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**PUBLICATION OF EARLY PAPUA NEW GUINEA RECORDINGS:
THE VIENNA COLLECTIONS**

Don Niles

Institute of Papua New Guinea Studies, Boroko, Papua New Guinea

In 1979, I began work at the Music Department of the Institute of Papua New Guinea Studies (IPNGS). My main job at that time was to organise the growing collection of music recordings there. Having just completed a thesis that considered recordings from one part of PNG made over a seventy-year period, I was a bit disappointed to discover that the IPNGS collection consisted almost entirely of new recordings, lacking any historical depth whatsoever. Since that time, we have devoted much energy to researching the whereabouts of early PNG recordings, located in archives throughout the world, and arranging their repatriation.

One collection, well-known because of a monograph concerning part of it, was made by Rudolf Pöch, 1904-6, the founder of modern anthropology in Austria. While most collectors of the period used cylinder recordings, Pöch utilised a special machine for disc recordings developed by the Phonogrammarchiv in Vienna, the first sound archive. Pöch's recordings were made at three localities: Potsdamhafen, near present-day Bogia in Madang province (1904, in collaboration with Fr Franz Vormann), Cape Nelson, Oro province (1905), and the capital, Port Moresby (1906). While concentrating on the music and speech of the traditional inhabitants of these areas, recordings were also made of workers from other parts of the country that were resident at the time.

Additionally, two other major collections of PNG materials are housed in Vienna. Fr Wilhelm Schmidt, best known for his interpretation of linguistic and anthropological material collected by missionaries and the establishment of the Anthropos Institut and eponymous journal, undertook his own research in 1907 when Bonifaz (Tamatai) Pritak-Mawi, a teenage boy from Karesau Island (East Sepik province) was brought to Europe. Over a very intensive two-day period, 42 recordings were made.

Finally, Fr Josef Winthuis, an MSC priest, made cylinder recordings in the Tolai village of Tavuilu (East New Britain province), 1908-9, some of which were transferred onto discs in Vienna. Winthuis was the first missionary to make field recordings in PNG. Some of his original cylinders now appear to be housed in Berlin, but how these two collections compare has not been established.

While not the earliest recordings made in PNG, the recordings in Vienna are comparatively well documented and have certainly been very well looked after. Most importantly, the Phonogrammarchiv has begun an ambitious project of publishing their historical collections on compact disc, in order to make them readily accessible to researchers. I was asked to prepare notes for the three PNG collections. All technical, editorial, and production details would be handled by the expert staff in Vienna.

This was a tremendous opportunity. It is certainly rare to publish any early recordings, but here was the chance to publish not just extracts but entire collections, and without being restricted to a couple pages of notes! Furthermore, the Phonogrammarchiv had the funds to make this a reality.

At first, I envisaged a series of fieldtrips to all the places concerned, seeking to update information on all the recordings, transcribe the vernacular texts and supply translations, obtain data on performers, etc. While these were noble thoughts, they were impractical if we wanted the publication to appear any time soon. The editors in Vienna wisely reminded me that the goal was to make the recordings available.

Consequently, my work focussed on: modifying geographic, village, and ethnic group identifications to reflect modern usage; locating writings by the collectors which concerned their recording activities; updating comments on the music as a result of subsequent work; researching biographical details about the collectors and situating their work in a historical context. Of course, any work on the recordings themselves is highlighted. Such information is provided in the notes of the accompanying booklet as introductory sections to the recordings themselves. Thanks to generous support, invaluable documents were obtained during two short trips to Vienna.

The main source of information about the individual recordings are the accompanying documentation, called Protocols. All of the original Protocols are reproduced as TIFF files on the accompanying CD-ROM; the booklet itself contains annotated English translations. As such old recordings frequently challenge modern-day listeners because of their noise and limited frequency range, music transcriptions were prepared to assist listeners. Photographs of and by the collectors, maps, and line drawings further illustrate the booklet.

While there are obviously many highlights among such early recordings, a few deserve special mention: recordings of Ahuia Ova, collaborator with many researchers, such as Haddon, Seligman, Malinowski, Barton, Belshaw, as well as Pöch; the amazing musical knowledge of 15-year old Tamatai; the first recording of Tok Pisin (as well as many other local languages). Not surprisingly, the music recordings run the gamut from performances only vaguely recognisable by descendants today because the music has not been performed for many decades (e.g., Monumbo), to complete recognition and identification (e.g., Tolai).

This publication will hopefully stimulate future work on the materials it contains from ethnomusicologists, linguists, and anthropologists, particularly amongst Papua New Guineans

themselves. Already, recordings deemed to be of insufficient quality for musical transcriptions have proven invaluable in establishing the continuity of Tolai cultural traditions in a paper by IPNGS ethnomusicologist Julie To'Liman-Turalir.

It is hoped that the present publication will also lead to related projects, e.g., documentation, publication, and repatriation of the c. 1500 photographs taken by Pöch. Invaluable in this enterprise would be Pöch's diaries, but their whereabouts are presently unknown (any leads from Oceania Newsletter readers would be very welcome).

This publication of early recordings of Papua New Guinea music is an excellent example of the kind of collaboration which can take place between dedicated individuals and institutions. Its value can only truly be gauged by the future work it encourages.

Publication details:

Papua New Guinea (1904-1909): The Collections of Rudolf Pöch, Wilhelm Schmidt, and Josef Winthuis. Book (223 pp.), five compact discs (OEAW PHA CD 9/1-5), and one CD-ROM (OEAW PHA CD-ROM/9). Dietrich Schüller, series editor. Gerda Lechleitner, editor. Don Niles, notes. Erna Mack, music transcriptions. Tondokumente aus dem Phonogrammarchiv der Österreichischen Akademie der Wissenschaften: Gesamtausgabe der Historischen Bestände 1899-1950 / Sound Documents from the Phonogrammarchiv of the Austrian Academy of Sciences: The Complete Historical Collections 1899-1950, series 3. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2000. ISBN 3-7001-2920-3.

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PAPERS FROM IVILIKOU:

PAPUA NEW GUINEA MUSIC CONFERENCE AND FESTIVAL (1997)

Edited by Don Niles, Institute of Papua New Guinea Studies, and Denis Crowdy, University of Papua New Guinea. With one cassette (IPNGS 014). Boroko: Institute of Papua New Guinea Studies and University of Papua New Guinea, 2000.

Reviewed by Lars Kjærholm

Department of Anthropology, Moesgaard, Denmark

This rather sprawling collection of long and short papers and transcripts of discussions is rather unique in the world of ethnomusicological literature, because it covers the entire range of music in a new postcolonial state from whistled speech to Church Hymnody. The conference was itself something of a performative event, where people from various parts of the culturally and ethnically very heterogeneous Papua New Guinea came together to discuss and present music.

A major theme at the conference was the discussion about the nature of Papua New Guinea music. Is there a distinct type of music, which ties the many ethnic groups together? This event should no doubt also be seen as an exercise in nation building, like the whole series of publications on music and culture from the Institute of New Guinea Studies.

It is impossible in a review to mention all papers in this book, there are no less than 23, and also transcripts from discussions. Some papers are very short, almost like abstracts, and some are more fully worked out papers. In the latter category is Michael Webb's paper, "Raboul's "Johnny Ray": Paul Cheong and Early Popular Music in the New Guinea Highlands". Webb's tale about the early years of Westernised popular music and the role which people of mixed descent played in it is quite fascinating. His perspective is that of modern performance theory, and he places his observations in a sociological perspective, arguing that this new type of music was used to create status for the group of people of mixed ethnic origin, the so-called Euroneseans.

Otto M. Nekitel's paper: "A Perceptual Analysis of Abu?-Wam Whistled Speech" is about a very peculiar phenomenon, a mixture of music and language, which is found in various places around the world; whistling which conveys linguistic meaning, or as the authors defines it: content-bearing tones and pitches which function as speech surrogates". During the Second World War the Abu? And Wam used this language to convey information about the movement of Japanese ships along the coast to allied forces, which was of help in the war effort. "The one army code which was never changed, never intercepted and never broken", as Nekitel quotes from G.W.L. Townsend. The technique that produces the "whistled speech" is to fold hands tightly and blow air in a small vent between thumbs and pointers. This produces a powerful sound that carries far and the pitch can be varied by varying the size of the cavity formed by the hands. This method of communication is rare and seems to be found mostly among people living in rugged mountain conditions, and only half a dozen of such "languages" have been described. It is part of a larger family of non-vocal "speech" forms, such as drum and percussion languages, which are more common throughout the world. The considerable skill and dexterity in producing these sounds and in interpreting them would seem to account for their rare occurrence, but this is an interesting paper on a rather amazing topic, which is not yet fully studied and understood.

