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TIWI ART AND ARTEFACTS

An outline for a new project

Eric Venbrux has been granted a three-year research fellowship by the Royal Netherlands Academy of Arts and Sciences. He will be working in the Department of Anthropology and at the Centre for Pacific Studies of the University of Nijmegen (as of 1 July 1998). It means he will leave the Department of European Ethnology at the Meertens Institute in Amsterdam, where he has been working on a study of a collection of Frisian folk narratives. His new project also has to do with collections, but in this case it are collections of Tiwi artefacts. The proposed study focuses on Tiwi material culture and its interrelationships with the wider world.

The case allows for some historical depth. Collections of artefacts (and art) of the Tiwi, from Melville and Bathurst Islands in northern Australia, have been made at intervals from 1906 until to date. For most of the twentieth century, Tiwi socio-cultural life has also been documented by ethnographers.

The interaction between producers, the public and collectors of Tiwi artefacts over time might reveal the role of the objects in intertwined processes of identity formation on a local, national and global level. Therefore, a selected sequence of collections in museums will be studied. The history of collecting, production, appropriation and (re)presentation in various contexts as well as how the objects themselves have changed, their selection, trajectories and the (shifts in) meanings for producers and consumers are part of the envisioned 'cultural biography of objects' (Kopytoff).

There exists some evidence that radical changes have taken place in Tiwi society at an earlier date than hitherto has been recognized. A careful analysis of the material culture (collected and/or documented) from the beginning of the century can help to clarify this matter.

Work has been done on the artistic system, but we still need to know a lot more (e.g. about art as communication) before a comparison ever can be made with the artistic systems of other classic Australian societies, as studied by Munn, Morphy and Taylor. This project seeks to make a modest contribution to this end.

As is known, within the ceremonial context objects of art are publicly shown and in this phase there is also a commoditization of the objects. The circuits in which objects are produced for the market and for ritual purposes intersect as well their use. An important question is how in this context 'art objectifies power' (MacClancy) in relation to the Tiwi prestige economy. Special attention will be paid to the ways in which Tiwi use their art to articulate personal and group identities. And what makes it *Tiwi* art in the first place? The project hopes to assist in the making of an inventory of Tiwi cultural heritage. At the same time, it wants to find out more about the relevance and meanings of that heritage for Tiwi people today.

MEMORANDUM OF UNDERSTANDING

between

the Department of Anthropology, University of Nijmegen (the Netherlands),
the Department of Ethnology, University of Heidelberg (Germany), and
the Department of Anthropology, University of Aarhus (Denmark)

In November 1996 delegations of the Department of Anthropology at the University of Nijmegen, the Institute of Anthropology at the University of Heidelberg (Germany) and the Department of Ethnography and Social Anthropology at the University of Aarhus (Denmark), met to discuss the possibilities of cooperation, particularly in the field of Pacific Studies and Asian Studies. The meeting resulted in an agreement to develop a Memorandum of Understanding [MoU - ed.] outlining the objectives and modalities of cooperation. The text of the memorandum, which has been countersigned by the boards of the three universities, is as follows:

Preamble

In January 1997, delegations of the Department of Anthropology, University of Nijmegen, the Department of Ethnology, University of Heidelberg, and the Department of Anthropology, University of Aarhus met to discuss the modalities of cooperation between their institutions in the field of Pacific Studies. In consequence thereof parties decided to draft a Memorandum of Understanding stipulating their common objectives to promote research in the field of anthropological and ethnological studies pertaining to the Pacific region.

This draft MoU will be circulated among the institutions so that specific cooperative projects can be elaborated.

Parties agree as follows:

Article 1

They agree to promote cooperation in the academic fields of mutual interest and to act as intermediaries and facilitators for common research and academic exchange programmes.

Article 2

The means of implementation of the cooperation as mentioned above are defined as follows:

- (a) exchange of information
- (b) exchange of researchers (PhD candidates and post-doctoral fellows)
- (c) the organization of joint international seminars
- (d) the development of a joint graduate teaching programme

- (e) joint publication of research materials
- (f) the preparation of joint research projects.

In the course of time, the aforementioned common efforts (a through f) will be worked out in more detailed plans of action, to be agreed upon by all parties and to be appended as annexes to this MoU.

INTELLECTUAL PROPERTY RIGHTS FOR ABORIGINAL PEOPLE

by Rosemary van den Berg

The Aboriginal people were, and still are, a gullible race in many ways. They are too trusting of others' motives regarding their cultural property. They are naive when it comes to protecting their rights to their cultural material. Although they are learning fast, for years Aboriginal people did not know that they needed to protect their cultural heritage from those who would take advantage of their knowledge and artistic merits but gave nothing in return. Aboriginal culture is a unique culture and the uniqueness comes out in their art and cultural expression. It can also be seen in their expertise and knowledge of their country.

Since British colonisation, one area where Aboriginal knowledge was used in the past is in research. Anthropologists and other learned people lived among the Aborigines and collected all the information about Aboriginal culture as they possibly could. They would pick the people's brains to learn how the Aborigines lived. Their social, religious and kinship ties and other aspects of their lives were given to these academics without thought. Aborigines were happy to oblige and to indulge the white people's every question. They had no thought that maybe they were giving away their cultural heritage, not for their own gain but for others' gains. Aborigines never did receive payment for their efforts, but those who compiled the information did, as well as the fame of becoming a notable authority on Aboriginal people and their culture. They became the experts on Aboriginal issues, not the Aboriginal people themselves. White students would get their degrees on Aboriginal knowledge, the government would do deals with multinational companies after learning that a plant had medicinal properties and the Aborigines received nothing. In fact Aboriginal input was totally ignored. It is only in the past 20 years, maybe less than that, that Aboriginal people are learning not to give away their knowledge so freely.

Many cases tell of Aboriginal people having been cheated of their Intellectual Property Rights. Another instance springs to mind. One of the greatest painters Australia has ever produced was the Aboriginal artist, the late Albert Namatjira, whose paintings spoke of his love for his country. His landscapes, painted in watercolour, depicted his country in Central Australia. He showed an expertise most white Australians found hard to believe, because he had never had an art class in his life. During his lifetime, his works of art sold for thousands of dollars, yet he died in penury. Why? I would hazard a guess and say that he died penniless because he was cheated in his dealings by those who had access to his work and who bought his paintings for a pittance and sold them for a fortune.

History shows that Aboriginal people have been cheated out of their intellectual and cultural rights in the past and this practice still goes on. Aborigines have been swindled out of their right to own copyright to their works because they did not know that such copyright laws existed. It is only in the last few decades of this century that they are learning the intricacies of Intellectual Property Right laws which are in place to protect every writer and artist, playwright and poet, musician and craftsperson, from those who would take advantage of their ignorance in this area. But things are changing now as more Aborigines become aware that they do hold sole copyright to their works. They sign their names to their creations with the dates and the copyright sign. Some even go so far as to hire lawyers to safeguard their property from unscrupulous people. Others place copies in banks to ensure their work is safe or in the case of someone stealing their work, they can always refer back to the original with dates in evidence.

Yet while Aboriginal people are becoming aware of the pitfalls of not stating loudly and clearly their rights to their intellectual property, there has become, in recent years, the practice of non-Aboriginals claiming, or assuming, an Aboriginality identity in order to gain money, awards and fame as indigenous artists and writers. These cheats are stealing Aboriginal identities from the indigenous people.

The question now is, how can we, the indigenous people of Australia, stop non-Aboriginals from deliberately stealing an Aboriginal identity? There is this latest trend for imposters to assume an Aboriginal alias and write or paint under the pseudonym of an Aboriginal identity. Why are these people assuming Aboriginal identities unless it is for self-indulgence and greed, and to make fools of both white and black Australians, to make fools of everyone, especially those who buy this art while under the impression that it is authentic Aboriginal art or literature? There are big bucks (money) involved with Aboriginal art and literature. What makes these imposters believe that they can assume Aboriginal identities. Have they no shame? Is there a law to safeguard indigenous people from identity thieves? What can be done to stop these people making a mockery of Aboriginal art and literature? I mean, in the past we've had everything stolen from us, our land, our culture, our children - now Aboriginal people are having their very identities stolen. Where is the justice?

