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EDITORIAL

I would very much like to take this opportunity to thank Dr. Toon van Meijl, who recently resigned as Academic Secretary of our Centre, for his invaluable contribution to the Centre's activities and organisation. Toon took up this position in 1993 and has been one of the Centre's key figures since. He not only carried out a great number of administrative tasks and continued the work of his predecessor Ton Otto, but also developed new initiatives. He organised the by now famous Brown Bag seminars, supervised the development of our website and Documentation Centre, co-ordinated the publication of our Newsletter and established numerous contacts within and outside the university to further the interest of the Centre. He represented the Centre in national and international bodies in the field of Pacific Studies, such as the Dutch Society for Asian and Pacific Studies and the European Society for Oceanists.

Apart from these activities we all appreciate his determination, accuracy, enthusiasm and great scholarly skills. At present Toon is taking up his well-deserved sabbatical and we are looking forward to his return in the Board of the Centre next year.

The administrative tasks and the coordination of the Newsletter have been taken over by Antoine Vanhemelrijk who has been with us since 1992 and is now formally (part-time) employed for the Centre.

This brief editorial also offers me the opportunity to once more invite our readers to make contributions to our Newsletter. These may include news about conferences, reviews and brief articles or discussions (not more than 800 words). Please note that the Oceania Newsletter is also available on Internet at: <http://www.kun.nl/cps/index.html>

Ad Borsboom
Chairman Centre for Pacific and Asian Studies
University of Nijmegen

THE VALUE OF INDIGENOUS MUSIC IN THE LIFE AND MINISTRY OF THE CHURCH: THE UNITED CHURCH IN THE DUKE OF YORK ISLANDS, by Andrew Midian. Boroko: Institute of Papua New Guinea Studies, 1999. Studies in Papua New Guinea Music, nr 6. 91 pages

Reviewed by Lars Kjærholm
(Department of Anthropology, Moesgaard, Denmark)

The Reverend Andrew Midian has reworked his thesis on music and Christianity in the Duke of York Islands for publication. This has resulted in a short, very readable book, which gives interesting information about the role of song and music in pre-Christian times in the first chapter. This chapter is of general interest to all whom are interested in social science and the cultures of Melanesia. Rev. Midian then makes an interesting linkage between the music of pre-Christian times and church music today in the islands. About traditional music he says:

"Music also provides a point of direct interaction between spirits and humans. Though people's whole life is religious, it is in the music that they find themselves more involved spiritually. Music is ecstatic in nature because it provides a religious experience that transcends the normal life of the people. Such an experience is evident by shaking, such as in *ungut* songs". (P.22)

In fact, in the *ungut* (fish trap) society songs, people would eventually see the *ungut* spirit. Such would be the power of these hypnotic songs, which were also meant to attract young people to join the fishing society.

The part of the book on traditional society and the role of music in it is tantalisingly short, and this reader would beg Rev. Midian to tell us more about this topic.

The author then describes the historical process of introduction of Christianity and how music came to play such an important role in this process. The first missionaries who arrived in the Duke of York Islands in 1875 were from the Australasian Wesleyan Methodist Society. These missionaries found that the local population greatly appreciated the Methodist hymnody. They were very attracted by this new type of polyphonic music, and relatively early they acquired skill in reading Western music as well as in singing the Methodist hymns.

Because the Methodist hymnody had such a powerful impact on the new Christians, they associated it with Christianity to such an extent, that they were unwilling to allow any native elements in church music. The main topic of the book is the description of this process of cultural change, and how it created a cultural barrier between "traditional" music and Christian liturgy. This book is a well-researched and well-presented account of a cultural encounter brought about by mission activity in the islands. We could have no better guide in this matter than Rev. Midian, who knows his topic from the inside, and who is a man with a mission. In the last chapter of the book he argues for a rapprochement between "traditional" music and forms of expression, and the Christian liturgy. As the author says about Methodist hymnody: "They found it so beautiful that they no longer appreciated music that has no harmony". (P.35)

There is thus a strong barrier against any change in native liturgy, and attempts to make it a little bit closer to native culture and experience have so far been blocked and resisted by the older generations.

However, in the long run, the author argues, this complex music will die out, since it is difficult to learn, and it is very expensive in terms of training. The question for Andrew Midian is then, to what extent can the people of these islands go back to their musical roots. "Traditional" music has changed

a lot since the missionaries arrived. Global influences have made an impact on "native" music, so which "tradition" should the Christian liturgy then go back to?

The last part of the book is dedicated to this question, which of course primarily is of interest to the people of the Duke of York Islands. However, the passionate Rev. Midian also makes this part of the book interesting for the general reader because of his deep commitment and knowledge of this topic. This passionate plea for indigenisation of the Christian liturgy in a tiny group of Melanesian islands is well written, and it is carried by a deep desire to reunite local history and tradition with Christian liturgy. Thus this is a specific example of a rather global story, the meetings of cultures through Christian mission work.

It is ironic that it was the amazing musical capability of the Duke of York Islanders, which led them into the cultural cul-de-sac of cultural self-estrangement from which Andrew Midian is now seeking to lead them out of. Alas there are no musical examples in the book, neither transcriptions nor recordings. Although the author wrote in a Christian church context, this slender volume contains such interesting and reliable data, that it will be of interest to any university library, anthropology department, or specialised area library.

RESEARCH PROJECT: THE ROLE OF THE CATHOLIC MISSION IN CULTURAL AND RELIGIOUS CHANGE AND IDENTITY FORMATION IN CATHOLIC CHRISTIAN COMMUNITIES IN KAHUA, EAST-MAKIRA, SOLOMON ISLANDS

Reported by Anne-Marie van Mechelen
(Centre for Pacific and Asian Studies)

This research included two longer periods of fieldwork between January 1998 and December 1999. I gathered archival material in the Solomons at the National Archives and at Catholic Mission Archives. In Canberra material was gathered from especially Catholic and Anglican Mission Archives with the help from the Pacific Manuscripts Bureau at the RSPAS.