Andrew J. Strathern and Pamela Stewart's paper on Melpa ballads demonstrates the value of ballad and other song texts as a source of knowledge of a society and culture. These ballads are very popular and describe important themes in Melpa culture. "They are the Melpa equivalent of videos" as the two authors say. The authors point out that although there are many and lengthy ballads, and although the Melpa hold them in high esteem, they have not been given much study. It calls to mind other studies, such as Seeger's study of the Suyu of South America, who spend more time on singing than on any other activity, including gathering and producing food, and yet many fieldworkers have ignored this aspect of their performative culture. Strathern and Stewart's paper is a timely reminder to us of the need to use all the cultural sources presented to the researcher.

Don Niles' paper, "Different Approaches to Papua New Guinea Hymnody: An Overview" argues that "different churches have created their Christian hymnody in Papua New Guinea, and as a result, have created their different individual identities". Niles describes an important area of research which has "received little attention by researchers, except scorn, yet over 96 % of Papua New Guineans identified themselves as Christian in the most recent census (1990)". He makes an important point here, and a study like Andrew Midian's book on church music in The Duke of York Islands shows how important church music has been for identity formation in Melanesia in this century. In most mission work the native peoples were not expected to learn a foreign language, since the ministers would do their best to bring them the Good News in their own language, but they were almost invariably required to learn a style of music very foreign to them. Thus an intricate socio-cultural process was set in motion, which has had a major impact on identity and group formation in the region.

There are six other, shorter, papers dealing with church music, and together they contribute to filling the gap in our knowledge about an important topic.

At the end there are two interesting papers by Pauline ToLiman Mogish and Julie To'Liman-Turalir on traditional ownership of music which point out that traditionally music and songs could be owned by certain social groups, who might receive payment from others who borrowed this music. Failure to pay for music and songs borrowed would end up in the village court, so it would seem Papua New Guinea is fully prepared to enter the modern world of cultural ownership called copyright.

The various group discussions in the book add value and life to it, and so does the cassette tape which accompanies it, giving samples of the topics dealt with in the book. Although somewhat lacking in technical quality, these sound samples are very interesting and for most readers the only chance to ever hear this amazing tapestry of sound that is the music of Papua New Guinea.

***LANGUAGE LOSS AND LANGUAGE PROCESSING:
THREE GENERATIONS OF DUTCH MIGRANTS IN NEW ZEALAND***

By Madeleine Hulsen. 2000. ISBN 90-9013990-7, pp. 261.
PhD Thesis, University of Nijmegen, Nijmegen.

Madeleine Hulsen

This study investigated the relationship between language loss and language processing in a three-generational group of Dutch migrants in New Zealand. The purpose of the study was to gain more insight into the why and how of language loss, by combining a sociolinguistic and a psycholinguistic approach to language shift and loss. Language loss can be perceived of as an overarching term, which includes both processes of language shift and processes of language attrition. Language shift in this case refers to the gradually decreasing use of the first language, which eventually results in the monolingual use of the second language. In the context of the present study language attrition refers to a deterioration of first language skills as the result of non-use or lack of contact. Both language shift and language attrition can occur within and between generations, i.e. at the intra- or intergenerational level. However, language shift is often investigated in the process of several generations and thus usually refers to an intergenerational and group process, while language attrition usually refers to individual speakers' decreasing competence in their mother tongue at the intragenerational level.

The subjects in the present investigation included migrants and second- and third-generation descendants of migrants who had left the Netherlands during the 1950s and early 1960s. During these years large numbers of Dutch people left their country because of the unfavourable economic situation shortly after the war, unemployment, overpopulation, the threat of the Cold War, and the feeling many people had of belonging to a lost generation. The Dutch government was highly supportive of the mass migration, as it meant a solution to the country's overpopulation, housing, and unemployment problems. New Zealand needed a new inflow of people because of a great shortage in its labour force and declining numbers of migrants from Great Britain, the traditionally preferred "source" country. Referred to as the 'whiter than white' policy, New Zealand's immigration policy was strongly aimed at assimilation and exhibited underlying racial beliefs. These 'push' and 'pull' factors may have been conducive to language shift among the Dutch, which is known to be very fast. Other factors that are likely to have speeded up the linguistic assimilation of the Dutch in New Zealand are the cultural and linguistic similarity with the English language and culture, a high rate of exogamy, the absence of demographic concentrations of people of Dutch descent despite their large numbers, and attitudes towards their own language and culture. In order to determine language shift patterns of the subjects under study (N=90), I investigated language use within and between generations, attitudes towards the language and language maintenance, self-reported language proficiency, and the role of social networks by means of a number of questionnaires.

In sharp contrast to the observed patterns of language shift, most studies of Dutch overseas have found only marginal levels of language attrition in the sense that lexical items or grammatical structures have been 'erased' from memory. This may have to do with the fact that most studies only looked at the outcomes of the process of language shift. It is, however, quite possible that the results of reduced language contact can be detected at a more subtle level. There may be changes in the way the language is processed which need not result in overt speech deviations, but can be evidenced in, for example, reduced fluency, hesitations, and difficulty in retrieval. Therefore, the study also included a number of 'on-line' psycholinguistic experiments (picture naming and picture-word matching) that tested whether the lexical knowledge had actually disappeared from memory or was merely difficult to retrieve under time pressure.

Overall, the results with respect to language use indicate a fast pattern of language shift, which already starts in the first generation when communicating with their partners. In the second generation the use of Dutch further decreases, while in the third generation hardly any Dutch is used. If the Dutch language plays any role in the family, it is often only of a symbolic nature. Some subjects reported the use of Dutch for domestic concepts, such as *stoffer en blik* (dustbin and brush), *onderzetter* (coaster), *stofzuiger* (vacuum cleaner), and *de tafel dekken* (to lay the table). The use of Dutch outside the family is very limited.

The results of the experimental tasks show that productive language skills in Dutch decrease considerably with each generation, in line with the patterns of language shift, while even in the first generation there are indications of decreased productive skills. The receptive skills, however, appear to be largely unchanged, which indicates that the lexical knowledge is merely difficult to retrieve under time pressure, but not 'lost' in the sense that it has been erased from memory. Continued active language use in various domains outside the home and a positive attitude towards language maintenance were found to be key factors for language maintenance.

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LAVONGAI¹

Robert Verloop²
Centre for Pacific and Asian Studies



customary landbuying

Lavongai is a place where an anthropologist recently decided to leave after a couple of weeks of exploratory fieldwork because she said they had lost their culture. It is a place where the expatriate missionaries say the people have lost their culture. It is a place where many of the inhabitants themselves say they have lost their culture.

Admittedly, there is a lot to be said for the case that the Lavongais have lost their culture. In the most 'obvious' sense of culture, as many of the Lavongais themselves use it, meaning music, dance and decoration, there is indeed little to be witnessed. There are few occasions where a call is made on these fanciful displays of 'culture' and much of the required knowledge is either lost or only home to a handful.

Another aspect of culture, *kastam*, which in Lavongai is at its strongest in connection with funerals, is also subject to considerable strain. Many 'customary laws' are discarded or broken, corners are often cut as the burdens of *kastam* are viewed to weigh too heavily on a people exposed to a world involving money. Values, taboos and beliefs are also subject to revision in a cost/benefit evaluation in a changing society.

In her thesis Billings argues: "it may be that times never were as they should have been. Institutionalized forms may well have been talked about as standards of excellence that came from the old days, rather than standard operating procedures". This is arguably true for all societies at all times, however there is a case to be made that this rings very true to Lavongai society, because of the somewhat 'laissez-faire' attitude of the Lavongais.

Regardless of the fact if Lavongais were strong adherents of their *kastam* or not, the main cause for its rapid 'disappearance' was Christianity. It's hard to say why Christianity was so successful in wiping out many of the old ways so quickly in Lavongai, but it may well be that the Lavongais weren't too content with the old ways. The fact that they are such good Christians is one of the things Lavongais pride themselves with the most. In a sense they also consider Lavongai to be God's country.

So is Lavongai culture lost? It is not. On the one hand there is the conscious revival of culture. Its main aim is to re-attain a sense of unity and pride and to occupy the youth, mainly referring to an ever-growing group of young men who have no money-making opportunities and are want to cause 'humbug' in their boredom and frustration. On the other hand one can see culture as the lived reality in which people exist, meaning if there are people there is culture.

And what a culture it is! An exciting mix of black magic, poison, sea pirates, cannibal heritage, greed, business, competition, political intrigue, jealousy, land disputes, shame, and dreams all deeply rooted in the Papua New Guinea of today. Apart from fishing and gardening the lives of contemporary Lavongais revolve around frequent trips to Kavieng, a constant scavenging for petrol money, the skilful operating of banana boats, Christianity, politics, the Ling-Stuckey Foundation, beetle nut, *kastam*, ancestors, clan membership, and remittances.

