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**THE CENTRE FOR PACIFIC STUDIES: ANNUAL REPORT, 1994-95**

by Toon van Meijl

In its fourth year of operation the Centre for Pacific Studies has continued to strengthen its anchoring within the University of Nijmegen, particularly within the Nijmegen Institute for Comparative Studies in Development and Cultural Change (NICCOS), as well as within the national research schools Center for Resource Studies for Human Development (CERES) and the Centre of Non-Western Studies (C.N.W.S.). In addition, the Centre has made preparations to safeguard its basis in the future. In spite of all the hard work, however, the worst case scenario of a major shake-up of universities in the Netherlands before the end of the millennium does not necessarily auger well for the prospect of a prosperous Centre for Pacific Studies.

**1. Research Programme**

The research projects of a great number of members of the Centre for Pacific Studies who are formally affiliated to the University of Nijmegen, particularly those working within the Faculty of Social

Sciences and the Faculty of Arts, are embedded within the research programme of the Nijmegen Institute for Comparative Studies in Development and Cultural Change (NICCOS). Within the NICCOS research programme most Pacific projects are positioned within a sub-programme entitled 'The Politics and Symbolism of Identity Formation'. Over the past year this research programme has been reviewed and revised, which, in turn, has encouraged the research coordinator of the Centre for Pacific Studies to carry out an inventory of individual research projects concerning Oceania. The inventory reconfirmed that there is a great deal of overlap between the research interests of members of the Centre for Pacific Studies. These common interests have inspired the formulation of a research programme aimed at facilitating and improving internal communication and intellectual exchange. The research programme, including descriptions of all individual research projects, has appeared in the form of a brochure; the general description of the research programme appeared in *Oceania Newsletter* No. 14, July 1994, p. 10-12.

Many research projects of C.P.S. members are also embedded within the research schools Center for Resource Studies for Human Development (CERES), which was formally recognized by the Royal Netherlands Academy of Arts and Sciences in June 1994. Within this research school, however, the projects are part of clusters which are focussed not regionally, but thematically. Consequently, individual research projects of C.P.S. members are scattered over a number of different clusters. Most projects are, nevertheless, grouped together within the cluster entitled 'The Politics and Symbolism of Identity' (probably to be reorganised and renamed as 'Culture, Religion and Identity').

In addition to its formal connection with the research school CERES, the Centre for Pacific Studies is informally affiliated to the Centre of Non-Western Studies (C.N.W.S.) - CERES and C.N.W.S. have signed a bilateral memorandum of cooperation. For that reason, the Board of C.N.W.S. invited the Centre for Pacific Studies to submit one or more grant applications for research projects and/or programmes under its auspices to the Netherlands Organization for Scientific Research (N.W.O.). Two research proposals were submitted, entitled 'A Comparative Study of Ideology and Change of Socio-Political Organisation in Polynesia' and 'The Symbolic Dimension of Economic Forms of Exchange in New Guinea'. Unfortunately, however, none of the applications submitted by C.N.W.S. were awarded due to a lack of clarity about the responsibility for funding the projects and programmes of the increasing number of research schools in the Netherlands.

The reason why Board members of the Centre for Pacific Studies invested a great deal of time in the development of research programmes is, of course, to secure the operation of the Centre in the future. Given the unequal balance between tenured and temporary positions, it is necessary to take steps to ensure the continuation of the Centre's research programmes over the next five years and beyond. To that aim the Centre has recently decided to develop its own research programme and apply for funding directly to the Netherlands Foundation for the Advancement of Tropical Research (WOTRO). It has submitted an extensive outline of a proposal for a long-term research programme, provisionally entitled 'Social Change and Individual Agency: Between Culture and Context', and is hoping to be invited to submit a full proposal before September. The proposal is being developed in cooperation with the Department of Cultural Anthropology and Sociology of Development of the Free University of Amsterdam and the Irian Cluster of Leiden University. If WOTRO rejects the initial proposal it will be submitted to other potential subsidizers.

## **2. Teaching Programme**

The teaching programme of Pacific Studies has been largely the same as last year, except that the reading lists for the several courses have been updated - see the special brochure of the teaching programme for course details. Interest in the teaching programme on the Pacific has increased, although the number of students going on to complete their research assignment in the Pacific region is still not as high as we would like. The reasons for this must be sought, first, in the geographical distance between the Pacific and the Netherlands, which entails high costs when setting up a research project in the region. Second, there is a problem with the optional character of most courses of the

Pacific teaching programme. It is aimed at reinforcing the position of Pacific Studies within the anthropology curriculum, among other things, by re-scheduling a number of courses and thus reducing the competition with other regionally oriented courses, as well as by enhancing the possibilities for doing a research assignment on the Pacific, both in the region and in the Netherlands. Concerning the latter, projects based on research of literature on a certain topic in relation to a research programme are being considered, while projects in local anthropological museums are also a real possibility.

### **3. Documentation**

The Documentation Centre is now firmly established and the number of requests for information is increasing accordingly. The bibliographic database includes references to publications since 1992. The database will be updated continuously, while publications backdated to 1985 will gradually be entered. The bibliographic database of the Centre for Pacific Studies differs from other databases in that each entry includes an extensive number of keywords to enable students and researchers to search for recent publications in relation to their specific research interests. For that reason, too, it is hoped that in the future the database can be made publicly accessible on World Wide Web.

### **4. Oceania Newsletter and CPS Home Page on World Wide Web**

The editor-in-chief of the *Oceania Newsletter*, Eric Venbrux, has unfortunately had to resign due to his change of employment (see below). This has resulted in a new set-up of the editorial team, which has now agreed to share the responsibility for the Newsletter in general, but to circulate the final responsibility for the production process of each issue. The aim is to bring out two issues per year.

The electronic version of the Oceania Newsletter has been made available on World Wide Web by Fred Melssen, formerly a Research Associate at the C.P.S., since January 1995 re-appointed as Manager Electronic Information Services. Fred Melssen has designed a 'CPS Home Page' (address: <http://www.kun.nl/cps/>) containing information on the activities of the Centre for Pacific Studies, e.g. the seminar series, as well as all recent numbers of the *Oceania Newsletter* (Nos. 11-15). With this initiative the Centre for Pacific Studies is still firmly in the forefront of explorers in electronic data communication. Indeed, Fred Melssen deserves a special mention for his pioneering skills in electronic networking and above all for his services to Pacific Studies in the Netherlands.

The implication of the construction of a CPS Home Page on World Wide Web is that the configuration of CPS-L, the Electronic Discussion list of the Centre for Pacific Studies, has had to be adjusted. CPS-L is now designed only to distribute information regarding the question: "What is new in the CPS World Wide Web server?". CPS-L has also become an edited list, meaning that only C.P.S. Board members are able to release information on the list.

Given the scale of Pacific Studies in the Netherlands, the interest for the CPS Home Page on World Wide Web is, in our opinion, impressive: between March 3rd and 2nd June 1995 the page was accessed 505 times.

### **5. Seminar Series**

This year the seminar series of the Centre for Pacific Studies, organised in cooperation with the Nijmegen Department of Cultural and Social Anthropology and the Anthropological Students' Union Quetzalcoatl, has been integrated with the Post-Fieldwork Research Seminar for Master Students (staff and students speaking in alternate weekly sessions). In addition, the time of the seminar sessions has been rescheduled; seminars are now held at lunch-time (hence the new name 'Brown Bag Seminar Series'). Although the new set-up appeared to work very well during the first semester, attendance decreased in the course of the second semester, possibly due to a different, less convivial room. This will be corrected in the organisation of the following series of seminars next year.

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, including Ingjerd Hoem (Oslo), Patricia Spyer (Amsterdam), Thomas Gibson (Rochester), Zdzislaw Mach (Krakow), Jet Bakels (Leiden), Chris Gregory (ANU) and Elizabeth Keating (UCLA).

## **6. Mini-Conference on the Concept 'Field of Anthropological Study'**

On 29 August 1994 the Centre organized a workshop on the use of the concept Field of Anthropological Study in relation to New Guinea. The concept 'Field of Anthropological Study' has been developed by J.P.B. de Josselin de Jong and others, particularly at Leiden University, to facilitate inter-cultural comparison with a regional focus. The idea for the workshop at the Centre for Pacific Studies was derived from a provocative paper on the subject by Lex van der Leeden, who was a Visiting Fellow at the Centre for a period of three months. He argued that New Guinea, possibly even Melanesia at large, could well be regarded as a Field of Anthropological Study. Contributions to the workshop focussed not only on the ethnographic component of his discussion paper, but also on the epistemological presuppositions of the concept and the methodological implications for comparative research. The workshop was attended by fifteen people, ten of whom contributed a paper. Emeritus professor P.E. de Josselin de Jong from Leiden, who wrote some important articles on the merits of the concept Field of Anthropological Study for comparative research, contributed a paper but was unfortunately unable to attend. The papers and their presenters as well as other participants generated a lively debate on the topic. For a more extensive report on the workshop, written by Jan van Nieuwenhuijsen, see *Oceania Newsletter* No. 15, pp. 13-16.

## **7. C.P.S. and the European Society for Oceanists**

On the occasion of the First European Colloquium on Pacific Studies organised by the C.P.S. in December 1992, the European Society for Oceanists (ESO) was set up. This organisation of mainly European scholars from a wide range of different disciplines who are interested in the Pacific held its next conference - the first under the ESO banner - in Basel, Switzerland, in December 1994. The C.P.S. was pleased to see that its initiative to organise a - foundation - conference has been followed up and led to the establishment of a professional organisation with currently 250 members. The conference in Basel was attended by nearly 200 people; 90 papers were presented in 10 different working sessions. Among the participants at the Basel conference were a large number of C.P.S. members. For a report of the ESO conference, see *Oceania Newsletter*, No. 15, pp. 23-5; p. 22 of the same issue contains more information on the ESO.

After the ESO conference the C.P.S. Board nominated two of its members for the Board of the ESO, Paul van der Grijp and Ton Otto, who have meanwhile been elected. They will be representing the 24 Dutch members of the ESO. Gunter Senft, also on the Board of the C.P.S., is one of the German representatives on the Board of the ESO.

## **8. Awards**

Eric Venbrux has been offered a position as research fellow in the Department of Folklore at the P.J. Meertens Institute at Amsterdam. This position is for four days a week over a four year period, which enables Eric to continue to work on his post-doctoral project, entitled 'The Establishment of an Aboriginal Township (Rangku, Bathurst Island): A Study in Tiwi Politics', for one day a week. Eric has taken up his new position as of 1 January 1995.

Janneke Hulsker has been awarded a PhD Research Fellowship for a period of four years by the Netherlands Organization for the Advancement of Tropical Research. The title of her research project reads: 'Aboriginal Organizations and the Construction of Aboriginality in Redfern, Sydney'. Janneke has taken up her new position as of 1 May 1995.