The research aims to investigate the role of the Catholic Mission and Church and of Christianity more generally, as well as of indigenous religious traditions in relation to contemporary processes of identity formation in small village-communities in Kahua. The study is imbedded in the more general theme of religious discourse, experience, and expression in general, in a setting of indigenous Catholic Christianity among people in Kahua.

The way people talk about their religion, and their religious experiences and expressions, are all an outcome of a process of historical change and of cultural and religious transformation as a result of this. The presence of Catholic missionaries in the area, who established a first mission station in Kahua in 1909 and who have lived and worked there ever since, has played a considerable role in this process of historical change. Through the establishment of plantations, farms, and trade stores, by providing modern education, health services and economic enterprises, and not in the least the establishment of rural training centres, the Mission has been involved in the general process of modernisation with all its effects. Also, many people in Kahua have been rather occupied over the years shaping their personal religious beliefs and trying to sort out their experience with the Catholic religion and the religious beliefs and traditions they inherited from their ancestors before and after the missionaries came. Today, Christianity forms a fundamental part of people's cultural identity.

When introducing themselves, people in Kahua readily informed me that they were Catholic or Anglican (the two largest denominations in Makira) or that they belonged to some other Christian Church and, almost as a rule, they would ask me which Church I belonged to. To them, belonging to a Church seemed to be connected with a person's identity. One question that became increasingly important during the course of the fieldwork was what it could mean when people in Kahua identify

themselves as Catholic Christians, taking into consideration that they also carry their traditional religious background with them.

People were not only occupied by *sios* (Pidgin for 'church', which shortly refers to forms of expressions of Christianity and to what belongs to the Catholic Church), in this light they are also very much occupied with *kastom* (which shortly refers to the ways and traditions inherited from the ancestors). When they consider themselves Catholics or Christians, how can they find a meaningful balance between the legacies of their local ancestors and that of foreign missionaries? The indigenous categories of *kastom* and *sios* seem to form central aspects of indigenous interpretations of Christianity and of personal and religious identities of Catholic Christians in Kahua. For many people, *kastom* even has additional importance by being essential to one's identity as a person; 'one cannot live without it'.

Because religion is a central, if not essential, field of concern in (Melanesian) society and because *kastom* can refer to 'ways of doing almost any thing', I take the relationship between *kastom* and *sios* as one central to indigenous society in Kahua. Therefore, to analyse the process of religious transformation and the contemporary indigenous Catholic Christianity, the relationship between the domains of *kastom* and *sios* has become of key importance, and so has the historical context and other relevant domains by which they have been shaped, such as *kaoman* (Pidgin for 'government'), which shortly refers to 'anything related to the former British Government and the later national and regional governments'. By analysing the case-studies in their historical context I will explore how the cultural domains of *kastom* and *sios* have come to form central aspects of indigenous interpretations of Christianity and of Catholic people's personal and religious identity.

To analyse contemporary indigenous Christianity, also the historical development and changes in the activities and presence of the Catholic Mission and Church will be included. The first case-study of a Rural Training Centre in the area (established in 1990), which is an initiative of the Catholic Church as a result of its growing interest in vocational education and development projects since the 1970s, is one (exemplary) outcome of these developments. This church project is still rather dominated by expatriate leadership. In the course of the fieldwork, it appeared that this initial case-study was chosen well as a major catalyst and instigator of changes in the area, but would not be sufficient to cover all dimensions of the research problems by itself, because its effects have been rather recent. The indigenous Christianity as an outcome of the process of cultural and religious change will therefore be given more historical depth by looking at a Catholic bush-village nearby, where the church is in the hand of the church leaders in the village. Both cases are a product of the same historical process and presented and analysed together they can give a good picture of contemporary expressions of indigenous Christianity.

CALENDAR

WALKING ABOUT: TRAVEL, TRADE, MIGRATION, AND MOVEMENT IN VANUATU: A CROSS-DISCIPLINARY DISCUSSION

Centre for Cross-cultural Research, Australian National University,
26-27 October 2000

NOTICE OF CONFERENCE AND CALL FOR PAPERS:

Ni-Vanuatu value travel highly. In the past men made significant journeys across land and sea, to trade for goods and for knowledge. Women made significant journeys at marriage, moving from one district, or even one island, to another. Spirit paths linked particular places together. There were trading connections with most of the island groups adjacent to Vanuatu, including Fiji, the south-eastern Solomons, and New Caledonia. Colonisation and the labour trade brought what some saw as new opportunities to travel, and others experienced, ultimately, as displacement or migration. Today, ni-Vanuatu still value the opportunity to travel, especially to and from the two towns, Port Vila and Luganville, by plane or cargo boat. This value placed on moving about the landscape counterpoints the

located self-identification embodied in the term 'manples'. Road and place have become central and opposed metaphors in contemporary ni-Vanuatu discussion.

Papers are invited from a variety of disciplinary perspectives that address the theme of movement in Vanuatu - in the past and in the present. No funds will be available to support attendance at the conference, but there will be no registration fee.

Please send offers of papers, with a title and a brief abstract, to the conference convenor:

Lissant Bolton

British Museum Department of Ethnography,
6 Burlington Gardens, London W1X 2EX, United Kingdom

Phone: 020 7323 8047, Fax: 020 7323 8013, Email: lbolton@british-museum.ac.uk

The conference is funded by the Centre for Cross-Cultural Research, with assistance from the British Museum.

PAPUAN PASTS: INVESTIGATIONS INTO THE CULTURAL, LINGUISTIC AND BIOLOGICAL HISTORY OF THE PAPUAN SPEAKING PEOPLES

Research School of Pacific & Asian Studies, Australian National University, November 27-30, 2000

The aim of this conference is to bring together scholars from various disciplines - principally archaeology, linguistics, biological anthropology, cultural anthropology and the environmental sciences - to examine questions about the prehistory of the indigenous peoples of Melanesia and eastern Indonesia who speak Papuan (non-Austronesian) languages.