It is no longer possible to view Lavongai in isolation. Lavongai is entangled in processes of globalisation and localisation. The doings of a nationally disgraced expatriate may cause clan disputes in Lavongai or an escaped convict from a Port Moresby prison may cause unrest in the area. Or the other way around, the dealings of a son of Lavongai may cause half the working nation to lose half their life savings.

On a global scale, Papua New Guinea is very much the periphery, and thus of course Lavongai more so still. The fluctuation of world market prices for copra or cocoa indeed affect the Lavongais, but it seems fair to say that the island community is far more touched by matters at a national level. Nevertheless the outside world is felt, mostly flowing in through foreign media and people. The flow out is all but non-existent, save perhaps for some exotic imagery of cultists and an island paradise.

Papua New Guinea is still very much bullied by the IMF, the Worldbank, and most of all by Australia.

Australian dominance is felt, even at a local level. The order of things is made very clear to the Lavongais in Kavieng, which is owned by expatriates (mostly Chinese and Australians). The atmosphere is still awkwardly colonial and there is a very high barrier for a Lavongai to ever get his foot in the door.

Sadly there is also a belief in black inferiority. Based on time and observations, the white man is seen to be superior in thought, action and discipline. To make it sadder still this belief is substantiated by reference to the Bible: the curse of Ham or to be more exact his son. Genesis 9:25 "Cursed be Canaan! The lowest of slaves will be he to his brothers."

However the Lavongais consider themselves very lucky, not like the unfortunate Africans, with whom they feel a certain similarity. Lucky because they themselves have a beautiful country, rich with resources and ample food. The rhetoric of 'PNG and the richness of its resources' together with the question of why development is lacking is one used at national, provincial and local level.

Lavongais consider themselves political beings, and conversations between men are often of a political nature. They are very lucid and realise that everything about Papua New Guinean living is politicised, from education to development. One does not obtain monies through the laws of the nation and the rights of the citizens. Now the unwritten regulations regarding the acquisition of funds lie in keeping the granter in place or up a notch on the political ladder. And in such a world an anthropologist too becomes a political commodity, to be given by one 'benefactor' and taken away by another.

This is perhaps in many ways a far more interesting and challenging time, where modern elements have been incorporated and old ways have been discarded, retained, adapted, revived and even 'augmented'. Today in Ungalik the young men with too much time on their hands are gratuitously experimenting with black magic, causing a resurgence of this practice at a rate that surpasses if not the time of the ancestors definitely of the past couple of decades.

This is a time where the coastal Lavongais still have suspicions of cannibalism among the inland people and a time where the coming of a supermarket is the cause for much commotion. A man from Buka who lives at Mansava secretly admitted that he found it all quite laughable, because where he is from they have had things like supermarkets for many years now. Lavongais are struggling to deal with these times in terms of 'development' and their identity.

The Lavongais consider themselves smarter than the rest, but there is a conflict. It's one thing being smarter than the rest, but you need something to show for it. The Lavongais are painfully conscious of the fact that the Tolais, the Bougainvillians, the Sepiks and the Highlanders are far more enterprising than themselves and are thus admittedly regarded as enjoying a higher standard of living (pertaining to such things as money, permanent houses, roads, and health care).

The main support for their assertion of their great intelligence is based on the fact that there are so many people from Lavongai occupying top, mainly government, positions. In the past, the time of toying with the Australians during the 'Johnson Cult' period, seems to have also been a testimony to their argument, however this sword cuts two ways, because for many it is also considered an embarrassing history which undermines their claim to intelligence.

The anxiety they feel today stems from the knowledge that their heyday is over. They did not manage to make the most of their advantage. The cream of Lavongai was mainly educated during the 60's when they were blessed with a number of dedicated expatriate teachers. Today no such advantage exists. The standard of schooling in Lavongai has decreased and there has been a sharp increase in population. The opportunities for the youth seem far more limited. Many also have no ambition to leave the island, because through the years a consensus has been reached that 'city life' is not enviable.

Almost all the Lavongais who have moved away from the island to work in an urban centre wish to return to their home at some time. More often sooner than later. Many don't seem to enjoy the work

experience very much at all, and the majority do not feel that the benefits outweigh the costs, especially now with the cost of living in Papua New Guinea being so high. The main gripe that all Lavongais seem to have with city life is that everything costs money, and this causes them great stress. They almost always refer to the fact that at home they can walk into the garden or throw a line into the sea and they will have food.

Maclean writes that "Some deal with the situation through a radical withdrawal into autonomy; they self-consciously adopt the identity of bus kanaka". This is arguably a bit too strongly phrased, but in the case of Lavongai there does seem to be a far more hesitant attitude towards the leap into (Western) freedom, which is linked to a disappointment of what has been accomplished. The 'viability' of hiding in autonomy is strengthened by the relative geographical isolation of the island, which is at the same time one of the factors that have contributed to Lavongai's lagging 'development'.

¹Lavongai, also known as New Hanover, is an island off the coast of New Ireland, Papua New Guinea.
²Robert Verloop conducted fieldwork on Lavongai from October 1999 to October 2000.



CALENDAR OF CONFERENCES

EUROPE AND THE ASIA-PACIFIC: CULTURE, IDENTITY AND REPRESENTATIONS OF REGION

University of East Anglia (UEA), Norwich, UK, 10-11 May 2001

The Centre for Research in European Studies (CREST) is holding its 4th annual conference in association with the UEA Asia-Pacific Group on Thursday and Friday, 10th and 11th May, 2001. The venue is the Elizabeth Fry building on the University of East Anglia campus in Norwich.

The preliminary programme includes papers dealing with a significant range of issues including the ASEM process, security cultures and security communities, property rights, cultural reproduction, postcolonialism, interraciality, Islamic identity in Europe, media representations, the role of law in identity formation, issues in political economy. The broad comparative dimensions of the papers include perspectives ranging from regionalist constructions of 'European' identity to more specific

studies of relational identity construction in countries as diverse as Japan, Sweden, Russia, Australia, France, Malaysia and New Zealand, Thailand, India, Britain, China, and Indonesia.

The disciplines represented at the conference include art history, politics and international relations, law, economics, sociology, development studies, history, gender studies, literary studies and architecture and urban planning and paper presenters will be travelling from Australia, the US, India, Italy, China, Taiwan, Sweden, Japan, Hong Kong, and Germany. The conference will therefore be truly international and interdisciplinary while retaining a special focus on comparative inter-regional studies between Europe and the Asia-Pacific.

Programme

Those who pre-register will receive a formal programme approximately ten days before the conference. Programmes will otherwise be available on the day.

NB: The conference will open at 10 a.m. on Thursday 10th May.

Conference Organisation

The conference organiser is Professor Stephanie Lawson (S.Lawson@uea.ac.uk), Director of European and International Studies in the School of Economic and Social Studies. The conference secretary is Dr Michael Drake.

All enquiries concerning registration should be directed to:

Dr M. Drake

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Tel: 01603 593415 / Fax: 01603 250434.

ANNUAL MEETING OF THE PACIFIC ARTS ASSOCIATION - EUROPE

Linden-Museum, Stuttgart, June 15-17, 2001

The Pacific Arts Association Europe will hold its annual meeting for 2001 from Friday, June 15 to Sunday, June 17 in the Linden-Museum, Stuttgart, at the occasion of the exhibition on the art of New Britain (Nuebritannien - Farbe, Form, Fantasie), organised by Ingrid Heermann.

The General Assembly will be held on Saturday, June 16, 9.30. The sessions on Saturday afternoon and Sunday morning shall be open to a wider audience. There will be a study session on the topic of the exhibition and a session on other subjects. Elections for the Administrative Council and the Board shall be called for at the General Assembly.

For information/inscription please contact:

Linden Museum, Staatliches Museum für VÜlkerkunde

Attention: Dr. I. Heermann, Hegelplatz 1

70174 Stuttgart, Germany

Fax: +49 711 20 22 590, or e-mail to Frau Knöpfle: sekretariat@lindenmuseum.de

PACIFIC ARTS ASSOCIATION'S SIXTH INTERNATIONAL SYMPOSIUM

Nouméa (New Caledonia) and Lifou (Loyalty Islands), July 23-28, 2001

Working Theme: Creative Arts in the Pacific Today: Expression of Continuity or Rupture?