## **RESCUING ARCHIVES ON FORMER DUTCH NEW GUINEA**

by Toon van Meijl

Over the past few years the Centre for Pacific Studies (C.P.S.) has been repeatedly requested to preserve the personal archives of several retired administrative officers and government anthropologists who in the course of their career have worked for longer periods of time in Irian Jaya, Indonesia (former Dutch New Guinea). In principle the C.P.S. would like to meet these requests, particularly since it is considered a challenge to do so, but it is practically unable to store large archives. The C.P.S. is also unable to categorize archives in the professional manner which they deserve. For that reason, the C.P.S. has contacted the Catholic Documentation Centre of the University of Nijmegen, which has the facilities as well as the expertise to store and keep archival material, to arrange it as well as index this material.

The main objective of the Catholic Documentation Centre of the University of Nijmegen is to collect and preserve archives relating to the history of catholicism in the Netherlands. To accomplish that aim the Catholic Documentation Centre cooperates closely with the Service Centre for Cloister Archives in the Netherlands ('Stichting Dienstencentrum Kloosterarchieven in Nederland'; KAN). This Centre was established by a number of religious orders and congregations in order to advise and support religious institutes in the Netherlands in inventoring and managing archives. Many religious orders and congregations no longer have the personnel and the space to preserve archival material, while their mother-convents are frequently based abroad. This is particularly unfortunate since the archives of Dutch missionaries are, of course, usually in the Dutch language. In our opinion, too, it is of greatest importance to keep archival material which is in the Dutch language, and which is, first and foremost, important for the writing of Dutch colonial history, preserved in the Netherlands and to make it accessible for research, in the first place, by Dutch scholars. This does not only apply to the archives of Dutch missionaries, but also to those of former administrative officers as well as government anthropologists, particularly since their archives have also been targeted for collection by foreign centres for documentation of colonial archives. For that reason, now, the idea has emerged to initiate moves to encourage people with long-term professional experience in former Dutch New Guinea, either as administrative officers, government anthropologists or missionaries, to deposit their personal archives at the Catholic Documentation Centre of the University of Nijmegen. The campaign to create the possibility for depositing archive material in the Catholic Documentation Centre at Nijmegen is particularly aimed at safeguarding personal archives in case people themselves have insufficient space at their disposal, as well as to ensure that unique Dutch research material relevant for the historiography of Irian Jaya will not disappear abroad or even become lost for future research.

The ownership of archives which have been deposited at the Catholic Documentation Centre will remain in the hands of the depositors and/or their descendants. This will be recorded in a Deed of Deposition. This Deed will also arrange for accessibility of the archives for scholarly research. In principle, archives will be open for research as much as possible. In some cases, for example when it concerns recent or personal materials, owners of archives may stipulate conditions for accessibility. One of the possible conditions could be to restrict access to archives and require written applications for research permission to the owner, his or her descendants, or in some cases, the Board of the Centre for Pacific Studies. The C.P.S. is offering its services to arrange access to conditional archives since it is of the opinion that it is extremely important that archives relating to former Dutch New Guinea will be preserved for scholarly research of the region in the future at a central location in the Netherlands.

Should anyone be interested in the initiative set out above, or should the reader know people who might be interested in the initiative but who have not been approached directly by the C.P.S., contact with the C.P.S. would be greatly appreciated.

## **RESEARCH REPORT**

by Ad Borsboom

In July and August of this year I carried out research in Canberra into Aboriginal Land Rights. The so-called 'Mabo case', in which the High Court of Australia decided that Australia was not *terra nullius* at the time of the British invasion two hundred years ago, has given great impetus to new developments in this field.

During my stay in Canberra I was a Visiting Fellow at the Centre for Aboriginal Economic Policy Research (CAEPR), Australian National University, where I finalised a publication on the subject. Both at this centre and at the Australian Institute of Aboriginal and Torres Strait Islander Studies I collected material on land rights issues for a presentation at the European Social Science history Conference, to be held in the Netherlands in May 1996.

I also attended a number of seminars and guest lectures on various Aboriginal subjects. Thanks to the stimulating discussions at CAEPR and the assistance received there, I was able to make most of my brief stay in Canberra.

Whilst in Canberra I was also informed that one of the Djinang men with whom I worked since 1972 had died. I was invited to visit Gadji in northern central Arnhem Land to attend the funeral ceremonies.

Although the occasion was a sad one, I was happy to be able to pay my respects to this Djinang man, who was a well-known artist, an Aboriginal politician and a highly respected clan elder.

I was impressed by the number of people who attended the elaborate funeral ceremonies, and by the skills and knowledge of the younger generation who had a big share in the organisation and carrying out the rituals.

After their fieldwork preparation, Ien Courtens and Louise Thoonen travelled to Irian Jaya, where they arrived in the research village at the end of July 1994. This village, Ayawasi, is located in the West Ayfat area in the interior of the Bird's Head, and is the centre of the Catholic mission in the region. The researchers stayed in the field for almost a year, not only in Ayawasi but also in another village (located in the North Ayfat) and in the cities of Sorong and Manokwari, where they conducted archival research and interviewed Catholic missionaries.

## **FIELDWORK IN IRIAN JAYA: TWO REPORTS**

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### **Female Initiation: Changing Religious Experience and Identity of Women in the North-West Ayfat Area**

by Louise Thoonen

In 1949 the Catholic mission was established in the Ayfat. Although in the beginning the process of conversion was laborious, in the present society the Catholic church has gained an important place among the inhabitants of Ayawasi and surrounding villages. Nearly all adults are baptized and most of them experience the membership of the Catholic church as an important part of their identity. This also applies to some of the oldest inhabitants, although the contents of this Christian religion have almost no meaning to them. They participate because of a sense of belonging. At the same time,

indigenous religious notions and customs are also important, especially concerning the spirits of ancestors and people who recently died, who can influence the lives of their relatives profoundly. Indigenous rituals such as ancestor worship are usually mingled with Christian elements.

The majority of the women (and men) whom I interviewed felt that under missionary influences (and other processes) their lives have become more secure than they were before, mainly because of the abolishment of *hongri* (head-hunting). But most of them also stated that they had lost important elements of their 'traditional' culture, such as the houses of initiation. Especially in the 1970s, missions and the government aimed at abolishing those houses, on the assumption that what took place in the houses was opposed to Christian and governmental rules. Missionary reports and interviewing showed that the priests and sisters at the time were unfamiliar with the meanings of initiation rituals. Furthermore, missionaries regarded the practice of initiation as undesirable, because it was supposed to restrain children from participation in the schools which had been established by the mission.

In the village of Ayawasi and the areas immediately surrounding it, initiation rituals for women have not been practised for some decades, and only a few women who were initiated in their childhood are still alive. Nonetheless, Ayfat women refer to initiation rituals for women (*fenia meroh*) as the main feature of the indigenous culture and identity of women, since it is in the houses of initiation that the ancestral laws and secret powers are transmitted from generation to generation. Partly for this reason, I decided to alter my initial, rather broad research theme concerning women, Christianization and religious experience, and to focus the research on female initiation against the background of missionary processes. In addition, the study of initiation could provide insights into the construction of gender identity, since in the adat houses girls were prepared for adulthood, marriage and motherhood. This change of focus in my research was also motivated by the lack of anthropological knowledge about initiation rituals in Irian Jaya.

In the beginning I collected information about initiation experiences and the changes of *fenia meroh* in the process of Christianization by means of interviews and life histories. After five months in the field I had the opportunity to study contemporary female initiation in another region, the North Ayfat. Five girls had been in a house of initiation for several months and were now ready to end their period in the house. Due to the efforts of my best key informant who originates from this area, I participated in the house of initiation during two days and a night. I was initiated myself and in this process I learned about the secrets, which are only revealed to initiates, which gave me a unique possibility to gain deeper insights in *fenia meroh*. Afterwards I attended the final three day ceremony.

Studying *fenia meroh* and the experiences of initiated women provided insights into the indigenous cultures of women and the process of identity construction. Additionally, placed against the background of Christianization, it also gave me the possibility to study continuity and change as well as the contribution of women to the missionary process within one, clearly defined theme. Among other things I learned about Catholic ideas and practices which women incorporated into *fenia meroh*, about indigenous elements they changed or omitted, the underlying notions, and the meanings for female and ethnic identity.

\* Louise Thoonen is a Ph.D. student (AiO) at the Centre for Pacific Studies of the University of Nijmegen. Her research is carried out in co-operation with the Centre for Women's Studies of the University of Nijmegen, and ISIR (Irian Jaya Studies Project). The Netherlands Foundation for the Advancement of Tropical Research (WOTRO) provided financial support during the period of fieldwork.

### **'Traditional' Health Care, Female Specialists and Cultural Change in Irian Jaya**

by Ien Courtens

As part of the previous anthropological project, the aim of this project is to gain insights into the places that Irianese women hold within the belief system concerning healing. In my research I focussed on continuity and change of the positions of female healers and the related concepts of gender, healing and sickness. Following recent anthropological theories, I approached female healers as mediators. I also paid attention to the practice of initiation, because women 'traditionally' learned about healing methods in the houses of initiation. Together with Louise Thoonen I participated inside one of these houses in the North Ayfat region. Due to this participation, the knowledge I had already gained by means of interviewing came more to life.

The research was carried out against the background of Christianization as it is this process in particular which has influenced healing practices. Before the introduction of Catholicism in the region (1949), the public, ritual 'traditional' healers in the North-West Ayfat area were particularly initiated men. The preparation of the various rituals they conducted were mostly secret (only known by initiated men). The rituals were applied to the benefit of both men and women as well as children, and they covered a wide range of illnesses.

Women also learned about healing in the house of initiation. Most of these healing methods and rituals concerned 'female matters' such as fertility, pregnancy and giving birth. These aspects were reserved for the female part of the population and were not practised in public. Women also learned to cure what they call "light" diseases, such as stomach pains. The "heavy" diseases, such as illness caused by evil spirits, could only be cured by initiated men. The healing methods which were learned by women in the house of initiation concerned (in particular) the application of medicinal leaves. Just like the methods which were used by initiated men, the knowledge about ways of healing possessed by initiated women was secret (only accessible to initiated women).

However there are also non-initiated women who can heal. Many women gained knowledge about healing through dreams in which ancestral spirits showed them which methods they should use to heal other people. In this way many women have their own healing rites which they carry out within their own family. They usually do not reveal the backgrounds and essence of their methods.

Ayfat people also have indigenous healing rituals which are led by both men and women. In those rituals the help of ancestral spirits is requested by means of showing kain pusaka (sacred cloths) and offering them meat (and sometimes sago) to eat for the purpose of satisfying the ancestors and gaining their help to heal sick family members.