Questions posed by the distribution of language stocks provide one jumping off point for discussion. The 800 Papuan languages present in Melanesia and in the Timor-Halmahera region fall into more than a dozen distinct genetic stocks and isolates, some of which probably derive from very early human settlement of Melanesia. Within the last few millennia one of these stocks, the Trans New Guinea (TNG) Phylum, has undergone a spectacular expansion of its range. Speakers of TNG languages now occupy most of the inhabited regions of New Guinea and are also present in Timor, Alor and Pantar. What forces triggered this linguistic expansion? Could it have been associated with the development of root crop agriculture? Why did the TNG expansion not extend to certain regions of New Guinea (much of the Sepik and Ramu basins, parts of the Gulf Province and most of the Bird's Head) or to Island Melanesia? What stories do other disciplines tell about human populations and cultures in New Guinea and Island Melanesia before the arrival of Austronesian speakers in the 4th millennium BP?

The conference is sponsored by the Division of Society and Environment, Research School of Pacific and Asian Studies, ANU. There will be about 27 invited papers, and comments from a panel including two Papua New Guinean scholars. The main sessions will be open to attendance by the public. For further information contact Andrew Pawley, Dept. Linguistics RSPAS, ANU, Canberra ACT 0200; email: apawley@coombs.anu.edu.au; ph. 2649-0028 or 6249-2279, or see the conference Web site: <http://rspas.anu.edu.au/linguistics/PapuanPasts/>

Abstracts and a timetable for individual papers will be posted shortly on the Web.

Time and place

November 27-30 (Monday-Thursday) 2000, Coombs Lecture Theatre, Coombs Building, ANU, daily sessions beginning at 9 am.

DRAFT PROGRAM

The list of participants is given below together with titles. Papers are grouped roughly by discipline. Most people have already provided precise titles; one or two have not and in such cases a provisional title preceded by a question mark has been put in.

Archaeology

- Jack Golson (ANU), Who were the Papuans?
- Tim Denham (ANU), Disjuncture or emergence? Implications of the shift from curvilinear to rectilinear cultivation practices in the Wahgi Valley, Western Highlands Province, Papua New Guinea
- Susan Bulmer (Auckland), The Wañelek site: prehistoric contacts between the Schrader Ranges and the Ramu region
- Pam Swadling (Canberra), If the Sepik-Ramu flood plain was an inland sea six thousand years ago where did speakers of the Sepik and Ramu language stocks come from?
- Chris Gosden, Possible links between the archaeological evidence and linguistic prehistory in the Bismark Archipelago
- Jim Specht, ? Issues in the Prehistory of the Bismarck Archipelago

Biological Anthropology

- Jonathan Friedlander (Temple U., Philadelphia), mtDNA haplogroup distributions in New Guinea and Island Melanesia
- Simon Easteal (Human Genetics, JCSMR, ANU), The distribution of mitochondrial genome diversity on New Guinea
- Nerida Harley (Human Genetics, JCSMR, ANU), The evolutionary history and affinities of the Papuan speaking people of Papua New Guinea: evidence from autosomal and Y chromosome genetic data
- Kuldeep Bhatia (Australian Institute of Health & Welfare, Canberra), ? PNG genetics
- Rosalind Harding (Institute of Molecular Medicine, Oxford), Time scales for genetic diversity in Melanesia: a look at some evidence for estimates of 100,000 years or more
- Nicola van Dijk (Cairns), Biological relationships: New Guinea and Australia

Linguistics

- Malcolm Ross (RSPAS, ANU), Pronouns as markers of genetic stocks in non-Austronesian languages of New Guinea and Island Melanesia and Eastern Indonesia
- Andy Pawley (RSPAS, ANU), The Trans New Guinea Phylum: Recent research and its implications
- Bert Voorhoeve (Leiden), Central & South New Guinea reconstructions and subgrouping
- Bill Foley (Linguistics, U. Sydney), Genetic linguistic relationships in the Sepik Basin
- Mark Donohue and Melissa Crowther (University of Sydney), Meeting in the middle: interaction in central-north New Guinea
- Ger Reesink (Leiden), Roots and development of West Papuan languages: Papuan elements in West Papuan languages

The palaeo-environment

- John Chappell (ANU), Palaeogeography -- History of the Fly, the Inland Sea and evolution of the Sepik-Ramu basin
- Geoff Hope (ANU) and Simon Haberle (Monash), The history of the human landscapes of New Guinea
- Ken Aplin (WA Museum), Faunal sequences, environmental change and faunal exploitation in prehistoric New Guinea: chasing shadows of the TNG Phylum?Socio-economic systems, environment and language
- Paul Roscoe (U. Maine), Foraging, Domestication, and Papuan Pasts (or, Modern hunter and gatherer/agriculture distributions and parameters in New Guinea, and what these might tell us about the past)
- Terry Hays (Rhode Island College), Vernacular names for staple foods in Irian Jaya: Implications for agricultural prehistory
- Chris Ballard (ANU), The idea of the garden: Social contexts for agricultural diffusion in the New Guinea Highlands
- Bryant Allen (ANU), Environmental influences on the present-day distribution of languages and cultures north of the Sepik River

Material culture

- Barry Craig (SA Museum), What can material culture studies in Papua New Guinea tell us about the past?

