies

'From the Inside Out: Theorizing Pacific Literature'.

Tokai University Honolulu, HI, USA; 14-17 September 1994.

> Vilsoni Hereniko/Tisha Hickson, University of Hawaii at Manoa, Center for Pacific Islands Studies, 1890 East-West Road, Moore 215, Honolulu, HI 968222, USA. Fax: 808-956- 7053.

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

Leiden: August 22-27, 1994.

> 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.

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

Symposium Australian Development Studies Network

'Teaching for Development: An International Review of Australian Formal and Non-Formal Education for Asia and the Pacific'

Australian National University, Canberra; 23-24 September 1994

> Teaching for Development Secretariat, Australian Development Studies Network, NCDS, Australian National University, Canberra ACT 0200, Australia. Fax: (616)-257- 2886.

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.

> Peter Gesner, Curator Maritime Archaeology, Queensland Museum, PO Box 3300, South Brisbane, QLD 4101, Australia. Fax: +61-7-846-1918.

Linking our History: Asian and Pacific Women as Migrants

University of Melbourne, Melbourne; 30 September - 2 October 1994

> Annegret Schemberg/Margaret Jolly, Gender Relations Project (& Gender Studies Unit, University of Melbourne), Research School of Pacific and Asian Studies, Australian National University, Canberra ACT 0200, Australia. Fax: (616)-257-1893.

Basel Conference of the European Society for Oceanists

Basel: December 15-17, 1994.

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

17th Pacific Telecommunications Conference

'Convergence: Closing the Gap'

Honolulu, Hawaii, USA; 22-26 January 1995

> Pacific Telecommunications Conference (PTC), 2454 South Beretania Street, Suite 302, Honolulu, Hawaii 96826, USA. Fax: 808-944-4874.

Linking our Sea of Islands: Fiji, Samoa and Tonga

(Tonga History Association), Tane-nui-a-Rangi Marea, Auckland, New Zealand; 26-28 January 1995

> Elizabeth Wood Ellem, History Department, University of Auckland, Private Bag 92019, Auckland, New Zealand.

Conference on Ethnicity and Multi-ethnicity

Division of Social Sciences/Institute for Polynesian Studies, Brigham Young University, Hawaii, USA; 10-13 May 1995.

> Paul Spickard, Division of Social Sciences, Brigham Young University, Hawaii, Lai'e HI 96762, USA.

17th Pacific Science Conference

'Population, Resources and Environments: Prospects and Initiatives'

Beijing Conference Centre, Beijing, China; 5-12 June 1995

> Prof. Fu Congbin, Congress Secretariat, c/- Laboratory of Climate Research, Institute of Atmospheric Physics, Chinese Academy of Sciences, China. Fax: (86) 1-256-2458.

BOOKS*

* Quotations from publishers' information

Attenborough, Robert D. and Michael P. Alpers (Eds.): *Human Population in Papua New Guinea: The Small Cosmos.*

1993. Oxford: Oxford University Press. ISBN 0-19-857514- 9.

'Papua New Guinea is a country with great diversity in a small geographical area. For example, more than a quarter of the world's languages are found there among less than four million people. It can be regarded as a 'small cosmos' in which complex interrelationships can be studied within a connected whole. In this book the human biology of Papua New Guinea is described and studies are presented of the geography, demography, social anthropology, linguistics, and human genetics of the country. These studies are linked to biomedical and epidemiological research.'

Bender, Barbara (Ed.): *Landscape. Politics and Perspectives*

1993. Oxford: Berg Publishers. ISBN 0-85496-852-0 (cloth); 0-85496-373-1 (paper).

'This book is about the complexity and power of landscape. The contributors - geographers, anthropologists and archaeologists - explore landscape as something subjective that alters through time and space and that is created by people through their experience and contact with the world around them. With its stress on the visual, this volume is an excellent example of a new trend in scholarship.'

From the Contents: *S. Kuechler*, Landscape and Memory: the Mapping of Process and its Representation in a Melanesian Society; *H. Morphy*, Colonialism, History and the Construction of Place: The Politics of Landscape in Northern Australia.