Programme:

From Monday 23rd to Tuesday 24th July: Nouméa

From Wednesday 25th to Saturday 28th July: Lifou (Loyalty Islands)

Tentative schedule:

Sunday, July 22: arrival of participants in Nouméa

Monday, July 23: Centre Culturel Tjibaou, opening session: Contemporary Art of the Pacific

Tuesday, July 24: Musée de Nouvelle-Calédonie: Kanak material culture

Wednesday, July 25: fly to We on Lifou island (Loyalty Islands)

Thursday, July 26: sessions held in Lifou (themes to be announced)

Friday, July 27: sessions held in Lifou continue

Saturday, July 28: closing session

CALL FOR PAPERS

An official call for paper abstracts, along with the specific theme and session titles, will be sent out immediately after the Executive Committee meets Feb. 28th in Chicago. In the meantime, all interested in attending should contact symposium organiser, Emmanuel Kasarhérou, as soon as possible indicating:

- 1) interest in attending the symposium, and
- 2) interest in presenting a paper (and possible topic).

Please contact him by email, with follow up by airmail:

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More information on the symposium is available from the Pacific Arts Association web site:

<http://pacificarts.org>

For more information on Tjibaou Cultural Centre, check out their web site: <http://www.adck.nc>

PUBLICATIONS RECEIVED

From **Jon Altman**, Centre for Aboriginal Economic Policy Research, Australian National University, Canberra, Australia:

Smith, D.E. (ed.). 2000. *Indigenous Families and the Welfare System: Two Community Case Studies*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. CAEPR Research Monograph Nr 17.

Taylor, J., J. Bern and K.A. Senior. 2000. *Ngukurr at the Millennium: A Baseline Profile for Social Impact Planning in South-East Arnhem Land*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. CAEPR Research Monograph Nr 18.

Taylor, J. and N. Westbury. 2000. *Aboriginal Nutrition and Nyirrangulung Health Strategy in Jawoyn Country*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. CAEPR Research Monograph Nr 19.

From **J. Boelaars M.S.C.**, Arnhem, Netherlands:

Boelaars, J.H.M.C. 1950. *The Linguistic Position of South-Western New Guinea*. Leiden: E.J. Brill. (PhD thesis, University of Utrecht, Utrecht, Netherlands.)

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From **Ien Courtens**, Centre for Pacific and Asian Studies, University of Nijmegen, Nijmegen, Netherlands:

Courtens, Ien. 2000. The Manes Kaya Healing Rite: Blood, Sago, and Sacred Cloths for the Ancestors. In: Pamela J. Stewart and Andrew Strathern, with contributions by Ien Courtens and Dianne van Oosterhout, *Humors and Substances: Ideas of the Body in New Guinea*. Westport, Connecticut and London: Bergin and Garvey (Greenwood Publishing Group), pp. 51-63.

From **Jean Guiart**, Noumea, New Caledonia:

Guiart, Jean. 2000. *Découverte de l'Océanie*, Volume 1: *Connaissance des îles*. Noumea and Tahiti: Le Rocher-à-la-Voile and Editions Haere Po no Tahiti. Dossiers pour servir à l'intelligence du temps présent, Nr 2.

From **Don Landauer**, Lake Tahoe, California, United States of America:

Landauer, Lyndall B. and Donald A. Landauer. 1999. *Pearl: The History of the United States Navy in Pearl Harbor*. Lake Tahoe, CA: Flying Cloud Press, Institute for Marine Information.

From **Marife Magno-Ballesteros**, Philippine Institute for Development Studies, Makati City, Philippines:

Magno-Ballesteros, Marife. 2000. *The Urban Land and Real Estate Market in Metro Manila: A Socio-Economic Analysis*. PhD thesis, University of Nijmegen, Nijmegen.

From **Jelle Miedema**, Projects Division, Leiden University, Leiden, Netherlands:

Miedema, Jelle. 2000. *The Water Demon and Related Mythic Figures: The Bird's Head Peninsula of Irian Jaya/Papua in Comparative Perspective*. *Bijdragen tot de Taal-, Land- en Volkenkunde*, 156(4): 739-769.

From **Hermann Mückler**, Österreichisch-Südpazifischen Gesellschaft, c/o Institut für Ethnologie, Kultur- und Sozialanthropologie, Universität Wien, Vienna, Austria:

Mückler, Hermann (ed.). 1998. *Österreicher im Pazifik*. Novara - Mitteilungen der Österreichisch-Südpazifischen Gesellschaft, Nr 1 (Jahresband 1998). Vienna: Österreichisch-Südpazifischen Gesellschaft.

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Pacific Information Centre. 2000. *Publications 2000 [Includes Books, Published Papers, Unpublished Papers, research reports, Journal Articles, Annual Reports, Poems, Edited Works]*. Suva: Pacific Information Centre.

From **Pamela J. Stewart** and **Andrew Strathern**, Department of Pittsburgh, Pittsburgh, United States of America:

Carucci, Laurence Marshall. 2001. From the Elaboration of Practice to the Practice of Elaboration: Reflections on 'The Tenth Day' on Enewetak Atoll. *Journal of Ritual Studies*, 15(1): 67-79.

Stewart, Pamela J. and Andrew Strathern. 2000. Naming Places: Duna Evocations of Landscape in Papua New Guinea. *People and Culture in Oceania*, 16: 87-107.

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Strathern, Andrew and Pamela J. Stewart. 2000. *Stories, Strength and Self-Narration: Western Highlands, Papua New Guinea*. Adelaide: Crawford House Publishing.

From **Louise Thoonen**, Centre for Pacific and Asian Studies, University of Nijmegen, Nijmegen, Netherlands:

Thoonen, Louise. 2000. Life History and Female Initiation: A Case Study from Irian Jaya. In: Pamela J. Stewart and Andrew Strathern (eds), *Identity Works: Constructing Pacific Lives*, ASAO Monograph Nr 18. Pittsburgh: University of Pittsburgh Press, pp. 58-77. [Notes: 189-190. References: 195-208.]

NEW BOOKS

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

GENERAL

Anderson, Atholl and Tim Murray (eds). 2000. *Australian Archaeologist: Collected Papers in Honour of Jim Allen*. Canberra: Coombs Academic Publishing, Research School of Pacific and Asian Studies, Australian National University. 454 pages.

Contents (Pacific): Anderson, Atholl and Tim Murray, 'Introduction', pp. 8-20; Jones, Rhys, Stuart MacIntyre, Mary-Jane Mountain and John Mulvaney, 'Recollections of Jim Allen's early career', pp. 21-30; Ambrose, Wal, Jack Golson and Doug Yen, 'Jim Allen and the Lapita Homeland Project', pp. 31-39; Jones, Rhys and Betty Meehan, 'A crucible of Australian prehistory: The 1965 Hobart ANZAAS Conference', pp. 40-61; Golson, Jack, 'A stone bowl fragment from the Early Middle Holocene of the upper Wahgi Valley, Western Highlands Province, Papua New Guinea', pp. 231-248; Ambrose, W.R. and H.P. McEldowney, 'An age assessment for Lapita from obsidian at the Mouk Island site, Manus', pp. 268-278; Summerhayes, Glenn, 'What's in a pot?' pp. 291-307; Thomson, Jo-Anne R and J Peter White, 'Localism of Lapita pottery in the Bismarck Archipelago', pp. 308-323; Swadling, Pamela, 'Changing marine interests and their implications for the settlement history of Santa Ana, an island in the Southeast Solomon Islands', pp. 365-371; Anderson, Atholl and Gerard O'Regan, 'To the final shore: Prehistoric colonisation of the Subantarctic Islands in South Polynesia', pp. 440-454.

Grove, Richard H. and John Chappell (eds). 2000. *El Niño: History and Crisis*. Cambridge and Isle of Harris: The White Horse Press. 250 pages.

From the table of contents: [...] 6. What the instrumental and recent historical record tells us about the El Niño - Southern Oscillation - Neville Nicholls; 7. Tele-connections of the El Niño phenomenon: public health and epidemiological prospects - Rosalie Woodruff and Charles Guest; 8. The 1997-98 Papua New Guinea drought: perceptions of disaster - Bryant Allen; 9. The other side of the island: ENSO-related drought and famine in Irian Jaya, Indonesia, 1997-1998 - Chris Ballard; 10. Impact of the 1997 drought and frosts in Papua New Guinea - R. Michael Bourke [...].

Hiery, Hermann Joseph (ed.). 2000. *Die deutsche Südsee 1884-1914: Ein Handbuch*. Paderborn, Germany: Verlag Ferdinand Schöningh. 930 pages.