Commentators: Charles Mgone (PNG), John Muke (UPNG), Otto Nekitel (UPNG), and Matthew Spriggs (ANU)

(Announcement received from Andrew Pawley (for Organising Committee))

INTEGRATION OF NATURAL AND SOCIAL SCIENCES IN THE NEW PACIFIC MILLENNIUM

10th Pacific Science Inter-Congress, Guam, June 1-6, 2001

UPDATE and CALL FOR ABSTRACTS

Hafa Ada'i from Guam

The website for the 10th Pacific Science Inter-Congress (June 1-6, Guam) has been updated, and a Call for Abstracts has been issued. The deadline for abstract submission is February 1, 2001. Go to <http://www.10psicguam.org>

Sessions of interest to the list include:

- Changing Patterns of Health in the Pacific and Asian Regions, Dr. Ulla-Katrina Craig, coordinator
- Globalization in the Pacific and Asian Regions: New Perspectives in the 21st Century, Drs. Rebecca Stephenson, Lan-hung Nora Chiang, and Noel Tracy, coordinators
- Issues in Pacific and Asian Archaeology: Assessment of Paradigms and Formulation of New Directions, Dr. Hiro Kurashina and Mr. Scott Russell, coordinators
- Language Globalisation in the Pacific", Profs. Rosa Palomo and Joan Wylie, coordinators
- The Natural and Social Sciences of Textiles, Apparel, and Body Adornment, Dr. Joyce Camacho, coordinator
- Oceanian Librarianship, Dr. Nick Goetzfridt, coordinator
- Political Development in the Pacific, Dr. Robert Statham, coordinator
- Sustainable Tourism, Dr. Tom Iverson, coordinator
- Unity and Diversity in the Sciences: Pacific Perspectives, Dr. Kyle Smith, coordinator

For further information, please contact Dr. Joyce Camacho, 10th PSI-C coordinator at: jcamacho@uog.edu

RECOVERING THE PAST: RESOURCES, REPRESENTATIONS, AND ETHICS OF RESEARCH IN OCEANIA

The 5th ESfO Conference, Vienna, Austria, July 2002

Recovering the Past, the theme of the 2002 ESfO conference, invites a range of interpretations: looking to the past, making old things new and new things old, and in the sense "re-covering the past" - i.e. the ways in which corporations, travellers, tourists, and others are repeating all the old classificatory mistakes that anthropology, at least, made and unmade long ago.

Scholars of Oceanic societies make use of a multitude of resources when reflecting on, reappropriating and recontextualising the past in order to (re)generate the cultural order of things and people in the present. They are seeking unprecedented contexts for their work, and rediscovering theoretical resources that had previously been dismissed as out-of-date. There is still much to learn from an older anthropology. In this sense anthropologists share a predicament common to many in Oceania who increasingly have to consider what of the old that can be made new (modernity creates a space for

tradition, insists that "cultures" appear in particular form), and to consider what is new that can be made old (how to make sense in conventional terms of changing circumstances).

The resources employed in this work include:

- the natural: forestry, mining, food etc.
- the cultural: customs, languages, education, cultural control etc.
- the symbolic: images, metaphors, art forms etc.
- the economic: exchange, business, trade etc.
- the social: relationship, property ownership, identity, status, hierarchy, etc.
- the political: colonialism, migrations, separatism, "ethnicity", nationalism, law etc.

Knowledge of Oceanic societies can be used to think through universal challenges (including AIDS, genetic manipulation, poverty, DNA research in Oceania, WTO, technology, communication etc.) and vice versa: here, indigenous representations meet Western, scientific, anthropological representations and ethics. Materials from elsewhere can be used to think through Oceanic problems.

European Society for Oceanists, <http://cc.joensuu.fi/esfo/conf5/conf5.htm>
(August 2000)

AN ASMAT AND MIMIKA ARCHIVE: BIBLIOGRAPHY GERARD A. ZEGWAARD

In the 1940s and 1950s Gerard A. Zegwaard was a Missionary of the Sacred Heart in the Asmat and Mimika Region of Netherlands New Guinea. His article 'Headhunting Practices of the Asmat of Netherlands New Guinea' (*American Anthropologist*, 61(6), 1959: 1020-1041) is a highlight on his list of publications. Almost all his posthumous writings, including more than 200 unpublished texts, are now present at the Catholic Documentation Centre (Katholiek Documentatie Centrum) and can be consulted there.

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E-mail: Secretariaat@kdc.kun.nl URL: <http://www.kdc.kun.nl/>

Here we present a bibliography of Father Zegwaard's writings, which can also be consulted at <http://www.kun.nl/cps/papers.html>.

BIBLIOGRAPHY GERARD A. ZEGWAARD

Note!

**Zegwaard's archive has been rearranged.
The GZ Map indications are no longer valid.**

['Dutch title = English title' meaning document in Dutch; 'Dutch title / English title' meaning document in Dutch with English translation; 'English title' meaning document in English.]

PUBLISHED

ZEGWAARD MSC, GERARD A.

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GENERAL

Damme, Wilfried van. 2000. *Bijdragen over kunst en cultuur in Oceanië*. Gent, Belgium: Academia Press. ISBN: 90 382 0222 9. 122 pages. All articles in Dutch, with abstracts in English.

Contents: Wilfried van Damme, Handelskunst: de vervaardiging en verspreiding van houten vaatwerk in het noordoosten van Nieuw-Guinea, pp. 1-16 (Abstract: The Art of Trade: The Production and Distribution of Wooden Bowls in Northeast New Guinea, pp. 12-13); Elze Bruyninx, Enkele bedenkingen omtrent technologische en artistieke veranderingen in Papoea Nieuw-Guinea, pp. 17-33 (Abstract: Some Reflections on Technological and Artistic Changes in Papua New Guinea, pp. 31-32); Pauline van der Zee, De mythische kunstenaar: een inleidend onderzoek naar de oorsprongsmythe bij de Asmat en de Mimika, Nieuw-Guinea, pp. 35-64 (Abstract: The Mythical Artist of the Asmat and Mimika, New Guinea, pp. 60-62); Moniek Darge, Traditionele Maori-muziek van Aotearoa Nieuw-Zeeland, pp. 65-96 (Abstract: Traditional Maori Music from Aotearoa New Zealand, pp. 88-93); Francina Forment, De oorsprong van de houtsculptuur van het Paaseiland, pp. 97-119 (Abstract: The Origin of Rapa Nui Wood Sculpture, pp. 114-117).

Fitzpatrick, Judith M. (ed.). 2000. *Endangered Peoples of Oceania: Struggles to Survive and Thrive*. Westport, Conn.: Greenwood Press. Endangered Peoples of the World Series.