In 1963 a small missionary hospital was established in the village of Ayawasi. In the present society most of the inhabitants who become ill usually visit this hospital first. The people generally have high expectations of modern treatment ("you get an injection and you will be cured"). But if the treatment does not work it is very common to call in the help of others. Sometimes they turn to initiated men, who still hold important positions as indigenous healers (although from the approximately 50 ways of healing, only a few are still applied regularly) or to initiated or non-initiated women for indigenous ways of curing. There are also people (mostly older people) who first try indigenous methods and only turn to the hospital when the 'traditional' ways do not work. In addition, in present-day society there is another important group of healers who are often asked for help in case of sickness.

Under the influence of Christianity new ways of healing have emerged in the Ayfat area: women and men who can cure by means of praying and the use of Christian symbols, such as the crucifix, a statuette of Virgin Mary, a rosary and holy water. They are called upon when inhabitants become ill. Members of this group generally have a high status in society. The group is founded and led by a woman, who is well known for her healing capacities. The healing rituals of the group members are applied to heal men, women as well as children. Just like the indigenous healing rites, the main characteristics of those rites are secret (only known by members who have been initiated in the secret formulas). The members are able to cure a wide scale of diseases, including diseases which are believed to be caused by evil spirits. In this way women (and non-initiated men) enter healing areas



which in former times were only reserved for initiated men: Christianity is used by them to gain the capability to heal in public and to cure "heavy" diseases. For them Christianity provides a means to gain important public positions as ritual specialists within (and even beyond) the community. Within these positions they mediate between sickness and health, and between the supernatural and the people.

\* Ien Courtens conducted this fieldwork as a Research Associate of the Centre for Pacific Studies at the University of Nijmegen and ISIR (Irian Jaya Studies, a Programme for Interdisciplinary Research). The results will be published in the form of two articles.

## **BACK IN BOKONDINI**

by Anton Ploeg

In February this year I was briefly back in Bokondini, the area in the Central Highlands of Irian Jaya where I carried out my dissertation research in 1960-62. I had left the area when the Dutch administration of West New Guinea was about to be taken over by the UNTEA, the United Nations Temporary Executive Authority, an interim administration saving the Dutch the embarrassment of having to hand over power to the Indonesians themselves. Since that time I had not been back there. The immediate reason to go was a letter given by a group of Bokondini Dani to a tour organizer, who had studied anthropology at Utrecht University, and who hence knew who I was, and realized I was the addressee. The authors of the letter asked me to come to Bokondini. It seemed an invitation not to be declined.

I spent only six days in Bokondini, on a tourist visa. To go there, one also needs a *surat jalan*, a travel permit, to be obtained in Jayapura, the capital of the province Irian Jaya. Contrary to my expectations, I received one almost immediately. What is more, after arrival at the airstrip in Bokondini I was recognized (!) by a Dani who had worked at the government station at the time of my research. He brought me to the police office where I had to produce my permit and get it stamped, and told the policeman about me. Again, contrary to my expectations, the policeman merely asked if I had come as a tourist. When I said 'yes', he stamped my permit and I was allowed to go to Wanggulam, the community where I had lived before.

I saw my trip mainly as a sentimental journey, to meet the people again among whom I had tried to practise anthropological research for the first time. And I was anxious to get to know more about the effects of the violence between Indonesian policemen and the Dani, and among the Dani themselves, in the late 70s. I had heard it had taken many lives, but I had no idea how many.

From the start I was struck more by continuities than by changes. The countryside, the houses, the swiddens were immediately familiar. The fact that most people wore clothes rather than penis gourds and skirts made of local string mattered little. There were far fewer sores and open wounds than in the early 60s, and bodies were cleaner. Although there was not much evidence of monetary activities, people did have some money to spend. People told me that road construction would start soon so they would be able to grow more crops for sale. They quoted the amounts of money which, they had been told, the government was going to spend on the project.

What surprised me was the survival of the religious movement of which I had witnessed an early phase in 1960-2. It had led to mass conversion to Christianity and the rejection of the traditional wealth objects (except for pigs). Given the expectations which were part of it: a better and longer life, free from disease and quarrelling, and an end to women's deadly sorcery, I had not expected that it would last. A better and longer life had not come about; and women's sorcery, I was informed, had persisted. But people had remained Christians. They had built a church, with sawn timber and on a site which they had carefully levelled. The church service I witnessed was well attended, people listened to the sermon and tried to answer the questions which the pastor posed. The way people argued the

rejection of their wealth objects had remained the same: "they made us quarrels and fight, so we threw them out".

During the more than thirty years between my research and my revisit, Christianity had changed from the religion of the colonial establishment to a minority one. The Dani appeared aware of this and claimed that the Indonesians would like them to become Muslims. They commented that they were not going to. Their opposition against the Indonesian government may have helped them to persist with Christianity.

Four Wanggulam had died when they fought the Indonesian rifles with their bows and arrows. It was claimed that many, many more Dani had died in the fighting. Comments on the Indonesian government were accordingly harsh and I was asked several times if Europeans would come back and take over. I could only sympathize with them. Nevertheless, I was reminded of how the Dani had criticised the representatives of the Dutch government in the early 60s, claiming they would like to kick them out. Although they had not killed a Wanggulam, the police commended by the Dutch had shot at them and had set fire to some of their houses. I also had to think of Papua New Guinea, where the government is unable or maybe not much interested in promoting the welfare of many rural Papua New Guineans, or in protecting them from the violence of inter-group warfare and of groups of modern style bandits. But I also realized also that these circumstances did not make the current plight of the Dani any less pressing.

Communication was hampered by my lack of command in both Lani, the local Dani language, and Indonesian. I regretted there was not a language like Tok Pisin, formerly a Pidgin English, now a Creole language, which at least English speakers can master very quickly. It provides them with a scope for expression much wider than I had at my disposal in Indonesian and in Lani during my brief stay in Bokondini.

It was striking was that the letter which had prompted me to go appeared to be a mystification, quite in line with the Bokondini Dani predisposition to quiz people. Its text made it seem that it had been written by two men, one known to me, in fact my closest companion in 1960-2, the other unknown. But once I was among the Wanggulam I was told that my companion had fled after the fights of 1977 and his current whereabouts were unknown. It was rumoured he was dead. Who the other man had been and who had handed the letter to my colleague anthropologist remained unknown.

When I answered the Indonesian policeman that I was in Bokondini as a tourist, this was not quite true. Anyway, everything a researcher observes and experiences after such a long absence amounts to data. But if at all possible, I wanted to clear up two points: oral tradition about the origins of the Bokondini Dani and the exact location of Apena, the locality to which they went after defeat or when their Bokondini harvests were poor. I had very often heard about it and had even marked its location on an aerial photograph at the back of my Wanggulam book, but that was merely an educated guess.

As for origin: my Wanggulam spokesmen claimed that their ancestors had come from the Grand Valley, to the South. That claim was in line with information from people in the upper Toli and in the North Balim Valley. The migration of Dani to the North did not go much further than Bokondini. The trip to Apena made that very clear. It was a six hour walk to the north over one ridge into a valley which was much less touched by humans. In Bokondini, tall forest is reduced to the top of the slopes and swiddens cover a lot of the rest, but in Apena seemingly primary forest reaches to the bottom of the valley in many places. Houses and swiddens were extremely scattered. The contrast with Bokondini impressed me a great deal. I was told that a few Dani also lived in the next valley to the north, like the Apena valley running from west to east, but that beyond there the mountains dropped off.

The trail from Bokondini to Apena was well maintained. We met a number of people carrying harvest produce; women tubers, men oil pandanus. While we were walking, my companions told about

previous times they had been in Apena and/or about their possessions there. We spent the night with a Wanggulam family. The husband told me that he wanted to be out of reach of the Indonesian police. That mattered more to him than the absence of a school and of a medical aid post.

However, even in this remote location obvious signs of development Indonesian style, were noticeable. Upstream in Apena valley was a tourist hostel. It consisted of not more than a few houses built with local materials, but it was likely to promote the arrival of foreign tourists. There was also a small rice growing project undertaken by the Indonesian government. And, more ominously, there was a heli pad constructed to facilitate mineral exploration in the valley. My host seemed unaware of what might be in store for him, such as destruction of his swidden sites or forced resettlement. In fact, he had earned a bit of money doing odd jobs for the mining engineers.

My encounters with the Wanggulam were not over when I left Bokondini and returned to Wamena, in the Grand Valley. A Wanggulam man, one of my companions of the early 1960s, went with me, and took me to the house of his two sons, on land they and other Wanggulam had acquired from local Dani. The house was elementary, much simpler than the wooden structures in Dani villages. It seemed the beginning of a Wanggulam compound in Wamena, an enterprising move, since Wamena is by far the largest commercial, administrative and schooling centre in the Central Highlands. However, if events in Papua New Guinea are a gauge for what might happen in Irian Jaya, this compound might well become a source of friction between the inhabitants and those from whom they acquired rights to the land, especially if and when the Wanggulam to improve their houses and show other signs of financial health.

## **NEW SITES**

The Centre for Pacific Studies has now its own URL. You can access the World Wide Web pages of the Centre for Pacific Studies at:

<http://www.kun.nl/cps/>

The *Oceania Newsletter*, until recently only available in ASCII-format from LISTSERV, is now included in the CPS WWW-pages. The HTML of the *Oceania Newsletter* is:

<http://www.kun.nl/cps/cpsindex.html>

The following Pacific-oriented URL's are recommended:

Michael R. Ogden ([ogden@uhunix.uhcc.hawaii.edu](mailto:ogden@uhunix.uhcc.hawaii.edu)), University of Hawaii, publishes a WWW document which provides a comprehensive register of Internet resources dealing with the Pacific Islands:

<http://www.soc.hawaii.edu/con/com/fac/ogden/ogden-pacific.html>

This URL includes the following table of contents:

## **General Information**

(book lists, document collections & institutions):

Book Bin - Pacifica (book dealer, Corvallis, OR, USA)

Books Pasifika (book dealer, Auckland, NZ)

Center for Pacific Islands Studies (gopher: Univ. of Hawaii, USA)

CoL: Pacific Region (Commonwealth of Learning, Vancouver)

Documents from Melanesia, Polynesia & the Pacific (FWDP, USA)  
Microstate Resources (M. Leventhal, Chicago, USA)  
Pacific Studies Facility (gopher: A.N.U., Australia)  
Search the "ANU-Pacific-Islands-L" database (gopher search the database)  
Search the "ANU-Theses-Abstracts" database (gopher search the database)  
Pacific Regional Educational Laboratory (Hawaii, USA)  
Pactok (low-cost email network for Asia-Pacific NGOs)  
Pacific Sustainable Development Network (part of the global SDN, hosted by Pactok)  
Pacific SDN Pactok Sites (email addresses for Fiji, Vanuatu & Western Samoa)  
PeaceSat (Uni. of Hawaii, USA)  
Pacific Islands Sites (contact info. for PeaceSat)  
Polynesian Voyaging Society  
PVS Gopherspace (gopher: NIC, Hawaii, USA)  
Polynesian Cultural Center (BYU, Laie, Hawaii, USA)  
Small Islands Information Network (P. Meincke, Canada)  
South Pacific Forum  
Forum Secretariat  
25th Forum Communiqué (1994) (Brisbane, Aust.)  
SPF News, Brisbane 1994 (summaries of 25th SPF meeting)  
South Pacific Organisations Coordinating Committee (SPOCC) Membership  
South Seas BUBL (online info. server, Victoria Uni., New Zealand)  
UN Global Conference on Sustainable Development of Small Island States