In Australia, in recent years, there are several thefts of Aboriginal cultural identity which mocks Aborigines in their struggles for acceptance and equality in the art world.

The first is by one, Colin Johnson now known as Mudrooroo. Colin Johnson has changed his identity so many times it is hard to keep track of who he really is. One thing is for certain though, he is not an Aboriginal person. His non-Aboriginal identity has been proven by his own family and the Nyoongar people whom Mr Johnson has stated knew him as a child in a small country town in Western Australia. Mr Johnson, alias Mudrooroo Narogin, alias Mudrooroo Nyoongah, alias Mudrooroo, has been exposed as an imposter of the worst kind, for he knew he was not an Aboriginal person, yet he used an Aboriginal identity for his own ends - aka an "Aboriginal" writer. He is now famous as an "Aboriginal" writer and his expose as being non-Aboriginal does not seem to deter him in the least from accepting money and accolades from the white Australian public and other ignorant Aborigines. The literati and academia, besides the ignorant Aborigines, seem to uphold, or condone, his right to maintain his false identity. I ask you, where does that leave the Aboriginal people, the Nyoongar people, whose cultural identity he has stolen and made use of for his own ends? Are we to accept this state of affairs? Are we to let students from all over the country believe that he is a Nyoongar, an Aboriginal man? Are we to let this imposter make fools of us? What can we, as Nyoongars and as Aborigines do, especially when this man's white wife is legitimately called "Mrs Nyoongah". It is a farce and an insult to my people, the Nyoongars of the south-west of Western Australia.

The next notorious person to assume an Aboriginal identity is one of the old school and who should know better. Elizabeth Durack, an elderly white woman, paints under the pseudonym of Eddie Burrup. At first glance, "Eddie Burrup" is construed as being Aboriginal. This is a deliberate ploy to delude people into thinking that her artistic work is done by an Aboriginal person. Ms Durack is a noted Australian artist, a well-respected person by both white and black Australians, so why has she wilfully assumed an Aboriginal identity and is passing her work off as being Aboriginal art? Keeping in mind that there is big money in Aboriginal art throughout the world, did Ms Durack pass her paintings off as Aboriginal art for the sake of reaping huge monetary rewards? Personally, I cannot see any other reason for her betrayal of Aboriginal people unless it is to reap the rewards as an Aboriginal artist. Perhaps her days as a white Australian artist is over and she is taking the persona of an Aboriginal artist to boost her flagging image. For whatever the reason, Ms Durack is doing untold damage to Authentic Aboriginal Art and she is undermining our cultural identity. She is stealing our culture and our intellectual property rights. It doesn't matter that she has lived among Aboriginal people in her early years. This doesn't make her an Aborigine and she has no right to steal an Aboriginal identity to promote her work.

The next on the list of imposters who use and abuse Aboriginal identities is one Leon Carmen, a white writer who assumed the name Wanda Koolmatrie, and had his work published as being that of an Aboriginal woman. This man's ploy was deliberate and again, assumed to make fools out of the Aboriginal people, the Aboriginal publishing house in Broome, and to reap rewards for his endeavours. Like Colin Johnson, Leon Carmen has won awards for his efforts in deliberately stealing Aboriginal identities. The literati made much of his story written from an Aboriginal woman's viewpoint. It is sad and it is sickening, that these non-Aboriginal people are receiving and accepting, as their right, merits which should belong to Aborigines.

Aboriginal intellectual property rights belong to the Aboriginal people. Aboriginal culture belongs to the Aboriginal people. The Australian government stands in error by not taking more care to protect Aboriginal art and artifacts which is taken overseas for exhibition in different countries.

One case in point is - In 1992, when my husband Jack and I came to Holland, we happen to visit the University of Nijmegen. While there we were shown a collection of Aboriginal art and artifacts which came from Arnhem Land, judging by the tall totem poles and other pieces of art we looked at. But there were some pieces which I could not look at because I am a woman and these pieces were for men's eyes only. In other words, they were secret/sacred men's business. However, this collection had been travelling around Europe - to Germany and other countries before it finally came to Holland. The curator at Nijmegen University told my husband and me that this collection was in Europe since the early 1970s and it had been stored at Nijmegen University for a number of years before my husband and I saw it there. In other words, the people at Nijmegen University did not know what to do with this Arnhem Land art and artifacts collection. They had been in touch with the Australian government and that worthy body did not have any idea of its existence. In 1996, after a symposium on Intellectual Property Rights in Perth, my husband and I tried to find out whether this collection was still at Nijmegen University and were told via a reporter for The West Australian newspaper that it was finally sent back to Australia. The point I am making here is that the collection of art works belonging to the Arnhem Land Aborigines should have been sent back to Australia as soon as the exhibition in Europe had finished, instead of laying waste for over twenty years. The Australian government of the time should have known where that collection was and should have made sure it was returned to Australia. This is just another instance where Aboriginal culture and the people have been forgotten by the Australian government.

Aboriginal people have always recognised and practised protocol in their dealings with each other, which means that there are certain ethical standards to observe. You may have read about the Aboriginal Elders who have responsibility for passing on cultural, social and religious practices to the younger generations. These old people are responsible for ensuring that their knowledge is understood and will be adhered to when they are no longer present. Aboriginal protocol means that younger people cannot claim to be elders when in fact they are not. Age is always recognised as having the experiences of life and the wisdom to know the difference between right and wrong. In Aboriginal culture, youth gives way to age which must be respected at all times.

Finally, I have some points about Intellectual Property Rights here which Aboriginal people want the Australian government to recognise and address. They want

1. Ownership and control over their Cultural and Intellectual Property
2. To control the commercial use of indigenous Cultural & Intellectual Property in accordance with traditional customary laws
3. Full and proper attribution for their work
4. The right to protect sacred and significant sites
5. The right to own and control management of lands of indigenous cultural values

6. The right to prevent the derogatory, offensive and fallacious uses of Indigenous Cultural and Intellectual Property
7. The right to have a say in the preservation and care, protection, management and control of cultural artifacts, human remains, archaeological and significant traditional sites, traditional food sources and traditional and contemporary cultural expressions such as rituals, legends and the designs used in, for instance art weaving, dances, songs and stories.
8. The right to control use of traditional knowledge of medicinal plants, agricultural biodiversity and environmental management, the recording of cultural customs and expressions, a particular language intrinsic to cultural identity.

All these points are very important to Aboriginal people. As I said earlier on, Aboriginal Intellectual Property Rights have been ignored to the point where the people have been ripped off and made fools of. This has to stop. Aboriginal people must have a voice. They must denounce the imposters who steal our intellectual property and our cultural identities and bring these people to task. We have every right to protect our culture and our intellectual property and our Aboriginal identities.

Finally, copyright laws, as white people know it, is to protect cultural creation and investment and centres on individual works and outcomes, meaning that the sole purpose of copyright, patent or any other form of protection for the creator is individually based and financially motivated, while Indigenous intellectual property is concerned with value and belief systems, land, community identifications, social functioning and the preservation, the integrity and authority of a culture.

So you can see that whites and Aborigines look on copyright and intellectual property rights in a different light. We have a lot to learn about these matters and we have the right to protect of our cultural matters, especially our cultural identities, for we cannot afford to let people make a mockery of our culture, our people and our intellectual property rights.