Table of Contents: Series Foreword; Introduction; The Aboriginal Peoples of Cape York Peninsula, Australia by David F. Martin; The Anuta Islanders by Richard Feinberg; The East Indians of Fiji by Brij V. Lal; The Irakia Awa of Papua New Guinea by David J. Boyd; The Marshall Islanders by Nancy J. Pollock; The Marquesas Islanders by Jane Freeman Moulin; The Micronesians by Glenn Petersen; The Nasioi of Papua New Guinea by Eugene Ogan; The Palauans by Karen L. Nero; The Peoples of Ok Tedi and Fly River, Papua New Guinea by David Hyndman; The Samoans in New Zealand by Cluny MacPherson; The South Sea Islanders of Mackay, Queensland, Australia by Clive Moore; The Tannese by Lamont Lindstrom; The Tehit of Irian Jaya, Indonesia by Leontine Visser and Jaap Timmer; The Torres Strait Islanders of Australia by Judith Fitzpatrick; The Wurundjeri of Melbourne, Australia by Lynette Russell and Ian J. McNiven; Glossary; General; Bibliography; Index.

Howe, K.R. 2000. *Nature, Culture, and History: The "Knowing" of Oceania*. Honolulu: University of Hawai'i Press. ISBN: 0-8248-2329-X (paper) 160 pages.

"Howe displays impressive scholarship and deep reading on a whole host of contentious issues in Pacific studies: disease and depopulation, ecology and environment, ownership and representation of scholarship, conflict between tradition and modernity. There is no other book quite like this. Clearly an important work by a distinguished historian" - Brij V. Lal.

"Howe helpfully places Oceania in a broad global and intellectual context and successfully explores the meeting of two perceived entities: the West and Pacific peoples. He does this in such a way as to incorporate such widely diverse topics as notions of paradise, islands as psychological spaces, human destiny, technology, 'knowing,' colonialism, racism, gender, nuclear testing, and indigenous peoples" - Paul Gordon Lauren.

Kirch, Patrick Vinton. 2000. *On the Road of the Winds: An Archaeological History of the Pacific Islands before European Contact*. Ewing, NJ and Bognor Regis, West Sussex: University of California Press. 446 pages.

"On the Road of the Winds synthesizes the grand sweep of human history in the Pacific Islands, beginning with the movement of early people out from Asia more than 40,000 years ago, and tracing the development of myriad indigenous cultures up to the time of European contact in the sixteenth to eighteenth centuries.

In particular, Kirch focuses on human ecology and island adaptations, the complexities of island trading and exchange systems, voyaging technology and skills, and the development of intensive economic systems linked to the growth of large populations."

Lal, Brij V., and Kate Fortune (eds). 2000. *Pacific Islands: An Encyclopedia*. Honolulu: University of Hawai'i Press. CD-ROM included. ISBN: 082482265X.

"Major aspects of Pacific island life are covered by some of the world's leading scholars from the Pacific, Australasia, North America, Europe and Japan. It is a comprehensive, indexed guide organized according to broad subject areas - from agriculture to urbanization - to avoid fragmentation. The cd-rom contains hyperlinks between cross-referenced section titles, maps and a photo library."

Nordyke, Eleanor C. (ed.). 1999. *Pacific Images: Views from Captain Cook's Third Voyage*. Honolulu: University of Hawai'i Press. (Distributed for the Hawaiian Historical Society.) 200 pages.

"Subjects: art; history; Pacific; Polynesia; Hawaii. This volume combines pictorial and selected textual descriptions from the voyage to give the contemporary reader a fresh

perspective on the remarkable findings of some of Cook's voyagers, who were among the first Europeans to open this region to the Western world. Eleanor C. Nordyke is a population specialist and author of *The Peopling of Hawai'i* (UH Press, 1989)."

Sheleff, Leon Shaskolsky. 2000. *The Future of Tradition: Customary Law, Common Law and Legal Pluralism*. Ilford, UK: Frank Cass Publishers.

"A focused study is made of a whole series of legal factors, relating to possession and ownership of land, religious rites, the nature of polygamous marriages, the assertion of group rites, the manner of peacefully resolving disputes and allied questions. Recent judicial decisions are analysed as a reflection of the far-reaching changes that have taken place, in a process that has seen the former disregard of basic rights of indigenous people being replaced by an awareness of the injustices perpetrated in the past and a willingness to seek to redress them. The comparison between approaches of different English-speaking countries provides an account of interwoven developments."

AUSTRALIA

Native Title Research Unit, Australian Institute of Aboriginal and Torres Strait Islander Studies (comp.). 2000. *A Guide to Australian Legislation Relevant to Native Title*. 2 vols. Canberra: Aboriginal Studies Press (AIATSIS). ISBN 0 85575 361 7 (paperbound). 254 and 363 pages, list of acts.

"This two volume guide provides summaries of over 500 pieces of legislation of relevance to native title as at January 2000. Its scope is inclusive, summarising Acts specific to native title and land rights as well as Acts with indirect application to land and resource management. It will be an important reference book generally, and will give ready access to legislation that will impinge on native title and legislation that groups holding title can use to develop their land and resources."

Strelein, Lisa and Kado Muir (eds). 2000. *Native Title in Perspective Selected Papers from the Native Title Research Unit 1998-2000*. Canberra: Aboriginal Studies Press (AIATSIS). ISBN: 0 85575 359 5 (paperbound). 332 pages.

"This publication is a compilation of papers about native title collected in the period immediately before and after the passage of the amendments to the Native Title Act. The 18 papers discuss the politics of the 1988 amendment process, women and native title, mediation and negotiation, the registration test, maps and boundaries, national and international human rights issues, and comparative experiences in Canada and New Zealand."

MELANESIA

Bohane, B., J. Elmslie, T. Flannery and L. Thompson. 2000. *Irian Jaya: The Promised Land*. Bathurst, NSW: Crawford House Publishers. 264 pages.