#### **ClariNet: Oceania (usenet news service)**

Oceania (satellite images, maps & physical features)  
Satellite Images of the Earth (the Pacific area) (satellite JPEG images from GMS-4!)  
Map of Oceania (262K jpeg)  
Maps of Islands, Oceans & Poles (Perry-Casta=Fleda Library, U. Texas, Austin, USA)

Oceania (general info. provided by City.Net!)  
Pacific Marine Environmental Laboratory (NOAA, USA)  
Pacific Ocean  
Pacific Rim Biodiversity Catalog (including Aust, NZ, PNG, & Cent. Pacific, UC Berkeley, USA)

#### **Current Weather Outlook (courtesy of UHM Metrology, USA)**

Eastern Pacific  
Central Pacific  
Western Pacific

#### **Australia (list provided by City.Net!)**

Human Rights Practices, 1993  
Aust. Foreign Policy on Pacific Islands  
(M. Costello, Dept. of Foreign Affairs & Trade)

#### **New Zealand (list provided by City.Net!)**

Human Rights Practices, 1993

#### **The Pacific Islands**

(For purposes of clarity, grouped by geographic region)

## **Micronesia**

### Guam

PREL profile (Pac. Reg. Ed. Lab., Hawaii, USA)

### Kiribati

- Human Rights Practices, 1993

- Political overview

### Marshall Islands, Republic of the

- Human Rights Practices, 1993

- Political overview

PREL profile (Pac. Reg. Ed. Lab., Hawaii, USA)

### Micronesia, Federated States of

- Human Rights Practices, 1993

- Political overview

- Chuuk State (Pac. Reg. Ed. Lab., Hawaii, USA)

- Kosrae State (Pac. Reg. Ed. Lab., Hawaii, USA)

- Pohnpei State (Pac. Reg. Ed. Lab., Hawaii, USA)

- Yap State (Pac. Reg. Ed. Lab., Hawaii, USA)

### Nauru, Republic of

- Human Rights Practices, 1993

- Political overview

### Northern Mariana Islands, Commonwealth of

PREL profile (Pac. Reg. Ed. Lab., Hawaii, USA)

### Palau, Republic of (formerly, Trust Territory of the Pacific Islands)

PREL profile (Pac. Reg. Ed. Lab., Hawaii, USA)

## **Melanesia**

### Fiji, Republic of

- Human Rights Practices, 1993

- Political overview

### Fijian Oral Traditions

- (Bibliography, M. Tuimaleali'ifano, UNESCO)

University of the South Pacific (courtesy of USP!)

### New Caledonia (a French Overseas Territory)

### Papua New Guinea

- Human Rights Practices, 1993

PNG Research Info. Resource (gopher: ANU, Aust.)

PNG Forests Archive (ftp: IES, Wisconsin, USA)

### Rabaul Caldera

- (info. concerning volcanic activity at Rabaul, PNG)

### The New Guinea Sculpture Garden

- (New Guinea Art at Stanford University, USA)

### Solomon Islands

- Human Rights Practices, 1993

- Political overview

### Vanuatu

- Human Rights Practices, 1993

- Political overview

Pictures & Personal Perspective (K. Buluk, ClarkNet)

## **Polynesia**

Cook Islands  
Making Traditions in the Cook Is.  
- (CSAC, Uni. of Kent, Canterbury, UK)  
Easter Island (map, jpeg 156k)  
French Polynesia (a French Overseas Territory)  
Hawaii (my own collection of URLs!)  
PREL profile (Pac. Reg. Ed. Lab., Hawaii, USA)  
Current positions of the voyaging canoes Hawai'iloa,  
- Hokulea'a, and Makali'i  
Volcano Observatory  
Niue  
Pitcairn (dependent territory, UK)  
Samoa, American  
PREL profile (Pac. Reg. Ed. Lab., Hawaii, USA)  
Samoa Observatory  
- (meteorological monitoring program, NOAA, USA)  
Samoa, Western  
- Human Rights Practices, 1993  
- Political overview  
Tokelau  
Tonga, Kingdom of  
- Human Rights Practices, 1993  
- Political overview  
Tuvalu  
- Human Rights Practices, 1993  
Political overview  
Wallis & Futuna (a French Overseas Territory)

#### **AID/WATCH:**

<http://www.pegasus.oz.au/%7Etoysatellite/aidwatch/>

This site includes, as a recent issue "PNG says no to World Bank and International Monetary Fund"; see:

<http://www.pegasus.oz.au/~toysatellite/aidwatch/issues/png/pngno.htm>

#### **ASIA NOW ONLINE**

*Asia Now*, the weekly PBS news series covering 25 countries in the Asia-Pacific region launched its home page ASIA NOW ONLINE on the World Wide Web. ASIA NOW ONLINE features quicktime video clips from recently broadcast *Asia Now* stories, educational resources on the Asia-Pacific region, the program's broadcast schedule and transcripts from recent shows and announcements of upcoming stories. Current online features include a story on U.S. nuclear testing on human beings in the Pacific Islands; the role of dance in Bali and a little known ancient language in China. *Asia Now* is a joint production of KHET/Honolulu, KCTS/Seattle and NHK/Tokyo. ASIA NOW ONLINE can be found at:

<http://www2.hawaii.edu/hptv/>

The **AUSTRALIA NEW ZEALAND STUDIES CENTER** at Pennsylvania State University in the USA maintains a major World-Wide-Web site:

<http://www.psu.edu/research/anzsc/>

This site is provided by the Australia New Zealand Studies Center and the Pennsylvania State University as a service to the academic community. The objective is the further development of interdisciplinary study and understanding of Australia, New Zealand and Oceania. It is a premier location on the internet for academic and general information related to Oceania as well as Australia and New Zealand and is listed by major government, university, commercial and private sites around the world. This award-winning site has been called "The mother of all antipodean pages" by the Australia-New Zealand Club at Oxford University. Its pages are consulted over one hundred times a day.

Information includes a complete listing of, and links to, all related Studies Centers and Associations throughout the world which have a presence on the internet. There is also a page of links to sites related to each of the Pacific Countries and Territories. The site is maintained on a daily basis and there are plans for additional expansion of the Oceania sections. The type of items which may be appropriate include:

- Additional links to WWW sites
- Announcements about conferences and events
- Info. about new academic centers and research projects
- Electronic publishing of papers and articles

A new web site to serve those interested in **COGNITION, BEHAVIOUR, HEALTH AND EDUCATION:**

<http://www.shef.ac.uk/uni/projects/gpp/index.html>

**THE CONTEMPORARY PACIFIC ISLANDS PRESS** can be found on the World Wide Web under a new monniker, The CocoNET Wireless, at <http://www.uq.oz.au/jrn/home.html>

**COOMBSWEB (A.N.U. SOCIAL SCIENCES SERVER):**

<http://coombs.anu.edu.au/CoombsHome.html>

The Coombsweb is a specialist World Wide Web server established 25 January 1994 by Coombs Computing Unit, Australian National University, Canberra. It publishes on-line research materials originating from the ANU's Research Schools of Social Sciences and Pacific & Asian Studies, as well as keeps track of social sciences, humanities and Asian Studies Internet resources world-wide. The Coombsweb site is accessed more than 30,000 times a week (which is, on average, one access every 20 seconds). Since the start of its operations eighteen months ago the Coombsweb site has been accessed more than 1,000,000 times.

The **FIELD MUSEUM'S (CHICAGO) NEW GUINEA RESEARCH PROGRAM** is now available on the Internet at:

<http://rs6000.bvis.uic.edu:80/museum/science/Science.html> (click on Gopher and go to the Department of Anthropology).

**FIJI & TONGA HOME PAGE:**

<http://www.cs.tu-berlin.de/~minibbjd/fiji+tonga.html>

**HAWAII HOME PAGE:**

<http://www.hawaii.net/>

**INTERNATIONAL INSTITUTE FOR ASIAN STUDIES:**

<http://ias.leidenuniv.nl>

The **MAORI LAW REVIEW**, a monthly review of law affecting the New Zealand Maori is now available (this site contains back issues of the Review from December 1993 to Jan-Feb 1995, and will be regularly updated):

[http://charm.wcc.govt.nz/extern/bennion/mlr\\_home.htm](http://charm.wcc.govt.nz/extern/bennion/mlr_home.htm)

**MICROSTATE RESOURCES** has grown into one of the largest Web sites for information pertaining to very small countries (includes Asia & Pacific pages):

<http://www.microstate.com/pub/micros>

Microstate includes TONGA ONLINE & KAVA BOWL (see below).

**NATION OF HAWAII HOME PAGE:**

<http://hawaii-nation.org/nation/>

A subject guide to internet-accessible information about **NEW ZEALAND** (includes an alphabetical list of WWW home-pages on servers within New Zealand):

<http://www.lincoln.ac.nz/libr/nz/>

**PACIFIC ISLAND PEOPLES** (Lareau Web Parlour; includes:

Pitcairn Island Home Page, 1787 Mutiny on the HMS Bounty):

<http://wavefront.wavefront.com/~pjlareau/pacific1.html>

**PACIFIC SCIENCE ASSOCIATION** on the Web (via Bishop Museum's web pages):

<http://www.bishop.hawaii.org/bishop/psa/psa.shtml>

Details of the **VIII PACIFIC SCIENCE INTERCONGRESS**, to be held at the Univ. of the South Pacific in July 1997, can be accessed on site:

<http://www.usp.ac.fj/~psa>

**PASIFIKA PRESS:**

<http://ak.planet.co.nz/pasifika>

**SMALL ISLANDS INFORMATION NETWORK:**

<http://www.upei.ca/~siin/>

**TONGA ONLINE**, the Kingdom of Tonga in Cyberspace, designed by the Tongan Taholo Kami, and planning to be a major clearing house for all information relevant to that country:



<http://www.microstate.com/pub/micros/tonga/>

Tonga Online includes a new interactive messaging area, THE KAVA BOWL, also designed by Taholo Kami, which is intended to be a forum for South Pacific discussion:

<http://www.microstate.com/pub/micros/tonga/msg/msgs.html>

Please visit, sit around the bowl and taste the Kava!

## COMMUNICATIONS

Dear Editor,

I ask you to publish the following information in your Newsletter:

" I have been studying the Easter Island writing system, and need badly any information about brief rongo-rongo inscriptions engraved on Rapanui artifacts. Several such inscriptions have been deciphered, and one of them clarifies the origin of the mysterious tribe 'Hanau momoko'. If possible, please send me photocopies (xerox-copies) of the drawings as well as inform me the sources. I hope that the enthusiasts will continue an active search for new "talking artifacts" (including rongo-rongo tablets) in private collections and on Easter Island."