EXHIBITIONS

Museum voor Volkenkunde Rotterdam

(Museum of Ethnology)

Woven World: Ikats from Sumba

from 21 February 1998 to 6 September 1998

Of all the different types of textiles made in the extensive area of the Indonesian archipelago, those from Sumba are remarkable for their great richness of colour and the variation in human, animal and plant motifs. The Museum of Ethnology/Museum voor Volkenkunde in Rotterdam has a world-famous collection of ikat textiles, most of which were brought together at the beginning of this century. Ikat is an Indonesian word which means 'tying off'. The exhibition **Woven World: Ikats from Sumba** contains approximately 60 ikats, including some recent fabrics. The Museum will also show a number of ingeniously woven and embroidered cloths. An audiovisual programme will give details of the cultural and social context of the textiles, the technique of weaving and the meaning of the motifs. In addition to textiles, the exhibition will also show various Sumbanese objects such as jewellery, beadwork and gourds with engraved depictions.

Made in the Pacific

Highlights from the Oceania collection of the Museum of Ethnology Rotterdam

until 31 December 1998

This exhibition has been created around roughly thirty monumental objects from the internationally renowned Oceania Collection. The objects offer insight into themes such as kinship and ancestor worship. The visitor can also inspect hundreds of subcollections in chests and cupboards, in a display

resembling the stores. These collections too provide information about kinship structures and ancestor worship in Oceania.

For further information please contact:

Museum voor Volkenkunde Rotterdam
Willemskade 25
3016 DM Rotterdam
phone: +31 (0)10 4111055

CALENDAR OF CONFERENCES

Asia-Pacific Borderlands Conference

"Managing Knowledge in Asia-Pacific Borderlands" will be a session at the International Convention of Asia Scholars, 25-28 June 1998, Noordwijkerhout, The Netherlands. The session on the politics of knowledge in eastern Indonesia (Maluku)-western New Guinea (Irian Jaya) is organized by the ISIR Irian Jaya Studies program and is designed to promote discussion among graduate and undergraduate scholars on the cultures and languages of this region. Abstracts were due 1 February.

For information, write to Miriam van Staden and Jaap Timmer, Irian Jaya Studies, Department of Languages and Cultures of Southeast Asia and Oceania, University of Leiden, Nonnensteeg 1-3, NL-2311 VJ Leiden, The Netherlands.

Fax: +31 71 5272532 E-mail: isirtim@rullet.LeidenUniv.nl

Source: *Pacific News from Manoa*)

Association Asian-American Studies Conference

AAAS meeting June 1998

The 15th national AAAS conference will be held in Honolulu from June 24-28, 1998, at the 'Ilikai Hotel. The conference theme is 1898-1998:

Rethinking Asian and Pacific Colonial/Post-colonial Nations, Identities and Histories, since 1998 will mark the 100th anniversary of U.S. annexation of Hawai'i, the Philippines, Guam and Puerto Rico. The association encourages the submission of panels and papers that interrogate the political, economic and cultural status of Asian and Pacific communities in the United States and their linkages with their homelands from historical and contemporary perspectives. The proposal deadline was Nov. 1. Conference participants must be members of the AAAS or must join before the conference. The local planning committee welcomes student, staff and faculty who would like to participate in organizing the conference.

For further information and proposal guidelines, please contact:
Jon Okamura at okamura@hawaii.edu or at (808) 956-6749

Conference information is available on the AAAS home page at www.aasp.cornell.edu

Education for Sustainable Development: Getting It Right

Education for Sustainable Development: Getting it Right is the topic for a conference at Australian National University, 23-25 April 1998. The conference will review the effectiveness of past and current education in development programs and projects to assess their cost effectiveness and their impact on sustainable development requirements.

For information, contact Conference Secretariat, Education for Sustainable Development Conference, Australian Development Studies Network, National Centre for Development Studies, Australian National University, Canberra ACT 0200, Australia.

Fax: (02) 6257 2886 E-mail: devnetwork@ncds.anu.edu.au

(Source: *Pacific News from Manoa*)

Humoral Ideas of the Body and Health Practices

The second electronic conference to be held by the Centre for Pacific Studies will be on the topic of humoral ideas of the body and health practices in Pacific communities. Those who would like to submit an abstract for consideration should transmit it to the organizers (Pamela J. Stewart and Andrew J. Strathern at pamjan+@pitt.edu) before April 1, 1998.

They will evaluate all the abstracts and make a selection for inclusion in the conference. They hope to generate an electronic mailing list of participants and distribute the accumulated abstracts to every participant. Completed manuscripts (NO MORE THAN 25 DOUBLE-SPACED PAGES) should be sent to them by June 1, 1998. They will e-mail the papers to every participant. Comments and discussion notes should circulate amongst the participants prior to compiling the papers for publication.

Classic humoral accounts of the body stress two intersecting elements, the composition of the humors and their relationship in terms of balance and imbalance, often symbolized in terms of ideas of hot and cold. It has recently been noted that many if not all of these elements are to be found in disparate ethnographic contexts in New Guinea and beyond. And their operation within the cultural and social systems of the people is significant for the integration of our understanding of diverse realms of experience such as kinship, reproduction, gender relations, ideas of witchcraft and sorcery, the relationship between people and land, fertility, and especially in the realms of health and sickness and death.

This conference will invite participants to delineate the ways in which these ideas are worked out in specific contexts and to speculate on ways in which their variations can be used as a new dimension for comparative cultural analysis. In particular the organizers want to ask if one kind of humor, for example blood, carries the predominant symbolic load or if several humors are involved equally and if ideas about balance within the body are thereby influenced. The question of how plant substances are used to effect sickness or sustain health are especially intriguing and the whole relationship between bodily humors, food, and cosmology needs to be explored. In addition, the organizers would invite participants to consider whether notions of humoral balance or imbalance are used as productive metaphors by means of which people come to grips with dimensions of historical change in their life or as productive metonyms whereby their own bodies stand for the changing conditions of society.

Pacific Arts Association Conference

The Sixth General Conference of the Pacific Arts Association will be held in Port Moresby, Papua New Guinea, from Monday, 17 August 1998, to Friday, 21 August 1998. The theme of the conference will be "Art, Environment and Gender". The conference will include four days of papers, keynote

lectures, discussion groups, films, performances, and a general meeting of the Association. Wednesday will be free for excursions and informal meetings.

The conference will be held at the Papua New Guinea National Museum which is located next to Parliament House in Waigani. Chartered transportation between the National Museum and selected hotels will be arranged by the conference and will be covered by the conference registration fee. More information about accommodation is given below. The preliminary conference schedule is as follows:

Mon. 17 August: registration, lectures, papers, welcome dinner at Parliament House
Tue. 18 August: lectures, papers, discussion groups, films, and performances
Wed. 19 August: free day for excursions and informal meetings
Thu. 20 August: lectures, papers, discussion groups, films, and performances
Fri. 21 August: papers, plenary session, business meeting, conference dinner

The following panels are proposed, but further themes are sought, and people willing to chair sessions should contact the conference organizers: Art and Landscape, Environmental Change, Technological Change, Artistic Change, Artistic Representations of Gender and Gender Relations, Artists as Gendered Persons, The Consumption of Art -- Who Are the Consumers?, Problems in the Production and Consumption of Non-Traditional Forms of Art.

It is expected that papers presented at the conference will be published in the PACIFIC ARTS JOURNAL.

Discussion groups will also be organized around particular topics. These will provide less formal opportunities for people to participate and to discuss issues in which they are interested. Summaries of these discussions will also be published as part of the conference proceedings.