"Irian Jaya is one of the least developed places on earth, with the largest expanses of unexplored rainforest outside the Amazon. The local people are coming under increasing pressure as outsiders flock to there their country and take advantage of the vast resources. The book illustrates and documents the physical landscape and the lives of its inhabitants as they struggle to cope with enforced modernization while seeking to preserve their lifestyle."

Bolyanatz, Alexander H. 2000. *Mortuary Feasting on New Ireland: The Activation of Matriliney among the Sursurunga*. Westport, Conn.: Bergin and Carvey. 208 pages.

Table of Contents: Preface; A Note About Language; Introduction; Sursurunga Historical and Ethnographic Milieux: Contact, Christianity, Cash and Context; Land and Matriliney; Rethinking the Logic of Matriliney; Sursurunga Mortuary Feasting; The Antecedents of Mortuary Feasting; Consequents of Mortuary Feasting: the Salience and Activation of Matriliney; Conclusion; Glossary; References; Index.

Denoon, Donald. 2000. *Getting Under The Skin The Bougainville Copper Agreement and the Creation of the Panguna Mine*. Carlton South, Victoria: Melbourne University Press.

"The creation of the now notorious giant Panguna copper mine in Bougainville shadowed the birth of an independent Papua New Guinea. Panguna needed land on a grand scale and, when villagers refused to sell, the government expropriated their land and flew in riot police to clear the way for surveyors. *Getting Under the Skin* is a readable and insightful account of the conflicts that beset the Panguna project from its inception. Donald Denoon has drawn on a rich array of sources, astutely assessed, including previously untapped Australian government archives, interviews with key players on all sides of the conflict and a summary of Douglas Oliver's contemporary report on 'social aspects' of the mine."

Kupiainen, Jari. 2000. *Tradition, Trade and Woodcarving in Solomon Islands*. Helsinki, Finland: Finnish Anthropological Society (ISBN: 952-9573-23-5); Højbjerg, Denmark: Intervention Press (ISBN: 87-89825-48-9). 330 pages with 26 black and white photos and a digital photo archive of 135 images on a cd-rom (HTML 4.0 compatible).

"This is a fieldwork-based anthropological study of woodcarving and the development of handicraft trade in the South Pacific archipelago. It integrates historical anthropological methods with sociological, visual and artistic approaches to analyze the contemporary context of woodcarving art and trade. It explores the Melanesian culture of Gatokae from the Western Solomons, the Polynesian culture of Bellona from the southeastern Solomons, and the multicultural of national capital Honiara (where much of the handicraft trade concentrates)."
Copies can be ordered from Intervention Press, Højbjerg, Denmark (international distribution), Smyrna Press, Union City, NJ (North American distribution) and Tiedekirja Bookshop, Helsinki (Finnish distribution).

Levantis, Theodore. 2000. *Papua New Guinea: Employment, Wages and Economic Development*. Canberra: Asia Pacific Press.

"Using the results of labour market surveys conducted in the 1990s, Levantis analyses the effect of economic strategies so far on Papua New Guinea's employment situation and labour market structure. He outlines the political benefits to Papua New Guinea of a slow transition to a deregulated labour market. This, combined with a loosening of restrictions on informal sector activities and an increase in the effectiveness of law enforcement, can lead Papua New Guinea towards the economic development and social strategy that it desires."

Lewis, Gilbert. 2000. *A Failure of Treatment*. Oxford and New York: Oxford University Press. ISBN: 0198234090 (paper) and 0198234082 (cloth). 296 pages.

"This book is a study of a serious illness in a New Guinea village. It records the failure of local treatments and Western medicine, and of a communal ritual to bring a spirit to heal a man; it also shows how cultural beliefs and assumptions may influence events. The author, an anthropologist and medical doctor, focuses on how those closely involved maintained their hope and beliefs, and how they faced the realization of failure."

May, Patricia and Margaret Tuckson. 2000. *The Traditional Pottery of Papua New Guinea*. Honolulu: University of Hawai'i Press. 392 pages.

"The authors have made a thorough analysis of pottery-making throughout Papua New Guinea, based on eight years of fieldwork. They proffer a first-hand account of clay preparation, pottery formation, and firing techniques, interwoven with information on the functions of the pottery and the various approaches to decoration. Particular types of pottery have been identified by analyzing some of the clays and by studying the pottery in terms of different language divisions, which tend to correlate with different pottery styles. The book contains detailed descriptions of the pottery based not only on personal observation, but also on a meticulous collection of photographs from the villages of Papua New Guinea, private collections, and museum collections throughout the world."

Midian, Andrew. 2000. *The Value of Indigenous Music in the Life and Ministry of the Church: The United Church in the Duke of York Islands*. Boroko: Institute of Papua New Guinea Studies.

"*The Value of Indigenous Music* presents a critical examination of the hymns presently used in the United Church, particularly in the Duke of York and Rabaul areas. Rev. Midian considers the traditional music of the area and the hymns introduced by missionaries. He then explores the question of whether traditional music has a role to play in the United Church. This book is the sixth in the series *Apwitihi: Studies in Papua New Guinea Musics*, published by the Institute of Papua New Guinea Studies."

O'Hanlon, Michael and Robert Welsch (eds). 2000. *Hunting the Gatherers: Ethnographic Collectors, Agents, and Agency in Melanesia*. London and New York: Berghahn Books. 268 pages.