Birdsell, Joseph B.; *Microevolutionary patterns in Aboriginal Australia: A Gradient Analysis of Clines.*

1993. Oxford: Oxford University Press. ISBN 0-19-506361-9 (hb)

'This book is based on a long-term project that examined over five thousand Australian Aborigines and [people of mixed descent]. As a result of this research the evolutionary population structure of these hunter-gatherers has been defined more completely than that of any other population at any economic level. The most important results from the research concern the shifting balance theory of evolution proposed by Sewall Wright in 1931. The data from this project confirm, for the first time in natural populations that Wright's theory was correct and that it can be projected back deep in time in human societies. Carried out by one of the pioneers in human population genetics, this is the most extensive longitudinal genetic study of any human population.'

Brock, Peggy: *Outback Ghettos. A History of Aboriginal Institutionalisation and Survival.*

1993. Cambridge: Cambridge University Press. ISBN 0-521- 43435-1 (hardback).

'Up until the 1970s, a large proportion of Aboriginal people in Australia had some experience in institutions as part of federal assimilation and protection policies. By focusing on three communities in South Australia, this book attempts to understand the consequences of this institutionalisation for Aborigines and Australian society in general. Peggy Brock uses the word 'ghetto' to evoke the nature of the missions in which, for generations, many Aboriginal people settled, as ghettos both oppress and nurture those who live within them. Within the missions, Aborigines were able to establish strong communities and construct a modern identity. In many cases, Aboriginal people associated themselves with the mission because they met urgent needs for survival: protection from a hostile world, access to rations, education and training in European skills. In fact for many, the missions became a home. For others, however, the emotional turmoil caused by the pressure to embrace Christianity on the one hand and the desire to maintain traditional ways on the other became unbearable.

The three communities considered in the book - Poonindie, Koonibba and Nepabunna - existed during distinct but overlapping periods and had varying responses to colonialism and mission life.'

Burch Jr, Ernest S.; Ellanna, Linda J. (Eds): *Key Issues in Hunter-Gatherer Research*

1994. Oxford: Berg Publishers. ISBN 0-85496-375-8 (cloth); 0-85496-376-6 (paper).

'Hunter-gatherer research has experienced enormous expansion over the past three decades. In the late 1950s less than a score of anthropologists were actively engaged in issue-oriented studies of foraging populations, and most of them were just beginning their work. Since then, the number of active researchers has grown into the hundreds. Their findings have forced us to abandon the models of hunter-gatherer societies which guided the original studies, and now many aspects of even revised models are being challenged.'

Dark, Philip J.C.; Rose, Roger G. (Eds): *Artistic Heritage in a Changing Pacific.*

1993. Honolulu: University of Hawaii Press. ISBN 0-8248-1573-4

From the Contents: *John Terrell*, Pacific Prehistory as a Work of Art; *J.T Seaver*, "Traditional" Rapa Nui Designs on Statues of Contemporary Christian Saints; *Carol S. Ivory*, Re-Viewing Marquesan Art; *John Enright*, The Westernization of Time and Samoan Folk Arts; *Christopher Anderson*, The Art of the Sacred and the Art of Art: Contemporary Aboriginal Painting in Central Australia; *Lamont Lindstrom* and *Geoffrey M. White*, Singing History: Island Songs from the Pacific War; *S.M. Mead*, The Maintenance of Heritage in a Fourth World Context: The Maori Case.

Fraser, Ross: *Aboriginal and Torres Strait Islander People in Commonwealth Records: A Guide in the Australian Archives, ACT Regional Office.*

1993. Canberra: Australian Government Publishing Service. ISBN 0-642-19651-6.

'This guide provides information about the large quantity of records held by the Australian Archives, ACT Regional Office, which relate to Aboriginal and Torres Strait Islander people. The first part of the guide is about the government departments, offices, and royal commissions which created these records. This is followed by detailed lists of records about many aspects of Commonwealth administration and its impact on Aboriginal and Torres Strait Islander people. The records date from the 1860s to the early 1960s and relate to all parts of Australia but especially to the Northern Territory. The guide includes an index to people, places and subjects mentioned in the records.'

Gustafsson, Berit: *Houses and Ancestors: Continuities and Discontinuities in Leadership among the Manus.*

Goteborg: IASSA. 1992. ISBN 91-628-0727-7.