Contents: Hermann Joseph Hiery: Zur Einführung: Die Deutschen und die Südsee; I. DIE SÜDSEE UND DEUTSCHLAND; 1. Horst Gründer: Die historischen und politischen Voraussetzungen des deutschen Kolonialismus; 2. Hanns Buchholz: Die naturräumliche Struktur der ehemaligen deutschen Südseekolonien; 3. Garlef Müller-Langenbeck: Die Tierwelt der ehemaligen deutschen Südsee; 4. Gerd Koch: Die Menschen der Südsee; 5. Markus Schindlbeck: Deutsche wissenschaftliche Expeditionen und Forschungen in der Südsee bis 1914; 6. Arnold Kludas Deutsche Passagierverbindungen in die Südsee vor 1914; 7. Reinhard Klein-Arendt: Nachrichtenübermittlung in den deutschen Südseekolonien; 8. Hermann Joseph Hiery: Schule und Ausbildung in der deutschen Südsee; 9. Peter Mühlhäusler: Die deutsche Sprache im Pazifik; II. MELANESIEN; 1. Borut Telban: Zeit: Die melanesische Perspektive; 2. Hermann Joseph Hiery: Die deutsche Verwaltung Neuguineas 1884-1914; 3. Simon Haberberger: Kannibalismus in Deutsch-Neuguinea; 4. Peter Sack: Das deutsche Rechtswesen in Melanisien; 5. Paul Steffen: Die katholischen Missionen in Deutsch-Neuguinea; 6. Rufus Pech: Deutsche evangelische Missionen in Deutsch-Neuguinea 1866-1921; 7. Margrit Davies: Das Gesundheitswesen im Kaiser-Wilhelmsland und im Bismarckarchipel; 8. Dieter Klein: Neuguinea als deutsches Utopia: August Engelhardt und

sein Sonnenorden; 9. Marion Melk-Koch: Die nördlichen Salomonen; III. MIKRONESIEN; 1. Lothar Käser und Petra Steimle: Grundzüge des Weltbildes in Gesellschaften Mikronesiens; 2. Gerd Hardach: Die deutsche Herrschaft in Mikronesien; 3. Peter Sack: Das deutsche Rechtswesen in Mikronesien; 4. Francis Hezel: Deutsche katholische Missionen in Mikronesien; 5. Arthur Knoll: Die amerikanische protestantische Mission im deutschen Mikronesien; 6. Peter Hempenstall: Mikronesier und Deutsche; IV. POLYNESIEN; 1. Thomas Bargatzky: Die Weltanschauung der Polynesier unter besonderer Berücksichtigung Samoas; 2. Horst Gründer: Die Etablierung des Christentums auf Samoa; 3. Hermann Joseph Hiery: Die deutsche Verwaltung Samoas 1900-1914; 4. Peter Sack: Das deutsche Rechtswesen in Polynesien; 5. Peter Hempenstall: Samoaner und Deutsche; 6. Johannes Voigt: Tonga und die Deutschen; 7. Niklaus Schweizer: Hawai'i und die Deutschen; V. DEUTSCHLAND UND SEINE NACHBARN IM PAZIFIK; 1. Roger Thompson: Australische und neuseeländische Reaktionen auf die deutsche Kolonialisierung des Pazifik; 2. Dirk Anthony Ballendorf: Die Deutschen und die Amerikaner in den Marianen 1899 bis 1904; 3. Robert Aldrich: Frankreich und Deutschland im Südpazifik; 4. Wim van den Doel: Nachbarn an der Peripherie. Die Beziehungen zwischen Niederländisch-Ostindien und den deutschen Südseekolonien; VI. DAS ENDE DER DEUTSCHEN SÜDSEE; Hermann Joseph Hiery: Der Erste Weltkrieg und das Ende des deutschen Einflusses in der Südsee.

Jaarsma, Sjoerd R. and Marta A. Rohatynskyj (eds). 2000. *Ethnographic Artifacts: Challenges to a Reflexive Anthropology*. Honolulu: University of Hawai'i Press.

"This book examines anthropological practices and products, confronting issues of representation and the power of discourse in the lives and practices of both those doing research and those being researched. Can the anthropologist represent the lives of others at all, and what are the conditions under which this can occur? These questions require a serious look at the nature of ethnography itself."

Contents: 1. Introduction: Ethnographic Artifacts - by M.J. Rohatynskyj and S.R. Jaarsma; 2. The Politics of Representation on a Polynesian Atoll - by N. Besnier; 3. On Not Knowing One's Place - by M. Goldsmith; 4. A Question of Audience: The Effects of What We Write - G. McCall; 5. The Politics of Ethnography in New Zealand - by T. van Meijl; 6. The Tikopia and "What Raymond Said" - J. Macdonald; 7. Will the True Ethnographer Step Forward: The Asmat Case - S.R. Jaarsma; 8. Writing about Culture and Talking about God: Christian Ethnography in Melanesia - by M.N. MacDonald; 9. The Enigmatic Baining: The Breaking of an Ethnographer's Heart - M.A. Rohatynskyj; 9. Epilogue: Ethnography as a Social System: Parts, Wholes and Holes - J. Friedman.

Robbins, Joel, Pamela J. Stewart and Andrew Strathern (eds). 2001. *Pentecostal and Charismatic Christianity in Oceania*. *Journal of Ritual Studies*, 15(2), special issue. 104 pages.

Contents: Foreword: Charismatic and Pentecostal Christianity in Oceania, Pamela J. Stewart and Andrew Strathern; Introduction: Global Religions, Pacific Island Transformations, Joel Robbins; Signs of Conversion, Spirit of Commitment, The Pentecostal Church in the Kingdom of Tonga, Ernest Olson; Evangelical Religion among Pacific Island Migrants: New Faith or Brief Diversions? Cluny Macpherson and La'avasa Macpherson; Participation as Resistance: The Role of Pentecostal Christianity in Maintaining Identity for Marshallese Migrants Living in the Midwestern United States, Linda Allen; Sectarianism and the Miniafia People of Papua New Guinea, David C. Wakefield; Israel, America and the Ancestors: Narratives of Spiritual Warfare in a Pentecostal Denomination in Solomon Islands, Jolene Marie Stritecky; Whatever Became of Revival? From Charismatic Movement to Charismatic Church in a Papua New Guinea Society, Joel Robbins; The Great Exchange: Moka with God, Pamela J. Stewart and Andrew Strathern; After word, John Barker.

Rumsey, Alan and James F. Weiner (eds). 2000. *Emplaced Myth: Space, Narrative, and Knowledge in Aboriginal Australia and Papua New Guinea*. Honolulu: University of Hawai'i Press. ISBN: 0-8248-2389-3 (paper). 328 pages.

"The essays demonstrate the manner in which regimes of restricted knowledge serve to protect and augment cultural property and the proprietorship over sites and territory; how myths evolve to explain and culturally appropriate important events pertaining to contact between indigenous and Western societies; how graphic designs and other culturally important iconic and iconographic processes provide conduits of cross-cultural appropriation between indigenous and non-indigenous societies in today's multicultural nation states."

Contributors: Lissant Bolton, Andrew Lattas, Anthony Redmond, Alan Rumsey, Deborah Bird Rose, Eric Kline Silverman, Pamela J. Stewart, Andrew Strathern, Roy Wagner, Jürg Wassmann, James F. Weiner.

Siegel Jeff (ed.). 2000. *Processes of Language Contact: Case Studies from Australia and the South Pacific*. Montreal: Fides.

Contents: Introduction: The Processes of Language Contact - Jeff Siegel; The Role of Australian Aboriginal Languages in the Formation of Australian Pidgin Grammar: Transitive Verbs and Adjectives - Harold Koch; "Predicate Marking" in Bislama - Terry Crowley; Predicting Substrate Influence: Tense-Modality-Aspect Marking in Tayo - Jeff Siegel, Barbara Sandeman and Chris Corne; My Nephew is My Aunt: Features and Transformation of Kinship Terminology in Solomon Islands Pijin - Christine Jourdan; Aboriginal English: From Contact Variety to Social Dialect - Ian G. Malcolm; Pidgin Genesis and Optimality Theory - Joan Bresnan; Simplicity, Complexity, Emblematicity and Grammatical Change - Terry Crowley; Camels as Pidgin-carriers: Afghan Cameleers as a Vector for the Spread of Features of Australian Aboriginal Pidgins and Creoles - Jane Simpson; Kriol on the Move: A Case of Language Spread and Shift in Northern Australia - Jennifer M. Munro; Tok Pisin and English: The Current Relationship - Geoff P. Smith; Na pa kekan na person: The Evolution of Tayo Negatives - Chris Corne.

AUSTRALIA

Amery, Rob. 2000. *Warrabarna Kurna! Reclaiming an Australian Language*. Lisse, Netherlands: Swets and Zeitlinger Publishers.

"Kurna language revival began with the writing of six songs in 1990. Since then, the language has developed considerably; programs have been established for a range of learners; the range of language functions continues to expand; and the language is beginning to take root within Nunga households. Will it take the 'great leap forward' and emerge as an everyday language? This study is breaking new ground and challenges widely held beliefs as to what is possible in language revival and questions notions about the very nature of language and its development. Very little knowledge of Kurna remained, yet the language is becoming a marker of identity and a means by which Kurna people can further the struggle for recognition, reconciliation and liberation."