Contents: H. Gardner, 'Gathering for God: George Brown and the Evangelical Economy in the Collecting of Artefacts'; M. Quinnell, "'Before it has Become too Late...': Sir William MacGregor, Official Collecting and Repatriation in New Guinea'; R. Buschmann, 'Exploring Tensions in Material Culture: the Ambiguous Relationship between Ethnographic and Commercial Frontiers in German New Guinea'; R. Welsch, 'One Time, One Place, Three Collections: How the Field Museum Came to Own the Dorsey, Voogdt and Umlauf Collections from German New Guinea'; C. Kaufmann, 'Felix Speiser: From Physical Anthropology to the Study of Art'; C. Ballard, 'Collection Pygmies: the British Ornithologists' Union Expedition to Southern Dutch New Guinea, 1909-1911'; E. Edwards, 'Surveying Culture: Photography, Collecting and Material Culture in British New Guinea, 1898'; M. Young, 'The Careless Collector: Malinowski and the Antiquarians'; C. Gosden, 'On his Todd: the Colonial Relations of a Vanishing Anthropologist'; C. Knowles, 'Reverse Trajectories: Beatrice Blackwood as Collector'; N. Thomas, 'Epilogue'.

Schüller, Dietrich (gen. ed.), Don Niles (comments), Erna Mack (music transcriptions) and Gerda Lechleitner (ed.) 2000. *Papua New Guinea (1904-1909): The Collections of Rudolf Pöch, Wilhelm Schmidt, and Josef Winthuis*. Wien: Austrian Academy of Sciences Press. Sound Documents from the Phonogramm Archive of the Austrian Academy of Sciences: The Complete Historical Collections 1899-1950, Nr 3. ISBN: 3-7001-2920-3. Book, five compact discs, and a cd-rom.

"The recordings by Pöch and Winthuis were made in PNG; those by Schmidt at the archive in Vienna. Many of these examples are the first sound recordings of music or language from the areas concerned. Highlights include: the first recording of Tok Pisin; performances by Ahuia Ova, a Koita man who assisted such researchers as Haddon, Seligman, Malinowski, Williams, and Belshaw; songs performed by Bonifaz (Tamatai) Pritak-Mawi, a boy from Karesau Island, brought to Europe."

Sillitoe, Paul. 2000. *Social Change in Melanesia: Development and History*. Cambridge: Cambridge University Press UK. ISBN: 0 521 77141 2 (hardback) and 0 521 77806 9 (paperback).

Sillitoe, Paul. 2000. *An Introduction to Social Change in Melanesia: Development and History*. Port Chester, N.Y.: Cambridge University Press, North America. ISBN: 0 521 77141 2 (hardback) and 0 521 77806 9 (paperback).

Contents: Preface; 1. Change and development; 2. The arrival of the Europeans; 3. Another history; 4. Technological change and economic growth; 5. Land rights and community; 6. Business big men as entrepreneurs; 7. From tribespeople to peasants; 8. Mining, misunderstanding, and insurrection; 9. Forestry and local knowledge; 10. Migration and urbanization; 11. Cargo cults and millennial politics; 12. Missionaries and social change; 13. From tribal to state politics; 14. Custom and identity.

Stewart, Pamela J. and Andrew Strathern. 2000. *Speaking for Life and Death: Warfare and Compensation among the Duna of Papua New Guinea*. Osaka: National Museum of Ethnology. Senri Ethnological Report Nr 13. ISSN 1340 6787.

"This monograph presents texts, translations, and commentary on speeches made on occasions of compensations for death among the Duna people of the Southern Highlands Province of Papua New Guinea, mostly in contexts of warfare but also in connection with suicide. The aim is to provide an impression of the vigor and poignancy of expression in these speeches and to better understand their moral and political significance as well as to underline their overall cultural importance."

Strathern, Andrew and Pamela J. Stewart. 2000. *Arrow Talk: Transaction, Transition, and Contradiction in New Guinea Highlands History*. Kent, Ohio and London: Kent State University Press. ISBN 0 87338 661 2.

"This book is an historical retrospective of the political, social, and religious changes that have taken place among the Melpa-speaking people of the Hagen area in the Western Highland Province of Papua New Guinea over the last sixty years. It re-examines classic analytical issues of transaction and personhood and sets these into the context of colonial and postcolonial history, pointing to the social contradictions that have emerged and attempts by the people to resolve them, for example through the use of Christian practices and symbols."

Strathern, Andrew and Pamela J. Stewart. 2000. *The Python's Back: Pathways of Comparison Between Indonesia and Melanesia*. Westport, Connecticut and London: Bergin and Garvey. ISBN: 0897897072.

"The authors investigate a wide range of comparative themes from Eastern Indonesia and the Highlands of Papua New Guinea - including slavery, cassowary myths, female spirits, and historical change - and show the value of a thematic approach to the analysis of cultural similarities and differences."

Timmer, Jaap. 2000. *Living with Intricate Futures: Order and Confusion in Imyan Worlds, Irian Jaya, Indonesia*. PhD thesis, University of Nijmegen, Nijmegen.

"The author details the role of knowledge and secrecy to understand how conceptions of effective knowledge meaningfully relate to the traditions which shape behaviour which in turn (re)shapes the knowledge traditions. The result is a rich and empirically detailed ethnographic study that includes discussions of origin stories, male initiation, village construction, struggles for local leadership, opposition to Indonesian political control, criticism of the early Dutch

missionaries, and the advent of a new eschatology rooted in local myth and Christian doctrine."

MICRONESIA

Willens, Howard P. and Deanne C. Siemer. 2000. *National Security and Self-Determination: United States Policy in Micronesia (1961-1972)*. Westport, Conn.: Praeger Publishers. 312 pages.

Table of Contents: Introduction; The New Frontier Confronts the Trust Territory; The Johnson Administration Debates the Issues; The Northern Marianas Begin to Shape the Debate; The Nixon Administration Starts Negotiations; A Commonwealth Proposal Emerges; The Marianas Leaders Make Their Move; The United States Accepts the Marianas Invitation; Epilogue; List of Interviewees; Bibliography; Index.

RECENT PUBLICATIONS

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

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BEARDSLEY, FELICIA R. (1997). Pacific Islands Collections at the California Museum of Photography, University of California, Riverside. *Pacific Studies*, 20(4), 187-202. Special issue: Imaging, Representation, and Photography of the Pacific Islands (guest ed.: Max Quanchi).