Yours sincerely,

Sergei V. Rjabchikov  
1/39 Krasnoarmejskaja Street  
350063 Krasnodar  
RUSSIA

## CALENDAR

### **International forum to discuss 1996 Asia-Pacific Triennial of Contemporary Art**

The Queensland Art Gallery is hosting a four-day international forum to plan the 1996 Asia-Pacific Triennial of Contemporary Art.

The forum will be attended by 46 invited delegates, including a representative of each of the participating countries, which are Australia, China, Hong Kong, India, Indonesia, Japan, South Korea, Malaysia, New Zealand and Polynesia, Papua New Guinea and Melanesia, The Philippines, Singapore, Thailand and Vietnam.

Issues confronting artists in the region and the intellectual framework for the 1996 Triennial will be discussed during the forum at the Gallery from Friday June 30 to Monday July 3.

More than 40 Australian art specialists attended a national forum in April which discussed the Triennial's thematic and curatorial directions.

Gallery Director Doug Hall said the aim of the forums was to expand the consultative process that informed the inaugural Triennial in 1993, which was acknowledged as a ground-breaking event linking the contemporary visual art of the Asia-Pacific region.

"The 1996 Triennial, which will be held from September 26 to early 1997, will embrace additional geographical, cultural and curatorial territories, in particular with the inclusion of India and the greater participation from the Pacific region," Mr Hall said.

For further information, contact: Celestine Doyle, Promotions Officer on (07)840 7318 or Shannon Lord, Promotions Assistant on (07) 840 7162.

**Women & Health in the Pacific:  
Colonial & Contemporary Perspectives**

Thursday 2nd - Friday 3rd November, 1995

Bawley Point Guest House, Bawley Point, NSW

Two broad questions will be explored in this workshop: How have the impacts of colonialism - cultural, political and biological - affected women's health in the Pacific? And how have women - Islander, immigrant and expatriate - responded to and understood these experiences?

Possible themes include:

- indigenous health pre-contact
- traditional midwifery and healing
- reproductive health and mission teachings
- effects of social and economic change
- colonial constructions of women's health
- women's responses to western medicine
- the experience of disease by expatriate and immigrant women
- women in the medical and para-medical professions
- health and historicity.

We will also make plans for a larger conference 'Disease and Colonialism in the Pacific' to be held in 1997.

For further information, please contact:

Margaret Jolly, Gender Relations Project, RSPAS, ANU ACT 0200, Tel: (06) 249-3150 , Fax: (06) 257 1893

Vicki Luker, Pacific and Asian History, RSPAS, ANU ACT 0200, Tel: (06) 249-3167, Fax: (06) 249 5525, email:  
[mvl@coombs.anu.edu.au](mailto:mvl@coombs.anu.edu.au)

**The Pacific Islands Association of Libraries and Archives (PIALA)**

PIALA '95 Conference Announcement

PRESERVATION OF CULTURE THROUGH ARCHIVES AND LIBRARIES  
WHERE: Colonia, Yap, Federated States of Micronesia

WHEN: November 6-10, 1995

Pre-Conference Workshop: November 6-7

Two day workshop devoted to the practical care of books, disaster preparedness and recovery, and managing information resources in libraries and archives.

Annual Conference: November 8-10

PIALA 95 Conference Slogans:

Wisdom is in the Basket: This is a Yapese saying explaining the use of betelnut before important discussions. Everyone present at a meeting will first take the betelnut from his basket and chew while thinking about the matter at hand. In this way, a great deal of thought (wisdom) goes into the topic to be discussed before the actual speaking begins. We feel that the basket represents the Archives and Library, and the historical and cultural information contained therein represents the "wisdom."

Information is the Outrigger of Our Future: The Outrigger represents how historical and cultural information lets us know who we are and where we came from, thus stabilizing our present existence and insuring our forward progress.

For further information, please e-mail Arlene Cohen, Program Chairman at [acohen@uog9.uog.edu](mailto:acohen@uog9.uog.edu)

### **Twentieth Annual University of Hawai'i Pacific Islands Studies Conference**

CONTESTED GROUND:  
KNOWLEDGE AND POWER IN PACIFIC ISLANDS STUDIES

7-9 December 1995, Honolulu, Hawai'i

This international and interdisciplinary conference will discuss the increasingly contested nature of knowledge about Pacific Islands societies and cultures, and identify new directions for the field.

The increasing prominence of indigenous voices, perspectives, and epistemologies, together with the postmodern shift within Western academic disciplines that define the field, have opened up Pacific Islands studies to a whole new array of possibilities and opportunities. Disciplinary boundaries have been eroded, conventional wisdoms challenged, and fundamental questions raised about how the subject matter should be organized and taught in schools and universities. Key themes of the conference include the relevance of indigenous ways of knowing; the role of interdisciplinary approaches; issues of power and representation; the politics of Pacific Islands scholarship; issues of gender, class and race; and the implications of recent developments for teaching and learning.

The conference is sponsored by the UH Center for Pacific Islands Studies; UH Center for Hawaiian Studies; UH Population Studies Program; and the Program for Cultural Studies, East-West Center.

The conference will be open to the public. For information, please contact the conference convenor Terence Wesley-Smith, Center for Pacific Islands Studies, University of Hawai'i at Manoa, 1890 East-West Road, Moore 215, Honolulu, Hawai'i 96822. Telephone: (808) 956 7700; fax (808) 956 7053; email [twsmith@uhunix.uhcc.hawaii.edu](mailto:twsmith@uhunix.uhcc.hawaii.edu) OR Tisha Hickson at the Center for Pacific Islands Studies; email [ctisha@uhunix.uhcc.hawaii.edu](mailto:ctisha@uhunix.uhcc.hawaii.edu); telephone (808) 956 2652; fax (808) 956 7053.

### **Announcement and Call for Papers and Workshop Proposals**

1996 WORLD CONGRESS ON COASTAL AND MARINE TOURISM  
The Ilikai Hotel  
Honolulu, Hawaii.  
June 19-22, 1996

Activities and developments based upon marine and coastal resources and societies, or "coastal and marine tourism," continue to be a major growth sector in international tourism. To evaluate the progress toward sustainable coastal and marine tourism since the 1990 Congress, the upcoming Congress seeks again to bring together diverse interests to discuss, debate, and create solutions, strategies, and policies for tourism development in coastal locales. Practitioners, managers, academics, non-profit organizations, and community members are invited to share ideas and propose innovative activities. Plenary, discussion, and workshop sessions will be offered.

Major topical areas encompass "sustainable development" (a: resource and habitat conservation and b: industry and community policies), technology and facility/vessel design, local or bottom-up management, and size and scale of development.

The 1996 World Congress on Coastal and Marine Tourism is inviting papers as well as workshop proposals. Abstracts must be received no later than January 31, 1996 at the address below and be in English (contact Congress Headquarters for format instructions). Authors of accepted abstracts and proposals will be notified by March 30, 1996. Accepted abstracts will be compiled and published. Proceedings and special journal issues are also anticipated.

For abstract or registration packets or other information, contact:

Dr. Jan Auyong, CMT 96 Convenor  
c/o Oregon Sea Grant College Program  
Oregon State University, AdS A500G  
Corvallis, OR 97331-2131 USA  
Tel: (503) 737-5130 \_ Fax: (503) 737-2392  
Internet: [auyongj@cmail.orst.edu](mailto:auyongj@cmail.orst.edu)

Those with access to world wide web can find updates on CMT 96 at the following url:

<http://seagrant.orst.edu/cmtcon.html>

**Centre for Australian Studies in Wales, Univ. of Wales, Lampeter, Fourth Welsh Symposium - 8 to 10 July 1996.**

**Australian Australian Studies and the Shrinking Periphery:  
Surfing the Net for Australia**

If Australian Studies in Europe is distinctive from Australian Studies in Australia, it is so because of the outside perspective. The study of Australia and Australian Studies from a distance have until recently been fraught with difficulty generated by that distance. This is particularly so for Europe where this 'Tyranny of Distance' has made the study of Australia and Australian Studies exercises on the periphery of both the geographical world viewed from 'Down Under' and of Australian consciousness.

In recent years the consolidation of Europe into the fifteen states of the European Union, the integration of east and west within Europe, and the progressive turning of Australia towards its own Pacific backyard, have furthered the impression of periphery studying periphery: one world's edge looking distantly at the other. By contrast, the growth of electronic media and communication, through satellite broadcasting and through the Internet and the World-Wide Web, promises to alter the relationship between peripheries: between 'outside' and 'inside'. We need to ask what the effect will be on Australian Studies (what has it already been at the time of writing in June 1995?). The potential for increased collaborative research, electronic publishing, distance-learning packages or simply the electronic acquisition of data and information about Australia, has received a very considerable boost.

Will these new resources though, really increase the viability of Australian Studies in Europe? Will academic excuses for the well-known Australian 'European Tour', or the reverse 'research visit' to

Australia, no longer be available when we can simply access the bibliographies of any Australian library via WWW? Shall we no longer have reason to commute to Conferenceville? What are the politics of access to such sources? Will they remain as free as they currently are, or will commercial pressures introduce charging which will still make visits financially the better option? Who provides the access? Who is permitted access? Who supplies the hardware?

For Information: <http://www.lamp.ac.uk/oz/symp96.html>

## **History, Culture and Power in the Pacific**

The 1996 Pacific History Association Conference

Hilo, Hawaii, USA 9-13 July 1996

\*Venue, Dates, Theme & Format: The XI Pacific History Association Conference will be held in Hilo, Hawaii, on the campus of the University of Hawaii at Hilo, from 9-13 July 1996. The theme of the conference will be "History, Culture and Power in the Pacific." The conference endeavors to address critically these three very formidable concepts that have informed and continue to inform the study of Pacific pasts. More particularly, this conference will examine the following:

- (1) what history in the Pacific has been, is now and might become;
- (2) the possibilities and issues for doing history in the Pacific posed by the convergence of academic disciplines with their multiple theories and methodologies, and by the changing politics of what remains for many areas of the region an essentially on-going process of decolonization - politically and/or intellectually;
- (3) the ways in which the historical interplay between global forces and local conditions has been understood and represented, and how that interplay might be understood and represented differently using varying approaches that are more culturally nuanced and locally sensitive;
- (4) the intimate, bound-together relationship between Pacific pasts and presents, and how particular forms of localized historical knowledge, expression and consciousness are now showing themselves.

The format for the exploration of these issues will involve but not necessarily be limited to presentations and discussions. Given the resurgence of vernacular forms of expression and the appropriation of new technologies and art forms, the conference also encourages cultural performances that sing, dance, chant or speak about island pasts. Cinematic, theatrical and other artistic expressions of local histories are most welcome as well.

\*Panels and Panel Organizers: The following individuals have agreed to chair sessions around the indicated themes.