For further information about the conference, please contact either the Conference Convenor, Soroi Marepo Eoe, or the Conference Organizer, Mark Busse. They can both be contacted at the Papua New Guinea National Museum, P.O. Box 5560, Boroko, NCD, Papua New Guinea. Phone: (675) 325-2458, 325-5364. Facsimile: (675) 325-1779. E-mail: pngmuseum@compuserve.com

For information on becoming a financial member of the Pacific Arts Association, please contact the Association's Secretary-Treasurer, Michael Gunn. He can be contacted at the Metropolitan Museum of Art, 1000 Fifth Avenue, New York, New York, United States of America. Facsimile: (1)212-570-3879. E-mail: be@pipeline.com

Pacific History Association's Twelfth Conference

The Pacific History Association's twelfth conference will be held in Honiara, Solomon Islands, 22-26 June 1998. Panels include Participatory Approaches to Island Planning, The Pacific War, Photography and Imaging in Oceania, Nineteenth-Century New Caledonia, Forest History of Melanesia, "Blood" and Citizenship in the Pacific, Pacific Histories, Administrative History in Melanesia, Aesthetization of Traditional Cultures, Contemporary Solomon Island Histories, Anthropology and History, Intellectual and Cultural Property Rights for Indigenous/Native Peoples, 1998 in Pacific History: Two Centennials and a Referendum, and Aspects of Asia-Pacific Relations.

For further information, contact:

Tom Waihere, Ruavatu College, PO Box 1371, Honiara, Solomon Islands; or
Max Quanchi, School of Humanities, Queensland University of Technology, Beams Rd, Carseldine, Queensland, Australia 4034, e-mail: m.quanchi@qut.edu.au; or

Julian Treadaway, Secretary SI Organizing Committee, School of Humanities and Science, Solomon Islands College of Higher Education, PO Box G23, Honiara, Solomon Islands, e-mail: siche@welkam.solomon.com.sb

(Source: *Pacific News from Manoa*)

Pacific Representations: Culture, Identity, Media

22-25 September 1998
University of Canberra

This interdisciplinary conference will analyse changing representations of culture and identity in the Pacific in the face of new global pressures and emerging local tensions. It brings together people from a variety of disciplinary and institutional backgrounds to discuss cultural and political responses to globalisation, lingering colonialism and the emergence of new economic and political relationships. The conference provides an opportunity to discuss key conceptual and theoretical issues relating to identity and the politics of representation. There will be a special focus on the media's role in perpetuating or contesting existing representations.

'Pacific Representations' provides a timely opportunity to discuss some key events which have implications for how people in the Pacific come to understand themselves and others towards the close of this century: for example, the challenge to the Mabo and Wik decisions on native title in Australia, the referendum on independence in New Caledonia, and the new Fiji constitution. It will explore the relevance of current debates on indigenous culture and identity in Australia to debates occurring elsewhere in the Pacific Island region.

Themes:

- The politics of identity: theory and practice in the Pacific
- A postcolonial Pacific or a time of new colonialisms
- Reconciliation and cultural identity
- Culture, identity and the politics of land
- Scholarly, bureaucratic, literary and filmic representations of the Pacific
- Constructing the Pacific: Western media representations
- Indigenous media and the politics of representation
- Pacific diasporas and regional identity

Abstracts of proposed papers welcome (closing date 31 April 1998).

Abstracts/further information/registration:

Dr Elaine Chanter (Conference Director), Faculty of Communication, University of Canberra ACT 2601

Phone: (02) 6201 2648 Fax: (02) 6247 3406 E-mail: arc@comserver.canberra.edu.au

THE PACIFIC ISLANDS ON WORLD WIDE WEB: NEW SITES

Archaeology and Anthropology

Dept. Archaeology and Anthropology, The Australian National University, Australia

Self-description: "Information on Australian and Pacific archaeology, unconventional archaeology, prehistoric stone artefacts, and photographs of archaeological sites."

Site contents: Information on Stone Artefacts; Australian Archaeology; Pacific Archaeology; Unconventional Archaeology; On-line articles (Dating human colonization of Australia, Manuscripts about Australian stone artefacts, Manuscripts on Pacific Archaeology); Photographic resources; Vanuatu Cultural Centre homepage; Indo-Pacific Prehistory Association (IPPA) homepage.

URL <http://artalpha.anu.edu.au/web/arc/arcworld.htm>

Bibliography of Oceanic Art and Matertial Culture

A new searchable bibliography of Oceanic art and material culture is now up and running at the Australian National University's Centre for Cross-Cultural Research site.

Currently the database contains 3800 records and is slowly expanding. It can be found on:

URL <http://www.anu.edu.au/culture/oceania.html>

New entries can be posted to:

Mike Gunn, Curator Oceanic Art, The Metropolitan Museum of Art, 1000 Fifth Avenue, New York, NY 10028-0198

Tel: (1 212) 650-2209 Fax: (1 212) 472-2872 E-mail: bee@pipeline.com

The Britannica Internet Guide

Encyclopaedia Britannica, Inc., Chicago, USA

Supplied note: "A new Web navigation service designed to steer users past the questionable information on the Internet and straight to the most valuable sources. Consisting of sites chosen, reviewed, and rated by Britannica editors, the guide is the first major Web navigation service to combine an advanced search-and-retrieval system with site selections by highly skilled subject editors. Britannica's editors choose Web sites for the quality and usefulness of their information."

Site contents: Art and Literature; Business, Economy and Employment; Computers and the Internet; Education; Health and Medicine; History; Law, Government and Politics; News and Current Events; Philosophy and Religion; Science, Technology and Mathematics; Social Science; Society and Social Issues; Sports and Diversions; World Geography and Culture.

URL <http://www.ebig.com>

EWP Chinnery

A listing of the papers of EWP (Ernest William Pearson) Chinnery (1887-1972) is now on the server of the National Library of Australia:

URL <http://www.nla.gov.au/ms/findaids/0766.html>

The papers relate particularly to Chinnery's career in the territories of Papua and New Guinea as a Patrol Officer, Government Anthropologist, and Director of the Department of District Services and Native Affairs, and a Director of Native Affairs and Commonwealth Advisor on Native Affairs in Australia, as well as many aspects of Papua New Guinea including history, exploration, anthropology,

genealogy, language, education, health, missions, crimes and discipline, rights, mining, trade and pre-war, wartime and post-war administration.

Film Australia

Film Australia is the premier production house in Australia of documentaries about the Australian continent with a list going back several decades and under various names. Their Asian Pacific list is especially impressive. Many of their catalogues can be searched on line at:

URL <http://www.filmaust.com.au>

Folktales in Papua New Guinea

Thomas Slone has been working on translating the folktales that have appeared in Papua New Guinea's Wantok Newspaper from Tok Pisin. This project is described in some detail at:

URL <http://members.tripod.com/~THSlone/1001PNGnights.html>

Thomas Slone has translated nearly 1000 stories, and has tried to determine the linguistic (culture) group for each story by mapping the village location to the linguistic group. He hopes to eventually perform an analysis on the geographic and cultural distribution of folktale motifs in PNG.

The Government of Papua New Guinea

The Government of Papua New Guinea is now also on-line. They are located at:

URL <http://www.tiare.net.pg/pnggov/>

National Center for Development Studies - Publications Online

NCDS, Australian National Univ., Australia

Self-Description: "Beginning July 1997 NCDS will distribute our working papers online free. All you have to do is download them onto your computer and print them out. Documents are in Adobe PDF (Portable Document Format). The Adobe Acrobat Reader (free) program is required to view and print NCDS online publications after downloading."

Site contents: China Economy, Development Issues, Southeast Asia, South Asia, South Pacific, Other publications.

URL <http://ncdsnet.anu.edu.au/online/online.htm>

News from the Commonwealth of the Northern Mariana Islands (CNMI)

The daily news summaries [sourced from Marianas Variety, Saipan Tribune, Marianas CableVision, Saipan Cable TV, KCONM-KZMI Radio, Pacific Daily News (Guam), Guam Business - ed.]. Site contents: Current News, Last 7 Days, Archives (Dec 96 - present), Saipan Chamber of Commerce, CNMI Home Page.