Beckett, Jeremy (ed.). 2000. *Wherever I Go: Myles Lalor's 'Oral History'*. Carlton South, Victoria: Melbourne University Press. 256 pages.

"In *Wherever I Go*, Myles Lalor gives a sometimes angry but more often funny account of what it was like in his day to be an Aboriginal man in outback Australia. He grew up with colour prejudice among his own relatives, was put in a boys' home and ran away, did various

kinds of bush work, extended his travels further and further from home as a stockman, truck driver and general rouseabout, settled down in Wilcannia and later did community work in Sydney. Myles was born in central New South Wales in 1928. He was never initiated as a member of a tribe, and spoke no Aboriginal language; Aboriginality in the traditional sense is not what Myles is about. Nevertheless, as he says, 'I'm classified as black wherever I go'. In 1987, in collaboration with anthropologist Jeremy Beckett, he recorded on tape these recollections of his extraordinary life. Myles Lalor died in 1988."

Camfoo, Tex , Nelly Camfoo and Gillian Cowlshaw (ed.). 2000. *Love against the Law: The Autobiographies of Tex and Nelly Camfoo*. Canberra: Aboriginal Studies Press. 120 pages.

"During his life, Tex Camfoo has been classified as Aboriginal, half-caste and European. As a half-caste he could not legally associate with or marry an Aboriginal woman. As an Aboriginal, he was not allowed to visit the pub with his European work mates. Nelly Camfoo was always considered Aboriginal. From childhood she has taken part in ceremonial life. She finds white people both frustrating and foolish - 'they can't understand because they can't listen'. The stories of Tex and Nelly Camfoo intermingle to highlight the ambiguous social position of Aboriginals living in the Northern Territory during this century. They provide insight into race relations, the contradictory attitudes of missionaries and police, they reflect morality and religion as well as recent political developments."

Kleinert, Sylvia and Margo Neale (eds). 2001. *The Oxford Companion to Aboriginal Art and Culture*. South Melbourne, Victoria: Oxford University Press. 644 pages.

"This publication will provide a wide-ranging and intellectually challenging reference to indigenous Australian art, covering documented archaeological traditions, art styles of the early contact period and the nineteenth century, and the development of the remarkably diverse contemporary Aboriginal and Torres Strait Islander art practices that have attracted so much attention in recent years. The Companion will draw upon much original research on art and culture in remote Aboriginal communities, and on the emergence of Aboriginal art in urban institutions, markets, and exhibitions. The Companion's primary emphasis is upon visual art, though survey entries on indigenous literature, theatre, and music among other areas provide a wider context."

Lennon, Jessie and Michele Madigan (ed.). 2000. *I'm the One that Knows this Country: The Story of Jessie Lennon and Coober Pedy*. Canberra: Aboriginal Studies Press. 160 pages.

"Matutjara woman Jessie Lennon takes readers on a journey through her life in the desert regions of South Australia - from travelling for traditional ceremonies as a child, to joining other senior people in the ongoing fight for compensation over British nuclear tests at Maralinga and Emu. Told with warmth, humour and determination, her stories give an Anangu (Aboriginal) perspective not only of daily survival in Australia's driest country, but of significant events in settler history. She tells of early contact with white people such as Daisy Bates, of life in missions and bush towns like Kingoonya and Coober Pedy, of the impact of the Transcontinental railway and the burgeoning pastoral and opal mining industries, and of nuclear fallout that came without warning. The stories are juxtaposed with valuable historical photographs and background information relating to the times, places and people of her life."

Read, Peter. 2000. *Belonging Australians, Place and Aboriginal Ownership*. Oakleigh, Victoria: Cambridge University Press.

"This book explores the feelings of non-Aboriginal Australians as they articulate their sense of belonging to the land. Peter Read asks the pivotal questions: What is the meaning of places important to non-Aboriginal Australians from which the Indigenous people have already been

dispossessed? How are contemporary Australians thinking through the problem of knowing that their places of attachment are also the places which Aboriginals loved and lost? And are the sites of all our deep affections to be contested, articulated, shared, forgone or possessed absolutely?"

Read, Peter (ed.). 2000. *Settlement: A History of Australian Indigenous Housing*. Canberra: Aboriginal Studies Press. 284 pages.

"This book traces the history of Aboriginal and Torres Strait Islander housing from the multiplicity of shelters used in pre-invasion times to the extraordinary cottages built by Victorian missionaries, through to the dreaded children's dormitory to the compound and its horrors of disease and overcrowding. Modern themes are also explored - gendered housing, family-friendly prisons, self-built houses, government programs, and advanced designs for health and durability."

Rowse, Tim. 2000. *Obligated to Be Difficult: Nugget Coombs' Legacy in Indigenous Affairs*. Oakleigh, Victoria: Cambridge University Press.

"Since the 1967 constitutional referendum, Australian governments have moved towards policies of indigenous self-determination. *Obligated to Be Difficult* presents the central issue of self-determination as seen by Dr H. C. Coombs, the most influential policy-maker after the referendum: through what political mechanisms will indigenous Australians find their own voice? Rowse's narrative of his work, drawing on many unpublished sources, illuminates the interplay of government policy with indigenous practice. This book is both an account of government policies and a biographical slice of an outstanding Australian."

Wreck Bay Community and Cath Renwick. 2000. *Geebungs and Snake Whistles: Koori People and Plants of Wreck Bay*. Canberra: Aboriginal Studies Press. 57 pages.

"For the Koori People of Wreck Bay on the South Coast of New South Wales, plants are a source of food, games, medicine and material. They are also a rich source of knowledge, culture and tradition. This book is a guide to the plants of this area. It is written by the people who know and use them and for whom those plants form an integral part of their everyday lives."

MELANESIA

Bennett, Judith A. 2000. *Pacific Forest: A History of Resource Control and Contest in Solomon Islands, c.1800-1997*. Cambridge and Isle of Harris: The White Horse Press. 500 pages.

"This book explores the use of the forests of the Solomon Islands from the pre-historic period up to the end of 1997 when much of the indigenous commercial forest had been logged. It is the first study of the history of the forest in any Pacific Island; the first analysis of the indigenous and British colonial perceptions of the Melanesian forest; and the first critical analysis for this region, not only of colonial forest policies but of later policies and practices which made the governments of independence exploiters of their own people. The book addresses a range of evidence drawn from several disciplines, and is a major contribution to environmental history."

Dinnen, Sinclair. 2000. *Law and Order in a Weak State: Crime and Politics in Papua New Guinea*. Honolulu: University of Hawai'i Press. 272 pages.

"This book examines problems of order in light of Papua New Guinea's remarkable social diversity and the impact of rapid and pervasive processes of change. Three original and strategic case studies involving urban gangs, mining security, and election violence form the core of the work. Each case study looks at particular forms of conflict, and the responses these engender, across different socio-economic contexts and geographic locations. Empirical data are analysed through a common framework that employs material, cultural and institutional perspectives, allowing readers to view the three cases through different theoretical prisms, identify linkages between them, and, in the process, build a larger picture of the post-colonial social order."

Dwyer, Deborah et al. 2000. *A Compensation Claims Procedure for Papua New Guinea*. Canberra: Asia Pacific Press.

"This report proposes a uniform, national system for dealing with compensation claims in Papua New Guinea. The law relating to compensation is adequate. What is required is a way of making the laws work better in practice. Existing institutions need to be strengthened and their activities coordinated. Drawing on wide input from government, industry and the community in Papua New Guinea, a number of concrete proposals are established, including the creation of a Compensation Panel under the auspices of the courts and the creation of a Compensation Settlements Administration Board. The report concentrates on providing solutions which are fair and acceptable to all parties while recognising the unique needs and constraints of Papua New Guinea. Crucially, the solutions proposed are realistic and achievable."

Filer, Colin, David Henton and Richard Jackson. 2000. *Landowner Compensation in Papua New Guinea's Mining and Petroleum Sectors*. Port Moresby: Papua New Guinea Chambers of Mines and Petroleum.

Contents: 1. Introduction; 2. PNG government legislation on compensation; 3. The Valuer-General's Guidelines; 4. The role of government officials in the mining and petroleum sectors; 5. Compensation in the prospecting or exploration phase; 6. Compensation agreements between developers and landowners; 7. Relocation and community development agreements; 8. How developers organise delivery of compensation and landowner benefits; 9. How much developers have paid in compensation and landowner benefits; 10. Socio-economic impact of compensation payments and landowner benefits; 11. Provision of compensation and landowner benefits by government agencies; 12. Conclusions and recommendations.