### Reconceptualizing History in the Pacific

Dr. Kanalu G. Terry Young (University of Hawaii at Manoa)

### Local Histories/ Vernacular Sources

Dr. Karen Nero (University of Auckland)

### Colonialism's Cultures

Dr. Grant McCall (University of New South Wales)

Gender Relations in Colonial Pasts & Decolonizing Presents

Ms. Teresia Teaiwa (Samabula, Suva, Fiji)

Sovereignty & Decolonization in the Pacific

Dr. Brij Lal (Australian National University)

Hawaiian History & Sovereignty

Mr. Jonathan Kamakawiwo'ole Osorio (Univ. of Hawaii at Manoa)

Public Histories & History's Publics in the Pacific

Ms. Fermina Brel Murray (Goleta, CA 93117 USA)

Diasporas & Nationhood

Dr. David Chappell (University of Hawaii at Manoa)

Post-Colonial Historiography

Dr. Vicente Diaz (University of Guam)

- and - Dr. Roger Maaka (University of Canterbury)

Christianity & Religious Transitions in the Pacific

Dr. Heinz Schutte (Paris)

Imaging, Representation & Photography in the Pacific

Dr. Max Quanchi (Queensland University of Technology)

Anyone wishing to propose and/or chair additional panels should contact the conference convener:

Dr. David Hanlon

Department of History

University of Hawaii at Manoa

Honolulu, HI 96822-2383 USA

ph. (808) 956-9957 / fax. (808) 956-9600

**VIII Pacific Science Intercongress, July 1997**

The next Pacific Science Intercongress will be hosted by the University of the South Pacific between 13-19 July 1997.

The Intercongress will give a good opportunity for scholars to address issues of importance to the islands, as the theme is ISLANDS IN THE PACIFIC CENTURY.

Symposia will be held on the following themes:

1. Conservation & bio-diversity
2. Climate Change
3. Agriculture & Forestry
4. Economics of small island nations
5. Transport & Communication
6. Energy
7. Environmental Science & Management
8. Fisheries & marine resources
9. Tourism
10. History, culture & development

11. Industrialisation
12. Mining
13. Natural disaster
14. Nutrition & Health
15. Population
16. Regional Integration
17. Technology
18. Aid
19. Geopolitical relations
20. Education
21. Urbanisation
22. Water Resources

Details of the VIII PACIFIC SCIENCE INTERCONGRESS, to be held at the Univ. of the South Pacific in July 1997, can be accessed on WWW site:

<http://www.usp.ac.fj/~psa>

For further information, please contact Dr Mahendra Kumar, Chairman, Programmes Committee at the Secretariat, The University of the South Pacific, P.O. Box 1168, Suva, FIJI. Telephone: (679) 212691). Email [KumarM@usp.ac.fj](mailto:KumarM@usp.ac.fj)

## **EXHIBITIONS**

### **Museum voor Volkenkunde Rotterdam**

(Museum of Ethnology)

16-12-1995/19-5-1996

#### ***Power & Gold***

Ornaments from Indonesia, Malaysia and the Philippines from the Barbier-Mueller Museum collection, Geneva.

This exhibition displays 250 ornaments and some 20 ceremonial cloths from Southeast Asia island societies. This is the first time that this exclusive collection has been displayed in The Netherlands.

27-1-1996/21-4-1996

#### ***Papuas in The Netherlands***

This exhibition is about the emancipation of various generations of Papuas in The Netherlands. The exhibition is a co-production between the Museum voor Volkenkunde in Rotterdam and the Stichting Papoea Volken (PAVO).

For further information please contact:

- Centrale Bibliotheek, Spui 68, 2511 BT The Hague,  
c/o R. Coelman, phone +31 (0)70 353 45 62.

- Museum voor Volkenkunde Rotterdam,  
c/o W.A. Hagendijk/C.v.d.Meiracker, phone +31 (0) 10 4111055

## **PUBLICATIONS RECEIVED**

From the Centre for Aboriginal Economic Policy Research (CAEPR):

Discussion Papers nos:

79/1995 *Assessing the relative allocative efficiency of the Native Title Act 1993 and the Aboriginal Land Rights Northern Territory Act 1976*, S.L. McKenna.

80/1995 *Looking beyond the borderline: Development performance and prospects of Saibai Island, Torres Strait*, R. Davis.

81/1995 *Performance indicators for Aboriginal Health Services*, I. Anderson and M. Brady

82/1995 *Change in the relative economic status of indigenous males in the 1980s: Australia and the United States compared*, R.G. Gregory and A.E. Daly.

83/1995 *Indigenous employment and job segregation in the Northern Territory labour market*, J. Taylor

84/1995 *Local government and indigenous Australians: Development and dilemmas in contrasting circumstances*, W. Sanders

From the University in Basel:

Keck, Verena. *Historical Atlas of Ethnic and Linguistic Groups in Papua New Guinea, Volume 1. Part 3: Madang*. Basel: Institute of Ethnology of the University of Basel, 1995.

Wassmann, Jürg. *Historical Atlas of Ethnic and Linguistic Groups in Papua New Guinea, Volume 3. Part 4: New Britain. Part 5: New Ireland. Part 6: Bougainville*. Basel: Institute of Ethnology of the University of Basel, 1995.

From the University of Leiden:

Masinambow, E.K.M., and Paul Haenen (eds). *Kebudayaan dan Pembangunan di Irian Jaya*. LIPI-RUL Series No.3. Jakarta and Leiden: Indonesian Institute of Sciences and Leiden University, 1994.

- on request of Paul Haenen.

Miedema, J. (comp. and elab.). *Texts from the Oral Tradition in the South-Western Bird's Head Peninsula of Irian Jaya: Teminabuan and Hinterland*. Irian Jaya Source Materials No.14 Series B - No.6. Leiden and Jakarta: DSALCUL/IRIS, 1995.

From Tom Ammerlaan:

Grüten, Benoît, and Jan Stracke (eds). *Dutch Australians Taking Stock. Proceedings of the First National Dutch Australian Community Conference and Supplementary Papers*. Melbourne: Dutch Australian Community Action Inc., 1993.

**NEW BOOKS**

**Arbeit, Wendy: *Tapa in Tonga*.**



1995. Hawaii: University of Hawaii Press. ISBN 0824817273.

"The distinct sound of tapa being beaten is heard daily in Tonga, except at times of mourning. Its use marks every important occasion. This book looks at the 'Tongan way' in use of decorative patterns, techniques of manufacture and decoration, and methods of use."

**Ayers, William, and Gabriella Ayers (translators): *Geiseler's Easter Island Report: An 1880's Anthropological Account.***

1995. Hawaii: University of Hawaii. ISBN 0824815556.

"This 1882 report on Easter Island gives observations on early life on the island. Geiseler was an officer in the German Imperial Navy on the first gunboat to reach the island. The crew had specific instructions for ethnological collecting thus accounting for the 'breadth and quality of information' in this report."

**Bathgate, Murray: *Mortality in Papua New Guinea.***

1995. Wellington: Alexander Enterprise. ISBN 0908901038.

"A detailed study on the causes, levels and changing patterns of mortality in Papua New Guinea."

**Bell, Gavin: *In Search of Tusitala: Travels in the Pacific after Robert Louis Stevenson.***

1995. London: Picador. ISBN X10044 (hardcover).

"Bell trails Robert Louis Stevenson through the Pacific, using Stevenson's own books, diaries and letters as reference. He travels through French Polynesia, Hawaii and Kiribati, and eventually ends up in Samoa."

**Bellwood, Peter, et al. (eds): *The Austronesians: Historical and Comparative Perspectives.***

1995. Canberra: Australian National University. ISBN 0731515781 (softcover).

"The Austronesian speaking populations of the world live in the broad band stretching from Madagascar to Easter Island and from Taiwan to New Zealand. The seventeen papers in this collection represent a general survey of these diverse populations. It focuses on common origins and historical developments in the fields of linguistics, prehistory, anthropology and recorded history."

**Biersack, Aletta (ed.): *Papuan Borderlands. Huli, Duna, and Ipili Perspectives on the Papua New Guinea Highlands.***

1995. Ann Arbor: The University of Michigan Press. ISBN 0472106015.

"At the time Papua New Guinea achieved independence in 1975, the area of the western Highlands was considered a remote hinterland of the new nation-state. Today its mineral wealth - the sensational Porgera vein of gold has given rise to the largest gold mine outside South Africa - has made it important to national and international economies. Focusing on the history and culture of the Huli, Duna, Ipili peoples, this volume provides a timely response to the keen interest in this remote, rural, and still largely traditional area.

"Heretofore, contrasts drawn between the Strickland-Bosavi region to the west and the Enga-Mendi-Hagen region to the east have informed much of contemporary Highlands theory concerning the links

between and among production, exchange, group formation, and sex and gender. In Papuan Borderlands, major scholars who have conducted research in this area take up those topics and more - including myth, ritual, social organization and adaptation, and contemporary gold mining and its politics - in exploring a critical interstitial zone, supplying information that will contribute significantly to present debates.

"In addition to its primary ethnographic importance, Papuan Borderlands makes crucial theoretical contributions to the study of anthropology and history. Far from being isolated and self-constituting, the various valleys and ethnic groups this volume represents were traditionally linked through marriage, ritual, travel, and trade. Blending and syncretism took place before as well as after "first contact"; the anthropology of this area must therefore be pursued as a history of contact, traditional as well as colonial and postcolonial. Such a history centers on intercultural processes unfolding in borderlands, and it challenges any presumption that local entities are 'encapsulated' within national or global entities."

**Binney, Judith: *Redemption Song: A Life of Te Kooti Arikiranga Te Turiki.***

1995. Wellington: Auckland University Press/Bridget Williams Books. ISBN X8922.

"The story of Te Kooti's life is told in detail. It chronicles the time he spent as a guerilla fighter as he fought a controlled war against land confiscation and illicit land sales. Counterbalancing this is the leadership he gave after the wars, and his commitment to ongoing peace. This biography is drawn from oral narratives, recorded sayings, and song texts and the letters and diaries of many people including around sixty written by Te Kooti himself. Includes around 170 photographs, many previously unpublished."

**Booth, Bradford, and Ernest Mehew (editors): *Letters of Robert Louis Stevenson***

Volume 7 and 8. 1995. USA: Yale University Press. ISBN 0300062133 and 0300062141.

"These collections of letters of Robert Louis Stevenson create a vivid picture of his life. They cover the last four years of his life spent in Samoa for health reasons. We learn about the early pioneering days and the establishment of the Vailima Plantation, his family life, his hospitality to Samoan chiefs and white visitors, and his involvement in local politics."

**Brown, Paula: *Beyond a Mountain Valley: The Simbu of Papua New Guinea.***

1995. Hawaii: University of Hawaii. ISBN 082481701X.

"The Simbu people of the New Guinea highlands were completely isolated from the rest of the world until 1933. This is a study of their 'memories, performances and conceptions' over the last sixty years - since their first

encounters with 'airplanes and white strangers'."