[The archives deliver 30 days' worth news in one tsunami-like (250-500Kb) file. Not for those on a normal-speed network - ed.]

URL <http://www.saipan.com/news/>

Online Bibliography of Fijian Society

The initial version of the Online Bibliography of Fijian Society is now up and running! Try clicking on:

URL http://lucy.ukc.ac.uk/AnthroGlobe/Aglobe/biblio_fiji.html This online bibliography project is the result of the co-operation of scholars of Fiji, and includes non-anthropological materials which they have found relevant. Please send new entries, as well as subject keywords and annotations for existing entries, by e-mail to Adrian Tanner: atanner@morgan.ucs.mun.ca

Pacific and Asian History, ANU

Research School of Pacific and Asian Studies

"The Division of Pacific and Asian History was formed in 1990 by the merger of the two Departments of Pacific and Southeast Asian History and East Asian (formerly Far Eastern) History. It comprises four area groups committed to the discipline of history: China, Japan, Southeast Asia, and Pacific Islands, with a small unit devoted to Korean history. Site contents:

Staff; Publications; Seminars; Conferences/Workshops; Chinese Southern Diaspora; Economic History of Southeast Asia; Encyclopaedia of the Pacific Islands; Korean Encyclopaedia; Pacific Manuscripts Bureau; Resource Management in Asia-Pacific Project; State Society & Governance in Melanesia."

URL <http://coombs.anu.edu.au/Depts/RSPAS/PAH/index.htm>

Pacific Islands Reports

Pacific Islands Report, an online service of the Pacific Islands Development Program, EWC, and the Center for Pacific Islands Studies, is updated daily with news items from Hawai'i as well as PACNEWS, Samoa News, Papua Niugini Nius, Agence French-Presse, Marshall Islands Journal, and Radio Australia. Al Hulsen, Timeon Ioane, Winis Map, and Katalina Tohi are the site's reporters and compilers. Its address is:

URL <http://pidp.ewc.hawaii.edu/pireport/>

The staff encourages submission of articles, commentaries, and letters, representing a diversity of viewpoints on Pacific Islands issues and events, for inclusion on the site. They also welcome, and will endeavor to answer, questions about the Pacific Islands from media representatives, teachers, students, and others.

(Source: *Pacific News from Manoa*)

Pan Pacifica's

Current Publications from the Pacific Islands October 1997 list is available on the Internet. This list updates Pan Pacifica's list of April 1997 with new serials issues and additional titles obtained during the past six months. Its address is:

URL <http://www.mcn.org/B/panpacific/>

Rongorongo Home Page

Dr. Sergei V. Rjabchikov, a Russian expert on the Rongorongo script found in Easter Island has recently opened the Rongorongo Home Page on the World Wide Web, a new website with information on the debate about how to decipher the script. Its address is as follows:

URL <http://www.kuban.ru/users/Rjabchikov/>

(Structural Linguistics as a Formal Key to Rongorongo. Some Remarks on Rongorongo. Information about Rongorongo Inscriptions.)

The associated WWW-site with information on the glyphs has the following address:

URL <http://www.kuban.ru/users/Rjabchikov/glyphs.htm>

(Readings of the rongorongo glyphs. The list of the glyphs is presented.)

The South Pacific Trade Commission

This in Sydney also has a very informative webpage:

URL <http://www.sptc.gov.au>

University of Papua New Guinea, National Capital District, PNG

Home Page of the University of PNG. Site contents: The University This Week; Unitavur Online (A conch shell - the voice of truth and independence); Pacific Journalism Review (Academic and Professional Journal); Directory to Online PNG Sites; Journalism Studies at UPNG; Online South Pacific.

[A brand-new site (Feb 98). Several of the planned pages are still under construction - ed.]

URL <http://www.upng.ac.pg/>

Vanuatu Cultural Centre

The home page of the Vanuatu Cultural Centre, includes an annotated bibliography of the [Ambae, Ambrym, Aneityum, Banks, Efate, Epi, Erromango, Futuna and Aniwa, Maewo, Malakula, Paama, Pentecost, Santo, Shepherds, Tanna, Torres - ed.] languages of Vanuatu.

URL <http://artalpha.anu.edu.au/web/arc/vks/vks.htm>

PUBLICATIONS RECEIVED

From the **Asia Society**, New York:

Fein, Karen S. 1997. *The Williamsburg Conference, Hong Kong, May 16-19, 1997*. New York: Asian Society.

Hutchcroft, Paul D. 1996. *The Philippines at the Crossroads: Sustaining Economic and Political Reform*. Asian Update. New York: Asia Society.

From **Silvia Broeke**, Nijmegen:

Broeke, Silvia. 1997. *Protecting the Treasure of the Ancestors; A Study of Maori Efforts to Protect Their Cultural Heritage in National and International Contexts*. MA thesis, University of Nijmegen.

From the **Center for the Pacific Rim**, San Francisco:

Hall, Ivan P. 1997. *Japan's New Cultural Push toward Asia: Partner, Hegemon, or Perpetual Outsider?* Pacific Rim Report Nr 3. San Francisco: Center for the Pacific Rim, University of San Francisco.

Johnson, Chalmers A. 1997. *The Empowerment of Asia*. Pacific Rim Report Nr 1. San Francisco: Center for the Pacific Rim, University of San Francisco.

Powers, C. John. 1997. *Human Rights and Cultural Values: The Political Philosophies of the Dalai Lama and the People's Republic of China*. Pacific Rim Report Nr 2. San Francisco: Center for the Pacific Rim, University of San Francisco.

Uhalley, Stephen. 1997. *Hong Kong and "Greater China"*. Pacific Rim Report Nr 5. San Francisco: Center for the Pacific Rim, University of San Francisco.

Uhalley, Stephen, et al. 1997. *Hong Kong's Reversion to Chinese Sovereignty and Its Impact on "Greater China": A Conference Summary*. Pacific Rim Report Nr 4. San Francisco: Center for the Pacific Rim, University of San Francisco.

From the **Centre for Aboriginal Economic Policy Research**, Canberra:

Altman, J.C. 1997. *The CDEP Scheme in a New Policy Environment: Options for Change?* Discussion Paper Nr 148. Canberra: CAEPR.

Altman, J.C., L.M. Roach and L.E. Liddle. 1997. *Utilisation of Native Wildlife by Indigenous Australians: Commercial Considerations*. Discussion Paper Nr 135. Canberra: CAEPR.

Arthur, W.S. 1997. *Towards a Comprehensive Regional Agreement: Torres Strait. Families: Invisible and Disadvantaged*. Discussion Paper Nr 147. Canberra: CAEPR.

Daly, A.E., and D.E. Smith. 1997. *Indigenous Solo-parent Families: Invisible and Disadvantaged*. Discussion Paper Nr 134. Canberra: CAEPR.

Finlayson, J.D. 1997. *Service Provision and Service Providers in a Remote Queensland Community*. Discussion Paper Nr 133. Canberra: CAEPR.

Finlayson, J.D. 1997. *The Right to Negotiate and the Miner's Right: A Case Study of Native Title Future Act Processes in Queensland*. Discussion Paper Nr 139. Canberra: CAEPR.

Gray, A. 1997. *Growth of the Aboriginal and Torres Strait Islander Population, 1991-2001 and beyond*. Discussion Paper Nr 150. Canberra: CAEPR.

Hunter, B., and J. Borland. 1997. *The Interrelationships between Arrest and Employment: More Evidence on the Social Determinants of Indigenous Employment*. Discussion Paper Nr 136. Canberra: CAEPR.

Sanders, W. 1997. *How Does (and Should) DSS Treat CDEP Participants? (What Are These Allegations of Racial Discrimination?)* Discussion Paper Nr 149. Canberra: CAEPR.