'This study demonstrates how traditional patterns of dominance have been transformed and incorporated into present-day political organization; particular attention is paid to the well-known Paliu Movement and its modern version *Win Neisen*.'

[Please order directly from the Institute for Advanced Studies in Social Anthropology, University of Gotenburg, Västra Hamngatan 3, S-411 17 Göteborg, Sweden. Fax: 46(0)- 138030]

Howe, K.R.; Kiste, Robert C.; Lal, Brij V. (Eds): *Tides of History. The Pacific Islands in the Twentieth Century*.

1994. Honolulu : University of Hawaii Press.

'This long-awaited look at the Pacific islands region in the twentieth century moves away from island-centered contact studies to focus on the complex interactions and multidisciplinary concerns of the contemporary Pacific.'

Hunter, Ernest: *Aboriginal Health and History. Power and Prejudice in Remote Australia*.

1993. Cambridge: Cambridge University Press. ISBN 0-521- 41629-9 (hardback).

'The Royal Commission into Aboriginal Deaths in Custody (1987-1991) focused attention on the behavioural dimension of Aboriginal health and the lack of appropriate services. This book is a systematic analysis of sociohistorical and intercultural aspects of mental health in one area of remote Australia, the Kimberly. The author shows how the effects of social disruption, cultural dislocation and loss of power suffered by Aboriginal people have manifested themselves in certain behavioural patterns. The book analyses rising mortality rates from suicide, accidents and homicide amongst Kimberley Aboriginal communities and studies the economic impact of alcohol on the communities. It also considers the role of alcohol in producing violent behaviour and affecting the general level of health.'

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'*Women in the Place* is a study of gender relations in the Kastom communities of South Pentecost, Vanuatu. The book considers Kastom in these communities not as an eternal tradition, but rather as a way of life, as an identity in relation, and in resistance to the forces of European development. The way in which Christian missions, the labor trade, and the development of Western political institutions had an divergent impact on women and things is highlighted in an examination of the myth and rituals of the life-cycle and of grade-taking. The significance of this ritual is located in the context of colonial history, particularly the impact of pacification on men. Finally, the book considers more generally Kastom and gender in post-colonial state.'

Knauff, Bruce M.: *South Coast New Guinea Cultures. History, Comparison, Dialectic*.

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Lockwood, Victoria S., *Tahitian Transformation: Gender and Capitalist Development in a Rural Society*.

1993. London: Lynne Rienner Publishers. ISBN 1-55587-317- 0 (cloth); 1-55587-391-X (paper).

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Otto, Ton (Ed.), *Pacific Islands Trajectories. Five Personal Views*.

1993. Canberra: Research School of Pacific Studies, ANU. ISBN 0-7315-1895-0. [Can be ordered from The Department of Anthropology Research School of Pacific and Asian Studies, The Australian National University, Canberra ACT 0200 Australia (for the Pacific area) or from Centre for Pacific Studies, c/- Mrs R. Breedveld, University of Nijmegen, PO Box 9108, 6500 HK Nijmegen, The Netherlands (for Europe).]

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Petrequin, Pierre; Petrequin, Anne-Marie: *Ecologie d'un outil: la hache de pierre en Irian Jaya*.

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Smith, Michael French: *Hard Times on Kairiru Island. Poverty, Development, and Morality in a Papua New Guinea Village*.

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'*Hard Times on Kairiru Island* evokes in vivid detail the difficulties of entering a cash economy for the first time, as well as the personal conflicts and public debates stirred by Kragur people's pursuit of economic change and moral certainty.'

Strathern, Andrew: *Voices of Conflict*.

Ethnology Monographs Number 14, Department of Anthropology, University of Pittsburgh. ISBN 0-945428-07-3 [Send orders to: Ethnology, Dept. of Anthropology, University of Pittsburgh, Pittsburgh PA 15260 USA]

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(translated by Brian Shields, edited by G. Stürzenhofecker and A.J. Strathern). [Send orders to: ETHNOLOGY, Department of Anthropology, University of Pittsburgh, Pittsburg, PA 15260, USA.]

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