**Busse, Mark, et al.: *People of Lake Kutubu and Kikori: Changings in Daily Life.***

1995. PNG: Papua New Guinea National Museum. ISBN 9980855134.

"This is a study of oil discovery in Papua New Guinea and the effect this has had on the environment and the people. It looks at the changing meanings of objects and customs and 'gives a sense of contemporary life' in the area."

**Carrier, James G. (ed.): *Occidentalism. Images of the West.***

1995. Corby, Northamptonshire: Oxford University Press (Clarendon Press). ISBN 0-19-827978-7 (hardback) and 0-19-827979-5 (paperback). 288 pp.

"Occidentalism is an investigation of images of Western cultural identity. Edward Said's Orientalism revolutionized Western understanding of non-Western cultures showing how Western projected images shaped the Occidental view of the Orient, but those who follow Said have not until now reflected that understanding back onto Western societies. This volume shows how images of the West shape people's conceptions of themselves and others, and how these images are in turn shaped by members of Western and non-Western societies alike."

Contributors: Lamont Lindstrom, Deborah Reed-Danahay, James G. Carrier, Jane Nadel-Klein, Millie R Creighton, Deborah B. Gewertz, Frederick K. Errington, Robert Thornton, Michael Herzfeld, Jonathan Spencer.

**David, Andrew: *The Voyage of H.M.S. "Herald"*.**

1995. Melbourne: Melbourne University Press. ISBN 0522843905 (hardcover).

"A fascinating account of the voyages of the H.M.S. "Herald" as it surveyed the south-west Pacific and most of the Australian coast from 1852 to 1861. It accounts the difficulties experienced, contact with indigenous peoples, descriptions of cultural practices, botanical and ornithological discoveries, and gives insight into the complex relationships between colonial officials, missionaries and native peoples."

**Dornoy-Vurobaravu, Myriam: *Policies and Perceptions of France in the South Pacific: New Caledonia and Vanuatu.***

1995. Suva: Institute of Pacific Studies, University of the South Pacific. ISBN 9820200997.

"A bilingual text that looks at perceptions of French policies in the South Pacific and the role they have played in strengthening traditional links during the 1980s. Also includes New Zealand and Australian French relations."

**Finnegan, Ruth, and Margaret Orbell (eds): *South Pacific Oral Traditions.***

1995. Indiana University Press. ISBN 0253328683.

"Contributors from anthropology, ethnomusicology, folklore, literature and history demonstrate that oral media and native cultural forms are still vital throughout the South Pacific."

Contributors: Judith Huntsman and Raymond Firth (among others).

**Foster, Robert J. (ed.): *Nation Making. Emergent Identities in Postcolonial Melanesia.***

1995. Ann Arbor: The University of Michigan Press. ISBN 0472105582.

"In this theoretically sophisticated volume, contributors examine the process of nation making in Fiji, Papua New Guinea, the Solomon Islands, and Vanuatu - states that attained formal political independence between 1970 and 1980. The remarkable cultural diversity within these states demands close ethnographic study of different groups and their contesting definitions of nationhood and leads to highly original approaches."

"Drawing freely upon Benedict Anderson's influential essay *Imagined Communities*, the essays explore the political conditions and cultural assumptions that inform how Melanesians variously imagine a national community. The authors interpret a wide range of materials, such as political speeches, official ceremonies of state, newspaper advertisements, and life crisis rites in order to analyse the narratives and practices through which Melanesians make or fail to make nations and national identities.

"Comparative and historical in its orientation, the volume discusses both the efforts of state agencies to make a national culture and the counter-efforts of certain individuals and groups to appropriate or subvert such a national culture for locally defined ends. The legacies of divisive colonial rule, the weakness of the postcolonial state, and the exigencies of capitalist markets all undermine the processes of nation making in contemporary Melanesia. Finally, the essays demonstrate how new forms of popular and consumer culture potentially shape an emergent national consciousness."

**Fowke, John: *Kundi Dan: Dan Leahy's Life among the Highlanders of Papua New Guinea.***

St Lucia: University of Queensland Press. ISBN 0702226467.

"During adventurous goldmining expeditions of the 1930s in Papua New Guinea's remote ranges, the Leahy brothers met communities that had never before been visited."

**Frost, Alan: *The Precarious life of James Mario Matra: Voyager with Cook, American Loyalist, Servant of Empire.***

1995. Melbourne: Miegunyah Press. ISBN 052284667X (hardcover).

"In 1768 Matra sailed with Captain Cook to 'unknown parts of the world'. On his return in 1771, he anonymously published the first major account of Cook's voyage. After losing his family inheritance in the US civil war, Matra took up various foreign posts. In 1783 he proposed a British settlement in New South Wales to compensate for the recent loss of American colonies. This proposal was taken up and the settlement was used as asylum for dispossessed American loyalists, built by young convicts. Matra died in Tangier in 1806."

**Götzfridt, Nicholas J.: *Indigenous Literature of Oceania: A Survey of Criticism and Interpretation.***

1995. Westport, CT & London: Greenwood Press. ISBN 0-313-29173-X.

Contents: Foreword by Vilsoni Hereniko; Acknowledgements; Introduction; Oceania, General; Pacific Islands; Aotearoa-New Zealand; Australia; Bibliography; Title and Author Index; Critics Index; Subject Index.

"Oceania has a rich and growing literary tradition. The imaginative literature that emerged in the 1960s often reflected the forms and structures of European literature, though the ideas expressed were typically anticolonial. After three decades, the literature of Oceania has become much more complex, in terms of styles and voices. While the written literature of Oceania is continuously gaining more critical attention, questions about the imposition of European literary standards and values as further extension of colonialism in the Pacific have become a central issue."

**Goodale, Jane C.: *To Sing with Pigs is Human. The Concept of Person in Papua New Guinea.***

1995. Seattle: University of Washington Press.

"Melanesia has been the research focus of some of anthropology's legendary names. In the best tradition of Melanesian scholarship, Jane Goodale writes here of the Kaulong who live in the deep forests of New Britain, an island in the vast territory of Papua New Guinea. Even in the last half of the twentieth century, the Kaulong's contact with the outside world through government patrols and missionaries has been minimal. Their story enhances our understanding of Melanesia and adds new and significant material to the comparison of Oceanic cultures and societies."

**Greif, Stuart W. (editor): *Immigration and National Identity in New Zealand.***

1995. Palmerston North: Dumore Press. ISBN 0864692382 (softcover).

"This book examines New Zealand immigration policy and immigrant groups within New Zealand. The immigration policy reflects the social philosophies of the time, and a lot about how we feel about ourselves and our national identity. The contributors come from a variety of backgrounds. They include Ranginui Walker, Ramesh Thakur, Manying Ip and Hal Levine."

**Hezel, Francis: *Strangers in their Own Land: A Century of Colonial Rule in the Caroline and Marshall Islands.***

1995. Honolulu: University of Hawai'i Press. ISBN 0824816420 (hardcover).

"A social history of the Caroline and Marshall Islands, which looks in depth at colonialization of the islands and the strategies in the islanders developed for survival under Spanish, German, Japanese and American rule."

**Hiery, Hermann Joseph: *The Neglected War: The German South Pacific and the Influence of World War One.***

1995. Honolulu: University of Hawaii Press. ISBN 0824816684.

"This book looks at the effect World War One had on the indigenous populations of the Pacific. Previously this effect was thought to be minimal, but this study changes this original interpretation. Hiery tells of how the Pacific Islanders coped with the dramatic changes - 'masquerades and coverups, negligence and duplicity, leading in some cases to full-blown atrocities'."

**Hviding, Edvard: *Guardians of Marova Lagoon: Practice, Place, and Politics in Maritime Melanesia.***

1995. Honolulu: University of Hawaii. ISBN 0824816641.

"The Marovo people of New Georgia in the Western Solomon Islands demonstrate an 'extraordinary ecological complexity' in their maritime traditions, fishing and lifestyle focused on the sea. This anthropological study looks at these people, their vast knowledge of the coastal environment, as well as the social relationships that have evolved and the way they preserve their way of life in a changing world."

**Jackson, Michael: *At Home in the World.***

1995. Durham, North Carolina: Duke University Press. ISBN 27708 0660

"Ours is a century of uprootedness, with fewer and fewer people living out their lives where they are born. At such a time, in such a world, what does it mean to be 'at home'? At Home in the World chronicles Jackson's experience among the Walpiri of the Tanami Desert - a place where dwelling is

not synonymous with being housed and settled. Blending narrative ethnography, empirical research, philosophy, and poetry, Jackson focuses on the existential meaning of being at home in the world."

**Jebens, Holger: *Wege zum Himmel. Katholiken, Siebenten-Tags-Adventisten und der Einfluss der traditionellen Religion in Pairudu, Southern Highlands Province, Papua New Guinea.***

1995. Bonn, Germany: Holos Wissenschaftliche Verlag und Medien. ISBN 3-86097-095-X (paperback).

"In vielen Regionen von Papua-Neuguinea gelten die unterschiedlichen Formen des Christentums im Prinzip als unterschiedliche 'Wege zum Himmel'. Die Art und Weise, in der die Einheimischen diese Wege theoretisch-kognitiv konzipieren und praktisch-rituell beschreiten, ist von ethnologischer Seite bislang nicht systematisch beschrieben und analysiert worden. Die vorliegende Arbeit untersucht die indigenen Umgang mit dem Christentum am Beispiel von Pairudu, einem in Southern Highlands Province von Papua-Neuguinea gelegen Dorf, dessen Bewohner zur 40-50000 Personen zählenden Sprachgruppe der Kewa gehören. In Pairudu erfolgten die ersten Kontakte mit Repräsentanten der westlichen Welt erst gegen Ende der fünfziger Jahre. Dabei setzt sich die Rezeption des Christentums mit dem Beginn der katholischen Missionierung, mit der zunehmenden Konversion zur Kirche der Siebenten-Tags-Adventisten und mit der Durchführung einer Heiliggeistbewegung im wesentlichen aus drei Phasen zusammen. Die Analyse dieses Prozesses erfolgt einem religionsethnologischen Ansatz und gibt Aufschluss über das Verhältnis sowohl von traditioneller Religion und Christentum als auch von Katholiken und Adventisten. Als christliche Fundamentalisten repräsentieren die Siebenten-Tags-Adventisten eine religiös begründete Opposition gegen die importierte Moderne. Dabei bezahlen die Entlastung von den Anforderungen dieser Moderne im Grunde mit dem Verzicht auf dieselbe Autonomie, die durch die Rezeption des Christentums zurückgewonnen Werden sollte."

**Jones, Pei Te Hurinui, and Bruce Briggs (translator): *Nga Iwi O Tainui: Traditional History of the Tainui People/Nga Koorero Tuku Iho Na Nga Iwi O Tainui.***

1995. Auckland: Auckland University Press. ISBN 1869401190 (hardcover).

"A bilingual collection of histories, genealogies, songs and chants of the Tainui people. It represents the culmination of a life's work by the late historian Dr Pei Te Hurinui Jones."