Sanders, W. 1997. *Opportunities and Problems Astride the Welfare/Work Divide: The CDEP Scheme in Australian Social Policy*. Discussion Paper Nr 141. Canberra: CAEPR.

Schwab, R.G. 1997. *Indigenous TAFE graduates: Patterns and Implications*. Discussion Paper Nr 138. Canberra: CAEPR.

Schwab, R.G., and S.F. Campbell. 1997. *The Future Shape of ABSTUDY: Practical and Policy Implications of the Recent Proposed Changes*. Discussion Paper 140. Canberra: CAEPR.

Taylor, J., and B. Hunter. 1997. *A Profile of Indigenous Workers in the Private Sector*. Discussion Paper Nr 137. Canberra: CAEPR.

From the **Centre for Pacific Studies**, Townsville:

Stewart, Pamela J., and Andrew J. Strathern. 1997. *Sorcery and Sickness: Spatial and Temporal Movements in Papua New Guinea and Australia*. Discussion Papers Series, Nr 1. Townsville: Centre for Pacific Studies, James Cook University of North Queensland.

Strathern, Andrew W., and Pamela J. Stewart. 1997. *Ballads as Popular Performance Art in Papua New Guinea and Scotland*. Discussion Papers Series, Nr 2. Townsville: Centre for Pacific Studies, James Cook University of North Queensland.

From **Henri J.M. Claessen**, Leiden:

Claessen, Henri J.M. 1997. *The Merry Maidens of Matavai; A Survey of the Views of Eighteenth-century Participant Observers and Moralists*, *Bijdragen tot de Taal-, Land- en Volkenkunde*, 152(2): 1830-210.

From **Jean Guiart**, Nouméa:

Guiart, Jean. 1996. Nouméa, cité métisse? *Journal de la Société des Océanistes*, 103(2): 231-273.

Guiart, Jean. 1997. A Drama of Ambiguity: Ouvéa 1988-89. *Journal of Pacific History*, 32(1): 85-102.

From the **International Institute for Asian Studies**, Leiden:

International Institute for Asian Studies. 1998. *Guide to Asian Studies in Europe*. Richmond and Leiden: Curzon Press and IIAS.

From **Jelle Miedema**, Leiden:

Perspectives on the Bird's Head of Irian Jaya, Indonesia: First International Interdisciplinary Conference: Final Programme and Abstracts. 1997. Leiden: IIAS/ISIR/LIPI.

From **Sergei V. Rjabchikov**, Krasnodar:

Rjabchikov, Sergei V., 1997. *Rapanui Studies*. Krasnodar: Torgovo-promyshlennaya palata Krasnodarskogo kraya.

Rjabchikov, Sergei V., 1997. *Tayny ostrova Paskhi (The Mysteries of Easter Island; in Russian)*. Vol. 6. Krasnodar: Torgovo-promyshlennaya palata Krasnodarskogo kraya.

From **Jeff Siegel**, Honolulu:

Siegel, Jeff. 1997. Using a Pidgin Language in Formal Education: Help or Hindrance? *Applied Linguistics*, 18(1): 85-100.

NEW BOOKS

[Note: these books can not be purchased from the CPS. Please send your enquiries directly to the publishers.]

GENERAL

Denoon, Donald, et al. (eds). 1997. *The Cambridge History of the Pacific Islanders*. Oakleigh, Victoria: Cambridge University Press. ISBN 0 512 44195 1 (hardback). 536 pages.

"Part I addresses the earliest settlement of the islands, the development of social and economic practices and the interactions of Islanders and outsiders. Their encounters with traders and missionaries had far-reaching consequences as an era of largely autonomous change ended with the creation of colonial states. Part II examines Islanders' involvement in World War II and the era of nuclear testing. Decolonisation has been slow and incomplete, bequeathing a kaleidoscope of material and cultural conditions and unleashing large-scale migration within the islands of the Pacific Rim."

Frost, Alan, and Jane Samson (eds). 1997. *Pacific Empires: Discovery and Colonisation in the Eighteenth Century*. Melbourne: Melbourne University Press. ISBN 052284791X (softcover). 240 pages.

"Pacific Empires presents essays by the world's most distinguished scholars of eighteenth-century British (and European) imperialism." (Source: Pasifika Press)

I Futa Helu. 1997. *Tradition and Good Governance*. State, Society and Governance in Melanesia Discussion Papers, Nr 97/3. Canberra: Centre for the State and Public Policy in Melanesia, RSPacAS, ANU. ISSN 1328-7834.

Kaeppler, Adrienne, C. Kaufmann, and D. Newton. 1997. *Oceanic Art*. USA: Abrahams. ISBN 0810936933 (hardcover). 642 pages.

"This comprehensive volume by a team of top-ranking scholars addresses the arts of Polynesia, Micronesia and Melanesia. The first major survey in more than 30 years, it brings together a vast number of important discoveries and the results of several in-depth studies of Oceanic art. It also provides an introduction for the general reader through a series of remarkable texts and 900 illustrations, more than one third of which have never been previously published." (Source: Pasifika Press)

Keck, Verena (ed.). 1998. *Common Worlds and Single Lives; Constituting Knowledge in Pacific Societies*. Oxford/New York: Berg Publishers.

"The people of the Pacific are confronted with new modes of knowledge and newly introduced technologies through imported educational systems, missions of various denominations, and the media. They do not passively assimilate this knowledge but adopt, adapt, and apply it in a syncretistic way."

Lawson, Stephanie. 1997. *Cultural Traditions and Identity Politics: Some Implications for Democratic Governance in Asia and the Pacific*. State, Society and Governance in Melanesia Discussion Papers, Nr 97/4. Canberra: Centre for the State and Public Policy in Melanesia, RSPacAS, ANU. ISSN 1328-7834.

Lewis, Milton, Scott Bamber and Michael Waugh (eds). 1997. *Sex, Disease, and Society: A Comparative History of Sexually Transmitted Diseases and HIV/AIDS in Asia and the Pacific*. Westport, CT: Greenwood Press.

Miles, John. 1997. *Infectious Diseases: Colonising the Pacific?* Dunedin: University of Otago Press. 123 pages.

Otto, Ton, and Ad Borsboom. 1997. *Cultural Dynamics of Religious Change in Oceania*. Leiden: KITLV Press.

"Developed from papers presented at the first European Colloquium on Pacific Studies, this volume addresses the dynamics of contemporary Oceanic religions. In particular, the contributors investigate how indigenous populations have come to terms with the enormous impact of colonization and missionization while maintaining a distinct cultural and religious identity."

Rensel, Jan, and Margaret Rodman (eds). 1997. *Home in the Islands: Housing and Social Change in the Pacific*. Honolulu: University of Hawai'i Press. ISBN 082481682X (softcover). 288 pages.

"Home in The Islands, addresses changes in housing in the Pacific, considers how these changes came about, and explores their consequences. Stories involve the adaptation and impact of non-traditional building materials such as wood and concrete in Rotuma, New Britain and Chuuk. Transformation and continuity are revealed in the way New Zealand high country families adapt farm houses from generation to generation." (Source: Pasifika Press)

Tait, Maree, (ed.). 1997. *Asia Pacific Profiles*. 7th edition 1997 (4 volume set). Wanchai, Hong Kong: FT Newsletters and Management Reports, Asia Pacific. ISSN 1036-3793. ISBN 0 7815 2321 0.

"Details recent economic developments in the East Asian region and identifies key future trends. Over 500 pages with up to date statistics, GDP growth, prices, inflation rates, export

and import trends, trade flows, capital flows, social and political indicators, savings and investments. Includes profiles of Australia, Papua New Guinea and New Zealand."

Tcherkézoff, S., and F. Marsaudon. 1997. *Le Pacifique sud aujourd'hui*. Paris: CNRS Éditions.