Guiart, Jean. 2000. *Découverte de l'Océanie, Volume 1: Connaissance des îles*. Nouméa and Tahiti: Le Rocher-à-la-Voile and Editions Haere Po no Tahiti. Dossiers pour servir à l'intelligence du temps présent, Nr 2. 277 pages.

"Il n'est ainsi pas inutile de présenter la façon dont la connaissance de l'Océanie a procédé par étapes, et montrer, dans un premier mouvement, comment les îles ont été l'une après l'autre inscrites sur la carte (tome 1. Connaissance des îles), puis comment, dans une seconde étape, la science des hommes a si lentement procédé, cette science venant d'autres hommes et se heurtant à des résistances (tome 2. Connaissance des hommes)."

Contents: Introduction; L'Océanie en général; Les ancêtres de la découverte; Le Capitaine Cook et les problèmes du premier contact; La dernière génération des navigateurs; L'intervention des missionnaires; Les aventuriers; La difficile installation des puissances dans le Pacifique; Chronologie de la découverte de l'Océanie; Bibliographie.

Hviding, Edvard and Tim Bayliss-Smith. 2000. *Islands of Rain-forest: Agro-forestry, Logging and Eco-tourism in Solomon Islands*. Aldershot, UK: Ashgate Publishing. 404 pages.

Contents: Conceptualising the rainforest; Conceptualising Melanesian agro-forestry; Life on the lands of Marovo; Above the seashore: land use in Marovo; The wet and the dry: Marovo agro-forestry at European contact; The great transformations, 1880-1910; Colonialism, coconut overlay and the 'age of development'; Towards the twenty-first century: adapting the indigenous system; The forest as commodity: selling logs to Asia; After logging: reforestation - or what?; Small is beautiful?: steps towards sustainable forestry; Rumours of utopia: conservation and eco-tourism; Epilogue: rainforest narratives; Bibliography; Index.

Lal, Brij V. (ed.). 2000. *Fiji before the Storm: Elections and the Politics of Development*. Canberra: Asia Pacific Press.

"The 1990s was a time of great uncertainty for Fiji. A racially weighted Constitution, promulgated by decree in 1990, divided the country and invited international condemnation, and the economy suffered from the collapse of institutions of good governance. In 1995, an independent Constitution Review Commission appointed by the Fijian parliament, recommended wide-ranging changes to the Constitution. Its report formed the basis of a new Constitution promulgated, after wide-ranging consultation and debate, in 1997. Two years later, Fiji held a general election under it. This collection of essays looks at the politics and dynamics of that momentous event, and the role of key individuals and institutions in producing an outcome that, a year later, plunged Fiji into its first major crisis of the twenty-first century. The essays look at some of the key political and development issues on the eve of the crisis, but their relevance to the current debates about the nature and meaning of politics in Fiji remains."

LiPuma, Edward. 2000. *Encompassing Others: The Magic of Modernity in Melanesia*. Ann Arbor: University of Michigan Press.

"Focusing on the Maring people of Highland New Guinea and on the Westerners who interacted with them, Edward LiPuma presents issues from the perspectives of both sides. We hear the voice of the Anglican priest from San Francisco as well as the most powerful Maring shamans. Further, the book seeks to develop a theory of generations that helps explain how change accelerates and societies take on new directions across generations. Theoretical, descriptive, but almost entirely free of jargon, this book is intended for all those who are interested in how the West's encompassment of other peoples influences how these others conceive of their past, imagine their future, and experience the present. It will have wide appeal for anthropologists and others concerned with colonialism, globalization, and the formation of the nation-state."

Lynch, John. 2000. *A grammar of Anejom~*. Canberra: Pacific Linguistics, Research School of Pacific and Asian Studies, Australian National University. Pacific Linguistics, Nr 507. 180 pages.

"Anejom~ is spoken on the island of Aneityum and is a member of the Southern Vanuatu subgroup of Oceanic Austronesian languages. It is unusual among Vanuatu languages in having VOS as its normal phrase order. Its phonology is somewhat different from the phonologies of other members of the subgroup, and it is also in the process of making a number of morphosyntactic changes. This grammar provides a thorough treatment of the phonology and morphology of the language, as well as a solid outline of its syntax, and includes three texts."

Messer, Ellen and Michael Lambek (eds). 2001. *Ecology and the Sacred: Engaging the Anthropology of Roy Rappaport*. Ann Arbor: University of Michigan Press.

Contents: Introduction: Ellen Messer; Part I. Ecology and the Anthropology of Trouble: Susan Lees, Emilio Moran and Eduardo Brondizio, Alf Hornborg, Barbara Rose Johnston, Fran

Markowitz; Part II. Ritual Structure and Religious Practice: Robert Levy, Peter Gluck, Melinda Bollar Wagner, James Peacock, Thomas Csordas, Michael Lambek; Part III. The Papua New Guinea Context: Following Skip's Ethnographic Footsteps: Andrew Strathern and Pamela Stewart, Gillian Gillison, Polly Wiessner and Akii Tumu, Edward LiPuma.

"This book commemorates and advances the anthropology of Roy (Skip) Rappaport, an original and visionary thinker whose writings like these essays, encompass ecological theory and method, ritual, the sacred, and the cybernetics of the holy. At a time when anthropology is fractured by those who view it as either science of humanities and whose methodologies stress either theoretical or applied anthropology, this volume testifies that a unified anthropology is both possible and necessary to an understanding of humanity and global transformations."

Meyerhoff, Miriam. 2000. Constraints on Null Subjects in Bislama (Vanuatu): Social and Linguistic factors. Canberra: Pacific Linguistics, Research School of Pacific and Asian Studies, Australian National University. Pacific Linguistics, Nr 506. 206 pages.

"Using data from everyday conversations in Bislama, this book focuses on one variable, the alternation between overt pronominal and phonetically null subjects. It shows how an emergent system of subject-verb agreement in Bislama interacts with functional constraints on the interpretability of a subject; this interaction accounts for much of the alternation between the two forms of subject. The rich array of social functions that Bislama serves in the communities studied is examined in some detail, and yet it is shown that as Bislama becomes increasingly elaborate morphosyntactically, this kind of structural innovation takes place largely independently of social factors."

Stewart, Pamela J. and Andrew Strathern, with contributions by Ien Courtens and Dianne van Oosterhout. 2000. Humors and Substances: Ideas of the Body in New Guinea. Westport, Connecticut and London: Bergin and Garvey (Greenwood Publishing Group).

"This book considers in depth the emergent theme of concerns over bodily fluids in health and wellness through an examination of a rich set of ethnographic materials from the Pacific islands of New Guinea. The particular structure of the book draws together otherwise disparate observations made by ethnographers on ideas of the body. It helps to reveal how these are related to ideas of sickness and curing, of witchcraft, of cannibalism, of gender relations, and of ecology and ritual. It facilitates cross-cultural comparisons with other parts of the world, as well as making clear the fundamental similarities between the societies of Irian Jaya and Papua New Guinea."

Strathern, Andrew and Pamela J. Stewart. 2000. Stories, Strength and Self-Narration: Western Highlands, Papua New Guinea. Barthurst, Australia: Crawford House Publishing.

"Focusing on the Mount Hagen locality in Western Highlands Province, Papua New Guinea, this book examines the challenges of identity formation that Papua New Guineans have experienced through the processes of colonialism, transfer of power through independence, and postcolonial social reconstruction. It presents materials from the Kawelka people, who have a well-documented history and a strong heritage of using sophisticated rhetorical skills in political, ritual and secular occasions. The book is unique in that it allows the people in question to speak for themselves, and it contains a rich array of supplementary photographs, which pictorially document alterations in self-presentation that the Highlanders of PNG have expressed as their perceptions of their identities have shifted over the past forty years."

Tuzin, Donald. 2000. Social Complexity in the Making: A Case Study among the Arapesh of New Guinea. London and New York: Routledge. ISBN: 0-415-22898-0 (hardback) and 0-415-22899-9 (paperback).

"This book is a highly accessible ethnography which explains the history and evolution of Ilahita, an Arapesh-speaking village in the interior Sepik region of north-eastern New Guinea. This village, unlike others in the region, expanded at an uncharacteristically fast rate more than a century ago and has maintained its large size (more than 1500) and importance until the present day. The fascinating story of how Ilahita became this size and how organizational innovations evolved there to absorb internal pressures for disintegration, bears on a question debated ever since Plato raised it: what does it take for people to live together in harmony? Anthropologist David Tuzin, drawing on more than two years fieldwork in the village, studies the reasons behind this unusual population growth. He discovers the behaviour and policies of the Tambaran, the all-male society which was the back bone of Ilahitan society, and examines the effect of the outside influences such as World War II on the village."

Whimp, Kathy and Mark Busse (eds). 2000. Protection of Intellectual, Biological and Cultural Property in Papua New Guinea. Canberra: Asia Pacific Press.