**Kelsey, Jane: *A Model Country? Economic Fundamentalism and its Consequences in Aotearoa New Zealand.***

1995. Auckland University Press/Bridget Williams Books. ISBN 1869401301.

"New Zealand is often hailed as a world leader and model country in the areas of women's rights, the birth of the welfare state and being clean, green and nuclear free. More recently the 'application of neo-liberal economic theory' is another area in which New Zealand is considered a world model. Kelsey challenges the basis of these claims, and looks at the new economic regime in New Zealand and discusses the effects it has on our lives, community and country."

**Lindstrom, Lamont, and Geoffrey White: *Culture, Kastom, Tradition: Developing Cultural Policy in Melanesia.***

1995. Suva: Institute of Pacific Studies, University of the South Pacific. ISBN 9820201020 (softcover).

"Using three Melanesian countries for the study, this book looks at the cultural development programmes and policies in each country: Papua New Guinea, Solomon Islands and Vanuatu. The

authors survey efforts that have been made to protect and promote the diverse cultures of this area, from national approaches to the responsibilities of researchers working in the region."

**Maude, H.C.; Maude, H.E.: *The Book of Banaba.***

1995. Suva: Institute of Pacific Studies, University of the South Pacific. ISBN 064620128 (soft cover).

"A historical record of the traditional lifestyles of the Banabans before their culture was devastated by phosphate mining and they were forced to resettle on the island of Rabi in Fiji."

**McCan, David Clark: *Whatiwhatihoe - The Waikato Raupatu Claim.***

1995. Wellington: Huia Publishers. ISBN 0908975155 (softcover).

"The Waikato tribes had over 1.2 million acres of land confiscated by the government during the 1860s. This is a history of the Tainui Trust Board's repeated attempts at getting some compensation for, and acknowledgement of, these past injustices. The final chapter outlines the process by which the final settlement was negotiated with the government and the historic Deed of Settlement was signed in May 1995."

**Mediansky, F.A. (ed.): *Strategic Cooperation and Competition in the Pacific Islands.***

1995. Sydney: Centre for South Pacific Studies, University of New South Wales. ISBN 1 884296 02 5.

Contributors include John Dorrance, Robert Kiste, Charles Lepani, David Hegarty, Henry Albinski, Richard Herr, Rose Babbage, J-C Victor, Steve Hoadley, Paul Gardner, Akio Watanabe, and Denis McLean.

"This Book is the final stage of an international project dedicated to the assessment of the strategic challenges which emerged in the Pacific Islands during the final years of the Cold War."

**Orbell, Margaret: *The Illustrated Encyclopedia of Maori Myth and Legend.***

1995. Christchurch: Canterbury University Press. ISBN 0908812450 (hardcover).

"Margaret Orbell has collected many previously unpublished myths and legends to present an 'all embracing book which presents the myths and legends as living heritage'. The collection covers the earliest events as well as more recent ancestors, such as the crews of the mythological canoes from Hawaiki. This book contains over 240 colour and black and white illustrations."

**Parsons, Claire (ed.): *Healing Practices in the South Pacific.***

1995. Hawaii: Brigham Young University. ISBN 0939154560.

"A selection of writings that brings together a vast range of knowledge in the area of healing systems in the Pacific."

**Pritchard, Mary: *Siapo: Bark Cloth Art of Samoa.***

1995. Auckland: Pasifika Press. ISBN 0908597177.

"The definitive work on Samoan barkcloth manufacture, techniques and styles, as well as a history of cultural significance. Illustrated with colour photographs."

**Pugsley, Christopher: *Te Hokowhitu A Tu: The Maori Pioneer Battalion in the First World War.***

1995. Auckland: Reed Publishing (NZ) Ltd. ISBN 0790003988 (hardcover).

"Over 2,227 Maori and 458 Pacific Islanders served with the Maori Pioneer Battalion in World War One. This history draws on rare archival material, and previously unpublished diaries and letters to tell the story of the battalion's military exploits. It is also a vivid account of the everyday life of the soldiers, illustrated with photographs."

**Richards, Rhys: *'Murihiku' Reviewed: A Revised History of the Southern New Zealand.***

1995. Paremata.

"This is a review and extension of the classic book on early New Zealand history by Robert McNab, 'Murihiku'. This short survey is intended to support and extend the original, and has the intention of conveying 'more of the Maori side than was attempted by McNab.'"

**Rjabchikov, Sergei V. (ed.): *Ostrov Paskhi: Peresechenie kul'tur [Easter Island: A Crossing Cultures].***

1995. Krasnodar: Ecoinvest.

Introd. by S.V. Rjabchikov. Text in Russian, Spanish and English:

"Sakral'nye tayny i taynye soyuzy ostrova Paskhi [Sacral Mysteries and Secret Unions of Easter Island; in Russian]" by K. Yu. Meshkov; "[[questiondown]]De Waikiki a Iquique: Polinesios en Atacama?" by W.W. Schuhmacher; "Peruanskie, mayaskie, yaponskie i melaneziyskie istockniki slyazucheniya rapanuyskoy kul'tury [Peruvian, Mayan, Japanese, melanesian Sources for the Study of Rapanui Culture; in Russian] by S.V. Rjabchikov; "Iron" words: Slavonic and Polynesian" by S.V. Rjabchikov; "Karl Bouda, Early Sino-Caucasianist" by W.W. Schuhmacher.

The authors study problems of forming of the Easter Island (Polynesian) culture; linguistic sources are often used to justify authors' theories. In this publication a sensational discovery is presented: Sergei Rjabchikov's readings of the "rongo-rongo" inscriptions engraved on the Keiti and the Aruku-Kurenga tablets correlate with Thor Heyerdahl's records of the Rapanui incantations known as "takapu".

**Rutherford, Noel: *Shirley Baker and the King of Tonga.***

1995. Auckland: Pasifika Press. ISBN 0908597258.

"Tonga is the only Pacific nation to retain lasting political independence. This is an account of how the shrewd and determined King of Tonga, Tupou 1, teamed up with Wesleyan missionary, Shirley Baker to bring this about. This

fascinating account gives particular insight into the character of the 'gruff, bewhiskered minister from London's East End' and the factors that motivated him."

**Solander, Daniel: *Collected Correspondence 1753-1782. (Edited by Edward Duyker and Per Tingbrand).***

1995. Melbourne University Press. ISBN X11410 (hardcover).



"Solander is a significant figure in science, classifying, along with Joseph Banks on Cook's first voyage, thousands of species of plants. He was the first taxonomist to describe and catalogue the natural history collection of the British Museum, being one of the best known naturalists of his day with expertise in fossils, zoology and comparative anatomy. Solander Island, the island named after him by Cook, is a windblasted islet lying to the south of the South Island of New Zealand."

**Spickard, Paul, et al:** *Pacific Islander Americans: An Annotated Bibliography in the Social Sciences*.

1995. Honolulu: University of Hawai'i Press. ISBN 0939154544 (softcover). 224 pp.

"A bibliographic guide to work that has been done on Pacific Islanders living in the United States. Includes nearly 400 social science sources. Sources relate to migration, demography, culture, religion, the family, economic conditions, education, colonization, politics and study of lifestyles."

**Stevenson, Robert Louis:** *A Footnote to History: Eight Years of Trouble in Samoa*.

1995. Auckland: Pasifika Press. ISBN 090859724X.

"Stevenson gives an eyewitness account of the struggle between Britain, the United States of America and Germany for control of Samoa. Provides a fine analysis of late-nineteenth century colonialism as well as being an entertaining insight into Samoan life at the time."

**Thomas, Nicholas:** *Oceanic Art*.

1995. Thames and Hudson. ISBN 0500202818 (softcover).

"A study of the art of the Pacific and its meaning and significance for the people who created it. Looks at cross-cultural aspects and the combining of local motifs and materials with new styles and techniques."

**Walker, Ranganui:** *Tradition and Change in Maori Leadership*.

1995. Auckland: University of Auckland. 26 pp.

"A booklet on the traditional roles of Maori leadership and the changes that are taking place within it."

**Wendt, Albert (ed.):** *Nuanua. Pacific Writing in English since 1980*.

1995. Honolulu: University of Hawai'i Press.

"This anthology of contemporary Pacific writing in English is a successor to *Lali*, first published in 1980. *Nuanua*, like *Lali*, edited by the distinguished Samoan writer Albert Wendt, shows the growing strength and confidence of Pacific writing in fiction and poetry since 1980. It includes work from new and well-established writers from nine Pacific communities: Cook Islands, Fiji, Kiribati, Vanuatu, Niue, Papua New Guinea, Solomon Islands, Tonga, and Samoa. *Nuanua* means "rainbow," and readers will be struck by the multiplicity and variety of voices in this collection. The legacy of colonialism and the problems of development and political change are among the themes explored. Tones range from the passionate to the humorous, from the tragic to the ribald, and the settings from Westernized city to traditional village and plantation. *Nuanua* reveals a wealth of creative literary talent that deserves wider recognition."

**Whitehouse, Harvey: *Inside the Cult. Religious Innovation and Transmission in Papua New Guinea.***

1995. Corby, Northamptonshire: Oxford University Press (Clarendon Press). ISBN 0-19-827981-7 (hardcover) and 0-19-828051 (paperback). 256 pp.

"The millenarian cult of Pomio Kivung in Papua New Guinea looks forward to the establishment of a period of supernatural bliss, heralded by the return of ancestors bearing 'cargo'. The author of this book, Harvey Whitehouse, was taken for a reincarnated ancestor, and was able to observe the dynamics of the cult from within. Drawing on this uniquely detailed study, Dr Whitehouse develops an original theory of 'modes of religiosity' linking styles of codification and cultural transmission to the political scale, structure, and ethos of religious communities."

**RECENT PUBLICATIONS**

*This bibliography includes references to publications which have already appeared in previous issues of the Oceania Newsletter, but of which reviews have been published since the last issue. In future bibliographies only new publications will appear. Readers of the Oceania Newsletter may, however, contact the documentation centre of the Centre for Pacific Studies at all times for comprehensive lists of reviews of books that have appeared in these lists of "Recent Publications on Oceania".*

**GENERAL/ARTICLES**

BENNETT, TONY; BLUNDELL, VALDA (1995). Introduction: First People. *Cultural Studies*, 9(1), 1-10. Special issue: 'First Peoples: Cultures, Policies, Politics'.

CHAPPELL, DAVID A. (1995). Active Agents versus Passive Victims: Decolonized Historiography or Problematic Paradigm? *The Contemporary Pacific*, 7(2), 303-326.

CORDONNIER, ISABELLE (1995). The French Government and the South Pacific during "Cohabitation", 1986-1988. *Pacific Studies*, 18(1), 79-102.

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