"The societies of the south Pacific are changing rapidly. In Papua New Guinea, the inhabitants of high valleys have discovered only recently that they are citizen of a state. In Australia, the Aborigines have taken over their colonial label and made it the symbol of their claims. In western Polynesia, where certain societies still retain traditional aspects ancient sacred hierarchy, the question at stake concerns the adoption of political systems, democracy for example. Based on field works conducted sometimes during more than twenty years, this book aims to show the diversity and the complexity of these transformations, and also how peoples of the Pacific who are confronted by them are modifying their cultural identity."

Vakatora, Tomaci. 1997. *Traditional Culture and Modern Politics*. State, Society and Governance in Melanesia Discussion Papers, Nr 97/2. Canberra: Centre for the State and Public Policy in Melanesia, RSPacAS, ANU. ISSN 1328-7834.

Wassmann, Jürg (ed.). 1998. *Pacific Answers to Western Hegemony; Cultural Practices of Identity Construction*. Oxford/New York: Berg Publishers.

"The destruction of local identity through the relentless encroachment of a 'McDonald-ized' cultural imperialism is a global phenomenon. Yet the reactions of Pacific peoples to this Western hegemony are diverse and encourage the creation of independent cultural identities through sports and games, political mediations, tourism, media and filmmaking, and the struggles for land rights and titles, particularly in Australia."

White, Geoffrey M, and Lamont Lindstrom. 1997. *Chiefs Today; Traditional Pacific Leadership and the Postcolonial State*. Stanford, CA: Stanford University Press.

"The chiefs who operate within modern Pacific states today figure significantly in attempts to fashion national identities and manage the direction of political and economic development. This volume presents detailed analyses of the accommodations between chiefs and states in thirteen Pacific societies, providing a window into the course of social and political transformation in postcolonial states today."

AUSTRALIA

Allen, Harry. 1997. *Autonomy, Mutuality, Hierarchy: Pervasive Qualities in Aboriginal Economic Life*. North Australia Research Unit Discussion Papers - New Series, Nr 6/1997. Canberra: North Australia Research Unit, National Centre for Development Studies, ANU. ISSN 1327-4791. ISBN 0 7315 2548 5. 40 pages.

Fletcher, Christine, (ed.). 1997. *Federalism in the Northern Territory: Options for Fiscal Maturity*. Canberra: Northern Australia Research Unit, National Centre for Development Studies, ANU. ISBN 07315 2545 0. 136 pages.

Stokes, Geoffrey (ed.) 1997. *The Politics of Identity in Australia*. Cambridge: Cambridge University Press.

"This superb collection of essays represents a significant rethinking of received ideas on identity, and reveals how issues of identity lie at the heart of Australian political thought, and form the foundation of Australian society and culture. It provides a comprehensive introduction to the political discourse surrounding Australian identity through a consideration

of key themes. The book rejects many assumptions underlying contemporary political debates, including the promulgation of a singular national identity in historical fact or as a political goal."

MELANESIA

Susan Cochrane, Michael A. Mel. 1997. *Contemporary Art in Papua New Guinea*. Craftsman House.

Dinnen, Sinclair. 1997. *Law, Order and State in Papua New Guinea*. State, Society and Governance in Melanesia Discussion Papers, Nr 97/1. Canberra: Centre for the State and Public Policy in Melanesia, RSPacAS, ANU. ISSN 1328-7834.

Fajans, Jane. 1997. *They Make Themselves: Work and Play among the Baining of Papua New Guinea*. University of Chicago Press. ISBN 0-226-23443-6 (cloth) and 0-226-23444-4 (paper). xiv, 314 pages.

"For generations of anthropologists, the Baining people have presented a challenge, because of their apparent lack of cultural or social structure. This group of small-scale horticulturists seems devoid of the complex belief systems and social practices that characterize other traditional peoples of Papua New Guinea. Their daily existence is mundane and repetitive in the extreme, articulated by only the most elementary familial relationships and social connections. The routine of everyday life, however, is occasionally punctuated by stunningly beautiful festivals of masked dancers, which the Baining call play and to which they attribute no symbolic significance. In a new work sure to evoke considerable repercussions and debate in anthropological theory, Jane Fajans courageously takes on the 'Baining Problem,' arguing that the Baining define themselves not through intricate cosmologies or social networks, but through the meanings generated by their own productive and reproductive work."

Filer, Colin (ed.). 1997. *The Political Economy of Forest Management in Papua New Guinea*. Boroko: National Research Institute of Papua New Guinea. Monograph Nr 32.

"This volume consists of an introduction and twenty chapters arranged in three sections: the local politics of large-scale logging projects, national and regional perspectives on the forest industry, and conservation and sustainable development in practice." (Source: ASAO Newsletter)

Kwa'ioloa, Michael; Burt, Ben. 1997. *Living Tradition: A Changing Life in Solomon Islands*. London: British Museum Press.

"*Living Tradition* is an autobiography, edited and interpreted with the benefit of academic research. Kwa'ioloa spent his childhood with the Kwara'ae people in the forests of Malaita, then moved to the city of Honiara. *Living Tradition* relates how Kwai'ioloa came to terms with a world of cultures and values contrasting to the Kwara'ae tradition. The theme is the importance of a traditional culture in providing an essential but ambivalent foundation for life in changing times." (Source: Centre for South Pacific Studies Newsletter)

Lal, Brij V. 1997. *A Vision for Change: A.D. Patel and the Politics of Fiji*. History and Development Studies, Nr 6. Canberra: ANU. ISSN 0815-6301. ISBN 0 7315 2350 4. 270 pages.

Leckie, Jacqueline. 1997. *To Labour with the State; The Fiji Public Service Association*. Dunedin: University of Otago Press. ISBN 1 877133 32 9 (paperback). 224 pages.

"The Fiji Public Service Association has been at the forefront of the trade union campaign for a return to democratic government since the coups of 1987, and Jacqueline Leckie explores the implications of the coups and the post-coup regime for the union. This book is the

culmination of extensive original and participatory research on the social and labour history of Fiji - through the lives of the public sector workers."

Stewart, Pamela J., and Andrew J. Strathern. 1997. *Sorcery and Sickness: Spatial and Temporal Movements in Papua New Guinea and Australia*. Discussion Papers Series, Nr 1. Townsville: Centre for Pacific Studies, James Cook University of North Queensland. ISBN 0 86443 637 8. 26 pages.

"This paper was prepared for the Myth and Minerals Conference, 17-20 July, 1997, Canberra, Australia.

Chapters: 1. Outline of Theme; 2. Types of Sorcery; 3. Witchcraft and 'Greed' among the Melpa; 4. Comparative Cases: 4.1. Karam People of Papua New Guinea; 4.2. Arnhem Land People; 4.3. The Maya Speakers of Tikiam Village in the Bogio District of Madang Province, Papua New Guinea; 4.4. The Duna People of Lake Kapiago in the Southern Highlands Province of Papua New Guinea; Conclusion; Endnotes; References."

Strathern, Andrew W., and Pamela J. Stewart. 1997. *Ballads as Popular Performance Art in Papua New Guinea and Scotland*. Discussion Papers Series, Nr 2. Townsville: Centre for Pacific Studies, James Cook University of North Queensland. ISBN 0 86443 638 6. 18 pages.

"This paper was prepared for the Papua New Guinea Music Conference/Festival, September 1997, Port Moresby, Papua New Guinea.

Chapters: General Introduction; Why Ballads Are of Interest; Plots of Three Ballads: 1. The Story of Pököt and Kopon Morok; 2. The Story of Miti Weipa and Kundila Rangmba; 3. The Story of Miti Krai and Ambra Rangmba; Linguistic Form of Ballads; Themes; Discussion of Materials from other Sources: Trobriands, Huli, and Scotland; References."

Stürzenhofecker, Gabriele. 1998. *Times Enmeshed; Gender, Space, and History among the Duna of Papua New Guinea*. Stanford, CA: Stanford University Press.