"This book examines important questions which Papua New Guinea must ask in the development of intellectual property legislation. The chapters are written by specialists in the fields of medicine, law, the environment, music, genetics and traditional cultural knowledge. The wise and creative protection of intellectual, biological and cultural property is important if Papua New Guinea is to successfully define and realise its future. This book is for all those interested in finding the best policies for protecting these rights wherever they may live and work."

Whitehead, Harriet. 2000. Food Rules: Hunting, Sharing, and Tabooing Game in Papua New Guinea. Ann Arbor: University of Michigan Press.

"In the two tiny Seltaman villages, situated in a remote corner of Papua New Guinea's central mountains, food rules divide the social world into distinct categories - men of different initiation statuses, women, children, and the elderly of both sexes. Ostensibly dictated by the ancestors, these eating rules are marked both by a mysterious stability and by equally mysterious sudden variations. Over the course of repeated visits to the Seltaman, Harriet Whitehead was caught up by the need to understand the kinds of eating restrictions that appear in so many societies around the world. Working against the strictly symbolic interpretive approach that has dominated the discussion of 'food taboos' in the anthropological literature, Whitehead argues instead that food rules are the outcropping of diverse, dynamically interacting causes."

MICRONESIA

Poyer, Lin, Suzanne Falgout and Laurence Marshall Carucci. 2000. The Typhoon of War: Micronesian Experiences of the Pacific War. Honolulu: University of Hawai'i Press. 472 pages.

"This book combines archival research and oral history culled from more than three hundred Micronesian survivors to offer a comparative history of the war in Micronesia. It is the first book to develop Islander perspectives on a topic still dominated by military histories that all but ignore the effects of wartime operations on indigenous populations. The authors explore the significant cultural meanings of the war for Island peoples, for the events of the war are the foundation on which Micronesians have constructed their modern view of themselves, their societies, and the wider world. Their recollections of those tumultuous years contain a wealth of detail about wartime activities, local conditions, and social change, making this an invaluable reference for anyone interested in twentieth-century Micronesia."

POLYNESIA

Chambers, Keith and Anne Chambers. 2001. *Unity of Heart: Culture and Change in a Polynesian Atoll Society*. Prospect Heights, Illinois: Waveland Press. ISBN 1-57766-166-4. 283 pages.

"Thousands of years ago, Polynesian voyagers discovered and settled Nanumea atoll, a tiny cluster of coral islets in the middle of the Pacific Ocean. The community prospered, first evolving into a traditional culture finely tuned to the atoll's limited environment and then weathering new changes imposed by missionaries, colonial officials, and Westernisation itself. Now one of eight separate island communities comprising the modern Pacific nation of Tuvalu, Nanumea faces new challenges: rising sea levels, globalisation, and massive social and economic changes. Using personal stories that evoke the difficulties and excitement of fieldwork, Keith and Anne Chambers draw on more than twenty-five years of ethnographic research in Nanumea to craft an engaging account of Nanumean culture and social organization. Readers will come to appreciate how the community's intense sharing obligations, service-oriented chieftainship, and a flexible system of extensive kinship reckoning define a lifestyle that differs fundamentally from modern Western society."

Forbes, David W. (ed.). 2000. *Hawaiian National Bibliography, 1780-1900: Volume 2: 1831-1850*. Honolulu and Sydney: University of Hawai'i Press and Hordern House. 528 pages.

"The second volume of the Hawaiian National Bibliography records the transformation of Hawai'i from a feudal system of government to a constitutional monarchy whose autonomy was recognized by the United States and the great powers of Europe. Here are referenced the formation of laws, a constitution, a bill of rights, and government reports. Political entanglements with Great Britain and France, the Provisional Cession of Hawai'i to Great Britain, and the restoration of sovereignty in 1843 are documented. Publications resulting from the United States Exploring Expedition under Captain Charles Wilkes are included. Also listed and described are theatre bills, broadsides, and other ephemera, which illuminate the everyday life of the period."

Huffer, Elise and Asofou So'o (eds). 2000. *Governance in Samoa*. Canberra: Asia Pacific Press.

"This book details how governance programs have affected some local institutions and practices in Samoa and provides practical ways for more efficiently tailoring future programs to the development needs of the country. Empirical case studies are provided on issues of nascent civil society, problems of urban management, non-government organisations working in the area of women's health, relationships between the national government and villages, and the subversion of custom and constitutional processes to personal political ambitions. The book contributes to an understanding of how to enhance the efficient accountable management of Samoa's economic, political, social and cultural resources for the benefit of all its citizens."

Hulsen, Madeleine. 2000. *Language Loss and Language Processing: Three Generations of Dutch Migrants in New Zealand*. PhD thesis, University of Nijmegen, Nijmegen.

"This dissertation investigates the relationship between language shift, language loss and language processing. To study these processes, the language behaviour of a three-generation group of Dutch migrants in New Zealand was investigated. The purpose of the study is to gain more insight into the why and how of language loss, by combining a sociolinguistic and a psycholinguistic approach to language shift and loss."

Marck, Jeff.. 2000. Topics in Polynesian Language and Culture History. Canberra: Pacific Linguistics, Research School of Pacific and Asian Studies, Australian National University. Pacific Linguistics, Nr 504. 281 pages.

"The present volume first re-examines Polynesian language sub-grouping from the point of view of shared sporadic sound changes. The main conclusion of those chapters is to support Bill Wilson's idea that East Polynesian languages might be most closely related to the languages of Tuvalu, northwest of Samoa, along with the "Ellicean" Outliers. Later chapters cover cosmogony and kin terms for the various Polynesian subgroups. The volume ends with a discussion of how language and ethnicity transformed over time in early Western Polynesia, both becoming more focused on particular island groups at about the time population pressures were first being felt in the larger island groups (Samoa and Tonga)."

Næas, Åshild. 2000. Pileni. München: Lincom Europe. 90 pages.

"The Polynesian Outlier language Pileni is spoken by approximately 2,000 people on a group of small coral islands in Temotu Province, Solomon Islands. Situated in a fairly isolated area of the Pacific, the islands have a long tradition of trade connections with the nearby Reefs and Santa Cruz islands, whose little-described languages do not appear to be Austronesian and so are totally unrelated to Pileni. This prolonged language contact has resulted in a number of features in Pileni which are highly unusual for a Polynesian language. Since this is the first systematic description of the Pileni language and based on a relatively limited material, it must be regarded as preliminary and open to correction. It will, however, provide a useful basis for further studies of the Pileni language."

Richards, Rhys. 2000. Honolulu: Centre of Trans-Pacific Trade: Shipping Arrivals and Departures, 1820-1840. Canberra: Hawaiian Historical Society and Pacific Manuscripts Bureau.

"Pacific maritime history in the contact and early post contact periods is about to be rewritten in a more accurate, quantitative form. This could well have profound implications for researchers in a wide range of disciplines. With the addition of information from unpublished lists for Port Otago, Tahiti and Tonga, and published lists for the Marquesas, Pitcairn and the Solomons, the prospect is now open for following the track of individual vessels, captains and men across the Pacific, island by island, in the contact and early post contact periods. A whole new field is opening up with, one hopes, other SAD lists to be published before too long."

Stewart, Richard. 2000. Leper Priest of Molokai: The Father Damien Story. Honolulu: University of Hawai'i Press. ISBN: 0-8248-2322-2 (paper). 452 pages.

"This biography presents and analyses much new information about Damien and his years in Hawai'i. The correspondence between Damien, his colleagues in the Catholic church, his Protestant supporters, and agents of the Hawaiian Board of Health gives a fuller understanding of the extent of Damien's work at the settlement and the tensions underlying his relations with Church bureaucrats, who were both impressed by his energy and zeal and irritated by his wilfulness and independence."

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[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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- ASANG, ISEBONG (2000). Remaking Footprints: Palauan Migrants in Hawai'i. *The Contemporary Pacific*, 12(2), 371-384. Special issue: Asia in the Pacific: Migration Labor and Tourism in the Republic of Palau, edited by Terence Wesley-Smith.
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- BESNIER, NIKO (2000). The Politics of Representation on a Polynesian Atoll. In Sjoerd R. Jaarsma and Marta A. Rohatynskyj (eds), *Ethnographic Artifacts: Challenges to a Reflexive Anthropology* (pp. 21-42). Honolulu: University of Hawai'i Press. References: 209-241.
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Comments: The text of this article is a translation of 'Earth's Empty Quarter? The Pacific Islands in a Pacific Century', *The Geographical Journal*, 155(2), 1989: 235-246 and the second part of 'South Pacific Island Futures: Paradise, Prosperity or Pauperism?', *The Contemporary Pacific*, 5(1), 1993: 1-24.

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