CORNER, LORRAINE (2000). Women in Politics and Good Governance: Transformative Politics in Asia-Pacific. *Development Bulletin*, (51), 36-38. Title issue: Gender and Governance.

DENOON, DONALD (1999). Black Mischief: The Trouble with African Analogies. *The Journal of Pacific History*, 34(3), 281-289.

DOMINY, MICHELE D. (1998). Fieldwork Relations and Ethnographic Presence. In Juliana Flinn, Leslie Marshall and Jocelyn Armstrong (Ed.), *Fieldwork and Families: Constructing New Models for Ethnographic Research* (pp. 198-210). Honolulu: University of Hawai'i Press. Bibliography: 211-224.

FIRTH, STEWART (2000). The Pacific Islands and the Globalization Agenda. *The Contemporary Pacific*, 12(1), 178-192.

FLINN, JULIANA (1998). Introduction: The Family Dimension in Anthropological Fieldwork. In Juliana Flinn, Leslie Marshall and Jocelyn Armstrong (Ed.), *Fieldwork and Families: Constructing New Models for Ethnographic Research* (pp. 1-21). Honolulu: University of Hawai'i Press. Bibliography: 211-224.

GRAY, ALASTAIR C. (2000). 'Light Airs from the South': Whalers' Logs in Pacific History. *The Journal of Pacific History*, 35(1), 109-113.

GUILLE-ESCURET, GEORGES (2000). épistémologie du témoignage: le cannibalisme ni vu ni connu. *L'Homme*, (153), 183-205.

- HOUSE, WILLIAM J. (2000). ICPD Goals and Thresholds: How Well Have the Pacific Island Countries Performed? *Development Bulletin*, (51), 61-65. Title issue: Gender and Governance.
- JAYARAMAN, T.K. (1995). Official Development Assistance to the South Pacific Island Countries: Objectives, Magnitudes and Determinants. *Journal of the Pacific Society*, 17(4), 25-36.
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- JAYARAMAN, T.K. (1998). Foreign Direct Investment as a Alternative to Foreign Aid to the South Pacific Island Countries: Problems in the Past and Prospects in the Twenty-First Century. *Journal of the Pacific Society*, 21(3-4), 29-44.
- JAYARAMAN, T.K. (2000). Fiscal and Monetary Policies in the South Pacific Island Countries: An Evaluation. *Development Bulletin*, (52), 52-80. Special issue: HIV/AIDS: Implications for Development.
- KELLY, KEVIN M. (1999). Malaria and Immunoglobulins in Pacific History. *American Anthropologist*, 101(4), 806-809.
- NEWTON, TESS (2000). The Differential Impact of Criminal Law on Males and Females in Pacific Islands Jurisdiction. *Development Bulletin*, (51), 13-16. Title issue: Gender and Governance.
- OTTERBEIN, KEITH F. (1999). A History of Research in Warfare in Anthropology. *American Anthropologist*, 101(4), 794-805.
- PAYNE, BEVERLY CARRON (1999). Pacific History Bibliography 1999: Books, Articles, Chapters. *The Journal of Pacific History*, 34(3), 321-347. Author Index: 347-353.
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- QUANCHI, MAX (1997). The Invisibility of Gospel Ploughmen: The Imaging of South Sea Pastors in Papua. *Pacific Studies*, 20(4), 77-101. Special issue: Imaging, Representation, and Photography of the Pacific Islands (guest ed.: Max Quanchi).
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- SAUNDERS, TRISH; TERRELL, JENNIFER (1999). Pacific History Bibliography 1999: Theses. *The Journal of Pacific History*, 34(3), 317-320. Author Index: 347-353.
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SAGGERS, SHERRY; GRAY, DENNIS (1998). *Dealing with Alcohol: Indigenous Usage in Australia, New Zealand and Canada*. Melbourne: Cambridge University Press.
Reviews: *Oceania*, 70(2), 1999: 201-203 (by M. Brady)

SMITH, ROY (1998). *Values, Risks and Vulnerability in Small Island Developing States*. Canberra: Asia Pacific Press. <http://ncdsnet.anu.edu.au/online/workpapers.htm> -SP98-2 (24 pages).

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Review article on Mary Anne Jebb (ed.), *Emerarra: A Man of Merarra: Morndi Munro Talks with Daisy Angajit, Weeda Nyanulla, Campbell Allenbrae and Banjo Woorunmurra, Broome, WA: Magabala Books, 1996*.

BORSBOOM, AD; HULSKER, JANNEKE (2000). 'We Are One But Still Different': Communitarity and Diversity in Aboriginal Australia. In Henk Driessen and Ton Otto (Ed.), *Perplexities of Identification: Anthropological Studies in Cultural Differentiation and the Use of Resources* (pp. 189-231). Aarhus: Aarhus University Press.

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- Methodological Proposal, edited by James Weiner and Lissant Bolton.
Review article on Anita Herle and Sandra Rouse (eds), *Cambridge and the Torres Strait: Centenary Essays on the 1898 Anthropological Expedition*, Cambridge: Cambridge University Press, 1998.
- DAY, WILLIAM (1999). Forgive Us Our Trespasses: Finding Space for Aboriginal Fringe Dwellers in Darwin. *Canberra Anthropology*, 22(2), 62-69. Special issue: Using Multi-sited Ethnography: Investigations of a Methodological Proposal, edited by James Weiner and Lissant Bolton.
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- FUARY, MAUREEN (2000). Torres Strait and Dawdhay: Dimensions of Self and Otherness on Yam Island. *Oceania*, 70(3), 219-230.
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- HENRY, ROSITA (1999). Confronting Ethnographic Holism: Field Site or Field of Sociality. *Canberra Anthropology*, 22(2), 51-61. Special issue: Using Multi-sited Ethnography: Investigations of a Methodological Proposal, edited by James Weiner and Lissant Bolton.
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Will Be, North Melbourne: Spinifex, 1998; 2. Dulcie Wilson, *The Cost of Crossing Bridges*, Mitcham, Vic.: Small Poppies Publishing, 1998.

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