"This innovative work explores the historical consciousness of a people caught between two life-worlds. The Duna of Papua New Guinea have developed their own views of historical change, expressed in a fusion of two elements: indigenous ideas of cosmological cycles, and introduced Christian notions of the world's end."

Toft, Susan (ed.) 1997. *Compensation for Resource Development in Papua New Guinea*. Boroko and Canberra: Law Reform Commission of Papua New Guinea, Resource Management in Asia and the Pacific (RSPAS, ANU), and National Centre for Development Studies.

"This volume consists of an introduction by Andrew Strathern and ten chapters including contributions by ASAO members Laura Zimmer-Tamakoshi, Hartmut Holzkecht, Stuart Kirsch and Colin Filer." (Source: ASAO Newsletter)

Tuzin, Donald. 1997. *The Cassowary's Revenge: The Life and Death of Masculinity in a New Guinea Society*. ISBN 0-226-81950-7 (cloth) and 0-226-81951-5 (paper). xiv, 256 pages.

"Donald Tuzin first studied the New Guinea village of Ilahita in 1972. When he returned many years later, he arrived in the aftermath of a startling event: the village's men voluntarily destroyed their secret cult that had allowed them to dominate women for generations. The cult's collapse indicated nothing less than the death of masculinity, and Tuzin examines the labyrinth of motives behind this improbable, self-devastating act. The villagers' mythic tradition provided a basis for this revenge of Woman upon the dominion of Man, and, remarkably, Tuzin himself became a principal figure in its narratives. The return of the magic-bearing 'youngest brother' from America had been prophesied, and the villagers believed that Tuzin's return 'from the dead' signified a further need to destroy masculine traditions. The Cassowary's Revenge is an intimate account of how Ilahita's men and women think, emote,

dream, and explain themselves. Tuzin also explores how the death of masculinity in a remote society raises disturbing implications for gender relations in our own society. In this light Tuzin's book is about men and women in search of how to value one another, and in today's world there is no theme more universal or timely."

Watson, Virginia Drew. 1997. *Anyan's Story: A New Guinea Woman in Two Worlds*. Seattle: University of Washington Press. 207 pages.

Wright, Jessica. 1997. *In Their Own Words: Working Women of Yogyakarta*. Clayton, Victoria: Monash Asia Institute, Monash University.

Yamada, Yoichi. 1997. *Song of Spirits: An Ethnography of Sounds in a Papua New Guinea Society*. Boroko: Institute of Papua New Guinea Studies.

Songs of Spirits is an ethnographic study of sound communications made on the stage of the Waxei society, East Sepik Province, Papua New Guinea. They express people's feelings, reveal their way of perception and cognition, and mirror their actual life. Through analysis of the Waxei people's sound communications by utterance, talk, weeping, singing and bamboo flute playing, this book examines how sounds produce socially significant expressions." (Source: ASAO Newsletter)

MICRONESIA

Carucci, Laurence Marshall. 1997. *Nuclear Nativity: Rituals of Renewal and Empowerment in the Marshall Islands*. DeKalb: Northern Illinois University Press. 234 pages.

POLYNESIA

Anderson, Atholl. 1997. *An Ethno-history of the Southern Maori*. Dunedin: University of Otago Press. ISBN 1877133418 (softcover). 112 pages.

"This book looks at southern Maori history in the period preceding that covered by Bill Decker's *Te Mamae me te Aroha*. Using information from oral traditions and archaeological records, as well as early written accounts, it surveys the populations of the south." (Source: Pasifika Press)

Ballara, Angela. 1997. *Iwi: The Dynamics of Tribal Maori Society from the Eighteenth to the Early Twentieth Century*. Wellington: Victoria University Press. ISBN 0864733283 (softcover). 360 pages.

"Provides an illuminating insight into two of the main categories of Maori descent groups - iwi and hapu. It shows what hapu were before European settlement and what they remain today, and their dynamic relationships with iwi. Iwi begins in the 18th century, when hapu were independent politically and iwi were conceptual groups, wide categories of people who did not often act together. The book explores how by the 20th century iwi have become the most recognised Maori descent groups." (Source: Pasifika Press)

Cormack, Syd, and Joanna Orwin. 1997. *Four Generations from Maoridom: The Memoirs of a South Island Kaumatua*. Dunedin: University of Otago Press. ISBN 1877133345 (softcover). 192 pages.

In this book Syd Cormack describes himself as being four generations from Maoridom, being descended from an influential Moeraki woman and a whaler. But both his parents spoke Maori, his Pakeha father having learnt from escapees from Te Rauparaha's sacking of Kaiapoi.

When Syd Cormack died in 1995, he was a highly respected kaumatua of the south." (Source: Pasifika Press)

Earle, Timothy. 1997. *How Chiefs Come to Power; The Political Economy in Prehistory*. Stanford, CA: Stanford University Press.

"By studying chiefdoms, this book addresses several fundamental questions concerning the nature of political power and the evolution of sociopolitical complexity. Three cases on which the author has conducted field research develop the book's arguments: Denmark (2300-1300 B.C.), Peru (A.D. 500-1534), and Hawaii (A.D. 800-1824)."

Fischer, Steven Roger. 1997. *Rongorongo*. Auckland: Oxford University Press. ISBN 0198237103 (hardcover). 540 pages.

"Rongorongo, Easter Island's enigmatic script and Oceania's only known pre-twentieth century writing system, is comprehensively documented for the first time. The author tells the full history of Rongorongo's exciting discovery and the many attempts at a decipherment. Pre-missionary traditions are described from previously unpublished material." (Source: Pasifika Press)

Garlick, Jennifer. 1997. *Publishing in the Maori Language: Some Issues*. Wellington: Huia Publishers. ISBN: 0908975651 (softcover). 80 pages.

"In this short discussion Jennifer Garlick presents a brief history of Maori language publishing in New Zealand and the impact which its use in education has had on the Maori language." (Source: Pasifika Press)

Hughes, H.G.A. 1997. *Samoa: American Samoa, Western Samoa, Samoans Abroad*. World Bibliographical Series, Nr 196. Oxford: Clio Press. 431 pages.

Rjabchikov, Sergei V., 1997. *Rapanui Studies*. Krasnodar: Torgovo-promyshlennaya palata Krasnodarskogo kraja.

"Contents: Peruvian Traces in the Rapanui Folklore; Structural Linguistics as a Formal Key to Rongorongo; An Indirect Evidence of My Decipherment; Appendix (Table)."

Rjabchikov, Sergei V., 1997. *Tayny ostrova Paskhi (The Mysteries of Easter Island; in Russian)*. Vol. 6. Krasnodar: Torgovo-promyshlennaya palata Krasnodarskogo kraja.

"Contents: Reading of Rapanui Hieroglyphs; Austronesian Substratum in the Japanese and Ainu Cultures; Sense of Space-Time in the Easter Island Proper Names and Place Names; Legends of Easter Island; Study of the Rapanui Vocabulary; On the Calendar Signs of the *Ahu Tongariki*; Study of Petroglyphs; A *Kai-kai* Text on the 'Tablette Échancrée'; The Brief Inscriptions on Artifacts; On the Names of the Artifacts Containing Glyphs; The Key Phrases of the Manuscript E and the Corresponding Fragments of *Rongorongo* Texts; Atan's Manuscript; Notes; References."

Ryan, P.M. 1997. *Reed Dictionary of Modern Maori*. Auckland: Reed Publishing (NZ) Ltd. ISBN 0790005913 (hardcover). 738 pages.

"A new and completely revised edition of Father P.M. Ryan's landmark dictionary. Over 5000 new entries." (Source: Pasifika Press)

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[Note: mistakes occasionally occur in this section; we are happy to receive corrections that will be noted in our future online database.]

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